



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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October 1, 2004

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Respect Life awards will be presented at Oct. 3 Mass

By Mary Ann Wyand

For the first time, two Archbishop Edward T. O'Meara Respect Life Awards will be presented in the same year during the archdiocesan Respect Life Sunday liturgy at 1 p.m. on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

The archdiocese's annual award for distinguished service to the cause of life will be presented to a longtime Catholic high school teacher for mentoring teenagers and posthumously for a woman's dedication to pro-life work, which she continued daily until a few hours before her death.

Roncalli High School religion teacher Gerard Striby, a member of St. Roch

Parish in Indianapolis, will be recognized



Gerard Striby

for facilitating a number of student pro-life projects for more than a decade, including school participation in the March for Life each January in Washington, D.C., and student service trips to Appalachia to help poverty-

stricken people improve their housing conditions.

A second Respect Life Award will be presented to the family of the late Linda

McCullough, formerly a member of



Linda McCullough

St. Mary Parish in Greensburg, who spent many hours working on pro-life projects in Decatur County even as she battled a serious illness for five years.

A third honor, the Our Lady of Guadalupe Pro-Life Youth Award, will be

presented to Bishop Chatard High School senior Jackie Appleman of St. Lawrence Parish in Indianapolis, who makes pro-life projects a priority in her life in addition to

a busy extracurricular schedule at school and a part-time job.



Jackie Appleman

Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese and associate pastor of Our Lady of the Greenwood, Queen of the Holy Rosary Parish in

Greenwood, is the principal celebrant for the Respect Life Sunday Mass.

At the conclusion of the liturgy,

See AWARDS, page 2

Greenwood parish receives first-class relic of St. Francis of Assisi

By Mary Ann Wyand

GREENWOOD—A first-class relic of St. Francis of Assisi has found a new home in the Blessed Sacrament Chapel at SS. Francis and Clare of Assisi Parish in Greenwood just in time for the popular saint's feast day on Oct. 4.

The relic is a piece of bone from the saint's body, which came with official documentation written in Latin. It is encased behind glass in a black and gold metal cross and is a gift from longtime St. Matthew parishioner Robert J. Alerding of Indianapolis, who is retired, visually impaired and resides at Marquette Manor.

Alerding received the relic as a gift in 1966 from the late David and Mary Frances Fox, friends who were members of Christ the King Parish in Indianapolis. They acquired the relic preserved inside a cross during a visit to Assisi that year and gave it to him because his wife, Margaret, had died in 1963 and he was raising five children alone.

In 1951, Alerding made his profession as a Third Order Franciscan at the former Alverna Retreat Center in Indianapolis. From late 1966 through early 1970, he served as chairman of the North American Third Order Federation for the United States and Canada. His late wife also was a secular Franciscan. He also is a member of the People of Peace Franciscan Fraternity, which meets monthly at Marian College in Indianapolis.

Shortly before Mary Frances Fox died on Sept. 13, Alerding visited her and prayed at her bedside with the relic.

Father Vincent Lampert, the pastor of SS. Francis and Clare Parish since 2003, said the documented first-class relic is a special gift and will be displayed under the large San Damiano cross in the chapel near another relic of St. Francis and a relic of St. Clare.

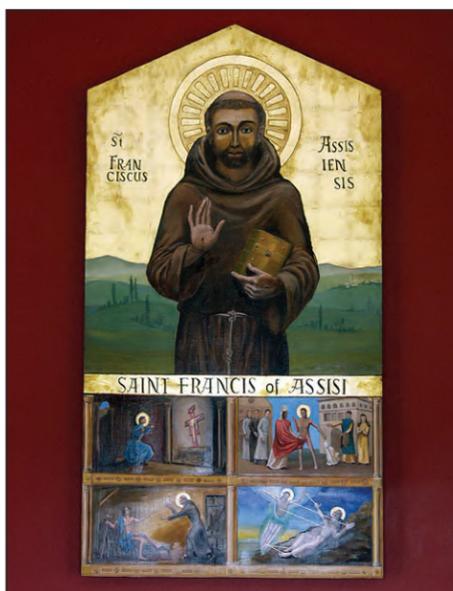
"It gives us a strong connection with our patron saints," Father Lampert said. "It's one thing just to have a saint's name for our parish, but when we can have something that gives us a direct contact with one of our patron saints that's really nice."

Our Sunday Visitor's Catholic Encyclopedia explains that, in Christian usage, the term "sacred relic" applies to

See RELIC, page 18



Longtime St. Matthew parishioner Robert J. Alerding of Indianapolis talks with Father Vincent Lampert, pastor of SS. Francis and Clare of Assisi Parish in Greenwood, after presenting a documented first-class relic of St. Francis of Assisi to the Johnson County parish. Father Lampert holds the sacred relic, a bone fragment which is encased in glass in a black and gold cross.



Jesuit Brother Gebhard Frohlich of New Orleans painted these icons of St. Francis and St. Clare of Assisi, which are on display in the narthex of SS. Francis and Clare of Assisi Parish in Greenwood. The parish purchased the icons when Father Stephen Jarrell was pastor of the parish founded in 1993.

War on terrorism is the focus of U.S. foreign policy debate

Editor's note: The U.S. bishops' Administrative Committee adopted

"Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how

Catholic social teaching should affect political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—Just as the terrorist attacks of Sept. 11, 2001, dominated the first term of President George W. Bush, the war on terrorism is dominating the foreign policy issues of the 2004 presidential campaign.

While there is much debate about defeating terrorists and U.S. involvement in Iraq, there has been little campaign discussion about fighting global poverty, solving regional conflicts such as the Israeli-Palestinian struggle, combating the global pandemic of AIDS, debt relief for poor countries and international arms reduction treaties.

The U.S. bishops see all of these issues as an integral part of an effective world

See ELECTION, page 8



AWARDS

continued from page 1

Servant of the Gospel of Life Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, will recognize the three award recipients for outstanding service in a variety of pro-life projects.

The 14th annual Central Indiana Life Chain follows the Mass at 2:30 p.m. along North Meridian Street in Indianapolis.

The archdiocesan Office for Pro-Life Ministry is sponsoring a concert for youth and adults at 3:30 p.m. in the Archbishop O'Meara Catholic Center Assembly Hall. Catholic recording artist Tony Avellana of Carmel, Ind., a member of St. Maria Goretti Parish in Westfield, Ind., in the Lafayette Diocese, will combine pro-life commentary with Christian music. There will be a free-will offering.

Striby recently began his 13th year as a faculty member in the religious studies department at Roncalli High School. In addition to teaching junior religion classes, he serves as the pro-life coordinator, service learning coordinator and senior retreat coordinator for the Indianapolis South Deanery interparochial high school.

Principal Chuck Weisenbach nominated Striby for the archdiocesan award because he has "an unquenchable passion for pro-life issues" and creatively encourages students to become involved in pro-life work through prayer and service.

Weisenbach said Striby started Roncalli's pro-life group, which has flourished since its inception.

"They are a very active group within our school community, sponsoring week-long activities that center on a wide variety of pro-life issues," Weisenbach said. "They have instituted a pro-life rosary for

students, teachers and staff members. Gerard certainly has been the catalyst behind this group's growth."

Striby said he will accept the pro-life award on behalf of Roncalli students who support the March for Life, pray outside abortion clinics, participate in the Central Indiana Life Chain, help the poor in Appalachia and continue to inspire him with their dedication and enthusiasm.

"The interest in these activities can be directly attributed to Gerard and his hard work," Weisenbach said. "While abortion is one of the most visible, pivotal areas for our pro-life group, [the students] also challenge all of us at Roncalli in the areas of euthanasia, sacredness of the human body and the death penalty, just to name a few. ... I am very confident that our pro-life group has done a great job planting seeds that will bear great fruit in the years to come."

Weisenbach describes Striby as "an outstanding role model for all in our school community. His commitment to pro-life issues is a real gift to our school."

Teaching at Roncalli is a ministry, not a job, Striby said. "I've always felt like it is a calling, like this is where God wants me to be and what he wants me to do in my life. I'm humbled by the award because the pro-life group was started at Roncalli at the urging of students. They wanted to do it, and I was willing and able to help them get it started."

Linda McCullough dedicated her life to working for a variety of pro-life organizations. She died on March 25 of an unknown illness. Her husband, David McCullough, will accept the posthumous award with her daughters, Elizabeth and Rebecca Brown, and her stepsons, John and Kevin McCullough.

After moving to Greensburg in the early 1990s, McCullough served as the pro-life chairperson at St. Mary Parish,



Roncalli High School religion teacher Gerard Striby, a member of St. Roch Parish in Indianapolis, prays the rosary while an unidentified girl holds a pro-life sign during a Central Indiana Life Chain prayer vigil on a past Respect Life Sunday in Indianapolis. Striby will receive the Archbishop Edward T. O'Meara Respect Life Award for distinguished service to the cause of life during the Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

joined the Decatur County Right to Life organization and helped the Decatur County Teens for Life promote respect for life and chastity.

Even after illness made it impossible for her to work, drive or even walk, she continued to volunteer for the cause of life by organizing pro-life events from her home and making telephone calls to support the ministries.

St. Mary parishioner Pat Koors of Greensburg said McCullough made telephone calls to benefit the Relay for Life during the last hours of her life.

Carol Kramer, also a member of St. Mary Parish in Greensburg, said McCullough kept the parish informed about pro-life legislative issues and constantly encouraged people to pray for victims of abortion and other social issues.

"Linda made a huge contribution to the level of awareness for the respect of all human life in the Greensburg community," Kramer said. "Her influence will be felt for many years to come."

The fourth recipient of the archdiocese's pro-life youth award, Jackie Applebaum speaks Spanish and volunteers

her language skills at a Crisis Pregnancy Center.

Pattie Abbott, youth ministry coordinator at St. Lawrence Parish, said Jackie has devoted her high school years to promoting respect for the sanctity of life.

Abbott said Jackie has been an active member of the Bishop Chatard pro-life team, attended the March for Life several years and helped organize a local Walk for Life. She also volunteers at the Birth-Line Crisis Pregnancy Center, participates in the Central Indiana Life Chain and is a chastity peer mentor for the archdiocesan Office of Catholic Education's A Promise to Keep: God's Gift of Human Sexuality program.

"It's really wonderful working with my peers, knowing that there's so many other teens involved in pro-life work," Jackie said. "My faith is really important to me. It's the center of my life, and my pro-life work is a big part of that. My favorite pro-life ministry is working at the Crisis Pregnancy Center because it's so nice hearing all the success stories of mothers who change their minds and the lives that are saved." †

Life Chain prayer vigil to end abortion is Oct. 3

By Mary Ann Wyand

St. Barnabas parishioner Tom Hosty of Indianapolis wanted to become more involved in pro-life work after participating in a Christ Renews His Parish retreat.

Hosty found the perfect volunteer opportunity when his wife, Julie, showed him a Check It Out notice in *The Criterion* explaining that the Central Indiana Life Chain needed a coordinator for the ecumenical pro-life project held on Respect Life Sunday each year.

He inquired about the leadership position and was asked to serve as president of the Life Chain committee.

The 14th annual Central Indiana Life Chain, a one-hour prayer vigil devoted to

ending abortion, begins at 2:30 p.m. on Oct. 3 along North Meridian and 38th streets in Indianapolis.

Participants are asked to silently pray for an end to abortion, and have the option of holding pro-life signs that include the messages "Abortion kills children," "Adoption: The Loving Option," "Jesus Forgives and Heals" and "Lord, Forgive Us and Our Nation."

Nationally, more than 1,000 Life Chains are planned throughout the United States and in Canada.

In addition to the Life Chain in Indianapolis, pro-life supporters in the archdiocese will form Life Chains in Columbus and New Albany.

Elsewhere in Indiana, Life Chains are scheduled in Carmel, Covington, Decatur, Elkhart, Evansville, Frankfort/Clinton County, Highland/Munster, Kokomo, Lafayette/Tippecanoe County, Noblesville, Plymouth, Portage, Valparaiso and Warsaw.

Hosty said he talked with St. Lawrence parishioner Tom Pottratz of Indianapolis, who volunteers in the archdiocesan Office for Pro-Life Ministry, about the leadership

position.

"He explained the responsibilities to me," Hosty said, "and I did truly feel like I was being called to this ministry."

Hosty attended a Life Chain committee meeting and met Janet Smith, the outgoing president, who said she felt the Lord pulling her away from that ministry and encouraging her to do other volunteer projects.

"I thought it was interesting in the sense that the Holy Spirit was pulling her into doing other things and pulling me into this," Hosty said. "It was an affirmation, and everything seemed to click at that meeting when I was introduced to everybody. It's a great committee."

Committee members represent several Catholic parishes as well as other Christian faith traditions, he said. "It's interdenominational. I'm the central coordinator and everybody has a role. We all work together and it's been excellent."

Hosty and his daughter participated in the Central Indiana Life Chain for the first time last year.

The first Life Chain was started in 1987 in California, where more than 2,000 pro-life supporters from Yuba City and

Marysville gathered for a one-hour prayer vigil to pray for an end to abortion.

Catholics in central and southern Indiana are invited to participate in Life Chains near their homes as part of the U.S. bishops' national Respect Life Sunday observance this weekend.

Hosty said Central Indiana Life Chain committee members expect 2,500 members of 100 churches to participate in the prayer vigil, which promotes respect for the sanctity and dignity of life.

Both individuals and families are invited to join the prayer vigil. Participants will line up along North Meridian Street from Ohio Street on the south and 40th Street on the north.

"We make a cross at 38th Street," he said. "It's a very visible reminder of a number of individuals taking a pro-life stand, ... holding up signs in support of life. It truly is a silent hour of prayer. All the participants are quietly praying for the end of abortion in our nation. Because it's interdenominational, it's an incredible experience to have with people from other faiths. It's a very powerful event, and everybody is welcome to join us." †

Correction

A news story in the Sept. 24 issue of *The Criterion* incorrectly reported that there are two annual allocations of the Saint Francis Xavier Home Mission Fund. The fund currently has one large allocation each year for parishes and schools in need. †



10/01/04

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Seven center city schools to form Archdiocesan School Consortium

By Brandon A. Evans

The seven center city schools of Indianapolis are going to spend the coming year joining together under an umbrella organization that will help ensure that they cannot only stay open, but thrive.

The Archdiocesan School Consortium will be composed of a director and an associate director of finance whose jobs will be to organize some of the business and operational aspects of the seven schools.

Those schools are All Saints School, St. Andrew and St. Rita Catholic Academy, Central Catholic School, Holy Angels School, Holy Cross Central School, St. Joan of Arc School and St. Philip Neri School.

"It's a whole new idea, and it certainly is not the way Catholic schools have been run because of the autonomy of individual parishes and schools," said Bernadette Paradise, associate director of schools, urban education and Project EXCEED for the archdiocesan Office of Catholic Education.

The change has come about, she said, out of a desire on the part of the archdiocese to keep those seven schools alive because "that's where our presence is probably most needed."

"If we wish to continue to carry out our educational mission in the center city of Indianapolis, we absolutely must find more efficient ways to make use of our limited

resources," said Archbishop Daniel M. Buechlein in his comments to those gathered at the first official meeting of the consortium on Aug. 31.

"I'm like many who believe the only way that you break the cycle of poverty is through education," said Tony Watt, the administrator of the consortium for this transition year. He is volunteering his time for the effort.

Connie Zittman, principal of St. Andrew and St. Rita Catholic Academy, said that students in these schools are future of the community. "I think it's very important that they become leaders and good citizens and deep in faith," she said.

"Being in one of the schools for ten years, I think that there are many things that we would like to open for our children and to offer our children, but haven't been able to quite get there," Zittman said. "So I think that this plan is going to allow us to get there and maybe surpass expectations."

The consortium will not only allow a central administration to buy supplies in bulk for the seven schools, but also allow for standardization and cooperation between the schools.

Vicki Miller, the associate director for finance for the consortium, said that she will be paying bills, preparing financial statements and eventually dealing with tuition billing and collection for all seven schools.

This year, the process of doing all this is just beginning, she said. The consortium should be fully staffed and operational by the start of the next school year.

Miller said that her tasks will "help free up the principals to get back to being more educators as opposed to business managers."

Paradise also said that as the consortium seeks to bring a unified approach to spending and cost cutting, the financial burdens on principals will be lightened.

Zittman said that she will be freed up to do "basically what I was hired for—and that is to ensure mastery of the curriculum for our students."

