Church needs international strategy to defend family, archbishop says

VATICAN CITY (CNS)—The Church cannot afford to be silent on the importance of the family, and must get the world of politics, economics and culture to make the rights and needs of families a key priority, Italian Archbishop Vincenzo Paglia told the Synod of Bishops.

The Church also needs to hammer out a concrete strategy to defend those rights on the national and international levels, said the archbishop, president of the Pontifical Council for the Family.

Quoting Pope Paul VI, he said the Church is truly “an expert in humanity.” The Church teaches that marriage is an indissoluble union between a man and a woman.

“We cannot be silent, and not because we are conservative or defenders of an obsolete institution. The stability of society itself is at stake,” he said on Oct. 15.

“It is urgent, very urgent, for a more careful cultural reflection of the family” so that it becomes the main priority of governmental and economic policies and culture, Archbishop Paglia said. There also needs to be “a more attentive strategy to defend [the family’s] rights on national and international levels,” he added.

Christian families living out their faithfulness and commitment to each other need to be in the spotlight more often so as to “illuminate and warm this world of ours that is so sad and tarnished,” he said.

The Church community, too, must become more like a family—a “family of families, even the wounded ones, living in a mutual love of give and take,” he said.

The archbishop asked whether the “pastoral infertility” seen around the world is “because we have become more of an institution than a family?”

“Experience tells us that the Church attracts if it is truly lived in a familial way,” he said.

Cultivating a sense of family and belonging was also the focus of the talk given by Archbishop William Slattery of Baltimore Oct. 14, which drew an estimated crowd of nearly 6,000 people.

Defending life and liberty is part of new evangelization, archbishop says

WASHINGTON (CNS)—At what is a critical time for American Catholics to stand up in defense of life and religious freedom, they must engage in the Church’s new evangelization effort, deepening their faith and sharing it in their everyday lives and in the public square, Baltimore Archbishop William E. Lori said on Oct. 14.

He made the comments in his homily at a Mass and Pilgrimage for Life and Liberty at the Basilica of the National Shrine of the Immaculate Conception in Washington.

“If we want to turn back the powerful incursions of secularism against the dignity of human life and the freedom to practice our faith, then we must heed the call of Pope Benedict XVI to engage in the new evangelization, to stand with Christ, to love our faith [and] to share our faith,” he said.

Archbishop Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, was the main celebrant at the Mass, which drew a standing room crowd of an estimated 5,500 to 6,000 people. Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, was in attendance.

The Mass and pilgrimage are part of the annual Respect Life prayer campaign. Each year, October is designated Respect Life Month by the U.S. Catholic Church. The liturgy concluded with eucharistic adoration and the launch of an Oct. 14-22 Rosary Novena for Life and Liberty.

This afternoon, we speak with one voice as we raise our voices in supplication to God for the protection of our first and most cherished freedom, religious liberty, and for the protection of all life, from conception to natural death,” Archbishop Lori said.

Defending life and liberty is part of new evangelization, archbishop says

WASHINGTON (CNS)—At what is a critical time for American Catholics to stand up in defense of life and religious freedom, they must engage in the Church’s new evangelization effort, deepening their faith and sharing it in their everyday lives and in the public square, Baltimore Archbishop William E. Lori said on Oct. 14.

He made the comments in his homily at a Mass and Pilgrimage for Life and Liberty at the Basilica of the National Shrine of the Immaculate Conception in Washington.

“If we want to turn back the powerful incursions of secularism against the dignity of human life and the freedom to practice our faith, then we must heed the call of Pope Benedict XVI to engage in the new evangelization, to stand with Christ, to love our faith [and] to share our faith,” he said.

Archbishop Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, was the main celebrant at the Mass, which drew a standing room crowd of an estimated 5,500 to 6,000 people. Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, was in attendance.

The Mass and pilgrimage are part of the annual Respect Life prayer campaign. Each year, October is designated Respect Life Month by the U.S. Catholic Church. The liturgy concluded with eucharistic adoration and the launch of an Oct. 14-22 Rosary Novena for Life and Liberty.

This afternoon, we speak with one voice as we raise our voices in supplication to God for the protection of our first and most cherished freedom, religious liberty, and for the protection of all life, from conception to natural death.”
Missing priest returns to Indiana, is recuperating

Father Christian Kappes, an archdiocesan priest who was reportedly missing in Indiana after he was pursuing graduate studies in Greece, is safely back in Indiana after he was missing for a week this month.

He arrived in Indiana on Oct. 11 after taking a flight from Germany to the United States.

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

Staff members of an orthopedic hospital in Greece, the U.S. State Department, the Federal Bureau of Investigation and officials in Greece all worked to find Father Kappes’ whereabouts and ensure his safety.

He contacted his family on Oct. 8 to let them know he was alive and in Germany with Lekahou.

She also came to Indiana with Father Kappes, and is currently staying with another family.

At present, Father Kappes is recuperating from the effects of his ordeal.

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

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 archbishop 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 personal faith that 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 beauty of creation? Is it the love of a Catholic school education?”

Church teaching in the media.

“An attractive young lady doctor is much more effective in media propounding on medical issues than an elderly unmarried bishop,” Archbishop Slattery said.

Evangelizing young people needs to include exposing them to “the world of the poore,” getting them involved in “doing something for Christ—even as simple as a pilgrimage,” and then reflecting on those experiences together.

Official Appointments

Effective immediately


Rev. Msgr. William F. Stumpf, pastor of St. Michael Parish in Greenfield, appointed administrator pro-temp of St. Thomas the Apostle Parish in Fortville while continuing as pastor of St. Michael Parish in Greenfield.

These appointments are from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis.
Father William Ernst retired from full-time parish ministry four years ago after serving in faith communities across southern Indiana. He is now a part-time parish volunteer and a member of the South Central Indiana Hospice Program in Columbus. He ministered as a director of the archdiocesan pastoral care program for four years, and he now enjoys the freedom provided by his retirement.

Father Ernst has a special interest in the care of the elderly and is involved in the ministry of the archdiocesan Pastoral Care program. He is also a member of the archdiocesan Council of Clergy and Diocesan Life.

Despite his retirement, Father Ernst remains an active member of the archdiocese and remains committed to serving the needs of the faithful. He is a regular volunteer at the Catholic Charities of Southern Indiana, and he serves on the board of directors of the United Catholic Appeal. He is also an active member of the archdiocesan Council of Clergy and Diocesan Life.

TheCriterion Friday, October 19, 2012
Two new U.S. saints

The United States will get two new saints this Sunday when Pope Benedict XVI canonizes Kateri Tekakwitha and Marianne Cope. That will bring to 11 the number of U.S. saints. The others, in the order in which they were canonized, are:

• Jesuit Father Isaac Jogues, and Jean de Lalande, two of the eight North American martyrs killed by Mohawk Indians. The first led by Jesuit Father John de Brebeuf, were killed in Canada;
• Frances Xavier Cabrini, a religious sister who founded hospitals and orphan asylums in eight American countries plus several in Europe;
• Elizabeth Ann Seton, wife, mother and founder of the Daughters of Charity of St. Vincent de Paul;
• John Neumann, bishop of Philadelphia;
• Rose Philippine Duchesne, Society of the Sacred Heart missionary in St. Louis;
• Katharine Drexel, founder of the Sisters of the Blessed Virgin Mary of the Immaculate Conception, who worked among the Indians and Colored People, and Xavier University in New Orleans;
• Damien of Peter and Paul de Gruenin, missionary and founder of the Sisters of Providence of Saint Mary-of-the-Woods; and
• Damen de Veuster, the leper priest of Molokai, Hawaii.

Tekakwitha was born in 1656 in the same Mohawk village, near Auriesville, N.Y., where Isaac Jogues and Jean de Lalande were killed 10 years earlier. She was the daughter of a Mohawk chief. Her mother was a Christian, an Algonquin Indian who had been captured during a raid by the Mohawks on her village.

When Tekakwitha was 4, her parents died from smallpox. Tekakwitha caught it, too. She survived, but the illness left her severely pox-scarred.

Since the murder of the eight Jesuit martyrs, missionaries had stayed away from Mohawk territory. But the Mohawk chiefs approved a peace treaty in 1667, and the Jesuits decided to make another attempt to convert the Indians.

One day, as Father Jacques de Lamberville passed Tekakwitha’s longhouse, he felt compelled to go in. Tekakwitha welcomed him and told him about her Christian mother. She said that she wanted to become a Christian, a Catholic. She had been born as a Christian, but the Jesuits had been driven away when they had returned to the region.

She was welcomed by the Jesuits into the faith and was sent to Auriesville, where she was taught the faith and educated. She became a religious sister and was later canonized.

Marianne Cope was a young woman when she heard of the Jesuits’ mission work and decided to join them. She was 18 years old when she entered the religious life.

A portrait of Blessed Kateri Tekakwitha is seen at the Sacred Heart Retreat Center in Gallup, N.M., in October. Pope Benedict XVI has advanced the sainthood cause of Kateri, the first Native American to be beatified. The cause has recognized the second miracle needed for her canonization.

The United States now has seven new saints this weekend. The others are:

• Junipero Serra, founder of the California missions, and Redemptorist Father Francis Xavier Seelos, a renowned preacher.
• Simon Bruté, the first bishop of Vincennes.
• Mother Dolores Boquet, the first French missionary in St. Louis;
• Damien de Veuster, the leper priest of Molokai, Hawaii.

It is a great honor for the United States to have so many new saints. These new saints are examples of holiness and dedication to the service of others.

The United States is a nation of immigrants, and it is fitting that we have saints who were immigrants themselves. The United States is a nation of miracles, and it is fitting that we have saints who performed miracles.

The United States is a nation of diversity, and it is fitting that we have saints who came from different backgrounds. The United States is a nation of freedom, and it is fitting that we have saints who were free to follow their faith.

The United States is a nation of history, and it is fitting that we have saints who were witnesses to history. The United States is a nation of hope, and it is fitting that we have saints who were witnesses to hope.

The United States is a nation of the future, and it is fitting that we have saints who were witnesses to the future.

The United States is a nation of the past, and it is fitting that we have saints who were witnesses to the past.

The United States is a nation of the present, and it is fitting that we have saints who were witnesses to the present.

The United States is a nation of the dead, and it is fitting that we have saints who were witnesses to the dead.

The United States is a nation of the living, and it is fitting that we have saints who were witnesses to the living.

The United States is a nation of love, and it is fitting that we have saints who were witnesses to love.

The United States is a nation of joy, and it is fitting that we have saints who were witnesses to joy.

The United States is a nation of peace, and it is fitting that we have saints who were witnesses to peace.

The United States is a nation of justice, and it is fitting that we have saints who were witnesses to justice.

The United States is a nation of mercy, and it is fitting that we have saints who were witnesses to mercy.

The United States is a nation of truth, and it is fitting that we have saints who were witnesses to truth.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.

