Cardinal O’Malley: Our mission is to show each person the love of Christ

We are loved. In his 2013 Day for Life Greeting, Pope Francis conveyed that “even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God’s creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect.”

—Pope Francis’ 2013 Day for Life greeting, shaping the theme designated for Respect Life Month by the U.S. Conference of Catholic Bishops

We see Pope Francis living out the truth of these words in his actions. We want to be part of a society that makes affirmation and protection of human rights its primary objective and its boast. Yet to women faced with an unexpected pregnancy, abortion is often presented as their only “choice.” A large percentage of children pre-diagnosed as having Down syndrome are never given the chance to live outside their mothers’ wombs. Elderly members of our families fear they will become burdensome and seek physician assisted suicide. We see these and many more of our brothers and sisters pushed to the periphery. These tragedies go directly against respect for life, and they represent a direct threat to the entire culture of human rights. Rather than societies of “people living together,” our cities risk becoming societies of people who are marginalized, uprooted and oppressed.

Governor Pence lauds group celebrating a decade of faith, friendship and business connections

By John Shaughnessy

It was hard to tell who felt the emotion more: Indiana Gov. Mike Pence as he recalled the influence on his life by his Irish-Catholic father.

Or Jim Liston as he talked about his 10-year journey of leading the Catholic Business Exchange, a monthly program in Indianapolis based upon the foundations of faith, friendship and business.

Pence was the featured speaker at the 10th-year anniversary celebration of the Catholic Business Exchange on Sept. 20. He shared how his Catholic upbringing has continued to influence his life while acknowledging that his “Sunday morning practices are much more non-denominational over the last 10 years.”

Remembering his youth in Columbus, Pence told the audience, “It was in that Catholic community, in that small southern Indiana town, that I grew up and found a foundation of faith and meaning in my life that would impact me and still impacts me every day.”

With a touch of humor, he recalled how his devoutly Catholic mother once doused everything in their home with holy water.
Marian University to host lecture on ecumenism by Orthodox leader on Oct. 20

Marian University, 3200 Cold Spring Road, in Indianapolis, will host a lecture by Orthodox Archbishop Chrysavgis. The event is co-sponsored by the Marian University Center for Ecumenical and Ministry Studies, director is Mark Reasoner, associate professor of theology at Marian, at 1-800-382-9836, ext. 1425

Archdeacon John Chrysavgis

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Ed Ecclesiastum” (“Decree on the Catholic Churches of the Eastern Rite”) and “Uniatism Redintegrato” (“Decree on Ecumenicism”)—which have paved the way for improved ecumenical relations between the Catholic and Orthodox Churches in recent decades. For more information, contact Mark Reasoner, associate professor of theology at Marian, at 317-955-6175 or at mreasoner@marian.edu.

Armed with newfound knowledge, the bishop and vicar general, appointed to serve in episcopal ministry and assisting in special responsibilities in the diocese, Liston told the group. “I feel very proud of the fact that we are simply not just business people. We’re not just in it for ourselves. Of course, we want to use our time and our talents to get ahead and to be industrious, but at the same time we are Christians. We do it in a way that respects the dignity of each individual. We do it in ways that are fair and honest. We do it in ways that not only build up the business community, but build up the community of faith.”

Mogr. Schaedel presented Liston with a framed proclamation from Archbishop Joseph W. Tobin, congratulating him “for his 10 years of dedicated service to the Catholic Business Exchange.”

Governor Pence gave Liston a Distinguished Hoosier Award.

Touched by the tributes, Liston still kept his focus on the mission of the group he created. “Catholic Business Exchange is built on a stool with three legs on it: faith, friendship and business—in that order,” Liston told the group. “I feel very proud of the fact that our members really take that to heart. In the past few years, the group has added another dimension to its purpose. Members have come together for community outreach efforts that have included leading drives for the St. Vincent de Paul Society food pantry, collecting toys for the US Marines’ Toys for Tots campaign, and serving as volunteers at the National Catholic Youth Conference. “I really never envisioned that our community outreach would develop like this,” Liston said. “It’s exceeded my expectations.”

So has the longevity of the Catholic Business Exchange overall. Still, Liston believes the group has many more years in its future. “It’s a monthly booster shot, not just for me, but for everyone who comes,” he said. “It’s not about the almighty buck. People say, ‘Some of my closest friends are from Catholic Business Exchange because I feel I know those persons.’

“It really has become an extended family. It’s made the Catholic community a smaller world now.”

(For more information, visit the website www.catholicbusinessexchange.org) ↑

Official Appointments

Effective October 1, 2014

Most Rev. Christopher J. Coyne, S.D.N., auxiliary bishop and vicar general, appointed to serve in episcopal ministry and assisting in special responsibilities in the New Albany, Seymour and Tell City dioceses and as an auxiliary bishop of the Archdiocese of Indianapolis.

In advance of Veteran’s Day on Nov. 11, The Criterion would like to hear from our Catholic veterans. How did your faith get you through your time in war? Did you have any faith encounters, or did prayer take on new meaning for you at that point?

Veterans encouraged to share their stories of faith

Sister, priests to be recognized at Intercultural Ministry Awards dinner

By Natalie Hoefler and Mike Krokos

Providence Sister Marikay Duffy and Fathers Kenneth Taylor and Michael O’Mara are strangers to building community.

Through their respective ministries, the trio have been doing it across ethnicities and cultures for years.

Because of their longtime commitment to build up the body of Christ, the religious sister and two priests will be recognized during the first Intercultural Ministry Awards dinner at 6 p.m. Nov. 15.

The event, whose theme is “The joy of the Gospel is for all people: No one can be excluded,” is sponsored by the archdiocesan Office of Intercultural Ministry.

“The opportunity to celebrate the various ethnic and cultural groups in the archdiocese, explained Franciscan Brother Moises T. O’Meara, director of the Office of Intercultural Ministry. They include Hispanic, Vietnamese, African-American, Burmese, Filipino, Korean, Indian, and the French-speaking Catholics from countries such as Togo, Senegal, Haiti, Canada and France, among others.

Archbishop Joseph W. Tobin will be the keynote speaker for the dinner in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 140 N. Meridian St., in Indianapolis.

“Sister Marikay, she was the one, in the very beginning, who helped with Hispanic ministry,” in the archdiocese, said Brother Moises. “There are so many people she has helped: Hispanic, African and so many others, with their immigration status here.

Father Taylor, who led the archdiocesan office of multicultural ministry for 17 years, is a person who has worked hard to show the universality of the Church, Brother Moises said.

And Father O’Mara, who currently serves as pastor of St. Gabriel the Archangel Parish in Indianapolis, has been very sensitive to our Hispanic brothers and sisters and their needs, and is very passionate about it,” Brother Moises said. Here are the award recipients’ stories.

Sister Marikay Duffy, S.P.

Providence Sister Marikay Duffy has ministered to and with Latinos since 1975, when she was assigned to serve as minister of Hispanic ministry in the archdiocese.

For the past 11 years, Sister Marikay continued to assist at the Saint Mary Parish—translated services needed for the immigration process, accompanying people to the immigration office and a translator during interviews, and even completing a medical interpreter course at the University of Indiana.

Sister Marikay, who retired this year, reflected on her attraction to helping the Hispanic community.

“I have a gift for language,” she said. “And I resonate with [immigrants] because my own parents were immigrants from Ireland.”

But the greatest draw, she said, is the “Hispanic culture, which is so rich, full of values and faith. It’s a very faith-filled culture. It doesn’t always result in the practice that we do, but there’s a direction that faith guides them in their daily living.”

Sister Marikay said the Intercultural Ministry award is a “gift from out of the blue.”

“I can think of other people who have been more dedicated I highly value this award.”

Father Kenneth Taylor

When Archbishop Daniel M. Buechlein approached Father Kenneth Taylor about overcoming a new challenge, the priest in the archdiocese in 1996, the Church in the United States was going through a转型.

“It was interesting because it was happening at a time when we were dealing with a lot of different immigrants from different countries, different dioceses had established separate ethnic offices [but] were putting them together into multicultural ministry offices,” Father Taylor said.

“At that time, we did not have an office for Black Catholics like a lot of other dioceses did, but we did have a Hispanic apostolate. Our Black Catholic efforts were being done on a volunteer basis.”

Around the country, Father Taylor said, there were some who opposed the development of multicultural offices because they thought it would cause a loss of focus on individual apostolates.

That was not the case here.

“For us, since we did not have separate ethnic offices to begin with, this was a step forward. It was official recognition that felt the diversity in the church, and the need to address that diversity,” he said.

For the first 17 years Father Taylor would lead the archdiocesan multicultural office and see it grow.

Though he focused on was to have the diversity in the diocese become more visible, getting the different groups to work together as one active part of the archdiocese and, over time, I think we accomplished a lot in that direction,” said Father Taylor, who is pastor of Holy Family Parish in Indianapolis and also currently serves as president of the National Black Catholic Clergy Conference.

During that time, Hispanic Ministry grew from being centered in one group—St. Mary St. Patrick [both in Indianapolis]—to being spread all over the archdiocese,” Father Taylor said. Currently, more than 20 parishes celebrate Mass in Spanish each week.

The archdiocese has also formed a Vietnamese apostolate and a ministry for African Catholics.

As for highlights during his time leading the office, Father Taylor cited representing the archdiocese at the 2012 Jubilee event sponsored by the U.S. bishops in Los Angeles which celebrated the cultural and ethnic diversity of the archdiocese, and also the archdiocese hosting the National Black Congress in Indianapolis 2012.

Like the other honorees, Father Taylor said he was humbled and talked of others more deserving.

“Even before we’ve, we’ve had so many people who gave a lot of time and energy and effort to working for racial justice and, and diversity within the archdiocese.

