



The

Criterion

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'You have to keep fighting'

Faith, family and football guide the life of Scecina's Ott Hurrell, page 9.

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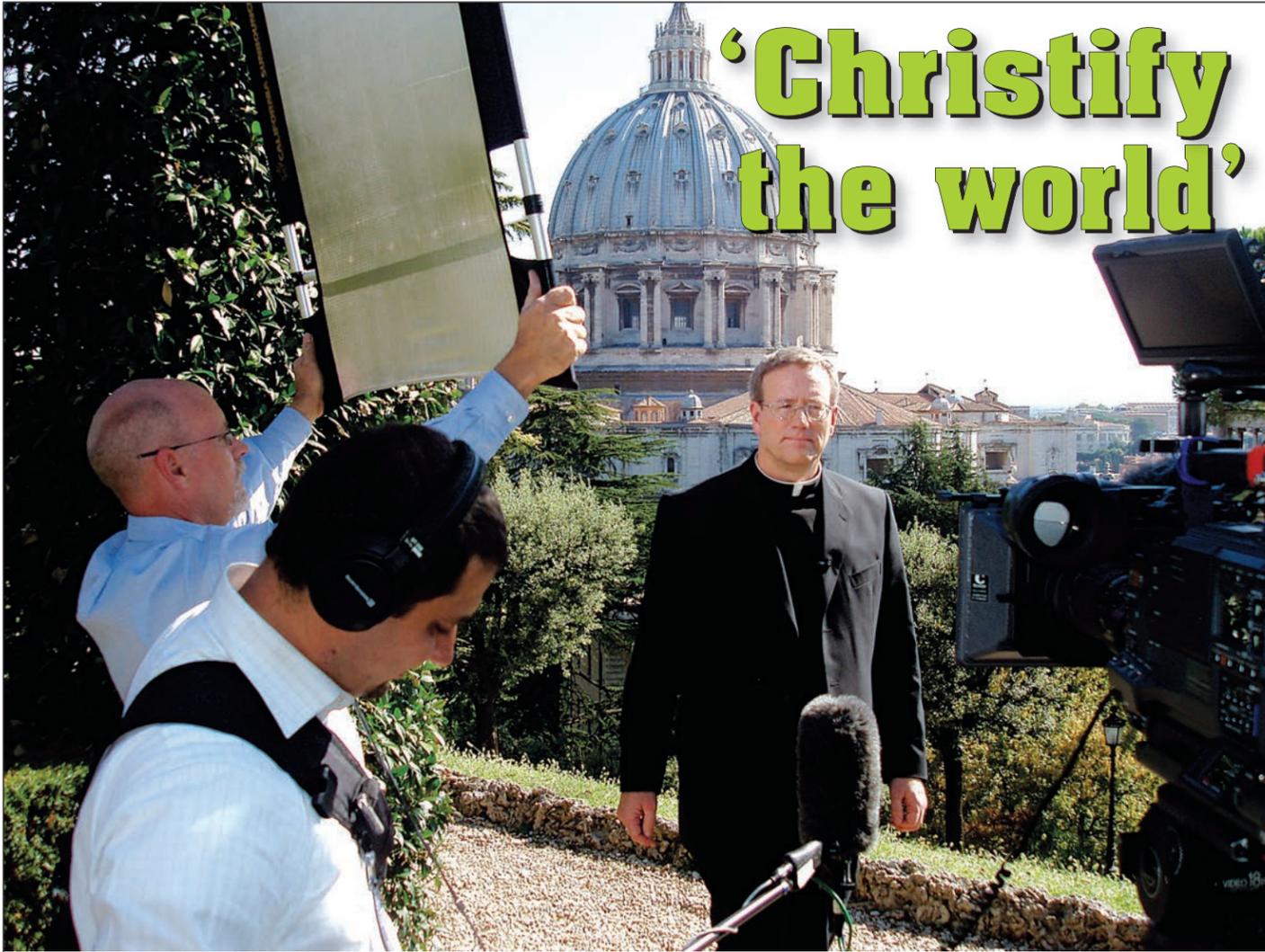


Photo courtesy Word on Fire Ministries

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 flow 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

See SYNOD, page 2

Father Robert Barron stands on a hilltop overlooking St. Peter's Basilica in Rome during the shooting of his 10-part documentary series "Catholicism." A priest of the Archdiocese of Chicago, Father Barron is the founder and president of Word on Fire Ministries and rector of the University of St. Mary of the Lake Mundelein Seminary near Chicago. During a recent visit to Indianapolis, Father Barron reflected on the meaning and continued relevance of the Second Vatican Council. The 50th anniversary of the opening of the council, which took place in St. Peter's Basilica, occurred on Oct. 11.

Creator of 'Catholicism' documentaries reflects on Vatican II, new evangelization

By Sean Gallagher

First of two parts

Oct. 11 was the 50th anniversary of the beginning of the Second Vatican Council and the start of the Year of Faith called for by Pope Benedict XVI.

In the past year, few priests in the U.S. have had more of a public witness in their efforts to strengthen the faith of Catholics than Father Robert Barron.

Catholics across the country have

viewed segments of his 10-part "Catholicism" documentary series released in 2011 in which he serves as narrator and shows viewers the beauty of the faith through locations around the world.

A priest of the Archdiocese of Chicago, Father Barron, 52, is the founder and president of Word on Fire Ministries, an organization dedicated to evangelization, especially through television and on the Internet via online videos and social media.

Last July, he also was appointed rector of the University of St. Mary of the Lake Mundelein Seminary near Chicago.

Late last month, he visited Indianapolis for a meeting of the Equestrian Order of the Holy Sepulchre of Jerusalem, a worldwide organization of clergy and laity that support the Latin Patriarchate of Jerusalem.

During that time, he sat down for an interview with *The Criterion* on Sept. 30. The following is an edited version of

See 'CHRISTIFY,' page 8

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 know our faith, 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 U.S. bishops' annual Respect Life prayer campaign. Each year, October is designated as 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,"

See LIBERTY, page 2



Women pray during an Oct. 14 Mass and Pilgrimage for Life and Liberty at the Basilica of the National Shrine of the Immaculate Conception in Washington. Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops' Ad Hoc Committee on Religious Freedom, was the main celebrant of the Mass, which drew an estimated crowd of nearly 6,000 people.

LIBERTY

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Msgr. Walter R. Rossi, shrine rector, told the congregation.

The overflow crowd filling the national shrine included families with babies in strollers, and senior citizens and people with disabilities in wheelchairs. People came from the Washington area and many other states.

The opening procession included a Knights of Columbus color guard of 120 men wearing white, gold, green, purple and blue plumed hats. During the eucharistic adoration and rosary novena, the diverse congregation crowding the pews and aisles knelt and prayed together for life and liberty.

As Mass opened, Archbishop Lori thanked the people for coming from near and far “as a family of faith united in our defense of life and liberty.”

In his homily, the archbishop warned that “for some time now, both life and liberty have been under assault ... [by] a secularism that relentlessly seeks to marginalize the place of faith in our society.” He also noted, “When man and woman are no longer perceived to be created in the image of God, then, sooner or later, their lives and their liberties become dispensable.”

Archbishop Lori pointed out how, in the nearly 40 years since the U.S. Supreme Court legalized abortion on demand in its *Roe v. Wade* decision, more than 50 million unborn children have lost their lives through abortion.

The secularist assault on life, he said, can also be seen in efforts in the United States to legalize assisted suicide and to redefine marriage.

Archbishop Lori emphasized the key threat to life and liberty posed by the U.S. Department of Health and Human Services’ (HHS) mandate requiring “most religious and private employers to fund and facilitate

abortion-inducing drugs, sterilizations and contraception against their convictions if they engage in hiring or offer services deemed by the government to be ‘secular.’”

A narrow religious exemption applies only to those religious employers who seek to inculcate their religion and who primarily employ and serve people of their own faith.

The mandate is currently being challenged in courts around the country by Catholic dioceses and agencies, and other religious individuals and groups.

In his homily, Archbishop Lori pointed out the irony in that those advocating “freedom of choice” are trying to force people of faith to violate their religions’ teachings. “Our ‘right to choose’—our right to choose to practice the faith we profess, a right guaranteed by the First Amendment—seems to mean little or nothing to many who wield power.”

The archbishop noted that many secular threats to religious liberty “seem to hinge on the Church’s teaching with regard to the sanctity of life—whether it’s the Church’s teaching on the immorality of abortion, or the obligation of couples to be open to the God-given gift of human life, or marriage as between one man and one woman.”

Archbishop Lori said the link between the God-given gifts of life and liberty was noted by Thomas Jefferson, who once said, “The God who gave us life, gave us liberty at the same time; the hand of force may destroy but cannot disjoin them.”

As the Year of Faith opens and as the country approaches a time of decision with its elections, Archbishop Lori called it a critical time for Catholics to engage in Pope Benedict’s call for the new evangelization.

“With Mary’s prayers, we seek to have the fire of our faith rekindled—our faith in the person of Christ, our faith in all the Church believes and teaches, our confidence in the Church’s teachings, and our courage in sharing those teachings, not just with family and friends, but in the public square, with our elected leaders, our appointed leaders



Archbishop William E. Lori of Baltimore blesses children during an Oct. 14 Mass and Pilgrimage for Life and Liberty at the Basilica of the National Shrine of the Immaculate Conception in Washington. Archbishop Lori, chairman of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, was the main celebrant of the Mass, which drew an estimated crowd of nearly 6,000 people.

and with those who influence public opinion.”

He said it is wrong for Catholics to compartmentalize their faith, and as an example he criticized Catholic elected officials “who say they are personally opposed to intrinsic evils like abortion, while doing everything in their power to promote them.”

Archbishop Lori urged Catholics to take their faith to the public square and to the voting booth.

“As believers and as citizens, we must robustly engage in the political process by voting with a properly formed conscience and by continually letting our elected officials know that we expect them to protect the God-given rights of life and liberty,” he said. †

SYNOD

continued from page 1

Pretoria, South Africa, on Oct. 15.

He told the synod that what is most meaningful to young people “in this subjective age” is “belonging and interpersonal relationships.

“Belonging is at the heart of community, belonging is an image of the Holy Spirit.”

He emphasized the importance of helping future priests be sympathetic and able to make people feel like they belong.

Seminarians also need adequate spiritual and pastoral formation. Without a zeal for prayer and contemplating God’s beauty, a seminarian “will be unable to train others in holiness,” and without being able to experience the gifts of the laity, he may “dominate rather than collaborate,” he said.

Also, “if the priest has poor theology, it will be the blind leading the visibly impaired,” he added.

Archbishop Slattery, who is also bishop of the Military Ordinariate of South Africa, praised the initiative of an organization called “Catholic Voices,” which was founded several months before Pope Benedict XVI’s trip to Great Britain in 2010. The group recruited and trained dozens of articulate lay Catholics to defend

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 poor,” getting them involved in “doing something for Christ—even as simple as a pilgrimage,” and then reflecting on those experiences together. †

Missing priest returns to Indiana, is recuperating

Criterion staff report

Father Christiaan Kappes, an archdiocesan priest who until recently was pursuing graduate studies in



Fr. Christiaan Kappes

Greece, is safely back in Indiana after he was missing for a week earlier 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 Lekakou, his

translator in Greece. Her family was also allegedly threatening her in a dispute over an inheritance that she had received.

