



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Synod on the family

Read our editorial on page 4, Archbishop Tobin's column on page 5, and frequently asked questions on page 8.

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## Respect Life Month

*“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

Pope Francis kisses a baby as he arrives to lead his general audience in St. Peter’s Square at the Vatican on March 27, 2013. (CNS photo/Paul Haring)

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

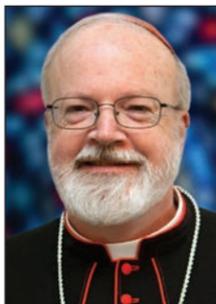
(Cardinal Sean P. O’Malley, Archbishop of Boston and chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, wrote the following letter to launch October as Respect Life Month.)

My dear friends in Christ:

Pope Francis has captivated the world with his humility, warmth and compassion for each person. Vivid accounts of his tenderness for “the least of these”—the elderly, the imprisoned, those with disfiguring disabilities, the unborn, and many more—seize our attention. Why?

At the heart of each of these interactions is a truth which resonates in our hearts, revealing to us something essential to understanding ourselves and our purpose.

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.”



Cardinal Sean P. O’Malley

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

See related stories, pages 10 and 11.

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.

See O’MALLEY, page 11

## Woman in top vocations job feels called by God ‘to support his sons’

HAUPPAUGE, N.Y. (CNS)—Rosemary Sullivan firmly believes that God has directed her to serve the Church in a special way.



Rosemary Sullivan

For more than a decade, she has played an integral role in cultivating vocations to the priesthood, beginning with a part-time position in her diocese’s vocation office and eventually rising to her current role as executive director of the

National Conference of Diocesan Vocation Directors (NCDVD).

“God has called me to take my talents to support his sons this way,” said Sullivan. “It’s not a job, it’s a ministry.”

In her fifth year as executive director, Sullivan oversees the national organization’s year-round efforts to provide support and ongoing education to vocation directors in 171 U.S. dioceses and major eparchies, as well as those in vocation ministry in other countries, including Australia, Canada, England, Italy, Mexico, Puerto Rico and Scotland.

Sullivan also serves as one of five consultants to the U.S. bishops’ Committee on Clergy, Consecrated Life and Vocations. She is the only layperson in the group.

Her biggest responsibility with NCDVD is to plan and manage the conference’s annual convention, this year held on Sept. 19-26 on her home turf: Long Island. She worked tirelessly throughout the week, making sure the event ran smoothly for the 280 participants.

“The convention is the single-most important event that we offer our vocation directors,” said Sullivan, 56, who is married and has four children.

Father Paul Hoelsing, vocation director for the Archdiocese of Omaha, Neb., said Sullivan’s energy and skill sets are a blessing

See SULLIVAN, page 9

## 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 a humor, he recalled how his devoutly Catholic mother once doused everything in their home with holy water

See PENCE, page 2



Indiana Gov. Mike Pence talks about his Irish-Catholic roots with Catholic Business Exchange members on Sept. 19. (Photo by Denis Ryan Kelly Jr., www.deniskelly.com)

# PENCE

continued from page 1

during a tornado warning: “We are convinced to this day that if we were standing outside, we’d have been drier.”

With a touch of sentiment, he shared how the courtship of his wife, Karen, began when he was in law school in Indianapolis and he attended Mass at St. Thomas Aquinas Church.

“I couldn’t take my eyes off the brunette who was playing the guitar in this group up front,” Pence said, noting he rushed to introduce himself to her after Mass. “I chased her out of the back of the church that Sunday morning, and I chased her to the front of the church about nine months later. She’s been my wife for 29 years now.”

The governor’s emotion grew stronger as he talked about his father, Ed Pence, “a Catholic businessman” who “carried himself in a way that honored his faith.” He recalled a car ride he made with his father when he was a young man starting a career.

“In some of the favorite stories I loved to hear about dad, people would say, ‘You didn’t need a contract with Ed Pence. He told you it was going to be that way, you shook his hand, and it was done.’”

“So anyway, I’m in the car with him. I said, ‘Dad, I’m starting to meet people around the state who know you and have an opinion of you, and you know, you really are pretty successful.’ He looked at me, kind of slowed the car down a little so he could look me right in the eye when he said it, and he said, ‘Mike I just have a lot of friends.’”

The son would learn the depth of that statement after his father died in 1988 at the age of 58.

“You couldn’t find a parking spot for blocks [around the church.] People came from everywhere,” Pence said. “And even though Dad’s been gone all these years, I still have people stop me and tell me, ‘I like what you’re doing, governor, but I knew your dad and he was a good man.’”

“And I know I’m looking at a room full of good men and women just like him. You get up every day, and you live out your faith—not on your sleeve, but in ways that are real and authentic.”

Ten years ago, Jim Liston searched for a more authentic way to connect people of faith in the business

world. He wanted to get beyond the usual networking concept of people meeting to share what their job titles are and what they want to sell.

He developed the idea of a monthly meeting that starts with Mass. Time for connecting follows, as participants wear tags that identify them only by their name and their place of worship. The low-key networking sessions always concentrate on a topic that draws out something personal about the members, hoping those connections lead to friendships. A buffet breakfast and a featured speaker end the two-hour get-together.

More than 200 people attended the 10th anniversary celebration at the Northside Knights of Columbus. They came from 43 different faith communities, including 37 that are Catholic.

“People come because they don’t get anything else like this anywhere in town,” said Liston, a member of St. Thomas Aquinas Parish in Indianapolis. “We have one thing in common, and that’s our faith. I thought if we can get 40, 50 to 100 people to come to Mass, on a day they don’t have to come, wouldn’t that be great?”

Msgr. Joseph F. Schaedel thinks so.

As the celebrant of the anniversary Mass, Msgr. Schaedel told the group, “If we are truly Christians, 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.”

Msgr. 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



Msgr. Joseph F. Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, gives Jim Liston a framed proclamation from Archbishop Joseph W. Tobin, congratulating him “for his 10 years of dedicated service to the Catholic Business Exchange.” (Photos by Denis Ryan Kelly Jr., [www.deniskelly.com](http://www.deniskelly.com))

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 U.S 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 it has,” 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](http://www.catholicbusinessexchange.org).) †

## 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 Archdeacon John Chryssavgis, environmental adviser to Ecumenical Patriarch Bartholomew I of Constantinople, at 7 p.m. on Oct. 20.



Archdeacon John Chryssavgis

The lecture, which will take place in Lecture Hall 1 of the Michael A. Evans Center for Health Sciences at Marian, is titled “From Estrangement to Reconciliation: The Roman Catholic and Orthodox Churches in Dialogue.”

Archdeacon Chryssavgis will give the lecture in observance of the 50th anniversary of the Second Vatican Council’s passage of two documents—“*Orientalium Ecclesiarum*” (“Decree on the Catholic Churches of the Eastern Rite”) and “*Unitatis Redintegratio*” (“Decree on Ecumenism”)—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](mailto:mreasoner@marian.edu). †

## Share memories, reflections on Mass being celebrated in English for the first time after Vatican II

Nov. 29 will be the 50th anniversary of the initiation of one of the most momentous developments of the Second Vatican Council—the introduction of the use of the vernacular in the Mass.

Prior to the council, Latin had been the principal language of the liturgy in the western Church for centuries. (The various Eastern Catholic Churches have used a variety of languages for their liturgies.)

The change that took place 50 years ago in the life of the Church had a great effect on the life of faith of many

Catholics across central and southern Indiana.

If you would like to share your memories of the change from only using Latin in Mass to also being able to use English (and Spanish, Vietnamese, Korean, etc.), or your reflections on how it affected your life of faith, please contact reporter Sean Gallagher at [sgallagher@archindy.org](mailto:sgallagher@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

## Veterans encouraged to share their stories of faith

In advance of Veteran’s Day on Nov. 11, *The Criterion* would like to hear from our Catholic war 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?

Please send your stories to reporter Natalie Hoefler by e-mail at [nhoefler@archindy.org](mailto:nhoefler@archindy.org), or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached. †

## Official Appointments

Effective October 1, 2014

**Most Rev. Christopher J. Coyne, SLD**, auxiliary bishop and vicar general, appointed to serve in episcopal ministry and assisting in special responsibilities in the New Albany, Seymour and Tell City deaneries and as administrator of Sacred Heart of Jesus and St Augustine

parishes in Jeffersonville.

**Rev. Msgr. William F. Stumpf, PhD**, pastor of St. Michael Parish in Greenfield, appointed vicar general and moderator of the curia while continuing as pastor of St. Michael Parish.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †



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# 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 no strangers to building community.

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

Because of their longtime commitment to building up the body of Christ, the religious sister and two priests will be recognized during the first Intercultural 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," is sponsored by the archdiocesan Office of Intercultural Ministry.

The event is an opportunity to celebrate the various ethnic and cultural groups in the archdiocese, explained Franciscan Brother Moises Gutierrez, archdiocesan director of the Office of Intercultural Ministry. They include Hispanic, Vietnamese, African, 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, 1400 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 another 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 1964, when she was assigned to serve as a missionary in Peru in South America for 10 years.

When she returned to Indianapolis in 1975,

Sister Marikay said there was no Hispanic ministry presence in the archdiocese.

"I was hired by the pastor of St. Mary's [Parish in Indianapolis] to begin a Hispanic apostolate," she said. "So I took the

telephone book and went through the entire white pages to find Hispanic surnames."

After contacting 200-300 people, Sister Marikay made an effort to visit each family.

From that effort was born the archdiocese's first Hispanic ministry, which consisted of Mass, catechesis classes for children, and small church groups, all in Spanish.

From 1978-86, Sister Marikay served in administration for her community, then moved back to Hispanic ministry at St. Mary Parish.

"We talked about beginning some kind of education process, trying to get people into citizenship classes, then English classes, and providing some kind of summer school for children," she said. "Out of that, we developed what was known as the Hispanic Education Center."

The organization eventually obtained non-profit status and made its home at the former Latin School on the grounds of Our Lady of the Most Holy Rosary Parish

in Indianapolis.

"We were able to have different kinds of classes—computer classes, English classes, classes for mothers and children," she said. "We had a big summer school. We had space so we were able to continue developing programs."

After Sister Marikay's retirement from that organization in 2003, the Hispanic Education Center was incorporated into a coalition called La Plaza, a goal she had worked toward for several years.

For the past 11 years, Sister Marikay continued to assist Hispanics at St. Mary Parish—translating documents needed for the immigration process, accompanying people to the immigration office as a translator during interviews, and even completing a medical interpreter course at the former Wishard Hospital.

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 in and of itself, in terms 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 no question 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 overseeing a new multicultural office in the archdiocese in 1996, the Church in the United States was going through a transition.

"It was interesting because it was happening at a time when around the country, 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 ministry 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 diocese, and the need to address that diversity," he said.

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

"The direction I focused on was to have the diversity in the diocese become more visible, getting the different groups to become more of an 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 Angels Parish in Indianapolis and also currently serves as president of the National Black Catholic Clergy Caucus.