The United States is a nation of grace, and it is fitting that we have saints who were witnesses to grace.
Oct. 7 liturgy marks final Mass at Holy Rosary Parish in Seelyville

By Mary Ann Garber

Holy Rosary parishioners in Seelyville celebrated the last Mass for the Terre Haute Deanery faith community on Oct. 7, the feast of Our Lady of the Rosary.

Several members of the 67-household parish have appealed the archdiocese’s decision to close Holy Rosary Church as part of a strategic plan for future staffing in the west-central Indiana deanery.

After a lengthy discernment process, the strategic plan was initiated by Archbishop Emeritus Daniel M. Buechlein before his retirement in 2011 to address declining membership and staffing challenges at four of the smaller parishes in that deanery.

St. Leonard of Port Maurice Parish was closed by the archdiocese in November of 2011 and St. Joseph Parish in Universal was closed in April and St. Ann Parish in Terre Haute was closed in May.

Father John Hollowell, administrator of Holy Rosary Parish since July 3, is the celebrant for the final liturgy. A small, white frame church built at 2585 N. Main St. near U.S. 40, the National Road, was the church home of St. Peter’s, which was closed in 1968.

He also serves as administrator of nearby Annunciation Parish in Brazil—which is eight miles away and has been designated as the receiving parish for Holy Rosary parishioners—and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute.

“According to canon law, parishioners have the right to appeal to the Vatican any diocese’s decision to merge or close a parish,” Father Hollowell said.

“The archdiocese has been very helpful to them in this process.”

About 50 current and former parishioners enjoyed a reunion dinner on Sept. 29. “I think one of the hallmarks at Holy Rosary Parish that I have experienced is their welcoming spirit,” Father Hollowell said. “A lot of the families have been members for a long time, and everybody knows everyone else in the parish. They all take care of each other, and help each other get to Mass.”

Parishioners selected Marian hymns for the final Mass, he said, and his homily focused in part on turning to the Blessed Mother for her help in times of need.

Janet King, a longtime Holy Rosary parishioner, said the community “… Some of the parish families have been here since they started building the church. The parish has always been very good at helping others in need. Friendly little country church community. … The parishioners have enthusiastically supported an outreach program, she said, to help people in need through donations to Catholic Charities in Terre Haute.

“We have collected clothes for Ryves Hall, which is a part of Catholic Charities Christmas Store,” King said. “Parishioners have volunteered to work the two weeks that the store is open in December and throughout the year getting ready to open the store.

“We have supplied Thanksgiving food baskets, Christmas food baskets, and Christmas toys and clothes for Boys and Girls House, which is a part of Catholic Charities,” she said. “Also, we are the only Catholic Church in Seelyville so we are an active presence in our little town.”

During 69 years as a member of the parish, King coordinated religious education classes for 40 years and also served on the parish council and several deanery committees.

“I have many memories of parish life,” she said. “I most especially enjoyed when I taught the high school religious education group.

The year I made my first Communion,” King recalled, “we were transported to St. Margaret Mary Parish in Terre Haute for our instruction from the nuns—the Sisters of Providence—every day during summer vacation.”

On Oct. 7, 1908, Father John Walsh, associate pastor of Annunciation Parish in Brazil and founder of the parish in Seelyville, celebrated the first Mass at the partly completed church so the parish was blessed and dedicated under the title of Our Lady of the Most Holy Rosary.

During the parish’s 104-year history, the faith community founded by Czech and Lithuanian immigrants remained small.

In 1919, when surface mining depleted the supply of coal in the area, the miners and their families moved further south to Bicknell in search of more underground coal reserves.

Lake a Mustard Seed Growing, the history of the archdiocese, noted that Seelyville’s declining population led to the parish being changed to a mission church served by priests from the Ghibault Home for Boys, which was founded by the Knights of Columbus in Terre Haute.

Later, diocesan priests from several Terre Haute parishes provided sacramental assistance to Catholics in Seelyville.

In 1966, Father Leo Schellenberger was appointed pastor, and he arranged for buses to transport children to Catholic grade schools and the former Bishop Schulte High School in Terre Haute. To ensure that the parish children received a Catholic education, the pastor even drove the school bus but the regular driver was sick.

Father Schellenberger retired in 1973, and several priests assigned to area parishes helped provide sacramental assistance for Holy Rosary parishioners, who pray the rosary together before Mass every Sunday during May and October.

Parishioner Richard Frank, parish council president, said Father Schellenberger “… was a very kind, good priest.” He said that “It’s a friendly little country church community.”

“Holy Rosary has always been very good at helping others in the community. … Some of the parish families have been here since they started building the church. Everyone is really sad to see the parish close.” †

Holy Rosary Church in Seelyville was built in 1908. The first Mass was celebrated in the partly completed church 104 years ago on Oct. 7, 1908, on the feast of Our Lady of the Rosary.

What was in the news on Oct. 19, 1962? Significant developments following opening of the Second Vatican Council in Italy

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. 19, 1962, issue of The Criterion...

significant developments follow opening of council... The week-end pause following the opening of the Second Vatican Council found participants and journalists pondering three significant developments of the previous days. These were the means opening address by Pope John XXIII, the dramatic arrival of the two delegate-observers from the Moscow Patriarchate of the Russian Orthodox Church and the Council’s brief first working session at which French and German cardinals joined forces in what newsmen chose to consider the opening maneuver in a conflict of influences. All three events, each in its own way and degree, made a notable impression on the initial stage of the Vatican Council. … In his talk, the pope agreed that the Council’s first duty is to preserve the integrity of the deposit of faith, but he made it clear he expects the Council to look upon its work from the pastoral rather than from primarily a theological standpoint. This does not, of course, exclude significant decisions of highly admirable import during the course of the Council.

... In New Albany: Convert old hospital into retirement home... In Newport: First Thanksgiving will be seen this Sunday... High court bars review of Oregon textbook case... New Jewish translation of Old Testament landed... Ecumenical Council convening on the site of ‘The St. Peter’s tomb’... Pope addresses council observers...
October 19
Northside Knights of
Columbus Hall, 2101 E.
71st St., Indianapolis.
Catholic Business Exchange.
Mass, breakfast and program.
“God Is Calling You to Some Specific Task. What May
be on the Path Already?”
Deacon Ron Pirau, presenter.
6:30-8 a.m., $15 members,
$20 non-members.
Reservations and information:
www.catholicbusiness
exchange.org.

St. Augustine Home for the
Aged, chapel, 2334 W.
86th St., Indianapolis.
Charismatic Mass, praise
and worship, 7 p.m., Mass,
7:30 p.m. Information:
317-487-0705.

October 20
St. Michael the Archangel
Church, 3354 W. 30th St.,
Indianapolis.
Holy Family Parish,
101 N. 19th St., New Castle.
“Fall Bazaar” 8 a.m.–2 p.m.,
crafts, bookstore, rummage
sale. Information:
317-631-2939.

October 21
Our Lady of Fatima Retreat, 5351 E.
56th St., Indianapolis.
“Ignatian Spirituality–
The Spiritual Exercises of St. Ignatius of
Loyola” reflection day, Father Peter Marshall
and Mary Schaffner, presenters, 9 a.m.–2:30 p.m.
$35 per person. Information:
317-545-7681 or

October 22
Our Lady of Fatima Retreat, 5351 E.
56th St., Indianapolis. “Pre Cana Conference,”
mariage preparation program, 1:15-6 p.m.
$45 registration fee. Registrations:
www.archindy.org/Fatima.

October 23
St. Vincent de Paul School,
1723 S. St. Bedford.
Archdiocesan pro-life
ministry and Catholic Community of Lawrence
County, “A Cup of Coffee with a Dose of
Conscience,” 2-3:30 p.m.
Information: 822-657-6535, ext. 227,
or snews11440@comcast.net

October 24
Our Lady of Lourdes Parish,
5351 E. Washington St.,
Indianapolis. “Irvington
Halloween Festival, “Spooky
Organ Concert” 6 p.m.,
admission fee is one
non-perishable food item.
Information: 317-362-2358 or
parishsecretary@indyh.org

October 25
Our Lady of the Good Counsel
Parish, 1837 E. 60th St.,
Indianapolis. “Morning for
Mary,” presents Father Francis Bryan,
presenter, 7 p.m.
Information: 317-638-5551 or
thevocations@sghblog.org.

October 26
St. Elizabeth Ann Seton Parish,
10655 Haverstick Road.
Carmel, Ind. (Diocese of
Lafayette): Women’s retreat,
“What Women Want–Finding
Christian Community in a
Busy World.” Julie Paavola,
presenter. 6 p.m., $20 per
person includes dinner.
Information: 317-816-0045 or
dfdavis@aol.com.

October 27
Catholic Charities’ Refugees
Resettlement Services program
is seeking youths to serve
as refugee ambassadors.
In this leadership service, youths will
learn about refugees and the resettlement
program, share that information with
friends and their parish communities, and
organize donation drives for refugees and
an event to celebrate with refugees.
The deadline to apply to become a
refugee ambassador is Oct. 25.
For more information or to apply,
send an email to Gabrielle Campo,
program director, at
gcamp@archindy.org or call her at
317-236-1553 or 800-382-9836,
ext. 1553.
For more information about
Refugee Resettlement Services, log on to
www.archindy.org/cindiana/indiana/
RefugeeServices.html.

Monte Cassino Pilgrimage, “Mary, Our Partner in
Peppe” Benedictine Brother
Francis Wagner, presenter.
October 28
St. Paul Catholic Center,
1413 E. 17th St., Bloomington.
“Religious Freedom Rally,”
9:30 a.m.–11:10 a.m. Information:
812-338-5566 or
brohycd@gmail.com.

VIPS
Donald and Mary (Simon)
Gilliland, members of
St. Maurice Parish in
Napoleon, will celebrate their
60th wedding anniversary
on Oct. 22.
The couple was married on
Oct. 22, 1952, at St. Maurice
Church in Napoleon.

November 2
In Indianapolis
St. Vincent Hospice in Indianapolis
and the archdiocese’s Health Ministry
are co-sponsoring a day-long workshop on
Nov. 2 about “Changes in Health Care–Things You Should Know.”
It will take place from 8:30 a.m. to
3:30 p.m. at St. Vincent Hospice,
4450 N. Payne Road, in Indianapolis.
Topics to be discussed in the workshop
include the effects of new health care
regulations, palliative care, and legal
information on advance directives and
physician orders for scope of treatment.
Workshop presenters include attorney
Kenneth Bennett, executive
director of the Center for At-Risk Elders;
Dr. Michael Buran, St. Vincent Hospice
medical director; and Karen Isenmger,
St. Vincent Health director of ethics.
The workshop can be especially
helpful for parish nurses, social workers,
bereavement ministers, and caregivers
for all, elderly and homebound people.
Registration for the workshop costs
$20 per person, and includes lunch and
program materials.
For more information or to register,
call 317-338-4040.

