In Kazakhstan, pope condemns terrorism, begs God to prevent war

ASTANA, Kazakhstan (CNS)—From the steppes of Central Asia, a region where the United States and Islamic milita-
tants headed for confrontation, Pope John Paul II begged God to prevent war and condemned acts of terrorism car-
ried out in the name of religion.

Visiting the former Soviet republic of Kazakhstan for the first time, the pope reached out to the Muslim majority and asked them to join Christians in building a “civilization of love” that rejects violence and hatred.

With apprehension growing over possi-
bly armed conflict in the wake of terrorist attacks in the United States, the pope told his audience in Kazakhstan: “I beg God to keep the world in peace.”

“From this place, I invite both Christians and Muslims to raise an intense prayer to the one, almighty God whose children we all are, that the supreme good of peace may reign in the world,” he said, switching from Russian to English at the end of an outdoor Mass Sept. 23 in the Kazakh capital, Astana.

Referring to the suicide hijackings that left more than 6,000 dead in the United States, the pope said: “We must not let what has happened lead to a deepening of divisions. Religious must never be used as a reason for conflict.”

On the six-hour plane trip from Rome to Astana Sept. 22, the pope read and re-
read a text of U.S. President George W. Bush’s speech to Congress two days
earlier, Vatican spokesman Joaquin Navarro-Valls said.

With Afghanistan just 200 miles south of Kazakhstan, the pope’s thoughts were clearly on the military showdowns that appeared to be developing in the region.

The United States accused Afghanistan of harboring Islamic militants suspected of orchestrating the attacks and was sending troops, ships and planes to the area. The militias were threatening to call a “holy war” if attacked.

Cardinal Angelo Sodano, who as secre-
tary of state usually accompanies the pontiff on foreign trips, remained in Rome at the pope’s request to better monitor the

Religious leaders suggest how to respond to terror

WASHINGTON (CNS)—Catholic and other religious leaders continued to speak out on how the United States and its peo-
ple should respond in the wake of the Sept. 11 terrorist attacks at the World Trade Center and the Pentagon.

The U.S. response to terrorism “need not arise from a backlash of anger” or retribu-

He made the comments in a Sept. 19 pastoral letter to chaplains who serve the 1.4 million Catholics in the military world-
wide. He asked chaplains to share his letter with their faithful at Mass Sept. 23 and with members of their command.

“Our nation mobilizes for unprecedented action against worldwide terrorism,” he

Search for Peace

Searching for Peace

Indianapolis Muslims seek understanding in wake of terrorist attacks on America

By Jennifer Del Vechio

With their faith thrust into the

national spotlight following the

worst terrorist attacks on America,

Muslims in Indiana said they want peo-

tle to know that the Islamic faith is

based on peace.

Muslims across Indiana and the nation have become the victims of hate crimes following the Sept. 11 terrorist attacks on the World Trade Center and the

Pentagon. The attacks have been linked
to exiled Saudi Arabian terrorist leader

Osama bin Laden, who practices his own extreme form of Islam that U.S. Muslims leaders have said is a perversion of their religion.

The Masjid-Al-Fajr mosque on Cold

Springs Road in Indianapolis closed its school for four days following the terror-

ist attacks due to threats received on

its answering machine, said Ismail Abdul-

Aleem. Threatening phone calls were

also received at the Nur-Allah Islamic

center. The bomb did not go off and there was no damage or

injuries, said Dr. Sayyid M. Syeed, the

Islamic society’s leader.

At the Islamic Society of North Amer-

ica in Plainfield, someone tried to set

the center on fire by throwing a Molotov

cocktail at the center. The bomb did not

go off and there was no damage or

injuries, said Dr. Sayyid M. Syeed, the

secretary general.

Despite the negative reactions to their

faith, area Muslims said they have

been much support in the form of

offers to help from people of other nationalities and

religions.

See MUSLIM, page 2

Serving the Church in Central and Southern Indiana Since 1960

www.archindy.org

September 28, 2001

Vol. XXXX, No. 50

Respect Life Sunday observances are Oct. 7

By Mary Ann Wyand

“Every Human Life Has Its Origin in the Heart of God” is the theme for Respect Life Sunday observances on Oct. 7 in

Catholic parishes throughout the United States.

Respect Life Sunday events in Indiana

will begin at 1 p.m. Saturday, Oct. 7 with the

archdiocesan Respect Life Mass, celebrated by Jesuit Father Joseph Polfrenzinger at SS. Peter and Paul Cathedral.

Father Polfrenzinger, the archdiocesan coordinator of evangelization, said he plans to address a variety of pro-life

issues in his homily.

“In addition to the pro-life issues that we are very familiar with,” he said, “we are now dealing with a whole other set of

respect life issues coming out of the ter-

rorist attacks and some of the aftermath of those, in the way people have been treating people of other nationalities and

religions.”

At the conclusion of the Mass, Msgr.

Joseph F. Schaeedel, vicar general, will

present the 2001 Archbishop Edward T.

O’Meara Respect Life Award and the new

Our Lady of Guadalupe Pro-Life Youth

Award. Those award recipients will be

announced next week in The Criterion.

The Central Indiana Life Chain, sched-

uled from 2:30 p.m. until 3:30 p.m. along

North Meridian Street in Indianapolis, is

expected to attract thousands of pro-life

supporters to publicly pray and witness their support for the sanctity and dignity of all human life.

Life Chains also are scheduled in other communities. The theme this year is “Baby—God’s Precious Gift.”

After the Life Chain in Indianapolis, the public is invited to participate in the Life Fair, featuring information booths

See LIFE, page 2
Dr. Sayyd M. Syeed, secretary general for the Islamic Society of North America in Plainfield, holds a copy of the Koran, the Muslim holy book.

LIFE
continued from page 2

from a variety of pro-life organizations, from 3:30 p.m. until 5 p.m. in the Assembly Hall of the Archdiocese O’Meara Catholic Center at 1400 N. Meridian St.

Official Appointment
Effective Oct. 3, 2001
Rev. Kenneth J. Ciano, appointed pastor of Holy Rosary Parish, Scerville, and Amunciation Parish, Brazil, for a six-year term.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis

Moving?
We’ll be there waiting if you give us two weeks’ advance notice!

Name __________________________
New Address __________________________
City __________________________
State __________________________
Zip Code __________________________
New Zip Code __________________________
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Kendra Monroe of Indianapolis, a postulant with the Servants of the Gospel of Life, displays one of the Life Chain T-shirts, which are being sold for Respect Life Sunday observances on Oct. 7. A number of communities in central and southern Indiana are sponsoring Life Chains. To purchase Life Chain T-shirts, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569. The shirts are $7 each.

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Every morning for 70 years, Merle and Gladys Cassidy of Indianapolis have prayed the rosary together. “We say the rosary together every morning,” Gladys Cassidy said, “and sometimes more than that. When times were tough, we did a lot of praying. Our prayers got us through everything.”

The St. Christopher parishioners and 218 other longtime married couples from parishes in central and southern Indiana were recognized by Archbishop Daniel M. Buechlein during the archdiocese’s Golden Wedding Anniversary Celebration on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Buechlein thanked the couples, all married 50 years or more, for being “a powerhouse of prayer” and asked them to continue praying for vocations to the priesthood and religious life.

Praising them for their love and fidelity, the archbishop said, “You are a sign of hope in a time when our hope is tested by tragic terrorism and unimaginable hate. In our troubled world, your witness of love and fidelity—which has withstood the patient test of time—is so very important. Your lives tell us that with patience and hard work, faithful love can triumph in an imperfect world.”

“How beautiful is the real-life love and patience you husbands and wives show each other,” Archbishop Buechlein said. “More than we, your children, ever tell each other,” Archbishop Buechlein said. “All of us children have always had a pretty strong faith because of their example.”

Charles and Margaret Murphy of Carmel also were recognized for 70 years of married life during the liturgy. The Murphys were married on Oct. 17, 1931, at St. Philip Ner Church in Indianapolis. They also were members of St. Andrew the Apostle Parish in Indianapolis for many years.

Now members of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Parish about 35 years ago.

Performers needed for National Catholic Youth Conference

The Archdiocese of Indianapolis is looking for professional and amateur volunteer musicians, actors and dancers to perform at the National Catholic Youth Conference in December.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9 for the youth conference.

The conference plans to hire 10 actors over the age of 18 to play the roles of youth between the ages of 16 and 20. Qualified candidates must have strong singing and dancing skills. Additional skills that would be helpful include drumming, gymastics and juggling.

Interested candidates should send a headshot photograph, resume and daytime telephone number to: DWP Inc., Attn: NYCYC Auditions, 205 Eddystone Ave., Eddystone, PA 19022.

Performers selected for auditions will be contacted by Oct. 5 by telephone. In addition to the paid performers, the archdiocese also needs to recruit 200 youth for a choir, 75 movement artists and 25 proclaimers of the Word. These are volunteer positions. Volunteers must...
Hate crimes further terrorist goals

...seven, a group of...second thoughts to destroy symbols of our nation and to instill fear in our hearts. One of the hoped-for results of that fear was to turn us against one another. It is an example of the old saying, ‘I can only trust a man who killed me.’ And I’m not sure of thee.

Given the horror we have all experienced and which is now engraven upon our collective memory, it is excruciatingly disturbing to read reports of hate crimes being committed by Americans against Americans.

In downtown Indianapolis on the weekend following the attacks, a young Thai-American man was beaten by five men when he left a popular night spot. His offense? He didn’t look like his attackers.

In Evansville, a man was arrested Sept. 14 after he rammed his car into the mosque of the Islamic Center next door to St. Benedict Cathedral. No one was injured, but the building was damaged.

On the day of the terrorist attacks, a local Imam (a Muslim religious leader) received death threats even as he prepared to participate in an interfaith prayer service with several religious leaders.