"During that time, Hispanic Ministry grew from being centered in two parishes—St. Mary and 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 Encuentro 2000, a jubilee event sponsored by the U.S. bishops in Los Angeles which celebrated the cultural and ethnic diversity of the Church, and also the archdiocese hosting the National Black Congress in Indianapolis in 2012.

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

"Even before me, we've had so many people who gave a lot of time and energy and effort to working for racial harmony and diversity within the archdiocese.

"There are folks that I worked with in my early years who have all 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, and to spend time at the Casa Oscar Romero in the Diocese of Brownsville, Texas," said Father O'Mara in an e-mail interview with *The Criterion*. "I lived as one of the immigrants who 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 one community," Father O'Mara helped develop bilingual ministries and activities, and a bilingual pastoral council.



Fr. Michael O'Mara



Fr. Kenneth Taylor



Sr. Marikay Duffy, S.P.



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 Awards Dinner on Nov. 15 at the Archbishop Edward 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 immigration reform. Through the Indianapolis Congregation Action Network (IndyCAN), he traveled to Washington, D.C., in 2013 "to lobby on behalf of our immigrant population. There was a sense of the 'call of Moses [Moses]' to go and speak on behalf of God's people living in oppression."

Now serving as pastor of St. Gabriel the Archangel Parish in Indianapolis, Father O'Mara said he "found a Latino community eager to grow in numbers and spiritually." He is also teaching a class on the New Testament for the archdiocese's Hispanic Institute for Theological and Pastoral Formation.

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 the joy of life with them.

"It is not me who should be recognized, but the Latino community for embracing and loving me." †

## Archbishop Tobin is featured speaker at Intercultural Ministry Awards Dinner

By Mike Krokos

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, 1400 N. Meridian St., in Indianapolis.

A unique aspect of the gathering, according to Franciscan Brother Moises Gutierrez, archdiocesan director of the Office of Intercultural Ministry, is that a five-course meal will be served.

"We want to give people a global experience, a Catholic experience, where we show the universality of the Church," said Brother Moises, adding that the meal will feature courses from different parts of the world.

The event will also serve as a fundraiser for the archdiocesan Office of Intercultural

Ministry.

"We will use some of the money to support Burmese college students, and also use it for our formation programs," Brother Moises said.

But the reason for the gathering goes beyond that.

"The main goal, the main purpose is to help the diocese become more aware of the diversity in the diocese, and also to 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 people."

(Tickets for the Intercultural Ministry Awards Dinner are \$50 each, and must be purchased in advance. Reservations can be made online at [www.archindy.org/multicultural](http://www.archindy.org/multicultural). For more information about the event, call Franciscan Brother Moises Gutierrez at 317-592-4068 or send an e-mail to him at [mgutierrez@archindy.org](mailto:mgutierrez@archindy.org).) †



Archbishop Joseph W. Tobin



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher  
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## Editorial



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)

## The synod on the family

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 after 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 women.

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 2000, 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 get married in the

Church, 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 duties 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

## Consider This/Stephen Kent

### Morality 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 wages of housekeepers is a bit off-putting.

Last month, Marriott International began to place envelopes in 160,000 guest rooms



of its properties around the U.S. and Canada in a campaign called "The Envelope Please."

"Hotel room attendants often go unnoticed, as they silently care 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 recent article in *Fortune* magazine. Marriott says its housekeeping staff is paid a competitive wage, above the federal and 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 well-intentioned tip envelopes seem like yet another case in which a corporation is relying on consumers to pay workers' wages instead of investing in 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 are expanding throughout the country.

There are 10 million working poor, according to the Bureau of Labor Statistics, about 2.9 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 shielded from an increased cost of doing business?

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

See KENT, page 20

## 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 platforms. We have two parties with two platforms and members that enforce political purity. As bad as this situation is, I fear that this same attitude has seeped into the American churches.

For instance, many Catholic Democrats loudly endorse government aid for 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 point, but 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 herself is guided by the Holy Spirit. We can help the poor and the unborn; in fact, both of these are based on a love and respect for the most vulnerable in our society.

I pray our clergy faithfully teach the entirety of the Church's teaching, and that we laity earnestly apply this to our voting.

I know I need to think like Jesus more and my favorite talking head less.

Scott Embry  
New Albany

### Criterion editors must always 'speak the truth in love,' reader says

The editors of *The Criterion* fail to adequately "serve the Church in central and southern Indiana" when letters presenting opinions which dissent from

established Church teaching are printed without an immediate rebuttal and restatement of true Church teaching.

On the contrary, by passing along these dissenting letters, the paper may appear to validate readers' erroneous beliefs and allow other readers to form wrong moral judgments. This section of *The Criterion* provides an unused opportunity to correct the poorly formed consciences of many readers; sadly, this opportunity has been wasted.

Most recently, two letters were printed in the Aug. 29 edition from readers who took exception to the Aug. 22 column by Father Tad Pacholczyk regarding the immoral nature of artificial insemination, even among married couples.

These letters incorrectly present the substance of the Aug. 22 column as merely the statements of Father Pacholczyk, and then go on to advocate a stance on artificial insemination opposed to the clear teaching of the Church. In reality, Father Pacholczyk was presenting not his own teaching, but that of the Church.

The editors nearly addressed the errors of the writers by citing the *Catechism of the Catholic Church*. This I commend; however, the key text 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 clear teaching of the Church, and it should have been presented out of love for the two letter writers and of all readers of *The Criterion*.

I call on the editors of *The Criterion* to speak the truth in love. It is not love to present opinions which dissent from Church teaching without offering correction to these errors.

Christ founded but one Church to teach in his name. Of that Church, he says, "Whoever listens to you listens to me. Whoever rejects you rejects me" (Lk 10:16).

For the love of those who have perhaps unknowingly rejected Christ, by rejecting his teaching Church, please refute error by presenting Church teaching clearly.

Matt Render  
Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Bright spots, shadows facing today's families

*"The family in the modern world ... has been beset by the many profound and rapid changes that have affected society and culture. Many families are living this situation in fidelity to those values that constitute the foundation of the institution of the family. Others have become uncertain and bewildered over their role or even doubtful and almost unaware of the ultimate meaning and truth of conjugal and family life" (John Paul II, "Familiaris Consortio," #1).*

More than three decades ago, St. John Paul II wrote about the challenges facing the family today. He described both "bright spots" and "shadows" that either illuminate or conceal the family's "ultimate meaning and truth."

Based on the Church's teaching about the meaning of marriage and family life, I think we might say that the many "shadows" that have been cast over family life today can be grouped into three categories: 1) the covenant relationship between husband and wife; 2) the meaning and purpose of human sexuality; and 3) the role of family in the Church and in society. Let me say a word about each of these.

We Catholic Christians believe that

the marriage of one man and one woman is something sacred. We consider it to be more than a social contract or legal agreement. For us, holy matrimony (the sacrament of marriage) is a lifelong commitment or covenant before God. In keeping with the teaching of Jesus himself, the bond that is created before God and man when two people marry cannot be broken. It is indissoluble (incapable of being dissolved).

The permanence of marriage has been a challenge for all people in every generation. Jesus acknowledged it as a hard teaching, and he extended God's mercy to those who found themselves at odds with God's plan for marriage and family life.

As St. John Paul teaches, many today are faithful to this fundamental truth while many others are uncertain—even bewildered—by its increasingly difficult demands.

When our laws and society as a whole treat marriage merely as a civil union that is easily dissolved, it becomes even more difficult for a man and a woman to remain faithful to each other to the end. Modern divorce rates are staggeringly high, and ministering to Catholics who are divorced and remarried, or who find themselves

living in "blended families" as a result, is a responsibility that the Church must embrace with pastoral zeal, compassion and hope.

The so-called sexual revolution has occasioned much of the uncertainty and bewilderment that St. John Paul speaks about. Easy access to artificial contraception, and even abortion, have effectively separated sex from marriage. Sexual activity outside of marriage no longer has the kind of social stigma it once had, and intimate relations by "consenting adults" are common today. The negative impact that this social situation has on family life can't be overstated. The number of children who are born to unwed mothers grows every year—as does the number of "single-parent" families.

In this rapidly changing social context, Church teaching on human sexuality appears hopelessly old-fashioned. To insist, as we do, that sexual intimacy belongs exclusively to the relations between one woman and one man in marriage seems like something from the Dark Ages. And yet it is a powerful truth that we are challenged to uphold firmly—even as we reach out to those who question or reject our view of the meaning of sexuality.

Finally, we are losing perspective on the role of the family in the Church and in society. Sacred Scripture and Church teaching affirm 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 families are 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. †

## Luces y sombras de las familias de hoy en día

*"La familia, en los tiempos modernos, ha sufrido quizá como ninguna otra institución, la acometida de las transformaciones amplias, profundas y rápidas de la sociedad y de la cultura. Muchas familias viven esta situación permaneciendo fieles a 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," #1).*

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 "sombras" que iluminan u ocultan "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 creo que podríamos decir que las numerosas "sombras" 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 Iglesia y en la sociedad. Permítanme 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 o un pacto ante Dios. En consonancia con las enseñanzas del propio Jesús, el lazo que se crea ante Dios y los hombres cuando dos personas contraen 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 simple 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 divorciado y casado en segundas nupcias o que forman 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 San Juan Pablo. El acceso fácil a los métodos anticonceptivos artificiales, e incluso el aborto, efectivamente han disociado el sexo del matrimonio. La actividad sexual fuera del matrimonio ya no conlleva el estima social que tuvo en otra época y las relaciones íntimas entre "adultos capaces de discernir" resultan normales 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 cada 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 irremediamente 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 Oscurantismo. 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 el significado de 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 la sexualidad humana fomentan la procreación, la formación y el desarrollo personal de las futuras generaciones. La familia sirve como el modelo fundamental de todas las organizaciones sociales y políticas. Tal como lo dice San Juan Pablo II: "El futuro de la humanidad se transmite a través de la familia." Cuando las familias son fuertes, también lo es la sociedad; cuando las familias se quebrantan y son inestables, todas las comunidades humanas sufren.

El Sínodo Extraordinario de los Obispos sobre la familia comienza esta semana en Roma y tiene delante de sí una ardua labor ya que busca ofrecer mejores respuestas a los desafíos que enfrenta el matrimonio como pacto sagrado, la intimidad sexual como aspecto reservado para las parejas de casados y la familia como modelo de estabilidad para toda la organización social.

No olvidemos que, además de los desafíos, también hay "luces." Muchas familias hoy en día dan testimonio del significado y de la alegría del matrimonio y de la vida familiar.

Recomos por todas las familias; recomos para que el Espíritu Santo guíe a los obispos y a los líderes laicos que participan en este sínodo tan importante. †

Traducido por: Daniela Guanipa

## Events Calendar

### October 3

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Turtle Soup Supper**, also chicken noodle soup, fish, pulled pork sandwiches, beer garden, carry-out available, games, 5-9 p.m. Information: 812-623-2964.