She said that in group conversations with the other principals, there is a positive feeling toward this new venture.

Watt said he hopes other people, even those outside the school communities, will help this "very important ministry."

And the consortium will need a lot of help. Zittman said that there will probably be some bumps and difficulties along the road in this new venture.

"Change is difficult, I know," the archbishop said at that first meeting. "At times, this consortium is going to try our patience and charity. But we must never let it try our hope. We are pioneers, after all. We will blaze new trails as our ancestors in the faith did. The trails may be different, but the mission remains the same." †

Priest speaks to area Catholics about his intense conversion

By Brandon A. Evans

GREENWOOD—Donald Calloway spent years trying just about everything that sin has to offer—and found his life utterly wanting.

He shared his story with several hundred area Catholics at an evening of prayer on Sept. 17 at Our Lady of the Greenwood, Queen of the Holy Rosary Parish.

By his own admission, he drank deeply of sin until he came to a point at which nothing could give him pleasure or contentment. And at that moment, he found something that he had not tried.

He said the power of the triune God working through the Blessed Virgin Mary saved him from his own life and gave him the gift of the fullness of truth that is offered to all Catholics.

Not only did Calloway make a radical conversion to the faith, but he found within himself a calling to the priesthood. He was ordained on May 31, 2003.

Father Donald is now a Marian of the Immaculate Conception priest, serving as the house superior of the Marian House of Studies in Steubenville, Ohio.

And based on what he has seen, Father Donald says that there are more like him in the seminaries—young men set on fire for Jesus Christ and his Church, young men who want to vibrantly live out the teachings of the Church.

"There is something wonderful happening," he said. "God, through Mary, is raising up an army."

Father Donald called it a "revolution." Priests have a dire responsibility—one imperative to their own judgment before God—to bring saving truth to people, he said, even when people don't want to hear it.

Part of his fierce devotion to the teachings of the Catholic Church comes because those teachings offered him a way out of the horror of a liberated lifestyle. He came to learn—the hard way—that the Church that Christ founded teaches what it does out of love and concern.

Father Donald came to the "saving truth" of the Catholic faith at a point in his life when he seemed to be at the end. Life had become boring.

One night, when searching for a *National Geographic* magazine just to put images in his mind, he came across a book that his mother owned about the reported apparitions of the Virgin Mary in Medjugorje.

Out of curiosity, he read the book and was taken aback by the maternal love and concern that exuded from the words of Mary—and from the bold countercultural witness of Catholic teaching.

His mother guided him to a priest, and from there Calloway began the process of becoming Catholic—after so many years of living in betrayal of his humanity, he could clearly see the promise of authentic Christianity.

Calloway had been, to say the least, a problem child. When his military family—his mother and stepfather—moved to California, his life began to move exponentially farther into sin.

Marian of the Immaculate Conception Father Donald Calloway speaks at Our Lady of the Greenwood, Queen of the Holy Rosary Parish in Greenwood on Sept. 17.



Photo by Brandon A. Evans

He started to skip school, drink, take drugs, get sexually involved with girls and commit petty theft.

When his family moved to Japan, he stepped up his rebellion. He grew his hair past his shoulders, began taking opium and drank heavily.

After running away from his family, he also began to get more involved in crime—stealing massive amounts of money. It got to the point where he was just about to be fully initiated into the Japanese mafia.

"I was a liar, a manipulator, a deceiver, a thief—everything you could imagine," he said. "And I was good at being bad. I was a professional wicked little kid."

He said that if anyone so much as looked at him he would curse at them.

"If you were close enough for me to spit on you, I'd spit on you until I had no saliva left," he said. "I had no compassion, no mercy."

In the midst of this all, his mother converted to Catholicism. His family was also told that they had to leave the country and return to the United States.

Both Japanese and American forces were hunting Calloway down—and the Americans reached an agreement that if they captured him, they would immediately deport him and send him to his parents.

He was successfully captured and thrown out of Japan permanently. His family had to pay back his debts.

Ungrateful, he stumbled in and out of treatment centers, found himself in jail for stealing from a convenience store and resisted his mother's attempts to gently breathe Catholicism into his life.

Such a life of despair was the status quo for Calloway until that fateful night where he picked up his mother's book.

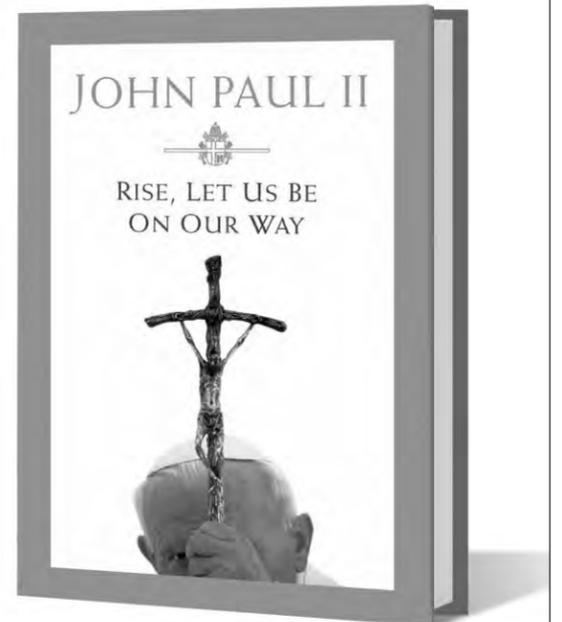
Jesus and his Immaculate Mother were able to do what no person, no rehabilitation program, had been able to even feebly effect—a complete conversion, and in it a freedom from the chains that he had heaped upon himself.

He insisted that he is not alone. There are other Catholic youth who have, in some cases, fallen during early adulthood, but who are finding the light of Christ in the Church.

There are also new, young seminarians that are boldly faithful to the Church and out to save souls—and despite

the fact that few people are tracking them, they are there, Father Donald said.

"They are coming to a parish near you," he said. †



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Editorial



Pope John Paul II touches a baby on the head at the end of his Sunday Angelus prayer at Castel Gandolfo, Italy, on Aug. 22. The pope's 1995 encyclical *The Gospel of Life* (*Evangelium Vitae*) emphasized the sanctity of life from conception to natural death and singled out his opposition to the evils of abortion, euthanasia and the death penalty.

Politics and the life issues

This year, as we once again observe Respect Life Sunday (see our special supplement in this issue starting on page 9), we do so in the middle of an election campaign that has already become controversial because of some of the life issues being debated. It's difficult to editorialize on this subject without appearing to take sides in the election campaign. But we can't allow that difficulty to keep us from repeating the Catholic Church's teachings as they have been presented by the pope and other high Church officials.

Pope John Paul II could not have been more forceful than he was in his 1995 encyclical *The Gospel of Life* (*Evangelium Vitae*) when he wrote: "The Gospel of God's love for man, the Gospel of the dignity of the person and the Gospel of life are a single and indivisible Gospel."

He said that his encyclical was "meant to be a precise and vigorous reaffirmation of the value of human life and its inviolability, and at the same time a pressing appeal addressed to each and every person, in the name of God: respect, protect, love and serve life, every human life!"

The pope's encyclical emphasized the sanctity of life from conception to natural death and singled out his opposition to the evils of abortion, euthanasia and the death penalty. Since the biological sciences tell us that life begins at conception, he also opposed the destruction of human embryos. His strongest words, though, concern abortion: "Among all the crimes which can be committed against life, procured abortion has characteristics making it particularly serious and deplorable."

The pope also stressed "the necessary conformity of civil law with the moral law." He wrote, "Abortion and euthanasia are crimes which no human law can claim to legitimize."

Legislators, therefore, have a duty to pass laws that "ensure that all members of society enjoy respect for certain fundamental rights which innately belong to the person ... First and fundamental among these is the inviolable right to life of every innocent human being."

Despite the pope's teachings, we know about the scandal in our country of Catholic politicians who continue to promote abortion rights. This resulted in some bishops telling those

politicians that they may not receive the Eucharist because the promotion of abortion is a serious sin and the Church has always taught that only those without serious sin on their souls may receive Jesus in the Eucharist.

That controversy progressed to the question of whether Catholics may vote for politicians who advocate abortion rights. Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, became involved when he wrote a letter to Cardinal Theodore McCarrick, chairman of a U.S. bishops' committee dealing with that issue.

Cardinal Ratzinger wrote: "A Catholic would be guilty of formal cooperation in evil, and so unworthy to present himself for Holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate's permissive stand on abortion and/or euthanasia." But then he continued: "When a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons."

What are "proportionate reasons"? Archbishop Raymond Burke of St. Louis asked that when he said, "What is a proportionate reason to justify favoring the taking of an innocent, defenseless human life? And I just leave that to you as a question. That's the question that has to be answered in your conscience. What is the proportionate reason?"

One way that would apply is if both candidates are pro-abortion. A Catholic could vote for one of them because of his or her position on other issues. And, of course, there are other issues in this election, including the morality of the war in Iraq.

We recognize that many Catholics resent anything that appears to be an involvement of religion in politics. Past records show that Catholics tend to vote like other citizens. We also recognize that neither political party has emphasized the life issues during this campaign. We would be negligent, though, if we didn't make our readers aware of the Church teachings, particularly in this special issue devoted to respect for life.

— John F. Fink

Looking Around/Fr. William J. Byron, S.J.

The Beatitudes and the ballot box

More and more Catholic conversations are centering on religion and politics.



That seems natural enough in an election year, but I'm wondering how Catholics would answer the question posed in a daily newspaper headline I saw the other day: "Does God Belong in Politics?"

"Yes, of course," I found myself saying. "Politics is people and God is in all people, so surely God belongs in politics." Without the people, how can God's will work in our world? If God is present in every person, how can God not be in politics?

"Thy kingdom come," we all pray, knowing that a kingdom of love, justice and peace has been promised to us. We also know that the kingdom is the "reign of God" and that God reigns when our wills—individually and collectively—are in proper alignment with his. That's why reasoned and well-constructed moral arguments are so important in the formation of public policy. Threat, force and ridicule won't do it; moral reasoning will.

When Jesus stepped into his public life (Mk 1:14), he announced that the kingdom of God is "at hand." He added, "Repent, therefore, and believe the Gospel." I often think it is tragic that a kingdom of love, justice and peace has been "at hand" these many centuries but not yet grasped. And I can only conclude that the delay in the coming of the kingdom is our refusal to "repent," to accept a values reversal, an attitudinal turnaround in response to Gospel values.

This would convince us to lower the barriers within ourselves, namely the opposites of love, justice and peace that we harbor within, and thus open ourselves individually and as a nation to the promised kingdom that will indeed come, but only in God's own time and God's

own way.

Politics is part of the process that should be moving us in the right direction, but I'm not encouraged by the quality of reasoning in our current political debates.

Although there is a separation of Church and state that is appropriate in the United States, there is no separation between Church and society. The Church, in my view, should be doing a better job communicating Gospel values to society and then trusting society to make political decisions consistent with those values.

I think it is inaccurate to speak of "building" the kingdom. We can, as the popular hymn puts it, "build the city of God," but not the kingdom. All we can do is lower the barriers within ourselves to the promised kingdom's coming. We cannot build what only God can give.

There is work to do now in building the city of God, and the political agenda is not unrelated to that work. Issues on the political agenda are multiple and diverse. No one issue alone will pave a sure and smooth road for the coming of the kingdom.

I know of one priest who, speaking from the side of religion to the issues being debated in this year's presidential campaign, held up the Beatitudes (Mt 5:1-12) as a checklist.

How does a given candidate or political party fare in that comparison? Few serious faith-committed voters who are doing their best to assimilate Gospel values and bring them to life in this imperfect world will say they've found a perfect fit.

The Church should stay out of partisan politics, but not hesitate for a moment to suggest that Beatitude values belong in a good society and that Beatitude principles can inform the moral reasoning needed to shape solid public policies.

(*Jesuit Father William J. Byron is a regular columnist for Catholic News Service.*) †

Letters to the Editor

Attacks on politicians harm the image of the Catholic Church

In their letter to *The Criterion* in the Sept. 17 issue, the Burkholders of Sellersburg thank Bishop John M. D'Arcy of Fort Wayne for publicly humiliating the first Catholic governor of Indiana.

The bishop "requested" that the principal of St. Joseph High School in South Bend, Ind., the governor's alma mater, withdraw an invitation to speak at graduation because the governor accepts legalized abortion as public policy in a culturally and religiously diverse society.

This act, along with other bishops' "not anti-abortion, then no Communion" stance, strikes me especially naïve and ineffective. Legalized abortion exists in this country, not because governors or even legislators support it, but because the courts make it so.

Who recently declared legislation prohibiting partial-birth abortion as unconstitutional? Who in Indiana questioned the legislation providing for a waiting period before abortion? I am not convinced that a 20-minute address on a different subject would have undermined the moral principles of the high school graduates forever, or the spiritual starvation of Democratic presidential candidate John Kerry's soul will decrease the number of abortions annually.

Attacks on politicians, like Bishop D'Arcy's, may make bishops feel good, but they also harm the image of the Church. For example, a recent *Indianapolis Star* religion poll found that

only 49 percent of Hoosiers look favorably on Catholicism (that's more than one in two of your neighbors who dislike the Church, folks).

Indiana's anti-Catholic tradition has long held that Catholics could not be good Americans because bishops appointed by a foreign power would control their votes. Bishops' attacks on Catholic politicians don't contradict this notion, and whatever courage bishops display is outweighed by their imprudence.

James J. Divita, Indianapolis

Let's not forget about all the good priests

During the last few weeks, I have been reading a lot about priests committing terrible crimes of sexual abuse. Some have been accused and some have admitted to these terrible crimes. I pray for those victims and those accused and those who have admitted their crimes.

What about the good priests? We are throwing stones at them. I know some very good priests—too many to mention here—but two of them are Archbishop Daniel M. Buechlein and Msgr. Joseph F. Schaedel. Those good priests are hurting and suffering. I believe with all my heart that the priests I know would have done something about this had they known because they are working for God, not man. What about sexual abuse in other faith denominations and occupations?

By the way, I am not Catholic. I am a member of the African Methodist Episcopal Church.

Barbara Parker, Indianapolis

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pilgrims will deepen faith and offer prayers for all

Last week, I wrote about life as a pilgrimage—with and in the Church—to the kingdom of heaven, our “final home.” As you receive this week’s issue of *The Criterion*, a group of archdiocesan pilgrims will be making an actual pilgrimage in Europe visiting the homeland of some of our ancestors who left their homes years ago and made a new home for our Catholic faith in this part of the United States.

Many readers may not realize that Cologne, Germany, is the European sister city of Indianapolis. In the Cathedral of Cologne, one of the most awesome in the world, we will pray for all the people of our Archdiocese of Indianapolis and also the citizens of our two cities. Cardinal Joachim Meisner, the Archbishop of Cologne, has invited me to visit with him.

When this pilgrimage was first envisioned, I was not aware that next year, in August 2005, Cologne will host the next World Youth Day with Pope John Paul II. And so, I will be leading a good-sized group of youth and young adults on pilgrimage back to Cologne by way of Rome and Assisi. On this present visit, I can size up the situation and pray for God’s blessing on World Youth Day.

Which reminds me, a special intention at all our Masses and prayer on this

current pilgrimage will be for our youth and young adults—that God will bless them with courage and joy and pride in living their commitment as vital members of our Catholic Church. Of course, all of you clergy, religious and laity will be in our prayers daily, too. I offer special mention in prayer for you, our seminarians, and for all those considering God’s call to priesthood, diaconate and consecrated life.

From Cologne, we pilgrims make our way down the Rhine River Valley into Bavaria. Along the way, we will visit significant, ancient churches and shrines that meant so much to many of our ancestors in the faith from this region. We will visit Munich and make our way into Switzerland to the Benedictine Monastery of Einsiedeln, a beautiful and revered centuries-old shrine to our Lady.

At Einsiedeln, we will pray in gratitude for the gift of the daughter monastery, Saint Meinrad Archabbey in our own southern Indiana. Saint Meinrad was founded by the monks of Einsiedeln 150 years ago. I like to view this pilgrimage, in part, as an anniversary thanksgiving for the gift that Saint Meinrad continues to be for our archdiocese.

Pilgrimages have a long tradition in the Catholic Church, at least from the early Middle Ages onward. Pilgrimages

to holy places have long been experienced as a stimulant of deeper faith, hope and blessing, not only for the pilgrims themselves, but also for those who benefit from pilgrim prayers. A pilgrimage differs from a tour in that the destinations of pilgrimages are determined from a faith point of view. Daily celebration of Mass and prayer in revered holy places along the way are the central characteristic of a pilgrimage.