Archbishop Daniel M. Buechlein and leaders of other Christian traditions at the Episcopal cathedral in Indianapolis. Sikhs, whose men wear turbans and who are followers of a 500-year-old monothetic religion that combines elements of Hinduism and Islam, have been harassed because they are mistaken for Muslims. One elderly Sikh was shot in Queens, N.Y.; another Sikh was shot and killed in Mirz, Ariz.

In a country that prides itself in its adherence to the rule of law and where all of us either come from somewhere else or whose ancestors did, it is deplorable for Americans to turn against America because we lack different or pray in different houses of worship (or don’t pray at all). To do so is more than hypocrisy—it is violation of democratic principles that we borrow philosophical term that defines what is to be proven in a dialogue or dispute.

Father Witte’s story is fascinating for many reasons, not the least of which is that he served the Church’s mission in four widely different areas: namely, Japan, Guatemala, Bolivia and the United States. He served as pastor, regional superior and as a member of Maryknoll’s general council. He died last April.

It was especially interesting that his long priestly journey began in the minor seminary at Saint Meinrad in September in 1924. It was there, after hearing a lecture by one of the first Maryknoll missionaries, that he discerned God’s call to serve as a missionary priest.

I enjoyed the kind of “salty” edge Father Witte’s writing. A priest who was still active in his 90s, earned the right to express his viewpoint on Father Witte’s story is fascinating for many reasons, not the least of which is that he served the Church’s mission in four widely different areas: namely, Japan, Guatemala, Bolivia and the United States. He served as pastor, regional superior and as a member of Maryknoll’s general council. He died last April.

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Buscando la Cara del Señor

Maryknoller llama a los lectores a volver a lo básico

U no de los libros en mi lista de lectura para el verano fue escrito por un miembro de Maryknoll quien precedió de nuestra arquidiócesis y falleció en abril de este año. El Padre Clarence Witte, nacido en Richmond en 1910 y fue bautizado en la parroquia de St. Andrew, ha escrito un libro titulado Quod est Demonstrandum. What It's All About (De qué se trata todo). El libro es una revisión del latín tomado prestado del término filosófico que define lo que ha de ser probado en un diálogo o disputa.

La historia del Padre Witte es fascinante por muchas razones, no siendo la menor de ellas el hecho de que el servía en las misiones de la iglesia en cuatro áreas ampliamente diferentes, es decir Japón, Guatemala, Bolivia y los Estados Unidos. El sirvió como Pastor, superior regional y como miembro del Consejo General de Maryknoll.

Era especialmente importante que su larga jornada como sacerdote comenzara en el seminario menor de San Meinrad en Septiembre de 1924. Fue allí donde después de escuchar una lectura realizada por uno de los primeros misioneros de Maryknoll, que él percibió el llamado de Dios a servir como sacerdote.

Disfrutó de la escritura un poco "pícara" del Padre Witte. Un sacerdote, quien permanecía en el cuarto al lado de la iglesia, estaba lidiando con la misma culpa de aquellos que se daban cuenta de que no se había dado en el cumplimiento de sus deberes. ¿Qué hacemos para que los demás no sigan demorándose en cumplir con lo que se les ha asignado a hacer? La petición del Padre Witte es que los que se dan por satisfechos con lo que se está haciendo, deben hacer más de lo humanoamente posible, volviendo al carisma de nuestros fundadores" (Pág. 85).

El Padre habla del legado del fundador, el Padre Price: "... su principal legado fue la vida de oración, una con- vocación vivida de que nuestra vida debe ser una oración no interrumpida, una vida de dependencia absoluta en Dios y una comunión no interrumpida con él. El obispo James Anthony Walsh (otro de los fundadores) tam- bién pensaba así, pero a la vez era un hombre práctico. Y nos enseñó muchas cosas... más que nada a través del ejemplo, pero también a través de la palabra y el precepto. La lista recorre una amplia gama de virtudes, pero podemos enfatizar unas pocas de ellas: Honestidad, admite cuando está equivocado. Humildad, cuando te den- igan, quedate quieto. Generosidad, haz más de lo que cualquier esperas de ti. Paciencia, acepta el lado angosto del embudo con una sonrisa. Pobreza y es- piritu, entrega hasta tu último dólar con la seguridad de que no te vas a morir de hambre. Confianza en Dios, no permitas la frustración, ni la dislo- caración por el carácter sís- feanato de tu trabajo, porque para aquellos que aman a Dios, por supuesto que todas las cosas trabajan juntas para el bien. Y para sumarlo todo, nunca pares de reírte de ti mismo" (Pág. 86).

El Padre Witte creía que el lema Episcopal del Obispo Walsh, "Primum Regnum Dei" (El Rey God primero) resumido lo que debe ser el enfoque principal del espíritu de Maryknoll y su sacerdocio en general. Él diría que algunas veces nuestras preocupaciones diarias eclipsan este simple hecho. "Ayúdame a no caer en el que queremos volver. Nosotros predicamos el evan- gelio más que con palabras que con el ejemplo... Vivimos por todas las fó- mulas, pero no vivimos como si las creyesemos realmente. Muchos dicen ‘Esto es un dicho muy duro’ y no cam- inaron más con él (Jesús), ‘¿Estamos con Pedro, y Andréis, con Jaime y Juan y con el resto de ellos diciendo ‘Tú, eso es difícil de aceptar, pero él sabe de lo que él está hablando y yo me quedo con Él!’ Volvamos al ‘Primum Regnum Dei’. De su vida se trata toda la renovación’ (pp. 86-87).

La petición del Padre Witte es que nuestra fe personal e individual ha de ser la base de todo lo que hacemos confiados en nuestra renuncia diaria. El sabio consejo de este misionero fun- ciona para todos nosotros. Estamos orgullosos de proclamarlo como uno de los muchos. †

Parroquia de Nuestra Señora Maryknoll

Adam Walsh (otro de fundadores) también mencionó que el Padre Witte tuvo opiniones definitivas sobre la catequesis, la familia y el conse- damente (los de Maryknoll), gloriosos por lo logrado sino por la nobleza que nos trae el tratar de hacer más de lo humanamente posible, volviendo al carisma de nuestros fundadores” (Pág. 85).

The Synod of Bishops, comprising representatives of bishops from around the world, will be meeting in the Vatican in October to discuss the roles and functions of bishops in the Church. The theme will be "The Bishop as Servant of the Gospel of Jesus Christ for the Hope of the World".

Delegados elegidos por el U.S. bishops to represent them are Bishop Joseph Fiorenza, president of the United States Conference of Catholic Bishops (USCCB); Bishop Wilton Gregory, USCCB vice pres- ident; Cardinal William Keeler of Baltimore, and Cardinal Francis George of Chicago.

It will be the 12th international meet- ing of the synod since Pope Paul VI char- tered the Synod of Bishops on Sept. 15, 1965, but the first since 1994. Previous topics discussed during synod meetings have included the priesthood, the laity, catechetics, the family and the consec- cated life.

This will be the second time a synod has discussed pope-bishop relations. The first time was 1969. That synod stressed the need for greater participation by bish- ops with the pope in the governance of the Church. A lot has happened since 1969, and the simple fact that Pope John Paul II has asked the bishops to discuss this subject indicates that he is concerned about it.

That 1969 synod wasn’t the first time the bishops discussed their role. During the Second Vatican Council, the concept of collegiality between the pope and bish- ops took up more time than any other topic. When debate over the document Lumen Gentium (the Dogmatic Consti- tution on the Church) was started, 3,600 amendments were submitted on collegial- ity. The Theological Commission accepted 242 for consideration.

The principal teaching about bishops that came out of Vatican II is that bishops do not act as vicars or representatives of the pope, but as representatives of Christ in their dioceses. It’s not like employees reporting to a chief executive officer. Consequently, there should be decentral- ization in the governance of the Church. Recently, though, bishops in various parts of the world have complained that the Roman Curia has tried to centralize authority and remove it from local bish- ops. For example, that’s what Bishop Maurice Taylor of Galloway, Scotland, chairman of the International Commission on English in the liturgy, said about the recent instruction from Rome that set rules for translating the liturgy from Latin into vernacular languages.

The bishops of Germany and Austria have had publicized disagreements with the Vatican in recent years. One of those bishops, Walter Kasper of Rottenburg- Stuttgart, Germany, published an essay in the Vatican newspaper L’Osservatore Romano in recent years. He said: "This must be granted enough vital space to make responsible decisions in the matter of implementing universal laws.”

And what did the pope do with this outspoken bishop—not even an arch- bishop? In February, he made him a car- dinal. Then he announced that one of the principal topics he wanted the cardinals to discuss at the Consistory of Cardinals May 21-24 would be Catholic unity, and he appointed the new Cardinal Kasper president of the Pontifical Council for Promoting Christian Unity. He is now one of the pope’s top advisers.

Disatisfaction with the Roman Curia and a desire for more input from bishops were both evident in the Consistory of Cardinals. One report said that a recurring point was the need for the Church’s cen- tral administration to keep in touch with the people and the bishops, and Cardinal Bernard Law of Boston raised the idea of an annual synod of bishops to improve communications.

It should be noted that not all the cardinalw would welcome more decentralized authority. U.S. Cardinal Avery Dulles, for example, pointed out at the consistory that the lack of central authority has caused doctrinal and disciplinary problems in some non-Catholic Christian communi- ties.

Stay tuned. It should be an interesting synod. †

— John K. Ping

Where Tax Rebates Go

Only 2 percent of Americans who have received a tax rebate check said they will give some or all the money to charity. Percent who say the money will go to...

Investments

28% Pay off bills

Dollar amount paid

Other, undetermined

14% Purchase everyday items

11% Purchase special items

© 2002 LNS Graphics
Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

United Way award
David Bethurum (left), executive director of Catholic Social Services (CSS) of Central Indiana, accepts an award from Ellen Annala, president of United Way of Central Indiana, at the monthly meeting of the CSS Agency Council. The award was presented in recognition of Catholic Social Services of Central Indiana's 80-year affiliation as a member agency of United Way. Annala said this nearly dates back to the founding of United Way of Central Indiana in 1918.

Check It Out . . .