### October 3-4

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, food, music, 5 p.m.-midnight. Information: 317-784-5454.

### October 4

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Holy Trinity Parish, corner of N. Holmes and St. Clair

St., Indianapolis. **Saints in the Streets**, Holy Trinity, St. Anthony, St. Barnabas and Immaculate Heart of Mary parishes, cleanup event, opening prayer 8 a.m., St. Anthony Church, 337 N. Warman Ave., Indianapolis, cleanup following prayer service until noon. Information: [saintsinthestreets@gmail.com](mailto:saintsinthestreets@gmail.com).

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute**. 7:30 a.m. Mass at Carmelite Monastery, 59 Allendale; 9:30 a.m. prayer in front of Planned Parenthood, 30 S. 3rd St. (park on Ohio Blvd.); 10 a.m. travel to St. Patrick Adoration Chapel, 1807 Poplar St., for Divine Mercy Chapel.

### October 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Mass and Central Indiana Life Chain**, Mass 1 p.m., Life Chain along Meridian St. between Ohio St. and 40th St., 2:30-3:30 p.m.

Vigo County Courthouse, 33 W. 3rd St., Terre Haute. **Life Chain**, 2-3:30 p.m.

Information: Tom McBroom, 812-841-0060 or [mcbroom.tom@gmail.com](mailto:mcbroom.tom@gmail.com).

**Bloomington Life Chain**, E. Third St. at High St. in Bloomington, 2-3:30 p.m. Information: 812-322-5114.

**Richmond/Wayne County Life Chain**, S. A St. at S. 16th St. in Richmond, 2-3 p.m. Information: 765-935-1786.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 10 a.m.-6 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Parish, Clark County, 2605 St. Joe Road W., Sellersburg. **Fall Festival**, 11 a.m.-4 p.m., turkey shoot, chicken dinner. Information: 812-246-2512.

Farmers State Bank, 116th and Allisonville Road, Fishers, Ind. (Diocese of Lafayette). **Life Chain**, 2:30-3:30 p.m. Information: 317-509-1450.

### October 7

Sisters of Providence of Saint

Mary-of-the-Woods Church of the Immaculate Conception, St. Mary-of-the-Woods. **Living Rosary**, 6:45 p.m. Information: Sister Paula, 812-535-2926, [pdamiano@spsmw.org](mailto:pdamiano@spsmw.org).

### October 9

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), 535 E. Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

### October 10

Planned Parenthood, 8590 N. Georgetown Road, Indianapolis. **40 Days for Life, mid-point rally**, Shawn Carney, guest speaker, noon.

### October 11

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"10th Annual St. Andrew Fest,"** entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, "Ways to Live the Holy Days of the Church in Our Homes," Tim and

Carol Feick presenting, food, fellowship, inspiration for Christ-filled marriages, \$35 per couple includes dinner and one drink ticket per person. Information/registration: [www.stluke.org](http://www.stluke.org).

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Rama Service Station, 560 N. State Road 135, Greenwood. **America Needs Fatima Rosary Rally**, public rosary rally praying for religious freedom, noon. Information: Laurel Scheifelbein, 317-881-8797.

St. Malachy School, 9833 E. County Road 750 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, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or

[acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

Marian University Theater, 3200 Cold Spring Road, Indianapolis. **Audrey Assad with Bellarive in Concert**, sponsored by archdiocesan Young Adult and College Campus Ministry, 7 p.m., \$15 purchased online at [www.indycatholic.org](http://www.indycatholic.org), \$18 at the door. Information: Katie Sahn at 317-592-4067 or [ksahn@archindy.org](mailto:ksahn@archindy.org).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Malachy Parish, 7410 N. 1000 East, Brownsburg. **Altar Society Longaberger fundraiser**, 2 p.m. Information: 317-268-4238 or [altarsociety@stmalachy.org](mailto:altarsociety@stmalachy.org). †

## 'Faith in Action' radio show features local Catholic stories

Catholic Radio Indy general manager Jim Ganley and MJ Krauter host two "Faith in Action" topics each week. The 30-minute shows feature Catholic individuals and groups in the Archdiocese of Indianapolis, and can be heard on 89.1 FM and 90.9 FM, or streamed live through [www.catholicradioindy.org](http://www.catholicradioindy.org).

The upcoming shows for October are:

- Oct. 6-11, Show 1: "The Patient in Room 9 Says He's God," Dr. Louis Profeta, author and ER physician, [www.louisprofeta.com](http://www.louisprofeta.com), Mon. and Thur. 10 a.m.; Tues. and Fri. 4 p.m.; Sat. 9 a.m.
- Oct. 6-11, Show 2: "Catholic Radio Indy's First Confirmable Vocation Story," Brother Trenton Rauck, SJC, Part I, [www.cantius.org](http://www.cantius.org), Mon. and Thur. 4 p.m.; Tues. and Fri. 10 a.m.; Sat. 9:30 a.m.
- Oct. 13-18, Show 1: "Magnificat Family Medicine: A Practice That Upholds Catholic Values," Dr. Casey Reising, [www.magnificatfamilymedicine.com](http://www.magnificatfamilymedicine.com), Mon. and Thur. 10 a.m.; Tues. and Fri. 4 p.m.; Sat. 9 a.m.
- Oct. 13-18, Show 2: "Canons Regular of St. John: A Return to the

Sacred," Brother Trenton Rauck, SJC, Part II, [www.cantius.org](http://www.cantius.org), Mon. and Thur. 4 p.m.; Tues. and Fri. 10 a.m.; Sat. 9:30 a.m.

- Oct. 20-25 Show 1: "From The Inside Looking Out: A Vocation Story," Sr. Mary Rose Bratlien, Franciscan Sisters, T.O.R., [www.Franciscansisterstor.org](http://www.Franciscansisterstor.org), Mon. and Thur. 10 a.m.; Tues. and Fri. 4 p.m.; Sat. 9 a.m.
- Oct. 20-25 Show 2: "Rooted in the Word," Sandra Hartleib of Sisterhood Drama, [www.sisterhoodfour.org](http://www.sisterhoodfour.org), Mon. and Thur. 4 p.m.; Tues. and Fri. 10 a.m.; Sat. 9:30 a.m.
- Oct. 27-Nov. 1, Show 1: "A Parent's Perspective on Answering the Call to Vocation," Laura Zetzel and her mother, Lisa Zetzel of St. Gabriel the Archangel Parish, Indianapolis, Mon. and Thur. 10 a.m.; Tues. and Fri. 4 p.m.; Sat. 9 a.m.
- Oct. 27-Nov. 1, Show 2: "Marriage Prep and NFP: What You Need To Know, But Are Too Afraid To Ask," Rebecca Niemerg and Scott Siebert, Archdiocese of Indianapolis Office of Pro-Life and Family Life, Mon. and Thur. 4 p.m.; Tues. and Fri. 10 a.m.; Sat. 9:30 a.m. †

## Bicycle trek for babies



Adam Stanich, left, Brian Heath, Scott Williams and Robert Newport, members of Knights of Columbus Mater Dei Council 437 of Indianapolis, rode 160 miles across the state of Indiana on Sept. 11 to raise funds for the Great Lakes Gabriel Project, a non-profit organization assisting mothers of unplanned or unexpected pregnancies. They raised more than \$3,200 for the cause. (Submitted photo)

### VIPs



**Anthony and Helen (Harkin) Baar**, members of St. Ann Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 26.

The couple was married on Sept. 26, 1964, at St. Peter Cathedral in Marquette, Mich.

They have three children, Karen Meunier, Bev Smith and Billy Baar.

They also have nine grandchildren and one great grandchild. A Mass and reception were held in their honor at St. Thomas More Parish in Mooresville on Sept. 27. †

## 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 at St. Joan of Arc Parish's Doyle Hall behind the church, 4217 Central Ave., in Indianapolis at 7 p.m. on Oct. 8.

Dr. Maria Bajuyo and Brie Ann Eichhorn, RN and FCP (FertilityCare

Practitioner), will discuss the benefits of the highly reliable, natural Creighton Method of natural family planning and using 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 and to register for the event, call 317-225-8902 or e-mail [carolewill@hotmail.com](mailto:carolewill@hotmail.com). †

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

Sherlynn 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, 6000 W. 34th St., in Indianapolis from 9 a.m.-3 p.m. on Oct. 4.

The cost is \$25, which includes lunch.

For more information or to register, contact Franciscan Sister Jannette Pruitt at 317-236-1474 or by e-mail at [jpruitt@archindy.org](mailto:jpruitt@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 in St. 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. 2.

The weekend begins with dinner at 5:15 p.m. in Owens Hall, and the program will begin at 7:15 p.m. in Reilly 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 the charism, spirituality, community life and ministries of the Sisters of Providence.

There is no cost to attend the event, which includes housing and meals.

For more information or to register, call Sister Editha at 800-860-1840, ext. 2895, or e-mail [eben@spsmw.org](mailto:eben@spsmw.org). †

# 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 40,000 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 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.

“The cities are empty, homes destroyed, families scattered, the elderly abandoned, young people desperate, grandchildren cry and lives are destroyed from the terror of the shouts of war,” Hano said.

He said he hoped the world would finally learn that “war truly is insanity.”

Hano told the pope that, for 2,000 years, the bells tolled in their parish churches



Elderly people, including religious sisters, wait for the start of Pope Francis' encounter with the elderly in St. Peter's Square at the Vatican on Sept. 28. (CNS photo/Paul Haring)



Pope Francis greets emeritus Pope Benedict XVI during an encounter for the elderly in St. Peter's Square at the Vatican on Sept. 28.

until the militants invaded the northern Iraqi 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. †

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# Frequently asked questions about the extraordinary Synod of Bishops



By Catholic News Service

**Q. When and where is it?**  
**A.** Oct. 5-19, 2014, Vatican City.

**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 superiors general 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 Chieti-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. †



Pope Francis embraces a boy while greeting the disabled during his general audience in St. Peter’s Square at the Vatican on Sept. 17. (CNS photo/Paul Haring)

## EXTRAORDINARY SYNOD OF BISHOPS

**TOPIC: THE FAMILY**  
**Oct. 5-19, 2014, Vatican City**




### WHO WILL ATTEND



Presidents or vice presidents of 114 national bishops’ conferences



Synod fathers appointed by Pope Francis



3 superiors general of religious orders



Heads of Vatican offices and synod officials



13 heads of Eastern Catholic churches



Nonvoting collaborators and auditors, including married couples appointed by pope

**“...the discussion will concern improving the ‘pastoral application’ of church teaching.”**  
*Italian Archbishop Bruno Forte, special secretary of extraordinary synod*

The meeting will not reach definitive conclusions but set the agenda for a larger meeting of bishops, to be held at Vatican in October 2015. That meeting will generate proposals for the pope’s approval.

Source: Vatican Press Office
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*Rising to the Challenge*

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# SULLIVAN

continued from page 1

to the organization he heads as president.

