Cardinal urges Senate to move partial-birth abortion ban to President Bush

WASHINGTON (CNS)—Six months after the Senate approved the Partial-Birth Abortion Ban Act by a 64-33 vote, the chairman of the U.S. bishops’ Committee on Pro-Life Activities urged senators to move the legislation on to President Bush by eliminating what he called an “extraneous” provision in support of Roe vs. Wade.

Cardinal Anthony J. Bevilacqua, who resigned in July as archbishop of Philadelphia, said the “sense of the Senate” provision added as an amendment to the bill was “the one remaining obstacle to enactment of this much-needed legislation.”

Proposed by Sen. Tom Harkin, D-Iowa, the amendment states that the Supreme Court’s 1973 Roe vs. Wade decision “was appropriate and secures an important constitutional right” and “should not be overturned.”

“The fact that this provision is opposed by many members of Congress and the president, and has already delayed final passage of this widely supported legislation, is reason enough to remove it,” Bevilacqua wrote in a Sept. 12 letter to the senators.

“More importantly, central claims in the resolution are question-begging and false, even in the eyes of judges and legal scholars who favor the public policy created by Roe,” he added.

The Harkin amendment is the only difference between the Senate version of the legislation and the version passed by the House on June 4 by a 282-139 margin.

Usually, differences are resolved in conference committee, but some senators have demanded further debate and a separate vote on sending the bill to conference committee.

“Some senators’ insistence on this amendment is but the latest indication of a...”
BRATISLAVA, Slovakia (CNS)—On a trip that taxed his fatigue producing physical, Pope John Paul II crossed over Slovakia to celebrate liturgies, beatify two 20th-century martyrs and offer people inside and outside the Church a message of hope.

Weakened by illness, he had to let others read long sections of his prepared speeches and homilies during the Sept. 11-14 visit. He could neither stand nor walk, and his difficulties left many wondering if the pope would continue to travel.

The centerpiece of the pope’s visit was a closing Mass in Bratislava to beatify Bishop Yassy' Hopko and Sister Zdenka Schelingova, both of whom died after suffering years of prison and torture from ruthless religious persecution, “he said. The pope, who suffers from a neurological condition, can ultimately lead to new strength and hope.

"Both shine before us as radiant examples of faithfulness in times of harsh and cruel oppression,” the pope said.

"Both faced up to an unjust trial and an ignoble condemnation, to torture, humiliation, solitude, death. And so the cross became for them the way that led them to life, a source of fortitude and hope, a proof of love for God and man," he said.

As the stories of the newly beatified were read aloud, the crowd listened in attentive silence, standing shoulder to shoulder throughout the continent when the country is the European Union next year.

"Dearly beloved, bring to the construction of Europe’s new identity the contribution of your rich spiritual tradition," he said. The pope, who suffers from a neurological disease believed to be Parkinson’s, was able to pronounce only a few lines of the text himself, and a Slovak priest read the rest.

"Do not be satisfied with the sole quest for economic advantages. Great affluence in fact can also generate great poverty," the pope said.

In a veiled reference to a recent legislative battle over abortion, the pope asked Slovakia to respect “human life in all its expressions.”

After meeting with civil authorities, the pope told the people a pope has no advantage to the 24th week of pregnancy in cases of serious birth defects.

In a sermon addressed to some 100,000 people assembled on a hillside on the edge of Roznava, the pope preached a simple message, without specifically mentioning abortion. He quoted a local proverb: "Words admonish, examples move us. This was the key to living one’s faith as a disciple of Christ and an apostle of the Gospel."

Before leaving the country on Sept. 14, he offered equally simple counsel for young people. Saying they were the hope of the country and the “hope of the pope,” he asked them not to be afraid to become "true friends of Jesus."
First annual archdiocesan Blue Mass honors civil servants

By Mary Ann Wyand

Firefighters and police officers were honored for their courage and commitment to public safety during the first annual archdiocesan Blue Mass on Sept. 9 in the Court of the Apostles mausoleum at Calvary Cemetery in Indianapolis.

