Synod ends by affirming tradition, leaving controversial questions open

VATICAN CITY (CNS)—After several days of animated debate over its official midterm report, the Synod of Bishops on the family agreed on a final document more clearly grounded in traditional Catholic teaching yet the assembly failed to reach consensus on especially controversial questions of Communion for the divorced and civilly remarried, and the pastoral care of homosexuals.

The synod’s last working session, on Oct. 18, also featured a speech by Pope Francis, in which he celebrated the members’ frank exchanges while warning against extremism in the defense of tradition or the pursuit of progress.

Discussions in the synod hall had grown heated after the Oct. 13 delivery of a midterm report that used strikingly conciliatory language toward people with ways of life contrary to Church teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.

The summaries of working-group discussions, published on Oct. 16, showed a majority of synod fathers wanted the final document to be clearer about relevant Church doctrine and give more attention to families whose lives exemplify that teaching.

The final report, which the pope ordered published almost at once after the synod’s conclusion, featured many more citations of Scripture, as well as new references to the Catechism of the Catholic Church and the teachings of Pope Paul VI, St. John Paul II and Pope Benedict XVI.

Synod fathers voted on each of the document’s 62 paragraphs. All received a simple majority, but three failed to gain the two-thirds supermajority ordinarily required for approval of synodal documents.

Two of those paragraphs dealt with a controversial proposal by German Cardinal Walter Kasper that would make it easier for divorced and civilly remarried Catholics to receive Communion.

The Synod did not “reject welcome to gay,” as pronounced by a USA Today headline on the synod’s closing day. Let me say that again: the bishops did not reject anything. All are welcome in the one family of God.

The objective of this “extraordinary” synod was to set the agenda for a yearlong process of prayerful discernment in preparation for the “ordinary” synod of bishops a year from now. This year’s synod was charged with responsibility for exploring the theme, “The Pastoral Challenges Facing the Family in the Light of Evangelization.” Two concepts are crucial for a proper understanding of this mission: First, pastoral challenges facing the family, and second, evangelization.

During the past two months in my column, I have been writing about the first concept—the family and the “lights and shadows” experienced today. The family has always had to deal with moments of joy and sorrow, hardship and success, tragedy and triumph.

Today is no different, but we acknowledge special pressures on married couples and families who strive to live in ways that are faithful to sacred Scripture and the teaching of our Church in today’s

Pope Francis beatifies Blessed Paul VI, the ‘great helmsman’ of Second Vatican Council

VATICAN CITY (CNS)—Beatifying Blessed Paul VI at the concluding Mass of the Synod of Bishops on the family, Pope Francis praised the late pope as the “great helmsman” of the Second Vatican Council and founder of the synod, as well as a “humble and prophetic witness of love for Christ and his Church.”

The pope spoke during a homily in St. Peter’s Square at a Mass for more than 30,000 people, under a sunny sky on an unseasonably warm Oct. 19.

“When we look to this great pope, this courageous Christian, this tireless Apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks,” the pope said, drawing applause from the congregation, which included retired Pope Benedict, whom Blessed Paul made a cardinal in 1977.

The Synod of Bishops on the family agreed to set the agenda for a yearlong process of prayerful discernment in preparation for the “ordinary” synod of bishops a year from now.

The objective of this “extraordinary” synod was to set the agenda for a yearlong process of prayerful discernment in preparation for the “ordinary” synod of bishops a year from now.
Speaker: ‘We are winning the war against abortion at the local level’

By Natalie Hoefer

In the drizzle and wind beneath bitter gray clouds, Shawn Carney gave a rally on Oct. 10:

“We are winning the war against abortion at the local level—we have to keep reminding ourselves of that,” he said.

Carney helped found the 40 Days for Life campaign, which seeks to abolish abortion through prayer and presence at abortion facilities, and he did so twice a year. He spoke to campaign participants at the event campaign’s main kick-off rally, held in front of the Planned Parenthood facility on the northwest side of Indianapolis, the state’s largest abortion provider, located at 86th Street and Georgetown Road.

In conversation with Shawn Carney, executive director of the pro-life Great Lakes Gabriel Project, who brought the 40 Days for Life campaign to Indianapolis.

“I haven’t been here since the 40 Days for Life, which is five years ago,” Carney said. “This Planned Parenthood is so saddening nationally because it does half of the abortions in the entire state, and that’s across the country. In 10 years since he helped start 40 Days for Life in College Station, Texas, said, Carney, the campaign has grown to 297 cities in 13 countries. Two campaigns are currently active in the United States, in Bloomington and Indianapolis.

Below are excerpts from Carney’s talk with the Criterion, in which he spoke of his interactions with former Planned Parenthood abortion worker Abby Johnson, of the impact 40 Days for Life campaign has had, and of a campaign leader who discovered just how close to home her efforts were having an effect.

“By the third and fourth week of the campaign, after they see people are out here. We have to believe and have confidence in the mercy of Our Lord. If an abortion facility in southern California in a county that does not have one or two mid-month can close, then Planned Parenthood in Indianapolis can close. That’s what we have to believe when we come out here—that it is not a waste of time. That’s why the abortion industry thrives at the local level, so the response has to be at the local level. When you are here, you represent hope, and you represent mercy, and the inside of the campaign, after they see the reality of the abortion facilities that they do.

“By the third and fourth week of the campaign, after they see people are out here. We have to believe and have confidence in the mercy of Our Lord. If an abortion facility in southern California in a county that does not have one or two mid-month can close, then Planned Parenthood in Indianapolis can close. That’s what we have to believe when we come out here—that it is not a waste of time. That’s why the abortion industry thrives at the local level, so the response has to be at the local level. When you are here, you represent hope, and you represent mercy, and the inside of the campaign, after they see the reality of the abortion facilities that they do.

“At that time, she was the 26th abortion facility worker to have a change of heart and quit her job during a 40 Days for Life campaign. Just this past spring campaign, we saw the 100th abortion facility worker quit their job after experiencing a change of heart, and just during this fall 2014 campaign, we have already had rain and the cold, the attention goes off of you and inside of the campaign, after they see the reality of the abortion facilities that they do.

“That is significant because they usually quit until the end of the campaign. The first week we’re out here they just write us off.

“By the third and fourth week of the campaign, after they see people are out here. We have to believe and have confidence in the mercy of Our Lord. If an abortion facility in southern California in a county that does not have one or two mid-month can close, then Planned Parenthood in Indianapolis can close. That’s what we have to believe when we come out here—that it is not a waste of time. That’s why the abortion industry thrives at the local level, so the response has to be at the local level. When you are here, you represent hope, and you represent mercy, and the inside of the campaign, after they see the reality of the abortion facilities that they do.

“This building survives on despair. It survives on fear. You represent the many options that are offered to those women. We are winning the war against abortion at the local level—we have to continue to remind ourselves of that.

“The first save… was her flesh and blood! This is about family. Ultimately, we have to see these children as our brothers and sisters, and we have to see these men and women giving in as our brothers and sisters.

“I always said that, but it didn’t really hit me until two years ago when [I spoke with] one of our leaders in Helena, Mont. Margaret was in her late 60s and near retirement. She wanted to lead the 40 Days for Life campaign because she had recently found out that her sister, whom she was very close to, had had five abortions throughout her life. It broke Margaret’s heart to think of the nieces and nephews that were not at Thanksgivings and Christmases all these years.

“So she led the 40 Days for Life campaigns outside the Planned Parenthood in Helena. People were going out and praying, but they just weren’t seeing any fruit.

“One Saturday when she was not out there, she got a call from one of the volunteers on the campaign. And she said, ‘Margaret was ecstatic… That consolation ended very quickly when she got a call just an hour later from her daughter saying that [Margaret’s] granddaughter had scheduled and had an abortion at a different location (than the Helena Planned Parenthood).’

“Margaret went into a chapel and asked God for meaning in all of this, that it occurred all in one day.

“She went on about her day and then her daughter called. She was sort of frantic but excited. She said, ‘Mom, I wanted to tell you that she didn’t go to the other abortion facility. She went to the Planned Parenthood in Helena, but she saw people out there and decided to keep her child, so you’re going to be a great-grandmother!’

“Margaret then realized that the first save of her 40 Days for Life campaign was not just her flesh and blood, her great-grandson… ‘That’s how we need to see it, that’s because that’s the reality in the eyes of God, that these are our brothers and sisters.’

(For more information on 40 Days for Life or to sign up to pray through the campaign, which runs through Nov. 2, log on to www.40daysforlife.com.)

Veterns 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 Hoefer by e-mail at nhoefer@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.

NEWS FROM YOU!

Do you have something exciting or newsy you want to be considered to be printed in The Criterion?

E-mail us: criterion@archindy.org

The Criterion (ISSN 0154-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.

Copyright © 2014 Criterion Press Inc. ISSN 0154-4350

The Criterion staff reserves the right to edit news items and to reject unsolicited stories.

THE C C R I T I C U M

The Criterion Office: 1400 N. Meridian St., Indianapolis, IN 46202-2367

Phone Numbers

Criterion office: 317-236-1570

Advancement: 317-236-8454

Toll free: 1-800-382-9836, ext. 1570

Circulation Toll free: 1-800-382-1425

Toll free: 1-800-382-9836, ext. 1570

Price: $22.00 per year, 75 cents per copy

Postmaster

Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367.

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.

Effective Date

Moving?

Will I be receiving my criterion next week if I have moved to a new address?