Estate Sale
Teapots are displayed during a previous year’s estate sale held annually by the Society of
St. Vincent de Paul of Indianapolis. This year’s sale will take place from 8 a.m. to 5 p.m. on Oct. 26
and 8 a.m. to 3 p.m. on Oct. 27 at the St. Vincent de Paul Society’s Distribution Center,
1201 E. Maryland St., in Indianapolis. Antiques, artwork, clothing and furniture are among
the featured items to be sold. All proceeds will be used to purchase high-demand items for those in
need served by the society. For more information, log on to www.svdpindy.org.
The Criterion  Friday, October 19, 2012  Page 7

Business • Paralegal Studies • RN to BSN

I want to attend a Catholic university. I am strong in my faith. I want to complete my degree at a respected university with values-centered learning. So, I chose Marian University where my education will prepare me academically and ethically.

There are many reasons to choose Marian’s Adult Programs. Find yours at www.marian.edu/Catholic

Prayer as Attention
A Celebration of the Ministry of Our Lady of Fatima Retreat House with
Pastor Philip Gulley
November 5, 2012
6:00 pm - 9:00 pm
Knights of Columbus Hall
2100 East 71st Street, Indianapolis

Author, gifted story-teller, and Quaker Pastor Philip Gulley will be with us sharing his thoughts on the gift of prayer as our keynote speaker for this evening of thanksgiving.

Enjoy a wonderful dinner and entertainment provided by the Southside Jazzers

Reservations are requested no later than Monday, October 28th
No charge—goodwill donations gratefully accepted.
Contact us at Fatima@archindy.org or (317) 545-7681 (ask for Mary Lechtanski)

Eucharistic rosary rally for religious liberty draws 750 people

Author, gifted story-teller, and Quaker Pastor Philip Gulley will be with us sharing his thoughts on the gift of prayer as our keynote speaker for this evening of thanksgiving.

Enjoy a wonderful dinner and entertainment provided by the Southside Jazzers

Reservations are requested no later than Monday, October 28th
No charge—goodwill donations gratefully accepted.
Contact us at Fatima@archindy.org or (317) 545-7681 (ask for Mary Lechtanski)

Above, Holy Name School student Veronica Allen of Beech Grove, left, and Lumen Christi School student Jack Denney of Indianapolis were among 750 people who participated in the “Eucharistic Rosary Rally for the Protection of Our Religious Liberties” prayer service and rally on Sept. 30 at Marian University in Indianapolis.

Top right, Father Robert Robeson, rector of Bishop Simon Brute College Seminary in Indianapolis, carries a monstrance during the “Eucharistic Rosary Rally for the Protection of Our Religious Liberties” procession on Sept. 30 at Marian University in Indianapolis. Father Jerry Byrd, associate pastor of St. Barnabas Parish in Indianapolis, follows him with members of the Fourth Degree Knights of Columbus and archdiocesan seminarians.

Bottom right, Father Robert Robeson incenses the Eucharist in a monstrance during the “Eucharistic Rosary Rally for the Protection of Our Religious Liberties” prayer service on Sept. 30 at Marian University in Indianapolis. At left is Father Jerry Byrd, who spoke during the rally.

Criterion staff report

A beautiful autumn day provided the perfect setting to pray for the protection of religious liberty during a Sept. 30 eucharistic rosary rally at Marian University in Indianapolis.

Our Lady of the Most Holy Rosary parishioner Patty Arthur of Indianapolis, administrative assistant of the archdiocesan Office for Pro-Life Ministry, said the rally and time for eucharistic adoration brought 750 people from many parishes together in prayer.

“Through our efforts, the intercession of the Mother of God and the grace of the Holy Spirit,” Arthur said, “we can transform our culture into a culture of life—if necessary one person at a time.”

Father Robert Robeson, rector of the Bishop Simon Brute College Seminary in Indianapolis, and Father Jerry Byrd, associate pastor of St. Barnabas Parish in Indianapolis, led the people in eucharistic adoration, Benediction of the Blessed Sacrament and praying the rosary.

Archdiocesan seminarians and members of the Fourth Degree Knights of Columbus and the Knights of Santo Rosario Council #4449 also participated in the outdoor prayer service and rally, which featured images of Jesus and the Blessed Virgin Mary.

Holy Rosary parishioner Eric Slaughter of Indianapolis, who also helped organize the rally, said “the Lord blessed us with a beautiful and glorious day” to pray for the defense of religious liberty.

“When we pray the holy rosary, we cry out in one voice to the Mother of Jesus, who is our mother,” he said. “During this current threat to our religious freedom, the threat to our Church in America, we cry out to Mary to beseech her Son on our behalf.”

“We inspire each other to pray and to fast against the unseen forces with which we do battle,” Slaughter said. “We also encourage one another to stand up, to speak out and to vote with the mind of the Church. Remember, we are Catholics. We are Americans. We are faithful citizens.”

Our Lady of Fatima Retreat House

Prayer as Attentiveness
A Celebration of the Ministry of Our Lady of Fatima Retreat House with
Pastor Philip Gulley
November 5, 2012
6:00 pm - 9:00 pm
Knights of Columbus Hall
2100 East 71st Street, Indianapolis

5353 E. 56th Street • Indianapolis, IN 46226
Phone (317) 545-7681 • Fax (317) 545-0095
www.archindy.org/fatima

I want to attend a Catholic university. I am strong in my faith. I want to complete my degree at a respected university with values-centered learning. So, I chose Marian University where my education will prepare me academically and ethically.

There are many reasons to choose Marian’s Adult Programs. Find yours at www.marian.edu/Catholic

Marian University
Indianapolis
Marian’s Adult Programs
Business • Paralegal Studies • RN to BSN
At anniversary Mass, pope recalls ‘authentic spirit’ of Vatican II

VATICAN CITY (CNS)—Marking the 50th anniversary of the opening of the Second Vatican Council and the start of a special Year of Faith, Pope Benedict XVI called on Catholics to revive the “authentic spirit” of Vatican II by re-proposing the Church’s ancient teachings to an increasingly Godless modern world.

The pope spoke at a special Mass in St. Peter’s Square on Oct. 11, half a century to the day after the opening ceremonies of Vatican II. About 400 bishops from around the world, including 181 of the 70 surviving members of the 1962-65 council, attended.

The observations featured ceremonies recreating mileposts in the council’s history, such as the enthronement of a book of the Gospels used at the original gathering and a re-presentation of the council’s final “messages” to various categories of lay Catholics, such as artists, workers and women. Benedict was one of 75 people wearing robes of the period, women in veils.

He noted that Blessed John XXIII, in his speech at the opening of the council, called for both safety and solidarity, for the teaching of the “sacred deposit of Christian doctrine . . . this certain and immutable doctrine” (John XXIII) and needs to be explored and presented in a way which responds to the needs of our time.

“The council fathers wished to present the faith in a meaningful way,” the pope said, “and if they opened themselves truthfully to dialogue with the modern world it is because they were certain of their faith, of the solid rock on which they stood.”

One of the council fathers, retired Bishop William J. McNichoal of Incheon, Korea, traveled to the anniversary Mass from his home in Methuen, Mass. Speaking recently to Catholic News Service, he recalled the procession of more than 2,500 bishops into St. Peter’s Basilica on the council’s first day.

“Because television cameras from all over the world were taking pictures, all the lights were on in the basilica,” said Bishop McNichoal, 85. “I thought I was at the Mediterranean!”

Benedict XVI homily celebrated Vatican II, but deplored much of what followed in its wake. Many Catholics misunderstood or ignored the council’s teachings under the influence of secular culture, and “embracing contemporaneity as an end in itself,” he said. “The true legacy of the council is to be found in them.”

“Now we see it every day around us. This is the authentic spirit of Vatican II. But behind those words is a person. So I get that.”

The pope said he has “the impression of it. That’s very easy to think you’re just throwing letters and words around. I have to remind myself consciously when I’m throwing letters and words around. I have that, an impression of it. That’s the pro and the con. They might watch a seven- or eight-minute video. But they might watch a 35-minute disquisition.

“Why should we have a pope? Because I realize that people aren’t going to watch a 35-minute disquisition. But they might watch a seven- or eight-minute video.”

Benedict XVI was also a Vatican II man.

“Ad intra and ad extra,” he said, “That’s our job. And then the laity, the people in those roles. I don’t mean that in a disparaging way at all there, that we kind of clericalize the laity, the missed. What you’ve described in the latter place where bishops, priests and religious don’t typically play a central role? And when I think of that, I would say missed.”

Some journalists who know how to move in that world, and business people who know how to move in that world, education, teachers who know how to move in the world of education, politicians who know how to move in the world of politics, they’re the ones who have to evangelize. That’s another mistake, as you suggest there; that we kind of clericalize the laity, make them more like ecclesial functionaries. I don’t mean that in a disparaging way at all, I think it’s important that there are lay people in those roles. But that isn’t what Vatican II had in mind. It was to ‘Christify’ the Church agenda. And it was a misreading roughly speaking, got the ‘Let’s modernize the world’ and the whole question of ‘modernization’ in the world, including 15 of the 70 surviving council members of Vatican II, Pope Benedict XVI gives a message to the faithful at the Vatican on Oct. 11, 2012. (AP Photo/Andrew Medichini)
By John Shaughnessy

Head football coach Ott Hurrle’s eyes narrow as he watches the two high school football players line up across from each other, diggins their cleats into the mud and grass of the practice field on a gray October afternoon.

As an assistant coach blows a whistle, the defensive linemen and offensive linemen crash into each other, their cleats chewing and spraying mud in their split-second battle of power, balance, determination and faith.

Yes, faith.

After 35 years of coaching at Father Thomas Scecina Memorial High School in Indianapolis, Hurrle believes that so much of football—and life—is about faith and the tests that it brings.

At 60, Hurrle knows the lessons about life are there in the no-glory scandalous wins or losses of the season, in the body-sapping, two-a-day practices in the searing heat of August, in a tough, one-point loss in late September—and all the other ways that the bonds of a team and teammates are tested in a season.

He also knows that the lessons about life are there in the shared dreams that fuel all the sacrifice and hard work—to put your heart and your soul on the line for something bigger than you.

And he knows something that most of the young kids who熬 know little about—that the lessons of football will help you later in life, even possibly in a moment when you’re at your lowest, a personal loss that blindsides you and leaves you feeling that your heart and your soul are being crushed.

It’s an experience that Hurrle has faced, an eventuality that eventually showed him the heartache and suffering power of family, friendship and faith that guides his life.

“You have to keep fighting”

It happened in 1979, a time when Hurrle was a young assistant coach at Scecina—where he graduated in 1970 before earning his college degree at Butler University in Indianapolis.

At both schools, Hurrle played center on the football team. He stood all of 5-feet, 7-inches in height and weighed no more than 170 pounds when he played, physical features that led people to question how he could be an offensive lineman at a college. But he had the toughness, the technique and the tenacity to play.