This Mass is offered for all of the intentions of our law enforcement officials, firefighters and other civil servants, he said, many of whom died in the line of duty. Indianapolis Fire Chief Louis Dezelan and Vince Huber, president of the Indianapolis Fire Department, read the first reading of the Blue Mass also was offered for the repose of the souls of deceased law enforcement officials, firefighters and other civil servants, he said, many of whom died in the line of duty.

Indianapolis Fire Chief Louis Dezelan and Vince Huber, president of the Indianapolis Fire Department, read the first reading of the Blue Mass also was offered for the repose of the souls of deceased law enforcement officials, firefighters and other civil servants, he said, many of whom died in the line of duty.

Dezelan said the anniversary of Sept. 11, 2001, defy description. The most violent, wicked, despicable attack our nation has ever known was inflicted upon all of us.

By Mary Ann Wyand

Indianapolis Fire Chief Louis Dezelan carries a candlelight procession from the Court of the Apostles mausoleum to Calvary Cemetery in Indianapolis to a new civil servants section of the Catholic cemetery on Sept. 9 following the first annual archdiocesan Blue Mass.

Nearly 2,000 years ago, wicked, jealous minds crucified the Son of God, he said. They thought they could rid the world of his message of love and peace by killing him. In the decades and then the centuries that followed, wicked persecutors attempted to destroy his disciplies, but each persecution backfired. Christ’s message only became stronger.

In our own time, communism thought it could destroy Christianity, he said. During World War II, countless bishops, priests, ministers, rabbis and religious marched to their death in concentration camps alongside the Jews.

In our own time, communism thought it could destroy Christianity, he said. During World War II, countless bishops, priests, ministers, rabbis and religious marched to their death in concentration camps alongside the Jews. To this day, in some countries, cruel leaders do the same to try to destroy the Church. They all fail. In the end, evil always fails.

The evil acts of terrorism help faith and patriotism grow, he said. All violence or terrorism does is strengthen the bravery and dedication of our law enforcement officers, our firefighters and other civil servants.

“Christians have lived very well, give us a sense of purpose. We appreciate the recognition from our church and community as priorress for two three-year terms. A native of Cincinnati, Sister Jean Alice entered Carmel in 1949. She has held the office of priorress and served the order as formation director several times since then.

Sister Jean Alice also has served in leadership positions in the Association of Contemplative Sisters and Carmelite Communities Associated. In addition to assisting with the Carmelite ministries of prayer and publication of religious books, Sister Jean Alice has been involved for many years in the ministry of spiritual direction.

Carmel St. Vincent de Paul Society “Estate” Sale

A Fund Raising Event

Wednesday, Sept. 24, 2003 8:00 a.m. - 7:00 p.m.

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The Criterion, Friday, September 19, 2003
Letters to the Editor

Bringing Christ to those in juvenile correctional facilities in Indiana

I was extremely pleased and gratified by the article in the Aug. 15 paper about the work of the Indianapolis Juvenile Correctional Facility (Girls School). I am a volunteer for a prison ministry called Kairos Torch at the Girls School and have found it to be a great blessing to not only myself and my fellow team members, but also to the Girls as well.

The mission of this ministry is to share the unconditional love of Jesus with the Girls. Another integral part of this ministry is one-on-one mentoring. Reading this article illustrates the love of Christ has no boundaries and he is everywhere, even in the most desolate of places. Kairos Torch strives to continue that vision through its work at the Plainfield Juvenile Correctional Facility, the Pendleton Juvenile Correctional Facility and the Girls School.

For more information about Kairos Torch, please contact me at batterly-poet319@hotmail.com.

Beth Gooter, Indianapolis

Supports editorial questioning reasons for going to war

I was surprised at the angry letters you received after the editorial by William R. Bruns about the president’s reasons for the war in Iraq. I am surprised that people who live in this country are angry that someone would ask questions about the presiden- dent’s decisions. We have the right to ask questions like this without fear of punish- ment, arrest or death. In Iraq, the peo- ple had no chance to question their lead- ers unless they were wanted to be tortured or killed. This is one of the reasons we let our sons and daughters go to fight in Iraq. This is just one of our freedoms that should be protected.