Staff members of the U.S. embassy 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 Lekakou.

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 Greece in 2009 after being chosen to participate in a program co-sponsored by the Vatican and the Greek government to foster better ecumenical relations between the Catholic Church and 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 Holy Father announced the Year of Faith to help Catholics appreciate the gift of faith, deepen their relationship with God and strengthen their commitment to sharing their faith with others.

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

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

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

Catholic Youth Organization. Or ...

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

Official Appointments

Effective immediately

Rev. Joseph G. Pesola, administrator of St. Thomas the Apostle Parish in Fortville, granted a temporary medical leave of absence.

Rev. Msgr. William F. Stumpf, pastor of St. Michael Parish in Greenfield, appointed administrator pro-tem 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. †



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Appeal supports retired priests, future priests and deacons

By Sean Gallagher

Father William Ernst retired from full-time parish ministry four years ago after serving in faith communities across central and southern Indiana for 44 years since his ordination to the priesthood in 1964.



Fr. William Ernst

Despite being retired, he still finds himself on nearly every weekend celebrating Masses at archdiocesan parishes—and he wouldn't want it any other way.

"I really enjoy it," said Father Ernst. "I especially enjoy it when I'm at a parish for a period of time and I begin to develop a little sense of community. ... You get to know some people and kind of feel a sense of community with them. That's kind of nice."

He's not the only one who finds joy helping out at parishes. The parishioners like it, too.

"You can't imagine how people have said 'Thank you' after Mass," said Father Ernst. "They go out of their way to make you feel at home. It's really a very satisfying experience."

Many of those Catholics across central and southern Indiana also show their appreciation for the continued ministry of retired priests by participating in "United Catholic Appeal: Christ Our Hope."

Contributions to the annual appeal provide support for retired priests, and for the formation of future priests and candidates for the permanent diaconate.

Father Ernst especially appreciates the health insurance that he receives from the archdiocese that is supported by the "United Catholic Appeal: Christ Our Hope."

"We have excellent health care," he said. "I've had cataract surgery and a knee replaced. It's the security you feel, knowing that if something does come up, it will be taken care of."

The appeal gives assurance in a different way to seminarian Daniel Bedel, a member of St. John the

Evangelist Parish in Enochsburg.

In order to prepare himself completely for a future life and ministry as a priest, he cannot take time out to work to pay for the formation that he receives at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"There simply aren't enough hours in the day for me to dutifully train for priesthood and maintain even a part-time job to help pay for the growing expense of my education," said Bedel. "The only way I am able to truly give my life to my vocation is through the generous support of the people in the Archdiocese of Indianapolis."



Daniel Bedel

Bedel expects to be ordained as a transitional deacon next spring. He is looking forward to beginning ordained ministry among the Catholics of central and southern Indiana.

"I cannot begin to explain how excited I am," he said.

"In fact, I already have a wedding scheduled on the May calendar. And I am particularly looking forward to proclaiming the Gospel for the first time and preaching my first homily.

"As I told some of the priests here at Saint Meinrad, I want to spend this school year really reflecting on the image of a servant in my prayers. And with the continued grace from all who are praying for me, I know God will give me the strength and humility to be a good and faithful servant in my ordained ministry."

Deacon Russell Woodard and 15 other men were ordained on June 23 to serve the faithful in the archdiocese as permanent deacons.

He currently ministers as parish life coordinator of St. Anne Parish in New Castle and St. Rose of Lima Parish in Knightstown, and at the New Castle Correctional Facility.

Deacon Woodward was prepared for this ministry by participating in the archdiocese's four-year deacon formation program, which has four spheres of formation: human, intellectual, pastoral and spiritual.

File photo by Sean Gallagher



Deacon candidate Russell Woodard ritually places his hands in the hands of Bishop Christopher J. Coyne, apostolic administrator, during a June 23 Mass at SS. Peter and Paul Cathedral in Indianapolis. During the Mass, Woodard and 15 other men were ordained as permanent deacons for the Archdiocese of Indianapolis.

Deacon Woodard said that many "seeds of faith" were planted in him through this multifaceted formation program.

"Since formation took place over the course of four years, each of these seeds of faith had plenty of time to germinate and grow," he said. "Each of us—deacon candidates and wives—came to the realization that none of our lives would be the same after ordination."

The formation that he and the other deacons in his class received over the past four years was supported by "United Catholic Appeal: Christ Our Hope" contributions made by Catholics across the archdiocese.

"I am particularly grateful to all those who supported me and those of my deacon formation class through their contributions to the United Catholic Appeal," said Deacon Woodard. "My hope is now that we are ordained these benefactors will themselves benefit from our ministry, and that they will be rewarded for investing their 'talents' and returning them to the Lord with increase."

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

Father J. Joseph McNally was longtime pastor of St. Barnabas Parish

By Mary Ann Garber

Father J. Joseph McNally, a retired diocesan priest, died of complications from brain cancer on Oct. 10 while receiving hospice care at Columbus Regional Hospital in Columbus. He was 80.



Fr. J. Joseph McNally

The Mass of Christian Burial was celebrated on Oct. 13 at St. Barnabas Church in Indianapolis.

Bishop Christopher J. Coyne, apostolic administrator, was the principal celebrant of the Mass.

Father John McCaslin, pastor of St. Anthony Parish in Indianapolis and administrator of Holy Trinity Parish in Indianapolis, was the homilist.

Burial followed in the Priests' Circle at Calvary Cemetery in Indianapolis.

Nicknamed "Father Mac," he is remembered by those who knew him as being very generous, loving and pastoral.

Quick to share his smile and laughter, he loved fishing, traveling, playing golf, relaxing at his cabin at Prince's Lake, spending time with seminary classmates, cheering for the University of Notre Dame's football team, and celebrating all things Irish.

"May the road rise to meet you," an Irish prayer attributed to St. Patrick, was one of his favorite blessings.

Bishop Paul D. Etienne of Cheyenne, Wyo., a former diocesan priest, posted a tribute to Father McNally on his online blog on Oct. 10.

"The two years I spent with Father Mac and Father [John] Sciarra were two of the best years of my priesthood, and I've had some great ones," Bishop Etienne recalled. "I've known few other priests who took such interest in and such great care of his brother priests. He was always calling, visiting [and] checking in on the 'guys.' ... Because of this, many a time priests would call him for his advice or simply to share what was going on in their life and ministry."

Father McNally had "a great love for God's people," Bishop Etienne wrote, "and was tremendously compassionate and empathetic. ... He was a generous servant of the Church, a great listener and good counselor."

Father McCaslin said his longtime friend and mentor "was a great pastor ... who loved the priesthood and loved his brother priests. ... Many priests found him to be a source of counsel and support."

As the second pastor of St. Barnabas Parish,

Father McNally was "very committed to stewardship as a way of life," Father McCaslin said. "Father Sciarra had started the parish on that [focus on stewardship], and he worked very hard to keep it that way, ... continuing to provide Catholic education that was funded through parish tithing instead of tuition" for students at St. Barnabas School in Indianapolis.

"When he went to the emergency room at Methodist Hospital a few weeks ago," Father McCaslin said, "I went to see him and anoint him. Right there in the emergency room on a little table beside him was his Breviary. His faithfulness to daily prayer was a reflection of his commitment to priestly life. That was very much at the heart of who he was. Prayer was critical to him, and he remembered to take his Breviary."

"He died in faith just as he lived his life—very faithfully," Father McCaslin said. "He was a wonderful man who will be missed by many, many people."

St. Barnabas parishioner Karen Oddi of Indianapolis, archdiocesan associate archivist, served as coordinator then director of religious education at her parish during part of Father McNally's 13 years of ministry there.

"He was tremendously supportive of the staff," Oddi said. "He knew everybody in the parish and school. It always amazed me how quickly he learned names."

During his homilies, she said, he would often ask the parishioners to think about how they treat the people that they love the most.

"I think that those simple words had a powerful impact," Oddi said. "... It was a kindly reminder to families to love one another. ... I believe that the counseling credentials he earned along with his naturally friendly demeanor really gave him a special touch in ministering to all manner of personalities."

Father McNally was a talented carpenter, she said, who built and installed beautiful cabinets at his lake cabin.

John Joseph McNally was born on Feb. 29, 1932, to John P. and Mary A. (Trouy) McNally, and was baptized at Holy Cross Church in Indianapolis.

When he was 3 years old, his father died and his mother moved to New Albany with her three young sons. He attended St. Mary School in New Albany.

He was confirmed by Bishop Joseph E. Ritter on Oct. 30, 1939, at St. Mary Church in New Albany.

After receiving priestly formation at Saint Meinrad's minor seminary and School of Theology, he was ordained a priest by Archbishop Paul C. Schulte on May 3, 1958, at Saint Meinrad's Archabbey Church of Our Lady of

Einsiedeln in St. Meinrad.

He also earned a master's degree in counseling and psychology at Spaulding University in Louisville, Ky.

Father McNally was instrumental in the founding of the South Central Indiana Hospice Program in Columbus.

He also was an ardent supporter of Catholic education for all students regardless of family income.

In recognition of his service to the Church and several communities in Indiana, he was named a Sagamore of the Wabash, the highest honor presented by the governor.

Father McNally celebrated his first holy Mass on May 4, 1958, at St. Mary Church in New Albany.

His first assignment on May 20, 1958, was as associate pastor of Our Lady of Lourdes Parish in Indianapolis and an instructor at Father Thomas Scecina Memorial High School in Indianapolis.

On Aug. 23, 1963, Father McNally was named associate pastor of St. Margaret Mary Parish in Terre Haute, and also taught religion at the former Bishop Schulte High School in Terre Haute.

Five years later, on June 1, 1968, he was appointed associate pastor of St. Paul Parish in Sellersburg and student director of Our Lady of Providence High School in Clarksville.

Father McNally was named to his first pastorate on Aug. 17, 1971, at Most Sacred Heart of Jesus Parish in Jeffersonville.

On July 20, 1977, he was appointed pastor of the former St. Columba Parish in Columbus.

Father McNally began his service on the archdiocesan board of consultants on Jan. 1, 1989, a position that he held until June 30, 1994.

On July 8, 1987, he was named co-pastor—with Father Patrick Harpenau—of St. Columba Parish and St. Bartholomew Parish in Columbus. At that time, he was also appointed moderator in the exercise of pastoral care with residence at St. Columba Parish.

Three years later, on July 5, 1989, he was named pastor of St. Barnabas Parish in Indianapolis, an assignment that he continued until his retirement on July 1, 2002.

During his retirement, he continued his sacramental ministry part time at parishes in central and southern Indiana.

Surviving are two sisters-in-law, Kathleen McNally of Franklin, Tenn., and Mariam McNally of New Albany, as well as several nieces and nephews.

Memorial gifts may be sent to St. Barnabas School, 8300 Rahke Road, Indianapolis, IN 46217 or St. Bartholomew School, 1306 27th St., Columbus, IN 47201. †



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Editorial

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 Fathers Isaac Jogues and Jean de Lalande, two of the eight North American martyrs killed by Mohawk Indians. The others, 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 Sacrament for Indians and Colored People, and Xavier University in New Orleans;
- Indiana's own Mother Theodore Guérin, missionary and founder of the Sisters of Providence of Saint Mary-of-the-Woods; and
- Damien 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 pockmarked and half blind.