There is also an attitude fostered among pilgrims that is not necessarily expected from tourists, namely that the people on pilgrimage travel as a community of faith. This has some practical consequences. Participation in prayer, of course, is primary. Pilgrims are also encouraged to look after each other while traveling in foreign and perhaps strange or unusual circumstances. Keeping a common and planned group schedule can be taxing. Pilgrims are encouraged sometimes to sacrifice personal preferences for the common good of fellow pilgrims. This is an analogy of being Church.

Until becoming a bishop, I had never led a pilgrimage of any kind. I have

come to experience and understand better the spiritual value of the practice of visiting revered shrines and holy places. Of course, there is great value for those who are able to be pilgrims themselves. While it may not be tangible, there is also spiritual value for those whom we pilgrims intentionally represent in our prayer along the way.

There are other less tangible values. Our culture is oriented to materialism, individualism and secularism that tend to ignore God and the human family as family. Our society has forgotten heaven as the destination of life’s journey. The Second Vatican Council fostered an understanding of our Church as the Pilgrim People of God, underscoring that we are on the way, that we have not yet arrived at the kingdom of heaven.

As pilgrims, we are not a collection of individualists. The characteristic of pilgrims as people who pray together and look after each other characterizes us as members of our Church. Like our ancestors in the faith, we praise God *together*, and we *share* a legacy for our mission in central and southern Indiana. †

Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Peregrinos profundizarán en la fe y ofrecerán oraciones por todos

La semana pasada escribí acerca de la vida como una peregrinación—junto con la Iglesia y dentro de ella—hacia el reino de los cielos, nuestra “morada final”. Para cuando reciban la edición de esta semana de *The Criterion*, un grupo de peregrinos arquidiocesanos estará realizando, de hecho, una peregrinación en Europa, visitando la patria de algunos de nuestros ancestros, quienes dejaron sus hogares hace años y construyeron un nuevo hogar para nuestra fe católica en esta región de los Estados Unidos.

Tal vez muchos lectores no estén al tanto de que Colonia, en Alemania, es la “ciudad hermana” europea de Indianápolis. En la Catedral de Colonia, una de las más imponentes en el mundo, rezaremos por toda la gente de nuestra Arquidiócesis de Indianápolis y por los habitantes de ambas ciudades. El cardenal Joachim Meisner, arzobispo de Colonia, me ha invitado a visitarle.

Cuando comenzó a hablarse de esta peregrinación, no me había dado cuenta de que el año que viene, en agosto de 2005, Colonia patrocinará el Día Mundial de la Juventud con el Papa Juan Pablo II. Y por lo tanto, estaré guiando un grupo importante de jóvenes y jóvenes adultos en peregrinación a Colonia, a través de Roma y Asís. En la visita actual podré evaluar la situación y rezar por la bendición de Dios en el Día Mundial de la Juventud.

Lo cual me recuerda que una intención especial en todas las misas y oraciones en esta peregrinación será por ustedes, nuestros jóvenes y jóvenes adultos: que

Dios los bendiga con valor, alegría y orgullo de vivir su compromiso como miembros vitales de nuestra Iglesia Católica. Por supuesto, todo el clero, los religiosos y laicos también estarán en nuestras oraciones diarias. Ofrezco una mención especial en oración por ustedes, nuestros seminaristas y por todos aquellos que están escuchando el llamado de Dios al sacerdocio, al diaconato y a la vida consagrada.

Desde Colonia descenderemos el valle del río Rin hacia Baviera. En nuestro curso visitaremos importantes iglesias y santuarios antiguos que tuvieron un gran significado para muchos de nuestros ancestros en la fe de esta región. Visitaremos Munich y atravesaremos Suiza en dirección al monasterio benedictino de Einsiedeln, un hermoso santuario de Nuestra Señora reverenciado por siglos.

En Einsiedeln rezaremos en agradecimiento por el obsequio de su monasterio descendiente, la Archiabada Saint Meinrad, en el propio sur de Indiana. Saint Meinrad fue fundada por los monjes de Einsiedeln, hace 150 años. Me gustaría ver esta peregrinación, en parte, como el aniversario y acción de gracias por el obsequio que Saint Meinrad sigue siendo para nuestra arquidiócesis.

Las peregrinaciones tienen una larga tradición en la Iglesia Católica, al menos a partir de la Edad Media en adelante. Las peregrinaciones a los lugares santos se han visto siempre como estimulantes de la fe profunda, la esperanza y las bendiciones, no solamente para los

propios peregrinos, sino también para todos aquellos que se benefician de las oraciones de peregrinación. Las peregrinaciones se diferencian de las giras ya que las peregrinaciones están orientadas desde el punto de vista de la fe. La celebración diaria de la misa y la oración en lugares santos de adoración durante el trayecto constituyen la característica central de una peregrinación.

Asimismo, existe una actitud fomentada entre los peregrinos, que no se espera necesariamente de los turistas, es decir, que la gente en peregrinación viaja como una comunidad de fe. Esto tiene algunas consecuencias prácticas. La participación en la oración es fundamental, por supuesto. Se insta a los peregrinos a cuidarse unos a otros durante su viaje por el extranjero y quizás en situaciones extrañas o inusuales. Mantener un horario grupal común y planificado puede resultar agotador. En ocasiones se les exhorta a los peregrinos a sacrificar sus preferencias personales por el bien común de sus compañeros peregrinos. Esta es una analogía de lo que constituye una Iglesia.

Hasta convertirme en obispo, nunca había guiado una peregrinación de ningún tipo. He logrado experimentar y tener un mejor entendimiento del valor

espiritual de la práctica de visitar santuarios sagrados y lugares santos. Por supuesto, también tienen un gran valor aquellos que se convierten en peregrinos. Igualmente, aquellos a quienes los peregrinos representan intencionalmente en nuestras oraciones por el camino, obtienen provecho, aunque tal vez no sea tangible.

También hay otros valores menos tangibles. Nuestra cultura está orientada al materialismo, al individualismo y al secularismo que tiende a ignorar a Dios y a la familia humana como familia. Nuestra sociedad se ha olvidado del cielo como el destino final de la travesía de la vida. El Concilio Vaticano Segundo promovió el entendimiento de nuestra Iglesia como el Pueblo Peregrino de Dios, dejando entrever que estamos en el camino, que no hemos llegado aun al reino de los cielos.

Como peregrinos no somos un conjunto de individuos. La característica de los peregrinos como gente que reza unida y se cuidan unos a otros, nos distingue como miembros de nuestra Iglesia. Al igual que nuestros ancestros en la fe, alabamos a Dios *juntos* y *compartimos* el legado de nuestra misión en el centro y el sur de Indiana. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Check It Out . . .

Holy Family Parish, 3027 Pearl St., in Oldenburg, is having its **parish festival** from 9 a.m. to 8 p.m. on Oct. 3. For more information, call 812-934-3013.

Ralph McNerny, **author of the Father Dowling series**, will talk about his career as a writer at 7:30 p.m. on Oct. 14 at the Plainfield-Guilford Township Public Library, 1120 Stafford Road, in Plainfield. The presentation is free. McNerny will also sell and sign copies of his books. There is a maximum limit of four free tickets per family. The event will be preceded by a catered buffet with the author at 6 p.m. Tickets for the dinner are \$12 per person. For tickets to either event, send a request along with a self-addressed, stamped envelope and payment (if applicable, check payable to Friends of Plainfield Public Library) to Laura Day at the Plainfield-Guilford Township Public Library, 1120 Stafford Road, Plainfield, IN 46168, or call her to reserve tickets at 317-839-6602, ext. 115.

A **Project Rachel Training Workshop** will be held from 8:30 a.m. to 4 p.m. on Oct. 13 at Saint Meinrad School of Theology in St. Meinrad. Vicki Thorn, founder of Project Rachel and executive director of the National Office of Post-Abortion Reconciliation and Healing, will be the presenter. The workshop will include Mass, an examination of the impact of abortion on others and a look at the aftermath of abortion in women's lives. The cost is \$20 per person for those who register by Oct. 6 or \$25 per person at the door. For more information, call 800-730-9910 or 812-357-6599 or e-mail ce@saintmeinrad.edu.

Saint Meinrad Archabbey will host **pilgrimages to honor the Blessed Mother** at the Monte Cassino Shrine, located one mile east of the archabbey on State Highway 62 in St. Meinrad, on five Sundays in October. The pilgrimages begin at 2 p.m. EST with an opening hymn and a short sermon followed by a rosary and procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn.

Each week features a Marian topic. Benedictine Father Jeremy King will present "Mary, Mother of Our Ancestors" on Oct. 3. Benedictine Father Pius Klein will present "Mary, the Handmaid of the Lord" on Oct. 10. Benedictine Brother Jacob Grisley will present "Mary's Free Choice" on Oct. 17. Benedictine Father Damian Schmelz will present "Mary, Friend in a High Place" on Oct. 24. Benedictine Father Noël Mueller will present "Mary, Mirror of the Church" on Oct. 31. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

"**Celebrating and Sharing the Gift of Our Baptism**" will be presented by Benedictine Father Godfrey Mullen twice in October as a time of reflection for Rite of Christian Initiation of Adults team members. The first presentation will be from 7 p.m. to 9 p.m. EDT on Oct. 4 at St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville. The second presentation will be from 7 p.m. to 9 p.m. on Oct. 18 at St. Pius X Parish, 7200 Sarto Drive, in Indianapolis. Father Godfrey is the director of continuing education and assistant professor of liturgy for Saint Meinrad School of Theology in St. Meinrad. The evenings will involve song and ritual, and conclude with social time. A donation of \$5, with a maximum of \$40 for any parish group, is requested. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or e-mail ctuley@archindy.org.

Danielle Rose, a Catholic singer, songwriter and the mistress of ceremonies at the 2003 National Catholic Youth Conference, will perform at 7:30 p.m. on Oct. 2 at Our Lady of the Greenwood, Queen of the Holy Rosary Parish, 335 S. Meridian St., in Greenwood. Tickets are \$5 per person or \$15 per family plus one item for the parish food pantry. For more information, call 317-888-2861, ext. 15.

The health ministry staff at St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis, is presenting a program about **advance medical directives (or**

"living wills") at 9:30 a.m. on Oct. 3 in the parish center. A team of experts, including a physician, attorney, social worker and Catholic hospital chaplain, will be present, and advance directive documents will be available. A follow-up session for those interested in completing those documents will be held at 7 p.m. on Oct. 7. For more information, call Georgia Impiccicche at 317-357-8352.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is hosting a group for married couples in the Indianapolis area called "**Sancta Familia**," which is Latin for "Holy Family." The group, which discusses various topics pertinent to living out the Church's teaching on marriage and family life, meets from 6:30 p.m. to 8 p.m. on the second and fourth Wednesdays of each month. The next meetings will be on Oct. 13 and Oct. 27 in the second-floor classroom of the Catholic Youth Organization building adjacent to the church. "**The Holy Rosary in Legend and History**" will also be presented at the parish by Rebecca Reneau at 6:45 p.m. on Oct. 6 in the same classroom. Reneau is a member of the parish's faith formation team, and will discuss how the rosary developed over time, the role of St. Dominic and papal teachings about this devotion. The evening will end with a recitation of the glorious mysteries. A free-will donation to the parish will be collected. For more information, call Servant of the Gospel of Life Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521. †

VIPs . . .



Raymond and Delores (Hacker) Rathz, members of St. Agnes Parish in Nashville, celebrated their 50th wedding anniversary on Sept. 5 with a gathering of family and friends at the St. Joan of Arc Parish Community Center in Indianapolis. The couple was married on Oct. 2, 1954, at the former St. James the Greater Church in Indianapolis. They have five children: Kathleen Bowman, Shirley Getz, Beth O'Donnell, Deb Ward and Joe Rathz. They have eight grandchildren. †



Benedictine gift shop
Carol Elias, a volunteer at the new Shop Inn-spired gift shop at the Benedict Inn Retreat and Conference Center in Beech Grove, browses through the items, some of which are made by men and women religious. The gift shop, which was created from a former classroom, is intended for both retreatants and others looking for religious books and articles. The grand opening will be held from 10 a.m. to 4 p.m. on Oct. 2 at the retreat and conference center, 1402 Southern Ave., in Beech Grove. Two authors and a Franciscan artist will be on hand. Refreshments, door prizes and discounts will also be offered. For more information, call 317-788-7581.

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

The Last Shot (Touchstone)
Rated **L (Limited Adult Audience)** because of some rough language and violence, fleeting sexual activity and a crass scene of urination.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Shaun of the Dead (Rogue)
Rated **O (Morally Offensive)** because of excessive graphic and gory violence, recurring rough and crude language, and much vulgar humor.
Rated **R (Restricted)** by the MPAA.

Silver City (New Market)
Rated **A-III (Adults)** because of brief violence, an implied sexual encounter and drug content, as well as some rough and crude language.
Rated **R (Restricted)** by the MPAA. †

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Archdiocesan catechetical leaders get tips on living balanced lives

By Sean Gallagher

COLUMBUS—In the busy world of today's parishes, those who minister there are constantly challenged to maintain a healthy balance in their lives.

Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, recently gave advice about this important need to a gathering of the Association of Parish Administrators of Religious Education (APARE) on Sept. 22 at St. Bartholomew Parish in Columbus.

Approximately 50 members of the organization of archdiocesan parish catechetical leaders were joined by Annette "Mickey" Lentz, executive director for Catholic education and faith formation, and Harry Dudley, associate executive director of faith formation.

In comments during the meeting, Dudley expressed why he believed the topic was so important.

"As the [director of religious education] role expands," he said, "and especially as parish budgets are cut and they take on other responsibilities other than their central role, I think that it is important for them to keep a sense of balance. And I think that [Msgr. Koetter] has shared some practical ways to do that."

Msgr. Koetter likened the stress of living busy lives to riding a bicycle. In order to keep a bicycle going, a certain amount of speed is needed. If there is too little or too much, a crash is likely.

"We need a little stress. We need a little speed to ride the bike," he said. "There always needs to be a little push going on in our lives. And you can call it a little stress. A little bit is good. The question is, when is it too much?"

Msgr. Koetter went on to suggest that taking a break from work and ministry is important to maintaining balance. He also recognized that doing this can be a challenge for today's parish leaders.

But he said that it was also true for Jesus. There were times in his ministry when he sought to go away with his disciples, but was called back to those who wanted to hear him and sought his help.

Msgr. Koetter pointed out, however, that Jesus didn't abandon his desire and usually was finally able to get away. He proposed that we should try to have the same kind of determination that Jesus had.

"That sense of getting away is critical," Msgr. Koetter said. "And even though it is hard and it takes a lot of planning, you need to find some time, just as Jesus did."

Looking to an example close to our own day, he reflected upon the words that Pope John XXIII said before retiring for the night, "It's your Church, Lord. I'm going to bed."

"You know, that's a little wisdom," said Msgr. Koetter. "Can you say that? Because with that is the recognition that it's not all on your shoulders. If you don't claim that, any work in the Church can

just eat you up."

John Jacobi, administrator of religious education and youth ministry coordinator at St. Michael Parish in Bradford as well as the president of APARE, recalled similar advice Father Bernard Koopman gave to him when he began his ministry at the parish.

"[He] told me, 'John, you could do this job 24 hours a day and still not get done,'" Jacobi said. "'Don't try. Your family is the most important thing.'"

Lentz agreed with the message of Msgr. Koetter, emphasizing the importance of keeping balanced. Yet she said that doing this herself has been challenging.

"I try very hard to practice what I preach, but not always do I do that," she said. "But at least I ask them to practice,

that they do find time for relaxation and renewal, because if they cannot be themselves and have some time for prayer and to play, then they're not going to be able to fulfill their ministry positions anyway."

Msgr. Koetter ended the day with a discussion of what he believed were the four aspects of life—living, loving, learning and leaving a legacy—that need attention in order to maintain balance.

Focusing much of his attention on the last in that series, Msgr. Koetter suggested that the way we want to be remembered is an important way to define ourselves and so keep ourselves in balance.

"If you can identify what kind of legacy you want to leave," he said, "that identifies what kind of person you want to be. It gives you a focus." †

Silver jubilee catechists

More than 2,600 catechists taught the faith to the children and youth of the archdiocese last year. Many of those catechists have been involved in this ministry for several years.