“Are there folks that I worked with in my early years who have gone on, and they didn’t get any recognition for the effort they made. … I hate to see those people not acknowledged for what they did.”

Father Michael O’Mara

Father Michael O’Mara’s interest in Hispanic ministry began as early as his days in the seminary in the 1980s, when he participated in a program at the Mexican American Cultural College in San Antonio, Texas.

“Most formable for me was the opportunity to live with a family in Mexico to spend time at the Casa Oscar Romero in the town of Brownsville, Texas,” said Father O’Mara in an e-mail interview with The Criterion.

“I lived with the immigrants that took refuge at the house. I couldn’t believe the immigrant journey of these Central Americans who had fled their countries because of the violence.

In awe of religious men and women who gave their lives serving in Central America, he said he “felt a call to work with the people that these martyrs had worked with.”

From 1999-2013, Father O’Mara served as pastor of St. Mary Parish in downtown Indianapolis, a parish with a large Hispanic population.

With the assistance of “an international community, Spanish and English speakers working together to form this community,” Father O’Mara helped develop bilingual ministries and activities, and a bilingual pastoral council.

Children in traditional Vietnamese attire perform a traditional drum dance during the Feb. 2 reception held after the Vietnamese Mass celebrating the Lunar New Year. The archdiocese will host its first Intercultural Ministry Awards Dinner on Nov. 15 at the T. O’Meara Catholic Center in Indianapolis. (Criterion file photo by Natalie Hoefler)

He served as president of the Hispanic Education Center for three years and served from 2002-2010 as Archbishop Daniel M. Buechlein’s liaison to the Archdiocese of Guadalajara, Mexico, overseeing an exchange of priests and seminarians between the two archdioceses for cultural, spiritual, language and ministry assistance.

Father O’Mara has also been an advocate for immigrant reform. Through the Indianapolis Congregational Action Network (HeCANC), he traveled to Washington, D.C., in 2013 “to lobby on behalf of our immigrant population. There was a sense of the ‘call of Moises [Moses]’ to go and speak on behalf of God’s people in oppression.”

“Father O’Mara was hesitant to receive the award, feeling so many were more worthy of the honor. He credits the Latino community in Indianapolis with the joy he finds in his service.

“In my years as a minister to the Latino community, I have had the privilege to [celebrate sacraments] and walk with our Latino brothers and sisters in the pain and struggles of life, while being able to celebrate and share in their joy.”

“It is not me who should be recognized, but the Latino community for bringing us and loving me.”

Archbishop Joseph W. Tobin will be the featured speaker at the archdiocese’s Intercultural Ministry Awards Dinner at 6 p.m. on Nov. 15. The event, whose theme is “The joy of the Gospel is for all people: No one can be excluded,” will take place in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 140 N. Meridian St., in Indianapolis.

A unique aspect of the gathering will be according to Franciscan Brother Moises Guitierrez, archdiocesan director of the Office of Intercultural Ministry, that we show the archdiocese this is something that we should celebrate,” Brother Moises said. “That is the beauty of diversity.

“I want people to celebrate the gifts and enjoy the challenges of diversity. We need to welcome those challenges because they are so beautiful and make us spiritually richer people.”

“First and foremost, we want the diocese to celebrate the richness of our Church,” Brother Moises said.

(Tickets for the Intercultural Ministry Awards Dinner are $50 each, and must be purchased in advance. Reservations can be made online at www.athec.org. For more information about the event, call Bro. Francis Brother Guitierrez at 317-236-2490 or e-mail him at mguitierrez@archindy.org.)
Pope Francis blesses a family on Sept. 19 during a special audience with participants at a meeting for the new evangelization in Paul VI Hall at the Vatican. (CNS photo/Tony Gentile, Reuters)

Marriage is in trouble. It has been for some time.

That’s why Pope Francis called an “extraordinary” meeting of the Synod of Bishops focused on the family that will start in Rome on Oct. 5 and continue to Oct. 19.

It’s a reason there will be a World Meeting of Families in Philadelphia which the pope will probably attend, next September.

It’s why there will be an “ordinary” assembly of the Synod of Bishops, still on the subject of the family, next October. It’s why Indianapolis Archbishop Joseph W. Tobin has written a series of columns about the family in The Criterion. It’s why Pope Francis will likely write an apostolic exhortation on the family next year’s assembly.

The “extraordinary” meeting of the synod is outside the regular cycle of such meetings while the “ordinary” assembly is within the regular cycle.

About 150 bishops, Vatican officials and observers, including some married couples, will attend the meeting while about 250 or more people will be participants next year.

We’re all familiar with the fact that fewer people are marrying these days. Our society has become accustomed to people introducing the person they’re living with as “my boyfriend” or “my girlfriend,” although sometimes it’s “my fiancé.”

There were 6.5 million such households in the United States in 2009. Forty percent of all U.S. births are now to unmarried parents.

This has happened at the same time as the movement to redefine marriage to include couples of the same sex has gained strength both in federal courts and large segments of society.

The synod meetings aren’t going to change all that, but the Catholic Church hopes it can at least do something about Catholics’ attitudes toward marriage.

And that’s not much better than the secular view. Since 2006, the number of marriages in the Church has dropped from 261,000 to 154,000.

The number of marriage annulment cases in our tribunals has fallen from a high of 72,000 in 1990 to 25,000 in 2011. But that’s because Catholics aren’t bothering to get married in the first place, or don’t bother with trying to get an annulment if the marriage doesn’t work out.

This is what is happening in the United States, but it’s similar in other parts of the world, especially in Europe.

Besides grappling with these problems and trying to figure out how to present the good news about God’s vision for marriage and family life in an attractive way, the synod assemblies will also consider the issue of divorced and remarried Catholics. Specifically, when, if ever, can they receive Communion?

In preparation for discussions on that topic, in February, Pope Francis asked Cardinal Walter Kasper, a German theologian, to give a two-hour presentation to the College of Cardinals on how it might be possible. Cardinal Kasper has spoken on this topic to other groups including during a lecture at Boston College on May 1.

He makes it clear that no one, not even the pope, can change the doctrine of the indissolubility of a sacramental marriage. However, he said at Boston College, “Doctrine must be applied with prudence in a just and equitable way to concrete and often complex situations.

Then he added, “So the question is: If a person after divorce enters into a civil second marriage, but then repents of his failure to fulfill what he promised before God, his partner and the Church in the first marriage, and carries out as well as possible his new ties and does what he can for the Christian education of his children and has a serious desire for the sacraments, which he needs for strength in his difficult situation, can we after a time of new orientation and stabilization deny absolution and forgiveness?”

However, another German theologian, Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, would answer “yes” to Cardinal Kasper’s question. He opposes attempts to change the present practice. Other cardinals, bishops and theologians have also done so recently.

Who knows what will come out of the assemblies or what decisions Pope Francis will make afterward? We must hope and pray that the participants can discover some solutions to the serious problems.

—John F. Fink

The synod on the family

Consider This/Stephen Kent

Morbidity is a cost of doing business

While it may have been undertaken with the best of intentions, a plan by a major hotel chain to have guests subsidize the cost of housekeepers is a bit of unintended giving.

Last month, Marriott International began to place envelopes in 160,000 guest rooms around the U.S. and Canada in a campaign called “The Envelope Please.”

Hotel room attendants often go unnoticed, as they silently carry for the millions of travelers who are on the road at any given time. Because hotel guests do not always see or interact with room attendants, their hard work is many times overlooked when it comes to tipping.”

Marriott said in a statement.

“Maids and housekeepers earned a median annual salary of $19,570, or approximately $9.41 per hour, in 2012, according to the U.S. Bureau of Labor Statistics,” said a report in Fortune magazine.

Marriott says its housekeeping staff is paid a competitive wage, above the federal state minimum wage.

However, “to a fatigued public living in an economic environment where corporate profits are at their highest level in at least 85 years and employee compensation is at its lowest level in 65 years, Marriott’s guest room envelopes seem like yet another case in which a corporation is relying on consumers to pay for its properties instead of in through employees directly,” wrote Claire Zillman in Fortune.

But this is not as bad as the fast-food industry, where efforts to gain a $15 an hour minimum wage is expanding throughout the country.

There are 10 million working poor, according to the Bureau of Labor Statistics, about 7 million in the fast-food industry according to the Pew Research Center. The average number of hours worked per week is 25, says the bureau, which means companies do not have to pay benefits. The restaurants contend that if their workers were paid $15 hourly minimum wage, prices would increase. So they should. Why should burger eaters be shelled from an increased cost of doing business?

Fast-food chains long contended their workers were teenagers working 10 hours a week for spending money. But that time has long passed. In the changing economy hundreds of thousands of skilled jobs were outsourced, those workers

Letters to the Editor

Supporting the unborn and poor based on a love and respect for the most vulnerable in society

American politics is an interesting beast. Many countries have a multitude of parties and systems. We have two parties with two platforms and members that enforce political purity. As bad as this situation is, I fear that this same problem has seeped into the American churches.

For instance, many Catholic Democrats lend endorsee government aid to the poor—good for them! Then, many of these same people will support government mandates for contraceptives, abortifacients and sterilization.

Again: many Catholic Republicans decry abortion—again, good for them! However, they then want to gut programs that assist struggling families. This is an oversimplification to make a political point. I do regularly see things like this happen.

There are pro-life Democrats—like state Rep. Rebecca Hamilton in Oklahoma—and most Republicans do not want to completely get rid of aid for the poor. Jesus did not vote, and Holy Mother Church does not bless political parties. It is easier to wholly support a party then to argue with particular planks of their platform; I have definitely been guilty of this.

We ought to constantly think with the Church as she is guided by the Holy Spirit. We can help the poor and the unfortunate in fact, but not do it from a love and respect for the most vulnerable in our society.