Thank you for printing the writing by Mr. Bruns. I am sorry people wrote such angry things, but that is their right also. It is wonderful to live in a country where we can and need to ask a lot of differ- ent ways of thinking. I feel blessed by God every day to live in the land of the free.

Thank you for such a fine paper.

Mary Benedict, Terre Haute

There is nothing abnormal about celibacy

Regarding a letter to the editor in the Sept. 5 Criterion, I should like to come to the defense of all the celibate priests, nuns and religious out there—some of whom I’m sure were offended, and unjustly so, by the tact suggestion that there is something abnormal about the state of celibacy.

I would point out that Jesus was celi- bate, so evidently it wasn’t abnormal for him and he being fully human, as we believe, was subject to all the tempta- tions we do. The letter writer makes the statement that the laity have been “brainwashed” into believing there is a sort of mysti- cal phenomena involved in priestly celibacy. Well, I don’t believe that I’ve been brainwashed but, yes, I de- finitely do believe that God works in mysterious ways to keep his holy priests celibate.

The Church doesn’t have to tell me this. Common sense states it plainly enough. Look at the veritable worship of sex in this country. The three focal points in the culture of the U.S. today are youth, sex and money. Do you really believe that a fallen man, and that is what priests are, could immerse them- selves, and that is what they do, in this culture and remain celibate without divine intervention? Remove all this sublime mystery, and what would we have? Glorified deacons.

Am I against having deacons? Absolutely not. We need them desper- ately. These good men can relieve the priest of many tasks, thereby allowing him more time to shepherd his flock and also to care for their own spiritual life.

In closing, I would like to make one observation, humble convert that I am, that there seems to be a real movement in American Catholicism to secularize the Church. As a former fundamentalist and a former pagan I have seen both sides of the coin, and the very thing which make the Catholic Church “anti- deluvian” were the very things that drew this ascended soul into the miracle that is the Catholic Church.

Mike Daugherty, Bedford

Priests should not be allowed to marry

In response to the letter to the editor in the Sept. 5 issue of The Criterion concerning allowing priests to marry, please consider the following:

As a Church, our charge is to follow Christ in all matters. Allowing priests to marry would introduce a facet into the priesthood that does not follow the life of Christ.

The crisis of a shortage of priests is not a worldly matter to be solved in a politically expedient and politically cor- rect manner, but a crisis mixed of spiritu- ality (or lack thereof), faith and reli- gion. Solving this crisis will require a deeper commitment to the Church from existing and future parish families.

Dan Wickizer, Shelbyville

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Provincio, 116).

Letters from readers are welcome and every effort will be made to include letters from many perspectives and representing as many viewpoints as possible. Letters should be signed, but the editors reserve the right to withhold names. Mail letters to: Letters to the Editor, The Criterion, 111 W. Main, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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S

September is the month of my par-

toys’ birthdays. If they were still liv-

ing (here on earth, that is) Dad would be 97 and Mom would be 88. The or-

eral assumption of the elderly I get and the more I experience this world of ours, the more I realize how blessed my brother and I are to have such good, down-to-earth parents. And, of course, that says something about our grandparents as well.

The vast majority of us in our country come from immigrant ancestry. Some of our ancestors came here to find relief from poverty. Some came here to find religious freedom. Some came seeking new opportuni-
ties to use their talents and to pursue their careers in life. We are the beneficia-
ries of their sacrifices and goodness. As I think of our grandparents, I find it incomprehensible that some people won’t recall their roots as we welcome present-day immigrants in our midst. Some fuss about accommodating the lan-
guage needs of Hispanic immigrants. Not that long ago, our ancestors who spoke German or French or Italian needed an opportunity to pray and to learn and to explain their language.