The Association of Parish Administrators of Religious Education has compiled a list of catechists who have been teaching religious education for 25 years or longer.

Marcy Donohue

American Martyrs Parish, Scottsburg

Providence Sister Theresa Clare Carr
Nativity of Our Lord Jesus Christ Parish, Indianapolis

Providence Sister Marie Grace Molloy
Nativity of Our Lord Jesus Christ Parish, Indianapolis

Arletta Clements

St. Augustine Parish, Jeffersonville

Betty Hayden

St. Joseph Parish, Corydon

Karen Overpeck

St. Luke the Evangelist Parish, Indianapolis

Birdie Hoehn

St. Michael Parish, Bradford

Nadine Kaelin

St. Michael Parish, Bradford

Donna Newton

St. Michael Parish, Bradford

Geralyn Wetzel

St. Michael Parish, Bradford

Margie Cox

St. Michael Parish, Charlestown

Mary Jane Fussner

St. Peter Parish, Franklin County

John Kaiser

St. Rose Parish, Knightstown

Christy Wilson

St. Thomas the Apostle Parish, Fortville †



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ELECTION

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struggle against terrorism.

In the aftermath of Sept. 11, "we must be careful not to define our security primarily in military terms," said the bishops in "Faithful Citizenship: A Catholic Call to Political Responsibility," their 2004 election guide for Catholics.

"Our nation must join with others in addressing policies and problems that provide fertile ground in which terrorism can thrive," it said.

Although there are notable differences about fighting the war on terrorism between Bush and his Democratic rival, Massachusetts Sen. John F. Kerry, experts interviewed by Catholic News Service see minimal differences between the two on other pivotal foreign policy issues.

Bush's terrorism policy is that "the best defense is a good offense," said James M. Lindsay, vice president of the Council on Foreign Relations, a nonpartisan New York-based think tank.

"The assumption is that you can wipe out terrorists or at least wipe them out faster than they can replenish themselves," said Lindsay, the National Security Council's director for global issues from 1996-97 during the Clinton administration.

Kerry does not see current involvement in Iraq as part of the war on terrorism, he said.

Kerry's anti-terrorism policy includes more emphasis on homeland security, working more with European allies and rethinking current policies in Afghanistan, said Lindsay.

The candidates' plans for ending U.S. military involvement in Iraq will depend more on the situation in Iraq on Inauguration Day, Jan. 20, than on promises made during the campaign, he said.

On other major issues, foreign policy experts see approaches rather than goals as the delineator between Bush and Kerry.

A key example is the Israeli-Palestinian conflict. The positions of both candidates include:

- Strong support for Israel.
- Reforms within the Palestinian Authority to develop a new leadership committed to ending violence and to living in peace with Israel.
- The eventual creation of a Palestinian state with the borders to be determined through negotiations.

Middle East experts, however, said Kerry would take a more activist role in seeking solutions.

"The crucial difference is that Bush would do the minimum necessary to manage the crisis, while Kerry would be more fully engaged, be more personally committed," said Allen Keiswetter, adjunct scholar at the Middle East Institute, an independent think tank in Washington.

When Bush took office, he tried to avoid becoming seriously involved but he was "mugged by reality" when the Palestinian suicide bombings of Israeli civilians caused him to become more active in seeking solutions, said Keiswetter, a foreign service officer from 1967-2003.

He was deputy assistant secretary of state for Near Eastern affairs in 2000-01 during the transition from the Clinton administration to the Bush presidency.

Jesuit Father Drew Christiansen, a foreign policy adviser to the bishops and associate editor of the national Catholic magazine *America*, agreed that there is little difference between the two candidates on Israeli-Palestinian policy.

He added, however, that the prospects for Israeli-Palestinian peace have deteriorated significantly during the Bush presidency, making it difficult for whoever wins to seek a solution.

Father Christiansen and other experts also cited a greater emphasis by Kerry on international cooperation and use of international agencies in foreign policy matters.

Lindsay, of the foreign policy council, said Bush is skeptical of international agreements and institutions because he believes they can hinder use of U.S. power to achieve goals.

Kerry believes that international agreements and working with allies gives the United States greater leverage in achieving its objectives, said Lindsay.

The bishops' guidelines call for U.S. support of the United Nations and other international organizations to address world problems such as regional conflicts.

An analysis of the candidates' positions on arms trading and arms reduction in light of "Faithful Citizenship" appears on BustedHalo, a Web site sponsored by Paulist Young Adult Ministries.

The U.S. bishops call it a "moral imperative" that the United States work to curb the spread of nuclear, chemical and biological weapons and "reduce its own reliance on weapons of mass destruction."

BustedHalo said Bush withdrew from the anti-ballistic missile treaty and supports development of low-yield tactical nuclear weapons. It said Kerry voted for a comprehensive nuclear test ban treaty and opposes the development of tactical nuclear weapons.

Regarding the conventional arms trade, BustedHalo said that since the Sept. 11 terrorist attacks the United States has begun selling arms to six countries—Armenia, Azerbaijan, India, Pakistan, Tajikistan and Yugoslavia—that were formerly banned from receiving such aid. It said Kerry co-sponsored a U.S. code of conduct that prohibits arms exports to governments which abuse human rights and are engaged in armed aggression.

The bishops also urged U.S. programs to curb world

poverty and underdevelopment.

Under Bush, the United States has promoted programs to fight AIDS, especially in Africa; advanced efforts to reduce the foreign debt of poor countries; and developed the Millennium Challenge Account, which ties foreign aid to anti-corruption and good government practices in underdeveloped countries.

On these issues, "Bush was able to do what the Democrats said should be done," said Lindsay.

Such programs would be compatible with Kerry's views, but Kerry would not have success advancing them if Republicans controlled at least one house of Congress, said Lindsay.

If re-elected, Bush would have more success with Republicans, he said. "Bush is tough on Republicans who oppose him."

"Faithful Citizenship" also calls on the U.S. government to promote religious liberty as a human right in its foreign policy.

The Republican Party platform supports promoting religious liberty abroad. The Democratic Party platform is silent on the issue.

Lindsay said promoting religious liberty is possible in

many parts of the world but either candidate would find it impractical in important Muslim states such as Saudi Arabia, Pakistan and Sudan. †

CNS photo from Reuters



A U.S. soldier guards the checkpoint on the outskirts of the city of Tal Afar, Iraq, north of Baghdad, on Sept. 13. Catholic experts say U.S. President George W. Bush and his Democratic rival for the White House, Sen. John F. Kerry, have important differences on questions of war and peace.

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Surgical advances offer hope for unborn patients

By Dr. William R. Lile Jr.

All couples yearn for and even expect to deliver a “perfect” baby, yet in reality approximately 2 percent of all babies will be born with some type of birth defect.

Most birth defects are non-life threatening and, if need be, can be corrected after the baby is born. Others, however, can result in the growing baby’s death if not corrected.

Today, given developments in modern medicine, we can see and count the number of heartbeats 28 days after conception. Today’s three-dimensional ultrasound images are safe for mom and baby, and have opened a window into the womb thought to be impossible 10 years ago.

A new tool, fetoscopy, allows us to have real-time video of the baby in the womb. Advanced centers across the country are now using this technology to correct problems in developing babies before they are even able to survive outside the womb.

Maternal fetal medicine specialists are treating both mother and baby as individual patients in amazing ways.

While dependent on the mother for nutrition, oxygenation and waste elimination, the developing baby has his or her own blood supply and circulatory system. Communication with the mother is accomplished via the placenta. The pediatrician is no longer the baby’s first physician. The obstetrician is.

Blood tests and ultrasounds evaluate the health of both the mother and the baby. If the mother is diagnosed with hypertension or diabetes, therapy is initiated and the medical condition is controlled.

There are several conditions that cause the baby’s blood count to become very low. If the cause of this anemia is not corrected, the baby, just like an adult, will experience heart failure and die.

Using ultrasound as a guide, a long, fine needle is passed through the mother’s abdomen, uterus and directly into the vein of the baby’s umbilical cord. A tiny blood sample is obtained and tested, and the appropriate amount of donated adult blood is transfused to the baby. This process often needs to be repeated several times during a pregnancy. The reward for such efforts is a healthy, well-developed baby with no long-term health consequences.

More recent medical advances now go far beyond mere blood transfusions.

Spina bifida is a condition affecting approximately one in every thousand babies. During the earliest stages of development, the bones and tissues of the spine fail to fully cover the delicate nerves of the spinal cord. The exposure of these delicate nerves to the amniotic fluid can result in paralysis from that point downward. This defect is traditionally treated shortly after birth with mixed results.

Surgeons at Vanderbilt University and elsewhere have developed a technique for performing a type of Cesarean section that allows for exposure of the affected portion of the baby’s spine. The defect can then be surgically corrected, amniotic fluid returned and the incision on the uterus closed. The baby is allowed to continue gestation and is delivered months later.

The outcomes have been promising, and randomized trials are now comparing outcomes of surgeries in the womb and those performed after delivery. These surgeries have been performed as early as 19 weeks’ gestation, less than halfway through a normal pregnancy. This is well before a baby can generally be expected to survive on the outside.

Many of us recall the photo of the hand of Samuel Armas extending through the uterine incision as he was having this surgery performed four years ago. Samuel was 21 weeks’ gestation at the time. On Sept. 25, 2003, 3-year-old Samuel testified before the U.S. Senate Commerce Subcommittee on Science, Technology and Space. Samuel, who is healthy and walks with the assistance of leg braces, stole the show with his testimony: “They fixed my boo-boo.”

Many other conditions are now being treated surgically in the womb.

Blocked bladders, a condition called obstructive uropathy, prevent the normal flow of urine from the kidneys and out through the urethra. The resulting backpressure on the kidneys causes renal failure. If this is not corrected, the baby will die shortly after birth. But a shunt can now be surgically

placed in the bladder, allowing it to drain normally, and a healthy baby is born months later.

Shunts can also be inserted to drain excess fluid from around the brain, a potentially lethal condition known as hydrocephalus.

Sacroccygeal Teratoma is the most common tumor found in newborns. Although usually benign, it can be large and cause the baby to go into heart failure. Using a technique similar to that used to repair spina bifida, the tumor can be removed at a gestational age of 26 weeks.

A diaphragmatic hernia is a defect in the muscle that separates the lungs from the abdomen. It can result in the bowel and/or the liver protruding into the chest cavity. The lungs never have enough room to develop. Surgeons at the University of California-San Francisco surgically place a balloon into the windpipe of the developing baby. Normal fluids build up in the lungs, thus pushing the bowel and liver back into the abdomen where they belong. At birth, the balloon and fluid are removed, the lungs function and the baby can undergo corrective surgery.

While still in its infancy, fetal surgery is rapidly changing how we treat these tiny patients. Yet despite the advances in both equipment and technique, there are still conditions, diseases and injuries in both adults and children that we just can’t fix.

The psalmist David writes in Psalm 139:13, 14: “You formed my inmost being; you knit me in my mother’s womb. I praise you, so wonderfully you made me; wonderful are your works! My very self you knew . . .”

Life is a gift from God. It is he that weaves us in the womb. To stop that life is an act of defiance against God and his will.

We still have very little insight into how, in a span of 40 weeks, a single cell can grow into a precious baby of many trillions of cells. Any surgical corrections that we attempt are primitive compared to the normal fetal development that takes place every day.

Medical liability law recognizes the value of unborn life. Medical liability law deals with morbidity and mortality of human life, not property. A physician is held liable if he or she had a duty, breached that duty and caused harm to an individual.

Failure of a physician or hospital system to diagnose and appropriately manage an ailing unborn child can result in the awarding of damages to the family in the tens of millions of dollars, even if no damage or injury occurred to the mother.

Our courts have even recognized the inherent value of the earliest of pregnancies, when errors result in a miscarriage secondary to a procedure or medication. Does this inherent worth of the unborn baby disappear merely because the mother “chooses” not to continue her pregnancy?

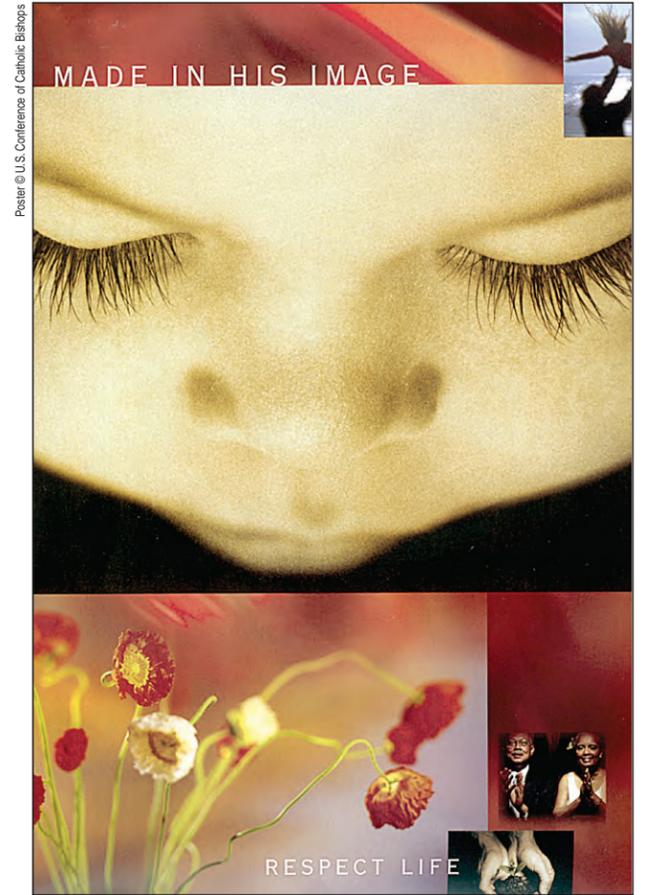
In Luke 1:44, God uses the Greek word “*brephos*” to describe how the as yet unborn John the Baptist “leaped in the womb for joy” while in the presence of the unborn Christ. In the very next chapter, in Luke 2:12, the same word “*brephos*” is used to describe the already born baby Jesus. God sees them as babies, whether born or unborn, with all the God-given human dignity and the same right to life afforded to adults.

Part of my personal ministry is speaking to groups around the country and allowing them to see the amazing detail of the human being present within the womb.

Ultrasound and fetoscopic images allow the unborn to communicate to the audience with minimal narration from me. We see and hear a heart beating 28 days after conception, and my eldest daughter jumping and sliding in my wife’s womb six weeks later. The goal is not merely to demonstrate that there is life in the womb, but to allow the personalities of the unborn to dramatize their personhood.

After the audience realizes the personhood present within the womb, I then demonstrate the tools of abortion used in all three trimesters. The realization then is that a person has been lost.

Without exception, abortion is fatal. A genetically unique person with his or her own heartbeat, blood supply and personality is now dead. Until we realize that abortion is always fatal to the most innocent and defenseless of



The call to honor the image of God in every human being, from conception to natural death, places special duties on families, the medical community and public officials. “Made In His Image” is the theme for the Church’s 2004 national observance of Respect Life Sunday, which will be celebrated on Oct. 3 in dioceses throughout the United States.

patients, we will not be able to win the battle for these children.

If we can develop surgical techniques that correct physical ailments of the unborn, surely we can ban surgical techniques that always result in the deaths of these same unborn children.

Location does not confer or deny one’s God-given rights. During my residency, I remember a case of a patient with twins visiting the Pensacola area. She presented to our hospital in pre-term labor, and rapidly progressed and delivered the first twin, who was admitted to the intensive care nursery. The second twin remained intact and her labor stopped.

We then had two babies, conceived at the same moment, in the same womb, being cared for in two very different ways. The first twin was in an intensive care nursery with ventilatory support, IV fluids and all the rights that any of us would expect if we were in an adult intensive care unit. The second twin remained in the womb, with none of the rights guaranteed to his sibling. He could have been legally aborted based solely on the “choice” of his mother. A partial-birth abortion could have been used to terminate this second twin’s life.

So what do we do when we diagnose abnormalities that we can’t correct? The same thing we do for adults or children who develop incurable conditions or suffer severe injury—we treat them with love, compassion and dignity. That is what makes us human.

Unless there is another condition that poses a direct threat to the life of the mother, an abnormality is never an indication for terminating a pregnancy. Our duty as physicians and parents is to preserve life when we can, and provide compassion and comfort when we can’t.

The lives of the most innocent lie in the balance and are relying on our faithfulness to continue to defend them. Now that we can see their personalities and heal their afflictions in the womb, we must continue our quest to protect their lives.