“Football taught me and teaches kids so many lessons,” says Hurrle, who coaches at the smallest Catholic high school in the archdiocese with a football team. “Football is always competitive. There’s never a play you can take off. It taught me how to get knocked down and get back up. Even when you’re going against someone bigger, you have to keep fighting every play. It’s a lesson you learn in life: You get knocked down sometimes, but every day you have to get up and go on.”

He lived that approach. Then he received a phone call in 1979 that devastated him and challenged that foundation to his life. “I got a call here at school,” he recalls. “We were getting ready for a fish dinner fundraiser.”

The call was about a traffic accident involving his youngest sister, Eileen, and her mother, also named Eileen. Her sister died in the accident. His mother was seriously injured.

“That was a hard time,” he says. “It was just hard to understand why. There were times I didn’t feel like moving on. The people here were a source of comfort. And the lessons from football and the values my parents instilled in all of us helped me get through it.”

A matter of pride and tradition

It was one of the defining moments that has expanded Hurrle’s concept of family. He grew up as the fifth of nine children, and he has always stayed loyal to his parents, his siblings and the generations that have followed, but his sense of family also extends to the family he has formed at Scecina.

“You go into your home, and all you see are family photos and Scecina photos and memorabilia,” says Joseph Therber, Scecina’s principal. “He is all about family, friend and Scecina.”

“Just doesn’t help the football players at Scecina, he helps other students,” says Connor Tooley, a senior at Scecina who plays football. “He does more for this school than I think anyone can ever imagine.”

Bill Lynch is among the legion of people who believe that Hurrle is the embodiment of Scecina, and the best of everything it represents on the field and off the field—keeping the faith, never backing down, making the most of what you have, respecting the pride and the tradition of those who came before you.

“Perhaps the best tribute about Hurrle is the way he is respected by his coaches, his teammates, his seniors on our team frequently,” says Connor Allgood of Indianapolis during practice.

“Allgood of Indianapolis during practice. “Ott has touched my life by his kindness,” he says. “He’s a man of deep faith who has influenced so many lives.”

Known for his passion for the game and his loyalty to his players, Scecina head football coach Ott Hurrle talks with senior Thomas Algood of Indianapolis during practice.

Bevan recalls the joy that Hurrle showed during the celebrations that followed both state titles.

He’s also quick to point out other details about his friend. That Hurrle tries to receive Holy Communion at Mass. That the team prays before and after every game, win or lose. That Hurrle has spoken at spiritual retreats for Scecina seniors, talking about his life, his personal losses, and his family, friends and faith.

“Perhaps the best tribute about Hurrle comes from Franciscan Sister Lorraine Long, who ministered at Scecina for 45 years before retiring in 2010. When she heard that The Criterion was working on a story about Hurrle, the now-90-year-old sister wrote down her thoughts about her friend and called the reporter to share her appreciation of Hurrle. “Ott has touched my life by his kindness,” she says. “He’s a man of deep faith who has influenced so many lives.”

Connor Tooley—one of the senior captains on this year’s team—shares a story from his playing days as a freshman when nearly everything he did was wrong, frustrating other players.

“Ott just pulled me aside and said, ‘You just need to calm down and play the way you are coached.’” Connor recalls. “When everyone was counting me out, Coach was one of the few people in here for me and bring me back to the game. That stayed with me for the rest of my life.”

“His the best coach I’ve ever had in any sport,” he continues. “I really hope that one day I have half the passion about the things I’m doing that he has about football. Our team loves him.”

A reason to dream

Hurrle’s passion will be on display on the sidelines on Oct. 19 when Scecina plays its first game in the Class A state championship football tournament of the Indiana High School Athletic Association.

“Our goal is to be playing on Thanksgiving weekend,” says Hurrle, referring to that Friday and Saturday when state football championships in five classes will be determined at Lucas Oil Stadium in Indianapolis.

Last year, Scecina’s football team lost in the Class A state championship game.

That goal of winning a state championship is captured in the message of one of the two large posters that hang on the wall behind Hurrle’s desk: “Without dreams, there is no reason to work. Without work, there is no reason to dream.”

“I just think that’s very appropriate for any type of competitor, for any part of life,” he says.

The other poster proclaims, “Scecina Crusader Football. Be part of the tradition.”

It’s a lot of camaraderie that takes place in a football locker room and on the field that’s like nothing else,” he says. “It just unites people. I just hope the kids enjoy the experience and learn positive qualities they can carry on in life. I tell them you need to appreciate the short time you have. Even if you play in college, you don’t play with the kids you grew up with. You’ll never experience that same type of unity.”

Unless, perhaps, you find a place that becomes a home.

“Scecina means a lot to me,” he says. “Sue, have discipline, but it’s the care and the love and the comfort we offer our kids. It was the same when I was a student here, and it’s never changed. You wouldn’t stay at a place if you didn’t like it and what it stands for.”

Scecina head football coach Ott Hurrle intends to watch two of his players battle each other during a practice.
Cross Catholic Outreach Supports Efforts of Heroic Mission Team in Africa

It began with a calling from God — a soft whisper in one woman’s heart, urging her to serve the poor in Christ’s name. That woman is Olinda Mugabe, a Catholic lay missionary, and she has since turned God’s calling into a life-changing ministry for poor children in Mozambique, Africa.

In 1998, Mugabe and a group of her friends launched Reencontro, a Catholic ministry with the mission to save the lives of AIDS orphans and other vulnerable children in Mozambique. Olinda knew there were thousands of orphaned children who needed help — she had witnessed the AIDS pandemic firsthand and had seen how it was racing through the population, striking down parents by the thousands.

The eyes of the forgotten children left behind as orphans of that crisis haunted Olinda and filled her prayers at night. “When the people who were living with HIV started to die, their children were left without anybody,” Olinda said. “So I was grieving for the children. I knew I would need other people to help me find a way to support these children.”

The outreach had humble beginnings, serving about a hundred children, but it grew quickly as others discovered the importance of the work and learned of the integrity of its founders. One of those early sponsors was Cross Catholic Outreach (formerly known as Cross International Catholic Outreach). Among other things, it helped Reencontro add staff, purchase equipment, and open a new office.

Today, Reencontro supplies aid in various forms to 7,000 orphans and has expanded its services to include medical care and a house-building program that keeps families of orphans together under the care of an older sibling.

Cross Catholic Outreach, the Florida-based charity, was created specifically to provide this kind of support. Rather than create its own centers overseas, Cross Catholic Outreach serves the poorest of the poor by finding local Catholic ministries like Reencontro, supporting them with help from its benefactors in the U.S.

Such support has allowed Olinda to answer God’s call to help the “least of these” in Mozambique — the forgotten children orphaned by AIDS.

“I can only carry out my dreams, my mission, because of the people that are supporting this outreach,” Olinda said. “We know the support of American Catholics does not come easy because they have got money problems there also, but thankfully they rise above that. The American people have goodwill to support others that suffer, and they have a true dedication to God. That is a blessing for us. It has allowed us to rescue a lot of children because of their help.”

Cross Catholic Outreach and its supporters see this support of Reencontro quite differently. “I’ve gotten letters from benefactors to Cross Catholic Outreach, thanking us for letting them know about Olinda and the work of her team,” explained Jim Cavnar, president of Cross Catholic Outreach. “They are amazed by her personal sacrifices and the wonderful work these women are doing in Africa. They consider it a cause worthy of our support, and they say they consider it a privilege to play a role in its success.”

The point is made. There is honor in supporting a heroic effort like Olinda’s mission — and American Catholics are proud to be a part of it.

To make a tax-deductible contribution in support of Cross Catholic Outreach and its projects overseas, use either the postage-paid brochure inserted in this newspaper or send your donation to: Cross Catholic Outreach, Dept. AC00897, PO Box 9558, Wilton, NH 03086-9558.

As Cross Catholic Outreach (formerly known as Cross International Catholic Outreach) continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S.

“We’ve received an impressive number of endorsements from American Bishops and Archbishops — 60 Catholic leaders at last count,” explained Jim Cavnar, president of Cross Catholic Outreach (CCO). “They’re impressed by the fact that Cross Catholic Outreach is already active in less than 40 countries and that we undertake a variety of projects: everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor.”

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: “It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross Catholic Outreach does and elicit their prayerful and financial support for the service you provide to the least fortunate around the world.”

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the warm and collaborative relationship Cross Catholic Outreach has with the Pontifical Council Cor Unum in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CCO’s Archbishop Dennis Schnurr of Cincinnati underscored this unique connection.

“Cross Catholic Outreach’s close collaboration with the Pontifical Council Cor Unum is a source of encouragement,” the Archbishop said. “The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world.”

CCO president, Jim Cavnar, explained the significance of this connection. “Our collaboration with Cor Unum allows us to fund outreach in virtually any area of the world and we have used that method in special cases — to help the victims of natural disasters, for example,” he said. “It only represents a small part of our overall ministry, but it can be a very important benefit in those situations.”
The biblical story of Daniel centers on one man’s immense trust in God during a horrifying ordeal: a night trapped in a den of hungry lions.

Daniel trusts God to save him, and the Lord sees his innocence and intercedes. The biblical Daniel endured only one night of danger, but for Daniel Namapala, an eleven-year-old orphan in Mozambique, the “lions” threatening his life surround him every single day.

Instead of teeth and claws, little Daniel’s lions are loneliness, fear and desperation. Like the biblical Daniel, all he can do is trust God.

When Daniel was 2, his mother died of AIDS. His father left him with his elderly grandmother. He later passed away of the same disease. Daniel has no siblings and no recollection of his parents — not even a single photograph.

Daniel’s elderly grandmother and sole caregiver is very sick and can’t protect him, let alone afford to feed, cloth and educate him. He is often hungry, rarely happy and almost completely reliant on the few dollars he earns in the streets by selling odds and ends he makes.

When Marta was discovered living in a straw shack, she was caring for several younger siblings. Today, she has a home and hope — her life has improved and her future is bright.

Millions of orphaned children in developing countries share stories similar to Daniel’s. When their parents die as a result of preventable diseases, they have no relatives or neighbors to take them in; they live in dilapidated shacks, are forced to drop out of school, and must work odd jobs to earn a few pennies for food.

Sadly, the number of young children who could tell these heart-breaking stories is vast — literally measured in the thousands.

“The plight of orphaned and vulnerable children in developing countries is extreme because, in most situations, they have no parents to turn to. Instead of teeth and claws, little Daniel’s lions are loneliness, fear and desperation. Like the biblical Daniel, all he can do is trust God.”

According to Cavnar, the number of orphaned children around the world has reached a “critical mass,” meaning there are thousands more orphans than potential caregivers.

“An entire generation of parents has been all but wiped out in some places, especially in Africa, due to the AIDS pandemic. There simply aren’t enough grandparents, aunts or neighbors who can care for orphans,” Cavnar said.