Yes. E-mail: New Address

City New Parish

State/Zip

________________________________________________

________________________________________________

________________________________________________

Daily

Postmaster

Send address changes to: The Criterion Office: 1400 N. Meridian St., Indianapolis, IN 46202-2367

Copyright © 2014 Criterion Press Inc. ISSN 0154-4350

The Criterion is published weekly except the last week of December and the first week of January. 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.

Copyright © 2014 Criterion Press Inc. ISSN 0154-4350

The Criterion (ISSN 0154-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.

Copyright © 2014 Criterion Press Inc. ISSN 0154-4350

The Criterion (ISSN 0154-4350) is published weekly except the last week of December and the first week of January. 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.
Men encouraged to trust God, let him sow seeds

By Mike Krokos

The smile on Mike Dugan’s face spoke volumes. His son, Nick, a senior at Hamilton Southeastern High School in Fishers, Ind., had accepted his father’s invitation to attend the eighth Indiana Catholic Men’s Conference on Sept. 20 at the Indianapolis Marriott Downtown, and both father and son said the time together was well worth it.

“Both the [morning] speakers were phenomenal,” said 18-year-old Mike, who is a member of Holy Spirit Parish at Geist in Fishers, Ind., and in the Lafayette Diocese, during a late-morning break. “I got engaged in both the talks [by] Mother of the Immaculate Conception Father Michael Gaitley and Deacon Rick Wagner. ‘They were funny, they were interesting, and there were good life lessons.

The elder Dugan, who is the father of three children, was excited his son made the conference a priority as part of his weekend plans. ‘I am so proud of him,” the father said of his son. He’s just developed into such a good man, thinks for himself and has got such a strong faith.’

Like his son, Mike Dugan appreciated the message Father Gaitley shared about the ‘more you are broken, the more [God] seeks you out. That is such a beautiful way to look at God’s love.’

“Jesus I Trust In You” was the theme of this year’s gathering of more than 400 men from across the state, and several of the speakers touched on how we are called to trust God as we live out our vocations in life.

The day included speakers, the opportunity to receive the sacrament of reconciliation, Mass and time in adoration of the Blessed Sacrament. Father Brian Dudański, pastor of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, led a Benediction service at the end of adoration.

A father’s example

Archbishop Joseph W. Tobin shared the example of his late father, Joseph St., when he discussed a person who played a key role in his life of faith.

Those who knew him would say he was a man’s man—big, strong, chivalrous, caring for his mother and his 13 children, he said during his homily at the Mass. He overcame great obstacles, he continued, including losing his leg during the war.

“He never once sent me to church. He took me with him,” Archbishop Tobin added. “When I knelt next to him—at Mass, novenas or devotions—I said, ‘I want to be a man like him when I grow up’ [I] still do.

The elder Tobin worked for General Motors, but made sure he kept his work and family life separate, Archbishop Tobin added. “When I knelt next to him—at Mass, novenas or devotions—I said, ‘I want to be a man like him when I grow up’ [I] still do.”

The elder Tobin worked for General Motors, but made sure he kept his work and family life separate, Archbishop Tobin said. “I said to him [one time], ‘I never see you bring home work.’ He looked at me and said, ‘That’s because I married you.’

He was assigned as administrator of Holy Angels Parish in Beech Grove. He was 100.

The Mass of Christian Burial was celebrated on October 8 at St. Therese of the Infant Jesus Little Flower Church in Indianapolis.

Bishop Charles C. Thompson of Evansville was the principal celebrant and homilist at the Mass.

Burial followed at St. Joseph Cemetery in Indianapolis. Although he spent nearly all of his time in this assignment that the Evansville Diocese, he lived in retirement starting in 1979 in Indianapolis.

Up until 2005, when he became the associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis in 1999. He came to know Father Rogers, sought out his spiritual advice and found his priestly witness admirable.

“He had such a lively spirit, a love for life and the priesthood,” said Father Duvelius, now pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City. “He was a man who loved his priesthood and really took joy in it. It showed.”

James H. Rogers was born on Aug. 25, 1914, in Beech Grove to Ora and Elizabeth (Gill) Rogers.

Beginning as a high school freshman, he received priestly formation at St. Meinrad Seminary and School of Theology in St. Meinrad. Then-Bishop Joseph E. Ritter ordained him a priest on May 30, 1939.

Father Rogers celebrated his first Mass on June 4, 1939, at Most Holy Trinity Church in Beech Grove.

His first pastoral assignment was as assistant pastor of Holy Name Parish from 1939-41. From 1941-43, he served in the diocese’s Motor Missions, in which he traveled from town to town to preach on Catholic faith and practice.

In 1943, Father Rogers began ministry as assistant pastor of Sacred Heart Parish in Evansville. It was during this time in his assignment that the Evansville Diocese was established and he became a priest of that diocese.

He was assigned as administrator of Holy Angels Mission in New Harmony, Ind., in 1946. When that faith community became a parish two years later,

Father Rogers was named its pastor.

He served as administrator of St. Matthew Parish in Mount Vernon, Ind., from 1950-52. From 1952-69, he ministered as the pastor of St. John the Baptist Parish in Newburgh, Ind.

Beginning in 1969, he served for two years as a missionary in South America in Bolivia and Ecuador.

Archbishop Tobin said there is a good chance many of us will come in contact with some of those individuals.

“You will be the seed that God sows,” he said, ‘and keep your heart fit because God will use you—wherever you live, wherever you work—to bring an abundant harvest.”

Men pray before the Blessed Sacrament on Sept. 20 at the eighth Indiana Catholic Men’s Conference at the Indianapolis Marriott Downtown. More than 400 men attended. (Photo by Mike Krokos)

‘You will be the seed that God sows, and keep your heart fit because God will use you—wherever you live, wherever you work—to bring an abundant harvest.’

—Archbishop Joseph W. Tobin

Father James Rogers, ordained for Indy diocese, later served in Evansville Diocese

By Sean Gallagher

Father James Rogers, a priest of the Evansville, Ind., Diocese, who was ordained in 1939 as a priest of the then-Diocese of Indianapolis, died on Oct. 8, 2014, at the St. Paul Hermitage in Beech Grove. He was 100.

The Mass of Christian Burial was celebrated on October 8 at St. Therese of the Infant Jesus Little Flower Church in Indianapolis.

Bishop Charles C. Thompson of Evansville was the principal celebrant and homilist at the Mass.

Burial followed at St. Joseph Cemetery in Indianapolis. Although he spent nearly all of his time in this assignment that the Evansville Diocese, he lived in retirement starting in 1979 in Indianapolis.

Up until 2005, when he became a resident of the St. Paul Hermitage, he frequently provided sacramental assistance at St. John the Evangelist and St. Mary parishes, both in Indianapolis.

He often heard confession and celebrated the 12:10 p.m. daily Mass at St. John and celebrated liturgies in Spanish at St. Elizabeth.

Father Dennis Duvelius had been ordained only a few years when he became the associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis in 1999.

He came to know Father Rogers, sought out his spiritual advice and found his priestly witness admirable.

“He had such a lively spirit, a love for life and the priesthood,” said Father Duvelius, now pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City. “He was a man who loved his priesthood and really took joy in it. It showed.”

James H. Rogers was born on Aug. 25, 1914, in Beech Grove to Ora and Elizabeth (Gill) Rogers.

Beginning as a high school freshman, he received priestly formation at St. Meinrad Seminary and School of Theology in St. Meinrad. Then-Bishop Joseph E. Ritter ordained him a priest on May 30, 1939.

Father Rogers celebrated his first Mass on June 4, 1939, at Most Holy Trinity Church in Beech Grove.

His first pastoral assignment was as assistant pastor of Holy Name Parish from 1939-41. From 1941-43, he served in the diocese’s Motor Missions, in which he traveled from town to town to preach on Catholic faith and practice.

In 1943, Father Rogers began ministry as assistant pastor of Sacred Heart Parish in Evansville. It was during this time in his assignment that the Evansville Diocese was established and he became a priest of that diocese.

He was assigned as administrator of Holy Angels Mission in New Harmony, Ind., in 1946. When that faith community became a parish two years later,
Letters to the Editor
Take responsibility as faithful citizens seriously, oppose intrinsic evils

Ever since the Affordable Care Act was passed more than four years ago, pro-life members of Congress and many others have tried to warn us that funding for abortion will be greatly expanded due to the law. Some warnings were confirmed recently when the Government Accountability Office released a report indicating that more than 1,100 health care plans offered under Obamacare contain funding for abortion.

In addition, every provision in such plans is required to pay into a special fund to be used exclusively for abortion, regardless of religious objections.

In response, Cardinal Sean O’Malley of Boston, chairman of the U.S. Conference of Catholic Bishops (USCCB) Committee on Pro-Life Activities, issued a statement confirming the abortion-related Obama Care (The statement can be found on the USCCB’s website, www.usccb.org).

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, enters in procession for the Beatification Mass of Blessed Paul VI celebrated by Pope Francis in St. Peter’s Square at the Vatican on Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family. Archbishop Kurtz said the 2015 world Synod of Bishops should return to the practice of previous synods in publishing participants’ interventions. (CNS photo/Paul Haring)

Conform to Church teaching. A pastor’s first duty is to nourish the flock, the Holy Father says, and “to go out and find” the lost sheep in order to care for them with “fatherly care and mercy and without false fears.”

On the last day of the synod, Archbishop Kurtz was still seeking the balanced middle way. In an interview published by Catholic News Service, the archbishop acknowledged that the synod’s participants failed to reach consensus on how to meet the pastoral needs of divorced and civilly remarried Catholics, and those in same-sex unions.