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.

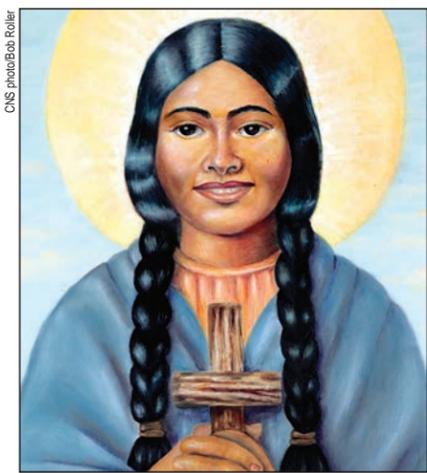
One day, as Father Jacques de Lamberville passed Tekakwitha's longhouse, he felt compelled to go in. Tekakwitha welcomed him and told him about her Christian mother. She said that she wanted to become a Christian. Father Lamberville gave her instructions, and baptized her on Easter Sunday of 1676. She took the Christian name Catherine, or Kateri, in honor of St. Catherine of Siena.

After her baptism, Father Lamberville thought it was important to get Kateri to the St. Francis Xavier Indian Mission at Sault St. Louis in Canada. In 1677, he worked with some Christian Indians to take her there. Her uncle chased them in a canoe, but was unable to catch them.

Kateri was ecstatically happy at Sault Mission. She deepened her piety as well as her penances, and her reputation for sanctity grew. However, she was not to live long. She died on April 17, 1680, with the names of Jesus and Mary on her lips. She was only 24.

Native Americans have waited a long time for Kateri Tekakwitha to be canonized. She was beatified 32 years ago.

Marianne Cope was the provincial of the



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 Church has recognized the second miracle needed for her canonization.



The Sisters of St. Francis and Honolulu Bishop Larry Silva said a second miracle has been confirmed in the canonization cause for Blessed Marianne Cope, who is pictured in a colorized black-and-white photo circa 1883.

Third Order of St. Francis in Syracuse, N.Y., when a priest representing the vicar apostolic of Hawaii sent letters to more than 50 religious congregations, including Mother Marianne's, seeking sisters to work with Father Damien de Veuster in the leper colony of Molokai, Hawaii, 10 years after Father Damien arrived there.

Mother Marianne was the only one who replied, but she did so enthusiastically, saying, "My interest is awakened, and I feel an irresistible force drawing me to follow this call." She spent 35 years there.

She and six other sisters began their work in 1883. By 1888, Mother Marianne had opened a general hospital on Maui, a home for healthy girls of leprosy parents on Oahu, and a home for homeless women and girls with leprosy on Molokai.

After Father Damien's death in 1889, Mother Marianne cared for his boys as well as for her girls. She always insisted on strict sanitary procedures, and no sister ever contracted the contagious Hansen's disease.

She died on Molokai in 1918 when she was 80.

The United States now has two blessed—Franciscan Father Junipero Serra, founder of the California missions, and Redemptorist Father Francis Xavier Seelos, a renowned preacher.

Fifteen people are now venerable, and there are 74 servants of God, including Simon Bruté, the first bishop of Vincennes.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Talking Americans down from the assisted-suicide ledge

Several states are considering legislative measures to let physicians prescribe—but not administer—a lethal dose of a toxic drug to their patients, thereby assisting their patients to commit suicide. This is known as physician-assisted suicide.

Advocates of this practice assure us that this can be a good choice for someone who is dying or who wants to die.

If physician-assisted suicide really represents a "good choice," we need to ask: Why should only physicians be able to participate? Why should only physicians be allowed to undermine public trust of their profession through these kinds of death-dealing activities?

Why not include police, for example? If a sick person expresses a wish to die, the police could be notified, and an officer would arrive bearing a suitable firearm. He would load it with bullets, cock the gun, and place it on the bedside stand of the sick patient.

After giving instruction on the best way to angle the barrel, the officer would depart, and the patient could then pick up the gun and shoot himself—"police-assisted suicide."

Besides physician-assisted suicide and police-assisted suicide, "military-assisted suicide" could be offered as well.

Members of the armed forces would bring in a standard-issue hand grenade upon request, explaining to the sick patient how to remove the pin properly and how to place the device so as to achieve the most rapid, painless and destructive death.

The assisted-suicide paradigm would readily admit of other creative approaches as well—society could sanction "assisted drownings" where lifeguards could be asked to assist those wishing to die by providing them millstones to take them to the bottom of lakes and oceans.

But if a lifeguard helped people drown, would you want him watching your family at the beach?

It is troubling how many individuals fail to grasp the radical absurdity of allowing physician-assisted suicide.

Suicide is no joking matter. Regardless of how it transpires, it is a catastrophe for those who end their own lives, for their loved ones left behind and for society more broadly.

Some people may decide that their lives are no longer worth living, but our society has always recognized that decision to be a tragedy and a mistake.

That's why high bridges have signs encouraging suicidal individuals to seek help rather than jump. Suicide hotlines are open 24 hours a day because we seek to prevent as many deaths as we can. We treat as heroes those who walk along bridges or climb tall buildings and try to talk

people down to safety.

Commentator Greg Pfundstein stresses how this sound and consistent cultural message is flatly contradicted when we allow physicians to prescribe lethal drugs so people can kill themselves—it is like replacing the suicide intervention signs on bridges with signs that state, "Ask your physician if jumping is right for you."

Simply put, such jumping is never a "good thing," and it is only our own foolhardiness that lets us feign it could be, whether physician-assisted or otherwise.

I remember reading a letter to the editor in the local newspaper of a small town many years ago. The woman wrote about the death of her grandparents—both well-educated, intelligent and seemingly in control of their faculties—who had tragically committed suicide together by drinking a deadly substance. They were elderly and struggling with various ailments.

Her firsthand perspective was unflinching. "It took me years to forgive my grandparents after they committed suicide. I was so angry at what they had done to me and my family. I felt betrayed. I felt nauseated.

"At some fundamental level, I just couldn't believe it had really happened, and I couldn't believe that they didn't reach out to us for help.

"I thought the pain would never go away. The idea that suicide could ever be a good thing is a total crock and a lie. It leaves behind deep scars and immeasurable pain on the part of family and friends. We don't have the right to take our own lives because we didn't give ourselves life."

I'm reminded of the words of the mayor of one of our great cities, who declared, "The crime rate isn't so bad if you just don't count the murders."

Assisted suicide, similarly, isn't so bad if you just don't count the victims—the many broken individuals, broken families and broken hearts.

A friend of mine in Canada has struggled with multiple sclerosis for many years. He often speaks out against assisted suicide.

Recently, he sent me a picture of himself taken with his smiling grandchildren, one sitting on each arm of his wheelchair. Below the picture he wrote, "If I had opted for assisted suicide back in the mid-1980s when I first developed MS, and it seemed life as I knew it was over, look what I would have missed. I had no idea that one day I would be head over heels in love with grandchildren! Never give up on life."

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Obedience is the key to living out our faith

A key attribute of all the great figures from biblical times and throughout Church history is that they were obedient to the will of God: from Jesus himself—"Let this cup pass from me, but not my will but yours be done" (Lk 22:42), to Mary—"I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38), to Abraham, willing to sacrifice his own precious son in obedience to the instruction of God, to Jonah, a reluctant but ultimately obedient prophet to Nineveh, to St. Paul, to Blessed Mother Teresa of Calcutta, to Pope Benedict XVI, who simply wanted to retire to write and travel the world with his brother, but

instead accepted the call and the responsibilities to be the head of Christ's Church on Earth, and on and on to countless others.

It seems that those times we struggle the most spiritually as Catholics even today—perhaps especially today—are those times that we can't bring ourselves to humbly be obedient to God's will and to the teachings of his Church, that is, to the teachings of the Holy Spirit acting through the Church, arrogantly convinced that our own way or understanding is better.

Doug Petroff
Indianapolis

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, 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, was the celebrant for the final liturgy at the small, white frame church built at 2585 N. Main St. near U.S. 40, the National Road.

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 and administrator of religious education, described the small-town faith community as "a loving church family who is concerned about our friends and neighbors in Seelyville, Terre Haute and throughout [Vigo] County."

King said Holy Rosary parishioners are "eager to respond to any need that arises, whether it be in our area or in the state."

Parishioners have enthusiastically supported an outreach program, she said, to help people in need through donations to Catholic Charities in Terre Haute.

"For the past 20 years, we have collected jeans, shirts, underwear and socks for the local

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 Ryves Hall, 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.

Like 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 Gibault 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 1946, 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 if 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, chair of the parish council, and his wife, Betsy, moved to the Terre Haute area in 1994.

"Holy Rosary is a real family," he said. "It's a friendly little country church community. ... The parish 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.



Father John Hollowell, administrator of Holy Rosary Parish in Seelyville since July 3, celebrates Mass on Oct. 7 with assistance from altar servers Jacob Bray, left, and Patrick Durcholtz.



Holy Rosary parishioners in Seelyville greet each other during the sign of peace on Oct. 7, the last Mass celebrated at the 104-year-old country church built near U.S. 40, the National Road, in 1908 to serve Czech and Lithuanian immigrants who came to west-central Indiana to work as coal miners.

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

"VATICAN CITY—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 meaty 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 doctrinal import during the course of the Council."

- In New Albany: Convert old hospital into retirement home
- Convention of men set this Sunday
- High court bars review of Oregon textbook case
- New Jewish translation of Old Testament lauded
- Ecumenical Council convening on the site of St. Peter's tomb
- Pope addresses council observers

- Torchlight parade marks council opening
- Council is opened with 81 cardinals
- New findings may alter Last Supper observance
- Editor comments from Rome: Opening session of Vatican Council II offers stirring unity lesson
- Exchange 'kiss of peace'
- Private agencies' use in food program urged
- Feminine piety seen as urgent need today
- Bishops, newsmen 'collide'
- May give confirmation in absence of bishop
- Three deaneries set quarterly meetings
- 'Brothers in Christ': Bonds of baptism strong, cardinal tells observers
- Italian Jews send message to pontiff
- U.S. bishop dies while at council

(Read all of these stories from our Oct. 19, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Events Calendar

October 19

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

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

October 20

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

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

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

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

765-529-0933.

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

October 21

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Irvington Halloween Festival, "Spooky Organ Concert,"** 6 p.m., admission fee is one non-perishable food item. Information: 317-356-2358 or parishsecretary@ollindy.org.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person. Information: 317-631-2939.

St. Vincent de Paul School, 1723 "I" St., Bedford. **Archdiocesan pro-life ministry and Catholic Community of Lawrence County, "A Cup of Coffee with a Dose of Conscience,"** 2-4:30 p.m. Information: 812-275-6539, ext. 227, or candrews1148@comcast.net.

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

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

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad.

Monte Casino pilgrimage, "Mary, Our Partner in Prayer," Benedictine Brother Francis Wagner, presenter, 2 p.m. Information: 812-357-6501 or news@saintmeinrad.edu.

October 23

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **"Catholic Life" lecture series,** Father Francis Bryan, presenter, 7 p.m. Information: 317-638-5551 or sheartparish@sbcglobal.net.

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

dd1davis@aol.com.