“Malaria, tuberculosis and treatable illnesses caused by unsanitary conditions are also to blame. Whatever the cause, innocent children are left behind, and there’s no place for them to turn.”

To help solve this terrible problem, Cross Catholic Outreach partners with local parishes and ministries caring for orphaned children in developing countries. As a result, tens of thousands of children worldwide now lead better lives.

The many ministries Cross Catholic Outreach funds provide food when orphans are hungry; medicine when they are sick; shelter when they are homeless; educational support when they can’t afford to attend school; and loving counseling when they are hurting. For orphans mired in poverty, the impact of this support is profound.

Cross Catholic Outreach’s assistance literally means the difference between a “normal” childhood and a life of despair. For those taken into the program, there is a much better chance of a prosperous adulthood too.

“Reencontro” is one of the key Cross Catholic partners involved in this type of outreach. Reencontro was launched by Catholic lay women who provide services for up to 7,000 poor orphaned or vulnerable children in Mozambique.

One of their many “success stories” is Marta Macomb.

Marta was only 13 when her father died and left her, the eldest child in the family, to head the remaining household. She cooked meals, fetched water and firewood, washed clothes and ground corn into flour with a mortar and pestle. She and her younger brothers and sisters lived alone in a decrepit shack made of reeds left to them by their parents. At such a young age, she could barely scrape together enough food for her siblings, let alone find time or money to attend school.

Reencontro discovered Marta and immediately enrolled the family in Reencontro’s programs. No longer struggling to survive, Marta is now a thriving 18-year-old who, thanks to educational support from Reencontro, speaks fluent English and has plans to study at the university level.

Left to her earlier fate, she might never have survived, and would certainly not have been blessed with such opportunity.

“Children like Marta are examples of what God can do through Catholic lay missionaries — and through the loving Catholics who support them financially,” Cavnar said.

Like Reencontro, dozens of Catholic ministries are also dedicated to orphaned and vulnerable children in countries around the globe, including Ethiopia, Ecuador, Haiti, the Philippines and Mozambique. Many of these also depend on Cross Catholic Outreach for financial support — and Cross Catholic Outreach remains committed to aiding them in Christ’s name.

“That’s only possible because we continue to have the help and support of American Catholics. It is in their name we make our pledges of support,” Cavnar said.

“From the other side of the globe!”

For Daniel, receiving this help will ultimately mean obtaining practical things like food, school and medical care — but it will also mean new hope. The volunteers who have become his mothers and who counsel him will show him what it means to have a family for the first time.

“Yes, they are my mothers,” Daniel said, “I feel happy when they come to visit me. I pray every day they will never leave me.” If Cross Catholic Outreach has anything to say about it, Daniel will never face that “lion” of loss again.

How to Help:

Your help is needed for Cross Catholic Outreach to bring Christ’s mercy to the poorest of the poor. To make a donation, use the enclosed postage-paid brochure or mail a gift to: Cross Catholic Outreach, Dept. AC00897, PO Box 9558, Wilton, NH 03086-9558.
Georgia's Catholic archdiocese, diocese file suit against HHS mandate

ATLANTA (CNS)—The Archdiocese of Atlanta, the Diocese of Savannah and other Catholic entities in Georgia, including Catholic Charities and Christ the King School in Atlanta, filed a federal lawsuit on Oct. 5 challenging the Health and Human Services, contraceptive, abortifacient and sterilization mandate.

The lawsuit was filed in the U.S. District Court in Atlanta. Defendants are the U.S. Department of Health and Human Services (HHS) and HHS Secretary Kathleen Sebelius, the U.S. Department of Labor and Labor Secretary Hilda Solis, and the U.S. Department of the Treasury and Treasury Secretary Timothy Geithner.

With this action, the Catholic Church in Georgia joins more than 50 other dioceses, schools, hospitals, social service agencies and other institutions that have filed suit in federal court to stop the three government agencies from implementing a mandate that would require most religious employers to provide for free contraceptives, abortifacients and sterilization in their health plans despite their moral objections to doing so.

The lawsuit states that the U.S. government “is attempting to force plaintiffs—all Catholic entities—to provide, pay for, and/or facilitate access to abortion-inducing drugs, sterilization and contraception in violation of their sincerely held religious beliefs.”

Atlanta Archbishop Wilton D. Gregory said the lawsuit was necessary for the archdiocese because the “stakes are so incredibly high—our religious liberty and that of our fellow Catholics and people of other religious faiths as well as those with no religious faith is threatened.”

He also said the “unchallenged results of the HHS mandate would require that we compromise or violate our religious faith and ethical beliefs.”

The lawsuit stated that the archdiocese and other plaintiffs “acknowledge that individuals in this country have a legal right to these medical services; they are, and will continue to be, freely available in the United States, and nothing prevents the government itself from making them more widely available.

“But the right to such services does not authorize the government to co-opt religious entities like the plaintiffs into providing or facilitating access to them.”

The lawsuit says the First Amendment prohibits “just this sort of overbearing and oppressive governmental action.”

Savannah Bishop Gregory J. Hartmayer said, “Our challenge to the federal mandate is not about whether people in this country should have access to the services covered by the mandate, but rather it is about the fundamental issue of whether the government may force religious institutions and individuals to fund services which violate our religious and moral beliefs.”

Archbishop Gregory said Catholic Charities Atlanta and Christ the King School joined in the lawsuit because “the work of the Church is represented by many different agencies.

Charles Thibeudeau, archdiocesan director of human resources, said Christ the King School was selected to be a defendant because it is representative of Georgia’s other Catholic schools.

“It’s our flagship elementary school and one of the largest,” he said.†

Faith-based group reports more headway in deterring child trafficking around world

WASHINGTON (CNS)—With each major sporting event, it seems, more progress is being made at getting the companies who benefit the most financially from these events to lend their considerable weight in deterring child trafficking.

While the most obvious face of child trafficking is prostitution, it also includes child labor and forced labor.

The first worldwide effort was the World Cup soccer tournament in South Africa in 2010. Earlier this year, a consortium of Catholic investment groups announced a new initiative during the Super Bowl in Indianapolis.

This summer, the Interfaith Center on Corporate Responsibility tackled the Olympic Games in London. And Julie Tanner, assistant director of socially responsible investing for Christian Brothers Investment Services, said more companies than ever before responded favorably to their queries.

“My desk was a hot spot for child exploitation. Christian Brothers sent letters to 13 hotel chains doing business in London.

“We heard from all 13 hotels. And we got commitments from 11 of the 13 to train.” Tanner told Catholic News Service in an Oct. 11 telephone interview from New York. “We didn’t get that with the World Cup.”

Part of what Christian Brothers seeks in its queries are commitments to provide training to hotel staff to identify traffickers—both pimps and customers—as well as the children being trafficked.

Christian Brothers Investment Services—a collection of 39 religion-based investment funds with a cumulative $58 billion in assets—approached “official” Olympic sponsors as well, a first for the organization.

“We wrote to 20 of them and we heard back from 19, to ask them about their policies on human trafficking,” Tanner said. “That was a very good response. And their responses were very robust and substantive.”

The Olympic sponsors approached by Christian Brothers were “a wide range of companies—mining, cars, customer service products, food. Sponsors Tanner cited included General Electric, Kraft Foods, McDonald’s and Panasonic.

“We got some U.S. companies as well. The only company we didn’t hear from was Dow (Chemical),” Tanner said.

Christian Brothers Investment Services prepared a report for its member funds, highlighting best practices in preventing child trafficking in their enterprises.

“Companies are taking positive steps,” Tanner said. “We were high on ArccelorMittal [a German mining company with U.S. plants], Adidas, Coke and Procter & Gamble.”

Tanner said talks are underway with International Olympic Committee officials to require future sponsors to adhere to a code of conduct that would actively work against child trafficking.

“It shows the attention to the issue of childhood sexual exploitation” now being addressed, Tanner said.†

Don’t miss our next Estate Sale!

We hold an estate sale annually to sell items of high intrinsic value that are of little or no value in filling the needs of the poor. Antiques, special event clothing, artwork, linens and unique furniture are just a few examples. The funds generated by our estate sales go to purchase high-demand items for distribution to the needy. And because each estate sale is organized and operated by an all-volunteer staff, 100% of all revenues go to help the poor.

So visit the next Society of St. Vincent de Paul Estate Sale and pick up some unique items you’re not likely to find elsewhere and help the poor in the process.

When: Friday, Oct. 26, 8 am–5 pm | Saturday, Oct. 27, 8 am–3 pm.
Where: St. Vincent de Paul Distribution Center
1201 E. Maryland St., Indianapolis, IN 46218.
‘40 Days for Life’ campaign aims to convert hearts, end abortion

By Mary Ann Garber

Trust in the Lord to strengthen our pro-life efforts in the battle against the forces of darkness, Evangelical Orthodox Bishop Joshua Beecham of Greenwood told “40 Days for Life” participants during a Sept. 26 rally in front of Planned Parenthood, the state’s largest abortion center.

“The enemy works primarily through deception, through the perpetuation of lies,” said Bishop Beecham, senior pastor of St. Paul the Apostle Evangelical Orthodox Church in Greenwood.

He was the keynote speaker for the opening rally of the fall “40 Days for Life” campaign in Indianapolis, which brought people of many faith communities together to pray for an end to abortion.

Nationally, about 200 unborn babies’ lives have been saved in recent weeks by “40 Days for Life” volunteers who convinced mothers experiencing crisis pregnancies to choose life for their children.

The national pro-life prayer vigil outside abortion centers in 440 cities continues through Nov. 4.

Roncalli High School football team members were among the teenagers who gathered for a youth rally on Oct. 13 outside the Planned Parenthood abortion facility at 8590 N. Georgetown Road.

During the opening rally, Bishop Beecham reminded the large gathering of pro-life supporters that, “Our job is to destroy the lies by boldly speaking the truth about abortion..."

The best way to honor the lives of the 55 million unborn babies who have died in legalized abortion is to remain steadfast in our prayers, Bishop Beecham said, and continue our pro-life efforts against the culture of death.

“We must not be shaken by the enormity of the task or by any temporary victories of the evil one,” he said, because our unwavering resolve is “what the enemy fears the most.”

Cardinal Dolan had said that a renewed appreciation for the sacrament of reconciliation is essential for the Church’s new evangelization.

He told reporters that “it seemed to be a truism after the Second Vatican Council that the council did away with the sacrament of penance, which, of course, is not true.”

Instead of renewing the sacrament as the council wanted, he said, “we just gave up and we said, ‘Well, that ain’t going over,’ so we stopped trying.”

The interesting thing, Cardinal Dolan said, is that the sacrament of reconciliation actually is something attractive to many people, especially the young.

Cardinal says converts’ top Catholic things are penance, pope and Mary

VATICAN CITY (CNS)—Adult converts to Catholicism regularly cite three things about Catholicism that they find attractive—the sacrament of confession, the pope and devotion to Mary, said New York Cardinal Timothy M. Dolan.

