



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Vatican II

Editor Emeritus John F. Fink begins a series reflecting on the council that transformed and defined the Church, page 10.

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Missing priest makes contact with family, plans to return home

Criterion staff report

After a week in which his whereabouts were unknown, Father Christian Kappes, an archdiocesan priest pursuing graduate studies in Greece, contacted his family on Oct. 8 to let them know he is alive and well in Germany, and hopes to return to the United States within a few days.

The Federal Bureau of Investigation, which had been looking into

his case, has also been in contact with the priest. As this newspaper went to press, Father Kappes' family did not know when he planned to return to the United States, but said that he was making plans to do so.

Father Stephen Giannini, archdiocesan vicar for clergy, said that the archdiocese is "elated" to learn that Father Kappes is safe.

"We thank everyone for their prayers and support for Father Kappes, and ask that people continue to pray for his safe return to Indiana," Father Giannini said. "We also would like to thank Father Kappes' family, the Vatican and all of the authorities who have been searching for Father Kappes."

According to Father Kappes' family, he called them on Oct. 1 and told them that he feared for his safety because of threats made against him by family members of Ioanna Lekakou, his translator in Greece. Her family was also allegedly threatening her in a dispute over an inheritance that she had received.

During an Oct. 4 press briefing, Victoria Nuland, U.S. State Department spokesperson, discussed Father Kappes' case.

Nuland said that Father Kappes had visited the American embassy in Athens on Oct. 1, but left while an official there was making a phone call to members of his

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Fr. Christiaan Kappes

Hundreds take part in Respect Life Sunday Mass and annual Life Chain

By Mary Ann Garber

Faith and love inspire us to help others, Father Stephen Giannini said in his homily for the archdiocesan Respect Life Sunday Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis.

And faith and love will help us end the culture of death in contemporary society, he said, through our dedication to pro-life prayers and service.

"You have accepted the kingdom of God like a child, an acceptance that is rooted, is founded, is anchored in love," Father Giannini said. "The Lord embraces you and blesses you for your faithfulness to the Gospel of Love, the Gospel of Life."

Father Giannini, vicar for clergy and parish life coordinators, formation and personnel, represented Bishop Christopher J. Coyne, apostolic administrator, as the principal celebrant of the archdiocesan pro-life liturgy.

"Each one of us ... respects all human life," Father Giannini said, "for God created us in his own image, and everyone is known to be precious and holy."

"We might have a special calling—a special place in our hearts—for babies in their mothers' wombs or for the elderly or for those in prison or for refugees," he said. "... But no matter whom we are or for whom we hold in a special place in our hearts, we love, we love all, for the Lord embraces all and blesses all who come to him."

Sadly, Father Giannini said, some people—perhaps because of fear or hate or



St. Rose of Lima parishioner Michael Dotson of Franklin holds a red and white pro-life sign supporting mothers that are experiencing crisis pregnancies during the Central Indiana Life Chain on Oct. 7 along North Meridian Street in Indianapolis.

ignorance—do not love others who are innocent and vulnerable.

"Some of our sisters and brothers do not see how precious a child is in the womb," he said, "how precious someone is who is ill, how precious are those who are imprisoned, how precious are those who are near the end of earthly life [and]

awaiting the new life to come, how precious is every single human being to our God who is Love, our God who loves deeply and perfectly each one he has created in his own image."

"Empowered by the Father, Son and Holy Spirit, a Trinity of love, so we love,"

See LIFE CHAIN, page 8

Pope opens synod by proclaiming that Christ is the answer to the questions of humanity

VATICAN CITY (CNS)—To evangelize means to help people understand that God himself has responded to their questions, and that his response—the gift of salvation in Jesus Christ—is available to them as well,

Pope Benedict XVI said.

"Our role in the new evangelization is to cooperate with God," the pope told the more than 260 cardinals, bishops and priests who are members of the world Synod of Bishops on the new evangelization. "We can only let people know what God has done."

In a 21-minute, off-the-cuff reflection during morning prayer at the synod's opening session on Oct. 8, Pope Benedict spoke of the importance of prayer in the Church's push for a new evangelization, the meaning of evangelization, and sharing the

Gospel through both proclamation and charity.

The pope examined the use of the word "evangelion," the Greek term that is the root of the English word "evangelization," and which is itself translated as "Gospel."

In the Book of Isaiah, he noted, the Hebrew equivalent of the word describes

"the voice that announces a victory, that announces goodness, joy and happiness," transmitting the message that "God has not forgotten his people," and that he intervenes with power in history to save them.

In the New Testament, the pope said, "evangelion" is the good news of the incarnation of Christ, the coming of God's son into the world to save humanity.

For the people of Israel suffering under Roman rule, it was truly good news that God spoke to his people and came to live among them, the pope said. News of Jesus' birth was the answer to those who questioned whether there really was a God, whether he knew his people and the circumstances of their lives, and whether he had any power to change their situation.

People today have the same questions, the pope said. "Is God a reality or not? Why is he silent?"

When Christians evangelize, they must remember that their "faith has content," and that what they believe and seek to

See SYNOD, page 2



Pope Benedict XVI

Pope authorizes granting of plenary indulgences for Year of Faith

VATICAN CITY (CNS)—Catholics who participate in events connected with the 2012-13 Year of Faith can receive a special indulgence, the Vatican said.

Pope Benedict XVI authorized the granting of a plenary, or full, indulgence in order to highlight the Year of Faith and encourage the “reading, or rather, the pious meditation on” the documents of the Second Vatican Council and the *Catechism of the Catholic Church*, a Sept. 14 Vatican decree said.

The decree, which the Vatican released on Oct. 5, was signed by Cardinal Manuel Monteiro de Castro, head of the Vatican tribunal that deals with indulgences and matters related to the sacrament of penance.

An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven.

Pope Benedict established the Year of Faith, “dedicated to the profession of the true faith and its correct interpretation,” to run from Oct. 11, 2012, to Nov. 24, 2013. It began on the 50th anniversary of the opening of Vatican II, which is also the 20th anniversary of the publication of the catechism.

The plenary indulgence is being offered to pilgrims who visit sacred shrines, to Catholics who participate in local events connected to the Year of Faith, and to those who may be too ill or otherwise prevented from physical participation.

It can be granted on behalf of the individual petitioner or on behalf of departed souls.

The decree said conditions for the special Year of Faith indulgence include the normal requirements set by the Church for all plenary indulgences—that the person goes to confession, receives the Eucharist and prays for the intentions of the pope.

The decree explained in detail some specific requirements for the plenary indulgence:

- Those visiting basilicas, cathedrals, catacombs or other sacred sites in the form of a pilgrimage must participate in a liturgy, “or at least pause for an appropriate time in prayer and with pious meditations, concluding with the recitation of the Our Father, the profession of faith in any legitimate form, invocations of the Blessed Virgin Mary and, where appropriate, of the Holy Apostles or patron saints.”

- The Catholic faithful in any local Church can obtain the indulgence by attending three sermons at parish missions or three lectures on Vatican II or the catechism, attending Mass or the Liturgy of the Hours on days designated by the local bishop for the Year of Faith or visiting the place where they were baptized to renew their baptismal vows.

- Catholics who attend Mass celebrated by a bishop on the Year of Faith’s last day, the feast of Christ the King, will also receive the indulgence as will those impeded by sickness or other serious cause from attending the Mass as long as they are truly repentant and pray while listening to the bishop bestow the indulgence via television or radio. †

SYNOD

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share with others is outlined in the creed, he said. They must use their intelligence to reflect on the tenets of their faith and use their mouths to proclaim it.

Because faith isn’t an abstract notion, Christians also must live their faith and share it with the world through acts of charity and love, the pope said.

“Being tepid is the greatest danger for Christians,” he said. “We pray that faith becomes like a fire in us and that it will set alight others.”

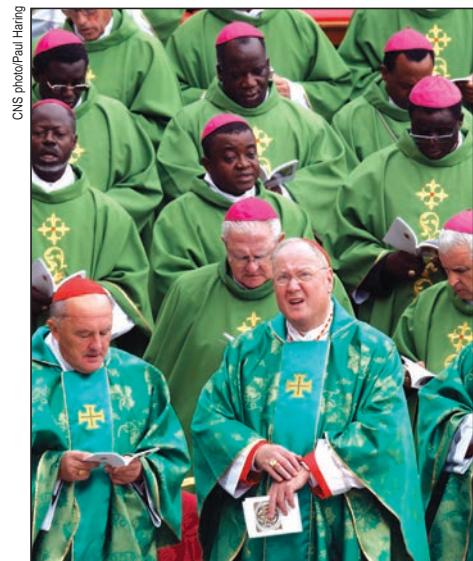
The synod formally opened on Oct. 7 with a Mass in St. Peter’s Square.

During his homily, Pope Benedict said that the “Church exists to evangelize” by sharing the Gospel with people who have never heard of Christ, strengthening the faith of those who already have been baptized and reaching out to those who “have drifted away from the Church.”

“At various times in history,” he said, “divine Providence has given birth to a renewed dynamism in the Church’s evangelizing activity,” as happened, for example, with the evangelization of the Americas beginning late in the 15th century.

“Even in our own times, the Holy Spirit has nurtured in the Church a new effort to announce the Good News,” the pope said.

The modern effort to proclaim salvation in Christ to the modern world found “a more universal expression and



Cardinals and bishops attend the opening Mass of the Synod of Bishops on the new evangelization celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican on Oct. 7. In the first row are Cardinals Kazimierz Nycz of Warsaw, left, and Timothy M. Dolan of New York.

its most authoritative impulse in the Second Vatican Ecumenical Council,” which opened 50 years ago on Oct. 11.

The pope said the synod is dedicated to helping people strengthen their faith, and to helping those who have drifted away “encounter the Lord, who alone fills existence with deep meaning and peace, and to favor the rediscovery of the faith, that source of grace which brings joy and hope to personal, family and social life.” †

Ransdell, Lamberti named to five-year terms on Archdiocesan Review Board



Mary Ann Ransdell



Ida Lamberti

Two new members have been named to the Archdiocesan Review Board that examines allegations of sexual abuse by clergy, religious, paid lay staff or volunteers in the parishes, schools and agencies of the Church in central and southern Indiana.

Mary Ann Ransdell and Ida Lamberti will both serve five-year terms on the board.

Ransdell is a member of St. Bartholomew Parish in Columbus. A retired administrator for the Bartholomew Consolidated School Corp., Ransdell has served on the St. Bartholomew Parish School Commission. She is an extraordinary minister of holy Communion.

Lamberti is a member of St. Luke the Evangelist Parish in Indianapolis. An immigration lawyer for the Neighborhood Christian Legal Clinic in Indianapolis, Lamberti has served on the St. Luke Social Justice Commission. She is also a member of the archdiocese’s deacon formation policy board.

Lamberti and Ransdell join the four other members of the review board—Msgr. Tony Volz, Eileen Ahrens, Mary Harty and Dr. Edward Haskins.

(If you are a victim of sexual misconduct by a person ministering on behalf of the Church, please contact the archdiocesan victim assistance coordinator, Carla Hill, at Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202, or 317-236-1548 or 800-382-9836, ext. 1548.) †

What do you love about being Catholic?

Last year, Pope Benedict XVI announced a special Year of Faith to begin on Oct. 11, 2012, and conclude on Nov. 24, 2013.

The start of this yearlong celebration marks the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*.

The Holy Father announced the Year of Faith to help Catholics appreciate the gift of faith, deepen their relationship with God and strengthen their commitment to sharing their faith with others.

As our Church begins this special observance, we invite readers to share what they love about being Catholic.

Is it the way the faith has helped you move closer to God? Is it the sacraments and the way they have touched your life at an important time? Is it the feeling of community you get at your parish? Is it the blessings of a Catholic school education?