Author Matthew Kelly will speak at 7 p.m. on Oct. 18 at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington. Admission is free. For more information, call 812-339-5561.

Yoga classes will be offered Oct. 1 through Nov. 5 at the Benedict Inn, 1402 Southern Ave., in Beech Grove. For more information, call 317-788-7581.

The six-week course “Divorce and Beyond” is scheduled every Tuesday from Oct. 9 to Nov. 13. It will be held from 7 p.m. to 9 p.m. at the Archibishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Discussion topics will include the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost is $30 and includes a book. To register or for more information, call the Office for Youth and Family Ministries at 317-236-1596 or 1-800-382-9836, ext. 1596.

The ninth annual Indianapolis Leadership Prayer Breakfast will be held at 7:30 a.m. on Oct. 10 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The featured speaker will be Devon McDonald, a former linebacker with the Indianapolis Colts. In attendance will be political, safety and business leaders. All members of the public are invited. For tickets or more information, call Priority Associates at 317-705-0159, ext. 228.

Saint Meinrad School of Theology in St. Meinrad will present the 11th annual John S. and Virginia Martin Lecture in Homiletics on Oct. 2 at 7 p.m. EST. Redemptorist Father Maurice Nutt, pastor of St. Louis Parish in St. Louis MO, will present “Just Like Fire Shut Up in My Bones.” He will conduct a workshop the next day from 9 a.m. to 3 p.m. on preaching in the black genre. Both events are in the Church Leadership Center. There is no cost but registration is encouraged. For more information, contact the Continuing Education office at 812-357-6599 or 800-730-9910.

Those who are interested in putting more spirituality in their nursing are encouraged to attend a free information session on parish nursing at Marian College, 3200 Cold Spring Road, in Indianapolis. The sessions are Oct. 13 from 9:30 a.m. to 11:30 a.m. or Oct. 17 from 6:30 p.m. to 8:30 p.m. at St. Francis Hall and are open to all. For more information, call 317-955-6132.

The second sampler evening for Saint Meinrad School of Theology’s Exploring Our Catholic Faith Workshops will take place on Oct. 11 from 7 p.m. to 9 p.m. in the St. Jude School Cafeteria, 5375 McFarland Road, in Indianapolis. Saint Gallagher will present “A Harbor in the Storm: The Church Steps In As the Roman Empire Collapses.” and Benedictine Father Matthias Neuman will present “The Second Vatican Council and the People of God.” Sample evenings are meant to give a sense of the quality and substance of the full workshops. The cost is $10. Faith formation scholarships are available. To register or for more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

The Life in the Spirit Seminar will be held at Craig Willy Hall at St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, in the Diocese of Lafayette, every Tuesday from 7 p.m. to 9 p.m. starting Oct. 2 and ending Dec. 4. The seminar is a mix of presentations, small group discussions, song and prayer geared toward learning more about the Holy Spirit and the gifts of the Holy Spirit. For more information or to register, contact Kathy Ebert at 317-576-3201, Mike McLeish at 317-841-9314 or Kathy Ebert at 317-845-3458.

A day of reflection on “An Opportunity for the Laity to Grow in Holiness” by Dominican Father Giles Dimmick, vice president and dean of the Dominican House of Studies in Washington, D.C., will be held from 9 a.m. to 3:30 p.m. on Oct. 13 at the Marian Center of Indianapolis, 3356 W. 50th St. Father Giles also had a series on EWTN. The cost is $20. To register or for more information, call the Marian Center at 317-924-3982.

The St. Thomas More Society will have its annual Red Mass on Oct. 1 at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. A reception and dinner will follow at the Marriott Hotel downtown. The cost is $40. The Red Mass honors the judiciary, elected officials and other government officials. All are welcome. For more information or to register, call 317-237-1466.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, will present a forum titled “The Death Penalty in America” at 7:30 p.m. on Oct. 11 in the Damascus Room on the lower level of the church. Representatives on all sides of the issue will make presentations. An open discussion will follow. Those on the panel will include the Marion County sheriff, two Indiana deputy attorneys general and the director of the Indiana Catholic Conference. For more information, call 317-241-6314.

A program titled “Marriage Spirituality Compartment” will be presented at 2:30 p.m. on Sept. 30 at Mary’s King’s Village Schoenstatt near Kevyl, located on 925 South, 3 miles east of 38th St., 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551.

VIPs . . .

Donald and Marjorie Stoll of St. Lawrence Parish in Lawrenceburg will celebrate their 50th wedding anniversary during a 5:30 p.m. Mass at St. Lawrence Church on Oct. 6 and a celebration following. They were married in that church on Oct. 10, 1951. The couple has six children: Michelle Bowell, Angela Broskock, Donna Marple, Mary Beth Pratt, Chris and Tony Stoll. They have 23 grandchildren.

Louis and Catherine (Schoeder) Mauer of St. Maurice Parish in St. Maurice celebrated their 50th wedding anniversary during the archdiocese’s Golden Wedding Anniversary celebration on Sept. 23 at St. Peter and Paul Cathedral in Indianapolis. They were married on April 22, 1951, at St. Mary Parish in Greenbury. They have 13 children: Cindy Geis, Jeanne Loechle, Beth McCorkel, Barbara O’Dell, Joan Riedeman, Debbie Schott, Jane Wallpe, Brian, Dave, Jerry, Jim, John and Philip Mauer. They have 28 grandchildren and one great-grandchild.

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terrorism on its own.

At Mass in Astma’s Mother of the Homeland Square, the pope’s call for harmony seemed to resonate with the estimated 50,000 people in attendance, including many Muslims.

“We are very afraid. It seems like a confrontation between the United States and the Muslim world. The war has already begun, even if there is no shooting yet. So it’s good the pope has come—he’s bringing a message of peace,” said Bolaibek Beilov, a 28-year-old Muslim schoolteacher.

In Kazakhstan, whose southern oil fields are frequently crossed by fundamentalist Muslims, security was tight for the papal visit. Police were stationed every few feet along the pope’s motorcade route, main roads were closed to traffic, and Mass-goers had their bags searched.

The pope told Kazakhstan President Nursultan Nazarbayev that he resisted calls to cancel his trip.

“They told me there was no possibility of this visit because of the tragic events. But you can see that it is possible, thank God,” he said in a meeting with the president.

For his part, Nazarbayev thanked the pope for reducing the risk of “Islamophobia” in the world. He also told the pope that Kazakhstan was ready to join a coalition to pursue terrorists, because “no country, no matter how big, can fight terrorism on its own.”

Respond

continued from page 1

out to the Muslim majority and asked them to join Christians in building a “civilization of love” that rejects violence and hate.

Two dozen U.S. religious leaders, including Cardinals Bernard F. Law of Boston and Edward M. Egan of New York, met with Bush Sept. 26 and Sept. 20 to pray and advise him about the U.S. response.

In a statement issued shortly after the White House meeting, the religious leaders said the country has “both a moral right and a grave obligation to defend the common good against such terrorist attacks.”

Ukrainian Cardinal Lubomir Husar of Lviv, who once lived in the United States, said Sept. 16 in New York that the attacks on the World Trade Center were “a tragedy not only for your United States, but for the world.”

Interviewed following his celebration of the Eastern rite Ukrainian liturgy at St. George’s Ukrainian Church, he said he congratulated the hymn in his homily that his concern was not a matter of compassion for them, but a matter of looking at the “worldwide effect” of such things—when people cease to realize the dignity of their fellow human beings, and that all come from God,” the cardinal said.

U.S. Catholic and Muslim leaders condemned the attacks on the United States as “evil and diametrically opposed to true religion.”

“The terrorist attacks of Sept. 11 were not simply against the United States,” it said. “Such acts impact all humanity.

It said sound moral principles should guide the U.S. response.

There is a grave obligation to protect innocent human life, the statement said. “Because these terrorist attacks were global in their consequences, the president is correct in seeking a coordinated international response.”

Moral restraint is needed along with resolve in the U.S. campaign to end terrorism, said Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. bishops’ conference, in a letter to Bush.

The country has a “moral right and a grave obligation to defend the common good” against terrorist attacks, according to the letter.

But he said U.S. actions also must be governed by the restrictions of law and “sound moral principles, notably the norms of the just-war tradition.”

Bishop Fiorenza’s Sept. 19 letter said the nation’s bishops “pray that you will find just, effective ways to respond with resolve and restraint to the long-term task of ending terrorism.”

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It is good the pope came here first,” said Helen Zlevinsky, an English teacher who watched the visit with her former students.

The pope called Kazakhstan a land of martyrs, heroes and deportees. Speaking to the region’s bishops the next day, he recalled that many Catholics were among those who suffered and died under the Stalinist policies.

“The Lord has heard the cry of these martyrs, whose blood has drenched the soil of your Kazak plains,” he said.

Vatican aides pointed out that while Muslims and Orthodox Christians are nominally more than 90 percent of the country’s population, many are non-practicing and have been left virtually faithless by decades of atheistic rule.

At the Mass, the pope reached out to those “who belong to no religion and … who are searching for truth,” explaining that Christianity does not alienate people from society but draws them deeper into it.

The pope celebrated the Mass on an altar built in the shape of a yurt, the traditional nomadic hut of the Kazak plains.

After being warmth welcomed at a youth rally at an Astana university Sept. 23, the pope quoted Muslim poets of Kazakstan to create the universal yearning for God and said this yearning is fully realized only in the encounter with Jesus Christ.

He said he had come the great distance to Kazakhstan to tell young people that God loves them, that the human being is not all-powerful and that everyone needs to work for a united world because “we cannot go on living divided as we are.”

mount—that human beings must cherish, protect and thank God for the gift of life,” said Imam Abduljilil Sajid, Britain’s Home Office assistant.

“‘To kill not only yourself, but also innocent people going about the normal business of their lives, cannot be justified from any theological viewpoint. No scholar from any Islamic tradition could cite any text to claim such actions are permissible,’ he said.