By providing the Church’s charity, we allow other readers to form wrong moral judgments. Thus, by Father Pacholczyk regarding the Catholic Church’s teaching clearly. In reality, artificial insemination opposed to the Catholic Church, please refute error by presenting Church teaching without offering correction to these errors.

The editors nearly addressed the errors of the writers by citing the Catechism of the Catholic Church. This I commend; however, the key test of the catechism of which the letter writers may be unfamiliar was not provided.

Another paragraph of the catechism should have been presented, as it clearly teaches that artificial insemination, even among married couples, “is not morally acceptable” (#2377). This is the teaching that was disputed by the writers. This is the teaching that Father Pacholczyk was presenting not his own teaching, that of the Church.

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“La familia, en los tiempos modernos, ha sufrido quizá como ninguna otra institución, la acometida de transformations amplias, profundas y rápidas de la sociedad y de la cultura. Muchas familias viven esta situación y luchan para entender los valores que constituyen el fundamento de la institución familiar. Otras se sienten inciertas y desanimadas de cara a su cometido, e incluso en estado de duda o de ignorancia respecto al significado último y a la verdad de la vida conyugal y familiar” (Juan Pablo II, “Familiaris Consortio,” nº1).

Hace más de tres décadas, San Juan Pablo II escribió acerca de los desafíos que enfrenta la familia de hoy en día. Describió dichos desafíos como “luces” y “sombra” que iluminan tanto el “significado último y la verdad.”

De acuerdo con las enseñanzas de la Iglesia en cuanto al significado del matrimonio y de la vida familiar que podríamos decir que las numerosas “sombra” que se proyectan sobre la vida familiar hoy en día pueden agruparse en tres categorías: 1) la relación pactada entre marido y mujer; 2) el significado y la finalidad de la sexualidad humana; y 3) la función que desempeña la familia en la sociedad. En este contexto se puede ofrecer algunas reflexiones acerca de cada una de estas.

Los cristianos católicos creemos que el matrimonio entre un hombre y una mujer es algo sagrado; lo consideramos más que un simple contrato social o un acuerdo legal. Para nosotros, el santo matrimonio (el sacramento del matrimonio) es un compromiso para toda la vida “en el amor y en el sacrificio” pacto ante Dios. En consonancia con las enseñanzas del propio Jesús, el lazo que se crea entre hombre y mujer en el matrimonio permanece, incluso cuando dos personas contraten matrimonio no puede romperse; es indisoluble (no puede disolverse).

Las personas de todas las generaciones han sentido el desafío de la permanencia del matrimonio. Jesús reconoció que es una lección difícil y extendió la misericordia divina a aquellos que estaban en desacuerdo con el plan de Dios para el matrimonio y la vida familiar. Tal como nos enseña San Juan Pablo II, hoy en día son muchos los que siguen fieles a esta verdad fundamental, en tanto que otros se sienten inseguros e incluso desconcertados por las demandas cada vez más exigentes que esta implica.

Cuando nuestra legislación y la sociedad en pleno consideran al matrimonio como una unión civil que puede disolverse fácilmente, resulta todavía más difícil para hombres y mujeres mantenerse fieles a su compromiso hasta el final. Los índices de divorcio en la época moderna son asombrosamente altos y atender las necesidades de los católicos que se han visto afectados por estas experiencias puede llevar a demandas nupciales o que formen parte de “familias mixtas” “a consecuencia de ello, es una responsabilidad que la Iglesia debe asumir con fervor pastoral, compasión y esperanza.

La llamada revolución sexual ha ocasionado buena parte de esa inseguridad y desconcierto de la que habla el Papa Juan Pablo II más de tres décadas, San Juan Pablo II escribió acerca de la llamada “la revolución sexual” y de la vida familiar. “adultos capaces de discerner” resultan hoy en día. No podemos exagerar la influencia negativa que esta situación social tiene sobre la vida familiar. La cantidad de niños que nacen de madres no casadas crece año a año, al igual que la cantidad de familias de “un solo padre o madre.”

En este contexto social en rápida transformación, las enseñanzas de la Iglesia acerca de la sexualidad humana parecen ser irremediablemente anticuadas. Insistir, como lo hacemos nosotros, en que la intimidad sexual pertenece exclusivamente al ámbito de las relaciones entre un hombre y una mujer dentro del marco del matrimonio, parece un argumento de la época del OcIDENTALismo. Y sin embargo, la poderosa verdad es que tenemos el desafío de defender la familia, incluso cuando nos acercamos a aquellos que cuestionan o rechazan nuestro punto de vista en relación con la sexualidad.

Por último, estamos perdiendo la perspectiva en cuanto a la función de la familia dentro de la Iglesia y de la sociedad. Las Sagradas Escrituras y las enseñanzas de la Iglesia afirman que la familia es un componente fundamental del plan de Dios para la humanidad. El matrimonio y el matrimonio como una forma de vida que da lugar al núcleo de todas las relaciones familiares, incluso en la sociedad. Sacred Scripture and the Church teaching afirm the family as fundamental to God’s plan for humankind. Marriage and human sexuality allow for the procreation, education and personal development of future generations. The family serves as the fundamental model for all social and political organizations. As St. John Paul II says, “The future of humanity passes by way of the family. When family life is strong, society is strong. When families are broken and unstable, all human communities suffer. The extraordinary Synod of Bishops on the family that begins on Oct. 5 in Rome has its work cut out for it as it seeks to better respond to the challenges facing marriage as a sacred covenant, sexual intimacy as reserved to married couples, and the family as a model of stability for all social organization.

Let’s not forget that there are bright spots as well as challenges. Many families today give witness to the meaning, and the joy, of marriage and family life.

Let’s pray for all families. Let’s pray that the Holy Spirit will guide the bishops and lay leaders who are participating in this very important synod.†
St. Joseph Parish in Indianapolis, 1374 N. Meridian St., will host two “Faith in Action” topics each month. For more information, visit www.cantius.org.

Parish’s Doyle Hall behind the church, 4217 Central Ave., in Indianapolis at 5:30 p.m. on Oct. 8. For more information, call 317-852-2245 or e-mail carolewill@hotmail.com.

The weekend begins with dinner and an interview about the advantages of natural family planning and learning more about how to live a Christ-filled lifestyle. The cost is $25, which includes lunch. For more information, contact Franciscan Sister Jannette McBroom, 317-268-4238 or alawrscj@archindy.org.

Free Natural Family Planning presentation at St. Joan of Arc Parish on Oct. 8

Medical experts from the Kolbe Center in Indianapolis will give a presentation on the medical side effects of contraceptives versus the safe alternative, benefits and methods of Natural Family Planning and NaProTechnology for the evaluation and treatment of infertility.

The program will allow for questions after the presentation followed by a question-and-answer format. There is no charge for the presentation.

For more information or to register, call Sister Paula, 812-535-2926, or e-mail pdamiano@spsmw.org.

Summit on Catholic education in the black community set for Oct. 4

Sherllyn Martin, principal at Indianapolis' Holy Angels Catholic School—a Mother Theodore Catholic Academy school—and Michael Joseph, who studied leadership in Catholic education at the University of Notre Dame, will discuss “Catholic Education in the Black Community” at St. Gabriel Parish, 600 W. 34th St., in Indianapolis from 9 a.m. to 3 p.m. on Oct. 4.

The cost is $25, which includes lunch. For more information or to register, contact Franciscan Sister Jannette Pritula at 317-236-1474 or by e-mail at pritula@archindy.org.

Sisters of Providence offer weekend of discernment

Catholic women ages 18-42 are invited to join the Sisters of Providence of Saint Mary of the Woods for their annual Fall Discernment Weekend, beginning at 5 p.m. on Oct. 31 and running through 2 p.m. on Nov. 1. The weekend begins with dinner at 5:15 p.m. in Owens Hall, and the program will begin at 7:15 p.m. in Reality Auditorium.

The theme for the weekend is “Rooted in Providence, Rooted for Tomorrow.” It is intended for women who are considering religious life, and would like to know more about what it means to be a Sister. The cost is $25 per couple includes dinner and one drink ticket per person. Information/registration: www.spsmw.org.

St. Roch Parish, Family Life Center, 503 S. Meridian St., Indianapolis, Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-734-4207.


St. Malachy School, 9833 E. County Road 70 N., Brownsburg. Garage sale, benefits 8th grade class trips, 8 a.m.-2 p.m. Information: 317-852-2242.

October 12 St. Michael the Archangel Church, 1334 W. 30th St., Indianapolis. Mass in French, 7 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

Marian University Theater, 3200 Colt Spring Road, Indianapolis. Audrey Assad and Bellarive in Concert, sponsored by archdiocesan Young Adult and College Campus Ministry, 7 p.m., $15 purchased online at www.indycolleges.org. $18 at the door. Information: Katie Sahm at 317-592-4067 or kahsm@archindy.org.

St. Therese of the Infant Jesus (Little Flower) Church, 472 E. 13th St., Indianapolis.

Class of ’63 monthly reunion, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Malachy Parish, 7410 N. 1000 East, Brownsburg. Altar Society Longaberger fundraiser, 11 a.m.-2 p.m., $10 per ticket. Information: 317-268-4238 or altar@stmalachy.org.

Sisters of Providence offer weekend of discernment

Catholic women ages 18-42 are invited to join the Sisters of Providence of Saint Mary of the Woods for their annual Fall Discernment Weekend, beginning at 5 p.m. on Oct. 31 and running through 2 p.m. on Nov. 1. The weekend begins with dinner at 5:15 p.m. in Owens Hall, and the program will begin at 7:15 p.m. in Reality Auditorium.

The theme for the weekend is “Rooted in Providence, Rooted for Tomorrow.” It is intended for women who are considering religious life, and would like to know more about what it means to be a Sister. The cost is $25 per couple includes dinner and one drink ticket per person. Information/registration: www.spsmw.org.