Or maybe it’s the priests and religious who have nurtured your faith over the years. Or the opportunity to serve others. Or the experiences and faith lessons from participating in the Catholic Youth Organization. Or ...

Submit your thoughts and stories concerning “what you love about being Catholic” to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

KAPPES

continued from page 1

family in Indiana to help ensure his safety.

According to Father Kappes’ family, he left the embassy and did not seek safe haven there because of the embassy’s inability to offer the same protection to Lekakou, a Greek citizen.

While Father Kappes was missing, the embassy worked with Greek government officials to try to locate him, checking local hospitals, hotels and airports.

Father Kappes began graduate studies in Greece in 2009 after being chosen to participate in a program co-sponsored by the Vatican and the Greek government to foster better ecumenical relations between the Catholic Church and the Greek Orthodox Church.

Officials of the Archdiocese of Indianapolis, who learned of Father Kappes’ disappearance from members of his family, subsequently informed staff members of the Vatican’s nunciature—its embassy—in Washington about the matter. †

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Appeal strengthens Catholic schools and catechetical programs

By Sean Gallagher

Many parents across central and southern Indiana are convinced that Catholic schools give their children a distinctive advantage in life.

They often gain that assurance through the solid foundation in faith given to their children there, seeing them grow in knowledge and virtues over the years or reviewing the consistently high test scores and graduation rates of Catholic schools.

The administrators and teachers who teach and guide those children day by day have a lot to do with their success. But ask those school leaders where they get the support they need to create an atmosphere of excellence, and they will often point to the staff members of the archdiocese's Office of Catholic Education (OCE).

"By those people giving us the expertise that they have, it helps us to improve our performance here in the local schools and allows them to be the very best schools that they can be," said Sheila Noon, principal of St. Anthony School in Clarksville.

Through their participation in the "United Catholic Appeal: Christ Our Hope," Catholics across central and southern Indiana support the ministry of the Office of Catholic Education staff members who work hard to make parish schools and faith formation programs as good as they can be.

Noon especially appreciates that two of the staff members she and her teachers work with—Rob Rash and Gina Fleming—served as Catholic school principals before joining OCE.

"They can go back to some of their experiences and give us [their perspective]," Noon said. "Sometimes we're blinded by an issue, and they can give new insight into a situation that we don't see."

She also values OCE's use of the Internet that allows her and her teachers to take advantage of the training that the office staff offers them while staying in their New Albany Deanery school.

OCE webinars—interactive seminars held online—

help Catholic school administrators and teachers grow in various skills, including developing an effective curriculum and using student performance data to improve teaching strategies.

"Today, we have one scheduled at 1 [p.m.]," said Noon. "Well, I can pop in at 1 [p.m.], and be done by 1:30 [p.m.] or 2 [p.m.]. I don't have to spend two hours driving [to Indianapolis] and two hours coming home. You'd be away from the building, and our job needs us to be here where we're at."

"It's so helpful to us because they give us an agenda, and give us an opportunity to talk to other teachers and principals if we need their help."

Rash, OCE's assistant superintendent of schools for personnel and licensure, has lots of knowledge about various ways to help run a school well. But he mainly sees his work as a form of service.

"My goal is to support and assist school administrators," he said. "They know they can call anytime or any day. Problems have a way of extending beyond the school day."

Although his job can be demanding both in his frequent travels across the archdiocese to visit schools and in his availability, Rash finds great joy in it.

"Being in a school with a group of teachers and staff all dedicated to children is a wonderful privilege," he said. "I enjoy ... celebrating professional victories with them. It is very rewarding to work with a principal dealing with the often difficult situations their job sometimes require."

Parish administrators of religious education also have challenging jobs. They often have to juggle leading religious education programs for children ages 3 through 18, recruit and train volunteer catechists, develop adult faith formation sessions and lead their parish's Rite of Christian Initiation of Adults.

Paulette Davis, administrator of



Rob Rash



Jacque Singleton teaches a class of first-grade students on Dec. 8, 2010, at St. Anthony School in Clarksville. The "United Catholic Appeal: Christ Our Hope" helps support the ministry of the archdiocese's Office of Catholic Education, which helps Catholic schools across central and southern Indiana provide a high quality education to their students.

religious education at St. Paul the Apostle Parish in Greencastle, said that parish catechetical leaders "are so used to always having to be present and to look to the needs of their students, their catechists, that sometimes your own needs don't get met."

That is why she appreciates the ministry of Ken Ogorek, archdiocesan director of catechesis. While he is often in contact with parish administrators of religious education on the phone and by e-mail, Ogorek likes traveling to parishes across central and southern Indiana.

"While technology helps a lot with communication, there's nothing quite like meeting face to face with catechetical leaders throughout the archdiocese," Ogorek said. "These travels keep me mindful of the various needs experienced by those who teach the faith in southern and central Indiana. When it comes to some aspects of serving our catechetical leaders, one size does not fit all."

Davis knows from experience that the assistance which

See OCE, page 5

EACH OF US
HAS A CALLING.
OURS IS FORMING
LAY LEADERS.

SO WE CREATED THE "REBUILD MY CHURCH" PROGRAM.



MARIAN UNIVERSITY

Indianapolis

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OPINION



The Criterion

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Editorial



Faith, religious liberty and human suffering

"The salvation of the world does not come, in the final analysis, from a transformation of the world or a political system that sets itself up as absolute and divine. We must, indeed, go on working to transform the world, soberly, realistically, patiently, humanely. But mankind has a demand and a question that go beyond anything politics and economics can provide, that can be answered only by the Crucified Christ, the man in whom our suffering touches the heart of God and his everlasting love."

—Pope Benedict XVI

In an election year, it's more important than ever to remind ourselves that politics, law, government, economics and social policy can only go so far in the effort to "transform the world."

It is our duty as faithful citizens to work tirelessly to build a better society, and to elect women and men who will lead us with honor, integrity and vision.

But we dare not delude ourselves. Our salvation will not come from politics or economics. It can only come from "the Crucified Christ, the man in whom our suffering touches the heart of God and his everlasting love."

During this Year of Faith, we are reminded that disciples of Jesus Christ have a special responsibility to be stewards of religious liberty. The freedom that we enjoy as Americans entitles us to place our faith in God above all else.

We are free to believe, and to practice what we believe, precisely because the founders of our nation knew that placing our trust in people or in political systems is a profound mistake. In God we trust.

Everything—and everyone—else must be subjected to careful scrutiny, to the checks and balances built into our Constitution and the rule of law.

Religious liberty is the guarantor of faith. Without the freedom to worship, to preach and teach, to serve the needs of others and always to live in accordance with the dictates of an informed conscience, we are not free men and women. We are slaves.

Especially during an election year, it is important to call attention to the demands of freedom and human dignity. Human beings are free only when they are permitted—encouraged—to worship their Creator out of gratitude and love. They are free only when they are

allowed to live their lives as he has commanded with laws written in the hearts of humankind, in the stone tablets of the Ten Commandments and in the Beatitudes.

These are "laws of love" given to us to ensure our happiness. No human law, political system, charismatic leader or economic theory can effectively replace the fundamental principles that alone can support and sustain our religious liberty.

As Americans, we are called to be stewards of humanity's God-given right to life, liberty and the pursuit of happiness. That means we have to nurture the gift of freedom—and share it generously with others. It also means that we must stand up to injustice and to all forms of tyranny, and we must be willing to suffer—mentally, emotionally or physically—in order to defend what we believe.

The Crucified Christ is our model. As Pope Benedict says, he is "the man in whom our suffering touches the heart of God and his everlasting love."

By his wounds, we have been healed. By his words, we have been given hope. By his example, we have learned what it means to alleviate the suffering of others and, at the same time, to accept our own sufferings and unite them with his.

He did not condemn the world or scorn its political and economic systems. He told his disciples to give Caesar his due, but to give back to God everything that belongs to him.

As good stewards, we know that "giving back to God" means holding nothing back. It means sharing generously with others what God has so graciously given to us. It means that we are truly called to be our nation's faithful citizens, but that our first duty is to God.

As Catholics and as Americans, we do not see any contradiction here. If we are, first and foremost, responsible stewards of all God's gifts, we will also be faithful citizens. That's what our religious liberty makes possible. That's why we cherish this freedom so dearly, and why we share it so generously with our sisters and brothers here at home and throughout the world.

During this election year—and always—let's be good stewards of the gift of religious liberty.

—Daniel Conway

Be Our Guest/Deidre McQuade

Praying for life and liberty

Prayer has been central to the Church's observance of Respect Life Month each October since 1972. We pray for the protection of human lives wherever they are threatened, for our nation and leaders,

and for God's mercy toward those who have taken innocent lives, promoted such killing or neglected to care for the most vulnerable.

This Respect Life Month, we face an unprecedented new threat. Ever since the

Bill of Rights was ratified, Americans have enjoyed the assurance that the Constitution secured our God-given rights to religious liberty and freedom of conscience.

But in 2011, the U.S. Department of Health and Human Services (HHS) announced that virtually all employers will be required to include sterilization, abortifacient drugs and contraceptives in the health care plans offered to employees. Only the narrowest and most inadequate provision was made to accommodate employers or employees who object in conscience to that coverage.

In light of this and other threats, the bishops urged an intensification of prayer and fasting for religious freedom in our country. New prayer resources—tinyurl.com/7uhcf7z—are now available in English and Spanish to help us learn more about our forbears in the faith, call upon their heavenly intercession, and follow their example of courage in the face of adversity.

The "Rosary Novena for Life and

Letters to the Editor

Do we Catholics vote for our principles or our pocketbooks?

Stephen Kent's column about the economy in the Aug. 31 issue of *The Criterion* and the upcoming election portrayed this issue as the most important for Catholics.

He states that "the relative silence of the candidates and their campaigns on the moral imperative to resist and overcome poverty is both ominous and disheartening."

In "Christifedelis Laici," published in 1988, Pope John Paul II said, "The common outcry, which is justly made on behalf of human rights, for example, the right to health, to home, to work, to family, to culture, is false and illusory if the right to life, the most basic and fundamental right and the condition of all other personal rights, is not defended with maximum determination."

For Catholics, life is the most important issue. The choice is very clear in this election.

Do we, as Catholics, have the courage to vote for our principles or do we vote for our pocketbooks?

Gerald Stahl
Columbus

Thanks for highlighting wonderful and compassionate ministry in newspaper

Thank you for Mary Ann Garber's article in the Aug. 24 issue of *The Criterion* about The Good House, which provides housing for bone marrow transplant patients and their families.

This is a wonderful, compassionate ministry!

Recognition should also be given to Lisa (Michealree) Latimer's family—her mother, Reva; sister, Kim Clarke; and father, Tom, as well as her extended family.

"Liberty" is meant for use in parishes and homes from Oct. 14-22. Available as a two-sided booklet in English and Spanish and also in a simpler one-sided format, the novena highlights the courageous saints who witnessed to our faith, to the sanctity of every human life, and to religious liberty and conscience in our country.

Those in the greater Washington, D.C., metro area are invited to attend the Mass and Pilgrimage for Life and Liberty at noon on Oct. 14 at the Basilica of the National Shrine of the Immaculate Conception in Washington. It will be televised live on EWTN. A plenary indulgence may be gained through participation, provided the usual conditions are met. They include reception of Communion, sacramental confession and praying for the intentions of the pope.

Finally, the "Prayer for Religious Liberty," distributed during the "Fortnight for Freedom" this summer, has been incorporated into a special "Holy Hour for Life and Liberty" for use in parish churches, Catholic schools and hospital chapels. It entrusts the protection of life and the defense of religious liberty to the Lord present in the Eucharist.