October 25

Cathedral Soup Kitchen, 1350 N. Pennsylvania St., Indianapolis. **Marion County Health Department, free flu shots**, tetanus, pneumonia and additional health screenings available, no charge, 9-11 a.m. Information: 317-632-4360.

October 27

Immaculate Heart of Mary School, gymnasium, 5692 N. Central Ave., Indianapolis. **Young adult program,** Matt Weber, presenter, 7 p.m., \$10 per person includes pizza. Information: 317-257-2266.

October 28

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Vocations Fair,"** 9:30 a.m.-10 p.m. Information: 812-339-5561 or brohyde@hoosiercatholic.org. †

Retreats and Programs

October 19

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See" vocation retreat,** single women ages 18-44. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

October 20

Our Lady of Fatima Retreat House, 5353 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. \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

October 20-21

Mount St. Francis Retreat Center, Youth Center,

101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Catholic 101 Retreat,"** grades 9-12. Information: 812-945-2000 or leah@nadyouth.org.

October 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program,** 1:15-6 p.m., \$45 registration fee. Registrations: www.archindy.org/fatima.

October 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms-Treasures of Motherhood,"** Mary Jo Thomas Day, presenter, \$35 per person, child care available. Information: 317-545-7681 or marcia.johnson@archindy.org. †

Catholic Charities seeks youths to serve as refugee ambassadors

Catholic Charities Indianapolis' Refugee 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 e-mail to Gabrielle Campo, program director, at gcampo@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/cc/indianapolis/RefugeeServices.html. †

VIPs



Donald and Mary (Simon) Gilland, 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.

They are the parents of six children, Debbie Potts, Cinda Ahlrich, Joni Lunsford, and Rick, Mark and Steve Gilland.

They have 17 grandchildren, three step-grandchildren, 12 great-grandchildren and six step-great-grandchildren. †

Workshop on changes in health care to be held on Nov. 2 in Indianapolis

St. Vincent Hospice in Indianapolis and the archdiocese's Health Ministry is 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, 8450 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 Iseminger, St. Vincent Health director of ethics.

The workshop can be especially helpful for parish nurses, social workers, bereavement ministers, and caregivers for ill, 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. †



Walk for the Poor

Tracy Park, from left, Don Striegel, Natalie Hoefler and Jennifer Arvin pose on Sept. 29 with a ceremonial check which shows that a record \$11,080.50 was raised by the fifth annual Friends of the Poor Walk to benefit the ministry of the Society of St. Vincent de Paul in Indianapolis. More donations were given after the event. All proceeds were used by the all-volunteer organization to help those in need with food and other essential items. Park, Hoefler and Arvin were the co-chairpersons of the walk. Striegel is the chairman of the society's food pantry. For more information about the Society of St. Vincent de Paul in Indianapolis, log on to www.svdindy.org.



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.svdindy.org.

Eucharistic rosary rally for religious liberty draws 750 people

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 Bruté 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 #14449 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.” †



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 Bruté 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.

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6:00 pm - 9:00 pm
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'CHRISTIFY'

continued from page 1

that interview.

Q. The 50th anniversary of the start of the Second Vatican Council will occur on Oct. 11. One of the principal reasons why Blessed John XXIII called for the council was to help prepare the Church to proclaim the Gospel in the 21st century.

Yet, as we stand here in 2012, 1962 can seem a world away given the social, cultural and technological changes that have occurred in the interim. How are the teachings of that council still relevant to us?

A. "You're absolutely right. This is all about Vatican II. People trace the new evangelization back to John Paul II and Paul VI with "*Evangelii nuntiandi*"

[a 1975 apostolic exhortation on evangelization], which isn't appropriate. We need to go beyond Paul VI back to Vatican II. It was a missionary council.

"Vatican II did not want to modernize the Church. It wanted to 'Christify' the world. And I think that comes through in every document of Vatican II, including '*Inter mirifica*,' the one about social communications.

"It's about bringing the treasures of Christ's life out to the wider world. That's Vatican II. The trouble is, our generation, roughly speaking, got the 'Let's modernize the Church' agenda. And it was a misreading of the council.

"Yes, we needed to adapt the Church so that it becomes a more effective vehicle of evangelization. But the goal was not to modernize the Church. It was to 'Christify' the world.

"But that agenda got hijacked a little bit. Certainly, when I was coming of age, when I was in school, it was modernize the Church. Let's get caught up to the modern world.

"But you see, the modern world cannot measure the Church. Christ has to measure the Church. And any culture is evangelically ambiguous and so they can't become the measure of the Church.

"That, in my mind, is the root of the malaise of the Church when I was coming of age, what I call 'Beige Catholicism.' It kind of lost its way, lost its focus and was embarrassed to say anything too definitive.

"That's what John Paul intuited, I think, as the great problem—hence the new ardor he called for in the new evangelization.

"So I trace it all back to Vatican II, 50 years ago. Paul VI, who was a Vatican II man in his bones, got that and, hence, '*Evangelii nuntiandi*.' [Blessed] John Paul II, who was a Vatican II man in his bones, got it and, hence, the new evangelization.

Benedict XVI was also a Vatican II man.

"That's the key to this whole thing. It's people rightly reading what Vatican II is about."

Q. So after the council, Catholics were focused a little bit too much *ad intra*, on internal Church matters, and not enough *ad extra*, how the Church proclaims the Gospel to the world?

A. "Absolutely right. It's one of the ironies of the post-conciliar period that we turned so *ad intra*. When I was coming of age, it was all the Church battling with itself over sex and authority. You know?"

"Now, they're important questions, absolutely. Is there a place for them? Sure. But as the central, preoccupying focus? Absolutely not. And that was a mistake after Vatican II.

"We missed the Vatican II élan in many ways in our country and in the West as well. But the recovery of that is really key."

Q. One emphasis in the teachings of the council was on the important role of Catholic laity in carrying out the mission of the Church and on the related universal call to holiness.

Many commentators have pointed to the increased role of lay Catholics in parish and diocesan administration, and in the liturgy as an embodiment of that teaching of the council.

How well, though, do you see Catholic laity applying their faith in conscious and deliberate ways in the secular world—a place where bishops, priests and religious don't typically play a central role?

A. "Right. I think that's what we've missed. What you've described in the latter part of your question is what Vatican II had in mind, it seems to me. People who have access to the secular world in ways that I don't as a priest have to sanctify the secular world.

"So journalists who know how to move in that world, and business people who know how to move in the world of finance and investment, teachers who know how to move in the world of education, politicians who know how to move in their world—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. It's extremely important that there are lay people in those roles.

"But that isn't what Vatican II had in mind, it seems to me. What Vatican II had in mind was unleashing this life so that the laity can 'Christify' the world in their distinctive way.

"That, I think, was another mistake. Let's get more lectors. I love lay lectors. Or let's get more lay people involved in chancery offices. That's great. But that's not what

Vatican II had in mind."

Q. At the same time, you're now the rector of one of the leading seminaries in the United States, and have commented in one of your recent YouTube videos on the importance of priests in the new evangelization.

As important as the laity are in evangelizing in the vast segment of society where clergy and religious don't play principal roles, how is the life and ministry of priests still crucial to the carrying out of that mission of the new evangelization?

A. "We're all in this together. And we're all in it playing interrelated but distinctive roles.

"So I think the priest is the *alter Christus* ['another Christ']. The priest is priest, prophet and king. The priest is the one that brings to bear the sacramental power of the Lord and the Lord's presence, especially in penance and the Eucharist, thereby to sanctify the laity, who then sanctify the world.

"So I think that's the way it works. We've got distinctive and interrelated roles to play, but priests, I think, are indispensable for that sanctification through the sacraments—that's what we're finally about—and the proclamation of the word.

"That's our job. And then the laity, having been sanctified, now go and sanctify the world."

Q. In that same video, you stressed the importance of future priests to be conversant with and effective users of the new media—Facebook, Twitter, YouTube, etc. I presume that the same could be said of lay Catholics.

How key is the use of the new media to the new evangelization? What are some of its limits, and how is sharing the Gospel in a direct way, person to person, face to face, still important?

A. "It's a complicated issue that you're raising. And I certainly see all of the limitations of new social media. I get that.

"Superficiality is one of them. When I make a YouTube video, I, on purpose, make it short—seven or eight minutes—because I realize that people aren't going to watch a 35-minute disquisition.

But they might watch a seven- or eight-minute video.

"That's the pro and the con. They might watch it. But the con is that it's almost necessarily going to be relatively superficial. The challenge is to try to do both those things, at least relatively well. I get that.

"I also get the impersonal quality of it. It's very easy to think that you're just throwing letters and words around. I have to remind myself consciously when I'm responding [to a comment on the Internet]

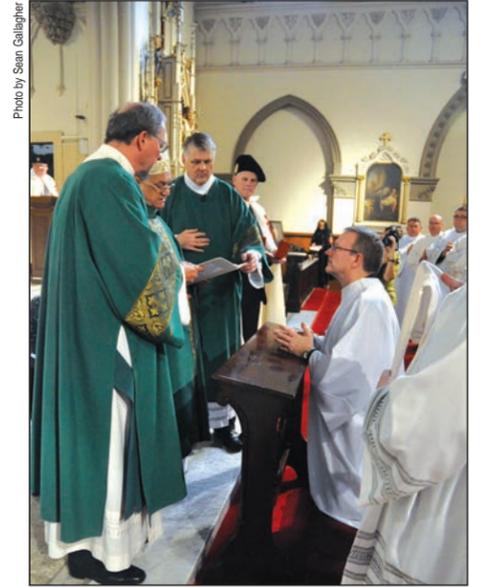


Photo by Sean Gallagher
Father Robert Barron kneels before Patriarch Fouad Twal, Latin Patriarch of Jerusalem, on Sept. 30 at St. John the Evangelist Church in Indianapolis during a Mass in which he was invested as a member of the Equestrian Order of the Holy Sepulchre of Jerusalem. The organization supports the Church in Cyprus, Jordan, Israel and the Palestinian territories.

that, behind those words, there is some person somewhere out there.

"I don't even know where he or she is, what country they're from. I have no idea. But behind those words is a person. So I get that. That's a danger with it. It can be very impersonal.

"But when I was in Rome a couple of years ago for a conference on the new media, there was this bishop from Poland that got up. He was maybe in his 60s.

"And he said that his grandmother used to say to us that she would never use the telephone because it was an inelegant form of communication. She was a stately, kind of patrician Polish lady.

"His response was, 'Well, yeah, it's an inelegant way of communication. But who of us here wouldn't use a telephone?'

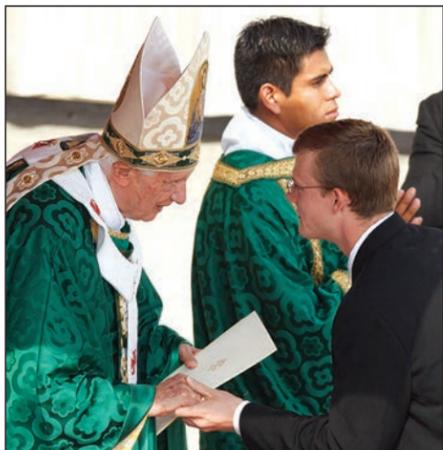
"So it's easy to talk about all of these negatives about the new media. And they're all there. I agree.

"Nevertheless, who wouldn't use them? We'd be silly not to use them. In this fallen and conflicted world, you've got to make some compromises. I think it's well worth the dangers."