The founding French-speaking bishop of the Catholic faith in Indiana could not manage English. My Grandfather Buechlein spoke very few English words—in fact, I don’t recall hearing him speak English. I picked up an ear for German sitting at his feet in my childhood days. My mom’s parents were deceased by the time I was born, but they left their mark. But we have a translation of a beautiful letter in German left by Grandmother Blessinger. Our Catholic ancestors were received in this country under difficult circumstances. It is our turn to welcome and to help today’s immigrants. One hears a surprising variety of foreign languages in our stores and elsewhere. True, the large majority of immigrants these days are of Latin origin and, by the way, the large majority of them share our Catholic faith. We are obligated in charity to help our new sisters and brothers live their faith now in a foreign land.

My ancestors handed down the value of working hard to make one’s way in life. I am grateful for that. It doesn’t take a keen sense of observation to note that our Hispanic immigrants work hard and they work many of the menial jobs others don’t care to do.

Arguably, this new workforce helps our economy. We are obligated to pay a just wage for our hardworking sisters and brothers. Many of us are unaware that these folk sort the large share of our income to their poor families in Mexico. They sacrifice here in order to support their families at home. I find that admirable.

The example of the immigrants of today, in fact, is a gift in a variety of ways besides their dedication to hard work. They have a beautiful regard for family life. Their love and care for their children is a welcome contribution to our secular, individualistic culture. For us Catholics, the Hispanic devotion to Our Blessed Mother and their regard for the sacrament of penance and reconciliation are a wel-
come infusion for strengthening our way of living the faith.

I pray that as the Hispanic children quickly become inculcated in our North American ways—and they are doing so—

they will continue to embrace their family and cultural values. I hope they have the opportunity to sit at the feet of their grand-

fathers and grandmothers as I was privi-
eged to do and imbibe their values.

Some years ago, when I was visiting some elderly Vietnamese parents and grandchildren, they expressed deep concern for their children and grandchildren now living in our country who are adapting to our ways so quickly. They feared that they are in danger of losing their Oriental val-

ues, particularly deep respect for the fam-

ily. That would be our loss as well.

Our new immigrants offer positive gifts to our society, but that is not the real rea-

son that we should be welcoming them. We are Catholics and we embrace the teaching of Jesus in the Gospel. We are to welcome the stranger, and we are to look after our neighbors. Recall that Jesus expanded the notion of family and of neighbor to include all our sisters and brothers, especially those who live in poverty.

Mother Teresa of Calcutta, who will be beatified in a few weeks, had it right. We need to reach out and touch the poor. We do so with Jesus and for Jesus to and Jesus. There are many forms of poverty besides a lack of necessary finances. Loneliness of spirit is all around, even in our homes. In the view of eternity and our purpose in life, spiritual poverty is of far greater consequence.†

Archbishop Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they help the Hispanic devotion to Our Blessed

La madre Teresa de Calcuta, quien será beatificada en pocas semanas, estaba en lo correcto. Necesitamos acercarnos a los pobres y ayudar. Lo hacemos con Jesús, por Jesús y para Jesús. Hay muchas formas de pobreza además de la falta del dinero necesario. La soledad espiritual nos rodea, aún en nuestros hogares. Desde la perspectiva hacia la eternidad y hacia nuestro propósito en la vida, la pobreza espiritual tiene mayores consecuencias.†

Traducido por: Language Training Center, Indianapolis

Let’s embrace the teaching of Jesus and welcome immigrants.

Acojamos las enseñanzas de Jesucristo y demos la bienvenida a los inmigrantes.
St. Philip Neri Parish, 550 N. Rural St., in Indianapolis, is changing its Mass schedule. Effective Oct. 5, the English Mass will be celebrated at 9:30 a.m. on Sunday instead of 10 a.m. For more information, call the parish office at 317-631-8746.

St. Malachy Parish, 326 N. Green St., in Brownsburg, is having its 200th anniversary Country Fair and Hog Roast from 4 p.m. to 11 p.m. on Sept. 19-20. There will be food and booths. For more information, call 317-852-3195.