“Those three things, guess what, were kind of de-emphasized” after the Second Vatican Council, the cardinal said on Oct. 15 during a brief meeting with English-speaking reporters at the world Synod of Bishops on the new evangelization.

In his formal talk to the synod, Cardinal Dolan had said that a renewed appreciation for the sacrament of reconciliation is essential for the Church’s new evangelization.

He told reporters that “it seemed to be a truism after the Second Vatican Council that the council did away with the sacrament of penance, which, of course, is not true.”

Instead of renewing the sacrament as the council wanted, he said, “we just gave up and we said, ‘Well, that ain’t going over,’ so we stopped trying.”

The interesting thing, Cardinal Dolan said, is that the sacrament of reconciliation actually is something attractive to many people, especially the young.

A top Catholic thing for converts is penance, the pope and devotion to Mary.
Gubernatorial candidates share their vision for Indiana

(Editors’ note: During the month of October, the Indiana Religious Freedom Conference (ICC), the public policy voice of the Catholic Church in Indiana, is offering area Catholic schools the opportunity to review 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 articles below will be in their entirety. The articles are designed to serve as a resource for Catholics.

This week, we reprint an on-demand answer interview with the candidates for governor of Indiana. Democratic candidate John Gregg declined to participate.

By Brigid Curtis Ayer

Let the Nov. 6 Election Day countdown begin. With one televised gubernatorial debate under our belts, members of the Indiana electorate will soon enter the voting booth to cast their vote for a new governor.

Gubernatorial candidates

Rupert Boneham, running on the Libertarian ticket.

John Gregg, running on the Democrat ticket.


were invited to respond to a series of questions. The following are their responses. They appear in alphabetical order.

Gregg declined to participate.

Responses from Rupert Boneham

Q. What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion? A. “I strongly support the U.S. Senate and House efforts to prohibit abortion and to commit federal resources to ending abortion.”

Q. How do you provide for the health care needs of those who cannot afford the Affordable Care Act because of being out of work or are not covered by employer? A. “Indiana should add a ban on same-sex marriage to the state Constitution. When we allow one group to be stripped of their rights due to process and equal treatment under the law, we allow the security of everyone’s inalienable rights to become tarnished and fragile.

The Constitution and its protections of the individual and dual rights on government apply to each of us, without exception or qualification. We do not have one of rights and another set for the minority. You may not like the other group, but that’s what makes our government strong and awe-inspiring. They were designed to prevent the very notion that because someone is different, they are without the same inalienable rights.

Each of us is free to think, feel, preach and associate with whomever and however we want. But when it comes to the treatment of another person who is less than 100 percent equal treatment under the law for every Hoosier.”

Q. Several states have taken steps to discontinue the use of the death penalty. What is your position on the death penalty? Why do you favor eliminating it as part of the state’s criminal punishment practices? A. “I believe in the sanctity of life, the importance of family and faith, and in a culture of life where there is no such thing as an unwanted child. Michigan provided a program that made the Healthy Indiana Plan, therefore, empowers health care consumers to direct health care in a consumer-driven model that will increase access to health care and drive down the cost.

In addition, according to a recent survey of Hoosier adults, 64 percent of Hoosiers support thinkers that can empower health care consumers to direct their own care. More than 40,000 Hoosiers have left the Healthy Indiana Plan. It is safe to say that Hoosiers in Indiana are very comfortable with the federal health care law.”

Q. Should the Affordable Care Act remain in effect? How would you protect Indiana residents from being forced to pay for insurance policies that provide for services which are contrary to their conscience for moral or religious reasons? A. “As a result, we can shift those funds to expand the Healthy Indiana Plan was adopted, giving Hoosier adults between 19 and 64 access to health care that consumer-driven, employers that empower health care consumers to direct their own care. More than 40,000 Hoosiers have left the Healthy Indiana Plan. It is safe to say that Hoosiers in Indiana are very comfortable with the federal health care law.”

Q. What is your position in regard to protecting unborn human life from abortion and committing federal resources to ending abortion? A. “Indiana should add a ban on same-sex marriage to the state Constitution. When we allow one group to be stripped of their rights due to process and equal treatment under the law, we allow the security of everyone’s inalienable rights to become tarnished and fragile.

The Constitution and its protections of the individual and dual rights on government apply to each of us, without exception or qualification. We do not have one of rights and another set for the minority. You may not like the other group, but that’s what makes our government strong and awe-inspiring. They were designed to prevent the very notion that because someone is different, they are without the same inalienable rights.

Each of us is free to think, feel, preach and associate with whomever and however we want. But when it comes to the treatment of another person who is less than 100 percent equal treatment under the law for every Hoosier.”

Q. Several states have taken steps to discontinue the use of the death penalty. What is your position on the death penalty? Why do you favor eliminating it as part of the state’s criminal punishment practices? A. “I believe in the sanctity of life, the importance of family and faith, and in a culture of life where there is no such thing as an unwanted child. Michigan provided a program that made the Healthy Indiana Plan, therefore, empowers health care consumers to direct health care in a consumer-driven model that will increase access to health care and drive down the cost.

In addition, according to a recent survey of Hoosier adults, 64 percent of Hoosiers support thinkers that can empower health care consumers to direct their own care. More than 40,000 Hoosiers have left the Healthy Indiana Plan. It is safe to say that Hoosiers in Indiana are very comfortable with the federal health care law.”

Q. Should the Affordable Care Act remain in effect? How would you protect Indiana residents from being forced to pay for insurance policies that provide for services which are contrary to their conscience for moral or religious reasons? A. “Indiana governor. Democratic candidate John Gregg declined to participate.

Republic Boneham

A. “I believe that marriage should be defined as the union between one man and one woman.”

Q. Several states have taken steps to discontinue the use of the death penalty. What is your position on the death penalty? Would you be in favor of eliminating it as part of its state’s criminal punishment practices? A. “As a result, we can shift those funds to expand the Healthy Indiana Plan was adopted, giving Hoosier adults between 19 and 64 access to health care that consumer-driven, employers that empower health care consumers to direct their own care. More than 40,000 Hoosiers have left the Healthy Indiana Plan. It is safe to say that Hoosiers in Indiana are very comfortable with the federal health care law.”

Q. Should the Affordable Care Act remain in effect? How would you protect Indiana residents from being forced to pay for insurance policies that provide for services which are contrary to their conscience for moral or religious reasons? A. “I believe that marriage should be defined as the union between one man and one woman.”

Q. Several states have taken steps to discontinue the use of the death penalty. What is your position on the death penalty? Would you be in favor of eliminating it as part of its state’s criminal punishment practices? A. “As a result, we can shift those funds to expand the Healthy Indiana Plan was adopted, giving Hoosier adults between 19 and 64 access to health care that consumer-driven, employers that empower health care consumers to direct their own care. More than 40,000 Hoosiers have left the Healthy Indiana Plan. It is safe to say that Hoosiers in Indiana are very comfortable with the federal health care law.”

Q. Should the Affordable Care Act remain in effect? How would you protect Indiana residents from being forced to pay for insurance policies that provide for services which are contrary to their conscience for moral or religious reasons? A. “I believe that marriage should be defined as the union between one man and one woman.”
Vatican II taught that God’s revelation gives life to the Church

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

The rise of secularism in the 18th and 19th centuries increased the concern of popes, bishops and theologians to defend Sacred Scripture and tradition as sources of revelation. The First Vatican Council (1869-70) taught that neither reason alone (rationalism) nor faith alone (fideism) was sufficient to bring one into a right relationship with Jesus Christ.

To support the capacity of reason to lead one to truth and avoid lapsing into a skepticism that undermined the teachings of the Church, Pope Leo XIII encouraged attention to the teachings of St. Thomas Aquinas and called for caution in the use of scientific exegetes—critical explanation or interpretation of a religious text. These interpretations were designed to take apart the biblical text, but often unable to put it back together in a meaningful form.

If the tools of scientific exegetes were wielded by critics hostile to the Christian faith, the authority of the Bible for believers was endangered. Pope Leo established the Pontifical Biblical Commission in 1902, which issued a series of decrees between 1905 and 1915 on specific points of interpretation of the Bible.

The commission was cautious in allowing the results of scientific exegetes to find their way into Roman Catholic theology. Their authoritative decrees, nuanced as they were, imposed limits on the freedom of Roman Catholic exegetes.

It was not until 1943 with Pope Pius XII’s encyclical “Divino Afflante Spiritu” that Roman Catholic scholars were allowed to use historical methods of interpreting the Bible. These had been used by Protestant scholars since the late 18th century.

If a believer uses this critical historical method, the efforts to find out what the original author intended the text to mean can lead to newer, fuller understandings. If a hostile critic uses this same historical method, it is possible to doubt that these meanings are present in the text and lead to the claim that we really do not know what the original meaning is.

Such a state of confusion about the meaning of the text has the potential to silence the proclamation of the Gospel. Pope Pius XII discerned that by 1943, Roman Catholic exegetes had become sufficiently aware of the positive and negative potential of the historical method that they could use it to break open the riches of the biblical text for the faithful.

On Nov. 18, 1965, during the fourth session of the Second Vatican Council, the council fathers promulgated the “Dogmatic Constitution on Divine Revelation” (“Dei Verbum”) after five revisions. This document teaches that the revelation of Jesus Christ in Scripture and tradition communicates life to all the baptized.

The first and last chapters provide a framework for this teaching on revelation—the first shows how God manifests himself and the last shows how the faithful take the word of God by attending to the Scriptures. The second chapter explains how this revelation was transmitted to the ends of the Earth and sustained through the generations.

The Apostles, under the inspiration and guidance of the Holy Spirit, preached the Good News about Jesus Christ as foretold by the prophets and as seen by them in Christ’s life, “says “Dei Verbum”—“Sacred tradition and sacred Scripture form one sacred deposit of the word of God, committed to the Church” (#10).

The document then goes on to claim that “the task of authentically interpreting the word of God, whether written or handed on [in the form of tradition], has been entrusted exclusively to the living teaching office of the Church” (#10).

The document emphasizes that the magisterium is not superior to the word of God but is its servant. Thus, the magisterium is intent on listening to the word of God and proclaiming and preserving it.

The third chapter of “Dei Verbum” explains how the biblical authors were inspired by the Holy Spirit to compose the sacred texts so that they “firmly, faithfully and without error teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures” (#11).

This salvific truth may be communicated in narrative forms that do not intend to describe a historical event exactly as it happened, such as Genesis 1. Therefore, interpreters are exhorted to take into account the literary form of a passage, which provides important data about the intention of the original author.

Ultimately, since God is the author of Scripture, every interpretation should be attentive to the whole of Scripture.

Subsequent chapters address the significance of the Old and New Testaments, and their interrelatedness. The Old Testament conveys the revelation associated with the enduring covenant made with Abraham and Moses.