We have all heard the public service announcements that heart disease is the No. 1 killer of both men and women in the United States. I agree. Only a disease of the heart would allow for more than a million babies to be aborted in this country every year. Until the hearts of the nation are changed, abortion will continue.

We need to tell the truth to our friends, vote for those who value life and hear about God’s gift of life from our pulpits.

The tens of millions of women who have had an abortion need to know that we serve a loving and forgiving God, and through that forgiveness true healing begins.

“I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live” (Dt 30:19).

(Dr. William R. Lile Jr. is board-certified in obstetrics and gynecology. He has a private practice with the Sacred Heart Medical Group in Pensacola, Fla. His e-mail address is www.ProLifeDoc.org.) †

Fetal surgery is now able to save lives and mitigate many disabilities. Many people recall seeing this photograph of the hand of Samuel Armas extending through the uterine incision and grasping the surgeon’s finger during prenatal surgery four years ago. Samuel was 21 weeks’ gestation at the time. Now 3, Samuel is healthy and walks with the assistance of leg braces.



Photo by Michael Clancy

Sex: What do women—and men—really want?

By Theresa Notaré

From all media—magazines, movies and television—there's no escaping the message: What people want and need is the latest car, a leaner body, more sex and more money. Such things can be alluring, but their pleasure is fleeting and ultimately unfulfilling. They bring neither lasting happiness nor love.

These false cultural messages are not without impact. But when people allow themselves to be misled with regard to sexuality, love and marriage, the impact can be serious and destructive. When dealing with the gift of human sexuality, we need to see beyond the beguiling enticements and look very critically at the facts.

Science provides a wealth of information about human fertility. Not only do we know what constitutes a healthy reproductive life of males and females, we also know how to suppress fertility with contraceptives or facilitate it with reproductive technologies. Within this world of techno-wizardry, few people stop to ask if manipulating fertility is healthy or good for the human body.

There are many devices and chemicals to control a woman's fertility, and they all have serious side effects. In April 2004, an 18-year-old New York woman reportedly died from a blood clot resulting from her use of the contraceptive "patch" Norplant, which can cause irregular bleeding and increase the risk for ovarian cysts, blurred vision and migraine headaches.

Various forms of "the Pill" increase the risk of blood clots, high blood pressure, gallbladder disease, cervical cancer, migraines, heart disease and depression. Hormonal contraceptives can also act as abortifacients. This is not healthy.

Today's obsession with controlling human fertility has led millions of women and men to unknowingly put their health and fertility at risk. The dominant societal message that sexual activity is morally neutral, as long as it is in private and consensual, has fostered the practice of multiple sexual partners and given rise to sexually transmitted diseases (STDs).

After the sexual revolution of the 1960s, it took only two decades for the U.S. population to reach epidemic levels of STDs:

- By 1999, 70 million Americans were infected with one or more STDs.
- The lifetime risk of becoming infected with an STD is estimated to be more than 20 percent.
- Certain strains of human papilloma virus (HPV), one of the most common viral STDs, are responsible for more than 99 percent of all cervical cancer.
- Genital herpes, an incurable disease, afflicts 45 million Americans, with 1 million new cases each year.
- HIV/AIDS has caused the deaths of nearly 500,000 Americans since the epidemic began and more than 22 million people worldwide.

The fact is that the human body cannot handle multiple sexual partners. From the perspective of the physical body alone, the only thing that makes sense is to practice abstinence or monogamy. One's health and happiness may depend upon it.



Photo by Gregory A. Sieniaz, Long Island Catholic

Michael and Christine DeStefano leave St. Joseph Church in Babylon, N.Y., following their wedding on May 22, 2004. False cultural messages mislead people with regard to sexuality, love and marriage, and the impact can be serious and destructive. After the sexual revolution of the 1960s, it took only two decades for the U.S. population to reach epidemic levels of sexually transmitted diseases. The fact is that the human body cannot handle multiple sexual partners. From the perspective of the physical body alone, the only thing that makes sense is to practice abstinence or monogamy. One's health and happiness may depend upon it.

Sociological research indicates that since the 1960s there has been a steady increase in non-marital sexual activity in Western developed countries:

- In 1998, the National Opinion Research Center of the University of Chicago reported an average of 7.8 sexual partners after the age of 18—an increase over the 1990 level of 7.0 partners—but significantly lower than the 9.5 partners mean reported in 1996.
- In May 2003, the Kaiser Family Foundation reported that one in five teenagers has sex before age 15, 37 percent between the ages of 15 and 17, and 80 percent between the ages of 18 and 24.

• Today it is estimated that half of newly married couples cohabited prior to marriage. In the 2000 Census, there were 5.5 million cohabiting unmarried couples (up from 3.2 million in the 1990 Census).

Given these facts, are people happier? Does this behavior aid growth in emotional or sexual maturity? Does it make people more generous or better able to persevere in difficult situations? What impact does this behavior have on marriage and family life? Are those who have multiple sexual partners better able to form lasting relationships? Are they better prepared to put the needs of loved ones above their own desires?

Research provides answers to many of these questions:

- More than 25 percent of sexually active teenage girls aged 14-17 report being depressed all, most or "a lot" of the time, a rate of depression more than three times that of teenage girls who are not sexually active (7.7 percent).
- Sexually active boys aged 14-17 report being depressed all, most or a lot of the time at a rate two times greater than boys who are not sexually active (8.3 percent vs. 3.4 percent).
- One study found that 14.3 percent of girls who are sexually active report having attempted suicide in the past 12 months. By contrast, only 5.1 percent of sexually inactive girls have attempted suicide.
- The contrast between sexually active boys (6.0 percent of whom attempted suicide in the past 12 months) and boys who were not sexually active (0.7 percent) is even greater—almost eight times higher.

• Do teens regret having become sexually active? One study found that 72 percent of sexually active girls and 55 percent of sexually active boys said they wished they had waited longer before starting to be sexually active.

A 2002 study on the attitude of young men toward marriage is telling. Included in the top 10 reported reasons why men won't commit to marriage are:

- "They can get sex without marriage."
- "They fear that marriage will require too many changes and compromises."
- "They want a house before they get a wife."
- "They want to enjoy single life as long as they can."

Such reasons lend support to the belief that non-marital sexual activity fosters immaturity and materialism.

Current sociological research overwhelmingly demonstrates "strong correlations between the practices of premarital sex and/or cohabitation and divorce."

Some of the more prominent studies indicate that:

- As early as 1974, the correlation between premarital sex and divorce was known (Robert Athanasiou and Richard Sarkin, "Premarital Sexual Behavior and Post-marital Adjustment," *Archives of Sexual Behavior* 3, May 1974).
- A 1991 study suggested a relatively strong relationship between premarital sex and divorce (Joan Kahn and Kathryn

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London, "Premarital Sex and the Risk of Divorce," *Journal of Marriage and the Family* 53, 1991, p. 845-55).

• In May 2003, a study concluded that women who had their first sexual experience before marriage with partners other than the man they eventually marry are about 34 percent more likely to experience divorce than women who did not. This increased risk is not present with women whose only premarital sex involved the man they married. This study also notes that cohabitation is considered to be "one of the most robust predictors of marital dissolution that has appeared in the literature" (Jay Teachmen, "Premarital Sex, Premarital Cohabitation, and the Risk of Subsequent Marital Dissolution Among Women," *Journal of Marriage and Family* 65, May 2003).

It seems safe to say that sex outside of marriage causes emotional harm and also seems to harm marriage and the family. Ultimately, for the emotional health of the individual, the family and society itself, only married couples should engage in sexual intercourse.

Early Christian thinkers taught that God originally created marriage to signify his relationship with every soul. But sin entered our world and warped God's creation. With regard to the male/female relationship, St. Augustine said that what was to be a "patriarchy of love, service and cooperation" turned into "aggression, power and envy" because of sin.

When we consider the problems surrounding human sexuality, it is worthwhile to ask: How has Christ redeemed human sexuality?

Christ's death on the cross restored human sexuality to what God originally intended. Human sexuality is not tinged with sin nor is it morally neutral. Although we can misuse even the best of God's gifts, that reality does not change the fact that sex is God's gift of life and love to each of us.

God's command "to be fruitful and multiply" (Gn 1:28) was considered by our Christian ancestors to be an *officium*—a holy duty. In the earliest life of the Church when marriage was attacked by various philosophies, procreation was identified as the principle good of marriage. But procreation did not stand alone; it was linked to the education and nurturing of children.

Sexual intercourse is not a leisure activity to be enjoyed on its own. It is the way that a man and a woman can cooperate with God to bring a new life, a new soul, into existence. When society tried to take the baby out of sex by promoting contraceptive use, it devalued this awesome possibility of creating new life and put pleasure over the common good. No more are children unqualified "bundles of joy." Now they are "expenses," "burdens" and "things that tie you down."

Today, a growing number of couples are infertile and fertility has been turned into a commodity. "Designer" gametes are sold on the Internet. Infertile couples can expect to pay an average of \$66,000 to become pregnant and have a live-born baby, if in vitro fertilization succeeds in the first cycle. They'll pay an average of \$114,000 per delivered baby if treatments are not successful before the sixth cycle. And today, cloned human embryos are trumpeted as the future key to curing a host of diseases.

Sexual intercourse is a powerful event of interpersonal communion. It involves the whole person—body, mind, emotions and soul. Our faith tells us that Christian marriage is a sign of Christ's presence in the world. St. Paul was the first to articulate this when he said, "This is a great mystery; I mean that it refers to Christ and the Church" (Eph. 5:32).

As Christians, we accept on faith that human sexuality is caught up in God's transformation of a man and woman into "one flesh," which in turn reflects how Christ loves us, his Church. This indeed is a charism of the sacrament of marriage. Christian marital love is therefore unconditional, generous, faithful, life-giving and sacrificial.

The history of the sacrament of marriage is enlightening with regard to God's message about human sexuality and fertility. St. John Chrysostom (347-407) taught that the "one flesh" of the spouses is "not an empty symbol" because "they have not become the image of anything on earth, but of God Himself."

On the nature of marital love, St. Augustine (354-430) said that "conjugal charity" is not so much a "feeling" as a "doing." It is "oblative love"—love that shares on all levels an offering of one to the other. Thus, husbands and wives are instruments of each other's salvation.

The Carolingian bishops (c. 700-899) emphasized both husband and wife as being made in the image and likeness of God, which created a spiritual equality and enabled the wife to be thought of as a "friend" rather than a "servant."

In the 20th century, philosopher Dietrich von Hildebrand (1889-1977) said that marriage in its nature is fundamentally a community of love and that this love involves total giving of the spouses' selves one to the other. This completeness makes marital love exclusive and permanent.

Contemporary Catholic philosopher Peter Kreeft said that with the creation of human fertility and sexual intercourse, God designed a sacred door as the way he would continuously enter the world to perform his greatest miracle—new life. And the new innocent life, Kreeft said, is God's message that he hasn't lost hope in humanity.

"Authentic married love," explains Vatican II, "is caught



Men and women want to love and be loved the way God designed it—generously, faithfully and unconditionally.

up into Divine love and is directed and enriched by the redemptive power of Christ. Hence the acts in marriage by which the ... union of the spouses takes place are noble and honorable ... [it] fosters the self-giving they signify and enriches the spouses."

Catholicism teaches that sexual intercourse realizes a profound gift of self between spouses. It teaches that fertility is to be respected and sexual intercourse should be treated with reverence. God created sex to involve the whole person—body, mind and soul. When this vision of human sexuality is understood, and we strive to live it, there will be true freedom and growth in emotional maturity, holiness and peace. In short, we will be happier for living this truth.

Our Lord reminds us of what God has planned for us: "As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete" (Jn. 15:9-11).

What do men and women really want? To love and be loved the way God designed it—generously, faithfully and unconditionally.

(Theresa Notaré is assistant director to the Diocesan Development Program for Natural Family Planning for the U.S. Conference of Catholic Bishops in Washington, D.C.) †

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Patients in 'persistent vegetative state' deserve basic health care

By Richard M. Doerflinger

On Christmas Eve 1999, the family of Patricia White Bull in Albuquerque, N.M., received an unexpected gift. After 16 years in a supposedly irreversible "vegetative state," she suddenly began to speak again.

"Don't do that," she told nurses fixing her nursing home bed. Soon she was saying her children's names, catching up on family developments and eating food. Her mother said in a Jan. 5, 2000, story in *The Washington Times* that her sudden recovery was a Christmas miracle from God.

A number of patients have unexpectedly recovered from the "vegetative state," a dimly understood condition in which patients have sleep/wake cycles but do not seem aware of themselves or their environment. Experts at a March 2004 international congress on the "vegetative state" in Rome said medical science is only beginning to realize how little is understood about this condition.

The term "persistent vegetative state" was coined in 1972, when physicians said patients with this diagnosis had no consciousness or sensation and could not recover from this state after a certain number of months.

The latest findings contradict this. Patients diagnosed as being in a "vegetative state" may have significant brain waves, and substantial parts of the upper brain may be alive and functioning. Brain function may change if a friend or relative is speaking nearby. The testimony of many families that loved ones in this state seem to know when they are present can no longer be dismissed as wishful thinking. And medical experts are no longer so confident that they can name a number of months or years in this state that makes some recovery impossible.

On March 20, 2004, near the end of the Rome conference on the "vegetative state," Pope John Paul II clarified and reaffirmed our moral obligation to provide normal care to these patients, including the food and fluids they need to survive. The Holy Father made several points:

- No living human being ever descends to the status of a "vegetable" or an animal. "Even our brothers and sisters who find themselves in the clinical condition of a 'vegetative state' retain their human dignity in all its fullness," he said. "The loving gaze of God the Father continues to fall upon them, acknowledging them as his sons and daughters, especially in need of help. . . . The value of a man's life cannot be made subordinate to any judgment of its quality expressed by other men."

- Because this life has inherent dignity, regardless of its visible "quality," it calls out to us for the normal care owed to all helpless patients. Food and fluids (even if medically assisted, as in tube feeding) are part of that normal care, which is "a natural means of preserving life, not a medical act." Even incurable patients have a right to basic care.

- "The evaluation of probabilities, founded on waning hopes for recovery when the vegetative state is prolonged beyond a year, cannot ethically justify the cessation or interruption of minimal care for the patient, including nutrition and hydration."

- Deliberate withdrawal of food and fluids to produce premature death can be a form of euthanasia—unjust killing. "Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal. In this sense, it ends up becoming, if done knowingly and willingly, true and proper euthanasia by omission."

- The Church's traditional teaching, that one is not obliged to impose useless or excessively burdensome treatments on patients, remains valid. The obligation to provide assisted feeding lasts only as long as such feeding meets its goals of providing nourishment and alleviating suffering. But the pope warns that "it is not possible to rule out *a priori* that the withdrawal of nutrition and hydration, as reported by authoritative studies, is the source of considerable suffering for the sick person." If unresponsive patients might feel the burdens of tube feeding, they may also feel the suffering of being dehydrated to death.

- We must not forget the needs of families caring for a loved one in a "vegetative state," but provide respite care, financial support, sympathetic cooperation of medical professionals, and psychological and spiritual comfort.

The pope's speech responds to a serious moral and legal problem that has divided families, ethical advisers and courts in the United States and elsewhere. For many years, "right-to-die" groups have promoted the withdrawal of assisted feeding from patients in a "vegetative state."

Ethicist Daniel Callahan warned in the *Hastings Center Report* in October 1983 that many colleagues favor such policies, not because of special burdens in such feeding, but because "a denial of nutrition may in the long run become the only effective way to make certain that a large number of biologically tenacious patients actually die."

In some of the "tube feeding" court cases that have divided families and sparked headlines, even some family members have declared that the patient is essentially already



Pope John Paul II reminds us that even persons in a "vegetative state," awaiting recovery or natural death, retain all their human dignity and have the right to basic health care, including nutrition, hydration, cleanliness and warmth. The case of Terri Schiavo, who is being cared for at a Clearwater, Fla., nursing home, is tangible witness to this truth. Schiavo has been in a "persistent vegetative state" since 1990. Her husband has battled her parents in court for years to remove her feeding tube, which would end her life.

dead—an "empty shell" with no human dignity.

Church officials have warned against this trend. In 1992, the U.S. bishops' Committee for Pro-Life Activities issued a resource paper titled "Nutrition and Hydration: Moral and Pastoral Reflections" recommending a strong presumption in favor of assisted feeding for patients diagnosed as being in the "persistent vegetative state."