(In part two of his interview, Father Barron reflects on the origin of his "Catholicism" documentary series, the importance of Jerusalem in his life of faith and the key role of beauty in evangelization. For more information about Word on Fire Ministries, log on to www.wordonfire.org.) †

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



CNS photo/Paul Haring
Pope Benedict XVI gives a message to Robert Prybyla of Round Rock, Texas, during a Mass in St. Peter's Square at the Vatican on Oct. 11 to mark the 50th anniversary of the opening of the Second Vatican Council. The pope presented copies of the council's messages—written by Pope Paul VI in 1965—to a number of laypeople and religious in various walks of life. The Mass also opened the Church's international Year of Faith.

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 15 of the 70 surviving members of the 1962-65 council, attended.

The observances featured ceremonies recalling milestones of Vatican II, including 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.

Vatican II, Pope Benedict said, had been "animated by a desire ... to immerse itself anew in the Christian mystery so as to re-propose it fruitfully to contemporary man."

He noted that Blessed John XXIII, in his speech at the opening of the council, called for both the safeguarding and the effective teaching of the "sacred deposit of Christian doctrine ... this certain and immutable doctrine, which is to be faithfully respected, [and] needs to be explored and presented in a way which responds to the needs our time.

"The council fathers wished to present the faith in a meaningful way," the pope said, "and if they opened themselves trustingly 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. McNaughton of Inchon, 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 2,200 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 McNaughton, 85. "I thought I was at the gate of heaven."

Pope Benedict's 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 "embraced uncritically the dominant mentality, placing in doubt the very foundations of the deposit of faith, which they sadly no longer felt able to accept as truths," he said. "Recent decades have seen the advance of a spiritual 'desertification.'"

Fifty years ago, history offered glimpses of a "life or a world without God," he said. "Now we see it every day around us. This void has spread."

Yet, the pope said, a "thirst for God, for the ultimate meaning of life" is still evident in "innumerable signs," including the growing popularity of religious pilgrimages.

'You have to keep fighting'

Faith, family and football guide the life of Scecina's Ott Hurrle



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, digging their cleats into the mud and wet grass of the practice field on a gray October afternoon.

As an assistant coach blows a whistle, the defensive lineman and offensive lineman crash into each other, their cleats churning 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 weightlifting sessions of the off-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 also knows something that most of his players fortunately know little about—that the lessons of football will help you later in life, even possibly in a moment when you try to recover from 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 experience that eventually showed him forever the healing and sustaining power of family, faith and friendship 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 in 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 his mother, also named Eileen. His 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 times 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 his home, and all you see are family photos and Scecina photos and memorabilia," says Joseph Therber, Scecina's president. "He is all about family, friends and Scecina."

"He 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.

"When you think of Catholic schools and Catholic school football, you think of Ott," says Lynch, a graduate of Bishop Chatard High School in Indianapolis who played against Hurrle in high school and later took snaps from him when he was a quarterback at Butler. "His heart has always been at Scecina. It's important to him that it's successful and that the kids get the positive experience he had when he was a student."

Yet, his fans say that Hurrle would be the first to shy away from such praise, and to take it humbly.

"Our team was ranked number one in Class A earlier in the season," Therber says. "I've seen how something like that affects people. But Ott is the kind of individual who walks through the hall and doesn't draw any attention to himself because of it."

In terms of credit, Hurrle prefers to give it to his teachers—the ones he had growing up at home, the ones he had on the football field as a player at Scecina. Any conversation with him about his life usually turns to his mentor and his head football coach when he was a senior, the late Ken Leffler.

"Other than my father, he was the major influence in my life," Hurrle recalls. "I was a senior in his first year as head coach. The seniors on our team stayed very close to him. He made everyone feel important and had an incredible sense of humor."

Hurrle became an assistant coach to

Leffler after he graduated from Butler, and they worked together for nearly 15 years. When Leffler died 40 days after being diagnosed with cancer, Hurrle mourned him with the same sense of family that he had for the deaths of his sister and his father.

"Ott was there every day to see Kenny," recalls Bill Bevan, a longtime friend. "They were that close."

The next football season—in 1988—Hurrle took over as head coach of the Scecina team. It was another time when he got knocked down.

Keeping the faith

Scecina's record during Hurrle's first season as head football coach was two wins and eight losses. The 1989 season resulted in the same finish.

At one point during that first season, Lynch remembers meeting Hurrle's mother—who just turned 90 in June—after church one Sunday in the parking lot. She talked to Lynch about how she was praying for her son. Lynch told her that it was just a matter of time before her son would do well.

That belief was shared by Scecina's principal at the time, Larry Neidlinger. He gave Hurrle something that the coach still cherishes and mentions today—his support.

The next two seasons—1990 and 1991—Scecina won state championships in football. 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 daily. 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 Lavonne 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.

"He 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 to be there for me and bring me back to the game. That's stayed with me since freshman year."

"He's the best coach I've ever had in any sport. 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."

"There'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. "Sure, we 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." †



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



Scecina head football coach Ott Hurrle intently watches two of his players battle each other during a practice.

PAID ADVERTISEMENT

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



Reencontro's founder, Olinda Mugabe, meets with Jim Cavnar, president of Cross Catholic Outreach, to discuss the AIDS crisis in Africa. Together, they hope to do more.



A Reencontro staff member locates another child in need — a young girl living in poverty.

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.

"Cross" Now Endorsed by More Than 60 U.S. Bishops, Archbishops

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 we've done outreaches in more 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 less fortunate around the world."

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the unique 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, 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 outreaches 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."



CCO's outreach helps priests, nuns and Catholic lay leaders throughout the world.

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Modern Day Daniel Faces Own “Lion’s Den” Of Hardships — But Perseveres With Help From American Catholics

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.

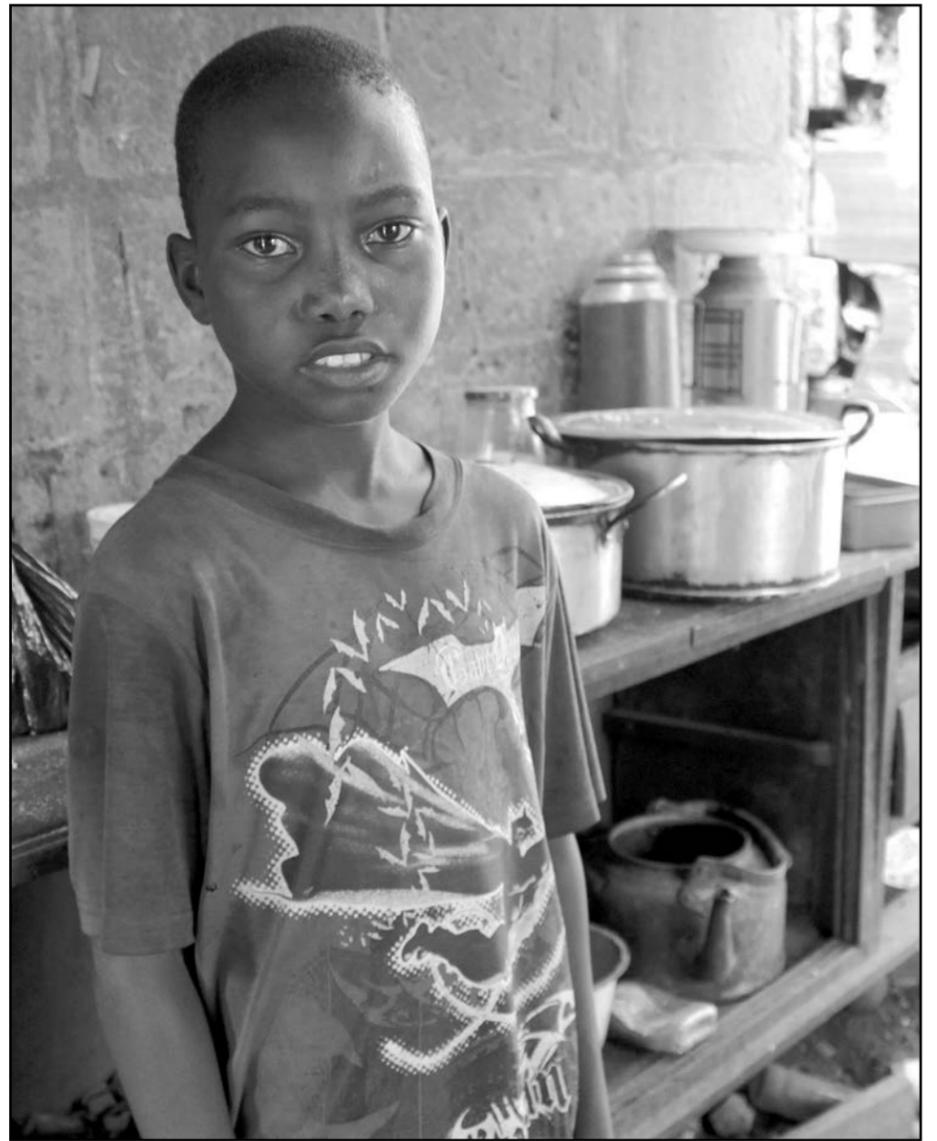
Daniel’s elderly grandmother and sole caregiver is very sick and can’t protect him, let alone afford to feed, clothe and educate him. He is often hungry, rarely happy and almost completely reliant on the few dollars he earns in the streets by selling odds and ends he makes.

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 grandmothers, 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



Catholic support from the U.S. forever changed Daniel Namapala’s fate for the better.



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 live in poverty so intense they can’t go to school, see a doctor when they’re sick or even eat each day,” said Jim Cavnar, president of Cross Catholic Outreach (formerly known as Cross International Catholic Outreach), a ministry involved with alleviating poverty among children worldwide.

According to Cavnar, the number of

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 oldest 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.

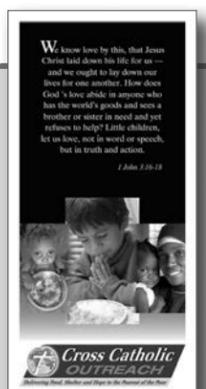
“That’s only possible because we continue to have the help and support of American Catholics. It is in their name we make our pledges of support,” Cavnar said. “I’m confident our American benefactors will continue to help us give children like Daniel the resources they need to become successful adults like Marta. When God calls Catholics to help in his name, they always seem to answer — even if it is 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 professed religious belief throughout the nation are impacted by this proposed action."



Archbishop Wilton D. Gregory

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."



Bishop Gregory J. Hartmayer

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 Thibaudeau, 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 did the same 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.

Hotels are a hot spot for child prostitution. 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.K. 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 ArcelorMittal [a German mining company with U.S. plants], Adidas, Coke and Procter & Gamble."

Tanner said talks are under way 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. †

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'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 fall 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] with hearts of mercy and love.

"Some of us do that as a last-ditch effort [as pro-life sidewalk counselors] outside abortion clinics," he said. "Not all of us are called to that [ministry]. Some do it through mass educational efforts. Some through lobbying for changes in public policies.

Some by [helping] abortion-minded women and those who have changed their minds, and providing them with assistance. Some through helping to heal those who have had abortions, who then become advocates for life themselves."

These positive changes take place at the grassroots level, Bishop Beecham said, when pro-life supporters lovingly communicate the Gospel of Life to abortion-minded people who need conversion of mind and heart.