However you join the bishops in prayer for life and liberty this month, may we have "a clear and united voice" so that this great land will always be "one nation, under God, indivisible, with liberty and justice for all."

(Deidre A. McQuade is assistant director for policy and communications at the Secretariat of Pro-Life Activities with the U.S. Conference of Catholic Bishops. For more information on the bishops' activities defending life and conscience rights, log on to www.usccb.org/conscience.) †

They gave heroic moral and practical support throughout Lisa's struggle with leukemia.

The St. Barnabas Parish family deserves praise for all they are doing—especially the children who gave up a field trip in order to help.

This is an outstanding example of doing Christ's work on Earth.

Elizabeth Latimer
Bloomington

Church hierarchy not mistaken on marriage issue, reader says

I would like to respond to the letter writer in the Sept. 21 issue of *The Criterion* who asks if it is possible that the Church "hierarchy is now equally mistaken on matters like contraception and gay marriage."

With regard to the latter, I would refer to the Bible—Gn 19:1-29; Lv 18:22; Rom 1:24-27; 1 Cor 6:10; and 1 Tm 1:10.

After reading these verses, one can understand why the Church is not mistaken on this issue.

Pat Uberta
Indianapolis

Showing of movie by St. Monica Knights of Columbus, Dan Baldini is truly appreciated

Thanks to St. Monica's Knights of Columbus council and Dan Baldini for the opportunity to see the film *For Greater Glory* on Sept. 23.

All Catholic high school students should see this movie to seriously prepare them for the persecution that is developing around us.

Kathleen Naghdhi
Indianapolis

OCE

continued from page 3

she receives in her ministry from OCE staff members like Ogorek ultimately helps her form the faith of the children, teenagers and adults in her parish more effectively.

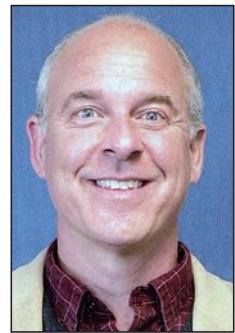
"We're able to carry out the information that they share with us and share it with our catechists," she said. "And then they bring it into the classroom. We're able to bring it into the Rite of Christian Initiation of Adults—many facets. By them doing that, it's a great support."

Whether it's in a school classroom or in a parish religious education program, "United Catholic Appeal: Christ Our Hope" helps strengthen the faith of people of all ages across central and southern Indiana.

For her part, Noon appreciates the support that she and her teachers receive through the appeal from archdiocesan Catholics.

"I think most of the Catholic people in our parishes have had children or grandchildren, and realize the very valuable education that our kids are getting in Catholic schools," Noon said. "And they realize that it's a very costly thing. And even if it's not the financial support that they give to us, it's the spiritual support. It's the prayers and the fact that they're there, and care for us and help us out."

(For more information about "United Catholic Appeal: Christ Our Hope," log on to www.archindy.org/UCA.) †



Ken Ogorek

Annual appeal again supports many local ministries across archdiocese

By Sean Gallagher

In his first encyclical letter, "Deus Caritas Est" ("God is Love"), Pope Benedict XVI wrote that proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity are the three essential components of the "deepest nature" of the Church (#25).

The "United Catholic Appeal: Christ Our Hope" helps Catholics across central and southern Indiana carry out those ministries in their parishes, and in shared ministries that no one parish can accomplish on its own.

These include fostering Catholic education and faith formation, supporting the formation of future priests and deacons, caring for retired priests and helping those in need at Catholic Charities agencies across the archdiocese.

The "United Catholic Appeal" gives Catholics in archdiocesan parishes the opportunity to support those ministries located in their own region, and to learn about ways that they can volunteer in various ministries in their faith communities.

In the coming weeks, members of parishes across the archdiocese will speak at weekend Masses about the "United Catholic Appeal" and invite their fellow parishioners to prayerfully consider how they might participate in the annual appeal.

Bishop Christopher J. Coyne, apostolic administrator, recently spoke about the importance of the "United Catholic Appeal," and the gratitude he has for the contributions made to it by Catholics across central and southern Indiana.

"Thank you for all of the blessings that you are able to bestow on many because of your charitable giving," Bishop Coyne said.

"Thank you for what you have done, and thank you for what you're continuing to do to support the good works of the Archdiocese of Indianapolis through the "United Catholic Appeal."

(For more information about the "United Catholic Appeal: Christ Our Hope," log on to www.archindy.org/UCA.) †

Pope Benedict XVI adds two saints to list of Church 'doctors'



St. John of Avila



St. Hildegard of Bingen

VATICAN CITY (CNS)—Pope Benedict XVI added a 16th-century Spanish priest and a 12th-century German abbess to the roster of doctors of the universal Church.

The pope proclaimed the new doctors, St. John of Avila and St. Hildegard of Bingen, at Mass on Oct. 7 in St. Peter's Square, where the thousands in attendance included pilgrims waving Spanish flags and German nuns in traditional habits.

In his homily, Pope Benedict said that St. John, "a profound expert on the sacred

Scriptures," knew how to "penetrate in a uniquely profound way the mysteries of the redemption worked by Christ for humanity."

Noting St. Hildegard's knowledge of medicine, poetry and music, the pope called her a "woman of brilliant intelligence, deep sensitivity and recognized spiritual authority. The Lord granted her a prophetic spirit and fervent capacity to discern the signs of the times."

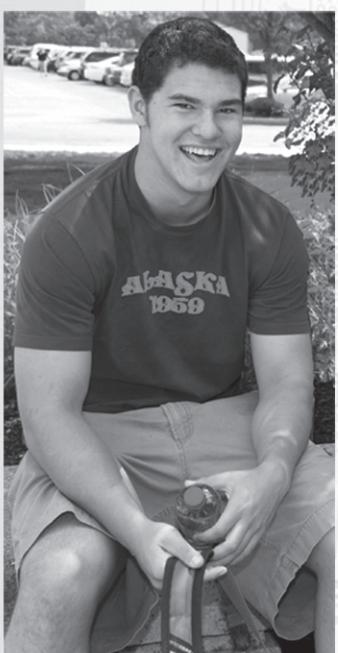
The doctors of the Church, saints honored for particularly important contributions to theology and spirituality,

come from both the Eastern and Western Church traditions.

The 35 doctors include early Church fathers, such as Sts. Jerome, John Chrysostom and Augustine, and theologians, such as Sts. Thomas Aquinas, Bonaventure and John of the Cross, but also St. Thérèse of Lisieux, who was honored by Blessed John Paul II in 1997 despite her lack of scholarly accomplishment.

St. Hildegard is the fourth female doctor of the Church, joining Sts. Thérèse, Catherine of Siena and Teresa of Avila. †

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Events Calendar

October 12-13

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

October 13

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

Our Lady of the Most Holy Rosary Parish, parking lot, 520 Stevens St., Indianapolis. **"Taste of Italy," street festival,** Italian food, music, 3 p.m.-midnight. Information: 317-636-4478.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Year of Faith," reflection day,** continental breakfast and lunch served, tours of house and grounds, 8 a.m.-5 p.m., free-will offering, Mass, 4 p.m., Bishop Christopher J. Coyne, apostolic administrator, celebrant. Information: 317-545-7681 or Fatima@archindy.org.

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **"Philipfest 2012,"** Mass, 5 p.m., dinner following Mass, \$30 per person in advance or \$35 per person at the door. Information: 317-631-8746.

Rama Service Station, 560 N. State Road 135, Greenwood. **"America Needs Fatima," rosary rally,** noon. Information: 317-882-1970.

St. Mary Parish, 415 E. Eighth St., New Albany. **"America Needs Fatima," rosary crusade,** noon.

October 14

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. John Academy alumnae Mass and brunch,** Mass, 11 a.m., brunch following at Indiana Convention Center, reservations required. Information: 317-780-7087.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew Fest,"** homecoming, Mass, 4:30 p.m., dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

Marian University, theater,

3200 Cold Spring Road, Indianapolis. **Pax Christi Indianapolis and Center for Interfaith Cooperation,** public discussion, **"Moral Implications of Public Budgets,"** Most Precious Sister Mary Wendeln, presenter, panel discussion following presentation, 7-8:30 p.m., no charge. Information: <http://www.paxchristiindy.org>.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **"Turkey Festival,"** dinner, 11 a.m.-4 p.m. Information: 812-934-4165.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage,** **"Vatican II—Mary and the Church,"** Benedictine Father Adrian Burke, presenter, 2 p.m. Information: 812-357-6501 or [news@saintmeinrad.edu](http://www.saintmeinrad.edu).

October 17

Calvary Cemetery, Mausoleum Chapel, 435 W.

Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "Heaven, Hell and ... Purgatory?"** 7 p.m. Information: 812-379-9353, ext. 241, or tracanelli@yahoo.com.

October 18

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

October 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "God is Calling You to Something Special—You May be on the Path Already!" Deacon Ronald Pirau, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

October 17

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father Glenn O'Connor, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Indiana Statehouse, 200 W. Washington St., Indianapolis. **Right to Life of Indianapolis, "Stand Up for Religious Freedom Rally,"** noon. Information: standupforreligiousfreedom.com.

October 19

St. Anne Parish, 102 N. 19th St., New Castle. **"Fall Bazaar,"** 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **Harvest dinner,** Mass, 5 p.m., dinner following Mass, country store, pony rides. Information: 812-654-2009 or sknecht@auroracasket.com.

October 21

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Irvington**

Halloween Festival, "Spooky Organ Concert," 6 p.m., admission fee is one non-perishable food item. Information: 317-356-2358 or parishsecretary@ollindy.org.

St. Vincent de Paul School, 17231 "I" St., Bedford. **Archdiocesan Office of Pro-Life Ministry and Catholic Community of Lawrence County, "A Cup of Coffee with a Dose of Conscience,"** 2-4:30 p.m. Information: 812-275-6539, ext. 227, or candrews1148@comcast.net.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival,"** 10:30 a.m.-6 p.m., food, games, shooting match. Information: 812-843-5713.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws. †

Religious freedom rally is Oct. 20 at Indiana Statehouse in Indianapolis

Right to Life of Indianapolis is sponsoring the "Indianapolis Stand Up for Religious Freedom Rally" at noon on Oct. 20 on the south steps and lawn at the Indiana Statehouse, 200 W. Washington St., in Indianapolis.

The rally is in protest of the mandate of the federal Department of Health and Human Services, which forces most employers, including religious schools and hospitals, to provide free contraceptive services, sterilizations and abortion-inducing drugs.

Guest speakers will include community and religious leaders of several faiths.

The event is part of a nationwide series of rallies to be held in more than 100 cities and towns across the U.S. on the same day.

It also builds upon the success of two similar nationwide rallies held earlier this year in March and June.

For more information, contact Right to Life of Indianapolis at 317-582-1526 or by e-mail at life@rtlindy.org. †



Terre Haute Life Chain

Several participants hold signs opposing abortion in front of the Vigo County Courthouse during the 2012 Terre Haute Life Chain on Oct. 7. The 65 participants prayed for unborn children, their parents and the sanctity of life during the one-hour, pro-life prayer vigil. They lined up along both sides of Third Street in Terre Haute.

Free flu shots to be offered on Oct. 25 at Cathedral Soup Kitchen

Free flu shots will be offered from 9 a.m. to 11 a.m. on Oct. 25 at the Cathedral Soup Kitchen, 1350 N. Pennsylvania St., in Indianapolis.

Tetanus and pneumonia shots will also be provided if appropriate and available, along with blood sugar, cholesterol and blood pressure screenings.

The vaccines and screenings will be provided by the Marion County Health Department.

All are eligible and welcome to attend.