St. Roch Parish, Family Life Center, 503 S. Meridian St., Indianapolis, Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-734-4207.


St. Malachy School, 9833 E. County Road 70 N., Brownsburg. Garage sale, benefits 8th grade class trips, 8 a.m.-2 p.m. Information: 317-852-2242.

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Pope: Greed, throwaway culture fuel ‘hidden euthanasia’ of elderly

VATICAN CITY (CNS)—Pope Francis warned against the abandonment and neglect of the elderly, calling it a “hidden euthanasia” rooted in today’s “poisonous” culture of disposal and an economic system of greed.

In the presence of his predecessor, Pope Francis also thanked retired Pope Benedict XVI for staying to live at the Vatican and being like “a wise grandfather at home.”

“A people who don’t take care of their grandparents and don’t treat them well is a people with no future. Why no future? Because they lose the memory [of the past], and they sever their own roots,” he said.

The pope’s comments came during a special encounter and Mass for older people in St. Peter’s Square on Sept. 28. Some 80,000 grandparents, retired men and women, and their families attended “The Blessing for a Long Life” event, organized by the Pontifical Council for the Family.

Pope Francis specifically invited Pope Benedict to attend the event, making it the third time since his retirement in 2013 that the German pontiff has made a rare appearance in public with his successor.

Carrying a cane and looking strong, the 87-year-old pope arrived about one hour into the event, which featured music and testimonies from families. About 10 minutes later, while the famed Italian tenor Andrea Bocelli sang “Con te partiro” (“I’ll Go With You”), Pope Francis made his entrance with a small group of families.

He immediately went to greet and embrace Pope Benedict, who only stayed for the next hour, leaving before the start of Mass.

Addressing him as “Your Holiness,” Pope Francis thanked the retired pontiff for his presence, telling the crowd, “I really like having him living here in the Vatican because it’s like having a wise grandfather at home.”

The wisdom and love of older people are instrumental for building the future, and they can even cheer up grumpy teenagers, the pope said.

“It’s very good for you to go visit an older person. Look at our kids. Sometimes we see them being listless and sad; if they go visit an older person, they become happy,” he said.

“Older people, grandparents have an ability to understand very difficult situations, a great talent. And when they pray about these situations, their prayers are strong and powerful.”

But there are many who instead prey on their fragilities, and the pope warned against the “inhuman” violence being waged against the elderly and children in areas of conflict.

Harm can also be waged quietly, he said, through many forms of neglect and abandonment, which “are a real and true hidden euthanasia.”

People need to fight against “this poisonous throwaway culture,” which targets children, young people and the elderly, on “the pretext of keeping the economic system ‘balanced,’ where the focus is not on the human being but on the god of money.”

While residential care facilities are important for those who don’t have a family who can care for them, it’s important these institutes be “truly like a family who can care for them, it’s important these institutes be ‘truly like homes, not prisons,’ the pope said, and that their placement there is in the best interest of the older person, ‘not someone else.’

These retirement homes should be like “sanctuaries” that breathe life into a community whose members are drawn to visit and look after the residents like they would an older sibling, he said.

The pope also thanked an older couple from Qaraqosh, near Mosul, Iraq, for their presence, and urged people to continue to pray and offer concrete aid to those forced to flee from such “violent persecution.”

Married for 51 years with 10 children and 12 grandchildren, Mubarak and Aneesa Hano said they were chased out of their Iraqi town by Islamic State militants.

“War truly is insanity.”

Hano told the pope that, for 2,000 years, the bells tolled in their parish churches until the militants invaded the northern Iraq plain and replaced the crosses on top of their places of worship with black flags. Because the bells no longer ring in these abandoned villages, the bells of St. Peter’s Basilica tolled instead at the end of Hano’s testimony.

Pope Francis then concelebrated Mass with 100 elderly priests from around the world.
Frequently asked questions about the extraordinary Synod of Bishops

By Catholic News Service

Q. When and where is it?

Q. What is this?
A. The synod is a meeting of Pope Francis, bishops, clergy and laypeople.

Q. What is its purpose?
A. Pope Francis has written that the synod will discuss the “challenges of marriage, of family life, of the education of children, and the role of the family in the life of the Church.” The discussion will be based largely on responses to a questionnaire sent out to the world’s bishops in November 2013.

Q. Who will attend?
A. Approximately 250 people, including the presidents or vice presidents of 114 national bishops’ conferences, 13 heads of Eastern Catholic churches, three superior generals of religious orders, heads of Vatican offices and synod officials, and synod fathers appointed by Pope Francis. The synod also will have nonvoting collaborators and auditors, including married couples appointed by the pope.

Q. What controversial issues will be discussed?
A. Pope Francis has said birth control and the eligibility of divorced and civilly remarried Catholics to receive Communion will be among the topics of discussion. The latter was also a major topic of discussion at a special meeting of cardinals the pope called in February.

Q. Will the synod change Church teaching?
A. Italian Archbishop Bruno Forte of Chiari-Vasto, chosen by Pope Francis to be the special secretary of the extraordinary synod, said that the “doctrine of the Church is not up for discussion, but rather the discussion will concern improving the ‘pastoral application’ of Church teaching.”

Q. Why is it “extraordinary”?
A. The meeting will not reach definitive conclusions, but set the agenda for a larger meeting of bishops, to be held at the Vatican in October 2015. That meeting will generate proposals for the pope’s approval.

Q. What prompted this synod?
A. In July 2013, Pope Francis told reporters he wanted the gathering to explore a “somewhat deeper pastoral care of marriage,” including the question of the eligibility of divorced and remarried Catholics to receive Communion.

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“It’s helped me with my work at the NCDVD. It’s a tremendous grace,” she told Catholic News Service.

Sullivan joined the national organization as its first events coordinator in 2006, and was promoted to executive director in 2009. Working in an office based at a seminary has helped Sullivan focus on her ministry. She has prayed, dined and walked the corridors with countless discemens, seminarians and priests for 12 years. “I’m able to see them throughout all the phases, and that is a tremendous grace,” she told Catholic News Service.

“It’s helped me with my work at the NCDVD. I saw a lot of these guys as discemers, some of them I knew when they were in high school. I walked with them throughout the application process. I see them as seminarians, and now I see them as newly ordained.”

Father Michael Duffy, an associate pastor at St. Kilian Parish in Farmingdale, N.Y., is one of the men whom Sullivan has accompanied on the journey to the priesthood. He studied at Immaculate Conception Seminary and was appointed her program director of the Sacred Heart Institute vocation director in 2009. His first job was part-time vocation field in March 2002. Her first job was part-time seminary in Huntington, N.Y., where she entered the priesthood. Sullivan is affectionately called “Momma Rose” by many of the seminarians she has come to know and love.

What was in the news on October 2, 1964? The council restores the permanent diaconate, and our editor reports on the historic nature of the vote on collegiality

By Brandon A. Evans

This week, we continue to examine what was going on in the church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the October 2, 1964, issue of The Criterion:

• Restoration of permanent diaconate wins approval VATICAN CITY—Restoration of the permanent diaconate to the Church won overwhelming approval of the Second Vatican Council by a vote of 1,923 to 242. The vote was one of six taken during the 89th congregation on phases of the third chapter of the schema De Ecclesia (On the Church). Amendments approved the following day [Sept. 29] provided that the authority to introduce the diaconate be entrusted to national conferences of bishops with papal approval, and that it be confined to ‘older married men.’ An amendment permitting the diaconate to be conferred on younger men without the obligation of celibacy was defeated.

• Editor comments from Rome: Why collegiality vote was an historic move By Rev. Raymond T. Bolster: ROME—In a business-like fashion, the council Fathers voted themselves into a prominent place in history. It took nearly the whole week of September 20 to do it, but the cardinals, patriarchs, bishops, apostolic prefects and heads of religious orders who make up Vatican Council II clearly and overwhelmingly proclaimed their conviction that bishops share in the supreme authority of the pope. They kept the electronic computer humming each morning as they scratched with their magnetic pencils a yes or no. The only point at issue was whether collegiality or a laymen. It was an issue of great importance and the cardinals were quick to respond. It was an issue of great importance and the cardinals were quick to respond.

• Subterranean chapel is planned FAMILY FRIDAY—The parish of Saint Anthony of Padua is planning to build a chapel to be located under the church. The chapel will be a place for quiet reflection and prayer.

• Priest from St. Meinrad to address Tell City KC PARISH LIFE—A priest from St. Meinrad will address the Knights of Columbus in Tell City. The priest will speak on the importance of the family and the role of the church in the community.

• Traditional pilgrimages slated at St. Meinrad FESTIVAL LIFE—The St. Meinrad pilgrimage will take place on September 25th.

• Pope names 15 women auditors, more laymen FAMILY LIFE—Pope John XXIII has named 15 women auditors to the Pontifical Commission for the Protection of Children.

• Marquette University opens press study center UNIVERSITY LIFE—Marquette University has opened a new press study center. The center will be used by students and faculty to research and write about the university.

• Scripture scholars cautioned by pontiff RELIGIOUS LIFE—Pope John XXIII has cautioned scripture scholars to be careful in their interpretations of the Bible.

• Diocese bars lavish yearbooks SCHOOL LIFE—The diocese has barred the use of lavish yearbooks in its schools.

• Pope names 15 women auditors, more laymen FAMILY LIFE—Pope John XXIII has named 15 women auditors to the Pontifical Commission for the Protection of Children.

• Traditional pilgrimages slated at St. Meinrad FESTIVAL LIFE—The St. Meinrad pilgrimage will take place on September 25th.