But he emphasized the Church’s commitment to be open and welcoming to all. “As I take my breath at the end of the two blessed weeks of work,” the archbishop said, “I see three movements that converge as the gift of this extraordinary synod. One, the pastoral urgency to restore confidence and give hope to men and women who seek to be faithful witnesses to their sacramental marriages and their families; two, the urgency to accompany those who struggle in this world, meeting them where they are and walk with them more deeply into the light of Christ; and three, the continued witness to the beauty of the authentic, timeless teaching of Jesus, conveyed through the centuries by the Church and the call of Jesus to true joy and deeper commitment.”

This is the voice of moderation, a voice that speaks of joy and compassion and of the commitment to welcome and “walk with” everyone as Jesus did. “In medio stat veritas.” (“Strengthen is in the middle.”)

The balanced center, we find the truth of Christ and the true mission of the Church. According to Pope Francis, the goal of the synod was to bring people together in dialogue. The openness and discernment begun by this extraordinary synod is “to find concrete solutions,” and “to give answers to the many discouragements that surround and suffocate families.” May the Holy Spirit guide us along the way!

—Daniel Conway

Letters Policy
Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Progressio, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Comments (usually less than 300 words) are more likely to be published.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
Families are source of life, schools of love and joy

“...We are called to acknowledge how beautiful, true and good it is to start a family, to be a family today. ... We are called to make known God’s magnificent plan for the family...”

(Pope Francis)

I’ve been writing about the family for the past two months, but I feel like I’ve only scratched the surface. There are so many things to be talked about, so many challenges facing families today!

As I look back on what I’ve written about the family, I worry about how successful I’ve been at meeting the challenge issued by Pope Francis earlier this year to “acknowledge how beautiful, true and good it is to start a family, to be a family today.” Have I fallen into the trap of focusing too much on the problems families face? Have I said too little about the laughter, joy and goodness of family life?

Now that the synod of bishops and lay experts on “The Pastoral Challenges of Families in the Context of Evangelization” led by Pope Francis this month has concluded, this will be my final article in this series. But before I move on to other topics, I want to make sure I call attention to the beauty and the joy of family life without in any way denying (or minimizing) the real challenges that contemporary families face.

Families are God’s instrument for the generation of human life. What could be more beautiful? They are the foundation for all human community. What could be more important? Families are also “domestic Churches” which means they are the place where we first come to know, love and serve God. What could be greater, or more awesome in the fullest sense of that word, than a family blessed by God?

Families are schools of love and joy. It is in the family that we should first learn what it means to be loved (which is why the absence of love in a family is so devastating). We also learn to laugh, to sing and dance, and to play in the family. Not all families are happy—for a variety of reasons—but most of us experience happiness in our families. Indeed, there is an intimate connection between experiencing the fullness of life (its meaning and purpose) and learning what it means to be truly happy in a good family.

To start a family, to be a family, is a huge commitment, a risky undertaking today. It requires great sacrifice and a radical unselfishness. But it is also a source of great joy and fulfillment.

When a married couple is open to life (to being a family), they participate directly in God’s work of creation. Mothers tell me that in spite of the pain of childbirth, there is no greater joy than the birth of a child. Fathers say that their anxious cares about the future all dissolve the moment they behold their child. There are tragic exceptions, of course, but goodness and beauty, life and love, are the very essence of what it means to be a family.

Young people who hesitate to make the commitment to marry and start a family are depriving themselves of (or at least delaying) the opportunity to experience the happiness that can only come from the genuine self-giving that is at the heart of marriage and family life. When a woman and a man love each other so much that they fully commit themselves to each other and to the children who will be the fruit of their union, something absolutely wonderful happens. A family is born! A community of life and love is established, and a domestic Church is formed to praise God, to teach the truth, and to serve the needs of others. This is truly a beautiful thing, a magnificent gift of God to this couple and to the entire human family.

Let’s embrace Pope Francis’ invitation to celebrate the beauty and goodness of family life. While working hard to address the many challenges that families face, let’s never lose sight of what a wonderful, joy-filled gift the family is to each of us and to our world.

We Christians revere the Holy Family (Jesus, Mary and Joseph) as the model for family life. Their openness to God’s will even when they didn’t understand it, their devotion to one another in good times and bad, and their compassion and service to others, including strangers, are all signs of what authentic family life should be.

May we follow their example and, so, find real happiness and joy.

May God bless the family! †

---

Las familias son fuente de vida, escuelas de amor y de alegría

“Estamos llamados a reconocer lo hermoso, lo verdadero y lo bueno de empezar una familia, de ser una familia hoy en día...”

(Archbishop/Arzobispo Joseph W. Tobin)

En el transcurso de los dos meses anteriores he estado escribiendo acerca de la familia, pero mi apreciación es que solo he tocado el tema superficialmente. ¿Hay tantos aspectos que explorar y son muy numerosos los desafíos que enfrentan las familias hoy en día? Al reparar lo que he escrito acerca de la familia, cuestiono si he logrado estar a la altura del desafío presentado por el papa Francisco a principios de este año de “reconocer lo hermoso, lo verdadero y lo bueno de empezar una familia hoy en día.” ¿Acaso he caído en la trampa de concentrarme excesivamente en los problemas que enfrentan las familias? ¿He hablado muy poco acerca de las risas, la alegría y lo positivo de la vida familiar?

Aquí ha concluido este mes el estudio de los obispos y expertos seglares, titulado “Los retos pastorales de la familia en el contexto de la evangelización,” bajo la batuta del Papa Francisco. Este será mi último artículo de esta serie. Pero antes de adentrarnos en otros temas, quiero centrarme en dar la debida atención a la alegría y la felicidad de la vida familiar, sin que esto negue (o minimice) en modo alguno los verdaderos desafíos que enfrentan las familias contemporáneas.

Las familias son el instrumento de Dios para la generación de la vida humana. ¿Qué podría ser más hermoso? Ellas constituyen los cimientos de toda la comunidad humana. ¿Qué podría ser más importante? Las familias también son “las iglesias domésticas,” es decir el primer lugar donde conocemos, amamos y servimos a Dios. ¿Qué podría ser más inmenso o maravilloso, en todo el sentido de la palabra, que una familia bendecida por Dios?

Las familias son escuelas de amor y de alegría. En la familia es donde primero aprendemos lo que significa ser amados (y es por ello que la ausencia de amor en una familia resulta tan desoladora). También aprendemos a reír, a cantar y a bailar, y a jugar en familia. No todas las familias son felices, por distintos motivos, pero la mayoría de nosotros vive la experiencia de la felicidad por primera vez en el seno familiar. En efecto, existe una conexión íntima entre la experiencia de vivir la vida a pleno (su significado y su finalidad) y aprender lo que significa ser verdaderamente felices en una buena familia.

Empezar una familia, formar una familia, es hoy en día un compromiso enorme y arriesgado que requiere grandes sacrificios y una abnegación radical. Pero también constituye una fuente formidable de alegría y de realización.

Cuando una pareja de casados se abre a la vida (a formar una familia) participan directamente en la obra creadora de Dios. Las madres me dicen que, a pesar de los dolores del parto, no existe una alegría más grande que el nacimiento de un hijo. Los padres dicen que todas sus preocupaciones acerca del futuro se disuelven en el momento en que tienen en sus brazos a sus hijos. Por supuesto, existen excepciones trágicas, pero la bondad y la alegría, la vida y el amor, son los elementos esenciales de lo que significa ser una familia.

Los jóvenes que titubean en cuanto a asumir el compromiso de casarse y comenzar una familia se están privando (o al menos retrasando) de la oportunidad de vivir un tipo de felicidad que solamente puede provenir de la entrega genuina que es el quid de la vida matrimonial y familiar. Cuando un hombre ama a una mujer se aman tanto que se comprometen completamente el uno con el otro y con los hijos que serán fruto de su unión, sucede algo maravilloso. ¡Nace una familia! Se funda una comunidad de vida y amor, y se forma una iglesia doméstica para alabar a Dios, ensalzar la verdad y a atender las necesidades de los otros. Esto es algo verdaderamente hermoso, el magnífico obsequio de Dios para esta pareja y para toda la familia humana.

Aceptemos la invitación del papa Francisco a celebrar la felicidad y la bondad de la vida familiar. Mientras nos esforzamos arduamente por solucionar los numerosos desafíos que enfrentan las familias, jamás perdamos de vista el maravilloso obsequio colmado de alegría que es la familia para cada uno de nosotros y para nuestro mundo.

Los cristianos veneramos a la Sagrada Familia (Jesús, María y José) como el modelo para la vida familiar. Su disposición a aceptar la voluntad de Dios, a pesar de que no la comprendían, la devoción que se tenían el uno al otro, en las buenas y las malas, y su compasión y servicio a los demás, inclusive con los extraños, son señales de lo que debe ser una familia auténtica.

Que podamos seguir su ejemplo y, al hacerlo, encontraremos la felicidad y la alegría verdaderas.

“¿Qué Dios bendiga a la familia!”

Traducido por: Daniela Guatapu
Six Divorce and Beyond sessions scheduled from Nov. 17-Dec. 22

The annual holiday session of Divorce and Beyond has been scheduled at the Mark Church, 535 Edgewood Ave., in Indianapolis from 7-9 p.m. for six consecutive Mondays from Nov. 17-Dec. 22. The emphasis will be on getting through the holidays with discussions focusing on the process of divorce, self-esteem, stress, anger, blame, guilt, loneliness and forgiveness. All separated and divorced people are invited to attend. The cost is $30, which includes a book. Please register before the session begins so materials are available. For more information or to register, contact the Deb VanVelse, 812-535-2952 or provctr@spsmw.org.