For more information, call the Cathedral Soup Kitchen at 317-632-4360. †

Sixth annual Indianapolis reunion for all-girls' Catholic high schools is Nov. 4

All attendees of any of the former all-girls' Catholic high schools in Indianapolis are invited to a Mass and luncheon at 10:30 a.m. on Nov. 4.

The Mass will be held at St. Mary Church, 317 N. New Jersey St., in Indianapolis. The luncheon will follow at the Rathskellar restaurant near the church.

In particular, 50-year graduates of the Class of 1962 will be honored during the reunion.

The cost for the event is \$25. Reservations are required by Oct. 20, and no walk-in registrations will be accepted.

Send your registration information, including school and class year, and a check payable to "All Girls Catholic H.S." to Wilma Peacock, 1030 N. Leland Ave., Indianapolis, IN 46219.

For more information, call Nancy Yovanovich at 317-852-3304. †



St. Mark School fundraiser

Mark Maloney, a member of Southside Catholic Business Professionals (SCBP), presents a check for tuition assistance to Rusty Albertson, left, principal of St. Mark School in Indianapolis, and several students. The money is part of more than \$20,000 which is raised each year for area Catholic schools during "Inspirational Insights," the SCBP's annual fundraiser. The core values of the group are faith, networking and charitable works. For more information about the SCBP, log on to www.indyscbp.org. Those interested in becoming a sponsor for the annual fundraiser should send an e-mail to b.brown@office3sixty.com.

Submitted photo



Bloomington Life Chain

Lisa Weidenbener, from left, Stella Hooker-Haase and Sheryl Sherman, members of St. Charles Borromeo Parish in Bloomington, participate in the Bloomington Life Chain on Oct. 7. The pro-life prayer vigil was held along East Third Street in Bloomington.

Submitted photo



'Cemetery of the Innocents'

As part of its Respect Life Month observance, St. Monica Parish in Indianapolis is the site of a "Cemetery of the Innocents." Approximately 125 volunteers set up the 4,000 crosses, which represent the number of unborn babies killed in abortions each day in the United States. Shown kneeling among the crosses is Reid Ely, a pre-kindergarten student at St. Monica School.

What was in the news on Oct. 12, 1962? The Second Vatican Council opens with a grand procession of the world's bishops

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 Oct. 12, 1962, issue of *The Criterion*:

- **150,000 watch opening council procession**

"VATICAN CITY—An estimated 150,000 people jostled and strained to witness the passing of history as the members of the Second Vatican Ecumenical Council marched in procession across St. Peter's Square and into the basilica to begin the council. This high moment in the Church's history started at 8:30 a.m. when the long

procession of the world's bishops made their way to the basilica walking in front of His Holiness Pope John XXIII, who was carried on his portable throne. ... For a full hour the procession passed: every race and color and tongue, every rite, every degree of dignity, every circumstance of human existence, respected and persecuted, affluent and poor—all one in creed, by baptism, in purpose of salvation. ... The Second Vatican Council had now begun. Three years of preparation had come before this day. All the powers of heaven and earth had been summoned to assure a successful outcome of what would follow. What would follow was known only to the mind of God whose Holy Spirit was already at work."

- **History being made:** Far-reaching impact is seen from council
- **Clergy, religious, laity:** Pay tribute to departing

Archbishop

- Germans hope council will give an expanded role to the laity
 - Scientific advances are hailed by Pope John
 - Electronic tabulators to tally council votes
- "VATICAN CITY—Electronic machines are reducing the chore of counting the votes of more than 2,500 Fathers at the Second Vatican Council to a 20-minute task. Two tabulating centers have been set up in St. Peter's Basilica. One checks attendance at the meetings and the other processes votes."
- 'Communication' called key to happy marriage
 - Single woman's role in Church stressed
 - Opened in 1937: Marian College is educational hub

(Read all of these stories from our Oct. 12, 1962, issue by logging on to our archives at www.CriterionOnline.com) †



Knights of Columbus 2013 MARCH FOR LIFE WASHINGTON, D.C.

Schedule 2013

- **Wednesday, January 23rd**—Depart from one of our locations throughout the State approximately 8:00 pm.
- **Thursday, January 24th**—Arrive in Washington, tour Washington Mall, check in at hotel, tour National Shrine of the Immaculate Conception.
- **Friday, January 25th**—Breakfast at hotel, bus ride to Rally and pickup box lunch, join March after which board bus to hotel. Bus ride to banquet center for evening dinner.
- **Saturday, January 26th**—Breakfast at hotel, bus ride home arriving at approximately 8 PM.

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LIFE CHAIN

continued from page 1

Father Giannini said. "There can be no other response than love. If we are to love the innocent, then we must love the guilty. It is God's way. It is our way."

At the conclusion of the Respect Life Sunday Mass, the archdiocese honored Our Lady of Perpetual Help parishioner Sandra Bierly of New Albany with the Archbishop Edward T. O'Meara Respect for Life Award and St. Michael parishioner Patrick Stutz of Greenfield with the Our Lady of Guadalupe Pro-Life Youth Award for their distinguished service to the cause of life.

"Today we honor Sandra Bierly and Patrick Stutz," Father Giannini told more than 700 pro-life supporters who filled the cathedral.

"Those of you who know them know of their works and prayers in so many different ways," he said. "... We honor them, yes, for what they have done, but most importantly for their love. Thank you, Sandra and Patrick, and all of you sisters and brothers whose love of the innocent and vulnerable—and the guilty and fearful—have drawn you to act ... in God's love."

After the liturgy, Bierly, who is a retired teacher, said the Church's international Year of Faith is a wonderful time for Catholics to renew their commitment to helping protect the sanctity and dignity of all human life from conception to natural death.

"People have to get back to the basics and realize that our life, liberty and the pursuit of happiness are at stake," she said. "If those become askew in any way, if we put life last or not at all, our whole country, our freedom, everything we have is at stake. We have to put life first."

Patrick thanked Paula Richey, St. Michael's youth ministry coordinator, for nominating him, and his family for raising him in the faith.

"I really appreciate all the support from my parish," he said. "I feel very fortunate to have grown up in a [parish] community and family that appreciate life, and taught me that what is important is respecting human life."

His father, John Stutz, said he is proud that Patrick "has taken the faith as his own."

John and Michelle Stutz began teaching Natural Family Planning classes in 2003, he said, which led them to participate in pro-life activities with their four children.

Following the Mass and awards

because he doesn't have a bed.

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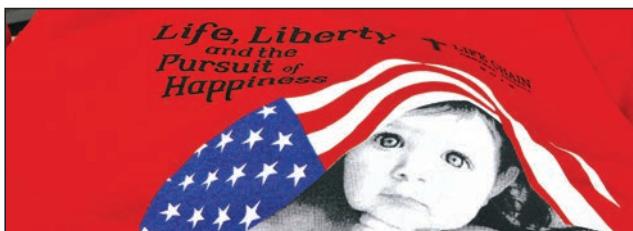
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Photos by Mary Ann Gaither



Above, Our Lady of Perpetual Help parishioner Sandra Bierly of New Albany holds the 2012 Archbishop Edward T. O'Meara Respect for Life Award after receiving the archdiocesan honor during the Respect Life Sunday Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis. Posing for a photo with her are Father Stephen Giannini, from left, Father Robert Robeson, Harry Plummer, executive director of the archdiocesan Secretariat for Catholic Education and Faith Formation, and Father Noah Casey.

Right, St. Michael parishioner Patrick Stutz of Greenfield, the 2012 recipient of the archdiocesan Our Lady of Guadalupe Pro-Life Youth Award, prays while holding a pro-life sign during the Central Indiana Life Chain on Oct. 7 in Indianapolis. The ecumenical, one-hour, pro-life prayer vigil followed the Church's Respect Life Sunday Mass and awards ceremony at SS. Peter and Paul Cathedral in Indianapolis.



Above, "Life, liberty and the pursuit of happiness ... not just for some, but for all" was the theme of the 2012 Central Indiana Life Chain in Indianapolis. The Life Chain T-shirts also featured the message that "children are a gift of the Lord." Life Chains were also held in 11 other cities throughout the archdiocese on Respect Life Sunday.

Right, St. Patrick parishioners Cuquis Romero, from left, her son, Tommy Vidal, and Letty Bernal of Indianapolis listen to Father Stephen Giannini's homily during the Respect Life Sunday Mass on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis.

ceremony, pro-life supporters joined the Central Indiana Life Chain, an ecumenical, one-hour prayer vigil along North Meridian Street in Indianapolis.

Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County, took up his annual post near the cathedral and prayed the rosary while holding an "Abortion kills children" sign.

"We all need to get more involved and

not give up," Father Landwerlen said. "... I think we are accomplishing things."

St. Mark the Evangelist parishioner William Sherman of Indianapolis, commander of the Bishop Chatard Assembly #427 of the Fourth Degree Knights of Columbus, and other knights joined local members of the Equestrian Order of the Holy Sepulchre of Jerusalem, Order of Malta and Knights of



St. John for the Mass.

"This is part of our mission," Sherman said after the Mass. "We primarily serve the Church on pro-life and other efforts that defend First Amendment rights. We feel strongly that life needs to be preserved from conception, and we do not mince words. ... The knights take their faith very seriously, and take their beliefs out into the community." †

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U.S. Senate candidates weigh in on a number of issues

(Editor's note: During the month of October, the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, is offering area Catholics a three-part series of articles profiling statewide elected officials, including the candidates for Indiana governor, U.S. Senate and Indiana Superintendent of Public Instruction. In each article, the candidates are asked pertinent questions that relate to the office which they seek to hold. The questions and answers will appear in their entirety. The articles are designed to serve as a resource for Catholics. This week, we share a question-and-answer interview with the candidates for U.S. Senate.)

By Brigid Curtis Ayer

In a matter of weeks, millions of U.S. Catholics will enter the voting booth to cast their votes.

According to *The Official Catholic Directory* published by P.J. Kennedy and Sons, approximately 700,000 Catholics live in Indiana. These residents will have the opportunity to make their mark on the national canvas by electing several office holders, including one U.S. senator from Indiana.

Three U.S. Senate candidates are seeking the office. Richard Mourdock, Indiana state treasurer, is the Republican candidate. Congressman Joe Donnelly, who is currently serving the second Congressional district, is on the Democrat ticket. And Andrew Horning, who works in the cardiovascular health care industry, is on the Libertarian ticket.

All three candidates were invited to participate in the ICC election series. Their responses appear in alphabetical order.

Responses from U.S. Rep. Joe Donnelly

Q. What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?

A. "I believe human life is sacred, and I value it in all its forms. I oppose abortion, am pro-life, and believe that government policies should encourage life and make it easier for parents to adopt children."

Rep. Joe Donnelly

Q. We hear much about the economy, but what is to be done about the moral imperative of pervasive poverty? What would you do to address the problem of pervasive poverty? What policies/paths do you offer to overcome it?

A. "I often say that the best social program is a job for mom and dad, and that means giving Hoosier men and women the skills and education they need to compete while working with local businesses to provide them with the environment they need to grow. To that end, we need to make sure local educational institutions are teaching the skills employers need now."

Q. How would you balance the problem of public debt, making it manageable, as it relates to the moral obligation of providing for the least?

A. "We must get our fiscal house in order, which is why I have supported almost \$2.4 trillion in spending cuts, and have given back over \$600,000 from my office budgets since coming to Congress. Yet, we cannot balance our budgets on the backs of the least among us, seniors, students and veterans, like the budget [one of my opponents] Richard Mourdock supports."

Q. What is your position on legislation and regulations that force health care providers to provide, pay for or refer for services contrary to their conscience for moral or religious reasons?