Screwed Heart of Jesus Parish, 1530 Union St., in Indianapolis, is having its Old Southside Fall Festival from 4 p.m. to 11 p.m. on Sept. 20. There will be rides, food, an auction and entertainment. For more information, call 317-628-5551.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, in Bright, is having its Fall Festival from 6 p.m. to midnight on Sept. 20 and from 12:30 p.m. to 8 p.m. on Sept. 21. There will be a country fried chicken dinner and attractions for every age. For more information, call 812-656-8700.

St. Patrick Parish in Indianapolis is having its parish festival from 10 a.m. to 6 p.m. on Sept. 20 at Woodlawn and St. Patrick streets. There will be Mexican, a bake sale, music, raffles, booths, bingo, basketball shooting, face painting and a children’s craft program. Participants will have a chance to see Indianapolis artist create their “Masterpiece in a Day” at historic Fountain Square. For more information, call the parish office at 317-631-5824.

St. Louis Parish, 13 St. Louis Place, in Batesville, is having its parish festival from 10 a.m. to 6 p.m. on Sept. 21. There will be chicken and roast beef dinners, booths and games. For more information, call 812-934-3204.

St. Meinrad Parish, 13150 E. County Road 590 North, in St. Meinrad, will have its Fall Festival from 11 a.m. to 7 p.m. on Sept. 21 at St. Meinrad College. There will be a quilt display. For more information, call 812-357-5533.

St. Mary Parish in Mitchell will have its Persimmon Festival from 11 a.m. to 7 p.m. on Sept. 24 at 7th St. and Mam St., in Mitchell. There will be a food tent and an Italian dinner. For more information, call 812-849-3570.

Fatima Retreat house, 5353 E. 96th St., in Indianapolis, is offering two opportunities to reflect on the new mysteries of light in the rosary with Father Albert Ajumie in October. Both events will include a reflection on the new mysteries and recitation of the rosary. There will be a reflection day with Father Ajumie from 9 a.m. to 2 p.m. on Oct. 7 at the retreat house. Lunch will be provided and there will be a Mass. The cost of the event is $30 per person. There will also be an evening of reflection from 6 p.m. to 9 p.m. on Oct. 20. The evening will begin with a light dinner. The cost is $25 per person. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

The Sisters of Providence of Saint Mary-of-the-Woods are having their first “Hole-a-One Golf Scramble” on Sept. 26 at the William S. Rea Golf Course, 3500 S. 7th St., “Hole-y-One Golf Scramble” offering attractions for every age. For more information, call 812-849-3570.

Nearly 200 couples from throughout the archdiocese will be honored at the 17th annual Golden Wedding Anniversary celebration at 2 p.m. on Sept. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Archbishop Daniel M. Buechlein will celebrate a Mass and lead discussion on topics relating to caregiving, a free dinner, respite care for participants of Adult Day Services and resource information. The meetings are monthly and are offered for people on the west, east and north side of Indianapolis. There are meetings every third Tuesday at 5:30 p.m. at Holy Trinity Place, 907 N. Holmes Ave.; every fourth Tuesday at 5:30 p.m. at Gethsemane Lutheran, 6810 E. 10th St. (the next meeting is Sept. 23); and every fourth Thursday at 5:30 p.m. at A Caring Place, 4699 N. Capitol Ave. (the next meeting is Sept. 25). For more information, call 317-261-3378.

The Archdiocesan Deacon Formation Program will present its six-week “Divorce and Beyond” program on Mondays from Sept. 29 to Nov. 3. The sessions will be held at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis from 7 p.m. to 9 p.m. The topics for discussion will be the process of divorce, self-image, stress, guilt and loneliness, anger, and blame. The cost of the program is $30, which includes a book. Registration is limited and pre-registration is required. For more information or to register, call the Office for Family Ministries at 317-259-1596 or 800-382-9836, ext. 1596.

