Missing priest makes contact with family, plans to return home

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 made against him by family members of Father Kappes.

“If 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.”

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.

“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 whom we hold in a special place in our hearts, 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 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,” Father Giannini said. “The Lord embraces all and blesses you for your faithfulness and which is itself translated as “Gospel.”

In the New Testament, the pope said, “evangelization” is the Greek term that is 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.

Pope Benedict XVI

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 “evangelization,” 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, “evangelization” 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
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 plenary indulgence, the Vatican announced Oct. 12.

Pope Benedict XVI authorized the granting of a plenary, or full, indulgence in October 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 Montero 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 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 also explained in detail some specific requirements for the plenary indulgence:

- 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, 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.

The opening of Vatican II, which is also the 50th anniversary of the publication of the catechism, 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, share it with the world through acts of charity and love, the pope said.

SYNOD continued from page 1

What do you love about being Catholic?

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

The start of this yearlong celebration marks the 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, share it with the world through acts of charity and love, the pope said.

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

Is it the sacraments and the way they have touched your life? Is it the priests and religious who have nurtured your faith over the years? Or the opportunity to participate in the Church Youth Organization? Or …

Submit your thoughts and stories concerning “what you love about being Catholic” to assistant editor John Shaughnessy by e-mail at shaughnessy@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.

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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 virtue 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 archdiocese’s Office of Catholic Education (OCE) provides a high quality education to their students.

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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.

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.”

While technology helps a lot with communication, there’s nothing quite like meeting face to face with catechetical leaders throughout the archdiocese, said Ken Ogorek, archdiocesan director of catechesis.

OCTOBER 12, 2012

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Meredith Riley

San Damiano, Scholar

Marian University

Indianapolis

Maranatha Hall

Marian.edu/gala

At Marian University, we wanted to do more than talk and write our hands about the issue of dwindling leadership in the Church. So in the tradition of St. Francis of Assisi, we took action in 2002 and created the “Rebuild My Church” program to prepare a new generation of lay leaders. Today, we’re filling churches through our region with leaders, like Meredith Riley, who have found their own calling. They are not alone. Every student who attends our university, who grows in Franciscan values such as stewardship, so they’ll continue to give back to their churches and communities throughout their lives. It’s time to stop talking and to commit to the power of doing.

This is just another example of how Marian University has taken action and contributed to the Indianapolis community since 1937. On Friday night, October 19, we will celebrate 75 years in the city we’re proud to call home. Please join us, and see all the ways we are becoming a great Catholic University for a great American city.
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, patientiy, 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

I n 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, to elect women and men who will lead us with honor, integrity and vision. But we dare not delude ourselves. Our salvation comes from a higher source than 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 graciously given to us. It means that we do not see any contradiction here. If we do not see any contradiction here. If we do not see any contradiction here. If we do not see any contradiction here. If we do not see any contradiction here.

He did not condemn the world or judge it. Instead, he gave us the commandment of all personal rights, the fullness of the Ten Commandments and in the Beatitudes. These are the “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 religious liberty and freedom of conscience.

As Catholics and as Americans, we are free to believe, and to practice what we believe, precisely because the founders of our nation knew that placing freedom that we enjoy as Americans...
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.

Pope Benedict XVI adds two saints to list of Church ‘doctors’

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 mums 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.
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.

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

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.

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 lifefreedomindy.org.

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 at the Cathedral Soup Kitchen, 1350 N. Pennsylvania St., in Indianapolis.

The Mass will be held at St. Mary Church, 317 N. New Jersey St., in Indianapolis. The luncheon will follow at the Rathskeller 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 $10,000 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.indyscp.org. Those interested in becoming a sponsor for the annual fundraiser should send an e-mail to b.brown@office3sixty.com.
Church’s history started at 8:30 a.m. when the long basilica to begin the council. This high moment in the procession across St. Peter’s Square and into the witness the passing of history as the members of the estimated 150,000 people jostled and strained to i

### 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:

- **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 heavens 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 to the heart of God whose Holy Spirit was already…
- **“Communication” called key to happy marriage**
- **Single woman’s role in Church stressed**
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- **Germans hope council will give an expanded role to the laity**
- **Electronic tabulators to tally council votes**
- **Scientific advances are hailed by Pope John**
- **Opened in 1937: Marian College is educational hub**
- **Single woman’s role in Church stressed**
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- **Germans hope council will give an expanded role to the laity**
- **Electronic tabulators to tally council votes**
- **Scientific advances are hailed by Pope John**
- **Opened in 1937: Marian College is educational hub**

**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.

**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.

**The Cost: $275**

Cost includes: Includes round trip transportation on touring bus, hotel for 2 nights double occupancy, 2 breakfasts, box lunch, Friday evening dinner and celebration, and an unbelievable feeling of euphoria for having participated in this event.