A. "There is a common-sense solution that needs to be found, one that protects access to health services while also ensuring that religiously affiliated institutions are not required to act against their religious beliefs. Finding common ground can be achieved administratively. Religious institutions have the clear right to pursue this option through the courts as well. I am confident a solution can be found."

Q. What immigration policy would you pursue that would protect the human dignity of all persons?

A. "Our country has a rich history of legal immigration and, to that end, I support those who travel to this country legally. I support bipartisan efforts to immigration reform as no one party gets it right 100 percent of the time. We will need to work together to fix the immigration system in our country."

Q. Do you support or oppose the overturning of the federal Defense of Marriage Act?

A. "I oppose overturning the Defense of Marriage Act. I believe that marriage is a union between a man and a woman as it is defined under both Indiana and federal law. I also believe that current Indiana and federal laws adequately address the issue of same sex-marriage and

should remain in place."

Responses from Andrew Horning

Q. What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?

A. "I've been a fan of [Congressman] Ron Paul's pro-life plan to remove abortion from the appellate jurisdiction of the U.S. Supreme Court. Clarifying who gets constitutional rights [all humans], as Dr. Paul and others have proposed, is something I could get behind. Overturning *Roe v. Wade* as law, of course, would be a no-brainer."

"And I'd likely support legislation to clarify certain interstate abortion/life issues that cross state lines. (If a father has to pay child support if a child is born, why couldn't he have some say over whether the child can live, for example. ... This issue often crosses state lines.) But murder is, unless it does cross state lines, a state issue."

"There are other things related to this that should get more attention than just abortion, in my opinion. Since few of us have any stomach for imprisoning more people for more things, we need to think more about prevention. So I'd get behind proposals to reduce barriers to adoption or reduce the disparity between reproductive and fiduciary rights between men, women and politics."

Q. We hear much about the economy, but what is to be done about the moral imperative of pervasive poverty? What would you do to address the problem of pervasive poverty? What policies/paths do you offer to overcome it?

A. "Take away from Caesar what we should never have surrendered unto Caesar! I'd cut federal government down to its constitutionally authorized, legitimate size, and thereby remove the impediments to success we've imposed upon our citizens. The opportunity costs of our crony capitalism, corrupt and lawless lawmaking, and ungoverned government are too high. Our debts are unsupportable. All of it is illegal, immoral, and will stop either by design and careful execution or by slack jaw surprise in failure."

Q. How would you balance the problem of public debt, making it manageable, as it relates to the moral obligation of providing for the least?

A. "When did the Church give charity unto Caesar? Where are we called to delegate our accountability for compassion to the keeper of jails and bombs? This is not a balancing act! This is about right, wrong, authority and law, and I say we restore the laws proven to be better than any other society has come up with for at least a very, very long time. The constitutions, state and federal, as written, are still law. But they aren't even close to what we're doing now. See <http://horningforsenate.com/files/THE-UNITED-STATES-CONSTITUTION-1211.pdf>."

Q. What is your position on legislation and regulations that force health care providers to provide, pay for or refer for services contrary to their conscience for moral or religious reasons?

A. "They are unconstitutional, immoral and corrupt, and can't work. See <http://wedeclare.wordpress.com/2009/09/23/a-short-history-of-health-care-let-doctors-be-doctors/>"

Q. What immigration policy would you pursue that would protect the human dignity of all persons?

A. "The laws, as written, should be enforced. States have more authority in this than we've been led to believe."

Q. Do you support or oppose the overturning of the federal Defense of Marriage Act?

A. "[The Defense of Marriage Act] is misguided and unconstitutional, insomuch as the federal government [and Caesar in general] has no constitutional or moral authority in marriage. But I wouldn't overturn it until we extricate the contractual issues of Caesar from the holy covenant between a man, a woman and God. See <http://wedeclare.wordpress.com/2012/05/15/gay-marriage-is-that-what-we-think-this-is-about/>"

Responses from Richard Mourdock

Q. What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?

A. "I oppose abortion except for cases where the mother's life is in danger and oppose the use of federal funds in this regard."

Q. We hear much about the economy, but what is to be done about the moral imperative of pervasive poverty? What would you do to address the problem of pervasive poverty? What policies/paths do you offer to overcome it?

A. "We need a strong, three-track approach to

CNS illustration/Eddy Thompson



chronic poverty.

"First, we need to get this economy growing again. A strong, growing economy addresses so many critical needs within our society that it must remain our guidepost in terms of public policy."

"Second, we need to do all we can to incentivize contributions to charitable organizations that are well positioned to meet these challenges."

"Beyond that, I support safety-net programs designed to meet the basic needs of those in our society who need and deserve our help the most. These include nutrition, housing, medical and mental health services, among others."

Q. How would you balance the problem of public debt, making it manageable, as it relates to the moral obligation of providing for the least?

A. "We can stop the borrow-and-spend mentality that has dominated Washington for decades, and we can put our fiscal house in order without compromising core services to those most in need. The core and largest

aspects of the federal budget should be the focus of our reforms, which will leave ample room for core services for those individuals with the least among us."

Q. What is your position on legislation and regulations that force health care providers to provide, pay for or refer services contrary to their conscience for moral or religious reasons?

A. "I strongly oppose such policies and mandates. I have voiced strong opposition to

President [Barack] Obama's health care policy, which is now the focus of litigation by [the University of] Notre Dame and other faith-based institutions. My opponent [Rep. Joe Donnelly] supported that legislation."

Q. What immigration policy would you pursue that would protect the human dignity of all persons?

A. "I support federal legislation that would secure our border, make legal immigration more transparent and timely, and encourage a fair and humane enforcement of the law for illegal immigrants."

Q. Do you support or oppose the overturning of the federal Defense of Marriage Act?

A. "I would oppose overturning the act and would have voted for the law if I had been in the U.S. Senate."

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. For more information on Democratic Congressman Joe Donnelly, log on to www.joeforindiana.com. For more information on Libertarian candidate Andrew Horning, log on to www.horningforsenate.com. For more information on Republican candidate Richard Mourdock, log on to www.richardmurdock.com. The U.S. Conference of Catholic Bishops is again offering "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States." For more information on the document, log on to www.usccb.org/issues-and-action/faithful-citizenship/.) †

Vatican II: The council that transformed and defined the Church

(Editor's note: Pope John XXIII convened the Second Vatican Council in St. Peter's Basilica at the Vatican on Oct. 11, 1962. Pope Benedict XVI marked the 50th anniversary of the council's opening and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square. Jack F. Fink, editor emeritus of The Criterion, has written a four-part series reflecting on Vatican II. This is the first installment.)

By John F. Fink

First of four parts

The Second Vatican Council, undoubtedly the most important religious event of the 20th century, opened on Oct. 11, 1962. As we observe its

50th anniversary, we should be aware that most Catholics today were not born yet and have no firsthand knowledge of the Church before Vatican II.

The purpose of this series of articles is to explain what happened 50 years ago.

The beginning of Vatican II really went back to 1870 when Blessed Pius IX suspended the First Vatican Council. That council defined the Church's infallibility, including the circumstances when the pope teaches infallibly. It then intended to go on to define the role of bishops and others in the Church.

However, the day after the council voted on infallibility, war broke out between France and Germany, and many of the bishops left Rome. Two months later, Victor Emmanuel's army entered Rome and added the Papal States to the new kingdom of Italy. The pope suspended the council indefinitely.

When Pope Pius IX died in 1878, the papacy had been changed considerably from what it was when he was elected 32 years earlier. He had, unintentionally, created the modern papacy. It was stripped of its temporal dominion, but it had vastly enhanced its latent spiritual authority. From then through today, we have had popes who exercised greater spiritual authority, but much less temporal authority than their predecessors.

The pope who exercised his spiritual authority to the greatest extent was St. Pius X, who condemned all forms of modernism. In 1907, he published a decree that condemned 65 modernist propositions.

All clergy had to take an oath disavowing any form of modernism.

In 1908, Father Angelo Roncalli, the future Pope John XXIII, delivered a lecture in which he said that he believed it was important for the Church to face up to the issues raised by the modern world. For this, he was denounced as a modernist by a cardinal.

Father Roncalli, who had been denounced for modernism, was a month short of his 77th birthday when he was elected Pope John XXIII in October of 1958. The cardinals in the conclave that elected him may have considered him to be an "interim" pope, a caretaker pope, one who wouldn't reign for very long.

However, John XXIII didn't think he was only a caretaker pope. Three months after his election, in a talk to the cardinals of the Roman Curia, he announced that he had decided to convene an ecumenical council.

Pope John turned the task of preparing for the council up to 10 commissions dominated by cardinals in the Roman Curia. Not surprisingly, the first drafts of documents prepared by the commissions were basic summaries of then-current theology. But this wasn't what Pope John had in mind.

When he opened the council on Oct. 11, 1962, he made it clear what he did have in mind. He said, "Authentic doctrine has to be studied and expounded in the light of the research methods and the language of modern thought. For the substance of the ancient deposit of faith is one thing, and the way it is presented is another."

As the council began, the Roman Curia tried to gain control of the 10 commissions by selecting the commissions' chairmen. That failed when Cardinal Achille Lienart of France proposed that the bishops elect the chairmen. Those elected represented bishops from various parts of the world.

Pope John had planned to keep his hands off once the council started, but he really didn't. First of all, just 13 days after his installation as pope, he made Archbishop Giovanni Montini a cardinal. Montini had worked closely with Pope Pius XII for many years. But then, for unknown reasons, when Pius appointed new cardinals, he skipped over Montini, making it certain that he would not succeed him.

Pope John and Archbishop Montini had worked together in the Vatican's Secretariat of State, and the new pope recognized that Montini had the ability to swing around the Italian bishops to the pope's understanding



Bishops leave St. Peter's Basilica after a meeting of the Second Vatican Council in 1962. Pope Benedict XVI marked the 50th anniversary of the Oct. 11, 1962, opening of the council and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square.

of the council.

Another prelate who thought along the same lines as Pope John was Archbishop Leon-Joseph Suenens of Belgium. In January 1962, Pope John made Suenens the Archbishop of Brussels and charged him with developing an overall plan for the council. He made him a cardinal, too.

Cardinal Suenens' plan called for the council to discuss the nature of the Church, which he called *ecclesia ad intra*, and the Church and modern problems, called *ecclesia ad extra*.

Once Cardinal Suenens had his plan ready, Pope John urged him to meet with three other hand-picked cardinals. Pope John told Suenens, "Bring them together so that I will be able to say, 'According to the wishes of a number of cardinals,' while being vague on the details. Then it won't look like something I just cooked up."

That plan, though, wasn't presented to the bishops. As Peter Hebbelthwaite said, in his monumental 750-page biography of Pope Paul VI, "The real significance of the meeting of Suenens' 'gang of four' was that if, as this group suspected, the council reached a procedural dead-end, an alternative plan would be available to rescue it."

Cardinal Montini, however, was impatient. A week after Pope John opened the council, Montini wrote to Cardinal Amleto Giovanni Cicognani, secretary of state, a letter transparently intended for the pope. Why, he wanted to know, was Suenens' plan being ignored?

Then Montini took over Suenens' plan.

For the first time, he suggested three sessions of the council and spelled out

what each session should do. By suggesting three sessions, though, Montini was in effect raising the question of the pope's succession since no one expected Pope John to live for three years.

During the night of Nov. 25-26, 1962, Pope John had a serious hemorrhage. Cardinals Montini, Suenens and Giacomo Lercaro, the three most authoritative figures of the council, arranged the final week of the session to try to make it end with the feeling that, even if not much was accomplished, at least the bishops got to know each other and there was promise for the future. Then Pope John got up from his sick bed on Dec. 8 to close the first session.