• Pope names 15 women auditors, more laymen FAMILY LIFE—Pope John XXIII has named 15 women auditors to the Pontifical Commission for the Protection of Children.
Respect Life Month

Efforts show how people are building a culture of life across the archdiocese

Compiled by Natalie Hoefer

Each year, the U.S. Conference of Catholic Bishops recognizes October as Respect Life Month.

In recognition of this focus, The Criterion has compiled pro-life highlights from around the archdiocese over the last 12 months, and lists upcoming pro-life activities scheduled for each October.

While it is impossible to list all of the pro-life activities happening throughout the archdiocese, here are some highlights from around southern Indiana in the last year.

This Respect Life month offers a sampling of the good work going on to serve, as Pope Francis said in his 2013 Day for Life Greeting, “the weakest and most vulnerable, the sick, the old, the unborn and the poor, [who] are masterpieces of God’s creation.”

Therapy students at Father Michael Shaw Seminary Jr./Sr. High School in Bedford celebrated on Oct. 8, 2013, the birthdays of the school’s six theology classes spiritually adopt a baptismal font, allowing for monthly educational, interactive and child-friendly pro-life displays to be built and placed next to the church’s entrance.

In memory of the high school’s first ever baby, the therapy school’s students and faculty recited the Rosary and prayed for the baby to be safe and for the parents and extended family to be healthy for nine months.

Women and men civil servants of the University of Notre Dame help the brothers of the Society of St. Augustinianus to evangelize on the practicum campuses.

A Planned Parenthood nurse leaves the abortion industry and speaks out against her former employer, who invested in the Planned Parenthood Wisconsin abortion center. The nurse was a 2012 recipient of the pro-life award from the Coalition for Life.

“Catholic Social Teaching speaks eloquently about the inherent right of the unborn to life. We must support the women who are choosing to give life, we must support the women who are choosing to abort.”
—Rep. Bob Dickey, R-Oswego

In September 2013, Pat Hall, the mother of the baby who was aborted in 2010, spoke at the annual Respect Life Mass at SS. Peter and Paul Catholic Church to encourage pro-life prayer. The Mass is sponsored by the Archdiocese of Indianapolis Respect Life Committee.

In 2013, the Indiana Supreme Court ruled on the issue of health insurance coverage of abortion in the state.

The campaign runs twice a year, once in the spring and once in the fall. During the fall campaign, individuals can设有ually pray during one-time or four days in front of abortion centers around the world.

This year, the fall campaign runs from Sept. 24- Nov. 2, with Indianapolis and Bloomington participating simultaneously.

Civis participating near abortion clinics include Planned Parenthood, the Indiana Family Institute and the Archdiocese.

In Indianapolis, there will be a mid-day rally in front of Planned Parenthood, 4596 E. Washington St., on Oct. 10, with special guest speaker Shawn Carney.

Carney helped organize the first-ever 40 Days for Life campaign in College Station, Texas, in 2004. He helped the movement spread nationally, then internationally, and now serves as the executive director of the 40 Days for Life movement.

At the same location, Indianapolis Right to Life will host a family and youth rally at 10 a.m. on Oct. 10, with special guest speaker Ron Dermer.

The Bloomington 40 Days for Life campaign will take place on the public square in front of Planned Parenthood at 423 S. College Ave.

Both campaigns are in need of volunteers to sign up to pray.

For more information or to sign up for a prayer time slot, log onto 40daysforlife.com and click on “Locations.”

The closing of an abortion center highlights pro-life news around the archdiocese and state

The past year was filled with news concerning pro-life efforts. Here are some additional highlights, gathered from reports to The Criterion and other pro-life news sources.

• In March, Indiana Gov. Mike Pence signed a bill prohibiting insurance policies from covering abortion in most circumstances.

• Affiliated Women’s Services, one of four abortion centers in Indianapolis, closed its doors after 32 years.

• In September, Indiana Attorney General Greg Zoeller, a pro-life Catholic, filed administrative licensing complaints with the Indiana Medical Licensing Board against four physicians—those of whom practical within archdiocesan boundaries—for violations of abortion recordkeeping and advice and consent laws.

• The Archdiocese of Indianapolis partnered with the Holy Rosary Parish in Indianapolis provide “Life Notes”—a monthly bulleted list featuring pro-life news from their parish bulletin to keep parishioners informed on the topic.

Respect Life Mass, Life Chain events at the archdiocese and state

The annual Respect Life Mass will be held at St. Peter and Paul Cathedral, 1400 N. Meridian St., in Indianapolis at 1 p.m. on Oct. 10, Respect Life Sunday.

During the Mass, two awards will be presented to those performing outstanding service in the pro-life realm. Matt and Matty Keck will receive the Archbishop Edward T. O’Keefe Respect Life Award, and Carrie Buncher will receive the Our Lady of Guadalupe Pro-Life Youth Award.

Following the Mass, the Central Indiana Life Chain will take place from 2:30-3:30 p.m. along N. Meridian Street between Ohio Street and Third Street.

Life Chain is an interdenominational, silent prayer vigil representing the pro-life movement around the world.

Other Life Chain events in or near the communities of the archdiocese reported to The Criterion include:

• Terre Haute, Vigo County Court House, 3rd Street at Washington, 2:30-3:30 p.m. Information: 812-841-0060.

• Bloomington: E. Third Street and High Street, 2-3:30 p.m., Information: 812-373-5181.

• Richmond/Wayne County, S. A. St. at 16th St. in Richmond, 2-3 p.m. Information: 765-915-1706.

• Farmers Indy State Bank, 116th Street and Allisonville Road, Fishers, Ind. (District of Lafayfette), 4:30-5:30 p.m. Information: 317-500-1480.

Other Life Chain events across the nation will not be reported to The Criterion. It may be scheduled for check for other local Life Chain events on lifechain.org and click on “Indiana” on the left side of the street.

'LEMMY' continues from page 1

Will you ever do to prevent this?"

We must draw close to Jesus in prayer and prayerful dialogue. We must ask the Lord for the grace to see ourselves and others as he saw us and respect and protect our creation. We must also pray for the lives of children, friends and even the people we encounter in traffic. Each of these people are masterpieces of God’s creation and deserving of the utmost reverence and respect.

Respect Life Mass "Each of us is a masterpiece of God’s creation."

and how this truth affects both our understanding of our own hearts and souls, and the way we interact with the world around us. This is the message of Pope Francis. May the Rosary and Life Chain events and all pro-life news from around the world inspire us to move forward together.

Love and justice must motivate our work and our witness to the great love story ever told. "Each of us is a masterpiece of God’s creation.”"
WASHINGTON (CNS)—According to the Census Bureau’s new statistics, released on Sept. 16, poverty in the United States is down, but only slightly.

The actual number of people living in poverty in 2013 is unchanged at 45.3 million, but because of continued population growth in the United States, the percentage of Americans living in poverty is down 0.5 percentage points, from 15.0 percent to 14.5 percent.

So if you think prosperity is just around the corner, it’s an awfully long block the nation must walk to get to that corner.

“We’d expect poverty to drop now that we’re in the fifth year of an economic recovery, right?” asked Gregory Acs, director of the Income and Benefits Policy Center at the Urban Institute, a Washington think tank.

Acs’ comment alludes to the intractability of poverty and the long, tough slog it is trying to get tens of millions out of poverty, given that 50 years ago, then-President Lyndon Johnson declared a “War on Poverty.”

While some skirmishes were won in that war—senior citizens, for instance, are far from the brink of economic disaster as they had been two generations ago—poverty persists across all demographic groups.

Even among non-Hispanic whites, the most affluent of demographic groups, the poverty rate is close to 10 percent.

In neighboring Kentucky, the poverty rate took a pronounced slide, from 19.4 percent to 18.5 percent. But while child poverty nationwide slid from 22 percent in 2012 to 20 percent last year, Kentucky’s child poverty rate is 25.3 percent. Some in Kentucky are pressing the state to OK a statewide earned income tax credit (EITC) for its poor. The U.S. bishops have backed the EITC at the national level.

North Dakota benefited from an oil boom, but overall poverty rose slightly. Child poverty, though, is at just 12 percent, and 13,000 kids live without health insurance.

In Minnesota, the poverty rate in the state last year dropped to 11.2 percent, while the child poverty rate was 8 percent.

The Urban Institute’s Acs said the new poverty figures don’t take into account pre-tax cash income, food assistance and rental subsidies, as well as tax-based assistance like EITC. An alternative Census Bureau poverty measure called the Supplemental Poverty Measure, includes these types of assistance, but Acs said it doesn’t substantively change the poverty rate.

On the other hand, the federal poverty line remains unchanged—and probably unrealistic—at $23,550 for a family of four. That would mean living on $452.88 a week.

“It’s useless to see where we are, where we’ve come from, and how we’ve changed. But if you looked through a more pessimistic lens, we haven’t made a lot of progress,” he added.

“One of the things that has probably worked against progress is the way the criminal justice system has differentially impacted African-American families— the high levels of incarceration among less-educated African-American men,” Acs said.

“You can’t blithely say that ‘if we just don’t put people in jail things would be much better, because crime-ridden neighborhoods are a problem,’” he continued, adding the question has to be asked whether “the types of crimes people were arrested for and jailed for long periods of time warrants the disruption of the removal of large numbers of people from the economy, from their families.

“With a prison record, it’s much harder finding a job—not nearly as economically viable as it was at first, ... and probably contributes to the seeming lack of progress.”

What would happen to poverty if the nation didn’t do anything to fight it? “The overall trend in the labor market, the effects of technology and globalization, an increase in inequality, stagnation of wages, more benefits accruing to capital than to labor, without active anti-poverty programs one could reasonably expect that poverty would have grown worse,” Acs said.