- **50% Due October 15th**
- **Balance Due November 15th**

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More info may be obtained from our web site www.indianakofc.org or phone Pro-Life Chairman Michael Velasco at 219-663-0509

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

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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.

“We 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 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.”

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.
Q. What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion?
A. “I have 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 essential. If I could get behind. Overturning Roe v. Wade as law, of course, would be a no-brainer.

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. If I 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 unenlightened government are too high. Our debts are unacceptable. All of it is morally orphans, and we 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! It is a choice: right, wrong, authority and law, and I say I restore the laws proven to be better than any other society has come with for at least a very, very long time. The constitutional state and federal, as written, are still law. But they aren’t close to what we’re doing now. See http://hornforsenate.com/files/ THE-STAND:111/II.pdf.

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?

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, inasmuch as the federal government (and every other) has no constitutional or moral authority in marriage. But I wouldn’t overturn it until we extract the contractual issues of Caesar from the holy covenant between man, a woman and God. See http://wedeclare.wordpress.com/2012/05/15/gay-marriage-is-that-what-we-think-this-na-about/”

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 to perform this evil.”

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 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 government 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.”

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. Kenedy and Sons, approximately 700,000 Catholics live in Indiana. These residents will have the opportunity to cast their ballots 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 constituents of this 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, pro-life, and believe that government programs should encourage life and make it easier for parents to adopt children.

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 very well, and aligning with local businesses to provide them with the environment they need to grow. To that end, we need to make our local educational institutions the 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 services contrary to their conscience for moral or religious reasons?
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.”

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

By John F. Fink

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, according to which the Church and modern problems, called ecumenical councils, were created. It was stripped of its temporal authority, but enhanced its latent spiritual authority. From unknown reasons, when Pius appointed new cardinals, he made 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 Pius 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. F or 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 Li Rama 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. For the first 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 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 eclesia ad intra, and the Church and modern problems, called eclesia 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 cooked up."

That plan, though, wasn't presented to the bishops. As Peter Bethell wrote 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 Sin 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.)
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, liturgy is the public action of the faithful, 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 affected by the realities of the Church, the liturgy, and the cultures in which it was to be practiced. Visual enhancements, including liturgical action of the Eucharist and visual enhancements, including liturgical action of the Eucharist, were essential to the Eucharist and visual enhancements, including liturgical action of the Eucharist.

It was different than the liturgy of the Eucharist before Vatican II. The Eucharist was perceived by the faithful as a sacred rite in which the faithful were expected to make in the celebration. But the pace of the liturgical action of the Eucharist was that of a spectator. Cathedral and large churches marked special celebrations with choral and orchestral performances, and 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.

One way that the liturgy constitution radiates beyond the walls of churches is by prompting people to consider the affirmations that it drew between what they termed “the liturgy constitution.” The constitution taught that the liturgy is the public action of the faithful in the Eucharist and which were distracting.

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.

For most young Catholics, major features of the “general restoration of the liturgy” called for by the constitution undoubtedly came 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 “knowingly.”

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.

Vatican II brought many liturgical changes taken for granted today

By David Gibson

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.”

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 in that 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 that I teach is to demonstrate that 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 responds, 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 liturgical prayer, in this context, gives 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.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)
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 as the Year of Faith, he said, “because of a profound crisis of faith that has affected many people.”

As this newspaper has previously reported, this special year began on 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.

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.”

I write this week about what the Catholic Church teaches and practices. 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 without parallel.”

When he promulgated the catechism 20 years ago, Pope John Paul noted that it was “accompanied with the collaboration of Catholic bishops all over the world.” This response, he said, “enables in a measure joy and pride to be had.”

In my series of columns, I’m sure I will also use other sources for my columns, especially the United States Catholic Catechism for Adults produced 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.†

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Consider This

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 public health crisis. Obesity may be a health problem, of course, but not for 53-year-old Ronald Post of Ohio, which is how he considers himself: a lifer as a death row inmate.