Sisters of Providence plan of events for 175th anniversary of order’s founding

On Oct. 22, the Sisters of Providence of St. Mary-of-the-Woods and St. Mary-of-the-Woods, both in St. Mary-of-the-Woods, began a celebration of 175 years since their founding.

On Oct. 22, 1840, St. Mother Theodore Guérin and five sister companions arrived in the wilderness of St. Mary-of-the-Woods, establishing a Catholic women’s religious congregation. Less than a year later, Mother Theodore Guérin established what is now known as Saint Mary-of-the-Woods College.

The Sisters of Providence and Saint Mary-of-the-Woods College joined together to begin the celebration on Foundation Day, Oct. 22, with a yearlong theme of “Rooted for Tomorrow.” The anniversary year began with the celebration of Mass in the congregation’s Church of the Immaculate Conception.

Several other events will be held throughout the year, including:

• Oct. 25: The official opening of the Shrine of St. Mother Theodore. Tours and light refreshments will be available to all from 1 to 4 p.m., ending with a prayer service at 4 p.m.

• Dec. 3: Official ribbon cutting for the Jeanie Knoerte Sports and Recreation Center.


Reouts and Programs

Information: 812-367-1411, ext. 2915 or thedocs.org/programs

Sisters of Providence Sisters Dawn Tomaszewski, left, Mary Beth Klingel, Lisa Stalling, (obscured) and general superior Sister Denise Wilkinson process with the remains of St. Mother Theodore Guérin on Oct. 3 from the Church of the Immaculate Conception at Saint Mary-of-the-Woods to the saint’s new permanent shrine connected to the church by a hallway. The open house for the new shrine is from 1-4 p.m. on Oct. 25.

On Oct. 18-16, 2015: St. Mother Theodore Fest, providing opportunities for prayer, reflection, learning about and sharing the legacy of Saint Mother Theodore.

On Oct. 22, 2015: Foundation Day Mass at 11 a.m. in the Church of the Immaculate Conception.

In addition, the year’s events will also include an exhibit during the spring of 2015 at the Indiana State Museum in Indianapolis featuring artifacts from the Sisters of Providence and Saint Mary-of-the-Woods College.

For more information, log on to www.SistersofProvidence.org or www.SMWC.edu.
Pastoral musicians invited to be a part of St. Cecilia Sing, Mass on Nov. 23

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 23, 1964, issue of The Criterion:

- Vatican II comes to grips with modern world issues
- Pope Paul VI to go to India for the International Eucharistic Congress being held in Bombay from November 28 to December 6. The announcement was made at the end of his address during the canonization of 22 African martyrs of Uganda in St. Peter’s basilica on Oct. 18.
- Archbishop to observe Youth Week
- Ratify date for start of vernacular use
- Rome—The Bishops of the United States at a meeting here formally approved November 29, the first Sunday of Advent, as the official date for the introduction of English in the Mass. This date, the first day of the new Church year, had been widely anticipated as the day that the new English use would go into effect in the Mass throughout the United States. In some American dioceses, however, English was introduced in the Mass last summer.
- Liturgy ‘instruction’ issued by the Vatican
- Musical comedy star: Tells how priest at St. Meinrad helped launch her singing career
- Donovan bequests are announced
- Little Sisters’ drive tops goal
- New joint translation of Bible makes debut
- Scenes at recent Serra Club Religious Vocations Exhibits
- Charities Bureau opens drive for foster homes
- More missionaries in Latin America

What was in the news on October 23, 1964? Vatican II deals with the modern world, Pope Paul VI to India and a date is set for the Mass in English

Christians and Hindus must seek ‘culture of inclusion,’ Vatican says

VATICAN CITY (CNS)—Despite its many positive advancements, globalization also has brought about greater indifference, exploitation and suffering, said the leaders of the Pontifical Council for Interreligious Dialogue. Christians and Hindus must work together urgently to help foster a “culture of inclusion for a just and peaceful society,” they said in a written message.

Cardinal Jean-Louis Tauran and Father Miguel Ayuso Guixot, respectively the president and secretary of the council, extended their best wishes to the world’s 1.1 billion Hindus for the feast of Diwali, a three-day religious festival, which was to begin on Oct. 23 in most parts of the world. The festival focuses on the victory of truth over lies, light over darkness, life over death and good over evil.

The message to Hindus was released on Oct. 20 by the Vatican.

“The face of increasing discrimination, violence and exclusion throughout the world, ‘nurturing a culture of inclusion’ can rightly be seen as one of the most urgent aspirations of people everywhere,” the message said.

Despite globalization’s many positive developments—like better educational and health care facilities, a greater awareness of the values of democracy and social justice—it has brought big problems, too, it said.

“Globalization has contributed significantly to many peoples losing their socio-cultural, economic and political identities,” the message said.

“Religious fundamentalism and ethnic, tribal and sectarian violence in different parts of the world today are largely manifestations of the discontent, uncertainty and insecurity among peoples, particularly the poor and marginalized who have been excluded from the benefits of globalization,” it said. ❄️

Sing during the Mass that will follow at 4 p.m. The liturgy will feature a host of pastoral musicians by Father Patrick Beidelman, pastor-rector of the Cathedral Parish and executive director for the archdiocesan Secretariat of Spiritual Life and Worship.

Participates will gather at 1:30 p.m. on Nov. 23 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, to rehearse the music they will sing during the Mass that will follow at 4 p.m. The liturgy will feature a host of pastoral musicians by Father Patrick Beidelman, pastor-rector of the Cathedral Parish and executive director for the archdiocesan Secretariat of Spiritual Life and Worship.

Pray for the intentions of the families of St. Meinrad and St. Vincent de Paul.

...and Custom Tours to all of Europe.

Exclusive 5-star accommodations and services. Maximum group size 24 people.

Airfare and all-inclusive prices.

Call us for more information and brochures.
Tony@procatholictours.com
769-223-6515
www.procatholictours.com
Kami LeVern, General Manager
PO Box 626, Ridgetown, MA 1958
769-220-2702

ProCatholic Tours
Elite tours planned just for you...

Specializing in trips to the Holy Land, Italy, Lourdes, Fatima, Ireland, Scandinavia, and Custom Tours to all of Europe.

All Saints Day is not a holy day of obligation this year

When All Saints Day, Nov. 1, falls on a Saturday or a Monday, the obligation to attend Mass is revoked. Since Nov. 1 is a Saturday, All Saints Day will not be a holy day of obligation this year. ❄️

Read all of these stories from our online archives at www.CriterionOnline.com.

Remembering lives lost

A display of crosses stands on the grounds of St. Ann Parish in Jennings County, 4570 N. County Road 150 E., in memory of the more than 56 million lives lost to abortion since the procedure became legal after the Roe v. Wade and Doe v. Bolton Supreme Court decisions in 1973. The display contains 700 crosses, one for every 80,000 babies aborted in the last 41 years. The display is an annual pro-life project of St. Ann, St. Joseph and St. Mary parishes in Jennings County during Respect Life Month. (Submitted photo by Carolyn M. Cox)
Consecrate yourself to Jesus through Mary to obtain holiness, priest says

By Mike Krokos and Sean Gallagher

Marian of the Immaculate Conception Father Michael Gaitley admitted he didn’t always want to be a priest. A native of southern California, he noted that becoming a professional beach volleyball player was his first career aspiration as a teenager.

Father Gaitley said being a child in his family did not regularly practice the faith, but his mother had a conversion experience and, a few years later, “a fire started burning in his heart.” As a young adult, he started reading books about the lives of the saints and later attended Franciscan University of Steubenville in Steubenville, Ohio. After arriving on campus, he read a book about St. Anthony of Padua, who gave up his career as a lawyer to become a friar. He expanded his reflection from the morning sessions on how consecrating oneself to Mary through Jesus is the “quickest, easiest way to holiness.”

He noted that such a consecration is not a shield against suffering in the life of faith. However, growing in one’s relationship with Mary can change a person’s experience of suffering.

He went on to explain that this was the mission that Jesus gave to Mary in her relationship with his followers.

“Jesus gave us a spiritual mother who is perfect, and who will always be there for us at the moments of deepest darkness,” said Father Gaitley. “That’s what he wanted us to have with consecration to Mary. Just as Mary was to Christ when he was dying on the cross, a drop of consolation in the midst of an ocean of bitterness, similarly he wants her to be for us a consolation in terms of our sufferings.” That’s the Marian consecration.”

The new men of God called to be good husbands, fathers, leaders and friends

By Mike Krokos

Men today are called to be husbands, fathers, leaders and friends, which means they must be proactive in living out these vocations.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”

“In the final session of the conference, Hector Molina reflected on how each of the participants was called to holiness and to be missionaries.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”

Rise up to live your call to holiness and be a saint, speaker says

By Sean Gallagher

In the final session of the conference, Hector Molina reflected on how each of the participants was called to holiness and to be missionaries.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”

By Mike Krokos

Men today are called to be husbands, fathers, leaders and friends, which means they must be proactive in living out these vocations.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”

Rise up to live your call to holiness and be a saint, speaker says

By Sean Gallagher

In the final session of the conference, Hector Molina reflected on how each of the participants was called to holiness and to be missionaries.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”

By Mike Krokos

Men today are called to be husbands, fathers, leaders and friends, which means they must be proactive in living out these vocations.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”

Rise up to live your call to holiness and be a saint, speaker says

By Sean Gallagher

In the final session of the conference, Hector Molina reflected on how each of the participants was called to holiness and to be missionaries.