“The counter-argument is that people would have worked harder if they didn’t have the safety net,” said Pope Francis, in his apostolic exhortation “The Joy of the Gospel,” wrote of an “exponentially” growing gap between rich and poor, which he blamed for, among other things, environmental degradation and rising violence. He attributed the gap to the influence of bad economic ideas.

And what if government did, at least figuratively, throw money at the problem? Acs said there are a limited number of experiments underway in which poor people are given sufficient funds for themselves and their families, but the efforts are at too early of a stage to draw conclusions about the effectiveness.†
By Tim Johnson
Today's Catholic

FORT WAYNE—Following an ancient custom dating back to the 13th century, attorneys, law professors, high-ranking government officials, guests and others who work in the legal field gathered at the Cathedral of the Immaculate Conception on Sept. 24 for the celebration of the Red Mass.

Bishop Kevin C. Rhoades of Fort Wayne-South Bend was the principal celebrant at the litany.

“The name of the Mass is derived from the red vestments worn by the celebrant. The color symbolizes the Holy Spirit. Red was also featured on the robes worn by judges in the Middle Ages.”

The Mass is celebrated to invoke divine guidance from the Holy Spirit and strength during the coming term of the court. In the Catholic tradition, the Holy Spirit is seen as the source of divine guidance from the Holy Spirit.

Deacon Kellams asked if they think of their public service as a calling, and added, “Even further, have you ever contemplated that the work you do has at its center a touch of the divine?”

Deacon Kellams asked if they think of their public service as a calling, and added, “Even further, have you ever contemplated that the work you do has at its center a touch of the divine?”

The deacon and judge added, in Shaffer’s book, Faith and the Professions, that he actually came to the conclusion that those who practice law had the responsibility to be moral teachers.

“For a long time, I tended to look at my faith as a matter separate from my profession, as something that shaped my private life, something that I shared with family and others of like mind,” the deacon said. “But how is it that one is able to so abstractly divide a life?”

“If we are being honest, most of us failed at that undertaking, but as Blessed Teresa of Calcutta said, ‘God does not call us to be successful, but to be faithful.’”

(Tim Johnson is editor of Today’s Catholic, newspaper of the Diocese of Fort Wayne-South Bend.)

A Journey Through Infertility

Sunday, October 19, 2014 • 6:30 PM - 9:00 PM

The Office of Pro-Life and Family Life and Our Lady of Fatima Retreat House are pleased to offer an evening for those working through infertility to come together with others who are or have been in this same struggle. Infertility is the story of a heartache, and often isolating. And it must find hard to understand. Infertility is complex. Each experience is different. Each experience has elements of grief, loss, confusion, sadness, isolation, marital stress and heartache. With one evening, we cannot address the entire spectrum of infertility. Here is what we do hope to offer each of you:

• A place to be with God.
• Resources within our local Catholic community, including treatment options, supportive ministries, adoption information, and blogs related to infertility.
• Prayerful consideration of where your infertility journey is taking you—infertility treatment (including NaProTECHNOLOGY), choosing to adopt, and choosing to live as spiritual parents.
• Although no two experiences are the same, validation and support from those who share the experience of infertility.
• Compassion and connection.
• Dinner AND Dessert.
• Prayerful consideration of where your infertility journey is taking you—infertility treatment (including NaProTECHNOLOGY), choosing to adopt, and choosing to live as spiritual parents.
• Although no two experiences are the same, validation and support from those who share the experience of infertility.
• Compassion and connection.

Schedule

• Our Time Together
  —Gather and prayer service with Fr. Tim Farrell
  —Dinner
  —Witness talks (couples)…
  —Fr. Ryan McCarthy offers the church teaching on infertility—NaProTECHNOLOGY representative

RSVP: Send email to spasotti@archindy.org or call Sandy Pasotti at (317) 545-7681 ext. 14.

COST: No charge. However, there will be an opportunity for a freewill donation.

Hear Ye! Hear Ye! Hear Ye!
The honour of your presence is requested at The 15TH ANNUAL ROYAL EXTRAVAGANZA Saturday, the eighteenth of October, two thousand and fourteen at six o'clock in the evening Saint Simon the Apostle Catholic Church 1953 North Calhoun Road in Indianapolis JOIN US FOR DINNER, DANCING, AND AUCTION ADVANCE TICKETS - $70 • MUSIC by My Yellow Rickshaw FOR RESERVATIONS OR SPONSORSHIP INQUIRIES, VISIT: www.royalks.org
JUBA, South Sudan (CNS)—South Sudan’s bishops reiterated their call for an end to fighting in their country and warned that people faced a humanitarian disaster.

“We can accept no excuses nor conditions from any party or individual for the continuation of the war. The fighting and killing must stop immediately and unconditionally,” the bishops said on Sept. 25, at the end of a three-day meeting that coincided with the renewal of peace talks in Ethiopia.

Noting that thousands of South Sudanese citizens had been killed and hundreds of thousands displaced, the bishops said the country’s “traumatized population has been re-traumatized by atrocities we have rarely seen before.”

“Displaced people are living in appalling conditions, whether in the countryside, or in U.N. camps in the cities, or as refugees in neighboring countries. A famine is looming in parts of the country. International humanitarian access is limited due to insecurity. Once again we declare this war immoral, and we demand an immediate end to all hostilities so that these humanitarian concerns can be addressed,” they said.

“We are pastors, not politicians, but our faithful are dying,” they said, adding that they were confident that the nation’s citizens could once again determine their political future.

The bishops urged the international community to continue to support development in the country, because “freezing funds meant for development is an invitation to make things worse.”

South Sudan gained independence from Sudan in 2011. Last December, fighting flared between forces loyal to South Sudan President Salva Kiir and rebel leader Riek Machar. Kiir’s former vice president, after an incident Kiir described as a coup, Machar denied any coup attempt. The conflict soon began splitting the country along tribal lines.

The bishops encouraged citizens not to fall into the trap of voting for someone because of his or her ethnicity instead of qualifications. They noted that, for years, people had intermarried, gone to school and worked together, but that this was changing.

“Large-scale ethnic killing has created a cycle of fear, hatred and revenge. Our politics is becoming ethnic, with perceptions from various communities that one tribe or other is favored, or that one tribe or another is underrepresented, or even that one tribe or another ‘deserves’ to rule,” they said. “Even within our churches, elements of tribalism are creeping in and creating suspicion, hindering our efforts to work for peace and reconciliation. This is not the way forward.” †
Faith

the same topic will assemble in Rome this month. A shorter, two-week extraordinary synod session on bishops takes place in October 2015. The considerable John Paul II said.

and to proclaim it through an evangelization that is communitarian experience of faith in a renewed way, religious scenarios call us to something new: to live our words like “proclamation” and “evangelization” do not readily can understand.

However, an archbishop from India told the synod that where he was “proclamation” and “evangelization” do not appear to be understood the same way in Asia as in other parts of the world. What is well understood, according to Syro-Malankara Cardinal Baselios Thottunkal of Trivandrum, is the witness of Blessed Teresa of Calcutta. He suggested that the new evangelization “underline the very words of Jesus himself. ‘You shall be my witnesses’ “ (Acts 1:8). Blessed Teresa “brought to the world, especially to India, a very practical means of evangelization, a witnessing model,” he observed.

In its concluding “Message to the People of God,” the 2012 synod encouraged Catholics to give attention to how evangelization is conducted and expressed, saying: “The changed social, cultural, economic, civil and religious scenarios call us to something new: to live our communitarian experience of faith in a renewed way, and to proclaim it through an evangelization that is “belonging to the synod’s working paper” (CNS photo/Paul Haring)

In a February 2014 letter to the Church’s families, Pope Francis talked about the extraordinary synod. It will be dedicated to the “challenges of marriage, of family life, of the education of children and the role of the family in the life of the Church,” he said. This synod, he told families, is “is dedicated in a special way to you, to your vocation and mission in the Church and in society.”

The synod will give attention to specific concerns like divorce and remarriage, the impact of work on the family, single parents and support for marriage before and after a wedding. More generally, the synod’s agenda is all about pastoral care for the family.

What the synod’s participants learn through each other might be reason enough to meet. As with other synods, this one will hold surprising, eye-opening moments. After all, family life in one nation can differ notably from family life in another.

A conversation about the needs and strengths of family life in the midst of war and recurring violence could differ greatly from a conversation on the same topic in a nation where families never witness war. The fact is that Nigerian or Honduran families are touched by their cultures, as much as U.S. or Australian families are touched by theirs.

Families may be helped or harmed by their culture: its poverty or consumerism, its attitudes toward children and education, its prevailing convictions about women’s and men’s roles at home and in society. And in nations where Christians constitute a distinct religious minority, the support system families need differs from the support sought in nations where they represent part of the religious mainstream.

South African Cardinal Wilifred F. Napier of Durban expected continental and regional differences to come into somewhat sharp focus during the extraordinary synod, he said in February 2014. He had in mind difficulties resulting from polygamy or arranged marriages, for example. Indeed, the synod’s working paper mentioned polygamy five times.

This synod on the family offers an opportunity for Church leaders to become better acquainted with each other and to explore together, as its working paper explains, how the Church’s pastoral care “for the family might better respond” to the new challenges that families now confront. (David Gibson served on Catholic News Service’s editorial staff for 37 years.)

Synod of bishops gives many perspectives on pastoral issues

By David Gibson

There are good reasons for the faithful of the universal Church to get to know each other better and to converse about their concerns, no matter how far apart their homelands might be. That is a reason Pope Paul VI established the World Synod of Bishops in 1965.

He envisioned the synod as an opportunity for bishops and other Church leaders from around the globe to share information about the life of the faithful with him and each other—experiences and insights to help shape the Church’s ministry, especially in the Second Vatican Council with giving rise to “the idea of permanently establishing a special council of bishops.” What Church leaders hear from each other during an ordinary assembly of the Synod of Bishops, now typically held every three years in Rome, sometimes proves surprising and eye opening. It can directly challenge their thinking and help them address significant pastoral issues.