Post, who was scheduled to be executed on Jan. 16, 2013, for the 1983 shooting death of a clerk during a robbery, was sentenced for a string of crimes for which he was convicted as a teenager. Post, who weighs about 480 pounds, said in an appeal that his weight raises the possibility that executioners would have problems carrying him to the execution chamber by injecting a single dose of pentobarbital into his hand.

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 knew and had problems have made it difficult for him to exercise and follow a diet plan 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, or try an argument of his state’s news photographer, William Stark, who shot the Shakes, Twinkies, triple cheese pizzas, all the fried food he can eat until arterial surgery takes them away. He can survive a heart attack? results?

Post? 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 a human.

These delays in executions are rightly criticized as wigglng out on a technicality. It creates disrespect for the law, but the law in this case is one that should not only be distrusted but done away with. Public opinion is one way to do it so since morality and reason have failed. California has a measure on the November ballot to repeal capital punishment 40 years after it was approved. Should the measure pass, California would join 17 states that have repealed the death penalty.

California has executed 13 prisoners since 1978 at an estimated cost to taxpayers of $4 billion, approximately $330 million per execution. Another 729 inmates are on death row.

The death penalty must be on the nation’s conscience until it becomes rare, if not practically nonexistent.

(Shephard Kent, now retired, was editor of various newspapers in Ohio and Seattle. He can be contacted at Comucedek@gmail.com)
The Sunday Readings


Wisdom 7:11-12
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 understanding.

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 Sophia, and this name is also the Greek equivalent of the Latin word, “Wisdom.”

Mark 10:17-30

Hebrews 4:12-13

Psalm 113:1-7
Luke 11:29-32

Tuesday, Oct. 16

St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Galatians 5:1-6

Psalm 119:43-44, 45-47
Luke 11:37-41

Wednesday, Oct. 17

St. Ignatius of Antioch, bishop and martyr
Galatians 5:18-25
Psalm 1:3-4, 6

Luke 11:42-46

Thursday, Oct. 18

St. Luke the Evangelist
2 Timothy 4:10-17b
Psalm 145:10-13ab, 17-18
Lukc 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 33:4-5, 18-20
Hebrews 4:14-16
Mark 10:35-45
or Mark 10:42-45

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 was unable to receive holy Communion. It seems to me, if a person can forgive a murderer—assuming that the heart of the sinner 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 any 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 willed 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 a sinner between the heart of the sinner and God? (Lvonia, Mich.)

A: Your question is highly articulate, expressed, speaks to the situation of many individuals and NGOs 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).

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 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 to criterion@archindy.org or by 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. Personal 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 46225 or by e-mail to criterion@archindy.org.

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 hurled by the love 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 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 horns 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 wound may be healed, that hearts will be changed, and that the source of desire and delight 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.)
Humor marks young adult Catholic’s journey of faith

By John Shaughnessy

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 us. We are often thought of as a rare breed, perhaps on the Catholic’s “endangered species” list, but a resilient troop.

In these 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.”

Weber’s book also offers a stepping Stone for conversations and discussions about where young adult Catholics fit within the Church. These conversations will arise when Weber talks about his book as part of “a night of food and fun” at Immaculate Heart of Mary School gym in Indianapolis on Oct. 27, after the 5:30 p.m. Mass.

“Most of our young people know one another so we arefrequency that we are ‘a neglected age group in the parish.’

Weber has 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.

Weber shared his sense of humor when he talks about trying to live “a good Catholic life” as a young adult Catholic.

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, “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 the faith. Weber says, “I am 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.”

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### 2012 HOME FOOTBALL SCHEDULE

<table>
<thead>
<tr>
<th>Date</th>
<th>Opponent</th>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>September 22</td>
<td>Grand View University</td>
<td>1 p.m.</td>
<td>Homecoming</td>
</tr>
<tr>
<td>October 13</td>
<td>University of Saint Francis in Indiana</td>
<td>1 p.m.</td>
<td>Youth Football, Catholic Schools, and Sisters of St. Francis, Oldenburg, Indiana Appreciation Day</td>
</tr>
<tr>
<td>October 20</td>
<td>Concordia University</td>
<td>1 p.m.</td>
<td>Business/Community Leaders, Band Day, and Taste of Fall in Indy</td>
</tr>
<tr>
<td>October 27</td>
<td>Menlo College</td>
<td>1 p.m.</td>
<td>Hometown Hero Day</td>
</tr>
</tbody>
</table>

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