"Rosemary brings great gifts of zeal and competency in organizing events, and she has great confidence doing that," said the priest. "She has a whole lot of things going on in her mind and heart. She's able to balance those and make decisions, and bring people into those decisions. She's a master communicator as well. She's a great asset."

Sullivan's office is based at Immaculate Conception Seminary in Huntington, N.Y., where she entered the vocation field in March 2002. Her first job was part-time program coordinator for the Diocese of Rockville Centre's vocation director.

Ten years later, Cardinal Timothy M. Dolan of New York appointed her program director of the Sacred Heart Institute for the ongoing formation of clergy. Sullivan maintains that position as program director while serving as NCDVD's executive director.

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 discerners, 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 discerners, 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 then 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 ordained in 2012.

"I've known Rose since I was in high school, long before I became a priest," Father Duffy said. "She has been a rock for me, especially during my time at the seminary. It was not infrequent to see a line of guys waiting to chat with her in her office. She was like another mother to us."

Father Duffy said he still turns to Sullivan "to talk things through, and to get a different perspective on dealing with difficult pastoral situations."

Sullivan is affectionately called "Momma Rose" by many of the seminarians she has come to know and



Rosemary Sullivan, executive director of the National Conference of Diocesan Vocation Directors, and her husband, Gary, enjoy a light moment with Mexican Archbishop Jorge Patron Wong, left, secretary for seminaries at the Vatican's Congregation for Clergy, and Auxiliary Bishop Raymond F. Chappetto of Brooklyn, N.Y., following the opening Mass of the conference's 51st annual convention in Hauppauge, N.Y., on Sept. 22. (CNS photos/Gregory A. Shemitz)

befriend over the years. But aside from that maternal presence, she said her primary vocation is to be a "loving wife" to Gary, her husband of 28 years, and a "wonderful mother" to their children, Patrick, 25, Christopher, 23, Cathryn, 20, and Shannon, 17.

Sullivan's family joins her at the convention every year. They assist her in various ways throughout the week, from manning the registration and information table to helping prepare conference rooms for presentations. Christopher, who is studying to be a priest for the Diocese of Rockville Centre, was an altar server for Cardinal Dolan at the convention's opening Mass.

"It's important for the conference to be reminded that I'm a mother and wife first," she said. "And it's important for my husband and kids to see what I do."

Christopher, a seminarian at St. Joseph's Seminary in Yonkers, N.Y., said his mother has been a positive influence in his life, especially when it came to discerning his vocation.

"She's never pushed me," he said. "She's always said whatever God's calling me to do, whether it be married life or priesthood, she would always support me. Just offering her support was the biggest thing in helping me in my vocation."

"She's been a real good example of showing how to live by the Lord's calling, and that there's real joy in doing what the Lord's calling you to do."



Seminarian Christopher Sullivan of the Diocese of Rockville Centre, N.Y., assists Cardinal Timothy M. Dolan of New York during the opening Mass of the 51st annual convention of the National Conference of Diocesan Vocation Directors in Hauppauge, N.Y., on Sept. 22. Sullivan is the son of the conference's executive director, Rosemary Sullivan.

Rosemary Sullivan understands the stress that many parents experience when approached by a son who expresses an interest in becoming a priest.

"The hardest part for a parent is to understand that God may not be calling their son to the same vocation he called them to," said Sullivan. "My best advice would be to pray with your son and be open to the Lord." †

## 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 1,903 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 voted down, 839 to 1,364."

• **Editor comments from Rome: Why collegiality vote was an historic move**

By Rev. Raymond T. Bosler: 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 placet [it pleases] or a non placet [it does not please] to the most important statements of the whole council."

• **Ft. Harrison Commandant: Lawrence Markey, General and Knight**

• **Latin School Foundation now on own**

• **Enrollment nears 46,000**

• **Pope Paul meets with observers**

• **How Hungarian Cardinal was granted**

U.S. asylum

- Marquette University opens press study center
- Nun-auditor hails women's council role
- Offer Mass for Anglican cleric
- In wake of election: Church-state relations seen bright for Chile
- Meaning and impact: Concelebration
- Scripture scholars cautioned by pontiff
- Thirteen added to Woods faculty
- Diocese bars lavish yearbooks
- Taiwan Catholic total 265, 564
- Honor FBI head
- Question Box: Where do women stand in the world?
- Common sense and communism
- U.S. nun-auditor is native of Denver
- Subterranean chapel is planned
- Football picture garbled in wake of early upsets
- Family Clinic: Relatives give poor treatment to aged mother
- Parley speaker raps 'missionary ghetto'
- Movies better than ever? This makes you wonder
- Sending relic to Orthodox reflects quest for unity
- High school enrollment in the archdiocese: 8,041
- Priest from St. Meinrad to address Tell City KC
- Traditional pilgrimages slated at St. Meinrad
- Pope names 15 women auditors, more laymen
- Malaysia-Indonesia strife perils future of Church
- Council tidbits: Bishops join confession line †



Read all of these stories from our October 2, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).

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**Italian Heritage Society of Indiana**

# Respect Life Month

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

Compiled by Natalie Hoefler

A Planned Parenthood nurse leaves the abortion industry and speaks out against her former employer, the state's largest abortion provider.

Gabriel Project launches a mobile ultrasound unit. Indiana legislation is passed, stopping most insurance coverage of abortion in the state.

A Women's Care Center constructs a facility next to the largest abortion provider in Indiana.

These are just a few of the pro-life-related happenings around central and southern Indiana in 2014.

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

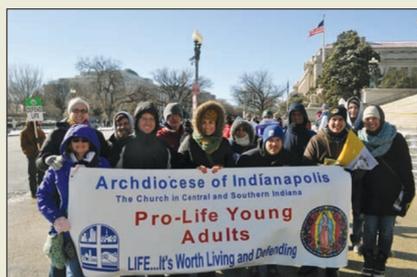
In recognition of this focus, *The Criterion* has compiled pro-life highlights from around the archdiocese over the last 12 months, and lists upcoming pro-life activities scheduled during October.

While it is impossible to list all of the pro-life activities throughout central and southern Indiana in the last year, this Respect Life roundup offers a sampling of the good works 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." †



Marianne Anderson, a former nurse at the Planned Parenthood abortion facility in Indianapolis, speaks on Feb. 6 at a Gabriel Project fundraiser about witnessing the lack of respect for women and life at the center, the state's largest abortion provider. Anderson has since spoken on the topic on Catholic Radio and at other events around the archdiocese.

(Photo by Natalie Hoefler)



Twenty participants joined the archdiocesan Young Adult and College Campus Ministry pilgrimage to participate in the annual March for Life in Washington in January. In this photo from Jan. 22, they pose with their banner at the beginning of the march. (Submitted photo)



In this March 31 photo, Gabriel Project president Eileen Hartman and Ken Eckstein, president of Mount Comfort RV, show off the new mobile ultrasound unit purchased by Gabriel Project's ministry, 1st Choice for Women. The RV company drastically reduced the price of the RV for Gabriel Project, which raised the remaining amount through donations from supporters. The unit will be driven to abortion centers in Indianapolis, offering free ultrasounds and assistance to women considering an abortion. (Submitted photo)



Jim Baily, left, a member of St. Patrick Parish in Terre Haute, Father John Hollowell, pastor of Annunciation of the Blessed Virgin Mary Parish in Brazil and St. Paul the Apostle Parish in Greencastle, and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute, and Blaine Akers, a member of Annunciation Parish in Brazil, hold pro-life signs during an hour of prayer in front of the Vigo County Court House in Terre Haute on Jan. 22 to peacefully mark the 41st anniversary of the U.S. Supreme Court's Jan. 22, 1973, *Roe v. Wade* and *Doe v. Bolton* decisions that legalized abortion across the country. Similar prayer vigils were held around the archdiocese to peacefully raise awareness of the devastating effects of the Supreme Court decisions. (Submitted photo by Tom McBroom)



Several members of Knights of Columbus Council 1231 at St. Lawrence Parish in Lawrenceburg, along with Pregnancy Care Center (PCC) staff, gather around a new ultrasound machine at PCC in Lawrenceburg on Aug. 28 for a blessing of the equipment by Father Shaun Whittington, pastor of St. Anthony of Padua Parish in Morris and St. Nicholas Parish in Sunman. The Indiana Supreme Council of the Knights of Columbus donated half of the machine's cost. It is one of five ultrasound machines donated by the Knights of Columbus in the archdiocese, with one soon to be donated to the Hope Resource Center in Bedford. (Submitted photo)



A Women's Care Center is under construction next to the state's largest abortion provider—the Planned Parenthood building on the far left of this photo—on the northwest side of Indianapolis, as seen in this Sept. 26 photo. The new facility will offer pregnancy tests and counseling, ultrasounds, adoption education, classes and other services as an alternative for women considering abortion. The center is set to open in early November, with an official blessing by Archbishop Joseph W. Tobin at 11:30 a.m. on Nov. 18. (Photo by Natalie Hoefler)



A man lifts a baby while Crossroads walkers pray in the background in front of Planned Parenthood in Indianapolis on July 26. The young adult Crossroad walkers journeyed on foot from San Francisco to Washington, D.C., this summer in support of respect for life. In the archdiocese, they walked along U.S. 40 across the state, stopping in Terre Haute, Indianapolis and Richmond. (Submitted photo)



In this Sept. 26 photo, two women pray in front of the Planned Parenthood abortion center in Indianapolis as part of the fall 40 Days for Life campaign. (Photo by Natalie Hoefler)



Theology students at Father Michael Shawe Memorial Jr./Sr. High School in Madison celebrate on Oct. 8, 2013, the birthdays of the baby the class spiritually adopted nine months prior. Each of the high school's six theology classes spiritually adopt a baby that might be aborted, give the child a saint's name, then pray for the baby, the parents and extended family every day for nine months. (Submitted photo by Chemaighn Drumm)



Imagine yourself pausing in front of a design of great beauty. Your soul quiets and is filled with wonder and awe.

If art, created by man, can evoke such a response within us, how much more is the same wonder, reverence and respect due to each person we encounter, who was handcrafted by the very God who spoke the world into being?

Now think of an artist stepping back from a great work of art and admiring his or her creation.

When God created each of us, He did so with precision and purpose, and He looks on each of us with love that cannot be outdone in intensity or tenderness.

Moreover, the Lord invites each of us to behold ourselves and each other with the same wonder and awe.

No matter how the world might view us or others, let us treat each person as the masterpiece that he or she is.

"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' Day for Life Greeting

RESPECT LIFE

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Excerpts from Pope Francis' "Day for Life Greeting." © 2013 Libreria Editrice Vaticana. Used with permission. All rights reserved. Photo: © Year. All rights reserved. Model used for illustrative purposes, #1400

## Fall 40 Days for Life is underway; people still needed to pray at abortion sites

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

The campaign runs twice a year, once in the spring and once in the fall. During the 40-day campaigns, individuals silently pray during one-hour time slots in front of abortion centers around the world.