The paper strongly opposed any removal of these means designed to hasten the patient's death from dehydration or starvation. It also found that assisted feeding is generally not "extraordinary means." It is usually an effective way to sustain life that does not impose grave burdens on patients.

A 1995 "Charter for Health Care Workers" issued by the Pontifical Council for Pastoral Assistance to Health Care Workers stated, "The administration of food and liquids, even artificially, is part of the normal treatment always due to the patient when this is not burdensome Undue suspension could be . . . called euthanasia."

The Holy Father reminds us that, on issues such as euthanasia, abortion, embryo research and capital punishment, the Church's voice must be raised to insist that every human being is a beloved child of God.

(Richard M. Doerflinger is deputy director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.) †



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The Our Father teaches Christians how to pray to God

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

The New Testament preserves two versions of the Our Father.

The shorter version in Luke 11:2-4 may be closer to the Aramaic version of the prayer that Jesus taught his disciples.

The longer version in Matthew 6:9-13, containing two more petitions than the Lucan version, is the basic form of the prayer used by Christians through the centuries.

In the opening petition—"our Father in heaven" (Mt 6:9) or "Father" (Lk 11:2)—Jesus instructs his disciples to address God on the same intimate basis that sons or daughters address their fathers.

In the Old Testament, God rarely is referred to as "our father" (Is 63:16; 64:7). Certainly the Psalms and other Jewish prayers urged the Jewish people to communicate directly with God.

But with the "Our Father," Jesus distinguishes himself from the Jewish tradition in which he stands by promoting a higher level of familial intimacy with God.

The petition "hallowed be your name" (Mt 6:9; Lk 11:2) expresses a desire that God take action to reveal himself and his power so that all nations might acknowledge his holiness (cf. Ez 36:22).

The Lord, God of the Israelites, is holy; his sphere of being transcends the ordinary human sphere. Therefore, when believers pray this petition they are asking that God's uniqueness and sovereign power be honored by all beings.

The next petition, "your kingdom come" (Mt 6:10; Lk 11:3), joins closely with the preceding one by calling for God's sovereign rule to become visible on earth.

Jesus instructs his disciples to pray fervently for the full manifestation of God's kingdom, a kingdom of which they already have a foretaste.

Regular communication with God will allow them to see God's sovereign rule in their midst in ways they might not otherwise have perceived.

The next petition, "your will be done on earth as it is in heaven," is present only in Matthew 11:10. The reference to "earth" and "heaven" is an ancient Semitic way of expressing "totality."

Heaven and earth were the two opposite poles of the cosmos, marking out a sphere that includes everything on the land, in the sea and the air—whether visible or invisible.

This prayer emphasizes not only the central role of God's actions, but also the importance of the human desire that God be honored as sovereign Lord.

When believers pray to God to "give us this day our daily bread" (Mt 6:11; Lk 11:3), they acknowledge that God is the one who supplies their material needs.

Here the word "bread" refers not only to bread or barley products, but also to the whole range of life's physical needs. The Christian tradition also has understood the word "bread" in this petition to refer to Christ's body in the Eucharist.

The Greek word for "daily" might alternatively be translated as "tomorrow." Thus, petitioners would be asking today for tomorrow's bread, for the bread of the future kingdom or the heavenly bread of the Eucharist.

So believers who pray this petition are asking God to provide them with daily physical sustenance as well as with the heavenly food of the Eucharist.

The next petition, "forgive us our debts as we forgive our debtors" (Mt 6:12; cf. Lk 11:4), incorporates another theme central to Jesus' preaching: forgiveness.

The word "debts" in Matthew 6:12 is an ancient Semitic expression referring not simply to money or material goods owed another person, but more generally to sins or transgressions.

With this petition, Jesus instructs the disciples to link their desire for forgiveness with their own readiness to forgive others. Because God freely bestows his forgiveness, Jesus expects his disciples to do likewise.

So in praying this petition, we are not only asking for God's forgiveness, we also are challenging ourselves to imitate God's generosity. If we fail to forgive others, we are saying here that we do not expect God to forgive us.

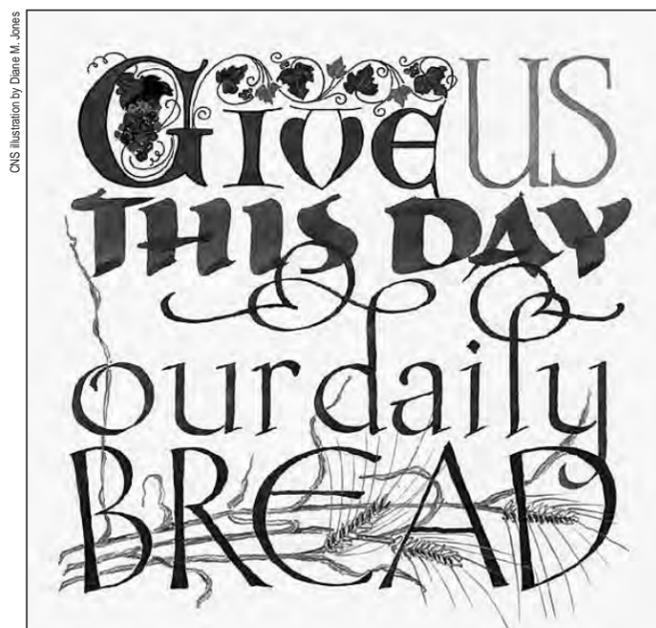
The petition "lead us not into temptation" (Mt 6:13; Lk 11:4) promotes the belief that God controls the course of events.

The Greek word for "temptation" can also be translated as "trial." Thus, on the one hand this petition requests protection against daily temptations that can undercut our relationship with God; it also asks deliverance from an intense crisis in which we might be called to put our lives on the line for God.

In Matthew 6:13, an additional



CNS photo by Bill Wilman



CNS illustration by Diane M. Jones

The Our Father has deep roots in the Old Testament, but is presented in a new way so that Jesus' followers will recognize that the heart of this faith is found in the preaching and life of Christ. In the Our Father, the word "bread" refers not only to bread or barley products, but also to the whole range of life's physical needs. The Christian tradition has also understood "bread" in this petition to refer to Christ's body in the Eucharist.

petition highlights another dimension of the struggle to remain faithful to God: "Deliver us from evil."

The Greek expression here for "evil" can also be translated as "the evil one." If evil is defined simply as "the lack of due good," it is not as threatening as the evil personified by Satan—evil that is sinister, that can scheme and maneuver.

In Matthew's Gospel, Jesus instructs

his disciples to pray in private and to avoid making a public display of piety.

He teaches them that the Our Father is a privileged means of communicating with God and that it challenges them to trust fully in their Father's care.

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

Discussion Point

Bible is an amazing 'textbook'

This Week's Question

Describe a project you undertook in a group or alone to learn more about the Bible or one of its particular sections.

"I made a New Year's resolution once to read the Bible. It took me a year, but I finished it. I found this to be a very worthwhile experience, and it motivated me to become a lector." (Sheryl Eddie, Gainesville, Fla.)

"I belong to a prayer group. We meet weekly to read and discuss the upcoming Sunday readings. I find this very helpful." (Marie Greenwell, Knottsville, Ky.)

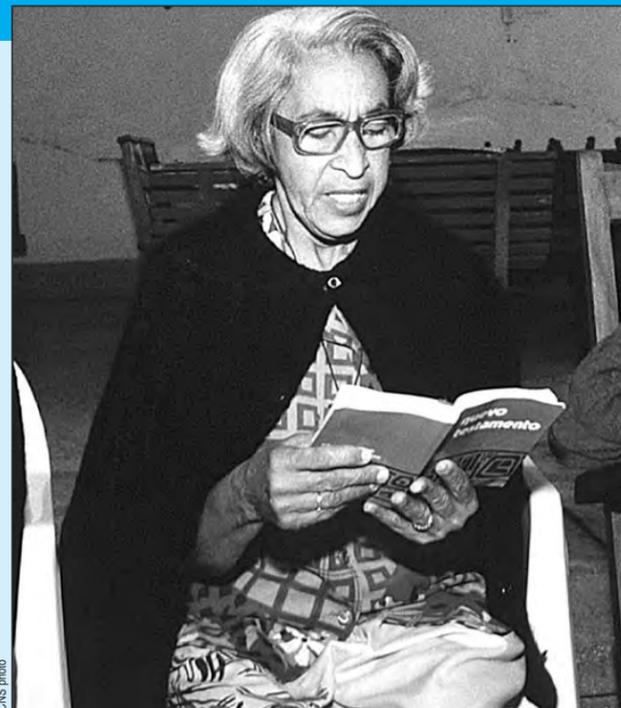
"I joined a women's Bible study program at my parish [St. Thomas the Apostle Parish]. I attended the weekly sessions and learned quite a bit about the Bible." (Lani Bogart, Phoenix, Ariz.)

"As an RCIA [Rite of Christian Initiation of Adults] instructor [at Sacred Heart Parish], I feel obligated to learn as much about the Bible as I can. I read a lot about it and our priest, Father Peter Sharum, does an excellent job of explaining the Scripture readings. ... The more I learn about the ... time frame during which the Bible was written as well as the history of the writers and the people portrayed in the Bible, the better I will be able to discuss and relay this information to others." (Paul Gramlich, Charleston, Ark.)

Lend Us Your Voice

An upcoming edition asks: Briefly, how do you define friendship?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo

From the Editor Emeritus/John F. Fink

The story of Father Patrick Peyton (I)

First in a series of five columns

When we hear the name "Peyton," we Hoosiers can be forgiven for thinking of an Indianapolis Colts quarterback. Fifty years ago, though, most Catholics would think of Father Patrick Peyton, "the rosary priest," who coined the expression, "The family that prays together stays together."



Although he died only 12 years ago, I'm afraid that most younger Catholics today are unaware of him.

Since October is the month of the rosary, I thought I'd devote some columns to the inspiring story of Father Peyton. Father Theodore Hesburgh, a fellow priest of the Congregation of the Holy Cross, wrote about Father Peyton, "[He] was one of the most extraordinary priests I have ever known. He always seemed to accomplish what he set out to do, no matter how difficult or visionary

it was."

Patrick Peyton grew up in County Mayo, Ireland, where he was born in 1909. He was one of nine children, and the family lived in a thatched three-room cabin. What he remembered most of his childhood was that the family never failed to gather every evening to recite the rosary together.

Life was hard for the Peytons and he left school to go to work when he was 15. His three older sisters moved to the United States, where three of his uncles and three of his aunts had gone earlier. When he was 19, Pat and his older brother, Tom, followed them and moved in with an older sister in Scranton, Pa.

He managed to get a job as sexton (janitor) at the cathedral. He felt a great joy while working there and soon he experienced a desire to be a priest. When he summoned up the courage to tell Msgr. Paul Kelly that he wanted to be a priest, the monsignor's reply surprised Pat: "What's a noun?" he asked. "What's a verb?" Msgr. Kelly was already aware of Pat's vocation, but also knew that his

education was lacking.

Tom decided that he, too, would test a vocation to the priesthood, so both young men went back to high school with 13- and 14-year-olds. Msgr. Kelly paid their tuition.

In 1929, some Holy Cross priests from Notre Dame preached a mission at the cathedral. Listening to them, Pat decided that he, too, would like to be a missionary, so he told one of the priests, Father Pat Dolan, that he'd like to join Holy Cross. Tom once again joined his younger brother, and both arrived at Notre Dame in September 1929.

First, though, they had to finish three more years of high school. Once they did that, they entered the Holy Cross novitiate and, a year later, began their four-year course at the University of Notre Dame. They graduated *magna cum laude*, 29th and 30th in their class of 469. Also, with the statue of Mary at the top of the Golden Dome and the replica of the grotto of Lourdes on campus, Pat increased his already strong devotion to the Blessed Virgin. †

Cornucopia/Cynthia Dewes

Community matters, especially parish community

Two men who looked as though they might be father and son stood arm in arm, grinning at the camera. They wore baseball caps and shorts and those ridiculously large athletic shoes we all favor nowadays.



In this case, both men happened to be "Fathers" since one was the former pastor

of our parish and the other is the present pastor. The occasion was the annual parish picnic, an event whose impressive attendance is equaled only by the quality and variety of food brought by parishioners—not to mention the delicious pig roasted for parish picnics every year by the same generous family.

Taking pictures of friends and literally pigging out were not the only pleasures of this event, however. The children were entertained with one of those bouncing tents in which they bob around like yo-yos for hours, squealing with delight. There were all kinds of games and a fish-pond and face painting.

Two little girls stood in the food line, giggling and dancing in constant motion.

On their cheeks were painted flags and flowers. One girl also had the word "best" painted on her face, and the other had "buddy," which they were eager to explain defined their relationship.

An elderly lady, who had been chief sacristan, usher and general factotum for many pastors over the years, was brought to the picnic by her daughter-in-law. She has had a series of debilitating strokes, doesn't speak much and now lives in a retirement home.

But she knew exactly what to do when little kids ran up to her and leaned against her wheelchair, as they often did. She would stroke their heads and smile, returning hugs with a surprisingly strong grip. Every adult, whether they knew her personally or not, stopped to speak to her.

People sometimes sat with their friends, but just as often with whoever had a free place at their table. Before long, they could attach names to the faces that were familiar to them from attending the same Masses. They learned what they did, why they were part of the parish community and, ultimately, who they really were.

One woman told me her vision of parish organization in light of the increasing shortage of priests. Another was

delighted to find that, like me, she's a compulsive "good girl" who must finish every shred of necessary or unnecessary work before sitting down to read just for pleasure.

A country band played and sang their hearts out throughout the day, earning much applause and the coveted right to go first in the food line. Our pastor said a prayer before the meal, also adding slyly that there would be a special picnic collection taken up for him later.

Elaine Peck of the Putnam County United Way has written, "Previous generations knew something that our culture has largely forgotten. We need each other. We must work together to survive and thrive. Every person is needed and important." She said history tells us that the best thing people can provide for their children and grandchildren is a strong community.

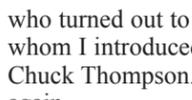
Parish gives us strong community when we all take part and work to make it so. All parish events may not be as much fun as the picnic, but we need them and they need us. God is in those details.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Octogenarian continues mission for 'The Word'

Five years ago, I introduced a Texan gentleman in my column—a self-described former "hard-shelled Baptist" who became a Catholic more than four decades ago. This spring, I received a call from a *Criterion* reader, who said she shared a particular "Faithful Lines" with an out-of-state friend,



who turned out to be the very man to whom I introduced my readers in 1999: Chuck Thompson. So, I contacted him again.

To my delight, I learned that he is still a "man with a mission," but it has expanded considerably. His first goal was to send the Old Testament's 23rd Psalm to more than 150 people. That led to his editing a newsletter, "Roll Call for the Psalms," for hundreds more. Then he added other Biblical quotations on "cards" and "St. Patrick Notes" for March. His mission grew!

He also discovered so much

satisfaction from reading the New Testament that he began writing inspirational poems about that. "Every morning, I re-read the words of Jesus in the Gospels of my Catholic New Testament—I wish this blessing for everybody," he said, wondering, "Am I too late to write all my poems about the Four Gospels?"

At age 81, Chuck Thompson shared his poem, *Read It For Yourself*. Here are the first and last stanzas:

*I thought, "The Gospel is not for me.
It's probably boring and dry."
But why not try it and see?
Why not give it a try?*

*Take the Good Book from your shelf.
It's a simple thing to do.
Read the Gospel for yourself.
And let Jesus speak to you.*

Thompson's "mission" continues to be inspired by a three-stanza Edgar A. Guest poem title *It Couldn't Be Done*. Here is the last stanza:

*There are thousands to tell you it cannot
be done.*

*There are thousands to prophesy failure.
There are thousands to point out to you,
one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin;
Just take off your coat and go to it.
Just start to sing as you tackle the thing
That "cannot be done" and you'll do it.*

Thompson tells how "one of my sweet daughters convinced me to sell my old photos of celebrities on eBay [with him in them, too]. These are relics from my [1940s and 1950s] years as a radio disc jockey and early television show host." Two of his favorites were Perry Como and James Cagney (both Catholic). Proceeds aid his "mission."