“Each and every one of us has been created for holiness, to be a saint,” said Molina, a staff member of Catholic Answers, an El Cajon, Calif.-based apologetics and evangelization organization. “There are two groups of people: there is the saints and the anti. To which group do you belong? It’s a fundamental question.”

Molina said that, for many of the men at the conference, growing in holiness and sharing the faith with others must include remembering the ultimate purpose of their vocation to marriage and family life—the eternal salvation of their wives and children.

Working to materially support one family is important, but not enough, Molina said.

“In connection to our fundamental obligation, which is not simply to bring home a paycheck and put food on the table, but to lead our wives and children to heaven,” he said. “Do you not know that your mission as a husband is to lead your wives to Christ? Your mission as a father—my mission as a father—is to lead your children to heaven.”
Synod on the family’s dynamics recalls the Second Vatican Council

VATICAN CITY (CNS)—Even before the start of the Oct. 5-19 Synod of Bishops on the family, observers were likening it to the Second Vatican Council of 1962-65. In his opening reflection, Cardinal Willem Eijk of Amsterdam said that the synod, like its namesake, will put the Church on its feet and give it new life in contemporary culture and apply Catholic teaching with what St. John XXIII called the “charisma of the pope.”

As it turned out, history also repeated itself in the institutional dynamics of this year’s event, as bishops, from around the world asserted their collective authority, leading the assembly’s organizers in Rome to declare some of their best-plaid ideas.

A classic history, The Rhine Flows into the Tiber, recounts the first tumultuous week of Vatican II, when the Vatican’s handpicked candidates for the synod’s writing committees, after much discussion, rejected the text that lacked certain necessary references to Catholic moral teaching, particularly regarding the theology of love and cohabitation. Bishops also remarked on the mid-term report’s sparse references to the subject and recommended further study.

But on Oct. 16, the bishops insisted that the working groups’ reports be made public.

“We wanted the Catholic people around the world to know actually what was going on in talking about marriage and the family,” Cardinal Pell said.

On the same day, the drafting committee expanded to increase its geographic diversity, with the addition of Cardinal Wilfried F. Napier of Durban, South Africa, and Archbishop Dennis J. Hart of Melbourne, Australia. Just as bishops from a cluster of northern European countries had been leaders of change at Vatican II, some of the more outspoken synod fathers this year were from the English-speaking countries and Africa.

The synod’s final report, which the pope ordered published almost immediately after the assembly finished its work on Oct. 18, featured many more citations of Scripture, as well as new references to the Catechism of the Catholic Church and the teachings of Blessed Paul VI. St. John Paul II and Pope Benedict XVI. Synod fathers voted on the document’s 62 paragraphs. All received a simple majority, but three—on especially controversial questions of homosexuality and Communion for the divorced and civilly remarried—failed to gain the two-thirds supermajority ordinarily required for approval of synodal documents.

One of the temptations he cited was that of “hostile rigidity” that seeks refuge in the letter of the law, “in the certainty of what we know and not of what we must still learn and achieve.” This temptation, he said, is characteristic of “the zealous, the scrupulous, the attentive and—today of the so-called traditionalists and also of intellectuals.”

Another temptation for the synod fathers, the pope said, is that of the “closed synod,” in which the name of a misguided mercy binds up wounds without first treating and medicating them; that treats symptoms and not causes and roots. It is the temptation of do-gooders, of the timidous, and also of the so-called progressives and liberals.

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

No one is ever rejected by Christ or his Church. All are sought after and welcomed by the Church that Pope Francis has said “has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect.”

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all her children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

TheCriterion Friday, October 24, 2014 Page 9

SYNOD receive Communication. The document noted disagreements on the project and recommended further study.

The document’s section on homosexuality, which also fell short of supermajority approval, was significantly changed from that of the midterm report.

The original section heading—“welcoming homosexuals”—was changed to “pastoral attention to people who are homosexual.”

A statement that same-sex unions can be a “precious gift” was deleted from the midterm report, identifying Italian Jesuit Father Federico Lombardi, the Vatican spokesman, as general secretary, planning not to publish a final document.

But on Oct. 16, the bishops insisted that the working groups’ reports be made public.

“We wanted the Catholic people around the world to know actually what was going on in talking about marriage and the family,” Cardinal Pell said.

On the same day, the drafting committee expanded to increase its geographic diversity, with the addition of Cardinal Wilfried F. Napier of Durban, South Africa, and Archbishop Dennis J. Hart of Melbourne, Australia. Just as bishops from a cluster of northern European countries had been leaders of change at Vatican II, some of the more outspoken synod fathers this year were from the English-speaking countries and Africa.

The synod’s final report, which the pope ordered published almost immediately after the assembly finished its work on Oct. 18, featured many more citations of Scripture, as well as new references to the Catechism of the Catholic Church and the teachings of Blessed Paul VI. St. John Paul II and Pope Benedict XVI. Synod fathers voted on the document’s 62 paragraphs. All received a simple majority, but three—on especially controversial questions of homosexuality and Communion for the divorced and civilly remarried—failed to gain the two-thirds supermajority ordinarily required for approval of synodal documents.

One of the temptations he cited was that of “hostile rigidity” that seeks refuge in the letter of the law, “in the certainty of what we know and not of what we must still learn and achieve.” This temptation, he said, is characteristic of “the zealous, the scrupulous, the attentive and—today of the so-called traditionalists and also of intellectuals.”

Another temptation for the synod fathers, the pope said, is that of the “closed synod,” in which the name of a misguided mercy binds up wounds without first treating and medicating them; that treats symptoms and not causes and roots. It is the temptation of do-gooders, of the timidous, and also of the so-called progressives and liberals.

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

No one is ever rejected by Christ or his Church. All are sought after and welcomed by the Church that Pope Francis has said “has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect.”

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all her children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

No one is ever rejected by Christ or his Church. All are sought after and welcomed by the Church that Pope Francis has said “has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect.”

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all her children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

No one is ever rejected by Christ or his Church. All are sought after and welcomed by the Church that Pope Francis has said “has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect.”

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all her children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.

No one is ever rejected by Christ or his Church. All are sought after and welcomed by the Church that Pope Francis has said “has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect.”

As Pope Francis insists, the Church is our mother. She is not afraid to reach out to all her children regardless of who they are or what they have done. Indeed, the Church is most true to herself when she becomes involved with her children wherever they are. When they have fallen, the pope teaches, she feels obligated to lift them up and encourage them to take up the journey again.
Teacher, coach and school in archdiocese earn national recognition

Edited by John Shaughnessy

During the past 18 years, James Ratliff has proudly watched his students win an annual national architectural design competition 10 times. Yet in September, the spotlight shined on Ratliff, who has been teaching for 49 years at Roncalli High School in Indianapolis.

The National Association of Women in Construction—which sponsors the national contest—honored Ratliff for the “extraordinary achievement of 10 national winners” during their national convention in September in Indianapolis. They also asked him to speak with their group about his program that has led to his students’ stunning success.

In sharing his approach to teaching with the female architects, engineers and contractors, Ratliff also gave a glimpse of his sense of humor when he said, “Why couldn’t this be in Honolulu in January instead of in Indianapolis?”

In the classroom, Ratliff combines a personable, hands-on approach with a professional demeanor that quietly insists that students focus on details. It’s a combination that has earned him the nickname “The Captain.” His students even sometimes wear T-shirts emblazoned with “The Captain’s Crew.”

“About 20 years ago, one student said, ‘You know, Mr. Ratliff, you run a really tight ship,’” he recalls. “And I said, ‘You know, Mr. Ratliff, you run a really tight ship.’”

During Spirit Week—when Roncalli students were allowed to dress in a more relaxed style—senior Matthew Payne wore his “Captain’s Crew” T-shirt to class and shared this view of his teacher, “He’s very good at what he does. His approach is very personalized. He comes to each student and teaches us what we need to know.”

While the nickname has lasted, so has Ratliff’s commitment to Roncalli and its students. “I’ve always thoroughly enjoyed working with teenagers,” says Ratliff, who also works professionally as an architect. “I enjoy seeing them progress. We have so many kids who have become architects, engineers and designers who say they got their start with us. That makes you feel good.”

He also takes pride in the national and state awards that nearly fill one wall of his large classroom—awards that honor designs for banks, churches, offices and handicapped-accessible homes. Still, the awards are a minor part of the experience for him.

This has truly been a dream job for me, especially having the honor of working with our students and watching them learn, grow and succeed in our program. It also gives me a chance to speak to the kids about our religion, our faith and how we live our lives. This is my love.”

Hurrle wins Power of Influence Award

When Ott Hurrle learned that he had received national recognition as the 2014 Power of Influence Award recipient, the head football coach at Father Thomas More School in Indianapolis immediately thought of all the people who have influenced him.

“I attribute it to all those people who had an impact on me starting with my parents, the coaches I’ve had, and also the game of football itself. It has always reinforced all those lessons people were teaching me—to treat people with respect, to have a strong work ethic, to be responsible for others, to do the things you’re responsible for, and a little more.”

In living and sharing those lessons in 41 years of coaching, Hurrle became the first Indiana coach to receive the national honor from the American Football Coaches Association and American Football Coaches Foundation.