This year, the fall campaign runs from Sept. 24-Nov. 2, with Indianapolis and Bloomington participating within the archdiocese. Cities participating near archdiocesan boundaries include Fishers, Muncie and Evansville.

In Indianapolis, there will be a mid-point rally in front of Planned Parenthood, 8590 N. Georgetown Road, at noon 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 for the Coalition for Life.

At the same location, Indianapolis Right to Life will host a family and youth rally at 10:30 a.m. on Oct. 18, and will hold a closing event at the St. Augustine Home, 2345 W. 86th St., in Indianapolis at 3 p.m. on Nov. 2.

The Bloomington 40 Days for Life campaign will take place on the public right-of-way outside of Planned Parenthood at 421 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](http://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 news outlets:

- 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 graduate of St. Anthony of Padua School in Clarksville, filed administrative licensing complaints with the Indiana Medical Licensing Board against four physicians—three of whom practiced within archdiocesan boundaries—for violations of abortion recordkeeping and advice and

- consent laws.
- Richmond Catholic Community confirmation classes will adopt spiritual babies in threat of abortion, praying for nine months for the lives of children.
- Benedictine Father Anthony Vinson, pastor of St. Meinrad Parish in St. Meinrad, commissioned a pro-life table to be built and placed next to the church's baptismal font, allowing for monthly educational, interactive and child-friendly pro-life displays to encourage discussion of the topic within families.
- The pro-life committee at Our Lady of the Most Holy Rosary Parish in Indianapolis provides "Life Notes"—a monthly bulletin insert featuring pro-life topics—in their parish bulletin to keep parishioners informed on the topic. †

## Respect Life Mass, Life Chain events are this Sunday, Oct. 5

The annual Respect Life Mass will be held at SS. Peter and Paul Cathedral, 1400 N. Meridian St., in Indianapolis at 1 p.m. on Oct. 5, Respect Life Sunday.

During the Mass, two awards will be presented to those performing outstanding service in the pro-life realm. Matt and Mary Keck will receive the Archbishop Edward T. O'Meara Respect Life Award, and Curtis Bouchie 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 40th Street.

Life Chain is an interdenominational, silent prayer vigil supporting respect for life at all stages.

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

- Terre Haute, Vigo County Court House, 3rd Street at Wabash, 2-3:30 p.m. Information: 812-841-0060.
  - Bloomington, E. Third Street and High Street, 2-3:30 p.m. Information: 812-322-5114.
  - Richmond/Wayne County, S. A. St. at S. 16th St. in Richmond, 2-3 p.m. Information: 765-935-1786.
  - Farmers State Bank, 116th Street and Allisonville Road, Fishers, Ind. (Diocese of Lafayette), 2:30-3:30 p.m. Information: 317-509-1450.
- Other Life Chain events in the archdiocese not reported to *The Criterion* may be scheduled. To check for additional local Life Chain events set for Oct. 5, log on to [lifechain.net](http://lifechain.net) and click on "Indiana" on the left side of the screen. †

## O'MALLEY

continued from page 1

What can be done to prevent this? We must draw close to Jesus in prayer and in the sacraments. We must ask the Lord for the grace to see ourselves and others as he sees us—as masterpieces of his creation. When God created each of us, he did so with precision and purpose, and he looks on each of us with love that cannot be outdone in intensity or tenderness. We must look at ourselves and at others in light of this truth and treat all people with the reverence and respect which is due.

The Church's antidote to an individualism which threatens the respect for human dignity is community and solidarity. Are we moved by the suffering of those without shelter? Do we seek to

alleviate the fear, confusion and panic that women facing unexpected pregnancies may be experiencing? Do our hearts ache for elderly patients in nursing homes who feel abandoned and unwanted, having no one to visit them?

Our mission is to show each person the love of Christ. As uniquely created individuals, we each have unique gifts which we are called to use to share Christ's love. We are continually given opportunities to do so in our interactions with the cashier at the grocery store, our spouses, children, friends and even the people we encounter in traffic. Each of these moments is valuable beyond our realization. We may never know how much a simple gesture of compassion may affect someone's life.

As the 2014 Respect Life Program begins, let us take a moment to reflect on the theme, "Each of Us is

a Masterpiece of God's Creation," and how this truth affects both our understanding of ourselves and others and the way we live. Pastoral and educational resources of the program can be found at [www.usccb.org/respectlife](http://www.usccb.org/respectlife). Although we set aside October to particularly pray for respect for all human life, let us never cease this urgent work. I'm grateful to the many parishes and schools nationwide which participate in the program during October, Respect Life Month, and throughout the year.

Love and justice must motivate each of us to work for a transformation of our own hearts so that we can transform the world around us. This is the message of Pope Francis. May the Risen Lord put the Gospel of joy in our hearts so that we may bear witness to the greatest love story ever told. †

# Despite 50 years of 'War on Poverty,' prosperity for many seems elusive

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.

Pope Francis, talking in June to participants at an investment conference in Rome, said it was "increasingly intolerable" that the world's financial markets have the power to determine people's fate instead of being at the

service of people's needs. He also criticized the way "the few derive immense wealth from financial speculation while the many are deeply burdened by the consequences."

Here's a snapshot of some states and their struggles with poverty:

- In Texas, 4.5 million still live below the poverty line, although the poverty rate dropped to 17.5 percent. However, in the Rio Grande Valley, the rate is double that. In the valley, the median family income is \$33,219, or 64 percent that of the state median of \$51,563. Hidalgo County set a new minimum wage for county workers of \$10.10 an hour, but Hidalgo is just one of 254 counties in Texas.

- Tennessee's poverty rate dipped from 17.9 percent to 17.8 percent, but that's of little comfort to 1.1 million Tennesseans living below the poverty line. "No matter how you measure it, Tennessee remains in the bottom 10 percent of people making ends meet," Linda O'Neal, executive director of the Tennessee Commission on Children and Youth, told Public News Service. "More than one in four Tennessee children lives in a family experiencing economic stress."

- In neighboring Kentucky, the poverty rate took a pronounced slide, from 19.4 percent to 18.8 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 is benefiting 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



A homeless man rests on a bench in a park outside St. Vincent de Paul Church in downtown Baltimore in early July. According to new statistics released by the Census Bureau on Sept. 16, poverty in the United States is down, but only slightly. (CNS photo/Bob Roller)

state last year dropped to 11.2 percent, while the child poverty rate was 14 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.

"While we can debate what kind of success the war on poverty has been, we haven't eliminated poverty. We haven't eliminated racial discrimination. We haven't—we still have issues, I guess, to drop any pretense of eloquence," Acs told Catholic News Service. "It's useful 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 differently 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 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 before, ... 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."

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. †

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# Judge, deacon encourages balance of faith and profession

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 liturgy.

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 wisdom, understanding, counsel and fortitude. Catholics and other Christians who work in the legal profession have understood these gifts as essential to the dispensation of justice in their work.

Assisting at the Red Mass as a special guest was Deacon Marc Kellams, circuit court judge in Monroe County, Ind., and a deacon of the Archdiocese of Indianapolis. He serves at St. Charles Borromeo Parish in Bloomington. Deacon Kellams spoke after the Mass on the topic, "The Balance of Faith and Profession" during a dinner in the Archbishop Noll Catholic Center.

Deacon Kellams has been a member of the bar for 36 years. He was ordained a deacon in 2008.

He said keeping the roles of judge and deacon separate has not been nearly the challenge one might think.

"Fortunately, my judicial

responsibilities as a criminal court judge do not include actions that force me into ethical dilemmas," he said during his presentation.

Deacons are visible while fulfilling their sacramental duties—serving at Mass, baptizing infants, witnessing the exchange of wedding vows and participating in various roles at funeral and committal services.

"The true ministry of a deacon however is one of service," Deacon Kellams said. "Acts Chapter 6 tells of the need of deacons to assist the Apostles to serve the widows. Thus, the first deacons were chosen to be of service so that the Apostles could better fulfill their responsibilities."

Each deacon carries out a particular ministry of charity. "Mine is to the elderly and the sick," he said. "I visit hospitals, eldercare facilities and the homebound. I coordinate a cadre of volunteers, and I spend time with the dying and their families."

The death of his daughter nearly five years ago to brain cancer has given him special skills and a keen insight into those close to death.

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

He quoted Thomas L. Shaffer, professor emeritus at the University of Notre Dame, who mused in his book *American Lawyers and Their Communities*:

"We American lawyers learn to look at the community of the faithful, rather than from it. We stand in the courthouse looking at the church. We see the particular people, even when we claim to belong to it, from the point of



Bishop Kevin C. Rhoades, center, celebrates the Eucharist during the Red Mass at the Cathedral of the Immaculate Conception in Fort Wayne on Sept. 24. Father Mark Gurtner, right, chaplain of the St. Thomas More Society, concelebrates. At left is Deacon Marc Kellams, a special guest at the Red Mass and speaker at the dinner that followed. Deacon Kellams serves St. Charles Borromeo Parish in Bloomington, and is circuit court judge in Monroe County. (Photo by Tim Johnson)

view of the government. When we are able to change the place where we stand, when we walk across the street and look at the courthouse from the church, we notice a couple of things about the way the government in America regards the community of the faithful."

Deacon Kellams asked, "Do we actually consider our public self and our private self as dual personalities in the body of one person, both secular and religious at the same time?"

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 in public service are here for the simple and often stated motive that we want to be of service to others; that we want to share our talents for the betterment of humankind," he noted. "And so it is that the lessons of our faith, even if never spoken, and certainly never outrightly attributed—at least by most of us—are intrinsically and fundamentally a part of who we are, and thus of what we do and how we do it."

Deacon Kellams said, "The Catholic Church is not just an organization I belong to. It is not just something I am or

do for one hour every week. It is instead at the very heart of who I am and how I function.

"Now do not misunderstand, I'm not one to speak in religious terms, 'Christ-speak' as I call it, dropping the Lord's name in my comments, and I do not display my faith in a professionally public way, or even in symbolic ways—and in fact I tend to distrust those in the profession who do.

"I choose instead to follow the instruction in Matthew, Chapter 6, that says: 'Beware of practicing your righteousness before men to be noticed by them; otherwise, you have no reward with your Father who is in heaven.'"

Deacon Kellams said that he has never held the belief that his faith was to be used as a tool, as a mechanism for changing others, by judicial influence or worse by judicial fiat, into something he found more acceptable.

"Instead, I have endeavored to look upon my faith as a way of influencing and changing the very essence of who I am, not only as a pathway to eternal salvation, but as a way of life; and that through my life I might serve as a positive influence to others.

"Heaven knows how often I have failed at that undertaking, but as Blessed Teresa of Calcutta so gratefully taught, '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.) †



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## Sudan's bishops warn of humanitarian disaster if war continues

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 more insecurity and suffering."

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



A boy fetches water in an internally displaced person camp in Juba, South Sudan, on Feb. 24. South Sudan's bishops reiterated their call for an end to fighting in their country and warned that people faced a humanitarian disaster.