"All of us must be willing in casual conversations to lovingly and unashamedly challenge our friends, co-workers, neighbors and family members," he said. "Most importantly, the greatest work we do in all of this is the work that we do on our knees—or in this case on our feet—in intercession before God."

The best way to honor the lives of the 55 million unborn babies who have died in legalized abortions 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."

St. John Vianney parishioner Timothy O'Donnell of Fishers, Ind., in the Lafayette Diocese, a coordinator for the fall "40 Days for Life" prayer campaign in Indianapolis, reminded the gathering that they are saving lives and souls by their prayerful presence in front of the abortion center.

"We're here because we love," O'Donnell said. "We love the babies. We love the mothers. We love the fathers."

Because of the national ecumenical prayer vigil twice a year, he said, "there have been over 23 abortion facilities closed, and we've had more [pro-life] news coverage than



Above, Our Lady of the Most Holy Rosary parishioners Tamara Richards, left, and her father, Kevin Richards, of Indianapolis hold a pro-life sign as they pray in front of the Planned Parenthood abortion facility in Indianapolis on Sept. 26 as part of the fall rally for the "40 Days for Life" campaign.

Left, Bishop Joshua Beecham, senior pastor of St. Paul the Apostle Evangelical Orthodox Church in Greenwood, preaches during the "40 Days for Life" fall prayer rally on Sept. 26 in front of Planned Parenthood, the state's largest abortion center. The national pro-life prayer vigil continues through Nov. 4.

ever before.

"Every person who is here is responding to a particular call that God has placed in your hearts," O'Donnell said. "It's not an accident that you're here. God wanted you to be here now to make a difference in the lives of others. We prove our love for Christ by doing his will. ... During this

campaign, we can expect to save dozens and dozens of lives that would otherwise be lost if not for you being here."

(For information about ways to participate in the fall "40 Days for Life" campaign in Indianapolis, log on to www.40daysforlife.com/Indianapolis.) †

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. †

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Gubernatorial candidates share their vision for Indiana

(Editor's note: During the month of October, the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, is offering area Catholics a three-part series of articles profiling statewide elected officials, including the candidates for Indiana governor, U.S. Senate and Indiana Superintendent of Public Instruction.

In each article, the candidates are asked pertinent questions that relate to the office which they seek to hold. The questions and answers will appear in their entirety. The articles are designed to serve as a resource for Catholics.

This week, we share a question-and-answer interview with the candidates for Indiana governor. 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; and U.S. Rep. Mike Pence, running on the Republican 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. "Tough topics demand honest answers, and nothing is more emotional than the discussion of human life.



Rupert Boneham

"I believe that the issue of abortion has long been used to manipulate those on the left and right. While these emotions are real, promises of a solution aren't. In the public policy arena, we are at an impasse.

"As a result, we ought to stop dividing ourselves over this issue, and declare a cease-fire. We have important economic hurdles, and these times require us working together on the big issues of our day.

"If pressed, we need to find a rational, common-sense middle ground. All sides need to accept that abortion will never be eradicated. Abortion should never be used as a method of birth control, but the consequences of making it a black market procedure are too high.

"This is a deeply personal issue between families, and the state should not use its moral judgment by interfering with this personal choice. My belief is that abortion should be safe, legal, rare and privately funded."

Q. We hear much about the economy, but what is to be done about the moral imperative of pervasive poverty? What policies would you pursue that protect the state's most vulnerable citizens?

A. "The state must develop and maintain an effective, efficient and compassionate social safety net. However, as someone that has worked as a youth mentor for over 20 years, I can attest to the fact that local charities and community groups are far more efficient and compassionate than bloated government bureaucracy.

"I have also seen the negative impact government funding can have on non-profits. When charities and community groups are tied to government rules and the whims of legislators, services and clients ultimately suffer.

"As governor, I will work to champion local charities, community giving and volunteerism. I am my brother's keeper."

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. "First, I would remind people that the two main services that are being talked about here are 'elective termination of pregnancy' and the 'birth control pill.'

"For clarification, the mandates made by the U.S. Department of Health and Human Services [HHS] do not include a requirement for insurance policies to cover elective termination pregnancy. It is true that the 'pill' is a service required, under federal law, to be covered in insurance.

"As an individual, I would remind you that you are not being required to use the 'pill.' Any doctor will also tell you that this particular medication is used for many things other than birth control. One example is its use to regulate hormones for young women with cystic poly ovarian syndrome.

"As an employer, I would remind you that the private lives and medical decisions of your employees are absolutely none of your business. Even as a religious institution, it is not the place of any person or organization to make moral or medical decisions for another person."

Q. How do you provide for the health care needs of those who cannot afford or do not have insurance because of being out of work or are not covered by employer?

A. "The Healthy Indiana Plan, started by Gov. [Mitch] Daniels, has proven that we can provide low-cost, quality health care for uninsured Hoosiers. This program provided top tier preventative, long-term and emergency services at little to no cost while saving Indiana taxpayers millions of dollars.

"As governor, I will continue the two-year effort to have HHS grant a waiver to Indiana. This way, if our legislature chooses to expand Medicaid, we can shift those funds to expand the Healthy Indiana Plan."

Q. What is your position on amending Indiana's Constitution to define marriage as the union between one man and one woman?

A. "Indiana should not add a ban on same-sex marriage to the state Constitution. When we allow one group to be stripped of their rights to due 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 its restraint on government apply to each of us, without exception or qualification. We do not have one set of rights for one group and another set for the minority. You may not like the other group, but that's what makes our governing documents so awe-inspiring. They were designed to prevent the very notion that because someone is different in some way that they're 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 state, there can be no less than 100 percent equal treatment under the law for everyone.

"As governor, I will preserve, defend and protect the Constitution of Indiana and of the United States on behalf of every Hoosier."

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 the state's criminal punishment practices?

A. "There is a societal need to punish those that have committed serious crimes against the people and our property. As a society, we have said that there are certain crimes that are so damaging to our community that they require stronger punishments. While I do agree with this notion, I believe it should not be within the government's authority to make moral judgments on who lives and who dies

"I would also like to point out that the focus of our current correctional system was supposed to be that of detention and rehabilitation. We are failing in the rehabilitation aspect. This in turn leads to career criminals and an escalation to becoming a violent offender.

"As governor, I will close the revolving door on our criminal justice system and move to end the death penalty."

Responses from U.S. Rep. Mike Pence

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

A. "A nation that will not stand for life will not stand for long. To renew our state and our nation, we must not relent until we restore the sanctity of life to the center of American law.

"I believe that ending an innocent unborn human life is morally wrong. But it is also

morally wrong to take the taxpayer dollars of millions of pro-life Hoosiers and use them to support abortion providers.

"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. My vision is to make Indiana the state that works, and to do so will mean recognizing our present crisis is not just economic and political, but moral.

"To renew our land, we must strengthen the institutions that nurture the character of our people, most especially the family. Where men and women can get enough work to support a family. Where childhood poverty is in decline and strong, healthy families are on the rise. Where every child is cherished and protected and nurtured by those who are responsible for their care."

Q. We hear much about the economy, but what is to be done about the moral imperative of pervasive poverty? What policies would you pursue that protect the state's most vulnerable citizens?

A. "The family is the underpinning of a child's success in life. To change the sad fact that one out of every five children in Indiana lives in poverty, we have to recognize and support the role of the family.

"Strong families will mean a strong economy. Decades of social science research show that one of the greatest causes of poverty and inequality is the number of children born to unmarried parents. Researchers agree that the best way to avoid poverty is to follow the three-part "success equation"—graduate from high school, work full time or go to college, and get married before having children.

"Under my proposal to promote strong families and protect children, Indiana would be the first in the nation to make the success equation the basis of an anti-poverty strategy. More information on this policy and other proposals can be found at www.RoadmapforIndiana.com."

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. "ObamaCare erodes the freedom of every Hoosier. It will increase the cost of health care and cripple job creation in our state. The cost of setting up a health care exchange in Indiana could be at least \$50 million per year and will raise health care premiums.

"Further, the Affordable Care Act will raise taxes on Hoosier businesses and will cost jobs. There is too much uncertainty surrounding the Affordable Care Act for Indiana to even consider implementing our own exchange. The national debate is far from over, and the regulatory, fiscal and legal implications have the potential to cost Hoosier taxpayers and employers millions.

"I believe Indiana should take no part in this deeply flawed health care bureaucracy. In response to Gov. [Mitch] Daniels' request for insight regarding the Health Care Act, I have recommended that the state choose an essential benefits package that does not go beyond the current requirements of Indiana law and respects Hoosier values by not mandating abortion coverage. My full response to Gov. Daniels can be found at www.RoadmapforIndiana.com."

Q. How do you provide for the health care needs of those who cannot afford or do not have insurance because of being out of work or are not covered by employer?

A. "I believe Indiana should resist efforts to implement the federal health care law in Indiana and promote Hoosier solutions like the Healthy Indiana Plan.

"Under Gov. Daniels' leadership, the Healthy Indiana Plan was adopted, giving Hoosier adults between 19 and 64 access to health care in a consumer-driven model that empowers health care consumers to direct their own care. More than 40,000 Hoosiers have access to health care under the Healthy Indiana Plan. It serves as an innovative, consumer-driven model that will increase access to health care and drive down the cost.

"In addition, according to a recent survey, 94 percent of participants were satisfied with the program and 99 percent indicated that they would re-enroll. The Healthy Indiana Plan, therefore, empowers Hoosiers in a way that will increase access to health care and drive down the cost, and I believe it is the model that should serve as the starting point for all future discussions of health care reform in Indiana."

Q. What is your position on amending Indiana's Constitution to define marriage as the union between one man and one woman?

A. "I believe that marriage should be defined as the union between one man and one woman, and I will continue to support efforts to defend traditional marriage in Indiana. The issue of amending the Constitution is for the voters to decide."

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 the state's criminal punishment practices?

A. "I support the death penalty in accordance with Indiana criminal law."

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. For more information on Libertarian candidate Rupert Boneham, log on to www.rupertforgovernor.com. For more information on Democratic candidate John Gregg, log on to www.greggforgovernor.com. For more information on Republican candidate Mike Pence, log on to www.mikepence.com. The U.S. Conference of Catholic Bishops is again offering "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States." For more information on the document, log on to www.usccb.org/issues-and-action/faithful-citizenship/.) †

Vatican II 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 traditions of the Church, Pope Leo XIII encouraged attention to the teachings of St. Thomas Aquinas and called for caution in the use of scientific exegesis—critical explanation or interpretation of a religious text.

These interpretations were skilled in taking apart the biblical text, but often unable to put it back together in a meaningful form.

If the tools of scientific exegesis 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 exegesis 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 can 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



Missionary Servant of the Word Sister Nereida Olmedo helps an unidentified prisoner at the La Mesa State Penitentiary in Tijuana, Mexico, during Bible study at the prison's Catholic chapel in 2008. The Second Vatican Council taught that the revelation of God in Scripture and tradition gives life to all the baptized.

teaching on revelation—the first shows how God manifests himself and the last shows how the faithful take on the mind 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.