When readers request anything Thompson writes, however, he asks only that stamps be enclosed so he can continue his work. His address is 10802 Greencreek Drive, Apt. 203, Houston, TX 77070.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Making a Difference/

Tony Magliano

Making sacrifices for peace

The recent terrorist attack on a Russian elementary school touched a personal chord



for me. In 2002, I traveled to Russia on two occasions. There, I was befriended by caring adults and warmed by the smiles of little children in baby home No. 12. Upon departing, my wife and I carried home with us one of those smiling

faces—Nicholas Andrei—as our newly adopted baby.

Through these wonderful experiences, I forged a lasting connection to Russia and its people. The heart-wrenching death of more than 325 Russians—especially the children—was a personal loss for me.

I sincerely understand the Russian government's desire to ensure that such cruel terrorism never is repeated. But the warning given by Russia's military chief of staff, Col.-Gen. Yuri Baluyevsky, of pre-emptive strikes will encourage terrorism instead of ending it.

Baluyevsky said, "We will take all measures to liquidate terrorist bases in any region." He further stressed that the military would take the war against terrorism wherever it deemed necessary.

This page taken from the Bush doctrine of "preventive war" will prove disastrous for Russia. The Russian Federation's leadership would be wise to take a close look at the results in Iraq of America's pre-emptive attack strategy.

As evil as Saddam Hussein's rule was, the U.S. government's massive first-strike military "cure" has proven worse than the disease.

With more than 1,000 American troops dead, more than 13,000 innocent Iraqi civilians killed, a \$200 billion price tag, the nation's infrastructure battered, unemployment at 50 percent, American forces viewed by millions of Iraqis as occupiers not liberators, much of Iraq in the hands of terrorists and no end in sight, "preventive war" has proven anything but preventive.

It was a tremendous blunder to ignore the warning from Pope John Paul II and his closest aides that "preventive war" is dangerously immoral.

One hopes that Russia's leaders will learn from the debacle in Iraq and choose creative, nonviolent strategies—such as respectful dialogue—that lead to understanding, forgiveness and reconciliation.

Violent military responses to terrorism only incite violence. Courage is required to stop this violent cycle. We need to discover terrorism's root causes, and put our full energy and resources toward eliminating them.

In the case of the Russian republic of Chechnya, the only peaceful solution may be to allow it to become an independent country. The hope would be that by granting Chechen independence, terrorism in Russia would drop significantly. This would be an example of courageous sacrifice.

Peace demands sacrifice. Nations always have sacrificed for war. We must learn to make sacrifices for peace too.

All people have the same basic desires: freedom, food security, a decent house, clean water and sanitation, a living wage and humane working conditions, education and health care.

When human beings feel powerless in obtaining these basic human rights, peace becomes impossible.

As followers of the Prince of Peace, let's demand that our leaders stop this endless war on terrorism and launch a full-scale attack on the causes of terrorism and war.

Then we will be worthy to hear the words of Jesus, "Well done, good and faithful servant!"

(Tony Magliano is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 3, 2004

- Habakkuk 1:2-3; 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The Book of Habakkuk furnishes this weekend's first reading.



This book is relatively brief, including only three chapters. (By contrast, Isaiah, admittedly the combined work of three authors, has 66 chapters.)

As to the prophet himself, the book itself identifies

Habakkuk by name (Hb 1:1, 3:1). Then speculation enters the process. Still, learned speculation can offer some possible details. Some experts believe Habakkuk was a prophet associated with the temple in Jerusalem.

The most accepted opinion is that Habakkuk wrote this work in the latter part of the seventh century B.C. At the time, the struggles among the great powers of the Middle East were numerous and intense, and the small Jewish kingdom easily was threatened in the accompanying clash.

Expediency and pragmatism also lured the faithful away from strictly following their religion and from obeying God's law.

Like the other prophets, Habakkuk appealed to his contemporaries to call to God for protection in the uncertain international situation. The prophet insists, however, that the "just" will survive.

For its second reading, the Church again this weekend offers a reading from Second Timothy.

Written to an early disciple of the Apostle Paul, the epistle reminds Timothy of the strength available to him as a bishop.

Indeed, the reading refers to the ancient gesture of laying on of hands on the head of the candidate, which is still an essential and primary act in the ordaining of deacons, priests and bishops, not only for Roman Catholics, but also for Episcopalians and Orthodox.

Furthermore, Timothy is instructed not to preach his own mind, or any other, but instead to preach the Gospel of Christ.

St. Luke's Gospel is the source of the third reading.

This Gospel was read during the liturgies of recently preceding weekends. Therefore, what has already been heard in these earlier readings forms an umbrella over what is read this weekend.

The overall theme of the Gospel reading is that following Jesus requires strong determination and much faith. The Lord has many disciples who stumble and fall. It is a world of sin and selfishness. Temptations are rampant. Most critically, God, in Jesus, always forgives those sinners who earnestly repent.

Into this scene comes this weekend's reading. As have been the other recent Gospel readings, this passage is a parable.

Scholars cannot agree on the term used to describe the servant. Is he worthless, useless, unprofitable or unproductive? One ancient Greek text has "owing nothing." It is clear, however, that the servant is not so worthless as to be beyond God's love.

Also clear is that the master in no way relies upon the servant. Still, the context is that the servant is kept, not discharged. Indeed, the relationship between the servant and master is such that the servant assumes to have a place at the master's table.

Reflection

For weeks, through these Scriptures read at Mass, the Church has been summoning us to discipleship. It has been no call to drift along the primrose path. It has not exalted human nature above and beyond what human nature is in fact.

Rather, it has been frank, even somberly warning at times.

This is background from which these readings appear. Taken together, they are instructive, and they alert us to dangers. They also console us with assurances of hope and of life.

Each follower of Jesus must see herself or himself as the servant mentioned this weekend in Luke's Gospel. As sinning so well demonstrates, we are not as successful in finding heaven as we might think we are. We need God to show the way.

Habakkuk lets us know that there are many detours and obstacles lying before us. However, God will help us, if we allow it. We allow this help to come by being firm in our resolve to follow Christ. †

Daily Readings

Monday, Oct. 4
Francis of Assisi, religious
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 5
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 6
Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 7
Our Lady of the Rosary
Galatians 3:1-5

(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 8
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 9
Denis, bishop and martyr
and companions, martyrs
John Leonardi, priest
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 10
Twenty-eighth Sunday in
Ordinary Time
2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

Question Corner/Fr. John Dietzen

Jesus did not abandon Jewish religious heritage in his ministry

Q If Jesus and his parents were Jews, why are we Catholic followers of



Jesus not of the Jewish religion?

Why did Jesus not stay with the Jewish faith? I know he told Peter, "Upon this rock I will build my church," but that doesn't explain why Jesus, in effect, defected from the

Jewish religion.

Should we not be one religion with the Jews now? (Wisconsin)

A Please understand first that a Jewish answer to your question would be quite different from my reply here, which would be the answer of at least the vast majority of Christian believers.

The simplest direct response is that Jesus never considered himself as abandoning his Jewish religious heritage.

In the Sermon on the Mount, he tells the disciples: "Do not think I have come to abolish the law and the prophets. I have come not to abolish but to fulfill" (Mt 5:17).

The Gospels repeat this theme in many ways during his public life, particularly by recalling that certain of his words and actions fulfill what was spoken by the prophets and other Old Testament writers.

Mary's *Magnificat* (Lk 1:46-55), for example, is largely based on Old Testament prophetic and historical passages, including the hymn of Hannah, mother of Samuel (1 Sm 2), some of which appears word for word in the *Magnificat*.

On the other hand, Jesus makes equally clear that he is setting a new course for Jewish tradition. Several times, he declares his departure from the Hebrew Scriptures. "You have heard that it was said 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil" (Mt 5:38-39).

It had been assumed (in Ps 139:19-22, for instance) that hatred of one's enemies and other evildoers was the expected way to honor God. "But I [Jesus] say to you, love your enemies, and pray for those who persecute you."

Beyond his different teaching, however, Jesus saw his death and resurrection as the beginning of a new and final age

for the human family.

The *New American Bible* comment on Matthew 5:17 points out: "The 'passing away' of heaven and earth is not necessarily the end of the world. ... The 'turning of the ages' comes with the apocalyptic event of Jesus' death and resurrection, and those to whom the Gospel is addressed are living in the new and final age, prophesied by Isaiah as the time of 'new heavens and a new earth' " (Is 65:17; 66:22).

Jesus did not therefore abandon his Jewish faith. He built on it to complete God's final and complete revelation of himself to the human race.

As Jesus answered at the Last Supper when Philip asked to see the Father, "Whoever has seen me has seen the Father. ... Do you not know that I am in the Father and the Father is in me?" (Jn 14:9).

As Son of God incarnate in a Jewish man, Jesus lived out God's life as a perfect human being, assuring us of the Father's unconditional love and showing us the ideal way to respond to that love. Jesus' establishment of a community of believers, a "church," to continue his presence and activity on this earth, as all his other works, must be seen in that larger context. He was, and is, the anointed one of God for our salvation.

How, or if, we might someday be one with the Jewish faith is a mystery hidden in the Holy Spirit.

In the meantime, as I believe Pope Pius XI said, we are all spiritually Semites. Like Jesus, Christians have and always will have their roots in God's revelation to the Hebrews. †

My Journey to God

Our New Pastor

Tall and strong
Like a sturdy oak,
Arms outstretched
As if to gather in his flock
Like the sunrise welcoming a new day,
Green chasuble flowing—
A backdrop for what is to come,
Our long-awaited pastor
Begins Holy Mass.

Once an engineer
Dealing with what is,
He now celebrates
The Sacred Mysteries.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg. This poem was written about Father Joseph Feltz, who was appointed administrator of the southeastern Indiana parish on July 7. This photograph was taken during his ordination on June 1, 2002.) †



Photo by John Starkey

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*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

October 1

St. Pius X Church, 7200 Sarto Dr., **Indianapolis**. Catholic Charismatic Renewal, teaching, 7 p.m., praise, worship and Mass. Information: 317-927-6900.

October 1-3

Mount Saint Francis Retreat Center, **Floyd County**. Friend's of Francis Retreat, "We Are God's Chosen People." Information: 812-923-8817.

October 2

St. Vincent Indianapolis Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-865-5554.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Spiritual music, Danielle Rose, singer, \$5 each, \$15 family. Information: 317-888-2861.

October 3

St. Therese of the Infant Jesus (Little Flower) Parish, Parish Center, 4720 E. 13th St., **Indianapolis**. Parish health ministry program, "Advance Medical Directives," 9:30 a.m. Information: 317-357-8352.

Christ the King Church, 5884 N. Crittenden Ave., **Indianapolis**. Prayer concert by Michael John Poirier and eucharistic adoration, concert, 6-8 p.m., adoration and holy hour, 7-8 p.m. Information: 317-257-9218.

Holy Family Parish, 3027 Pearl St., **Oldenburg**. Parish festival, 9 a.m.-8 p.m., food. Information: 812-934-3013.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel, Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

October 4

Marian College, Marian Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. "The Most Important Decision This Election Will Decide," Father Frank Pavone of Staten Island, N.Y., founder and director of Priests for Life, presenter, 12:30-1:30 p.m. Information: 317-955-6131.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Office of Family Ministries, "Divorce and Beyond," six-week series, session 3, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Evening of Reflection for RCIA team members, "Celebrating and Sharing the Gift of Our Baptism," \$5 per person or \$40 per parish group. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Mount St. Francis Retreat Center, **Floyd County**. Charismatic Mass, 7 p.m. Information: 812-944-0727.

Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, **Carmel, Ind.** (Diocese of Lafayette). Marian Center of Indianapolis, "The Most Important Question This Election Will Decide," Father Frank Pavone of Staten Island, N.Y., founder and director of Priests for Life, presenter, 7 p.m. Information: 317-888-0873.

October 4-5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Certified Nursing Assistant Retreat, \$100 per person. Registration: 317-788-7581.

October 5

Roncalli High School, 3300 Prague Road, **Indianapolis**. Archdiocesan Learning Resources Advisory Council, "An Evening with the Experts," information night for parents, teachers and students with learning disabilities, 6-9 p.m. Information: 317-236-1430 or e-mail jhall@archindy.org.

Catholic Youth Organization Center, second-floor classroom, 580 Stevens St., **Indianapolis**. "The Life and Ministry of Pope John Paul II: Promoting a Christian Humanism," *Criterion* reporter Sean Gallagher, presenter, session 4 of 8, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, \$5 per session. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Contemplative Praying of the Rosary," four sessions, 1-2:30 p.m., \$30 per person, includes book. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 6-7

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, Wed. 9:30-10:45 a.m. or Thurs. 7-8:15 p.m. Information: 317-543-0154.

October 7

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology workshop, "Eastern Christian Spirituality," Benedictine Father Matthias Neuman,

presenter, 9:30 a.m.-noon, 3 sessions, \$60, less for seniors. Registration: 317-955-6451 or indyprogs@saintmeinrad.edu.

St. Francis Hospital Behavioral Health Services, 650 E. Southport Road, Suite C, **Indianapolis**. National Depression Screening Day, free screenings, 8 a.m.-8 p.m. Information: 317-783-8383.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. "Catholics Returning Home" program, "Reconciliation," 7-8:30 p.m. Information: 317-831-4142.

Saint Mary-of-the-Woods, O'Shaughnessy Dining Room, **St. Mary-of-the-Woods**. Educational and motivational seminar on women's health, 6:30 p.m., \$25 per person, includes dinner. Information: 812-535-3131.

October 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Living With Two Hands and Twenty-Four Hours: A Christian Program for Managing Time and Handling Stress," Karl A. Schultz, presenter, \$150. Information: 317-545-7681.

St. Monica Parish, gymnasium, 6131 N. Michigan Road, **Indianapolis**. Knights of Columbus benefit for Cardinal Ritter Jr./Sr. High School Scholarship Fund, "Knight at the Barn Dance," 6:30-11 p.m., \$15 per person includes dinner. Information: 317-733-1950.

October 7-9

St. Andrew the Apostle Parish, 4050 E. 38th St., **Indianapolis**. Fall rummage sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon, \$1 bag day. Information: 317-546-1571.

October 9

Mother of the Redeemer Farm, 8220 W. St. Road 48, **Bloomington**. Lawrence County Catholic Women in Faith Retreat, "Healing a Woman's Heart." Information: 812-275-6539.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Evansville Diocese). "Sacred Space Within and Without," \$60 per person. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

October 10

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Turkey Festival, booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

Mercy Providence Retirement Home, 4915 Charlestown Road, **New Albany**. Rosary procession and celebration of the Year of the Eucharist, 2 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

—See ACTIVE LIST, page 17

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Workshop helps parishes and individuals offer post-abortion reconciliation ministry

By Mary Ann Wyand

Second of two parts

Abortion harms women, men, families and even friends for many years, a nationally known post-abortion reconciliation specialist explained, and people often don't know where to turn for help with this disenfranchised grief.

Even women who don't describe themselves as religious have referred to their abortions as "soul wounds," explained Vicki Thorn of Milwaukee, who founded the Church's Project Rachel post-abortion reconciliation ministry in 1984.

Thorn is the acting director of the pro-life office for the Archdiocese of Milwaukee and has ministered to women experiencing post-abortion trauma for two decades.

In 1990, she started the National Office of Post-Abortion Reconciliation and Healing, which provides support services in secular and religious settings. The ministry Web site is www.noparh.org.

Thorn will present a Project Rachel training workshop titled "A Cry to Be Whole: Understanding Healing After Abortion" on Oct. 13 at Saint Meinrad School of Theology's Church Leadership Center in St. Meinrad.

"There is a book called *Soul Wound*, which was written by a woman who is not practicing any religion," Thorn said. "She is a psychologist and wrote it anonymously about her own abortion."

For 20 years, Thorn has helped women and families affected by abortion begin to address the traumatic loss of their babies, learn how to grieve for their children and find healing in their lives.

Project Rachel is now offered in almost 150 dioceses throughout the U.S.

In recent years, she said, women have started speaking

out about the pain of their abortions.

Early in her ministry, Thorn began studying the harmful physical, mental, emotional and spiritual effects of abortion on women, men, family members and friends so she could better minister to grieving people.

"One of the [ministry] pieces that hasn't been developed yet is the men's piece," she said. "It's very interesting that, even in the pro-life movement, we all bought into the mindset that abortion is a women's issue. There are millions of men who are affected by abortion and have never been given permission to grieve for their babies. We really need to develop a program for men, perhaps a retreat since most men don't like support groups."

Thorn said deacons could be trained to help priests with a new post-abortion reconciliation ministry for men.