The award honors coaches for their impact on the student-athletes who play for them, and for the influence they have on their school and their community. Hurrle’s 37 years of coaching at Scecina have always made those desired impacts. He has also had success on the field, leading Scecina’s football teams to state championships in 1990 and 1991 while reaching the state championship game in 2011 and 2012.

Hurrle was “very humbled” that he had been nominated for the national award by the Indiana Football Coaches Association.

“With the quality of people coaching football in the state, it was just an honor to be nominated.”

School earns Catholic Education Honor

Bishop Chatard High School in Indianapolis has been named a 2014 School of Excellence by the Catholic Education Honor Roll, part of The Cardinal Newman Society, which celebrates Catholic education throughout the United States. “It gives in School of Excellence recognition to schools that are “marked by the integration of Catholic identity throughout all aspects of their programs and excellence in academics,”

Bishop Chatard is one of 71 Catholic schools in the country and just three in Indiana to receive the 2014 recognition.

“In the context of our school culture, the recognition affirming our efforts at developing a whole child” said Deacon Rick Wagner, principal and vice president for mission and ministry at Bishop Chatard, the archdiocesan high school for the Indianapolis North Deanery.

Oficials of The Cardinal Newman Society noted that less than 5 percent of the Catholic schools in the country received the honor.

The blessings of Providence

Thanks to the generosity of donors, sports teams at Our Lady of Providence Jr./Sr. High School in Clarksville are benefiting from recent improvements in athletic facilities.

The football team and the girls’ soccer team have already christened the school’s new synthetic turf field—known as Gene Santini Field—while the girls’ volleyball team has enjoyed playing in the renovated Larkin Center.

“Both facilities also feature the school’s updated athletic logo—an ‘A’ Pioneer looking toward the future in the school colors, blue and white, with gold as an accent color,” noted Christine Hoyland, a member of the school’s advancement office.

Football coach Larry Denison shared this view of the field and the generosity of the donors who made it possible: “The guys love playing on it. They realize we are truly blessed, and they are truly appreciative of it.”

Volleyball coach Terri Purichia said the newly-painted floor and the new, blue, plastic-molded bleachers make the Larkin Center seem “like a brand new gym.”

“I love the new bleachers and how you can see PHS [Providence High School] spelled out. It just looks fantastic.”

Gifts for orphaned children

As part of their “Faith in Action” project for September, students and staff members at the Sacred Heart of Jesus Parish in Greenwood filled 114 boxes with Christmas gifts that will be shipped to orphan children in Eastern Europe.

“Grade school children decorated the boxes and wrote personal greetings,” noted Andrea Barger, the school’s communications coordinator. “Middle school students organized and packed the boxes, which were filled with hats, mittens, coloring books, toys and toiletries.”

(Send short summaries of your school’s success stories to assistant editor John Shaughnessy by e-mail to jsa@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN, 46202. Please include a contact person for your school’s story and a phone number where he or she can be reached.)
God's kingdom transcends contemporary political labels

By Marcellino D'Ambrosio

Liberal and conservative

The definitions of these terms are seldom precisely spelled out. Usually they are presumed. Typically, people call themselves "conservative" if they prefer old-fashioned ways, and "liberal" those who favor the latest ideas and trends.

Using those terms, contemporary Christians sometimes find and promote a false dichotomy. There are some news channels and publications that cater to those who would call liberals, and others exclusively to those who call conservatives. This is the case in society in general and examples of this can be seen easily in TV shows, websites, social media, radio shows and podcasts.

But for the Christian, the ultimate question is not of personal preferences, politics or whether something is old or avant-garde. It is rather whether a particular thing is compatible with the kingdom of God, which calls on us to love one another.

Since the proclamation of the kingdom of God was the central theme of Jesus’ public ministry, we do well to examine it. To discern what fits with the kingdom, we first need to know what that kingdom is all about.

First of all, the Lord’s Prayer teaches us something important about the kingdom of God in its first petition: "Thy kingdom come, Thy will be done."

The kingdom of God is where God’s truth reigns and his commands are observed. To be a good “fit” with the kingdom, things must be in accord with God’s will as expressed in Scripture and tradition, but not by attacking each other. We also know that God’s will is for our good. He loves us more than we love ourselves and wants more for us than we want for ourselves. Even here and now, in this “valley of tears,” he wants us not just to survive, but to thrive.

Jesus said in the Gospel of John, “I came so that they might have life and have it more abundantly” (Jn 10:10). He was speaking here of sharing with us his divine life which transforms every aspect of our human lives and will last forever.

A salient characteristic of this divine life is love. In the Gospel of John, Jesus says, “This is my commandment: love one another as I love you” (Jn 15:12). The kingdom of God then is where there is intense vitality, freedom and joy; there is no “cyclical love” because a loving father is in control.

And that loving Father puts(105,347),(776,405)

But for the Christian, the ultimate question is not of personal preferences, politics or whether something is old or avant-garde. It is rather whether a particular thing is compatible with the kingdom of God, which calls on us to love one another.

Since the proclamation of the kingdom of God was the central theme of Jesus’ public ministry, we do well to examine it. To discern what fits with the kingdom, we first need to know what that kingdom is all about.

First of all, the Lord’s Prayer teaches us something important about the kingdom of God in its first petition: “Thy kingdom come, Thy will be done.”

The kingdom of God is where God’s truth reigns and his commands are observed. To be a good “fit” with the kingdom, things must be in accord with God’s will as expressed in Scripture and tradition, but not by attacking each other. We also know that God’s will is for our good. He loves us more than we love ourselves and wants more for us than we want for ourselves. Even here and now, in this “valley of tears,” he wants us not just to survive, but to thrive.

Jesus said in the Gospel of John, “I came so that they might have life and have it more abundantly” (Jn 10:10). He was speaking here of sharing with us his divine life which transforms every aspect of our human lives and will last forever.

A salient characteristic of this divine life is love. In the Gospel of John, Jesus says, “This is my commandment: love one another as I love you” (Jn 15:12). The kingdom of God then is where there is intense vitality, freedom and joy; there is no “cyclical love” because a loving father is in control.

And that loving Father puts it this way:

One day the kingdom of God will be realized in its fullness. But in the meantime, we can begin to put into practice what it means to live in the kingdom. We can do this by loving one another as Jesus loved us.

St. Paul’s response was clear: “The kingdom of God does not mean food and drink, but righteousness and peace and joy in the Holy Spirit” (Rom 14:17). In their squabbles over how far to go in maintaining certain religious traditions, disciples on both sides of the issue were taking their eyes off the ball.

If Paul were speaking today, he might instead insist that the kingdom does not consist in either Latin or the vernacular, novenas or prayer meetings, organ or guitar music.

The person who understands the kingdom of God, says the Lord Jesus, “is like the head of a household who can bring from his store both the new and the old” (Mt 14:46). Archbishop Fulton J. Sheen was a great example of this. He loved the age-old traditional faith and piety of the Church, but proclaimed it by what was at the time the new means of television.

Another great example was St. John Paul II. He was devoted to the centuries-old devotion of praying the rosary, but enriched it anew with the luminous mysteries. He defended the long-held sexual morality of the Church, but expressed that morality in a fresh and intriguing way through his “theology of the body.”

In our time, some attack Pope Francis, calling him a liberal because he advocates for the poor or calls out certain forms of capitalism. But he sometimes is attacked by those who are liberal for any number of statements.

There are a given number of forms of behavior or views on the world that just can’t fit into the kingdom, and we have to look toward religious leaders, texts and documents to examine them. But fierce attachment to expressions, based on anything that causes strife and tension among people, signals that there is something wrong.

We have to recognize that there is a difference between the pearl of great price and its packaging. The pearl always comes in a wrapper. But if we love a particular wrapper so much that, in clutching it, we let go of the pearl, it doesn’t matter if we are liberal or conservative. We’re being just plain foolish.

Together with Solomon, let us pray for the wisdom needed in every situation to correctly identify the kingdom of God, the peace and love it promotes, and hold fast to it.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crosstracks Productions, an apostolate of Catholic renewal and evangelization.)
Arriving in Media, they stayed at the home of Raguel, Sarah’s father, who was Tobiah’s closest relative. At Raphaeal’s urging, Tobit went to the house of Raguel, left the wedding day, used the fish’s heart and liver to drive out Asmodeus. As Tobit was leaving, Raphael had recovered Tobit’s money and Tobiah, Sarah and Raphael made the return home. Tobit realized he had stabbed the fish’s gill into Tobit’s eyes and cured his blindness. Raphael revealed his true identity and returned to heaven. Then Tobit composed a lengthy, joyful prayer.

Tobit died at age 112, by which time Tobiah and Sarah had seven sons. Before he died, Tobit told Tobiah to leave Ninevah to try to destroy the city. The whole family moved to Media, where they learned later that Ninevah had been destroyed.

Within the story, the author included numerous maxims and teachings including fidelity to the law, reverence for the dead, the role of angels, honor toward parents, the purity of marriage, and the value of almsgiving, prayer and fasting.

I’ll summarize the story, but I hope you’ll read its 14 chapters this week if you’ve not ‘even seen it. It has long been a popular book among both Jews and Christians.

Tobit was a wealthy Israelite who was taken from Samara to Ninevah by the Assyrians. We learn that Tobit was a devout man, performing charitable acts and risking his life to bury the dead Israelites killed by Sennacherib, the Assyrian king. Once he had gone into hiding when Sennacherib learned who was burying the dead.