(CNS photo/Jim Lopez, EPA)

creeping in and creating suspicion, hindering our efforts to work for peace and reconciliation. This is not the way forward." †

## Vatican secretary of state says U.N. framework is best way to fight terrorism

UNITED NATIONS (CNS)—The U.N.'s framework provides the "only viable way" of dealing with the global nature of modern terrorism "which knows no borders," the Vatican's secretary of state told the U.N. General Assembly on Sept. 29.

"This reality requires a renewed United Nations that undertakes to foster and preserve peace," said Cardinal Pietro Parolin, emphasizing that recent terrorist activity is "criminal behavior that is not envisaged by the juridical configuration of the United Nations charter."

He stressed that this policing role should be taken up by the U.N. Security Council since there is no "juridical norm which justifies unilateral policing actions beyond one's own borders."

New forms of terrorism engage in military actions on a vast scale, and are "not able to be contained by any one state," the cardinal said in his address.

He said terrorist activities in northern Iraq and in some parts of Syria are part of a "new phenomenon" threatening all states by "vowing to dissolve them and replace them with a pseudo-religious world government."

Their actions, he said, should "compel the international community to promote a unified response," which should address the "cultural and political origins of contemporary challenges," and consider the "effectiveness of international law today," particularly how it is used by the U.N. to prevent war, stop aggressors, protect populations and help victims.

Cardinal Parolin noted that after the 9/11 terrorist attacks, many people oversimplified what happened by blaming the attack on a "clash of civilizations," which he said ignored the "long-standing and profound experiences of good relations between cultures, ethnic

groups and religions."

He also said the "attempts to find so-called legal remedies to counter and prevent the surge of this new form of terrorism" have not always "respected the established order or particular cultural circumstances of peoples who often found themselves unwillingly at the center of this new form of global conflict.

"These mistakes, and the fact that they were at least tacitly approved, should lead us to a serious and profound examination of conscience," the cardinal said, adding that the challenges posed by new forms of terrorism "should not make us succumb to exaggerated views and cultural extrapolations," but instead should "spur a renewed call for religious and intercultural dialogue and for new developments in international law, to promote just and courageous peace initiatives." †

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## 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 in the world. Pope Paul credited 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.

However, an archbishop from India told the synod that words like "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 'new in its ardor, in its methods, in its expressions,' as John Paul II said."

The next ordinary general assembly of the Synod of Bishops takes place in October 2015. The considerable challenges confronting today's families in the context of evangelization will occupy its attention. To gear up for that synod, a shorter, two-week extraordinary synod session on the same topic will assemble in Rome this month.

Pope Francis told a February 2014 meeting of



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)

150 cardinals that the Church's pastoral approach to families must be "intelligent, courageous and full of love" because the family today is "looked down upon and mistreated."

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 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 Catholic families living 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 Wilfrid 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.) †

## Principles behind the Synod of Bishops are rooted in sacred Scripture

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.



Cardinals and bishops leave a meeting of the Synod of Bishops on the new evangelization at the Vatican on Oct. 9, 2012. An extraordinary meeting of the Synod of Bishops regarding the family and evangelization will take place this month. (CNS photo/Paul Haring)

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" (Mk 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.) †

From the Editor Emeritus/John F. Fink

## Old Testament: Chronicles repeats Judah's history

*(Thirty-ninth in a series of columns)*

The two books of Chronicles repeat the Jewish history from Adam to the destruction of Jerusalem—in other words, through the 12 books of the Bible that I've already discussed in this series. Do we really have to repeat all that?



It appears that both Jews and Christians have never known quite what to do with

Chronicles. Since the books end with the same events recounted in the Second Book of Kings, and since they serve as a sort of supplement to the books of Samuel and Kings, Christians put Chronicles after Kings and before the books of Ezra and Nehemiah. Besides, there's evidence that Chronicles, Ezra and Nehemiah once formed a single literary work.

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 the destruction of the Second Temple 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.

The first nine chapters of the first book are a trivia geek's delight since they consist of genealogies. If you want to know who the children of Reuben or Gad (two of Jacob's sons) were, you can learn it here. Otherwise, skip ahead to the history of David.

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 religious influence—in the fact that 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 had to include careful observance of the rituals handed down by God to David, and preserved by the remnant that survived the exile in Babylon and returned to Jerusalem.

The Chronicler's history from Solomon through the destruction of Jerusalem by the Babylonians concentrated on the kingdom of Judah, with mention of the kingdom of Israel only when necessary. The Chronicler believed that the people of the northern kingdom were in schism because they did not worship in Jerusalem's Temple.

The division between Jews and Samaritans took place when the people of the northern kingdom (the Samaritans) intermarried among people the Assyrians brought into their territory. So as 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. †

It's All Good/Patti Lamb

## Take time to practice humility because none of us knows it all

Do you remember those bracelets inscribed with the letters "WWJD" that were



popular some years ago? The four letters stood for "What Would Jesus Do?" and the bracelets served as a reminder to model Christ's behavior and compassion. The simple bracelet prompted its wearer to act as Jesus might.

Based on a few recent events, I propose that we bring the bracelet concept back, with a slightly different spin on the acronym. I suggest that we wear one with these letters: IDKIA. It's an acronym for "I Don't Know It All." Like the meaning behind the "WWJD" bracelet, this message is always relevant. And there are times when all of us need to be reminded of this.

On a recent morning, I stopped in my children's school to drop off a folder. As I walked down the main hallway, I couldn't help but overhear the conversation of two young students, one of whom was trying to tie her shoe. It was a skill she hadn't yet mastered. The little girl's classmate, a self-proclaimed shoe-tying prodigy at an early age, took the opportunity to chide the girl. He rubbed a bit of salt in her wound with, "I can tie three kinds of knots, and you can't

even tie your own shoe." (*Ouch.*)

A reminder bracelet might have come in handy there.

Fast forward a few hours to an appointment with a technician to fix my computer, which I seriously considered to be possessed. It repeatedly bounced me out of programs, spewing error messages that were accompanied by annoying sound effects.

I did my best to articulate my computer's malfunction, but the woman looked at me as if I were speaking pig Latin. She launched into tech-speak, quickly diagnosed my problem and effortlessly pressed some buttons to restore order in my device's universe. Then she looked at me with what appeared to be pity, as if everyone but me was born knowing how to configure a network. Too bad she wasn't wearing her IDKIA bracelet.

Humans are astute creatures. We start with tying shoes (Some of us can even maneuver three kinds of knots!), and graduate to feats in engineering, medicine, technology and more. But as smart as we become, we should never dismiss others and place ourselves above them.

Recently, we heard Luke's Gospel in which experienced fishermen spent all night fishing and caught nothing. Jesus, a carpenter by trade, instructed them to go back out and let down their nets.

In his homily, our pastor, Father

Glenn O'Connor, explained that these were skilled fishermen. In terms of their trade, they probably thought they knew it all. Since Jesus insisted, however, they reluctantly went back out to fish. "When they had done so, they caught such a large number of fish that their nets began to break" (Lk 5:6).

Our pastor pointed out that the seasoned fishermen weren't all-knowing after all. Even though they were veterans, they needed the guidance of Jesus. Father Glenn explained that this is because God sees the whole picture. He sees things that we never will, perhaps because he looks with his heart.

He understands things that we'll never grasp from our limited human vantage points. We would all benefit from calling upon God's guidance.

Even if we become experts in our fields, we should practice humility and pray to accept things as God views them from his gracious perspective. Life can change in the blink of an eye, and all that we claimed to have known and possessed can quickly fade. That's why I'm wearing this imaginary IDKIA bracelet.

*(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †*

Your Family/Bill Dodds

## Even with today's technology, sometimes less news is good news

One of my earliest memories of my late father-in-law is his watching the national news during weeknight family dinners.



Since he watched, we all watched. A complete broadcast on one channel and then, switching to a different station, a complete broadcast on another.

It seemed a little strange to me. Hadn't we pretty much seen everything in the first one? But he was, you know, really "old" at age 58, and I loved his daughter. Showing great wisdom for a 20-year-old, I kept my mouth shut.

Given a choice, and without his knowledge, I would have preferred a "Twilight Zone" rerun. Or, in a pinch, even a "Gilligan's Island."

It would be eight years before CNN became the first 24-hour cable news channel station and more than a decade after that, with the first Persian Gulf War in 1991, that it gained a large number of viewers.

Fast forward some 20-plus years—and,

my, how those years did fast forward—and ... you know the story. Networks, local stations, newspapers, cable, satellite, Internet, cellphone ... countless options all day and all night.

And that increased competition has led to "entertainment" (shock value) trumping news that's truly valuable. News that's important. Valuable and important can have a tough time competing with racy or lurid because we humans love gossip. The junk food of the news world.

With that in mind, these are a few points to consider:

- I took a step away from the news last year after my wife died of uterine cancer. I didn't have the physical or emotional energy for it. Over time, I discovered I could stay informed by reading through story headlines on local television websites. I could skip whatever I wanted.

- And I could avoid the dramatic music, overblown artwork and ominous tones of the news anchor. It seems that fear sells, and more news outlets are relying on it in so many ways.

- Even before this, I stopped viewing the video clips and listening to the audio files that brought bad news, horrifying news, to life. Sad news. Deeply disturbing news.

In recent months, that has included videos and photographs of beheadings. I don't want to see them because I can't "unsee" them. In the same way, I don't listen to the 911 calls from recent tragedies because I can't "unhear" them. I don't need to see or hear those to know what happened. They're presented not to further inform me but to increase viewership, which translates into higher ad rates, which means greater profit for a corporation.

- It can be easy to think there's nothing we can do about all that's happening, but that's not true. We can always pray for those people and those situations. Prayer always makes a difference.

- And there can be the sense that things are getting worse. That may be true. What I know is true is that the immediacy, repetition and global scope of the news can make it seem things are worse. So can the ever-increasing news hole that constantly has to be replenished.

These days, there's just too much for one person to absorb. Even an old news junkie like my father-in-law couldn't do it.

*(Bill Dodds writes for Catholic News Service.) †*

Faith Hope and Charity/

David Siler

## The challenge of loving others—no matter what

The word "justice" in some circles can create all kinds of interesting conversations.



As Catholic Christians, we are called to live lives based on "biblical justice"—the kind of justice demonstrated by God's Son, Jesus. This kind of justice imposes

demands far beyond mere human justice. If we do not feel challenged by this justice, then we truly don't understand the standard. This justice will stretch us. After all, it stretched our Savior's arms on a cross where he died for this justice.

In the Hebrew Scriptures, we learn that the term "justice" is the term to describe "right relationships." We find instruction on how fathers and mothers are to be in relationship to their children, children to their parents, neighbors to neighbors, countries to countries and every other kind of human relationship. When God enters the mix, the standard demands far more from us than a simple human response.

Take for example the story of the Good Samaritan. Here we gain insight into the standard by which we are to strive. We find a man who stops to show compassion for a stranger—a foreigner with which a Samaritan is not "supposed" to even interact.