Pope John XXIII died on June 3, 1963, at age 81. Blessed John Paul II beatified him in 1999. He had been pope for less than five years, but the council he started changed the Catholic Church both internally and in its relation to the outside world. For many Catholics, that was not particularly good news.

Many of them, including some cardinals—perhaps especially some cardinals—thought that Pope John's papacy had been a disaster for the Church.

Cardinal Giuseppe Siri of Genoa, for example, was quoted as saying, "It will take the Church four centuries to recover from Pope John's pontificate."

And these cardinals, of course, took their feelings into the conclave to elect Pope John's successor.

(John F. Fink is editor emeritus of The Criterion.) †

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Faith Alive!

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The Church is revitalized through reform of the liturgy

By Fr. Dale Launderville, O.S.B.

Liturgy is the public action in which "the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the Church," according to one of the first documents that came out of the Second Vatican Council.

Through baptism, a person is united to the dying and rising of Jesus Christ. Through the Holy Spirit, that person is adopted as a child of God, and is nourished on the pilgrim journey through life by the body and blood of Christ received in the Eucharist.

This participation in the mystery of Christ's dying and rising is principally expressed when the faithful celebrate the Eucharist.

In this collective activity of giving praise and thanksgiving to God, the local Church reveals its true nature as a divine and human institution. This "full, active participation" of God's people in liturgical celebrations is a fundamental objective of the liturgical reform promoted by Vatican II's document on the liturgy, "*Sacrosanctum Concilium*."

Accepted by the council fathers on Dec. 4, 1963, this document was the fruit of labor by popes, bishops, liturgists and faithful. They recognized that the vitality and enduring character of the liturgy could be communicated by updating it and bringing it into closer alignment with the cultures celebrating it.

As a central expression of the reality of the Church, the liturgy could not be changed without having an impact on the lives of the Church's diverse people. The changes needed to be carefully thought out and implemented

under the care of the bishops. Priests would not be permitted to change elements of the ritual actions or the wording of the approved liturgical texts.

Changes in the liturgy run the risk of covering over the timeless, unchanging dimension of the communion with Christ in the paschal mystery.

In pre-Vatican II eucharistic celebrations, the priest, along with the rest of the congregation, faced the east wall of the Church, offering the sacrifice of the Mass with the prayers in Latin.

This arrangement encouraged the faithful to pray the rosary during Mass. Such devotional prayers can slow down the thoughts racing through one's mind and move one into a different sense of space where the holy can be encountered.

In the early 20th century, missals and other liturgical aids began to appear to outline the ritual and provide assistance for the few responses that the people were expected to make in the celebration. But the dominant mode of participation of the faithful in the Eucharist was that of spectator.

Cathedrals and large churches marked special celebrations with choral and orchestral performances, and via visual enhancements, including colorful vestments, tapestries, etc.

Another marked difference affecting the faithful from the liturgical action of the Eucharist in the pre-Vatican II era is highlighted by the way that Communion was distributed.

Since the distribution of Communion was perceived by some to be a disruption of the flow of the Mass, it was separated from the eucharistic liturgy and would take place at various times before, during and after the Mass.



An extraordinary minister of holy Communion distributes the Eucharist during a 2008 Mass at Transfiguration Church in the Williamsburg section of Brooklyn, N.Y. The reform of the liturgy initiated by the Second Vatican Council was intended to help revitalize the Church.

It was different than the Communion rite we know today. Such practices persisted even after Pope St. Pius X urged frequent Communion in 1905.

In the early Church, Christians came to understand who they were through the communal celebration of the Eucharist. This engagement with the resurrected Christ and with one another gave them an experience of the truth of the paschal mystery in which they were living.

A key concern of those who initiated the liturgical movement in the early 20th century was to find ways to help the faithful pray the Eucharist rather than merely to attend the Eucharist.

To sort out which practices were essential to the Eucharist and which were distracting, a

number of European Benedictines studied the history of the liturgy to recover its stages of development.

One notable addition they saw was the reading of the "last Gospel"—the prologue of St. John's Gospel—prior to the end of the Mass. These liturgical historians regarded the patristic form of the liturgy as the ideal, but they soon recognized how this ideal form needed to be adapted to the cultural context in which the liturgy is celebrated.

The liturgical movement took on a pastoral focus and aimed to disseminate widely the patristic ideal of the full and active participation of the faithful in the liturgy. Liturgical institutes and the publication of liturgical

materials were increased to enlighten clergy and seminarians about the pastoral potential of liturgical renewal.

Pope Pius XII was attuned to the work of the liturgical movement. He cautioned that the idealization of a patristic form of the liturgy could be mere antiquarianism.

Yet, his encyclicals "*Mystici Corporis Christi*" and "*Mediator Dei*" gave his support to the liturgical movement for its potential to renew the worship of the Church and increase the appeal of the liturgy ecumenically and in missionary territories.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Vatican II brought many liturgical changes taken for granted today

By David Gibson

I wonder how Catholic students in a class today studying the Second Vatican Council's "Constitution on the Sacred Liturgy" ("*Sacrosanctum Concilium*") might react to key statements that it makes. Would they yawn or roll their eyes?

The council completed work on this constitution in 1963, which is virtually ancient history to someone of college age today.



Children sing during a special Mass ahead of Christmas at a Catholic church in Taiyuan, China, on Dec. 23, 2007. The Second Vatican Council's "Constitution on the Sacred Liturgy" encouraged a greater amount of singing by the congregation.

For most young Catholics, major features of the "general restoration of the liturgy" called for by the constitution undoubtedly come across, quite simply, as just the way things are done in their Church.

In their parishes, for example, the Scripture readings during Mass are taken seriously and proclaimed well.

"The treasures of the Bible are to be opened up more lavishly," the constitution stated (#51).

Younger people also are accustomed to having the entire congregation sing during Mass.

"Religious singing by the people," the constitution said, "is to be intelligently fostered" (#118).

I suppose no one is surprised anymore when sacraments are celebrated in a language like English, Spanish or Vietnamese. Neither do the prayers of the faithful, restored by the constitution, seem out of place at Mass, asking God to bless society, the Church and people "oppressed by various needs" (#53).

What might surprise some would be a congregation of "silent spectators" during a Mass. The constitution urged congregations to participate "actively" and "knowingly" in the sacraments (#48).

Yet, young people in 2012 consider these developments ordinary. They might wonder what anyone in 1963 found extraordinary about the liturgy constitution.

Frequently, I lead my parish's class for parents of infants about to be baptized. In a recent class, drawing upon principles of the liturgy constitution, we discussed the reasons that parents are asked to prepare in this way for

their child's baptism.

One hope is that parents will participate "actively" in the baptism. Another hope is that in responding on the child's behalf during the baptism, parents will do so "knowingly."

Christ's action in the sacraments invites a response. A goal of the class is that parents become aware of baptism's power to shape their own lives and the life of their child, who one day will be challenged to respond to Christ by putting faith into action amid daily life realities.

One way that the liturgy constitution radiates beyond the walls of churches is by prompting people to consider a pattern for living in which Christ not only speaks but people respond, bringing the best of themselves to his continuing work in the world.

All of which helps to explain why experts so often in the years after Vatican II called attention to the connection that it drew between what they termed "liturgy and life."

A liturgical prayer quoted in the constitution asks God to assure that people "grasp by deed what they hold by creed," thus living out what they say they believe. In this, it suggests, the eucharistic liturgy fulfills a vital role.

The Eucharist, it explains, "draws the faithful into the compelling love of Christ and sets them afire" (#10).

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink**Year of Faith: What we profess and live**

This week, on Oct. 11, the Catholic Church began the "Year of Faith." Pope Benedict XVI proclaimed this year, he said, "because of a profound crisis of faith that has affected many people."

As this newspaper has reported frequently, this special year began on the 50th anniversary of the beginning of the Second Vatican Council and the 20th anniversary of the promulgation of the *Catechism of the Catholic Church*.

In the apostolic letter in which he announced the Year of Faith, Pope Benedict said that he hoped it would be an opportunity "to rediscover the content of the faith that is professed, celebrated, lived and prayed."

Therefore, I hope to do my part. My next series of columns will be about the content of the faith we profess, celebrate, live and pray. I will write about what the Catholic Church teaches and practices. In the process, I'm sure I will also try to refute

Cornucopia/Cynthia Dewes

One of the most important virtues is at stake in our country

Well, boys and girls, today we are going to talk about heroic virtue. You know, the term which means courage in the face of powerful adversity, especially in the case of defending the faith.

Some of us may not be familiar with the term, but older folks used to hear about it in parochial school.

Although there are still places in the world where defending the faith and the Church are physically dangerous, most Americans will never experience this.

After all, one of the pillars of the U.S. Constitution is religious freedom, the right to practice our faith without impediment or penalty by anyone, including the federal government. Actually, the Declaration of Independence says this is a God-given right.

So it is with shock and surprise that we believers are now faced with a direct threat against this constitutional right. The government is mandating that all employers are required to pay for contraceptive services to their employees, including sterilization and drugs which cause abortion, even if employers are opposed to these medicines and procedures because of their faith.

Consider This/Stephen Kent

The death penalty must remain on the nation's conscience

More than one-third of adults in America are obese, putting them at risk for heart disease, stroke and diabetes. Obesity is considered a national health crisis. Obesity may be a health problem for some, but not for 53-year-old Ronald Post of Ohio, who looks to obesity as a lifesaver.

Post is scheduled to be executed on Jan. 16, 2013, for the 1983 shooting death of a clerk during a robbery.

Post, who weighs at least 480 pounds, said in an appeal that his weight raises the possibility that executioners would have problems carrying out the execution by injecting a single dose of pentobarbital into his arm.

This is not the first case of the "too fat to die" argument used to prevent the death penalty. It joins other arguments, such as age and types of drugs to be used, as methods to forestall execution.

Post has tried losing weight, but knee

some of the objections that modern secularists have toward the Church.

I hope I'll show why adherence to the teachings and practices of the Catholic Church is the best way for people to find happiness—not only eternal happiness in heaven, but happiness, too, here on Earth.

Catholics are a diverse people. As is so evident these days, some call themselves conservative or orthodox Catholics, while others claim to be liberal or progressive Catholics.

Obviously, in this election year, some Catholics are Democrats and some are Republicans. Some Catholics go to Mass daily and pray frequently throughout the day, and others are less devout. In other words, there is an often legitimate pluralism in the Catholic Church.

However, there are also basic doctrines that all Catholics are expected to believe, and there are basic devotions that Catholics practice. Most of those doctrines—but not all—are included in the Catholic Church's two creeds, the Nicene Creed and the Apostles' Creed. Anyone who doesn't accept those doctrines should not go around calling himself or herself a Catholic.

In my series of columns, I'm sure I will return frequently to those creeds. My guide will be the *Catechism of the Catholic Church*. It, obviously, contains the official teachings of the Church.

Pope Benedict called it "a text promulgated by my predecessor, Blessed John Paul II, with a view to illustrating for all the faithful the power and beauty of the faith."

When he promulgated the catechism 20 years ago, Pope John Paul noted that it was produced with the collaboration of Catholic bishops all over the world.

"This response," he said, "elicits in me a deep feeling of joy because the harmony of so many voices truly expresses what could be called the 'symphony' of the faith."

However, I'm sure that I will also use other sources for my columns, especially the *United States Catholic Catechism for Adults*, prepared by the U.S. bishops to make the *Catechism of the Catholic Church* most appropriate for American Catholics. I firmly believe that every Catholic home should have a copy of one of those catechisms as well as a Catholic Bible. †

Twenty Something/Christina Capecci

Emergency or blessing? The power of silence

My dad and brother just returned from a fly-in fishing adventure in the Canadian wilderness—fly in, that is, because their outpost camp could only be accessed by floatplane, the sole cabin on a remote lake teeming with walleye.