In the context of the central event of the revelation of Jesus Christ, the New Testament is foreshadowed in the Old Testament. Within the New Testament, the four Gospels hold pride of place because they focus on the life and teaching of Jesus Christ.

By David Gibson

The Bible is very old. It is ancient. Yet, the Bible always is new and very much alive. How can both points be true?

For believers, the Bible constitutes an ancient treasury of revelation. Not surprisingly, very old Bibles tend to be esteemed. Often, they are considered objects of great historical and even artistic interest.

Did you ever visit a museum where part of a Bible was on display, copied by hand prior to the advent of the printing press? Maybe you gazed into a hand prior to the advent of the printing press? Perhaps you read Scripture as an object of historical curiosity.

For example, in November 1965 by the Second Vatican Council, stated that the Bible contains “divinely revealed realities” that were “committed to writing under the inspiration of the Holy Spirit” (#11).

There is, however, a problem. “Whenever our awareness of its inspiration grows weak, we risk reading Scripture as an object of historical curiosity,” Pope Benedict XVI noted in his 2010 apostolic exhortation “The Word of the Lord” (#19).

The risk in this case, he explained, is to see Scripture not as the work of the Holy Spirit in which we can hear the Lord himself speak and recognize his presence in history” (#19).

Quoting a sermon of St. Bernard of Clairvaux, Pope Benedict wrote that Christianity is not a religion of a “written and mute word,” but “the incarnate and living Word” of God (#17).

But what does it mean to say that God’s revealed word in Scripture is a “living Word” today?

It means, in the words of the “Constitution on Divine Revelation,” that God “meets his children with great love.” In all divine revelation, it indicates, God speaks to us “as friends” (#21).

This means, as the Second Vatican Council said in its “Constitution on the Sacred Liturgy” (“Sacrosanctum Concilium”), that it is Christ himself who “speaks when the holy Scriptures are read in the Church” (#7).

The Bible is not only to hear how Christ spoke long ago, but how Christ initiates a dialogue with people now. It also means, as Pope Benedict stressed in his apostolic exhortation, that God’s word “is not imatical to us; it does not stifle our authentic desires, but rather illuminates them, purifies them and brings them to fulfillment” (#23).

Pope Benedict added that God’s word has the “capacity to enter into dialogue with the everyday problems that people face” (#23).

In this dialogue, he said, “we come to understand ourselves, and we discover an answer to our heart’s deepest questions” (#23).

(A Novel Gibson served on Catholic News Service’s editorial staff for 37 years.)
Catholic Education Outreach/Gina Fleming
Archidiocesan schools excel on accountability measures

The Archdiocese of Indianapolis prides itself on preparing today’s learner for tomorrow’s world. With a constant focus on Catholic identity within our rigorous standards in all academic areas, our students continue to shine.

Our Catholic school results on the state ISTEP+ tests for 2012 are just one example. ISTEP+ was administered this past spring to all students in grades 3-8 in Mathematics and Reading/Language Arts (ELA).

Fourth- and sixth-grade students were also assessed in Science, and fifth- and seventh-grade students were given the Social Studies (SS) assessment. Every school utilizes this data in addition to building-level data to set school improvement goals that continue to enhance instruction and learning in our Catholic schools.

Data shown in the table to the right represents the passing percentage for each grade level in the tested content area followed by the total percentages for both students tested in the archdiocese and all students tested in the state.

<table>
<thead>
<tr>
<th>Archdiocese of Indiana*</th>
<th>Archdiocese of Indiana*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3 ELA</strong></td>
<td><strong>4 ELA</strong></td>
</tr>
<tr>
<td><strong>Math</strong></td>
<td><strong>Math</strong></td>
</tr>
<tr>
<td><strong>Pass</strong></td>
<td><strong>Pass</strong></td>
</tr>
<tr>
<td><strong>Total</strong> ELA %</td>
<td><strong>Total</strong> Math %</td>
</tr>
<tr>
<td><strong>Total</strong> Science %</td>
<td><strong>Total</strong> SocS %</td>
</tr>
<tr>
<td><strong>Total</strong> %</td>
<td><strong>Total</strong> %</td>
</tr>
</tbody>
</table>

What is accountability?

This past year, Indiana shifted to a more comprehensive way of measuring and reporting school performance as required by state law. Each school is assigned a “grade” (A-F) taking into account a variety of factors, including student performance on standardized tests, teacher assessments and student growth from one year to the next.

Based on an unofficial preliminary report, the archdiocesan Office of Catholic Education is eager to share our results with you. Upon release of the official final “grades,” each school’s report may be found at the Indiana Department of Education’s COMPASS website, www.compass.doe.in.gov. To learn more, log on to http://blog.ineed.com/ improvementaccountability/.

Archdiocesan accountability is only one of the many ways that we demonstrate our commitment to Catholic education in the archdiocesan Office of Catholic Education. E-mail her at aflemme@archindy.org.†

Year of Faith: I believe in one God

It seems important—at least to me—to start this series of columns about our faith with the first words of our Creed.

“Who is God?” St. Anselm defined God in his Proslogion as “a being than whom nothing greater can be conceived.”

Anarchists and others.

Asians, Arabs, Native Americans and others.

VR,s
gas than one God

Archdiocesan schools excel on accountability measures

<table>
<thead>
<tr>
<th>Archdiocese of Indiana*</th>
<th>Archdiocese of Indiana*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>3 ELA</strong></td>
<td><strong>4 ELA</strong></td>
</tr>
<tr>
<td><strong>Math</strong></td>
<td><strong>Math</strong></td>
</tr>
<tr>
<td><strong>Pass</strong></td>
<td><strong>Pass</strong></td>
</tr>
<tr>
<td><strong>Total</strong> ELA %</td>
<td><strong>Total</strong> Math %</td>
</tr>
<tr>
<td><strong>Total</strong> Science %</td>
<td><strong>Total</strong> SocS %</td>
</tr>
<tr>
<td><strong>Total</strong> %</td>
<td><strong>Total</strong> %</td>
</tr>
</tbody>
</table>

What is accountability?

This past year, Indiana shifted to a more comprehensive way of measuring and reporting school performance as required by state law. Each school is assigned a “grade” (A-F) taking into account a variety of factors, including student performance on standardized tests, teacher assessments and student growth from one year to the next.

Based on an unofficial preliminary report, the archdiocesan Office of Catholic Education is eager to share our results with you. Upon release of the official final “grades,” each school’s report may be found at the Indiana Department of Education’s COMPASS website, www.compass.doe.in.gov. To learn more, log on to http://blog.ineed.com/ improvementaccountability/.

Archdiocesan accountability is only one of the many ways that we demonstrate our commitment to Catholic education in the archdiocesan Office of Catholic Education. E-mail her at aflemme@archindy.org.†

Perspectives

For the Journey/Effie Caldarola
More reasons against capital punishment

It happened quickly. The terror, the blood, the mayhem transform a brisk fall day into a scene of horror.

It was the worst bank robbery in Nebraska’s history, and it happened 10 years ago in September in a little town near the town where I grew up. Three masked robbers sound like monsters, killed five citizens. The town tore down the bank and put up a memorial and pain remain raw.

The anniversary was a potent reminder that the families of murder victims need ongoing support and prayer.

Another anniversary occurred in September as well. One year ago on Sept. 21, Troy Davis was executed by the state of Georgia for the murder of off-duty police officer Mark MacPhail. Davis’ death was accompanied by serious questions about his guilt.

There was no physical evidence against Davis so the case relied on witness testimony, which contained several inconsistencies even at the time of the trial. Later, all but two of the state’s nonpolice witnesses from the trial recanted or contradicted their testimony, according to Amnesty International.

Many of those witnesses stated later in sworn affidavits that they were pressured or coerced by police to testify or signing statements against Davis. One witness who did not recant his testimony was a main suspect in the shooting.

We will never be certain that Davis was innocent. But neither will we ever be certain of his guilt, a frightful prospect since execution is an irreversible punishment. Every American should abhor the possibility of killing an innocent man.

These two anniversaries seem entwined in my mind, partly because after 10 years the three bank robbers remain on death row. Nebraska has 11 men on death row, but the last execution was in 1997. Naturally, we are trending away from the death penalty. Connecticut became the fifth state in five years to abandon execution, joining an important referendum on the death penalty this November.

States show the death penalty carries an exorbitant financial cost to the state compared to the alternative—life without the possibility of parole. A few years ago my state, Nebraska, carried out an important referendum on the death penalty in 2002. Nebraska’s history, and it
The Sunday Readings

Sunday, Oct. 21, 2012

• Isaiah 53:10-11
• Hebrews 4:14-16
• Mark 10:35-45

The first reading for this weekend is from the third and last part of the Book of Isaiah.

On several occasions, Isaiah describes, or refers to, a loyal and devoted servant of God who endures outrageous insults and severe hardships. Yet, this servant never despair, nor does he ever rebel against his master. He fulfilled these unhappy events as they came to him. Furthermore, good prevails through and from these sufferings. It prevails in his faithfulness, and the glory of God shines through all that happens.

While these verses were written many years before Christ, pious Christians always have seen in them a prefigurement of their faith. The servant has many elements of the Church, which is—following a wake and secular burial service—is whether to have a Catholic funeral Mass. I attended a local parish and heard the priest request it.

The Criterion Friday, October 19, 2012

Is funeral Mass appropriate for baptized Catholic who never practiced the faith?

My Journey to God

Abide

Breathe in the word. Abide.

Let it still your hands and feet. Quiet your mind. Let it rid all evil words. As it becomes your mantra. Let it still your hands and feet. Abide.

By Cathy Lamperski Dearing

(Question Corner) Fr. Kenneth Doyle

Is funeral Mass appropriate for baptized Catholic who never practiced the faith?

My husband has a 21-year-old son from his previous marriage that was baptized as a Catholic, but was not raised in the faith. He is now a self-proclaimed anarchist and atheist. He participates in destructive, high-risk and reckless behavior that makes us worry daily that we will learn of his demise.

My husband is his next-of-kin and would be charged with making funeral arrangements. His current dilemma is whether to have a Catholic funeral Mass and burial service because his son’s beliefs are no longer Christian. (Louisiana)

A Catholic funeral Mass serves two purposes:

1. To gather friends so that, together, they can pray for the salvation of the deceased.

2. To give spiritual comfort to the family as they remember and celebrate the deceased.

My question is this: How could I have known? You didn’t sin at all. You acted in good faith on what you believed to be true. And yes, it is confusing.

In most of the dioceses of the United States, the feast of the Ascension has been transferred to the following Sunday, which means that you get ‘two for one’ because every Sunday is a holy day of obligation.

The bishops of each ecclesiastical province—a group of dioceses, often within one state, gathered together under an archdiocese—can choose to observe the feast of the Ascension either on its traditional day of Thursday or on the following Sunday.

The dioceses in the state of Pennsylvania are one of the exceptions, and there the feast continues to be celebrated on Thursday.