Then he suffered financial reverses, contracted cataracts and eventually went blind. He prayed to God, begging him to let him die. At the same time, in Ecbatana in Media, Sarah was despairing because of the loss of her husband, who was killed by the demon Asmodeus on their wedding day. She, too, prayed for death.

Hardly had Sarah prayed but God did not grant them. Instead, he sent Archangel Raphael to heal both Tobit and Sarah. Tobit remembered that he had left a large sum of money in Media, so he sent his son Tobiah to get it. Tobiah met Raphael, disguised as a man, and they traveled together. On the way, Tobiah was attacked by a large fish and Raphael told him to grab it, kill it, and remove its gill, heart and liver.

The first type of student I mentioned mirrors much of what we find today: office workers idling at their desks; parents putting off timely lessons they are teaching their children; lawmakers dawdling on vital issues needing immediate action for millions of innocent people; professors covering their backs instead of looking ahead.

Second, happiness is experienced best when addressing pressing issues immediately and avoiding the temptation to wait “until later.”

Often, later is too late.

(Father Eugene Hemrick writes for Catholic News Service.)
Thirtieth Sunday in Ordinary Time
Mt. Owen E. Campion

Sunday Readings
Sunday, October 26, 2014

• Exodus 22:20-26
• 1 Thessalonians 1:5-10
• Matthew 22:34-40

The Book of Exodus provides this weekend with its first reading. Exodus is among the first five books of the Bible, the books attributed in ancient Jewish tradition to Moses. For Jews, therefore, it is a book that especially is close to God. Moses represented God and was the link between God and the Chosen People. It continues to be an important book for Christians. Through Moses, God gave directions and laws for the people. His commandments were given to the people to live according to God’s will, to lead a just and righteous life, and to love one another. Moses was a prototype of Christ, who came to bring salvation to the world.

My Journey to God
Where Peace Resides
By Gayle Schrank

I will not run after one chasing the world, so as not to grow weary and tired. Instead, I will cling to my God and Savior. His Holy Spirit assures to inspire. I cannot become distracted, nor forget the war has been won. Life’s battles must never drive me, lest within Christ’s work is undone. Rather, I trust in prayer to the Lord. It is in Him truth and light remain.

Christ conquered darkness once and for all. His love and goodness are here to stay. Therefore, I shall not run nor hide. I will stand with Christ. Where peace resides.

(Qayle Schrank is a member of St. Mary Parish in Nautilus, Pennsylvania. On Feb. 23, 2010.) CNS photo/Erik de Castro, Reuters.)

Daily Readings

Monday, October 27
Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 28
St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-3, 4-5
Luke 6:12-16

Wednesday, October 29
Ephesians 6:1-18
Psalm 145:10-14

Thursday, October 30
Ephesians 6:10-20
Psalm 144:1-2, 9-10

Friday, October 31
Philippians 1:1-11
Psalm 111:1-6
Luke 14:1-6

Saturday, November 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1b-4b, 5-6
Isaiah 3:1-3
Matthew 5:1-12a

Sunday, November 2
Consecration of
All the Faithful Departed
(All Souls’ Day)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:1-11
John 6:37-40

Question Corner
Fr. Kenneth Doyle

Sanctuary lamps should be solely dedicated to honoring Christ’s presence

Q The parish I attend was recently assigned a new pastor. He has introduced a stewardship practice about which I am concerned. Parishioners are now able to give donations dedicated to the sanctuary lamps in our church and adoration chapel in memory of deceased loved ones. This seems to me akin to the selling of indulgences prior to the Protestant Reformation. Am I wrong to feel this way?

A Your question has caused me to examine my conscience. In our parish, at Christmas and Easter time, we offer the people the opportunity to purchase flowers for the sanctuary in honor of departed family members. The names of the deceased are then published in the parish bulletin with the hope that parishioners will think to pray for them. To my knowledge, no parishioner has ever objected to this practice and many are grateful for it. No profit comes to the parish, since the donation is simply a pass-through to the church. It is not in accordance with the tradition of giving flowers in honor of the deceased. But flowers are a whole lot different from a sanctuary lamp. You are correct as to its purpose. Following the Church’s “Code of Canon Law” (#940), the “General Instruction of the Roman Missal” provides #316 that “in accordance with the traditional custom, near the tabernacle a special lamp, fueled by oil or wax, should shine permanently to indicate the presence of Christ and honor it.”

To offer that candle for another person—e.g., even to honor a departed loved one—just doesn’t have the right “feel” and strikes me as compromising something very sacred. I think you would do well to make your feelings known to your pastor or to a member of your parish council.

Q I am grateful for your column and excited to see what issues you will be tackling that particular week. But as an owner (and reader) of the Catechism of the Catholic Church, I am sometimes surprised at the level of the questions; perhaps the catechism should be prescribed reading for the layty—but then you would be out of a job!

That having been said, I do have a question myself. (Pride goeth before the fall!) I am a member of the Apostleship of Prayer and the Militia of the Immaculata. Both groups provide a morning prayer of devotion. I am offering all my thoughts, words and deeds of the day. But one directs this discussion to Jesus, and the other to Mary. Isn’t that mutually exclusive? How can I offer myself totally to both of them? (Cranvsig, Virginia)

A I think you would do best to relax and let Jesus and his Mother sort this out. Both practices—offering the day’s activities to Jesus or to Mary—are noble and good. (Technically, I suppose, in the second instance what you’re really doing is offering the day to the Lord through Mary’s intercession.) You should be comforted by the memory of one of our most recently canonized saints, St. John Paul II. His papal coat of arms displayed a prominent Marian symbol and his apostolic motto referred to Mary with the Latin words “Teius Tuus,” meaning “totally yours.” The saintly pontiff had no hesitation in offering his day and his piucy to Our Lady.

(Readers may be sent to Father Kenneth Doyle, of gdfdoye@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or spirituality. The author of the best submission will receive a token issue of The Criterion.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to 
Fr. Kenneth Doyle, 40 Hopewell St., Albany, N.Y. 12208.

The Criterion Friday, October 24, 2014

Page 13

Page 13
Praise the Lord by remembering everything he has done for us, pope says


Rest in peace

Pray for the souls of those whose names are enclosed...

VATICAN CITY (CNS)—Do not forget to pray for God has all done and how is there to guide people, lowering himself to a loving father who bends down to help his child learn to walk, Pope Francis said in a morning homily.

“Pope Francis said in a morning homily.

When people pray, they usually know how to ask God for things and remember how God was in the Lord’s heart.”

But “this is the truth. This is revelation” (Eph 1:1-10), the pope noted. God “has blessed us in Christ and ‘choose us in the beginning of the world, to be holy and without blemish before him.’ It’s hard to understand or even imagine how God ‘chose me before the creation of the world,’ the pope said, “how my name was in the Lord’s heart’”.

But “this is the truth. This is revelation” that each person’s identity is embedded deep within him: “like a child in his mother’s womb.” This is our joy of being chosen.

“If we don’t believe this we are not Christians, you know? Perhaps we may be imbued with a theistic religiosity,’ believing a god exists, but it’s not the God of Christ, the pope said.

“The Christian is one who is chosen, the Christian is one chosen in the heart of God before the creation of the world. This reflection, too, fills our heart with joy: I am an angel. And it gives us strength,” he said.

Praise the Lord by remembering everything he has done for us, pope says


— U.S. POSTAL SERVICE —

STATEMENT OF OWNERSHIP, MANAGEMENT & CIRCULATION

Required by 39 U.S.C. 3685

(1) Title of Publication: The Criterion (2) Publication No.: 0574-4350 (3) Date of Filing: Sept. 10, 2014 (4) Frequency of Issue: Weekly except last week in December and the first week of January. (5) Number of issues published annually: 2014. (6) (a) Number of copies printed as stated on_Form 3510: 67,786 (67,917). (b) Number of copies actually printed: 67,786 (67,917). (7) (a) Paid circulation: 37,484 (37,615). (b) Paid circulation of single copies: 36,988 (37,120). (c) Paid circulation by rate classes and carriers, total other than Non-USPS paid distribution: 0 (0). (8) Complete mailing address of known office of publication: 1001 S. East St., Indianapolis, IN 46225-2367, Marion County. (9) Full names and complete mailing address of publisher, editor, and managing editor: Publisher—Mike Brever; Joseph C. Thiele 639-1111, 11/8/14, 534-365. (10) Tax status: The exempt status for Federal IN 46202-2367, Marion County. (11) Description, function and non-profit status of this organization and the exempt status for Federal IN 46202-2367, Marion County.

— U.S. POSTAL SERVICE —

STATEMENT OF OWNERSHIP, MANAGEMENT & CIRCULATION

Required by 39 U.S.C. 3685

(1) Title of Publication: The Criterion (2) Publication No.: 0574-4350 (3) Date of Filing: Sept. 10, 2014 (4) Frequency of Issue: Weekly except last week in December and the first week of January. (5) Number of issues published annually: 2014. (6) (a) Number of copies printed as stated on_Form 3510: 67,786 (67,917). (b) Number of copies actually printed: 67,786 (67,917). (7) (a) Paid circulation: 37,484 (37,615). (b) Paid circulation of single copies: 36,988 (37,120). (c) Paid circulation by rate classes and carriers, total other than Non-USPS paid distribution: 0 (0). (8) Complete mailing address of known office of publication: 1001 S. East St., Indianapolis, IN 46225-2367, Marion County. (9) Full names and complete mailing address of publisher, editor, and managing editor: Publisher—Mike Brever; Joseph C. Thiele 639-1111, 11/8/14, 534-365. (10) Tax status: The exempt status for Federal IN 46202-2367, Marion County. (11) Description, function and non-profit status of this organization and the exempt status for Federal IN 46202-2367, Marion County.
Looking back on the two-week family synod, Pope Francis called it a "great experience" whose members had "felt the power of the Holy Spirit who constantly guides and renews the Church."