It was a week of primitive living—no electricity, no indoor toilets, no cell phone coverage, no television and solar panels that could power six bulbs. They expected to find a short-range radio to use in case of emergency but learned, in its absence, an alert method closer to a smoke signal.

Set a big wooden block in the shape of an E on the end of the dock. One side is green for minor emergencies. Flip to the other side, which is orange, for serious issues. Then wait for a pilot to take note. Sometimes he would fly by daily, but it could be a couple days before he would make the rounds and swoop to your aid.

Vacationers have pulled out the Big E for a number of reasons, revealing varying definitions of emergency. One man had a heart attack. One lost a finger in a hunting accident. One ran out of hot sauce.

But the most fascinating reason to set out the Big E and end a trip early?

The outpost camp was too quiet, and they couldn't stand the silence. No highways, no neighbors and, being so far north, little wildlife, not even a chorus of birds.

One family from Chicago was spooked by the lack of noise. They couldn't sleep without the hum of a nearby train.

Another group, two buddies who had gone to grade school through college together, found the hush an impossible chasm to bridge.

"We have nothing in common!" they told the pilot, confessing their plan to play the radio the entire drive home. Somehow they had never before subjected their long friendship to silence.

My brother, meanwhile, relished the quiet, and wanted to bottle it up.

"I'm not sure you can hear that," Tony said while recording a video and panning over a lakeside sunset, "but that's absolute silence."

He committed the scenes to heart and lens, and later hashed them out on keyboard.

"That far north, fall days make you feel you can touch the sky," Tony wrote.

The guys found time for ample father-son discussion—reminiscing about the past, anticipating the future and delighting in their present fortune. But they also absorbed the silence, letting it wash over them and rewire their city circuits.

One of the perils of modern life is the way that we've built noise into every process, and 20-somethings run the risk of forgetting how things used to be back when we jogged without an iPod and drove without a talking GPS.

Last week, I overhead an 86-year-old Sister of St. Joseph tell a 21-year-old communications major about the silent retreats that she had made. The college student was positively stumped, fumbling over earnest questions. "What was the purpose of the silence? Did you find it beneficial?"

"Oh, yeah," the sister said, sharing wisdom that seemed wrapped in both her age and her religious vocation. "We don't have enough silence in our lives now. There's a lot to being quiet."

A lot to it and a lot standing in its way.

Silence isn't just the absence of noise, it's the absence of idle activity. It's being unoccupied, empty, attuned to the "still, small voice" of God that Elijah sought in the wind, the earthquake and the fire, and heard, finally, in the silence that followed.

(Christina Capecci is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †



Although there are still places in the world where defending the faith and the Church are physically dangerous, most Americans will never experience this.

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Consider This/Stephen Kent

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This is not the first case of the "too fat to die" argument used to prevent the death penalty. It joins other arguments, such as age and types of drugs to be used, as methods to forestall execution.

Post has tried losing weight, but knee

and back problems have made it difficult for him to exercise, according to his court filing. The refusal of his request for gastric bypass surgery has contributed to his inability to control his appetite, the filing said.

The state of Ohio wants him dead. Prison officials could work with Post to accomplish this. Why not try an extended last meal? Shakes, Twinkies, triple cheese pizzas, all the fried food he can eat until arterial sclerosis takes over and a fatal heart attack results?

Tasteless? Maybe. Disgusting? Probably. But no more so than hanging, shooting, gassing, electrocuting or poisoning, which have been the methods of choice over the years.

A country that can develop an automatic wrist-watch winder certainly can find a way to kill.

These delays in executions are rightly criticized as wiggling out on a technicality. It creates disrespect for the law, but the law in this case is one that should not only be disrespected but done away with.

Pointing out the absurdity is one way to do it since morality and reason have failed.

California has a measure on the

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

The Sunday Readings

Sunday, Oct. 14, 2012

Wisdom 7:7-11
Hebrews 4:12-13
Mark 10:17-30

The Book of Wisdom is the source of this weekend's first reading.

As the name implies, this ancient book was designed to convey the sense that believing in the one God of Israel—the God of Abraham, Isaac and Jacob—is not ridiculous, but is, in fact, the ultimate in wisdom and human logic.

In this weekend's reading, an interesting literary technique occurs with Wisdom presented not as an abstract virtue or reality of the mind, but as a person. Christians long ago came to identify the most profound wisdom with the Holy Spirit.

Three popes—Pope Paul VI, Blessed John Paul II and Pope Benedict XVI—have visited Istanbul in the modern state of Turkey.

Istanbul is important in Christian history because before 1453 it was the capital of the great—and thoroughly Christian—Byzantine Empire. Then, it was called Constantinople, and this name endured until the early 20th century.

The centerpiece of each papal visit was Istanbul's architectural marvel, the Hagia Sophia, now a museum, once a mosque, but originally the chief church in the Byzantine Empire.

It was dedicated to "holy wisdom" or to God, the "Spirit of Wisdom."

This title celebrated the ancient belief among Jews, and among thoughtful Christians, that God's wisdom is the greatest wisdom. God's wisdom alone, true wisdom, guides humans to life and to joy in life.

Yet, throughout time, people have spent their earthly lives following what they presumed to be a wisdom that is better than the divine. Not surprisingly, they have reaped the whirlwind.

For its second reading, the Church presents a section from the Epistle to the Hebrews.

Knowing what God has revealed, and living accordingly, represents the greatest wisdom.

St. Mark's Gospel furnishes the

My Journey to God

Thoughts at an Abortion Clinic

Little else causes, re-opens and exposes wounds like an abortion clinic.

Here, the murdered innocent cry out for their God-given right to exist.

Here are called to mind the wounds of future generations hurt by the loss of those who might have changed lives—potential spouses, priests, religious, doctors, teachers, friends and others whose God-intended purpose and impact will never be.

Here takes place the spiritual and emotional wounding of every woman who chooses to end the life of her child.

Here is where fathers are also wounded by the loss of lives they co-created.

Here, abortion staff members mortally wound their souls by killing

last reading.

Asked what is essential to possessing eternal life, Jesus answers that the person truly wishing to have life must obey the Ten Commandments, the great gift of God to the people of Israel through Moses.

Asked further, Jesus replied that a person must disregard the thirst for that thing which is so strong among humans—wealth—and in turn give alms to the poor.

The man asking the questions could not personally accept this last admonition. He could not remove himself from the material belongings that he had acquired and valued greatly.

It is easy to look at this man and judge him as foolish. But before rushing to condemn him, it is good to remember that all humans would be tempted to respond to Jesus as he did.

Forsaking the lure of earthly gain requires great wisdom, and this wisdom comes from faith.

Reflection

In the long and eventful history of France, few leaders exceeded in power and influence Cardinal Armand Jean de Plessis (1585-1642), the Duc de Richelieu, who served for many years as the chief minister or prime minister to the French king, Louis XIII.

As he was dying, Cardinal Richelieu supposedly said, "If I had exchanged my cardinal's red for the Carthusian white [habit], my palace for a [monastic] cell, I would not be afraid to die."

The cardinal of four centuries ago was hardly the only person ever to look back upon his or her life regretting that so much energy was spent on obtaining earthly things and acquiring control.

Realizing the true value of spiritual riches and living in accord with this realization is the greatest wisdom.

Knowing that eternal life rests upon spiritual vitality characterizes the genuinely wise.

Even among persons professing Christianity, and indeed even among those wishing to be devout and good disciples, the lure of things, need for personal adulation and desire for the comfortable life can be very strong.

In these readings, the Church calls us to true wisdom. To confirm its teachings as wisdom, we need only to remember so many others who have found true wealth—the wealth of the spirit in loving God above everything. †

the unborn, and by emotionally and spiritually hurting the mothers and fathers of these murdered mysteries of life.

Here is the site where so many wounded souls reveal themselves, shouting and honking hatefully as they drive by those who pray for life.

And here, Christ suffers through the suffering of so many.

Here, Christ is wounded by so much anger, hurt and mortal sin.

So it is here that we pray and hope and love—that the wounded may be healed, that hearts will be changed, and that the source and desire of such wound-inflicting evil will one day soon be but a horrible red stain on history.

By Natalie Hoefer

(Natalie Hoefer is a member of St. Monica Parish in Indianapolis. Her reflection is based on thoughts while praying during the "40 Days for Life" prayer vigil outside the Planned Parenthood abortion facility in Indianapolis. Planned Parenthood is the largest abortion provider in Indiana.)

Daily Readings

Monday, Oct. 15

St. Teresa of Jesus, virgin and doctor of the Church
Galatians 4:22-24, 26-27, 31-5:1
Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 16

St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Galatians 5:1-6
Psalm 119:41, 43-45, 47-48
Luke 11:37-41

Wednesday, Oct. 17

St. Ignatius of Antioch, bishop and martyr
Galatians 5:18-25
Psalm 1:1-4, 6
Luke 11:42-46

Thursday, Oct. 18

St. Luke the Evangelist
2 Timothy 4:10-17b
Psalm 145:10-13ab, 17-18
Luke 10:1-9

Friday, Oct. 19

St. John de Brebeuf, priest and martyr
St. Isaac Jogues, priest and martyr and companions, martyrs
Ephesians 1:11-14
Psalm 33:1-2, 4-5, 12-13
Luke 12:1-7

Saturday, Oct. 20

St. Paul of the Cross, priest
Ephesians 1:15-23
Psalm 8:2-7
Luke 12:8-12

Sunday, Oct. 21

Twenty-ninth Sunday in Ordinary Time
Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
Hebrews 4:14-16
Mark 10:35-45
or *Mark 10:42-45*

Question Corner/Fr. Kenneth Doyle

Church requires annulments because it is the guardian of the sacraments

Q I am a divorced and remarried Catholic, married now for more than 20 years to my second wife. I continue to attend Mass, but since my marriage have been unable to receive holy Communion.

It seems to me that, if a priest can forgive a murderer—assuming that the person is truly repentant—he should also be able to forgive someone for remarrying after a divorce.

I am truly sorry for what I did to contribute to the divorce, and in particular for the pain which the divorce caused our children. But the situation is irreversible now. I cannot simply leave my present wife, whom I love very much.

I honestly feel in my heart—although this might be wishful thinking—that God has already forgiven me, but the Church does not allow me to participate fully in the Mass by taking Communion.

What is a divorced Catholic to do to receive forgiveness? Is not the forgiveness of sin really between the heart of the sinner and God? (Livonia, Mich.)

A Your question, so honestly and articulately expressed, speaks to the situation of many individuals and tugs at the heart of anyone attempting to answer.

The first instinct of a priest—and of the Church—is to want to respond with compassion and leniency.

At the same time, the Church is the bearer of Christ's teaching and feels compelled to be faithful to the Gospel.

The *Catechism of the Catholic Church*, with specific references to the first three Gospels and to St. Paul's First Letter to the Corinthians, states that "the Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble" (#2382).

The catechism goes on to clarify that, in certain cases, the separation of spouses can be warranted, together with a civil divorce when necessary to preserve legal rights (#2383).

But as to remarriage outside the Church, the language of the catechism is

straightforward. It states, "Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: The remarried spouse is then in a situation of public and permanent adultery" (#2384).

In light of this, the Church—charged also to be the guarantor of the purity of the sacraments—does not feel free to admit to holy Communion someone who has contravened such an essential teaching.

In saying this, neither I nor the Church presume to invade the sanctity of your conscience and to proclaim where you stand before God. That is ultimately, as you indicate in your letter, a private matter between you and the Lord.

Clearly, though, you feel some ambiguity within, and just as clearly you long to receive the Eucharist. You might think about looking into the possibility of a Church annulment for your first marriage.