Catholic Social Services is offering caregiver support groups for those caring for an adult more than 60 years old. The meetings offer mutual support of caregivers, education on topics relating to caregiving, a free dinner, respite care for participants of Adult Day Services and resource information. The meetings are monthly and are offered for people on the west, east and north side of Indianapolis. There are meetings every third Tuesday at 5:30 p.m. at Holy Trinity Place, 907 N. Holmes Ave.; every fourth Tuesday at 5:30 p.m. at Gethsemane Lutheran, 6810 E. 10th St. (the next meeting is Sept. 23); and every fourth Thursday at 5:30 p.m. at A Caring Place, 4699 N. Capitol Ave. (the next meeting is Sept. 25). For more information, call 317-261-3378.

The former St. Francis de Sales School 50-year class reunion is approaching and the planners are looking for classmates from the 1946 First Formation class and/or the 1953 graduating class. For more information or if you are a classmate, call Janet (Mueller) Bartman at 317-933-0697 before Oct. 14.

The Archdiocesan Deacon Formation Program will present two seminars from a monthly series of informational programs from 1 p.m. to 4 p.m. on Oct. 12 at St. Anthony of Padua Parish, 4773 E. Morris Church St., in Morris. At 1 p.m., Benedictine Father Bede Cusco, director of deacon formation, will provide background on the order of deacons and give an overview of the formation program. At 2 p.m., Deacon John Cholepicko from the Archdiocese of Chicago will give a presentation titled “Who Is a Deacon?” There will be an opportunity for questions. The session and all sessions are open to all interested people, especially men who are interested in discerning the diaconate and their wives, if married. Advance registration is requested. For more information or to register, call 317-236-1491 or 800-382-9836, ext. 1494, or e-mail deaconformation@archindy.org.

Most insurance accepted.
Mass celebrates 14th anniversary of Divine Mercy Chapel

By Mary Ann Wyand

Christians live in the midst of “a colossal spiritual conflict” and must turn to God in prayer to reverse the culture of death prevalent in modern society, Father Frank Pavone of New York, founder and director of the international Priests for Life organization, emphasized during the 14th anniversary Mass for the Divine Mercy Chapel on Sept. 14 at St. Michael the Archangel Parish in Indianapolis.

That’s why perpetual adoration of the Blessed Sacrament is so important, he said during his homily. “We’re involved in it, brothers and sisters, whether we want to be or not. This is why we need divine mercy. This is why we need the Eucharist, and this is why we need perpetual adoration.

“Unless we take refuge in the flesh and blood of Christ, we can’t be saved from the culture of death and we can’t live the very words that the Eucharist is calling us to live,” Father Pavone said. “One of the things that the Eucharist does is remind us that God is physical, and therefore reminds us that we are, too.”

The culture of death moves forward in society by denigrating the meaning, value and sanctity of the human body, he said, and even takes Christ’s words—“This is my body [given up for you]”—and turns them into a pro-abortion mantra.

“Many of you work in pro-life activities—pregnancy center counseling and Project Gabriel—where the Church herself becomes the haven for those women who are pregnant and in need,” he said. “That is as it should be.”

Eucharistic adoration declined during the 1960s and ’70s, Father Pavone said, as the number of abortions skyrocketed after Roe vs. Wade and Doe vs. Bolton in 1973 legalized the killing of babies during all nine months of pregnancy.

“Now there’s been a shift, a change,” he said. “Eucharistic faith is going up again and perpetual adoration chapels like the one established here 14 years ago are springing up all over the place, especially in the last several years. There’s been an explosion, a yearning on the part of the faithful to have perpetual adoration and devotion to the Eucharist.”

With this increase in adoration, Father Pavone said, “the number of abortions is going down and, in the last 10 years, over half of the abortion clinics in this country have been shut down. Meanwhile, the perpetual eucharistic adoration chapels have been opening all over the place. It’s fascinating that the number of abortion facilities remaining in our country is almost the same as the number of perpetual adoration chapels.”

There are about 750 abortion clinics throughout the U.S., he said, and about 675 perpetual adoration chapels that are open 24 hours a day and seven days a week.