In his homily Sept. 16 “Mass of Supplication” in New York City, Cardinal Egan reiterated previous appeals to “seek justice” but not to “let desires for revenge” have any part in that effort.

No group should be “accused or abused” because of the actions of individual members, he said.

A statement signed by thousands of religious and civic leaders, some of them Catholic, urged Americans of faith to deny terrorists any claim to victory in the wake of the Sept. 11 terror attacks.

“We can deny them their victory by refusing to submit to a world created in their image. Terrorism inflicts not only death and destruction but also emotional oppression to further its aims,” the statement said.

“We must not allow this terror to drive us away from being people who are called to be the body of Christ,” it said. “We assert the vision of community, tolerance, compassion, justice, and the sacredness of human life, which lies at the heart of all our religious traditions,” it said.

It said that “full of hope” and should be ready to proclaim the Gospel of peace in the face of terrorism.

“I believe that the one God calls us to be peoples of peace,” the religious leaders said in a joint statement issued Sept. 14.

Fátima: the Islam that prays, that is concerned for those in need.

He praised Kazakstan’s decision to denuclearize its territory after the breakup of the Soviet Union.

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New retreats to be offered at Saint Mary-of-the-Woods

By Brandon A. Evans

A series of retreats meant to further develop a person’s spirituality will be offered at Saint Mary-of-the-Woods. The series are being produced by a joint effort of the Sisters of Providence, the Providence Center and Saint Mary-of-the-Woods College.

“Throughout the Wabash Valley, there is a lack of opportunity for spiritual development,” said Christian Brother Barry Donaghue, director of the Providence Center at Saint Mary-of-the-Woods.

“There is a crying need in every country today for spirituality programs that respond to what is within us,” he said. “This is a lovely place to spend some quality time in order to get in touch with what is really important.”

Between now and the beginning of next August, there will be 10 retreat or workshop opportunities. They will focus on five main interests: development and practice of prayer, human and spiritual development, arts and spirituality, health and age-related spirituality, and spirituality for young adults.

The first retreat, titled “The Enneagram and Spirituality,” will be offered on Oct. 12-14. It will focus on how the Enneagram system can help better understanding of the processes by which people grow in faith—and how to assist that growth.

The second retreat, “Earth Spirituality,” will assist participants to realize the rich amounts of spirituality that God has invested in the Earth. This retreat will be presented on Oct. 26-28.

“It is clear that there is some good work we can do,” Brother Barry said. “Ultimately, the people who come will judge the quality, but we have people who are qualified and experienced in their fields. They are first-rate presenters.”

People of all faiths are welcome to attend and find truths they can benefit from as well.

“This is not about converting people to a certain religion,” Brother Barry said. “We value the traditions of other people. We have to learn from them.”

There will be a retreat day in December as well as five retreats or workshops offered next spring. The other two retreats are in the summer of 2002.

“Our facilities are peaceful, beautiful and spiritual,” Brother Barry said. “We want to establish ourselves as a retreat center, a place for spiritual replenishment.”

For more information and a retreat program schedule, contact the Providence Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876-1012 or call 812-535-4531, ext. 140.

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More information can also be obtained via e-mail at bdonaghu@spsmw.org or by visiting the Web site www.provcen-ter.org.†

Recovery efforts

Workers continue recovery efforts in the wreckage of the fallen World Trade Center on Sept. 24 in New York. More than 6,500 people are feared dead.

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospital-ity aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.†

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A Tribute

Cardinal O’Connor, Bishop McHugh worked tirelessly to promote sanctity, dignity of life

By the U.S. bishop’s Secretariat for Pro-Life Activities


For many decades, Cardinal O’Connor and Bishop McHugh shaped and guided the pro-life movement in the United States. From his pulpit in New York City, Cardinal O’Connor emerged as the public persona of the Church’s pro-life witness. He disarmed even powerful pro-choice political adversaries with his goodness, candor and unflinching commitment to defend life. He was, in a sense, a beacon of hope and a rallying point in the midst of countless skirmishes and activities that comprise the Church’s great campaign for life. His actions as well as his words bespoke his love for the weak and the suffering.

Out of the spotlight, he cared for AIDS patients in a local hospital. Time and again, he delivered on his pledge to provide all needed support to any woman who found herself in a crisis pregnancy.

As chairman of the bishops’ Pro-Life Committee, he initiated savvy media efforts to amplify the Church’s pro-life voice in the public arena. Knowing that “unless the Lord builds the house, they labor in vain,” Cardinal O’Connor also urged Americans to “pound the heavens with prayer.”

His most enduring legacy may prove to be the community of nuns he founded, the Sisters of Life, whose days are divided equally between prayer for the cause of life and serving the least among us.

Bishop McHugh served as a chief architect and engineer of the Church’s efforts to build a culture of life. As the first director of the National Conference of Catholic Bishops’ office charged with pro-life activities, he began the Respect Life Program in 1972. He developed the Church’s Diocesan Development Program for Natural Family Planning and designed the Pastoral Plan for Pro-Life Activities, which has served for a quarter century as the blueprint for the vast network of diocesan and parish pro-life programs of pastoral care, education and public policy.

Bishop McHugh combined a wealth of technical knowledge of the science of reproduction and the sociology of marriage and family with a deep understanding of, and appreciation for, the wisdom of Church teaching.

Whether the subject was abortion law and practice, embryo and fetal research, Natural Family Planning, contraception, reproductive technologies or international population policies, Bishop McHugh was an indispensable member of the bishops’ Pro-Life Committee during his entire tenure as bishop and as a distinguished member of the Holy See’s delegation at major United Nations’ conferences.

The vision and courage of Cardinal O’Connor and Bishop McHugh have inspired and animated thousands of people to actively promote a culture of life. It is little wonder that they sought each other’s counsel and forged a deep and abiding friendship. Surely their bond only grew stronger as together they battled cancer and prepared to meet Our Lord.

We are richer for having known them and wiser for having learned from them. It is for us, now, to take up their work and proclaim the message they never tired of sharing: When God gives life, it is forever, and each of us is called to protect and cherish every human life.†
Parents need to teach their children about the culture of life

By Carl A. Anderson

Parents trying to inculcate Catholic moral values in their children in the midst of a popular culture that promotes violence and casual sex may be tempted to throw up their hands. Our culture entices young people by characterizing moral behavior as Puritanism, unthreatened sexual conduct as normative and violence as fantasy. The rapidly deteriorating standards of network TV sitcoms and talk shows, the explicit lyrics of heavy metal and rap music, the equally explicit depictions in music videos and feature movies, and the misuse of the Internet are all part of the dulling of the moral conscience that is the prerequisite of the growing culture of death in our society.

In his “Letter to Families,” our Holy Father reminds us that “raising children can be considered a genuine apostolate” (#16), an educational process in which parents are the child’s primary educator. Things may be tough, but we must not lose faith that God’s grace is sufficient to see us through the present cultural crisis.

The first step in protecting children from the growing anti-life tendencies in the greater society is to foster a Christian family spirituality within the home that is really present to the child as a way of living. Through faith, the Christian family becomes a special communion of persons on a journey that is both moral and personal.

A recent study of young Catholics by Richard Featherstone of Purdue University found three significant characteristics among young Catholics who accepted Church teaching on sexual ethics. The first finding related to church attendance. Young Catholics who attend church with their mothers on a weekly basis were more likely to follow the teaching of the Church on sexual and procreative matters. Religious activity by the mother was a very important factor in their moral development.

Second, the study found that it was very important for these young people to have their beliefs about sexual morality reinforced by their peer group. Close friends play an important role in the development of a person’s religious beliefs and moral values. Young Catholics are no different in this regard.

Finally, the study found that young Catholics with a strong sense of Catholic identity tend to follow Church teaching more closely. They understood that being a “good Catholic” means living a life consistent with the teaching of the Church. This correlates with the findings of an earlier study by the National Opinion Research Center commissioned by the Knights of Columbus, which found that Catholic schools had a significant impact on what young people read, believe, practice, and value in their lives.

These findings point to an effective “strategy” for a child’s moral development. Fundamental is family worship—attendance at Mass is an important dimension of the family’s life and the mother’s role is significant, especially in teaching her children to pray.

Also important is a social environment outside the home in which the child is afforded the opportunity to interact with children from similar families, whether through Catholic schools, scouting or other programs.

Finally, a home environment in which a strong sense of Catholic identity is present—traditionally organizations such as the Knights of Columbus, Holy Name Society and Legion of Mary—have assisted in the formation of such a strong sense of Catholic identity. The home itself should have a religious character to it. There should be crucifixes in the home and especially in the children’s rooms as well as art depicting their patron saints, the Blessed Virgin Mary and the Holy Family.

Parents also must be involved in their children’s religious education, whether in a parochial school or in a parish religious education program. Parents also need to get over the notion that once a child has been confirmed, he or she has no more need of instruction and can make up his or her own mind about practicing religion.

Parents must be able to expose fallacies in the popular culture that attempt to obscure a child’s moral sense and be willing to teach their children what is right and what is wrong even when the temptation is strong to allow almost any activity so as to avoid confrontation. Otherwise, not wanting to “alienate” their children, family members often end up as “ships passing in the night.”

This is not the scenario envisioned by the “Letter to Families” (#36), which says “the family is the first school of those social virtues which every society needs.”

(Carl Anderson is the Supreme Knight of the Knights of Columbus, and is a professor and vice president of the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington, D.C.)

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Embryonic stem cell research destroys life

By Anton-Lewis Usala, M.D.

On Aug. 23, 2000, the National Institutes of Health (NIH) issued final guidelines for federal funding of human embryonic stem cell research. Since then, there has been a steady drumbeat of publicity concerning the supposed benefits of such research, and President Bush has let it be known he is struggling with the ethical dilemmas involved.

Stem cells are cells that have the potential to become many other kinds of cells, depending on the signals they receive. Theoretically, they provide avenues for replacing damaged or non-functioning tissue to treat many kinds of diseases. Stem cells are found from the beginning of pregnancy and an embryo provide more potential for regenerating tissue than do stem cells taken from older, adult donors.