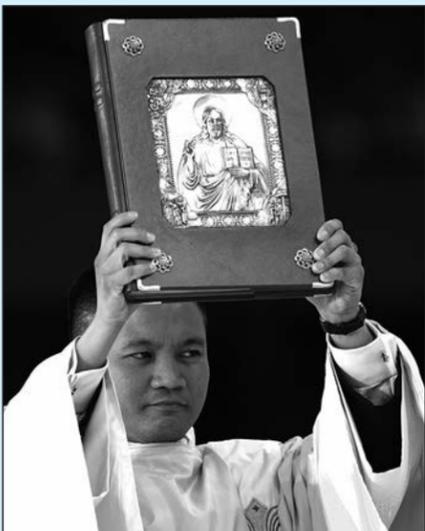
In the context of the central event of the revelation of Jesus Christ, the New Testament is foreshadowed in the Old Testament. Within the New Testament, the four Gospels hold pride of place because they focus on the life and teaching of Jesus Christ.

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

The ancient Scriptures continue to be relevant and alive in today's world

By David Gibson

The Bible is very old. It is ancient. Yet, the Bible always is new and very



The Book of the Gospels is held during Pope Benedict XVI's Mass at Yankee Stadium in New York on April 20, 2008. Throughout history, books containing all or part of the Scriptures have been venerated and valued as works of art.

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 temperature-controlled glass case designed to assure the continued, intact existence of the irreplaceable treasure inside.

This respect for the Bible is admirable. Some endeavor to clarify, however, that the Bible is much more than a past treasure.

True enough, the words of Scripture communicated clearly with our faith ancestors thousands of years ago.

Nonetheless, many believers happily report that the Bible is not solely ancient, but speaks now—dynamically illuminating the realities and predicaments of 21st-century lives.

The "Dogmatic Constitution on Divine Revelation" ("*Dei Verbum*"),

approved 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 that Scripture does not come to be viewed "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 of "the incarnate and living Word" of God (#7).

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).

It 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).

To hear Scripture during Mass 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 inimical 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).

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

From the Editor Emeritus/John F. Fink

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.



Obviously, Catholics believe in God. It is appropriate, therefore, that the first sentence of the *Catechism of the Catholic Church's* explanation of the creed says, "The desire for God is written in the human heart, because man is created by God and for God" (#27).

Of course, Catholics are hardly alone in that belief. Polls show consistently that more than nine out of 10 Americans share that belief. Throughout the history of humanity, people have believed in God—the ancient Egyptians, Greeks, Romans, Asians, Arabs, Native Americans and others.

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

And God revealed himself to Moses in the Bible's Book of Exodus as "I am who am" (Ex 3:14).

Today, however, atheism is making inroads in Western Europe and in certain circles in the United States. Among the most prominent recent atheists have been Richard Dawkins, Daniel Dennett, Christopher Hitchens and Sam Harris.

In refuting their denial of God's existence, can we prove that God exists? That depends upon what we mean by "prove." Science can neither prove nor disprove God's existence. No one can produce God and say, "There he is."

However, as important as science is, it is not the sole authority on truth. We cannot scientifically prove that something happened in history, but we accept what historical documents tell us.

Philosophers and theologians have produced enough evidence to satisfy them of God's existence. In the 13th century, St. Thomas Aquinas offered his famous five proofs for the existence of God:

1. Everything that is in motion must have been set in motion. But there must be a first mover, and that is God.

2. There is a cause for all things and nothing can cause itself to exist. The first cause is God.

3. Things in nature are transitory. At

one time, nothing would have existed. As explained in the second proof, there had to be a first cause.

4. There is a gradation in all things and the maximum gradation must have God as its source.

5. We cannot say that chance created the order we see in the universe. Natural laws require a divine intelligence.

Obviously, I have greatly simplified Thomas' proofs. He wrote extensively about each of them. I think that, for most people, the order, harmony and beauty of the world are reason enough to believe in an intelligent Creator.

Unlike the ancients, though, Catholics join with Jews, Muslims and other Christians to profess belief in *one* God. In this, we differ from the Hindus, for example, who worship many gods.

We believe that God had no beginning and will have no end. He always was and always will be. He says that he is almighty, meaning that he can do everything that isn't contradictory—like making a square circle. He is omniscient, all-knowing. He is perfect goodness and, as St. John's First Letter tells us, he is love. †

For the Journey/Effie Caldarola

More reasons against capital punishment

It happened quickly. The terror, the blood, the death seemed to 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 got no money, but killed five citizens. The town tore down the bank building, but the grief 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 into testifying 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 frightening 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.

Nationally, we are trending away from the death penalty. Connecticut became the fifth state in five years to abandon execution, and California citizens face an important referendum on the death penalty this November.

Studies show the death penalty carries an exorbitant financial cost to the state compared to the alternative—life without the possibility of parole. It is unfair to the poor—90 percent of those tried for the death penalty cannot afford to hire their own attorney.

Since 1973, at least 140 people have been freed after evidence revealed that they were sentenced to die for crimes they did not commit. What does this say about the credibility of the system?

The death penalty ultimately provides no justice to victims and discredits us as citizens. Because we must be certain of guilt, appeals drag on for years. Repeatedly, families are forced to read again the gruesome details of crimes. The money spent on the death penalty could be better spent on counseling or even financial support for the victims' families.

In September, Philadelphia Archbishop Charles J. Chaput issued a strong statement regarding the futility of the death penalty.

Capital punishment "simply doesn't work as a deterrent," the archbishop said. "Nor does it heal or redress any wounds because only forgiveness can do that."

Archbishop Chaput noted that "when we take a murderer's life, we only add to the violence in an already violent culture, and we demean our own dignity in the process."

Nationally, the U.S. Conference of Catholic Bishops has urged repeal of capital punishment. Both Blessed Pope John Paul II and Pope Benedict XVI urged an end to execution.

Archbishop Chaput put it well. "As children of God, we're better than this, and we need to start acting like it. We need to end the death penalty now."

(Effie Caldarola writes for Catholic News Service.) †

Catholic Education Outreach/Gina Fleming

Archdiocesan 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 also took the Social Studies (SocS) 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 areas followed by the total percentages for both students tested in the archdiocese and all students tested in Indiana.

What is A-F 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 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 at www.compass.doe.in.gov. To learn more, log on to <http://doe.in.gov/improvement/accountability/f-accountability>.

We are proud of our students, their teachers and parents for this fine showing on these high-stakes accountability measures for yet another school year.

Keep up the great work!

(Gina Fleming is assistant superintendent of Catholic Schools in the archdiocesan Office of Catholic Education. E-mail her at gfl Fleming@archindy.org.) †

ARCHDIOCESAN SCHOOLS EXCEL ON ACCOUNTABILITY MEASURES

	3 ELA Percent Pass	3 Math Percent Pass	4 ELA Percent Pass	4 Math Percent Pass	4 Science Percent Pass	
Archdiocese of Indianapolis*	94%	88%	94%	86%	92%	
Indiana*	86%	80%	82%	79%	79%	
	5 ELA Percent Pass	5 Math Percent Pass	5 SocS Percent Pass	6 ELA Percent Pass	6 Math Percent Pass	6 Science Percent Pass
Archdiocese of Indianapolis*	91%	94%	88%	91%	93%	83%
Indiana*	79%	86%	69%	79%	83%	65%
	7 ELA Percent Pass	7 Math Percent Pass	7 SocS Percent Pass	8 ELA Percent Pass	8 Math Percent Pass	
Archdiocese of Indianapolis*	94%	92%	91%	93%	92%	
Indiana*	76%	79%	72%	74%	80%	
	TOTAL ELA Percent Pass	TOTAL Math Percent Pass	TOTAL Science Percent Pass	TOTAL SocS Percent Pass	* All percentages are rounded to the nearest percent. Indiana scores include all schools that administered ISTEP+ for 2012 (public, charter and accredited private schools)	
Archdiocese of Indianapolis*	93%	91%	87%	89%		
Indiana*	79%	81%	72%	71%		

ECA 2011 Results (End-of-Course Assessments)

ECA 2011	Catholic Schools in Archdiocese			Total Schools in Indiana (Public, Charter & Accredited Non-Public)		
	# Tested	# Passed	% Passed	# Tested	# Passed	% Passed
Algebra 1	1523	1300	85.4	85363	61919	72.5
English 10	1470	1359	92.4	81749	58610	71.7
Biology 1	1225	926	75.6	79262	37247	47.0

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

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 misfortunes. Yet, this servant never desponds nor does he ever rebel against these unhappy

events as they come 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 prefiguration of their gentle Savior, the innocent lamb of God—sinless and merciful, good and perfect—but the victim of viciousness and the indifference of so many people.

As its second reading for this weekend, the Church presents a selection from St. Paul's Epistle to the Hebrews.

Typically throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In 70 A.D., the Romans destroyed the temple as a reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century A.D., these ceremonies with high priests and the victims of sacrifices are part of the rites of the temple, and are familiar to young and old, great and small, among the Jews.

Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is the Lord's sacrifice on Calvary. He is the victim.

His sacrifice affects true reconciliation with God.

The reading also reminds us that Jesus, the Son of God, also was human as are we. He never sinned, even when he was tempted by Satan. He loves us, and he understands us.

St. Mark's Gospel supplies the last reading.

In this reading, two Apostles approached Jesus. They are James and John, the sons of Zebedee. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, have intrigued them. Yet, they misunderstand the true meaning of the kingdom of God.

Presuming that it has earthly properties, they want to have privileged places in this coming, glorious kingdom. They ask the Lord to give them these high places.

Jesus replies, reminding them that the path to the new kingdom will be neither swift nor smooth.

To progress along this path, any disciple must identify with Christ in the fullness—abandoning self, self-interests and comfort—to be like Jesus was and sacrifice self.

Reflection

The Lord came into the world as the Redeemer. His mission was to redeem, or rescue, humanity from its own plight, a plight created by willful sin and voluntary rejection of God.

Sin had disordered and weakened human nature. In many cases, sin reigned supreme in the world.

To follow Christ with sincerity means the determination to be true to God despite human weaknesses pointing the other way, and it means resisting sin and its effects throughout earthly life.

These readings call us to face all these realities. We live in a material world. As disciples, we look to the spirit. We live in a world in which sin is strong, and sinners are many. It is a world with little love, and with little justice.

So we must swim upstream. It will be difficult, accomplished only with God's help. But, if we ask for it, God's help will come to our aid. We can and will succeed in our purpose to be with God in the great kingdom of peace and life. †

Daily Readings

Monday, Oct. 22

Ephesians 2:1-10

Psalm 100:2-5

Luke 12:13-21

Friday, Oct. 26

Ephesians 4:1-6

Psalm 24:1-6

Luke 12:54-59

Tuesday, Oct. 23

St. John of Capistrano, priest

Ephesians 2:12-22

Psalm 85:9-14

Luke 12:35-38

Saturday, Oct. 27

Ephesians 4:7-16

Psalm 122:1-5

Luke 13:1-9

Wednesday, Oct. 24

St. Anthony Mary Claret,

bishop

Ephesians 3:2-12

(Response) Isaiah 12:2-6

Luke 12:39-48

Sunday, Oct. 28

Thirtieth Sunday in Ordinary Time

Jeremiah 31:7-9

Psalm 126:1-6

Hebrews 5:1-6

Mark 10:46-52

Thursday, Oct. 25

Ephesians 3:14-21

Psalm 33:1-2, 4-5, 11-12, 18-19

Luke 12:49-53

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:

• First, to gather friends so that, together, they can pray for the salvation of the deceased.