“Could it be, brothers and sisters, that there is going to be some kind of spiritual shifting of values,” he said, “when the number of places in which the hearts of children are stopped by the deadly act of abortion is outnumbered by those places where the heart of Christ is beating in the Eucharist and where the faithful come with their hearts yearning for him, and they see him and adore him and worship him and invoke his mercy upon the world.”

St. Maria Faustina, who promoted eucharistic adoration, experienced excruciating pain in her abdomen, Father Pavone said. “No one could figure it out until our Lord revealed to her that he was allowing her to share the pain of children torn from the womb by abortion. Our Lord also gave her the chaplet of Divine Mercy and revealed to her that God’s mercy was to be invoked upon the world for all the sins in the world.”

The Lord also said abortion is more grievous than all the rest of the sins, Father Pavone said, because “it says ‘I sacrifice the other person for the good of myself’ and is the exact opposite of love.”

For the Feast of the Annunciation on March 25, Pope John Paul II signed an apostolic blessing for those who pray the chaplet of Divine Mercy, Father Pavone said. “He recalled the experience of St. Faustina and how those pains represented the sin of abortion, and said that he wanted to explicitly link the chaplet of Divine Mercy and his apostolic blessing to those who say this prayer in repARATION for abortion.”

A month later, the Holy Father issued an encyclical on the Eucharist, he said, which reinforced the relationship between Divine Mercy, the Eucharist and the triumph of the cross.

“In the midst of incredible spiritual conflict,” Father Pavone said, “we are called to experience the peace and joy that come only from the Lord Jesus Christ, and that no one and nothing can ever take away from us.”

The anniversary liturgy was concelebrated by Msgr. Joseph F. Schaefel, vicar general, with Bishop Arturo Bastes of the Sorsagon Diocese in the Philippines; Father Anthony Voit, pastor of St. Michael Parish; and Father Pavone.

Anchorite Sister Mary Ann Schumann, who ministers as the coordinator of the Divine Mercy Chapel, said the anniversary Mass filled her heart with joy.

“It touches me that so many adorers are here and praying for 24 hours a day and seven days a week for the Divine Mercy Chapel on Sept. 14 for the chapel’s 14th anniversary.

With their hearts yearning for him, and with their hearts turned to God in prayer to reverse the culture of death, we are reminded that we are, too.”

The small classes at Marian allowed me to be fully engaged in my education—I could explore ideas with professors outside of class. My professors encouraged me and also challenged me to think about things more globally.

I am totally prepared for a successful future.
I hate leaving while there’s still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won’t stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Jim Wathen at 800-382-9836.

Annuity1 vs. CD

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LATINOS

The U.S. Census Bureau estimates that 52 percent of the nation’s 32.5 million foreign-born population in 2002 came from Latin America.

The rise in the number of Latin Americans has been dramatic. The Census Bureau reports that in 1960 only 9 percent of the foreign-born population was from Latin America. This jumped to 44 percent in 1990 and to 50 percent in 2000.

In 2000, Mexicans accounted for 25 percent of all foreign-born and 50 percent of those from Latin America.

While the entire foreign-born population comprises only 11.5 percent of the U.S. total, the massive flow from Latin America is radically changing the demographics of the U.S. Church. Latin Americans plus U.S.-born Latinos make Hispanics the fastest growing ethnic group in the U.S. Church. Hispanics are estimated to constitute about 40 percent of the current U.S. Catholic population and their number is projected to continue growing.

The infusion of so many Latinos, especially clandestine flows across the U.S.-Mexican border, has raised concerns among some groups—accelerated since the terrorist attacks of Sept. 11—fortighter border controls.

The Center for Immigration, an independent think tank, also raises the issue that so many Spanish-speaking immi-
grants may form a closed community hindering “assimila-
tion and integration of immigrants by creating a critical mass necessary to foster linguistic and spatial isolation.”