Many people ask: Since human embryonic stem cells may provide the basis for some medical miracles, shouldn’t the federal government fund research utilizing “spare” embryos from in vitro fertilization (IVF) clinics? Wouldn’t this be a better use for discarded embryos than destroying them or freezing them?

To answer the question, we need to consider the scientific and medical rationale for considering this line of research and its alternatives—the secular ethical arguments pro and con as well as the legal and jurisprudential considerations.

Medical science now provides no definitive therapy for many debilitating diseases. In fact, with the exception of antibiotics and other infectious diseases, medical science offers few definitive cures for human disease. Most therapies either control the disease, slow its progression or palliate its effects. The ability to regenerate poorly functioning or damaged tissue might provide definitive therapy for many diseases.

Studies in animals, and some preliminary studies in humans, have shown the ability of adult stem cells to improve various conditions associated with disease. Studies using human embryonic stem cells as a treatment do not yet exist. One misleading claim of those favoring embryonic stem cell research is that it is a “medical breakthrough.” It is not. It is an interesting idea favored by many scientists at NIH and leading universities. Those who favor embryonic stem cell research are free to seek funding from foundations instead of clamoring for government funding.

While embryonic stem cell research may be a popular idea, there are other exciting therapies further along in development that do not require the destruction of embryonic human beings.

To cite a few recent examples:

• Two boys suffering severe immune deficiency (“bubble boy” syndrome) are now leading normal lives.
• Numerous patients legally blind due to corneal damage are now able to see.
• A 22-year-old woman with Crohn’s disease, who suffered from bloody, watery diarrhea about 10 times a day for nine years, is now cured.
• A Colorado teen-ager, paralyzed in a car accident, has regained movement in her legs and bladder control following injection of immune cells from her own blood into her spine at the site of the injury.
• Type I (juvenile) diabetes patients in one study, now being replicated at 10 other hospitals, are living insulin-free following injections of pancreatic islet cells from donors.
• Stem cells from non-embryonic sources also are being used currently for cardiac repair after a heart attack, in treating autoimmune diseases like multiple sclerosis and lupus, and in treating more than a dozen types of cancer.

Those who favor embryonic stem cell research generally agree with Dr. Richard Hynes, professor of biology at the Massachusetts Institute of Technology, who testified before a Senate subcommittee in September 2000. “[W]e believe it would be immoral not to pursue embryonic stem cell research . . . because this research has such enormous potential to save human lives and to mitigate human suffering,” Dr. Hynes said. “We owe it to all those who are suffering to explore all possible avenues that could lead to the prevention of, and remedies for, disease. But the premise that because the need is great, all possible avenues should be explored is not ethically valid. If an adult does not give consent to be an organ donor, states do not presume the right to use that person’s organs for transplantation, even if the person is dead. One cannot reasonably demand funding for this research on the basis that it may have potential to one day mitigate disease, without taking into account the destruction of embryonic humans it entails.

The medical and scientific basis for funding embryonic stem cell research is debatable. The ethical basis hinges on accepting a ranked valuation of humans according to how far they have developed.

The most compelling secular argument against funding lies in its conflict with the Bill of Rights, which states that the individual is the most valued entity in society. This also coincides with the teachings of Christ—that the individual human being can never be seen simply as an object or as raw material to be used for the public good, even so demonstrable a good as another’s health or life.

(De. Anton-Lewis Usala is a pediatric endocrinologist and medical director of Encelle Inc.)

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Women not told how emergency contraception destroys life

By Susan E. Wills

Are ECs (emergency contraceptives) really contraceptives—that is, do they prevent conception, as supporters insist? Are they ineffective if a woman is already preg-
nant, as they also claim? Or do they always or usually cause abortions, as some pro-life
groups say? And are they as safe, easy and effective as the advertising suggests?

Planned Parenthood says ECs could "prevent 1.7 million unintended pregnan-
cies and 800,000 abortions each year." It also says that women who have used ECs "report high levels of satisfaction."

But anyone who has looked at the comments on a "morning after pill" on-line support message board (www.after-abortion.com) knows there are many women who strongly contradict the depic-
tion of EC use as easy or uncomplicated.

One woman writes: "I’m sick. I’m sore. I’m a complete emotional wreck. I’m scared. I’m now terrified at the prospect of having to have sex again."

Another woman explains: "I feel so many things, all so conflicting, and I have so much fear and self-hating. I need help. My counselor today said he thinks I may be suffering from PAS (post-abortion syndrome). .. He says I don’t have to have had a surgical abortion to feel like I caused that baby to die by my taking those pills. I am so scared and confused."

The idea of "emergency contracep-
tives" arose decades ago as a high dose of ordinary oral contraceptive pills. The plan was that women could use these to avert a pregnancy hours or days after "unpro-
tected intercourse" or after their usual contraceptive had failed.

The main mechanisms of ECs are sup-
pressing ovulation, altering cervical mucus which slows sperm transport, slowing transport of egg or embryo through the fallopian tube, and changes to the uterine lining which make it thin and atrophied, inhibiting implantation of the embryo. Whether EC’s prevent conception or act as an abortifacient depends on when in the woman’s fertility cycle inter-
course occurs and ECs are used.

For almost three weeks of the average cycle, EC’s will neither prevent conception nor cause an abortion because a woman is infertile. During the remaining week or so, ECs are capable of both contraceptive and abortifacient actions, the former action predominating in the earlier days of the fertile phase. Unless a woman charts her fertility (quite an easy thing to do with methods developed for Natural Family Planning) she cannot be certain which action has "prevented pregnancy" when the pills "succeeded."

Those who promote "emergency con-
traception" omit facts and publish inac-
curacies and half-truths, depriving women of their right to informed consent.

The foremost claim is that ECs do not cause abortion and have "no effect on a pregnancy." To make this claim, they have had to redefine "pregnancy" as beginning after an embryo has implanted in the uter-
ine lining, and redefine "abortion" as ter-
minating a "pregnancy." Terminating a
human being’s life prior to successful implantation is not counted.

Women are also misled about the unpleasant side effects and health risks of ECs. Promoters of ECs trivialize the physical, emotional and psychological impact from using these drugs, assuming perhaps that any amount of such harm to women is preferable to continuing a pregnancy.

But far more troubling is the long list of very serious contraindications and warnings given to doctors. (See, for example, “Prescribing Information” at www.Reven.com.) The risk includes developing blood clots in the deep veins of the leg, which is three to six times greater than for non-users, and increased risk of heart attack and stroke. Women are warned not to take combination ECs if they have diabetes with blood vessel involvement, severe headaches including migraine, current or past breast cancer, liver tumors or disease, or a known allergy to any component in ECs. And this is just the tip of the iceberg.

Because it can be difficult to schedule a medical appointment during the 72-hour window in which the initial dose must be taken, promoters of ECs are lobbying the Food and Drug Administration and state legislators to authorize over-the-counter availability. Currently, only Washington state allows distribution by pharmacists. But a busy pharmacy is no place for a woman to discuss her relevant medical and sexual history with a pharmacist, which is absolutely essential given the serious contraindications of the drugs.

The availability of “emergency contraception” is not “the nation’s best kept secret” as promoters like to claim. The secret best kept from the American public is that these drugs can cause abortions. The time for covering up this unpleasant reality is long past.

Those who believe in the sanctity of human life—and all who oppose giving potentially dangerous drugs to women with inadequate or extremely misleading information—can and should oppose the growing use of emergency contraceptives.

(Susan Wills is the assistant director for program development for the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities.)
America is moving toward a culture of life

By Cathleen A. Cleaver

In the nearly 30 years since Roe v. Wade, the Church has educated people about the sanctity of life and the reality of abortion, provided care for pregnant women and their children, served those shattered by abortion, worked to advance public policies that support and nurture life, and poured the heavens with prayer.

It’s easy to overlook how much has been accomplished when something like the Supreme Court’s Stenberg v. Carhart decision comes along, upholding the killing of a partially-delivered child. But disappointment should not blind us to the very real progress that has been made in overcoming the culture of death.

State legislatures are becoming increasingly pro-life. Forty-three pro-life measures were adopted in 2000, far more than the 27 state laws enacted to protect access to abortion. In the last six years, 262 pro-life measures have been implemented across the country.

Planned Parenthood Federation of America’s 127 affiliates “serve” women in 875 clinics nationwide at an average price of more than $300 per abortion. Despite the financial rewards, an increasing number of doctors will not perform abortions or even train for them, and there has been a steady decline in the number of abortion providers since 1976.

For many years, the number of abortions performed in this country hovered around 1.5 million annually, peaking at 1.6 million in 1990. In 1997, the latest year for which figures are available, the number was 1.328 million, representing a 17.4 percent decrease since 1990.

The annual number of abortions is still appalling, but the fact that 300,000 fewer children will lose their lives each year is something to celebrate.

As recently as 10 years ago, abortion advocates were still claiming that unborn children are not really human beings, or if human then not really yet alive. Although advocates of abortion still refuse to publicly admit that drug-induced abortions end a developing human life, generally speaking there is no longer serious dispute about the humanity of the child or the fatal reality of abortion.

Over the last five years, more people have begun to identify themselves as pro-life. A September 1995 Gallup poll found that 33 percent of people identified themselves as “pro-life” while 36 percent described themselves as “pro-choice.” In October 2000, people who identified themselves as “pro-life” had climbed to 45 percent, while those who described themselves as “pro-choice” dropped to 47 percent. This is noteworthy given that none of America’s influential institutions have left the “pro-choice” camp—aqueduct and the media being two prominent examples.

And while Americans are now almost evenly split in the way they identify themselves, more than two-thirds give pro-life answers to specific questions about support for a ban on late-term abortion or partial-birth abortion, parental consent laws, informed consent laws with waiting periods, and even mandatory spousal consent (which the Supreme Court has declared unconstitutional). Also, surveys show that more young people are becoming pro-life.