Not only does he put the beaten man on his own donkey, but takes him to an inn where he also pays for his stay and medical care. And, as if that was not enough, he tells the innkeeper that he will pay for any additional expenses when he passes back through the town. He goes "the extra mile." Do we go the extra mile for a stranger or foreigner?

Jesus' parable of the "prodigal son" gives us further insight into the kind of relationship that God has with us, and another example of the standard set for us in relating to others. The prodigal son's brother viewed his long-lost brother from a human justice perspective and saw his father's response as unfair. His father demonstrated the kind of love, compassion and forgiveness that is required from a follower of the one, true, living God.

I suspect that every one of us has at one time or another been the recipient of godly justice—those times when we have not gotten what perhaps we may have deserved, but rather a loving response that defied mere human justice. Most likely this kind of love has come from a parent, grandparent or sibling. The real stretch, however, comes in that we are actually called by our Creator to respond like this in every human encounter—even to our enemies!

God's justice stems from the Greek word used in Scripture to describe the kind of love that God has for us and calls us to demonstrate to the world—"agape."

The English language does not have a word that suffices in describing the depth and complexity of *agape*. *Agape* does not stop at "unconditional love," but rather is a "love without condition."

A love without condition means that others can do nothing that would allow us to deny another our love, compassion and forgiveness.

Now, if that isn't challenging, I don't know what is!

*(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †*

Twenty-seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

# 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. He speaks in God's voice, in the first person.



In this 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. God tends the vineyard. Lavish in generosity and care, God fills the vineyard with the choicest vines.

In this passage, the prophet shows how disappointed he was with his people. He saw them moving along a path that would lead to their destruction.

What was happening as a result? The people were polluting God's vineyard. They became wild grapes, sour and repulsive, unworthy of being in the beautiful vineyard. They were creating their own doom by being unfaithful to God.

The prophet saw their disloyalty in their laxity in religious observance. Especially troubling for him were the leaders who were flirting with neighboring pagan states and who allowed the paganism of these neighbors to influence policy.

St. Paul's Epistle to the Philippians provides the second reading this weekend.

Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan community. Because of their worship of the God of Israel, of Jesus as the Son of God, and because of their devotion to the Gospel values of love, sacrifice, and life in God, Christians were looked upon by pagans with disdain. Oftentimes, they viewed Christians as threats.

Before long, this disdain for Christians in the empire erupted into outright persecution.

Understandably, this epistle sought

to encourage and reassure Philippi's Christians. It admonished them to be always faithful to God, to be always holy, and never to fear opposition or persecution.

St. Matthew's Gospel is the source of the third reading.

As has been the case on other weekends, the selection for this weekend is a parable. Jesus tells the story while having a discussion with priests and elders. In the parable, Jesus refers to a "landowner," who, of course, is God.

The landowner has planted a vineyard. Remember the first reading? Vineyards often were used in the Old Testament to describe the nation of Israel. The vineyard belongs to God. Those who occupy the vineyard merely are tenants. God protected the vineyard by surrounding it with a hedge and then went on a journey, leaving tenants to tend the vineyard.

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, the Son of God was sent, also to be killed. Finally, God drives the tenants from the vineyard.

## Reflection

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

Ultimately, today's lesson is not about doom and destruction, although both Isaiah and Matthew feature unhappiness 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 at 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 plight 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. †

## Daily Readings

### Monday, October 6

St. Bruno, priest  
Blessed Marie Rose Durocher,  
virgin  
Galatians 1:6-12  
Psalm 111:1b-2, 7-9, 10c  
Luke 10:25-37

### Tuesday, October 7

Our Lady of the Rosary  
Galatians 1:13-24  
Psalm 139:1b-3, 13-15  
Luke 10:38-42

### 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 Leonardi, priest  
Galatians 3:1-5  
(Response) Luke 1:69-75  
Luke 11:5-13

### Friday, October 10

Galatians 3:7-14  
Psalm 111:1b-6  
Luke 11:15-26

### Saturday, October 11

Galatians 3:22-29  
Psalm 105:2-7  
Luke 11:27-28

### Sunday, October 12

Twenty-eighth Sunday in  
Ordinary Time  
Isaiah 25:6-10a  
Psalm 23:1-6  
Philippians 4:12-14, 19-20  
Matthew 22:1-14  
or Matthew 22:1-10

## Question Corner/Fr. Kenneth Doyle

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

**Q**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 to contradict the right to defend people even if others were trying to kill them: e.g., 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 neuralgic 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" (#2485).

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" (#2483).

What is at play here are two conflicting intuitions, both very deep and both valid.

First, that trust in the word of another is essential to the human enterprise; but equally, that no one is obliged to assist someone bent on unjust aggression. Hence, the long historical dispute over what exactly constitutes lying.

My own preference is for the "right to know" position. This says essentially that a person with no right to know certain information is already in error by asking

for it, so misleading this person isn't exactly leading him or her into error.

I claim Pope Francis as an ally here. He lived in Argentina under a brutal dictatorship, which kidnapped and killed its own citizens and, in a recently published book (*Pope Francis: His Life in His Own Words*), he tells of having helped to smuggle a young man out of the country by giving him his own identity card and dressing him in a clerical collar.

In the situation you raise, when Nazis invade your home in search of Jews, you could answer ambiguously by saying something like, "Why would I hide Jews, when I have my own family to worry about?"

Or you could say, "No. No Jews are here," and the "right to know" position would consider your prudential judgment to be morally permissible.

**Q**Why are people allowed to dress scantily for church? It seems so disrespectful. Isn't there a dress code? (Schenectady, New York)

**Q**I would like you to address the way some women dress coming to Mass, revealing more than needs to be seen. Please help. (Bedford, 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* (#1387), which says, "Bodily demeanor (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 [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## My Journey to God

### Each of Us is a Masterpiece of God's Creation

Imagine yourself pausing in front of a design of great beauty. Your soul quiets and is filled with wonder and awe.

If art ... can evoke such a response in us, how much more is the same wonder, reverence and respect

Due to each person ... who was handcrafted by the very God who spoke the world into being?

When God created each of us, he did so with precision and purpose, and He looks on each of us with love that cannot be outdone in intensity or tenderness. ...

The Lord invites each of us to behold ourselves and each other with the same wonder and awe. ...

Let us treat each person as the masterpiece that he or she is.



(This piece is excerpted from *Respect Life Program*, Copyright © 2014, U.S. Conference of Catholic Bishops, Washington, D.C. All rights reserved. Pope Francis embraces Vinicio Riva, 53, during his general audience in St. Peter's Square at the Vatican on Nov. 6, 2013. Riva, who is afflicted with neurofibromatosis, said receiving the pope's embrace was like being in paradise.) (CNS photo/Claudio Peri, EPA)

# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**APOGS, Helena, 99,** Good Shepherd, Indianapolis, Sept. 17. Sister of Stanislaus Platadis.

**BALMER, Janet Lou (Adams), 68,** St. John the Baptist, Starlight, Sept. 20. Mother of Greg Balmer. Sister of Chuck, Eddie and Jeff Adams.

**BIR, Carolyn Margaret (Ariens), 87,** St. Mary, Rushville, Sept. 14. Mother of John Bir. Sister of Ernestine Johnston. Grandmother of two.

**BRADLEY, Harriett R., 88,** St. Michael, Brookville, Sept. 16. Wife of Robert Bradley. Mother of Donald, Howard and Robert Bradley. Sister of John Flack. Grandmother of five.

**BURTON, Robert H., Jr., 77,** SS. Francis and Clare of Assisi, Greenwood, Sept. 18. Husband of JoAnn (Liford) Burton. Father of Mary Beth Arends, Joyce Rogers, Sharon Sorrentino, Eve Schmidt and Robert Burton III. Brother of Bill, Bruce, David and Jim Burton. Grandfather of four.

**COX, Howard (Tyson), Jr., 94,** St. Luke the Evangelist, Indianapolis, Sept. 11. Husband of Anna Marie Cox. Father of Mary Sorenson. Brother of Georgianna Streett and Daphne Tefft.

**EVE, Dennis L., 64,** St. Mary, New Albany, Sept. 16. Husband of Lillian Eve. Father of Melody Eve, Kristie Robinson and Robert Sperzel. Brother of Debbie Downs and Elizabeth Hochadel. Grandfather of four.

**FOLTZ, Dolores Margaret (Samulowitz), 89,** St. Mark the Evangelist, Indianapolis, Sept. 17. Mother of Lisa and Ed Foltz.

**FOUT, Agnes Clara, 91,** St. Joseph, Shelbyville, Sept. 19. Mother of Tim Fout. Grandmother of two. Great-grandmother of three.

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



## Put me in, coach

Pope Francis reaches out to catch a baseball thrown by someone in the crowd as he leaves his general audience in St. Peter's Square at the Vatican on Sept. 24. The pope gave a sign it was OK for the ball to be thrown, then leapt and almost caught a slightly high throw. The ball was picked up by Domenico Giani, the pope's lead bodyguard, center. The pope signed the ball, which according to a YouTube video was thrown by a member of the Koeppel family from St. Edward's Church in Palm Beach, Fla., in the hope of raising money for their parish. (CNS photo/Claudio Peri, EPA)

Yelland, Ed, Ken and Tom Hess. Grandmother of eight. Great-grandmother of 10.

**HUMPERT, Leah M., 87,** St. Mary, Greensburg, Sept. 19. Mother of Betty Benken, Charles, John and William Humpert. Sister of JoAnn Brooks, Mary Louise Meyer, Jane Stankovich and Paul Stuehrenberg. Grandmother of nine. Great-grandmother of four.

**KETCHAM, Kathleen Ellen, 58,** St. Gabriel, Connersville, Sept. 18. Wife of Carl Ketcham. Mother of Jamie Messer and Christina Ketcham. Sister of Mary Jo Farlow, Susan Hubbell, Peggy Rich, Barbara, Bill Moran Jr., Patrick and Timothy Moran.

**KRUPA, Kevin James, 58,** St. Mark the Evangelist, Indianapolis, Sept. 20. Husband of Fatima Krupa. Father of Jason and Matthew Krupa. Brother of Monica Prizevoits, Joseph and Thomas Krupa. Grandfather of four.

**LEWIS, Roger, 64,** St. Joseph, Clark County, Sept. 18. Husband of Kathie (Yochem) Lewis. Father of David and Joe Lewis. Grandfather of seven. Great-grandfather of one.

**LICHLYTER, Marie Matilda (Thinnes), 89,** Prince of Peace, Madison, Sept. 11. Mother of Linda Porter, Margaret Yates and John Lichlyter. Sister of Margaret Sommer and George Thinnes. Grandmother of five. Great-grandmother of 10.

**MANUS, Barb, 82,** St. Mary, Greensburg, Sept. 10. Wife of Frank Manus. Mother of Dianna Graham and Dan Manus. Grandmother of five.