(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. Submissions are also 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 e-mail to criterion@archindy.org.
Benedictine Sister Juanita Maschino earned awards for distinguished volunteer service

Benedictine Sister Juanita Maschino, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Oct. 11 after a brief illness. She was 84.

The Mass of Christian Burial was celebrated on Oct. 15 at the monastery chapel. Burial followed at the sisters’ cemetery.

Betty Christina Maschino was born on Nov. 2, 1927, in North Vernon. She entered the Sisters of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., in 1947, and made her final monastic profession in 1952.

In 1960, Sister Juanita was among a group of Benedictine nuns who established the monastery in Beech Grove.

She earned a bachelor’s degree in education at the former St. Benedict Normal College in Ferdinand and master’s degree in home economics at St. Louis University in St. Louis. Sister Juanita taught at Catholic schools in the Archdiocese of Indianapolis and Diocese of Evansville.

In 1978, she graduated from Loy’s Beauty Institute in Withers, Mass., and provided hair care for elderly and homebound people.

Sister Juanita completed many hours of volunteer service at the Dayspring Center in Indianapolis and St. Francis Hospice in Beech Grove.

In 1993, she earned an award for volunteer service from the Governor’s Volunteer Action Program.

Surviving are three brothers, Amos Maschino of Seymour, Arthur Maschino of Celina, Ohio, and Paul Maschino of Indianapolis. Ky.; and two sisters, Agnes Maschino of Columbus and Irene Simmons of New Vernon.

Memorial contributions are suggested to the Sisters of St. Benedict, Sisters’ Retirement Fund, 1402 Southern Ave., Beech Grove, IN 46107.

Prince of Peace parishioner Craig Madison was the mother of Father Christopher Craig

Carol L. (Anger) Craig, a member of Prince of Peace Parish in Madison and the mother of Father Christopher Craig, died on Oct. 1 at 53 at a hospital in New Albany.

The Mass of Christian Burial was celebrated on Oct. 4 at Prince of Peace Church in Madison. Burial followed at St. Patrick Cemetery in Madison.

She was born on Jan. 8, 1942, in Madison, and was a 1960 graduate of Father Michael Shawe Memorial High School in Madison. On Sept. 4, 1961, she was married to Charles Wilfong Craig Jr. at St. Mary Church in Madison.

They were the parents of three sons, Charles, Christopher and Michael Craig. Her husband preceded her in death in 2008.

She was formerly employed at the Beech Grove Telephone as an operator, and later worked in the cafeteria at Shawe Memorial High School and Pope John XXIII School from 1971-80. She also served as a bookkeeper and secretary for Kohler Tire Company in Madison from 1980 until her retirement in 2007.

At Peace in Paradise, she was active in the women’s club.

Surviving are three sons, Charles, Michael and Robert Anger Craig, all of Madison; a brother, Robert Anger of Madison; and four grandchildren.

Memorial gifts may be made to the Strawbe and Pope John Annual Fund to benefit Catholic schools and the Archbishop Michael Shawe Memorial Jr/St. High School and Pope John XXIII School.

Benedictine Sister Juanita Maschino, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Oct. 11 after a brief illness. She was 84.

The Mass of Christian Burial was celebrated on Oct. 15 at the monastery chapel. Burial followed at the sisters’ cemetery.

Betty Christina Maschino was born on Nov. 2, 1927, in North Vernon. She entered the Sisters of St. Benedict of Monastery Immaculate Conception in Ferdinand, Ind., in 1947, and made her final monastic profession in 1952.

In 1960, Sister Juanita was among a group of Benedictine nuns who established the monastery in Beech Grove.

She earned a bachelor’s degree in education at the former St. Benedict Normal College in Ferdinand and master’s degree in home economics at St. Louis University in St. Louis. Sister Juanita taught at Catholic schools in the Archdiocese of Indianapolis and Diocese of Evansville.

In 1978, she graduated from Loy’s Beauty Institute in Withers, Mass., and provided hair care for elderly and homebound people.

Sister Juanita completed many hours of volunteer service at the Dayspring Center in Indianapolis and St. Francis Hospice in Beech Grove.

In 1993, she earned an award for volunteer service from the Governor’s Volunteer Action Program.

Surviving are three brothers, Amos Maschino of Seymour, Arthur Maschino of Celina, Ohio, and Paul Maschino of Indianapolis. Ky.; and two sisters, Agnes Maschino of Columbus and Irene Simmons of New Vernon.

Memorial contributions are suggested to the Sisters of St. Benedict, Sisters’ Retirement Fund, 1402 Southern Ave., Beech Grove, IN 46107.
Vatican II: Council must define role of bishops and people of God

( Editor’s note: Blessed John XXIII convened the Second Vatican Council in St. Peter’s Square 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 a visit to the Mater Ecclesiae Convent in Mater Ecclesiae Square. John F. Fink, editor emeritus of The Criterion, has written a four-part series reflecting on Vatican II. This is the second installment.)

By John F. Fink

Second of four parts

The concele to elect the successor of Blessed John XXIII was in effect, a vote and the Second Vatican Council, that he had called. There were many cardinals who thought that the best thing that could happen would be to elect a pope who would close the council for good and be done with the foolishness that Pope John had started. It took six ballots before Cardinal Giovanni Montini was elected. He took the name Paul VI. Although Blessed John XXIII convened the council and saw the necessity for bringing the Catholic Church into the modern world, Pope Paul VI, while still a cardinal, was one of two men who did the most to set the direction of the council during its first session—the other being Cardinal Leon-Joseph Suenens. Paul Pope Paul also was the council’s chairman for the council’s two meaningful three sessions, and then it was he who had the task of carrying out the council’s decisions.

Pope Paul opened the Vatican II’s second session on Sept. 21, 1963, and on June 22 he announced that Vatican II would continue. The second session began on Sept. 29. The preparatory commission, Paul said that the First Vatican Council had defined the role of the pope. Now it was time to define the role of bishops and others among the People of God.

The question was, did the collegiality of the bishops start “from below” or “from above”? Was the primacy of the pope, which means that collegiality does not diminish the pope’s decision. He made another dramatic intervention, putting in the context of collegiality or was the collegiality of the People of God.

The moderators proposed five questions they thought the bishops should decide as they worked on the role of bishops in the Church, ended up being about the Church, and the second was “Inter Mirifica,” the “Decree on the Media of Social Communications.”

I can possibly go into detail about all of the council’s documents. To do them justice, I would need at least a separate article for each of the 16 documents, and more for at least two of them. All I can do here is to summarize them.

The vote on the “Constitution on the Sacred Liturgy” was an impressive 2,147 in favor and only 4 votes against. The bishops recognized that renewal of the liturgy would make the most difference in the lives of most ordinary Catholics.

The “Constitution on the Sacred Liturgy” was a 40-page document giving general principles for the restoration and reform of the liturgy, emphasizing the communal nature of the liturgy, and adapting it to the culture and traditions of nations.

Between 1963 and 1974, the Vatican issued other documents on the liturgy—instructions, declarations and decrees following up and implementing the council’s “Constitution on the Sacred Liturgy.” These gave us the Mass as we know it today, much different from the pre-Vatican II Tridentine Mass.

If the “Constitution on the Sacred Liturgy” was so far-reaching, the council’s second document, the “Decree on the Media of Social Communications,” was by far the council’s weakest. It was so feeble that a group of journalists produced a one-page memo which declared that this document would be forever cited as “a classic example of the way Vatican II proved incapable of facing the world around it.”

About the only good thing that came from the decree was the establishment of the Pontifical Commission for the Means of Social Communications, known today as the Pontifical Council for Social Communications. It published an excellent document in 1971 called “Comunicio et Progressio,” the “Pastoral Instruction on the Means of Social Communications.”

When the council’s third session opened in 1964, debate continued on “Lumen Gentium,” Chapter 3, on the role of bishops in the Church, ended up being about 20 pages long.

In broad terms, collegiality describes the manner in which the body of bishops, together with the pope, exercises its power. It does so solemnly when all they all gather in an ecumenical council such as Vatican II. They can act as collegial manner while dispersed throughout the world.

The document says that bishops do not act as vicars or representatives of the pope, but as representatives of Christ in their dioceses. However, they act collegially only when they do so together with the successor of Peter, the pope, which means that collegiality does not diminish the primacy of the pope.

With all the controversy surrounding “Lumen Gentium,” the amazing thing is that, when it was finally put to a vote, it passed 2,151 to 5. This is an important document since it set forth the nature and mission of the Church and all its members. Its eight sections included “The Mystery of the Church,” “The People of God,” “The Hierarchical,” “The City,” the Call to holiness, “The Pilgrim Church” and, finally, “Our Lady.”

“Lumen Gentium” is the document that called for the restoration of the permanent diaconate, but it wasn’t actually accomplished until a postconciliar document was published in 1968.

At the third session, the bishops also discussed whether or not there should be a separate document about Mary or whether discussion about her role should be included in “Lumen Gentium.” The majority of bishops decided to put discussion of Mary in “Lumen Gentium.” It is an excellent treatment of Mary, but the fact that Vatican II decided not to put a separate document about Mary has been blamed for decreasing devotion to her.

There was more controversy during this third session than just on the matter of collegiality and whether or not there should be a separate document on the role of Mary. On Oct. 23, 1963, Archbishop Pericle Felici, secretary of the council, announced that the question of artificial birth control would be removed from the competency of the council and dealt with by a special commission.

Cardinal Suenens was one of those who reacted to the pope’s decision. He made another dramatic intervention, this time wondering whether the emphasis on “increase and multiply” had not obscured the other text in Genesis. “They shall be two in one flesh” (Gn 2:24). He said, “I beg of you, my brothers, let us avoid a new ‘Galileo affair.’ One is enough for the Church.” It was far the council’s weakest. It was so feeble that a group of artificial birth control would be removed from the competency of the council and dealt with by a special commission.

It was reported that this intervention caused tensions between Cardinal Suenens and Pope Paul.
### 2012 HOME FOOTBALL SCHEDULE

<table>
<thead>
<tr>
<th>Date</th>
<th>Opponent</th>
<th>Time</th>
<th>Notes</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>

Home games are played at St. Vincent Health Field. All game times are eastern daylight time.

Find more game dates at www.marian.edu/athletics.

Come enjoy a championship-level college game day! $7 adults, $2 children 12 and under

Purchase tickets on campus at the Marian University Business Office or Police Department, or go online to www.marian.edu/tickets.

---

#### GO KNIGHTS!

www.marian.edu  
Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.

#### Celebrating Our Past and Our Future | 75th Anniversary Gala | October 19, 2012

Join us on Friday, October 19, 2012 for our 75th Anniversary Gala. We will celebrate Marian University’s 75 years of history in Indianapolis and honor this year’s Franciscan Values Award recipients—the Lilly Family and Archbishop Emeritus Daniel begging.