The shift in public affinity for the pro-life cause is so great that pro-choice groups are working hard to stop the defections from their ranks. They are spending large sums of money to win people back to a “pro-choice” position through advertising campaigns about the American “value” of choice. NARAL (National Abortion and Reproductive Rights Action League) alone spent $7.5 million last year.

The pro-life movement, meanwhile, without the benefit of the glitzy public relations firms and the enormous budgets of the pro-abortion groups, quietly goes about the business of reaching out to serve the needs of disadvantaged pregnant women and their children. More than 3,000 crisis pregnancy centers have been established around the country to provide a range of services to mothers, including clothing, baby supplies, medical care and even a place to stay if necessary.

Through the healing ministry of Project Rachel, about 140 diocesan offices offer one-on-one spiritual and psychological care to those who are suffering from an abortion experience to help them find healing for their deep spiritual wounds, and to live again in the sure hope of God’s forgiveness and of reunion one day with their child.

A Project Rachel Outreach Campaign launched by the U.S. bishops’ Pro-Life Secretariat last year was so successful that in just three months the number of people referred for Project Rachel counseling in the Archdiocese of Washington alone was 20 times greater than in an equivalent period before the outreach.

When will we see the “culture of life” in America? Not soon enough, but there is evidence that we are moving in the right direction. We must never slacken our efforts, for it is in striving that we become our truest selves.

(Cathleen Cleaver is the director of information and planning for the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities in Washington, D.C.)

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Hope for the journey helps the terminally ill

By Kathy Kalina, R.N.

I didn’t know what to expect when I became a hospice nurse and found myself in the daily company of the terminally ill. At first, I heard behind nursing skill and professional demeanor, but that proved to be a flimsy shield. The most aggressive medical treatment had failed these patients and professional demeanor doesn’t go very far with people whose time is limited. I stumbled along for months until I noticed that it’s hope that makes all the difference. We can foster an environment in which hope can thrive in a number of ways. It’s difficult to have hope for the future when pain and discomfort scream for attention. Hospice and palliative care professionals know how to manage pain and other distressing symptoms and should be called upon to help patients.

We should never wait for terminally ill persons or their family members to request visits from representatives of the Church. They should not carry the burden of staying connected. Occasional telephone calls and regular visits speak volumes, even if the offers of assistance are declined.

The cowboy who wears his boots long after walking is possible, the always well-groomed lady who insists on making prayer requests of the terminally ill, sharing as much detail as you can about the patient’s needs of individuals in your community. A patient who suffered from depression was asked to visit her afflicted face. If we are representing the Church, visiting the terminally ill may involve the sacraments of reconciliation and the Eucharist. Then it’s good to step out of the ministerial role and spend some time connecting—one person to another. Long ago, I made a rule for myself to stay five minutes after I’m ready to leave. Time and again, those last five minutes of the visit have proven to be the most fruitful.

One of the greatest sources of suffering during a grave illness is the feeling of being burdensome and useless. But every human being is capable of teaching and giving, right up to the end. I’ve been the recipient of tips for playing the stock market, words to dance hall songs and instructions in the finer points of bull-riding. I may never have need for any of it, but it was a delight to see the hope in their eyes when they felt they were imparting something useful to another person.

Anything that calls suffering persons out of themselves to extend care to others should be encouraged. I recall a tiny, athletic woman furiously crocheting a baby blanket for our hospice chaplain. “That girl’s 40 years old, having her first baby,” she explained. “She deserves a blanket, at least!” She groaned from the effort, but I’d never seen such an angelic smile on her face.

Often, the life of the spirit flourishes as the life of the body declines. Consider making prayer requests of the terminally ill, sharing as much detail as you can about the needs of individuals in your community. A patient who suffered from depression was asked to pray for a young mother experiencing a high-risk pregnancy. She took her mission quite seriously, and anxiously awaited the latest news about her charge. Her hope re- served, and she outlived the doctor’s projections by several months as she served as a spiritual midwife for a new human being.

There is nothing so hopeless as laughter. Everyone person has a sense of humor, and tapping into that can build a connection faster than anything else. Occasionally, my jokes have been poorly received, but each time I just asked the person for forgiveness and permission for a fresh start.

I’m convinced that what makes us embarrassed and anxious to leave the room is not only the presence of the suffering person, but also our own “issues.” It helps to revisit the story of our own lives because, if there is unresolved grief from the past, it will surely cast a shadow over the present situation. Standing by our brothers and sisters who experience intense suffering is the simplest and most difficult thing we can ever do.

Of all the people who loved Jesus, there were few willing to stand at the foot of the cross. But what I’ve learned from “foot of the cross” experiences is this: It doesn’t take strong hearts to do this difficult work; it builds strong hearts. And grace abounds.

(Registered nurse Kathy Kalina is the author of two books on hospice care titled Midwife for Souls: Spiritual Care for the Dying and Living the Final Season.)
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People of faith must oppose the death penalty

By Joseph Ross

For four years, I was a volunteer chaplain at the Indiana State Prison in Michigan City. My job was to listen, befriend and care for those who were locked up.

Here is the story of one man on Indiana’s Death Row.

While all of us have the potential for both goodness and cruelty, it was always hard for me to imagine how the gentle, thoughtful Christian I came to know in Jerry could be the same person who killed a man at a highway rest stop. This happened while he was in the grip of addiction to drugs and alcohol.

Jerry was always clear, though, that he was responsible for his actions. “No one put me here but me,” he said.

But I sensed that a whole web of realities helped land Jerry on Death Row. He spoke often of his sadness at having killed this man. He told me how he prayed for his victim’s wife and son each day.

Jerry became a Catholic in prison because his many questions about faith, life and God found resonance in the Catholic tradition and because of his love for Mary, the mother of Jesus.

The prison administrator refused our request to have Jerry baptized and confirmed at the Easter Vigil Mass along with other prisoners. So, on the third Sunday of Easter in 1999, we sat in the Death Row visiting room, where we celebrated the Rite of Baptism, received Jerry and confirmed him.

In his red Death Row jumpsuit, Jerry kept pushing his glasses back toward his eyes, which flowed freely with tears. In the midst of changing doors and laughing guards, we laid hands on him, anointed him with oil and gave him the confirmation name Disma, who was the Good Thief in the Gospel stories of the Crucifixion.

One of the great sufferings of Death Row is the day-to-day brutality. Every detail of these men’s lives says to them, “You don’t deserve to live.”

It is a myth that there is no justice or punishment exacted until a person is executed. The brutality of the death penalty begins the minute a person is sentenced and continues until the Death Row inmate is stabbed with a lethal injection.

A Death Row prisoner lives with the knowledge that he or she will be killed in a calculated, planned manner, barring a miracle. This knowledge begins the process of unraveling a life. To be told, at every turn, in every detail, that one “does not deserve to live” is to be destroyed slowly, bit by bit, day in and day out.

As the time of Jerry’s execution approached, I was able to return and spend his last two days with him. We spoke about his family and his sorrows, handled last-minute details about his belongings, and mostly prayed.

We re-read Jesus’ promise to Dismas that, “Today you will be with me in Paradise.”

I reminded Jerry that God’s love for him was that close, that intimate. He would close his eyes and nod. I told him also, as I had many times before, that the crime which brought him to Death Row was not the entirety of his life.

During his final hours, Jerry wrote his last statement, in which he expressed remorse for his crime and asked for forgiveness.

As the evening drew on, we anointed him with sacred chrism. We told Jerry this oil was “strength for the journey.” We made a cross of chrism on his forehead and read the “Jesus, remember me” passage again.

When the guards came to the holding cell and told us it was time to leave, I told Jerry that if he needed to see anyone during the execution, he should look at me. I reminded him to keep the words “Jesus, remember me” on his lips. He cried and nodded. Finally, I asked him, “Tell God we did our best.” He smiled through tears and said to me, “He knows you did.”

Before going through the door, I looked back and saw Jerry re-tracing the cross of oil on his forehead.

I sat with other witnesses in the chapel, including Bishop Dale Melczuk of Gary, who had befriended Jerry, until we were called to go into the execution viewing room. Around midnight, a guard came into the chapel to take us back to the death house, through several barred doors, to a room where three rows of chairs sat facing a window covered by blinds.

We sat there for a few minutes, surrounded by several guards, until the blinds were opened. Jerry was lying on the gurney with an I.V. inserted into his left arm, which hung off the gurney’s side. His glasses were still on. He looked toward us and smiled.

With his arms strapped to the gurney, the execution began. Jerry was not the entirety of his life.

In his red Death Row jumpsuit, Jerry spoke about his family and his sorrows, handled last-minute details about his belongings, and mostly prayed.

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he managed a small wave of his left hand. It was difficult to tell when the injections began, but after a few moments of stillness Jerry coughed hard and seemed to be choking. Some of the witnesses gasped. Jerry convulsed and gagged and strained against the straps. Finally, his convulsions stopped and he was still. This experience underscored for me the devastation that the death penalty inflicts on all the people who are involved in implementing capital punishment. Knowing that all life comes from God, as people of faith we must ask ourselves, “How can we presume to cut short another’s life before God has given every opportunity for conversion?” We should put aside fear, put aside thoughts of vengeance and put a stop to the death penalty.

(Joseph Ross lives in Washington, D.C.)

Capital punishment cuts short a person’s chance for conversion and repentance. It affects society, too, because it diminishes the value that people place on human life.
This is my father.

He will tell you he is fine.
Even when he is hurting.
So ask how he’s feeling.
Then ask again.

Be mindful.
His dignity is precious, hard-earned.
But also fragile.
And too easily taken away.

Respect is due.
He has been places, seen things.
Purchasing wisdom with the same years
That bring him to your door.

This is my father.

Encourage him.
Remind him of all he has.
Look beyond his age, his illness.
And see him well again.
Luke provides most Gospel readings this year

By Fr. Lawrence E. Mick

This year in the Lectionary can be called the year of Luke, for his account provides most of the Gospel readings throughout the year.