The pope said the family synod demonstrated that "Christians look to the future, God's future... and respond vigorously to whatever new challenges come their way."

The synod, dedicated to "pastoral challenges of the family," touched on sensitive questions of sexual and medical ethics, and how to reach out to people with ways of life contrary to Catholic teaching, including divorced and civilly remarried Catholics, cohabitating couples and those of the same-sex unions.

"God is not afraid of new things," Pope Francis said.

"That is why he is continually surprising us, opening our hearts and guiding us in unexpected ways. He renews us; he constantly makes us new."

Sister Giacoma Pedrini carries a relic of Blessed Paul VI during his beatification Mass celebrated by Pope Francis in St. Peter's Square at the Vatican on Oct. 19. The Mass also concluded the extraordinary Synod of Bishops on the family, Blessed Paul, who served as pope from 1963-1978, is most remembered for his 1968 encyclical, "Humanae Vitae" which affirmed the Church's teaching against artificial contraception. (CNS photo/Paul Haring)

**Terrorism in Middle East has reached unimaginable proportions, pope says**

"It is not possible that in the 21st century we have reverted to primitive law, where an organization shows up, uproots you from your home and land, and says, "You are out of here,' and the international community was silent—inert and neutral. It is not possible," Pope Francis said.

He said what is really painful is knowing that there are "many countries in the East and West that support these fundamentalist organizations and terrorists for their own interests—political and economic—and support these terrorist organizations with money, with arms and political power."

When the Church says the international community has a responsibility to act and to stop doing something to the violence, he said they are not pointing to some nameless entity, but rather specifically to "the United Nations, the [U.N.] Security Council and the International Criminal Court" to take on their responsibilities.

"They must act, otherwise where do we go? The United Nations loses its reason to exist. This assembly of nations was created to protect peace and justice in the world, right? However, now it has become a tool in the hands of the great powers. It is impossible to accept that Cardinal Pietro Parolin, the Vatican's secretary of state, told the Oct. 20 assembly that the United Nations must act "to prevent possible and new genocides and to help the numerous refugees."

While they are able to use force within the framework of international law to stop unjust aggression and protect people from persecution, he said it is clear that a complete resolution of the problems in the region cannot be found in "just a military response."

Pope Francis told those gathered on the Oct. 2-4 meeting with Vatican diplomats and officials, the cardinal said the international community also "must go to the root of the problems, recognize mistakes" and work to promote peace and development in the region.

**VATICAN CITY (CNS)—The Middle East, especially Iraq and Syria, is experiencing a phenomenon of previously unimaginable proportions" in which the perpetrators seem to have absolutely no regard for the value of human life, Pope Francis said.

"It seems that the awareness of the value of human life has been lost; it seems that the person does not count and is just used for other interests. And all of this, unfortunately, with the indifference of many," he said during a special meeting at the Vatican on the Middle East.

The pope met on Oct. 20 with cardinals gathered for an ordinary public consistory to approve the canonization of seven patriarchs and to discuss the current situation in the Middle East.

The pope announced during the Oct. 5-19 extraordinary Synod of Bishops on the family that he would include a discussion on the Middle East at the Synod of Bishops on the family, which would include a discussion on the Middle East at the extraordinary Synod of Bishops on the family, the region's seven patriarchs representing the Middle East.

"It seems that the awareness of the value of human life has been lost; it seems that the person does not count and is just used for other interests. And all of this, unfortunately, with the indifference of many," he said during a special meeting at the Vatican on the Middle East.

The pope pronounced the rite of beatification at the Oct. 19 Mass also concluded the extraordinary Synod of Bishops on the family, Blessed Paul, who served as pope from 1963-1978, is most remembered for his 1968 encyclical, "Humanae Vitae" which affirmed the Church's teaching against artificial contraception. (CNS photo/Paul Haring)
With United Catholic Appeal funds, donors help ensure quality vocations throughout the archdiocese

By Natalie Hoefer

The United Catholic Appeal: Christ Our Hope (UCA) annual effort seeks to raise funds for three primary purposes throughout the archdiocese: providing charity, proclaiming the word of God, and celebrating the sacraments.

While each person plays some role in all of these areas, the archdiocesan Vocations Office is tasked in a special way with promoting the last of these three goals.

Archdiocesan Vocations director Father Eric Augenstein is out of the country working on a project, so The Criterion spoke with Elizabeth Escoffery, associate director of vocations, about the office’s mission and how that mission is aided through donations made by members of the archdiocese to the annual United Catholic Appeal.

Q. What is the goal of the Vocations Office?

A: “Our goal is to have a visible presence and to always be present in the question of ‘How is God calling to give your life for him?’ at the forefront of Catholics’ minds. Knowing that ‘man cannot freely find himself except through a gift of self’ (‘Gaudium et Spes,’ #24), we want to assist all Catholics in grappling with the often difficult questions of vocation, and equip priests, parish leaders, parents, teachers and others to encourage vocations as well as those they minister to.

“We are excited to offer the archdiocese a new vocations curriculum called Vocation Lessons that is available for grades K-12 [in parish catechetical programs], schools and families, and have been spreading the word about this exciting material that is comprehensive and engaging, focusing on the vocations of marriage, priesthood and religious life, as well as the topic of discernment.”

By Natalie Hoefer

Q. What are some of the other ways the Vocations Office promotes vocations?

A: “In terms of vocation promotion, we put on the Called By Name program twice a year in the spring and fall traveling among the 11 deaneries in the archdiocese. This program focuses on asking parishioners to nominate people in their parish and to invite them to consider a priestly or religious vocation.

“We are in the midst of preparing for our fall Called By Name dinner [which was held on Oct. 21 at St. Agnes Parish in Nashville]. The archbishop generously joins us for these dinners. More than 225 people were nominated as having characteristics that would make good priests, religious brothers and religious sisters. Can you imagine the gifts each of these people will bring to the Church?!”

“This spring’s Called By Name program won’t focus on a particular deanery, but rather it will be a tour of our archdiocesan high schools and campus ministry programs on the college level. High school and young adult parishioners who may attend public schools or be in the workforce will also be included. There will be two dinners, one for men and one for women, in April [of] 2015.

“Also, in addition to Called By Name, we also offer a Day of Discernment program at the archbishop’s residence during winter break for men 18 and older [who are] open to the possibility of priesthood. This year, it will take place from 9 a.m.-3 p.m. on Dec. 20.

“This program took place for many years, went on a hiatus, but now is back for the second year in a row. Four of the participants from last year’s Day of Discernment are now in seminary for the archdiocese, so this program promotes a visible fruit by bringing men the chance to have camaraderie with seminarians, the archbishop and other discerners, talk on discernment and priesthood, and have some silence and prayer amid the busyness of it all.

“We also make an effort to be present at events that are already taking place such as the Bishop’s Bash, TVC [Indiana Catholic Youth Conference], NCYC (National Catholic Youth Conference), Theology on Tap, Senior Retreat for high school students, college campus Masses, Bishop Bruté Days, Catholic Schools Week events, and other events where young Catholics gather.

“Also, we enjoy a strong relationship with the [Indianapolis] Serra Club and their initiatives to foster vocations in our parishes as well as with parish vocation committees, of which we are seeing an increase in number. It’s exciting to see the laity take on a strong role in praying for and supporting vocations on the parish level.”

Q. How do you reach out in regard to other vocations besides the priesthood?

A: “Although much of our focus is on priesthood and religious life, we support the work of the Office of Pro-Life and Family Life in whatever capacity we can because there is a clear complementary connection to the vocations.

“Our of holy marriages and families come priestly and religious vocations. Those who are priests and religious serve families and witness their lives to the unity that God wants with each one of his children. So our work very much supports and fosters all vocations with a special emphasis on diocesan priesthood and religious life.

“Additionally, as a side note, we meet quarterly with the vocation directors of religious communities in the archdiocese to collaborate on initiatives such as the annual Indy’s ‘Got Sisters’ event, which will be on Feb. 20-21 [2015]. This is an opportunity for religious sisters to connect with other religious sisters and with the sisters who live and minister in Indianapolis.

“This spring’s Called By Name program will be on the local level in the Archdiocese and serve with the sisters who live and minister in Indianapolis.

“We are excited to offer the archdiocese the opportunity to be involved with the Year of Consecrated Life [set for 2015, as declared by Pope Francis] on the local level.”

Q. How do donations to the United Catholic Appeal help in your mission?

A: “The United Catholic Appeal funds are critical for two important arms of our ministry.

“First, they allow our seminarians to receive the highest quality education and formation for the Roman Catholic priesthood from the three seminaries that we send men to: Bishop Simon Bruté Seminary in Indianapolis, St. Meinrad [Seminary and School of Theology in St. Meinrad], and the Pontifical North American College [in Rome].

“Secondly, we are able to host our discernment events and have as many attendees come as are interested.

“It’s not necessarily true that young people who attend these events or meet priests and religious on a daily basis, so to have events where men and women can meet and interact with priests and religious that have different interests and personalities is crucial.

“Often people need to have the ability to envision themselves as possibly having a call to the priesthood or religious life. Many people are not aware of the variety of roles that high schoolers attend our events, which helps vocations become an ongoing topic of conversation in the daily life of these families.”

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.)