• Second, to give spiritual comfort to the family as they remember and celebrate Christ's promises of resurrection and of mercy.

So even if the deceased person has been nominally a Catholic and hasn't practiced regularly in years, a Catholic funeral may be held should the family request it.

In the circumstance that you describe, however, a Catholic funeral service would clearly ride roughshod over the wishes of the deceased, and therefore might well expose the Church to criticism and even to ridicule, particularly from the young man's non-Catholic friends.

Better in this situation, I think, is—following a wake and secular burial—simply to request Masses for the deceased at a local parish or through a religious order.

While visiting family members in Maryland on the weekend before the feast of the Ascension, I attended a local Catholic parish and heard the priest announce that the feast would be observed on the following Sunday.

When I got back to Pittsburgh, I went

to work that Thursday unaware that it was a feast day. I was very upset to learn later that in the Pittsburgh diocese the Ascension is still observed on Thursday, making it a holy day of obligation.

My question is this: How could I have sinned in one diocese when I would not have sinned in another? I find this inconsistency quite confusing.

(Pittsburgh)

First, forget about having "sinned." 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.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



Abide

Breathe in the word.

Abide.

Let it still your hands and feet,

Quiet your mind.

Let it rid all other words

As it becomes your mantras

Dwelling deep inside.

Abide.

Let it stay,

Remain,

Reside.

Now you can feel it,

Hear it,

In this spectacular miraculous moment—

The sweet, beautiful, everlasting welcome

To abide

In Christ.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem in memory of Father J. Joseph McNally, a former pastor, who died on Oct. 10. "I was blessed to know him," Dearing said. "The poem is meant to be a source of comfort for the dying, and a source of hope because of the promise of eternal life." A woman prays near a statue of Mary and Christ on Oct. 8 at the Shrine of Our Lady of Good Help in Champion, Wis.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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

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

Rest in peace

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

BAJT, Joseph, 50, Holy Trinity, Indianapolis, Sept. 23. Son of Mary Lou Bajt. Brother of Theresa Alverson, Mary Lambert, Anna McWilliams and James Bajt. Uncle of several.

BELL, Robert N., 73, Christ the King, Indianapolis, Sept. 29. Husband of Patricia Bell. Father of Ann Collins, Maureen Mifsud and Robert Bell III. Brother of Kathy Crabill, Karen Van Benthuysen, Martha Young, Ann, Barbara, Maureen, James and Michael Bell. Grandfather of six.

BEZY, Clarence E., 87, St. Mary, Lanesville, Oct. 4. Brother of Martha Bezy.

BURKHART, Carl Joseph, 75, St. Mary, Greensburg, Sept. 10. Husband of Elizabeth (Ley) Burkhardt. Father of Deanna Fox, Kathy Shields, Patricia Spaulding, Regina Treash and Michael Burkhardt. Brother of Luella Feldman, Charles and William Burkhardt. Grandfather of 12. Great-grandfather of 10. (correction)

COTTONGIM, Robert Martin, 63, Holy Cross, Indianapolis, Sept. 20. Husband of Peggy Cottongim. Brother of Debbie Marsh and Frank Cottongim.

EVE, Betsy J., 83, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 30. Mother of Mary Sieg, Matthew, Michael, Patrick and Timothy Eve. Sister of Diana Warren. Grandmother of nine. Great-grandmother of one.

GABONAY, William, 95, St. Paul the Apostle, Greencastle, Oct. 2. Husband of Marion Gabonay. Father of James, Paul, Thomas and Will Gabonay. Brother of Charles Gabonay. Grandfather of four. Great-grandfather of one.

HATFIELD, Martha, 78, St. Mary, Rushville, Oct. 7. Mother of Bill and Scott Hatfield. Grandmother of three. Great-grandmother of five.

HIMMICHHOEFFER, Mary Alice, 90, Annunciation, Brazil, Sept. 29. Sister of Alma Peirson. Aunt of several.

HUFF, Virgil G., 83, St. Mary, Greensburg, Oct. 5. Brother of Andrew, Bernard and Harold Huff.

KUNTZ, Annette C., 83, St. Michael, Brookville, Sept. 22. Mother of Elaine, Janet, Doug, Jerry, Michael and Robert Kuntz. Sister of Jean Drewes, Florence Lunsford, Dorothy Purkey, Lester, Ohmer, Orville and Virgil Kunkel. Grandmother of five.

MARIETTA, Paul Anthony, 91, St. Benedict, Terre Haute, Oct. 1. Father of Paula, James, Mark and Dr. Stephen Marietta. Grandfather of five.

OESTERLING, Clarence C., 103, St. Mary, Rushville, Oct. 5. Father of John Oesterling. Grandfather of three.

RIO, Eva Mae, 85, St. Vincent de Paul, Bedford, Oct. 2. Mother of Joyce Robertson and George Rio. Sister of Dorothy Gates. Grandmother of four. Great-grandmother of one.

SCHNEIDER, Leonard J., III, 51, St. Lawrence, Indianapolis, Oct. 26. Son of Leonard Schneider Jr. Stepson of Vicki Schneider. Brother of Barbara Brown, Kristine Thomas, Michael and Thomas Schneider.

SEALE, Clayton, 24, St. Michael, Brookville, Sept. 15. Son of Joel and Debbie Seale. Brother of Casey and Kelly Pflum and Jared Seale. Grandson

of Elizabeth Gramman, John and Donna Seale.

TUNNY, Dale R., 73, St. Maurice, Napoleon, Sept. 27. Husband of Donna Sue Tunny. Father of Kim King, Gary, Kevin and Robert Tunny. Brother of Betty Jett, Amelia Newhart, Hubert, James, Joe and Paul Tunny. Grandfather of nine. Great-grandfather of nine.

TYLER, Robert L., 85, St. Mary, New Albany, Sept. 24. Father of Janie Meyer-Ninmann and Tamara Tyler. Brother of Jerry and Tommy Tyler. Grandfather of six. Great-grandfather of five.

WEIGEL, Margie A., 80, St. Louis, Batesville, Oct. 2. Wife of Don Weigel. Mother of Mary Beth Callahan, Joan Tuggle, Sue Ann Williams and Greg Weigel. Grandmother of 15. Great-grandmother of seven.

WICKER, Frances, 88, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 12. Mother of Carol Deckard and Jeanne Robinson. Grandmother of six. Great-grandmother of 17.

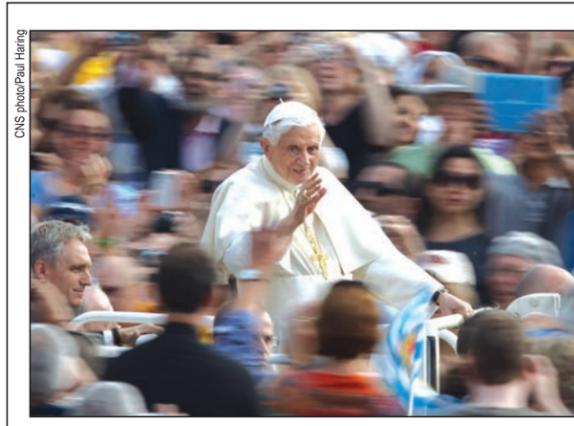
WINKLER, Janet K., 65, St. Joseph, Shelbyville, Sept. 14. Wife of Ronnie Winkler. Mother of Anthony, Benjamin and Matthew Winkler. Grandmother of seven. Great-grandmother of one.

WITT, Alice Jean, 86, SS. Francis and Clare, Greenwood, Aug. 12. Wife of James Witt. Mother of Teresa Beaman, Debbie Boyce, Michelle Davidson, Sharon Fletcher, Jeanne Heere, Sue Richwine, Sandra Searles, James II and Timothy Witt. Grandmother of 18. Great-grandmother of 19.

WOLTER, Gary F., 53, St. Vincent de Paul, Shelby County, Sept. 28. Husband of Karen Wolter. Father of Kayanna and Kurt Wolter. Son of Leo and Marie Wolter. Brother of Linda Meek, Karen Mirick, Nancy Moore, Mark and Norm Wolter.

WORRELL, Cheryl, 68, St. Anne, New Castle, Sept. 20. Mother of Linda Barber, Hazel Darbinian, Margaret Robertson, Anthony and Keith Worrell. Grandmother of two. Great-grandmother of one.

YOTT, Mary Madeline, 97, Most Holy Name of Jesus, Beech Grove, Sept. 7. †



CNS photo/Paul Haring

Papal greeting

Pope Benedict XVI waves as he arrives to lead his general audience in St. Peter's Square at the Vatican on Oct. 3. As his popemobile moves through the crowd of pilgrims, the people welcoming him along the route are deliberately shown out of focus by the Catholic News Service photographer.

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 Leo's Beauty Institute in Worcester, 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 Voluntary Action Program.

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

Memorial gifts may be sent to the Sisters of St. Benedict, Sisters' Retirement Fund, 1402 Southern Ave., Beech Grove, IN 46107. †

Prince of Peace parishioner Carol Craig of 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 Floyd Memorial Hospital in New Albany. She was 70.

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 Willis 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

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

At Prince of Peace Parish, she was active in the women's club.

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

Memorial gifts may be made to the Shawe and Pope John Annual Fund to benefit Catholic education at Father Michael Shawe Memorial Jr./Sr. High School and Pope John XXIII School. †

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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 Basilica at the Vatican on Oct. 11, 1962. Pope Benedict XVI marked the 50th anniversary of the council's opening and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square. 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 conclave to elect the successor of Blessed John XXIII was, in effect, a vote on 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.

Pope Paul also was pope during the council's most meaningful three sessions, and then it was he who had the task of carrying out the council's decisions.

Pope Paul was elected on June 21, 1963, and on June 22 he announced that Vatican II would continue. The second session began on Sept. 29.

When he opened that session, 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 set in the context of collegiality or was the collegiality of the bishops set in the context of the primacy of the pope? Were the bishops only representatives of the pope or did they have a separate role?

As the second session opened, Pope Paul met weekly with the four council moderators who had been chosen by the council secretariat. The moderators were cardinals Suenens and Giacomo Lercaro, who had worked so closely with Cardinal Montini during the first session, plus cardinals Julius Dopfner of Munich and Gregoire-Pierre Agagianian, the sole representative of the Roman Curia.

The moderators proposed five questions they thought the bishops should decide as they worked on the document that was to become "*Lumen Gentium*," the "Dogmatic Constitution on the Church," considered the council's most important document since most of the others proceeded from it. It defined the roles of people in the Church.

However, two other documents were passed during the second session. The first was "*Sacrosanctum Concilium*," the "Constitution on the Sacred Liturgy," and the second was "*Inter Mirifica*," the "Decree on the Media of Social

Communications."

I can't 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 24 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 "*Communio 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 they all gather in an ecumenical council such as Vatican II. They can also act in a 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 Hierarchy," "The Laity," "The Call to Holiness," "Religious," "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



A bishop speaks with two lay women during a meeting of the Second Vatican Council in St. Peter's Basilica at the Vatican in 1962. Pope Benedict XVI marked the 50th anniversary of the Oct. 11, 1962, opening of the council and kicked off the Year of Faith with an Oct. 11 Mass in St. Peter's Square.

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 have 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, 1964, 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 reported that this intervention caused tensions between Cardinal Suenens and Pope Paul.

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

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