When the new Lectionary (book of readings) was designed after Vatican Council II, its creators sought to fulfill the council’s mandate. The council’s Constitution on the Sacred Liturgy called for the treasures of the Bible to be “opened up more lavishly so that richer fare may be prepared for the faithful at the table of God’s word. In this way a more representative portion of the holy Scriptures will be read to the people in the course of a prescribed number of years” (No. 51).

Before the council, the readings were on a one-year cycle, and Sundays and feasts had only two readings rather than the current three. The designers of the Lectionary created a two-year cycle of readings for weekdays and a three-year cycle of readings for Sundays and major feasts. This allowed for the use of much greater portion of the Bible in Catholic worship.

In arranging the Sunday readings, the creators of the Lectionary chose to focus on one of the synoptic Gospels each year. Thus, in Year A, we read primarily the Gospel of Matthew, in Year B we draw mostly from the Gospel of Mark, and in Year C we read most often from the Gospel of Luke.

Jesus, the Son of God, is used frequently during the Lent and Easter seasons each year as well as for some weeks in Mark where Mark’s Gospel is relatively brief.

The decision to focus primarily on one Gospel each year allows us to get a sense of each Gospel as a whole. Especially in what is known as “Ordinary Time” in the liturgical year, we read through the Gospel in what is called a semicontinuous pattern. We don’t read every verse, but the readings follow one another through the Gospel, chapter by chapter.

Each Gospel gives us a unique portrait of Jesus. The Gospels are not biographies though they contain biographical material. Each evangelist—in light of his interests and concerns—gives us different insights into the person and teaching of Jesus.

By reading from a different Gospel in each year of the three-year cycle, we are invited to spend time with that evangelist and come to know Jesus through that writer’s eyes. Each year, we see Jesus from a somewhat different perspective and thus come to know more fully the mystery of his life and his person.

To benefit fully from these opportunities, it helps if we spend some time with the Scriptures outside of the liturgy. Pope John Paul II has reminded us of the need to read the Scriptures as part of our regular spiritual practice (“Dies Domini,” 1998). Otherwise, he said, “it is difficult for the liturgical proclamation of the word of God alone to produce the fruit we might expect.”

This, the pope added, “is the value of initiatives in parish communities which bring together during the week those who take part in the Eucharist—priest, ministers and faithful—in order to prepare the Sunday liturgy, reflecting beforehand upon the word of God which will be proclaimed” (No. 40).

Finding time in the course of the week to prepare for Mass by reading over the assigned Scripture passages for the coming Sunday can enable us to feast more richly on the word of God when it is proclaimed in the liturgy. Beyond that kind of weekly preparation, Catholics today are studying the Bible individually or in small study groups or formal courses.

Beginning in Advent, we will start a new chronological year and switch to the Gospel of Matthew as our primary source. Studying a Gospel as a whole enables worshipers to understand the deeper meaning and content of each Sunday’s Gospel passage more fully. Knowing a bit about each evangelist’s concerns and interests will make us more alert to particular points made in each Gospel.

Luke, for example, seems to have a special concern for the poor and the oppressed, as well as a special interest in women’s contributions to the work of Jesus. More often than the other Gospel writers do, Luke shows Jesus taking time for prayer. And Luke presents Jerusalem as Jesus’ destination throughout much of the Gospel.

These and other themes show up regularly in the passages we hear on Sundays. The more we know about any book of the Bible, the more we are likely to understand when that book is read aloud to us during worship.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

Luke was a prophetic teacher

By Fr. Eugene LaVerdiere, S.S.S.


According to ancient Byzantine tradition, Luke was a painter of icons. He probably did not paint icons upon canvas or wood. Using living words, he painted icons for the Christian imagination.

In the Letter to the Colossians, Paul presents Luke as “the beloved physician” throughout his Gospel and the Acts of the Apostles. Luke was very sensitive to the sick, the afflicted, lepers, the crippled and the blind. He was also sensitive to people who were oppressed, poor and helpless. No evangelist is more concerned than Luke that Jesus’ healing ministry and his mercy and compassion.

There is no evidence that Luke was a medical doctor by profession. But like Jesus, it is certain that Luke was a loving and healing presence for many people, including St. Paul. In the Letter to Philemon, Paul refers to Luke as his companion and co-worker (Philm 24).


Mark’s Gospel—the earliest Gospel—was a principal source for Luke’s Gospel. After Paul’s martyrdom (circa A.D. 64), Luke read and memorized the Gospel of Mark. As an itinerant preacher, wrote his Gospel for the second Christian generation, which was in crisis around A.D. 70. Luke, as a prophetic teacher, wrote his Gospel (circa A.D. 85) for the third Christian generation, for the heirs of the Pauline communities.

Luke was not Jewish. He was born and raised as a gentile in the city of Antioch, capital of the Roman province of Syria, and educated in the Hellenistic Greek literature and Old Testament Scriptures. After his conversion, he related the Old Testament to the good news of Jesus and of the early Church.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

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The evangeline Mark is a fascinating man

Since I wrote about St. Matthew last week, I thought I should follow up with a little more of what I wrote, particularly about other three evangelines, even though we usually think of Matthew as the one evangeline, the feasts of the two of them.

The Gospel according to Mark is found in the New Testament, even though it was the second of the four Gospels to be written. According to tradition, he went to St. Mark's house, where many people were gathered in prayer, and Mark, who answered the door, at first didn't allow Peter to come in.

Mark's mother's home is the site of St. Mark's Syrian Orthodox Church.

While I was studying in Jerusalem in 1997, I attended a service during the Week of Prayer for Christian Unity.

Mark traveled with Paul and Barnabas, his cousin, on their first missionary journey, but Mark did something to displease Paul, and Paul chose Mark's brother, Barnabas, to lead that trip. However, Mark followed them around and returned alone to Jerusalem (Acts 15:37-38). Paul refused to allow Mark to accompany them on his second missionary journey, so Barnabas took Mark to Cyprus (15:39).

Apparentlly the problem was solved because later Paul asked Mark to visit him in prison and says that Mark is "helpful to me in the ministry" (2 Tim 4:11). He is also mentioned in Paul's letters to the Colossians and to Philemon.

While in Rome, he was also a disciple of Peter, who calls him "my son" at the conclusion of the First Letter of Peter. He served Peter after Peter's death since Peter wasn't fluent in Greek.

Mark got most of the information for his Gospel from Peter, but also from the Church in Jerusalem and from other writers, both oral and written. Unlike Matthew, who wrote for Jewish-Christians, Mark's audience seems to have been Gentiles, unfamiliar with Jewish customs.

According to Eusebius in his Ecclesiastical History, Mark later preached in Alexandria, Egypt, second in importance only to Rome in the Roman Empire. He became its first bishop.

Alexandria became one of the most prominent Christian cities in the early history of the Church, especially during the conflict over Arianism.

Mark is the patron saint of Venice, Italy, famous for the Piazza San Marco and the large basilica there. His bones and other relics were brought there in 829.

His feast is April 25.

Wisdom, discretion, and trust

I'm told that the word wisdom is the most often used word in the Bible. In Proverbs 1:1-7, we learn the importance of wisdom, discretion, and trust, with the guidance of God in our lives.

When we rely on faith, we can deal with all the problems in our lives. When you believe in the name of Jesus right away, you can learn to control your fears. When you believe in the name of Jesus right away, all the problems in your life will be solved. You can learn to control your fears. When you believe in the name of Jesus right away, you can learn to control your fears.

We are often beset with worries. What can we do about an event so swept into its meaning, and what can we do about it, and what can we do about it? We are often beset with worries. What can we do about an event so swept into its meaning, and what can we do about it, and what can we do about it? We are often beset with worries. What can we do about an event so swept into its meaning, and what can we do about it, and what can we do about it?
The Sunday Readings

Sunday, Sept. 30, 2001

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

As was the case last week, the Book of Amos furnishes the first reading this weekend.

Much is known about Amos. This is not always the case when studying the prophets. Amos lived in a small village not far from Jerusalem. His home was in Tekoa.

Amos was a sheph- herd, as were many others then and now in his homeland. He tended fig trees, another occupation often seen then and now. In many respects, Amos was not a sophisticated man. We are wisely aware of the deep tenets of his religion and was wise in human behavior. He even showed a knowledge of international events of his day.

In this reading, Amos sharply criticizes the rich and the advantaged. He saw them as a weakness in the society. Their addic tion to ease and comfort crippled them, in the prophet’s opinion.

Amos warned that when the deluge came, the wealthy and privileged would be the first to suffer and would suffer most.

The wealthy people’s problem was not that they necessarily were rich in material things, but that material things dominated their lives. Their wealth may have been acquired by exploiting the poor and vul ner able. At best, the rich may have ignored the needs and deprivations of the poor.

The second reading this weekend comes from the First Letter to Timothy. This Scripture also provided the second reading last week.

Timothy was one of Paul’s most valued disciples and companions. Paul was his mentor. This reading is the encourage ment and advice of a mentor. Paul rein forces the basic point of the Christian faith, that Jesus is Lord, that Jesus is Savi our.

By insisting upon the primacy of Christ as Lord, the epistle underscores the theme of the other two readings in this Liturgy of the Word. Secondly, it obliquely underscores the readings from

Amos and from Luke’s Gospel in their warnings about the compulsion to grasp for material things and material wealth. St. Luke’s Gospel is the source of this weekend’s third reading.

The hero of the story is a beggar named Lazarus. The Gospel describes the bad condition of Lazarus when he lived on earth. Sores covered his body. He was in such a low condition that dogs licked the sores. It is an ugly picture. When he died, Lazarus received a great reward. Not only was he in the presence of Abraham, the father of the Chosen People, he was at Abraham’s bosom. This is unusual imagery. It is better understood when the customs of the first century A.D. in Palestine are realized. At the time, people reclined on couches when they ate. Therefore, to be at Abraham’s bosom was to be next to Abraham. If Abraham was the greatest dignitary present, then the person at his bosom was in the second-highest place of honor.