That happened during the three-week general assembly of the Synod of Bishops in October 2012, which discussed the new evangelization. In many parts of the world, conversations about the new evangelization focus on proclaiming the Gospel in a complex world and doing so in ways that relate to people’s daily lives and in ways that they readily can understand.

An important issue this year and next that the Synod of Bishops will discuss is the family.

By Janelle Alberts

At first sight, the word “synod” may sound a bit intimidating. But take a moment to get familiar with it since we’ll hear about it a lot this year and next year.

First, a synod is simply a gathering of Church leaders. That’s where they discuss issues important to the Church. After the Second Vatican Council, Pope Paul VI created a body within the Vatican called the Synod of Bishops in order to facilitate such meetings on a regular basis. An important issue this year and next that the Synod of Bishops will discuss is the family.

Principles behind the Synod of Bishops are rooted in sacred Scripture

Besides having a meeting of the Synod of Bishops, or gathering of bishops, in 2015 to talk about what is important in the life of the modern family, Church leaders will hold this October what’s called an “extraordinary” meeting of the synod. This extraordinary meeting will prepare for the “ordinary” one next year. It’s a much smaller gathering than an ordinary synod meeting that bishops hold every three years.

October’s meeting will mark only the third time that an “extraordinary” meeting of the Synod of Bishops has taken place, with only a select few scheduled to attend. The group will meet at the Vatican on Oct. 5–19, and will include the presidents of national bishops’ conferences, the heads of Eastern Catholic Churches, Vatican officials and other representatives selected by Pope Francis.

How did all of this start? As with anything Church-related, we might say, it all started with Jesus. Jesus was known to build up the community of believers by assigning leadership tasks within the ranks. For instance, in the Gospel of Luke, we hear that he appointed “72 others whom he sent ahead of him in pairs to every town and place he intended to visit. He said to them, ‘The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest’” (Lk 10:1-2).

For his most notable crew of leaders, Jesus picked a small group of 12. “He went up the mountain and summoned those whom he wanted and they came to him. He appointed 12 (whom he also named Apostles) that they might be with him and he might send them forth to preach” (Mk 3:13-14).

However, not unlike an extraordinary synod meeting, some leadership meetings require only a select few, like the day Jesus asked Peter, James and John to follow him up a hill, just before the Transfiguration. “Jesus took Peter, James and John and led them up a high mountain apart by themselves” (Mt 9:2).

Jesus charged them with the task of building up the future community of believers. Such meetings could clarify nuances, reinforce truths and fortify their nerves. Given the challenges that faced them, they were going to need such help.

There were no decisions made on that mountain, but they heard the powerful words of God the Father spoken out of a cloud, “This is my beloved Son. Listen to him” (Mk 9:7).

In a similar way, the bishops will listen to the word of God and discern what it has to say about the state of the family in modern times. Applying the wisdom of God’s word in pastoral ministry to and with families will be another task altogether.

As we all are called to clothe ourselves with “compassion, kindness, humility, gentleness and patience” (Col 3:12) on these matters, it will be up to the Church leaders on the frontlines to discuss all that and more.

(Janelle Alberts, who lives in Chagrin, Ohio, is a freelance writer and media relations specialist.)

Pope Benedict XVI leads a meeting of the Synod of Bishops on the new evangelization at the Vatican on Oct. 9, 2012. An extraordinary meeting of the synod will take place later this month. The topic of the meeting will be challenges facing the family today in the context of evangelization. (CNS photo/Paul Haring)
The two books of Chronicles repeat the Jewish history from Genesis through the destruction of Jerusalem— in other words, through the fall of Jerusalem, as described in the Bible that I’ve already written about this series. Do you want to hear me repeat all that?

It appears that both Jesus and the Christians have never known quite what to do with Chronicles. Since the events of the Fall were the same events recounted in the Second Book of Kings, and since they serve as a sort of supplement to the books of Kings and Ezra, Chronicles picks up a story that had ended in the year 70 A.D., the last words in the Hebrew Bible have been a call to return to Jerusalem. The first book of Chronicles begins with Adam and concludes with King David’s reign. The Second Book begins with Solomon and concludes with that decree by Cyrus that opened the way for the return of the Jews. The first nine chapters of the first book are a trivial geeks’ delight since they consist of listing the descendants. If you were able to name all the children of Reuben and Gad (two of Jacob’s sons) you could win a prize. Otherwise, skip to the historical information.

The Chronicler, possibly writing about 400 B.C., included none of the negative things we learned about David, such as his adultery with Bathsheba or the two revolts by his sons. He was much more interested in emphasizing David’s great peace and prosperity in the past as a great contrast to what he made Jerusalem the center of the true worship of the Lord.

He continued that emphasis in the second book, with Solomon’s great achievement of the building of the Temple. His purpose was to impress upon his readers the supreme importance of the Temple in order to convince them that their future lives would include careful observance of the rituals handed down by God to David, and preserved by the remnant that survived the exile in Babylon—until the time of Cyrus.

The Chronicler’s history from Solomon through the destruction of Jerusalem by the Babylonians continues with a concentration by Cyrus, who opens the door to the true history of Judah, with mention of the kingdom of Israel only when necessary. The Chronicler believes that the people of the northern kingdom were in schism because they did not worship in Jerusalem’s Temple.

The division of Israel had taken place when the people of the northern kingdom (the Samaritans) carried to Assur more people the Assyrians brought into their territory. So far as the Chronicler was concerned (and the Jews at the time of Christ), the Samaritans were not true Jews.

The only true Jews, as far as the Chronicler was concerned, were those in exile in Babylon. It was time for them to return to Jerusalem. 

The Hebrew Bible, though, has Chronicles at the very end, even after Ezra and Nehemiah. In that way, the Jewish scriptures end with the decree from King Cyrus of Persia that enabled the people of Judah to return to Jerusalem and rebuild their Temple. Ever since that construction of the Second Temple, the books of Chronicles begins with Adam and concludes with King David’s reign. The Second Book begins with Solomon and concludes with that decree by Cyrus that opened the way for the return of the Jews. The first nine chapters of the first book are a trivial geeks’ delight since they consist of listing the descendants. If you were able to name all the children of Reuben and Gad (two of Jacob’s sons) you could win a prize. Otherwise, skip to the historical information.

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Patti Lamb

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Twenty-seventh Sunday in Ordinary Time

**Sunday Readings**

**Sunday, October 5, 2014**

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The first section of the Book of Isaiah is the source of this weekend's first reading. The prophet speaks directly to the people of the empire. He speaks in God’s voice, in the first person. In the second reading, the prophet employs an image with which his contemporaries would have been very familiar, the image of the vineyard. He describes the land of God’s people as a vineyard. The vineyard belongs to God. The landowner tends the vineyard. Lavis in generosity and care, God fills the vineyard with the choicest vines. In due course, the landowner sends his servants to the tenants to collect the yield. The servants find that the tenants have turned against God. The tenants kill these servants. God sends more servants. They too are killed. Finally, God sends the prophets from the vineyard.

**Reflection**

The Church has called us to discipleship during these weeks. It restates that call in these readings.

Ultimately, today’s lesson is not about doom and destruction, although both Isaiah and Matthew feature unfaithfulness and death. Rather, the message is of salvation and hope. By disobeying, or ignoring, God, we bring chaos upon ourselves. God does not just hurl thunderbolts of anger and revenge upon us. Instead, we can create our own eternal doom. We are free to choose to sin. We can choose to be with God, or to be without God. Salvation is not forced upon us. We can choose a path of death and hopelessness.

All is not necessarily lost. The wonder and great opportunity in all this is that God accepts us back if we repent. God is merciful. By forgiving us, God returns us to the vineyard, there to find life and goodness forever.

Q **Daily Readings**

**Monday, October 6**

- St. Bruno, priest
- Blessed Marie Rose Durocher, virgin
- Galatians 1:16-22
- Psalm 111:1b-2, 7-9, 10c

**Tuesday, October 7**

- Our Lady of the Rosary
- Galatians 1:13-24
- Psalm 139:1b-3, 13-15

**Wednesday, October 8**

- Galatians 2:1-2, 7-14
- Psalm 117:1bc, 2
- Luke 11:1-4

**Thursday, October 9**

- St. Denis, bishop and companions, martyrs
- St. John Leonard, pilgrim
- Galatians 3:1-8

- Luke 11:5-13

Q **Question Corner**

Fr. Kenneth Doyle

Q Whether or not lying is always morally wrong has been debated for centuries.

In a book I read recently explaining the teaching of the Church in simple language, it states that a person cannot lie even to save a life since you “cannot do evil that good may come of it.”

This would seem tocontradict the right to defend people even if others were trying to kill them. For example, if Nazi soldiers were at the door asking if any Jews were in that house, I would think that lying to save Jews who in fact were in the house would actually prevent a greater evil from happening.

It seems to me that, when the choice is between lying and abetting a murder, you should choose the lesser of the two evils. Please help me because the question has come up in our CCD class.

(Milladore, Wisconsin)

A You have put your finger on a neurological issue that has troubled Catholic thinkers for centuries. The common Catholic teaching is that lying is always wrong, even to save a life, that is clearly the majority position historically, and is reflected in the Catechism of the Catholic Church, which says: “By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others” (#2685).

However, there has always been a lesser but significant school of thought that has argued that it is sometimes justified to lie, particularly to protect the innocent from harm.

The catechism also says that to lie is “to speak or act against the truth in order to lead into error” (#2683).

It seems to me that, when the choice is between lying and abetting a murder, you should choose the lesser of the two evils. Please help me because the question has come up in our CCD class.