**MORRIS, Robert M., PhD., 75,** Our Lady of the Greenwood, Greenwood, Sept. 13. Husband of Judith (Mandabach) Morris. Father of Monica Gillum, Monica and Bryce Morris and Russell Schaub. Grandfather of 13. Great-grandfather of four.

**MULINARO, Angeline M., 87,** Holy Spirit, Indianapolis, Sept. 12. Sister of Joan Ingle and Joseph Mulinaro.

**NICHTER, Paul Eugene, 77,** St. Ambrose, Seymour, Sept. 18. Husband of Marjorie (Brandenburg) White. Stepfather of Teresa and Christopher White. Brother of Bernard and William Nichter.

**NIEHOFF, Leo Anthony, 83,** St. Mary-of-the-Knobs, Floyd County, Sept. 22.

Husband of Mildred (Andres) Niehoff. Father of Janice Schneider, Diana Traub and Leo Niehoff Jr. Brother of Mary Elizabeth Schneider. Grandfather of five. Great-grandfather of five.

**ORSCHELL, Henry D., 75,** St. Gabriel, Connersville, Sept. 16. Husband of Carol (Steiner) Orschell. Father of Cathy Burgdoerfer, Stacy Lorek, David, Eric and Mark Orschell. Brother of Otta Lee Cohen and Dorothy Sweetwood. Grandfather of 13.

**PARKER, Allan, 73,** St. Mary, New Albany, Sept. 1. Husband of Marie Parker. Father of Elizabeth Daugherty, Victoria Gutwein and Katherine Reyes. Son of Beatrice Mae Parker. Brother of Judith Linehan. Grandfather of eight.

**ROBERTSON, Delsie L., 94,** St. Joseph, Corydon, Sept. 17. Mother of Jennie D'Angelo, Mary Jane Hammontree and Joseph Robertson. Grandmother of four. Great-grandmother of eight.

**SCHOTT, Mary F., 80,** St. Michael, Brookville, Sept. 19. Mother of Michelle Brier. Grandmother of three.

**SIERACKE, Elizabeth Jane, 79,** St. Patrick, Terre Haute, Aug. 18. Sister of Edward Curley.

**SONTCHI, Anita, (Kil), 86,** St. Mary, Greensburg, Sept. 17. Mother of Vicky Fee and Brian Sontchi. Sister of Harriette Dewey, Anne McMahon, Virginia Pulaski, Irene Suth, Chester and Richard Kil. Grandmother of two.

**THORNTON, Miriam M., 92,** Holy Family, New Albany, Sept. 16. Mother of Mary Anne and James Thornton. Grandmother of two. Great-grandmother of three.

**VOGELESGANG, Alice, 83,** St. Mary of the Immaculate Conception, Aurora, Sept. 9. Wife of Clarence Vogelesgang. Mother of Angela Bentle, Joyce Cavin, Dan, Gary, Ivan and Mark Vogelesgang. Sister of Esther Hartman. Grandmother of 11. Great-grandmother of one.

**YING-RAIL, Leott, 72,** St. Joan of Arc, Indianapolis, Sept. 5. Mother of Suzette, Courtney and Bryan Hyde. Sister of Bonita Ying-Johnson, Elizabeth and Darral Ying. Grandmother of two. Great-grandmother of one. †

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## Providence Joanna Brown ministered for 50 years in Catholic education in Indiana, Illinois and Oklahoma

Providence Sister Joanna Brown, previously Sister Louise Marie, died on Sept. 19 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on Sept. 22 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Joanna Mae Brown was born on Sept. 29, 1928, in Loogootee, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1946, and professed final vows on Jan. 23, 1954.

Sister Joanna earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in education at Indiana State University in Terre Haute.

During 68 years as a member of the Sisters of Providence of Saint Mary-of-the-Woods, Sister Joanna ministered in Catholic education for 50 years in Illinois, Indiana and Oklahoma.

In the archdiocese, she served in Terre Haute at St. Patrick School from 1969-71 and the former St. Margaret Mary School from 1971-77.

After retiring from teaching and administration in 1999, Sister Joanna continued to volunteer at Precious Blood Parish and School in Jasper, Ind., in the Evansville Diocese, which had been her last assignment prior to retirement. She returned to the motherhouse in 2006 where she served her congregation and the local community.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Send prayers, needed aid for those hit by Ebola, pope says

VATICAN CITY (CNS)—Pope Francis called for prayers and concrete help for the thousands of people affected by the deadly Ebola virus.

"I hope the international community may provide much-needed help to alleviate the sufferings of our brothers and sisters," he said in an appeal at the end of his general audience in St. Peter's Square on Sept. 24.

Before leading the 30,000 people in the square in a prayer to Mary, the pope said he had been praying for those hit by this "terrible disease" and epidemic in West Africa.

It was the second time in the past 24 hours that the pope spoke about the outbreak.

The pope highlighted the Church's valuable work in helping deal with the disease during an address on Sept. 23

to bishops from Ghana. The bishops were at the Vatican for their periodic "ad limina" visits.

"I pray for the repose of the souls of all who have died in this epidemic, among whom are priests, men and women religious and health care workers who contracted this terrible disease while caring for those suffering," the pope said in the written address.

"May God strengthen all health care workers there and bring an end to this tragedy," he said.

An estimated 5,000 West Africans already have been infected with the Ebola disease, which has killed approximately 2,500 people.

The World Health Organization estimates there will be more than 20,000 Ebola cases by Nov. 2. †

# North Carolina Catholics encouraged not to let faith get 'watered down'

CHARLOTTE, N.C. (CNS)—Attendance 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.

"Take a moment to ask 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, "our Mass attendance can become routine," a habit that Catholics don't really think about.

Catholics cannot live as "watered down Christians," 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. ... There is no limit to his ability to make all things new. And in the Eucharist he lifts us up, he renews us, he fills us with his love, he refreshes us, he makes us new."

That message was echoed by the Congress' two other keynote speakers: Cardinal Edwin F. O'Brien, grand master of the Equestrian Order of the

Holy Sepulchre of Jerusalem, and Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops.

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 attest 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 evidences of his divinity similar to those he had provided earlier 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. This is my blood. Here on the altar my body is real food, my blood real 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 faith, he said. "Ours is a call to a mono-maniacally consuming vocation. There is a single standard of holiness for all of us: the uncompromised 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 their faith.

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

Just as the Apostles' faith in Jesus remained steadfast despite being rocked by persecution and tumult in their times, Catholics' faith should be no less certain in the face of today's challenges to the faith, their



Bishop Peter J. Jugis of Charlotte, N.C., leads a eucharistic procession through downtown Charlotte on Sept. 20 on the second day of the 2014 Eucharistic Congress. The Sept. 19-20 congress at the Charlotte Convention Center drew an estimated 13,000 Catholics from across the Carolinas. (CNS photo/Bill Washington, Catholic News Herald)

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 his 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, recalled attendance at the first congress, when 3,500 Catholics processed through downtown—an unusual sight for the majority



Bishop Peter J. Jugis of Charlotte, N.C., blesses an engaged couple on Sept. 20 during the 2014 Eucharistic Congress at the Charlotte Convention Center. The Sept. 19-20 congress at the Charlotte Convention Center drew an estimated 13,000 Catholics from across the Carolinas. (CNS photo/SueAnn Howell, Catholic News Herald)

Protestant region.

"As the procession was moving along Tryon Street that first year, there were a lot of curious stares from non-Catholics, construction workers hanging on windows," she told the *Catholic News Herald*, Charlotte's diocesan newspaper. "Even policemen did not know what to make of the bishop,

priests and devout Catholics in total devotion, silence and prayer.

"As the Lord was passing and families knelt down, there was a hush of the real presence of Jesus blessing the people and the city," she added.

Now, she said, "after 10 years, the numbers have increased greatly as more Catholics participate." †

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# Hispanic Connection of Southern Indiana moves to new home

By Leslie Lynch

Special to The Criterion

JEFFERSONVILLE—On Sept. 4, the Hispanic Connection of Southern Indiana started a new chapter of its mission in Jeffersonville with the blessing of its new facility.

The organization began its first day at its new home with a blessing of the premises and staff by Franciscan Father Thomas Merrill, pastor of St. Mary Parish in New Albany.

Hispanic Connection—a non-profit organization designed to help integrate Spanish-speaking immigrants into the local community through workshops, classes and personal assistance—moved from their longtime office at St. Mary Parish for several reasons.

Hispanic Connection was originally housed in the same St. Mary's building as the New Albany Deanery's Hispanic Ministry due to the interconnected social and pastoral needs of the Hispanic community.

But time has led to a natural progression toward the divergence of pastoral services overseen by the Hispanic Ministry and the social services provided by the Hispanic Connection.

Additionally, the St. Mary's building is in need of renovation, and the ability to pay the salaries of the Hispanic Connection's employees was beyond the financial limits of the parish.

Hispanic Connection has roots that stretch back to 1999, when Hispanic ministry first developed in New Albany.

Father Thomas is the first priest assigned to shepherd both the English and Spanish-speaking congregations who

worship at St. Mary.

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 faithful 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 diaconate 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.

Under director Lillian Rose's guidance, the Hispanic Connection has evolved to serve three primary needs.

Family literacy remains a top priority. The ability to read and write English is critical for success. Officials from the Horseshoe Foundation of Floyd County agreed, and provided grant monies in support of the Hispanic Connection's unique literacy program. It prepares students, primarily in their 20s and 30s, to enter the state's GED program, and partners with Indiana's WorkOne program with the goal of eventual employment.

The other target population is addressed by the Moms and Toddlers program. Its focus is to prepare children for Head Start and teach the mothers enough English to



The staff at the Hispanic Connection in Jeffersonville pose in their new office on Sept. 4. Pictured are Hilda Tiller, left, a paralegal student at Indiana University Southeast in New Albany and client advocate; Olga Oliva, receptionist; Lillian Rose, director; and Juan Chavez, office manager. (Photos by Leslie Lynch)

communicate with teachers. The program is currently suspended, though hopes are high that it will resume soon.

Immigration is a second focus of Hispanic Connection. Rose pats the file cabinets filled with immigration documentation, and says, "This isn't paper. It's peoples' lives."

Charles Nett, former director of Catholic Charities Immigration Department in Louisville, Ky., serves as the required supervising attorney. In a world of communication barriers and rapidly changing laws, the aid the Hispanic Connection is able to provide is life-changing for its clients.

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 group regimen 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."

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 money necessary 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.

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



Franciscan Father Thomas Merrill is pictured after blessing the Hispanic Connection of Southern Indiana's new facility on Sept. 4.



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

"Each one must **GIVE** as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver." - 2 Corinthians 9:7

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\$30,000	\$300	\$25	\$900	\$75
\$36,500	\$365	\$31	\$1,095	\$92
\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$85,000	\$850	\$71	\$2,550	\$213
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## KENT

continued from page 4

remaining had to move down—rather than up.

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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: [considersk@gmail.com](mailto:considersk@gmail.com).) †