By contrast, the rich man found him self in hell. He pleaded with Lazarus for relief.

Abraham responded by calling the rich man “child,” but he did not rescue the rich man. The rich man had an opportu nity to put himself among those loyal to God, but he did not seize the opportunity. As the Gospel continues, God has sent Moses, the prophets and finally Jesus to call people to God. Some, typified by the rich man in this story, were confronted by a call from God. However, they ignored the call and will suffer the consequences.

Reflection

The Church is very blunt in teaching its lesson about life and discipleship this weekend. This weekend’s message echoes words spoken in weeks past.

The lesson is obvious. Those who make material things, in effect, the priority of their lives separate themselves from God. The message is not that material achievement is bad, but that God is supreme. We need God. We cannot truly live without God. We cannot live totally at odds with the Gospel or without God. We must realistically live with God.

Other persons are God’s creatures. Moreover, they are God’s beloved. We live with God, we acknowledge God, by serving and loving others.

Daily Readings

Monday, Oct. 1
Threnese of the Child Jesus, virgin and doctor
Zechariah 8:1-8
Psalm 102:16-23, 29
Luke 9:46-50

Tuesday, Oct. 2
The Guardian Angels
Zechariah 8:20-23
Psalm 87:1-7
Matthew 18:1-5, 10

Wednesday, Oct. 3
Nehemiah 2:1-8
Psalm 137:1-6

Thursday, Oct. 4
Francis of Assisi, religious
Nehemiah 8:4-8, 9-12
Psalm 19:8-11
Luke 10:1-12

Question Corner/ Fr. John Dietzen

Church has three rites for sacrament of penance

Q My question is about the general absolution ceremonies that are held in time parishes. Many Catholics who attend these services consider them one of the most important and welcome changes in the Church. Others call them an abuse. Inasmuch as they disregard the matter and form of the sacrament, people therefore do not validly receive the sacrament of penance.

Both views cannot be correct. What is the Church’s teaching about this? (Illinois)

A The Church has three rites for cele brating the sacrament of penance, or reconciliation. First is the one-on-one private ritual similar to the one with which at least older Catholics are most acquainted.

Second is the rite for a number of penitents, with individual confession and absolution. Typically for these liturgies, all present listen to the word of God, examine the conformity of their lives to that word and support one another by prayer together. Individual confession follows for those who wish to receive the sacrament of penance. This form of com munal penance is probably most familiar to Catholics today.

Third, the rite to which you refer, is for a number of penitents, all of whom receive general (not individual) absolution from the priest at one time.

Before anything else, it’s important to note that, with one possible exception which I’ll mention later, all these forms are valid for the sacrament of reconciliation. The only way to say some Catholics believe, rites with general absolution do have the necessary tradi tional matter (confession of sin, exp ression of sorrow and desire for forgive ness) and form (priest’s words of absolu tion) that make them true and valid sacraments.

The Church’s official Rite of Penance states that, in the third rite, a general confession is made by all in the form of an act of sorrow (for example, the prayer “I confess to almighty God...”), and penitents show their desire for forgive ness by bowing, kneeling or another approved sign (#35). The priest then gives absolution.

Canon law lists several conditions that must be fulfilled for licit celebration of general absolution (Canon 961). One cir cumstance that makes it lawful is immi nent danger of death, with no sufficient time for priests to hear confessions individ ually.

Another is grave necessity, when suf ficient confessors are unavailable to follow the rubrics for this sacrament properly within a “suitable” period of time, and penitents would be deprived for a long while of the grace of the sacrament of penance or the Eucharist. (In 1988, the U.S. bishops’ conference interpreted this as one month.)

It is the responsibility of the diocesan bishop to judge whether these required conditions for general absolution are present, considering the criteria agreed upon by the national conference of bishops.

Vatican authorities have often expressed concern that too broad a use of general absolution will lead to a lesser importance given to traditional “private” confession, and they insist on strict observance of the limitations that Church law places on this rite of the sacrament.

Nevertheless, canon law continues to allow the third rite of reconciliation when the above requirements are fulfilled.

For a valid reception of absolution given by the priest, penitents at one time, those conscious of serious (mortals) sins must intend to confess those sins in pri vate to obtain the grace of absolution within a suitable period of time (Canon 902).

Apart from this instance, however, even when the required conditions are not fulfilled, the third rite of reconcilia tion with general absolution is unlawful (Cf. 217) but still valid. All present who have the intentions I indicate above, along with other intentions always necessary for confession, receive the sacra ment validly, with all the graces which accompany the sacrament of penance.

Approved sign (#35).

(Should the reader want more information on this subject, a free brochure answering questions about this sacrament is available by writing to Father John Dietzen, 123 St. Joseph Street, St. Louis, Missouri 63103. The pamphlet is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61611.)
The Criterion welcomes announcements of archdiocesan Church and faith-related open-to-the-public activities for the "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 10 a.m. Monday the day before (Friday) publication: The Criterion; 2 N. Meridian St., Indianapolis; 46204; phone 317-236-1593; fax: kmklein@archindy.org (e-mail).

September 28
St. Nicholas Parish, 6461 E. St. Louis Ave., Indianapolis. Turtle soup supper, fish, roast beef and chicken sandwiches. 5-9 p.m. EST.
* * *
Bishop Chatard Chapel, Marian College, 3200 Cold Spring Road, Indianapolis. Catholic Choir of Indianapolis, first of three-concert series, "Hymns and Anthems," 7:30 p.m., $10 each or first of three-concert series, "Music for the Spirit," 7:30 p.m., $10 each or Special Offerings.
Information: 317-623-8578.

September 29
Robert's Park, 30th and Park Road, Connersville. St. Gabriel Parish, Festival, chicken dinner, 11 a.m.-3 p.m., music. Information: 726-855-8258.

September 29-30
St. Joseph the B/Chapel, 8 E. Maple St., Dale, "Jesus, the Love of My Life," first of three-conference, registration, 8:30 a.m., worship and praise, 8:30 a.m., Mass, 4 p.m., lunch, $10 or $15 per family. Information: 812-544-7765.

* * *
St. Margaret Mary Parish, activities: 2401 W. 46th St., Terre Haute. "Playing with Children in the Church Year," Providence Sister Jane Marie Walsh, registration, 8:30 a.m., presentation, 9 a.m.-noon. Information: 812-232-8400.

September 29-30-31
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Parish Conference, workshops on "The Power of Prayer," "Responsibility to God and his Church, and "Responsibilities to God and his Church," 8:30 a.m.-5:30 p.m. Information: 317-623-9349.

October 2

October 3
St. Louis de Montfort Church, 11441 Hague Road, Fishers. Lafayette Diocesan Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit," 7:30 p.m., registration, 6-4:30 p.m. Information: 317-843-4545.

October 4
St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. Full massmage Thrus. and Fri., 6 a.m.-6 p.m. Sat., 1 bag day, 8 a.m.-noon. Information: 315-465-8677.

October 5

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October 6
Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. "Blessing of Pets," 2 p.m. Information: 317-638-5551.

October 7

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Mary’s King’s Village Schorrstatt, Revilie (located on 925 South, 3 mile east of 421 South, 12 miles south of Versailles). The Schorrstatt Express Newsletter: "Marriage Spirtituall Communion," 2:30 p.m. Information: 317-236-3456.

October 8

* * *
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual Adoration.

Weekly
Sunday
Holy Days of Obligation Church, 335 S. Meridian St., Greenwood. Perpetual adoration.

* * *
Holy Rosary Church, 520 Stevens St., Indianapolis. Trinitarian (Latin) Mass. Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

* * *
St. Joan of Arc Chapel, 3224 E. Washington Blvd., Indianapolis. Prayer group, prayers for priests and religious. 9 a.m. Information: 317-257-2569.

* * *
St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

* * *
Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.

* * *

Wednesday
Divine Mercy Church, 3354 W. 30th St., Indianapolis. Adoration of the Blessed Sacrament, 3:30-4:30 p.m. Information: 317-271-8016.

* * *
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

* * *
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

* * *
Immaculate Heart of Mary Parish, 5602 Central Ave., Indianapolis. Marian Movement of Priests prayer center, 1 p.m. Information: 317-257-2266.

* * *
Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-236-4478.

* * *
SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Adoration of the Blessed Sacrament, adoration, 7 a.m.-5 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-8090.

Thursday
St. Lawrence Chapel, 6494 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

* * *
St. Mary Church, 415 E. Eighth St., New Albany. Shepherd’s of Christ prayer for lay and religious vocations, 7 p.m.

* * *
St. Malachy Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

* * *
Christ the King Church, 1287 W. 20th St., East, Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Friday
Fatima K of C, 1014 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

* * *
Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Saturday
St. Thomas More Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-midnight.

* * *
St. Lawrence School, 2644 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction Mass. and Blessing Mass. Information: 317-846-1912.

* * *
Affiliated Women’s Services Inc. (abortion clinic), 2215 S. Grand Blvd., Indianapolis. Pro-life rosary, 10 a.m.

* * *
Holy Rosary Church, 520 Stevens St., Indianapolis. Trinitarian Mass. 9 a.m. Information: 317-638-4478.

* * *
St. Joseph Church, 2605 St. Joe Road W. Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

* * *
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. St. Thomas More Parish, Society, Red Mass, 5:30 p.m., Mass and reception, Marriott Hotel, 40 p.m. reservations. Information: 317-237-1466.

Rest in peace

Please submit in writing to our office by 10 a.m. Mon., the week of publication; be sure to state date of death. Obligations of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Ordained priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.


BRENO, Patricia L., 77, St. Elizabeth, South Bend, Sept. 8. Mother of Tish, Diane, John, Lorrain, Linda, April and Fred. Grandmother of several.


CARTER, Patricia, 82, St. Andrew, Indianapolis, Sept. 11. Sister of Peter and Maureen. Grandmother of several.


COUSINS, Deacon Robert, 82, St. Andrew, Indianapolis, Sept. 10. Former pastor of St. Andrew. Brother of Tom and Mary. Great-uncle of several.


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