(Milladore, Wisconsin)

Q Why are people allowed to dress differently for Mass? It seems so disrespectful. Isn’t there a dress code?

(Schenectady, New York)

A I would like you to address the way some women come dressing to Mass, revealing more than needs to be seen. Please help (Belfair, Virginia)

A The two pleas above are but a slice of similar ones that arrive regularly at this desk, especially during the summer months. There is a fair amount of subjectivity as to exactly what clothing is appropriate, and no universal Church rule exists.

But I would be guided by the observation in the Catechism of the Catholic Church (#1837), which says, “Body demeanour (gestures, clothing) ought to convey the respect, solemnity and joy of this moment when Christ becomes our guest.”

Specific guidelines are best left to individual parishes since cultures and climates vary, but occasional statements in bulletins or on websites can serve as helpful reminders that decency is always the governing standard.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyles@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.)

Q **My Journey to God**

Each of Us is a Masterpiece of God’s Creation

Imagine yourself passing in front of a design of great beauty. Your soul quests and is filled with wonder and awe. If art … can evoke such a response in us, how much more is it in the same wonder, reverence and respect Due to each person … who was handicapped by the very God who spoke the world into being?

When God created each of us, he did so with precision and purpose. He looks on each of us with love and care. (CNS photo/ Claudine Peri, EPA)

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Great-grandmother of 10.


FOUTZ, Dolores Margaret (Sannavowitz), 89, St. Mark the Evangelist, Indianapolis, Sept. 17. Mother of Lou and Ed Foltz.


LICHTENBERGER, Marita Matilda (Thimmim), 59, Prince of Peace, Madison, Sept. 11. Mother of Linda Potora, Margaret Yates and John Lohr. Sisters of Margaret Sommer and George Timmons. Grandmother of two.


HYND, Doris Lee, 84, St. Paul, Tell City, Sept. 14. Mother of Sue Bosler, Merry Hale, Sheila Tell City, Sept. 14. Mother of Sue Bosler, Merry Hale, Sheila

Sister Louise Marie, died on Sept. 19 at Mother Theodore Hall in the Church of the Immaculate Conception at the motherhouse. She was 85.

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North Carolina Catholics encouraged not to let faith get ‘watered down’

CHARLOTTE, N.C. (CNS)—Attentiveness at Mass remains central to Catholics’ faith because they must be nourished by Jesus’ body and blood or they will not remain strong Catholics, said Bishop Peter J. Jugis of Charlotte.

“Your decision to look at yourself: Why do you go to Mass?” he said in his homily for the closing Mass of the 2014 Eucharistic Congress in Charlotte.

He emphasized that Catholics need the Eucharist to remain focused on Christ and keep their faith alive.

“You need the Eucharist. You need Jesus. If you think you can live a Christian life without Jesus, you are mistaken,” he said at the Sept. 20 Mass. “You are not really living. A Catholic without the Eucharist will not remain a strong Catholic for long. One’s faith will become watered down, if he is not constantly being fed by Jesus.”

The 10th annual congress, organized by the Diocese of Charlotte, focused on the theme “Behold, I make all things new,” from Chapter 21, Verse 5 of the Book of Revelation. It drew an estimated 13,000 people to the Charlotte Convention Center for Mass and eucharistic adoration, confession, educational talks and music on Sept. 19-20.

“Sometimes if we are not careful,” Bishop Jugis said in his homily, “we can let Mass attendance become routine—a habit that Catholics don’t really think about anymore.”

“Occasionally is one thing, but if we are not careful, Mass can become routine,” he noted, echoing Pope Francis’ words. “After all, why did Jesus give us the Eucharist? He wants the Eucharist to be a real part of our life—not just something we do once in a while,” but an essential part of our lives.

Receiving the Eucharist also renews us, he said. “Jesus is always doing new things: lifting up those who have fallen down, forgiving sins and giving us a new start, healing the wounded. ...(Jesus) will help you increase your ability to make all things new. And in the Eucharist he lifts us up, he reunites us, he unites us with his body as he refashions us, he makes us new.”


Cardinal O’Brien spoke following the Sept. 19 sacred music concert that traditionally opens the congress.

“Before the words of consecration, there is simply bread and wine,” he said. “After the words of consecration, all the senses affirm that only bread and wine remain. No proof did Jesus offer of what he said about that bread and wine at the Last Supper—no supporting proofs or evidence of his divinity similar to those he had provided them through his many miracles.

“Then as now, only faith justifies us receiving the bread and wine, not as the bread and wine but as he insisted: ‘This is my body. Here on the altar my body is real food, my real body. Drink only if you eat this food and drink this drink will you have life in you’” (Jn 6:54-57).

Cardinal O’Brien noted that for some followers of Jesus this was too much, and many walked away. But others remained, saying, “Lord, you have the words of everlasting life, to whom else should we go?” (Jn 6:68).

Catholics today are called to exercise that same confident and uncompromising following of Jesus.”

The beauty, goodness and truth of the Eucharist are what attract people to Jesus, he noted, and Catholics must not let themselves become numb to the profound truths of his faith.

During the congress’ Holy Hour on Sept. 20, Archbishop Kurtz also harkened back to the Apostles, preaching that the people of today must be as resolute as that of his first disciples.

Just as Apostles’ faith in Jesus remained steadfast despite being rocked by persecution and unrelenting in the face of uncertainty, Catholics’ faith should be no less certain in the face of today’s challenges to the faith, their families and the Church itself, Archbishop Kurtz said.

Peter and the other Apostles experienced the safe “harbor” of Jesus when a storm blew up around them out on the Sea of Galilee. Archbishop Kurtz noted, referring to the familiar Gospel narrative.

Jesus calmed the storm, reassuring his disciples, and although Peter later denied even knowing Jesus three times during his Passion, Peter ultimately confessed to the Lord that he loved him, when the risen Jesus asked him three times if he would love him and feed his sheep.

Jesus is “our anchor, our rudder, our lighthouse, our lifeboat, and, yes, our harbor,” Archbishop Kurtz said. Jesus, he reassured, “is in this Church and with his Church and he continues to calm the storms of our lives.”

During the congress, 7,000 Catholics participated in a eucharistic procession through downtown Charlotte.

Marie De Mayo, a member of St. Gabriel Parish in Charlotte, marked attendance at the first congress, when 3,500 Catholics processed through downtown—an unusual sight for the majority of curious stares from non-Catholics.

“Even policemen did not know what to make of the bishop, priests and devout Catholics in total devotion, silence and prayer,” she added.

Now, she said, “after 10 years, the numbers have increased greatly as more Catholics participate.”
Hispanic Connection of Southern Indiana moves to new home

By Leslie Lynch
Special to
By Leslie Lynch

Thomas Merrill, pastor of St. Mary Parish
premises and staff by Franciscan Father
at its new home with a blessing of the
new facility.

The Hispanic population is now served by three parishes—St. Mary in New Albany, St. Michael in Charlestown and through a bilingual Mass at St. Joseph in Corydon. The Hispanic community at St. Mary Parish has grown to more than 100 families with roots throughout Central and South America. The faithfull support a thriving faith formation program serving children through adults. Sacramental preparation is led by members of the community. The Hispanic choir, complete with bass and acoustic guitars, drums and a cadre of dedicated singers are in demand for area weddings, Spanish-speaking retreats and other liturgical celebrations.

Parishioner Martin Ignacio has entered the diocesan formation through the Archdiocese of Indianapolis. The Hispanic Connection was formed as a separate lay entity in 2003 when businesses and local hospitals desired a way to enhance their interactions with the Hispanic community. In addition to advocacy and bridging the language barrier, its primary function at that time was referrals.

The final area of focus is preventive health. The Hispanic Connection has partnered with the Kidney Foundation and obtained a grant to conduct a health fair in October. Free screenings for kidney health, diabetes, dental health, and obesity will be available. Rose plans to hire a trainer to establish an ongoing program to improve fitness in the Hispanic population. She also hopes to partner with Purdue University to provide nutrition classes.

When asked what the Hispanic Connection needs, Rose replies, “Money. We have stuff. We need [monetary] donations.”

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When asked what the Hispanic Connection needs, Rose replies, “Money. We have stuff. We need [monetary] donations.” Clients are charged for immigration services, but at a low rate, as Rose recognizes the sacrifices of those people who send money to their family in other countries. All other services are covered by grants. Rose looks for creative ways to both save and make the necessary money for the organization to survive as the Hispanic Connection takes steps toward gaining non-profit status.

Years after its humble beginnings, the Hispanic Connection continues its important work.

(Lease Lynch is a member of St. Mary Parish in Louisville. For more information about the Hispanic Connection of Southern Indiana, call 812-720-3465, e-mail hcsiimmigration@yahoo.com, or log on to their Facebook page at www.facebook.com/hispanicconnectionof southernindiana. Their mailing address is 1410 Charlestown-New Albany Road, Suite 101, Jeffersonville, IN 47130.)

Area residents have been extremely generous over the years donating children’s books to the Hispanic Connection.

KENT continued from page 4
remaining had to move down—rather than up.
One study found 52 percent of fast-food workers are on some form of public assistance, receiving $7 billion a year in public assistance. Pay more for your burger and fries or pay more in taxes. These subsidies represent a type of “corporate welfare”—they benefit businesses and enable them not to pay their workers a living wage.

Firms have a social responsibility and—for those who believe in such—a moral obligation to pay a wage to workers for the means and resources to support a family.

For any business not to accept this responsibility as a cost of doing business is passing this responsibility to its customers.

Morality is a cost of doing business, and employees must not be forced to depend on the charity of customers to receive the wages they deserve.

(Stephen Kent is the retired editor of two archdiocesan newspapers and has a master’s degree in spirituality. He can be contacted at: comseveck@gmail.com)