Often enough, even when a marriage has lasted for a while, it can be established that from the start there was something to indicate that the relationship could never really last—perhaps immaturity or emotional instability on the part of one or both spouses.

My best advice would be for you to meet with a priest and discuss your situation fully.

(Father Kenneth Doyle is a columnist for Catholic News Service. Questions may be sent to Father Doyle by e-mail at askfatherdoyle@gmail.com and to 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 experiences of prayer for possible publication in the "My Journey to God" column.

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

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or by e-mail to criterion@archindy.org. †

Rest in peace

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

ALVEAL, Barbara J., 56, St. Michael the Archangel, Indianapolis, Sept. 22. Wife of Bruno Alveal. Mother of Eric and Kevin Alveal. Daughter of Virginia Crockett. Sister of Leslie Lentz, Cynthia Mazelin, Sylvia Thorne, Shannon, Christopher and Stephen Crockett.

ARENS, Donald E., 78, St. Luke the Evangelist, Indianapolis, Sept. 25. Husband of Roberta Arens. Father of Patti Coyle, Pam Neagardner and Kristi Arens. Brother of Bob Arens. Grandfather of eight.

BEAVERS, Donald L., 81, St. Anne, New Castle, Sept. 27. Husband of Rita Beavers. Father of Karen Cox and Linda Lynch. Brother of Millard Beavers. Grandfather of four. Great-grandfather of two.

COLLINGS, Daniel B., 81, Holy Family, New Albany, Sept. 26. Husband of Martha Collings. Father of Kathleen Botkins, Janice Dickman, Marianne Hudgens, Angela McKinney, Bill, Jay and Paul

Collings. Brother of Doris Haller. Grandfather of 15. Great-grandfather of two.

FYFFE, Frank O., Jr., 87, Our Lady of the Greenwood, Greenwood, Sept. 15. Husband of Nora (Eggers) Fyffe. Father of Laura Cummings, Deborah Nobbe, Patti Teague, Daniel, Dennis and Mark Fyffe. Brother of Judy Crooke, Joann Hagan, Donna, David and James Fyffe. Grandfather of 35. Great-grandfather of eight.

HABIG, Harold Thomas, 56, Holy Family, Oldenburg, Sept. 28. Husband of Tracy (Biltz) Habig. Father of Adrian, Desarae, Grace and Will Habig. Brother of Beverly McClory and Jerry Habig. Grandfather of four.

HERBERT, Alma M., 72, St. Vincent de Paul, Bedford, Sept. 23. Mother of Lynn Stowell and Rod Herbert. Sister of Anna Mae Callahan, Myrtle Hildebrand, Evelyn Hornberger, Carol Knue, Thelma Shornick, Arnold, Roger and Ronald Dierckman. Grandmother of four.

KIPPER, Euldean, 97, St. Mary, North Vernon, Sept. 11. Mother of Peggy Martin, Debbie Siefker, Dennis and Joe Kipper. Sister of Madonna Wheeldon. Grandmother of nine. Great-grandmother of six.

KIPPER, Judy, 65, St. Mary, North Vernon, Sept. 16. Wife of Dennis Kipper. Mother of Traci Ashley and Craig Kipper. Sister of Bruce and Mike Wilds. Grandmother of one.

KOHRMAN, Luella M., 83, St. Mary, Greensburg, Sept. 27.

Mother of Patricia Harmeyer, Donna Mann, Barbara Scott and Nancy Siefert. Sister of Earl and Harold Klosterkemper. Grandmother of eight. Great-grandmother of six.

KUNTZ, Helen M., 94, St. Boniface, Fulda, Sept. 22. Mother of Betty Garland, Doris Graman, Judy Smith, Benedictine Sister Romaine Kuntz and Charles Kuntz. Sister of Irene Dixon. Grandmother of nine. Great-grandmother of 13.

MADDEN, Charles, 85, Christ the King, Indianapolis, Sept. 23. Husband of Ethel Madden. Father of Janet Charles, Ann, Elizabeth, Mary, Brian, Charles, Joseph, Lee, Paul and Stephen Madden. Brother of Francis Madden. Grandfather of 21. Great-grandfather of 11.

MAIO, Trieste Julia, 97, Our Lady of the Greenwood, Greenwood, Sept. 17. Mother of Gina West, Joseph and Michael Maio. Grandmother of 12. Great-grandmother of 24.

MCANDREWS, Joseph, 89, St. Gabriel the Archangel, Indianapolis, Sept. 25. Husband of Edna (Leonard) McAndrews. Father of Monica and Patrick McAndrews. Brother of Sophia Whalen. Grandfather of four.

PEARSON, Peer R., 83, St. Vincent de Paul, Bedford, Sept. 17. Husband of Lucille Pearson. Father of Beth Steinwalt, Linda, Mary, Ruth and Pete Pearson. Stepfather of Cathy VanMeter, Jon and Kevin Luttrell. Brother of Eric Pearson. Grandfather of 19. Great-grandfather of several.

ROEMBKE, H. Scott, 51, Our Lady of Lourdes, Indianapolis, Sept. 9. Husband of Darcy Roembke. Father of Christopher Roembke. Son of Harry and Mary Lou Roembke. Brother of Diane Bohannon, Peggy Schleter, Carol, Bradd, Greg and Mark Roembke.

Humor marks young adult Catholic's journey of faith

By John Shaughnessy

Matt Weber shows his sense of fun and faith when he offers this description of himself:

"I love the Virgin Mary more than mushroom pizzas, sometimes play blues harmonica with the church choir, smuggle in ice-cream sundaes to cloistered nuns, and started my own Catholic television show."

Still, he shares a more revealing self-description when he talks about trying to live "a good Catholic life" as a young adult.

"The road I have taken brings me to church every Sunday, my brown hair floating in a sea of gray and white hair. I often go alone, have no children, and am usually seen three quarters of the way in the back of the church, end of a pew, dressed in jeans."

"I think about leaving after Communion to catch the beginning of the football game but usually think otherwise. If you look around church this Sunday, you'll likely see one of me. We are often thought of as a rare breed, perhaps on the Catholic 'endangered species' list, but a resilient troop."

In those descriptions, there's a glimpse of Weber, the 29-year-old author of *Fearing the Stigmata*, a collection of "humorously holy stories of a young Catholic's search for a culturally relevant faith."

The book also offers a stepping stone for conversations and discussions about where young adult Catholics fit within the Church.

That opportunity will arise when Weber talks about his book as part of "a night of food and fun" at Immaculate Heart of Mary Parish, 5696 Central Ave., in Indianapolis on Oct. 27, after the 5:30 p.m. Mass. Co-sponsored by St. Pius X Parish in Indianapolis, the presentation in the Immaculate Heart of Mary School gym is geared toward young adult Catholics, but all adults are welcome. The \$10 admission includes pizza, soft drinks, beer and wine.

Weber will focus on the joys and challenges of his faith journey.

"I have tried to listen and figure out what God is saying to me as I show my faith to others, to keep on understanding the place of a 20-something Catholic in this world," Weber notes. "Young people are trying to find relevancy in the Church amidst all the secular distractions of the 21st century. A lot of them are asking, 'What is the value of the Church in their lives?'"

Answering that question has led him to host a weekly segment for CatholicTV called "A Word with Weber" which is broadcast internationally to more than 10 million viewers.

"My segments are two to three minutes," says Weber, who is also a multimedia producer for Harvard University's School of Education. "They're a way to share the faith that I know will appeal to young people. I know the power of posting content on Facebook, putting videos on YouTube and connecting through Twitter."

He shows his humor and his quest for growing in his faith when he writes about his first viewings of the Catholic cable television network.

"Either you were praying the rosary with the Knights of Columbus or you were watching a young priest use a green puppet to talk to toddlers about the Old Testament," he notes. "Occasionally, there would be programs for families, but what I found missing in my late-night channel perusing was programming for me."

"Now, my demographic is small, but I feel it is rather important. We are no longer dragged to church by our parents. We are not going to church simply for the sake of baptizing our newborn. New careers are starting, metabolisms are slowing and Sunday mornings just aren't what they used to be."

That combination of faith and humor also surfaces in his explanation of the title of his book, which reflects a conversation that Weber had as a fourth-grade student with his religion teacher.

After looking at a picture book of Catholic saints, Weber asked the teacher why St. Francis of Assisi had spots on his hands and his feet.

The teacher responded, "Well, Matthew, those are holes, and they are called the stigmata, and it reflects the wounds Jesus suffered during his crucifixion."

Weber asked how St. Francis got the holes. The teacher said, "He was good, Matthew. A good Catholic."

Recalling that experience, Weber writes, "That night, I went home and decided I had better start doing some more sinning."

Beyond the humor, Weber also touches upon the challenges and uncertainties that many Catholics, no matter what their age, struggle with in their faith lives.

"I would be lying if I told you I never had a crisis of faith," he notes. "There are days when I seriously lose the faith. Well, maybe *lose* is a bad word—perhaps *misplace* is a little better. And while I'm trying to find my faith again, many terrible thoughts run through my mind. I wonder if there is a God. I think, *When I die, is that it?* I worry that there is no heaven. Of course, on the bright side, if there's no heaven then there is no hell."

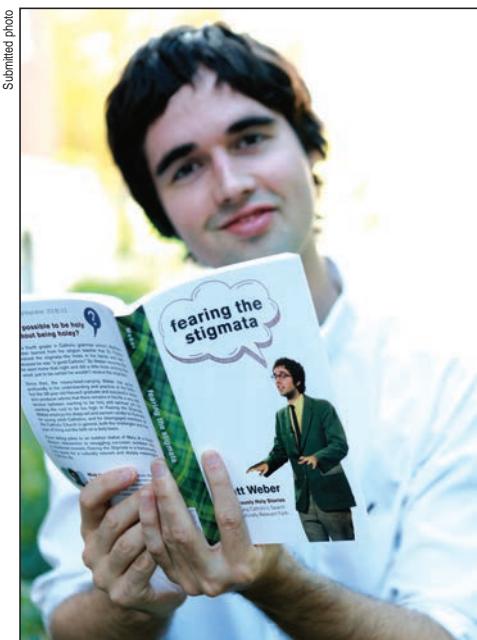
Weber's focus on faith and his sense of humor made him a natural choice for a program geared toward young adult Catholics, according to Stacy Hennessy, pastoral associate and director of religious education at Immaculate Heart of Mary Parish.

"Humor breaks the ice," Hennessy says. "We don't know how many of our parishioners know one another so we are trying to reach out and connect them with humor—to meet, exchange information, get together. Ultimately, we want to create faith-sharing opportunities and mentoring opportunities."

These outreach efforts toward young adults Catholics are needed because they are "a neglected age group in the Catholic Church," she says.

"Our young people reflect the glory of the Church, the enthusiasm, curiosity, questioning, freedom and service of the Church," Hennessy continues. "They deserve the best of our resources, not the leftovers. We are trying to form a community within a

Submitted photo



Matt Weber offers his quirky and very Catholic journey of faith as a young adult in his book *Fearing the Stigmata*.

community in the hope that when young people find community at the Catholic Church, this is a source of evangelization."

Weber applauds the parishes' willingness to invite and embrace young adult Catholics.

"What they're doing is what a lot of parishes should be doing. The power of pizza is amazing," he says with a laugh. "I wish other parishes across the country were doing things like this. They see me—or people like me—as people who live the faith. It's a holistic understanding of passing down the faith to the next generation in a way that's relevant to them. This event embodies that perfectly."

Writing the book has bought him closer to God, Weber says. He recommends "writing about God in your life" as a helpful process for anyone. He also offers this advice at the end of his book:

"Fear not the stigmata. Be a good Catholic in whatever way you can, and take this charge with an adventuresome spirit."

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