Grandparents of aborted children also need help with this type of disenfranchised grief, she said. "There's still nothing available to help grandparents. They're so sad and they don't know where to turn for help. Sometimes they know about the abortion beforehand and sometimes they don't find out about it until later, and they don't know who to talk to about it. Brothers and sisters of the parents of aborted children also need help as well as siblings of aborted children.

"Abortion affects every area, every aspect, of a woman's life, not just in the immediate years but even 20 years later," Thorn said. "Whenever TV or radio stations broadcast the office number, I get calls from elderly women. I've talked with women as old as 94 who have never forgotten their abortion experience. They're still grieving and haven't been part of any support group."

She cited medical reports linking abortion to breast cancer and infertility, and said scientists have found physical evidence that helps explain why abortion is such a profound

life-changing loss for women.

"Recently, I read a medical report that women carry cells of every child they have ever conceived in their bodies for the rest of their lives and they continue to be active cells," Thorn said. "Researchers have found that, even 37 years later, these cells are still in chemical communication with the mother's cells. So the reality is that women who abort their children never forget them. The pain never goes away. They are mothers who have lost children in a traumatic fashion, and that doesn't get erased. There are ripple effects from the abortion for years."

Thorn also is concerned about use of the abortifacient pills called RU-486.

"Everyone doing post-abortion reconciliation ministry gets phone calls and e-mails from women who have had surgical abortions," she said. "Now we're getting calls for help from women who are in the process of having a chemical abortion and want to stop it. They are the saddest phone calls I've ever had because there's nothing anyone can do to stop the [chemical] abortion. And if the chemical abortion doesn't cause a complete miscarriage, the women now have to pay for a surgical abortion to prevent bleeding or infection. There are multitudes of potential health problems associated with abortion, and many women don't think about the risks or aren't informed about them."

(For more information about the Project Rachel training workshop at Saint Meinrad, call 800-730-9910 or 812-357-6599 or log on to ce@saintmeinrad.edu.) †

The Active List, continued from page 16

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m. †



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Ellen Kerrigan, Marquette Manor resident since 1997

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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.

BOWER, Anthony Donald, 46, St. Gabriel, Indianapolis, Sept. 18. Son of John and Pauline (Hertel) Bower. Brother of Patricia Lloyd, Elizabeth Kyle, Leslie Summers, John Jr., Ronald and Thomas Bower.

COWDEN, Maryrose L., 78, St. Michael, Indianapolis, Sept. 12. Wife of Lewis Cowden. Mother of Linda Burnside, Becky Mangum and Jim Cowden. Sister of Rea Barth. Grandmother of eight. Great-grandmother of two.

DANT, Irene L. (Johnson), 84, Our Lady of the Greenwood, Greenwood, Aug. 20. Wife of Clyde Dant. Mother of Raymond and Robert Johnson. Stepmother of Patricia Heatherly, Hazel Matlock and Virgil Dant. Grandmother of 18. Great-grandmother of 23.

deHEBREARD, Jerome P., 76, St. Agnes, Nashville, Sept. 16. Husband of Beatrice (O'Brien) deHebreard. Father of Michelle Alting, Annmarie Thomas, Dennis and Mark deHebreard. Brother of Lorraine Schroeder. Grandfather of six. Great-grandfather of two.

GEAHAN, Mary B., 80, St. Pius X, Indianapolis, Aug. 28. Wife of Robert Geahan. Mother of Katie Bryce, Susan Hilleary, Tim and Tom Geahan. Sister of Raymonde Zobel. Grandmother of eight. Great-grandmother of two. (correction)

GRANT, Julia (Hunter), 80, Holy Angels, Indianapolis, Sept. 10. Mother of Jacqueline Whitley and Robert Hunter. Sister of Betty Mitchell and Annie Lou Woods. Grandmother of six. Great-grandmother of nine. Great-great-grandmother of two.

HAMMETT, James Phillip, 76, Nativity, Indianapolis, Sept. 12. Father of Sally Dorsett, Jane, Robert and Thomas Hammett.

HAMMOND, Dorothy F. (Ready), 78, Our Lady of Lourdes, Indianapolis, Aug. 25.

Mother of Mary Harmon, Kathleen Miltz, Eileen Tucker, Ann Ritzman, Jim, Joe and Tom Hammond.

LaROSA, Salvatore M., 94, St. Barnabas, Indianapolis, Sept. 19. Father of Josephine Ann Beck-Jennings, Antoinette Connolly, Frances Klene, Mary Louise Morrison, Joseph, Michael, Paul and Salvatore LaRosa. Brother of Frances Kellermeyer Mulholland. Grandfather of 26. Great-grandfather of 27.

MILLER, James Robert, 87, St. Lawrence, Indianapolis, Sept. 18. Husband of Cleora (Rennier) Miller. Father of Cynthia Baden, Roberta Bush, Maureen Kocher, Terri, Bob, Dennis and Tim Miller. Grandfather of 14. Great-grandfather of one.

MILLER, Sue Ann (Loyal), 64, St. Barnabas, Indianapolis, Sept. 21. Mother of Dawn Lane and Michelle Raczkowski. Sister of Eileen Redmeier and Charles Loyal. Grandmother of three.

NAVARRO, Luz Capuli, 83, Christ the King, Indianapolis, Sept. 15. Mother of Errol and Walter Navarro. Grandmother of four.

OAKLEY, Harold L., 82, St. Mary, Greensburg, Sept. 14. Husband of Esther (Vanderbur) Oakley. Father of Leann, James and William Oakley. Brother of Vivian Fischmer, Dyar and Kenneth Oakley. Grandfather of three.

PATTERSON, Lloyd Dale, 61, St. Bernadette, Indianapolis, Sept. 18. Husband of Carolyn (Koors) Patterson. Father of Tama Lawrence, Lloyd Daniel and Lloyd Randolph Patterson. Grandfather of seven. Great-grandfather of two.

RAHMOELLER, William Lee, 57, St. Monica, Indianapolis, July 23. Husband of Kathy Presnell. Father of Brian, Randy and Troy Pressnell. Grandfather of two.

ROYSE, Roger W., 69, St. Joseph, Corydon, Sept. 9. Husband of Laura (Sibert) Roysel. Father of Holly Glordan and Lou Anne Roysel. Brother of Frederick Roysel. Grandfather of four.

SMITH, Joseph Lee, 58, St. Monica, Indianapolis, Sept. 20. Husband of Maureen (Shea) Smith. Father of Christie Goheen, Anthony and Kerry Smith. Grandfather of one.

VOLPP, Joyce Ann, 72,

St. Jude, Indianapolis, Sept. 24. Wife of Robert Volpp. Mother of Janet McBeath, Chris and Harry Volpp. Sister of Mary Catterson, Donna Cothran and Tom McClain. Grandmother of seven. Great-grandmother of one.

WALKE, Betty J., 81, St. Louis, Batesville, Sept. 23. Stepmother of Carol Baker, Joan Dwenger, Cheryl Frensemeier, Janet Maple and Steve Walke. Grandmother of 19. Great-grandmother of six.

Providence Sister Patricia Monahan ministered in special education

Providence Sister Patricia Monahan, also known as Sister Mary Petra, died on Sept. 6 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 74.

The Mass of Christian Burial was celebrated on Sept. 9 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Patricia Anne Monahan was born on Sept. 1, 1930, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 2, 1948, and professed first vows on Aug. 15, 1950, and final vows on Aug. 15, 1955.

Sister Patricia taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California.

During 56 years in the order, Sister Patricia ministered in special education for 27 years

WERNER, Mary Grace, 73, St. Joseph, St. Leon, Sept. 3. Mother of Wendy Good, Paulette Fette, Charles, Chris, Doug, Justin and Steve Werner. Sister of John and Roger Huber. Grandmother of 15. Great-grandmother of eight.

WHITE, Bill, 65, St. Michael, Bradford, Sept. 15. Husband of Nancy White. Father of Danielle Armstrong, Holly, Danny and Joe White. Brother of Alice, Joyce, Lee Ann, Wanda and Darrell White. Grandfather of three. †

at Northern Illinois University in De Kalb, Ill., as assistant professor in the undergraduate program, director of special education and academic adviser of special education.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1950-51.

Sister Patricia also taught at St. Rose School in Vincennes, Ind., in the Evansville Diocese, from 1951-55, before teaching in California for four years and ministering in various capacities in Illinois for 40 years.

Surviving are two sisters, Margaret Coughlin of Grayslake, Ill., and Joanne Fjare of St. Cloud, Minn., as well as several nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Benedictine Brother Ivo Staples was a monk at Saint Meinrad Archabbey

Benedictine Brother Ivo Staples, a monk of Saint Meinrad Archabbey, died on Sept. 26 at the monastery. He was 74.

The Mass of Christian Burial was celebrated on Sept. 29 in the Archabbey Church. Burial followed in the monks' cemetery.

A jubilant of profession, Brother Ivo suffered for a number of years from complications associated with serious diabetic and heart conditions.

The former Herbert Joseph Staples was born on Jan. 9, 1930, in Washington, D.C.

In 1945, after completing his elementary education in Washington, he enrolled in St. Placid Hall, Saint Meinrad's house of formation for brother candidates.

He was invested as a novice in 1947 and professed his simple vows on Feb. 12, 1948. He solemnized his perpetual vows

on March 21, 1973.

Brother Ivo carried out a variety of assignments within the monastery. He served as assistant tailor, house brother and kitchen staff member.

After the opening of the Archabbey Guest House, Brother Ivo served on the guest house staff for a number of years.

Brother Ivo also served as a personal valet for three abbots.

His most enduring assignment was as assistant to the infirmarian, a position he held for many years.

For four years, in the midst of his infirmarian assignment, he lived with and cared for his aged mother in Arlington, Va., until her death in 1981.

Memorial contributions may be sent to the Order of St. Benedict, Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad, IN 47577. †

RELIC

continued from page 1

"bodies or portions of the bodies of the saints after death [first-class relics], clothing or articles they used in life [second-class relics], or articles such as bits of cloth that have touched their remains or tombs [third-class relics]. They may not be bought or sold."

The encyclopedia notes that relics of martyrs are placed in the altar stone when an altar is consecrated in a church.

"The common belief that graces could be obtained through relics is mentioned by the Church Fathers of the fourth and fifth centuries," the encyclopedia explains. "By the 10th century, relics were placed in shrines and in reliquaries of churches which became centers of pilgrimages. Present regulations governing the veneration of relics are contained in Canon #1190."

SS. Francis and Clare Parish was founded in 1993 in northwest Johnson County and now has more than 800 households. Father Lampert said the parish membership has grown by 18 percent in the last year and doubled in size since 2000.

He will lead 64 members of the parish on a pilgrimage to Italy from Nov. 3-13.

"We'll be starting in Venice and going to Padua, Florence, Assisi and Rome," Father Lampert said. "Having the relic now means people will be able to view it before the pilgrimage. I think when we arrive in Assisi it might give people a stronger feel for the place."

He said the relic will be presented to the parish for display in the Blessed Sacrament Chapel during a Mass on Oct. 3, which celebrates St. Francis' feast day on Oct. 4. The observance includes blessings of pets after Mass.

"The relic is a wonderful gift for Bob to make to the parish," Father Lampert said. "I've known him since I was the pro-life director [of the archdiocesan Office of Pro-Life Activities from 1996-99]. He served as a member of the [archdiocesan] Pro-Life Activities Advisory Board for 16 years. It was a pleasant surprise when he called me out of the blue and said this is what I would like to do for your parish."

Father Lampert said "a lot of new Catholics may not have a good understanding of the Church's history with relics so this gift might be a good teaching moment."

SS. Francis and Clare parishioners can thank Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey for Alerding's gift because the monk advised him to give the relic to the Indianapolis South Deanery parish.

"David and Mary Frances [Fox] knew of my love of St. Francis and his life," Alerding said. "Being a Third Order Franciscan, I have tried to live a life of Christ through the manner of St. Francis of Assisi. I had their gift in my home all these years, but lately it seemed to me that it should be someplace where many people could venerate it. While I was trying to make up my mind, my good friend Archabbot Lambert was visiting me and I asked him about it. He said, 'Robert, there is no question. That relic must go to SS. Francis and Clare Parish.' I had the parish at the top of my list anyway because the story of the friendship of Francis and Clare is so beautiful." †



This first-class relic of St. Francis of Assisi comes with documentation in Latin. The document verifies that the relic is "from the bone" of the popular saint. "You can imagine what a precious relic that is of one of our greatest saints, Francis of Assisi," St. Matthew parishioner Robert J. Alerding explained when he gave the sacred relic to SS. Francis and Clare of Assisi Parish in September.

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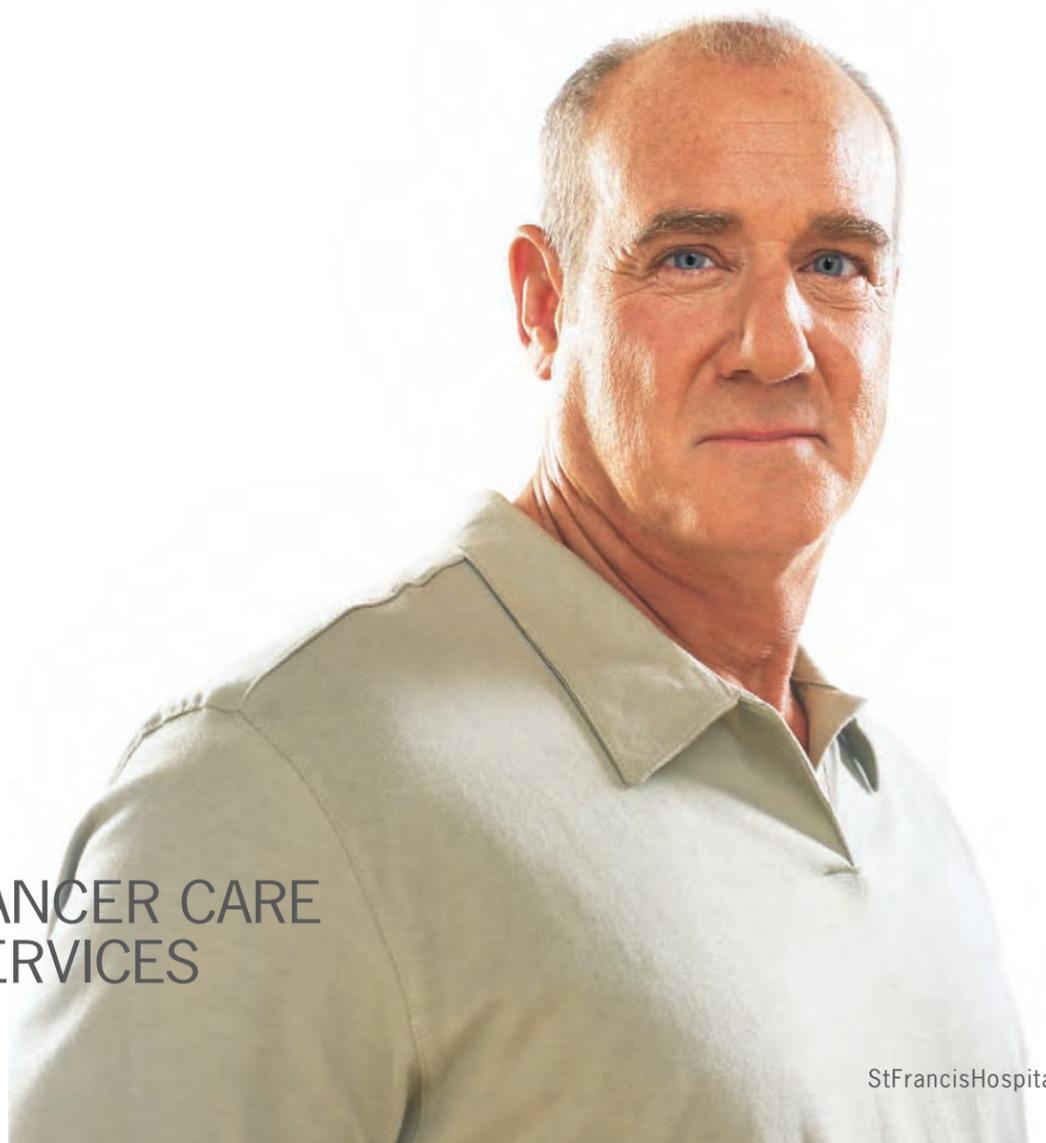
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