Cruz discounts such concerns. Immigrants are highly motivated, coming to better their lives and know that they have to learn English to succeed, he said.

“They will become English-speaking. If the first gener-
ation doesn’t, the next generation will speak English,” he said.

The same is true of adapting to U.S. ways of doing things and to incorporating U.S. values, said Cruz.

“People are born in different countries, but their kids are as American as can be,” he said.

A major concern for the Church is that while adapting immigrants and their children don’t lose their cultural roots, which for Latinos are heavily tied to their language and religion.

“Even the Latino presence has revitalized many parishes that were losing members. It’s been a needed shot in the arm,” said Cruz.

It also challenges the Church to develop ministries that can respond to the needs of Latinos coming from different countries and having different traditions within their common heritage.

“A mariachi Mass is not for Salvadorans or Argentines or Chileans,” said Cruz, referring to a popular Mexican music style.

The acceleration of immigrants from south of the U.S. border also has spurred greater cooperation between the U.S. bishops and their Latin American counterparts.

In January, the U.S. and Mexican bishops issued their first joint pastoral letter pledging cooperation on pastoral care of migrants in both countries.

In a specially priced package, The Criterion is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white interlocking metal links.

ARCHBISHOP BUECHELIN’S ‘ROSARY SERIES’ NOW AVAILABLE AS BOOKLET

Archbishop Buechlein’s popular “Rosary series,” which is appearing in his regular column in 13 installments this summer, is now avail-
able in an easy-to-read booklet. Titled The Rosary: Contemplating Christ in the School of Mary, the 84-page, 8.5” x 5.5” booklet contains all the information that is appearing in the archbishop’s summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the ne w Luminous Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein.

In a specially priced package, The Criterion is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white and black, are 18” long, with quadruple

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but the key issue is whether international law should go further to rule out, as the Vatican advocates, all forms of human cloning. Opponents of a total ban argue that cloning for biomedical research could lead to cures for diseases which currently are incurable and that so-called “therapeutic” cloning should be allowed. Some countries, France and Germany prominent among them, say a ban on reproductive cloning could be enacted quickly, and so should be undertaken first, with further steps left till later.

Faith of Armenian Christians leaves impression on U.S. delegation

WASHINGTON (CNS)—The abiding faith of Armenian Catholics despite years of hardship and oppression during communist rule impressed a delegation of U.S. Church leaders that visited Armenia on Aug. 27 to Sept. 3 to celebrate the 1,700th anniversary of the cathedral in Etchmiadzin, the spiritual center of the Armenian Apostolic Church.

Abuse disaster can be occasion for grace, psychologist says

WASHINGTON (CNS)—The Church’s clergy sexual abuse scandal has been a disaster from every standpoint, but “God has the uncanny ability to transform the greatest of disasters into moments of grace,” a priest-psychologist told a gathering of priests. Father Stephen J. Rossetti, president of St. Luke Institute in Maryland, emphasized that renewal of the priesthood is chiefly a challenge for good priests to become better. The small percentage of priests who have molested minors does not make the entire priesthood bad, he said. St. Luke is a treatment center for priests and religious with addictions or psychological problems, including sexual and other behavioral problems. Father Rossetti spoke at a Sept. 8 convocation of priests of the U.S. Archdiocese for the Military Services, held at the Washington Retreat House in Washington. The approach during the abuse crisis of separating priests into “good” and “bad” is dangerous and “reflects a misleading mindset,” Father Rossetti said. A Christian approach begins with an understanding of our combined and personal sinfulness and calls each of us to repentance and conversion, he said, and painting some people as all good and others as all bad is neither accurate nor helpful.

US. Catholics mark anniversary of Sept. 11, terrorist attacks

WASHINGTON (CNS)—Catholics throughout the United States attended special memorial Masses, prayer services and vigils to commemorate the terrorist attacks of Sept. 11, 2001, but they also made steps to move beyond the sheer grief of that day by reaching out to others or attending discussions on the role of religion in today’s world. In Louisville, Ky., leaders from the Islamic, Jewish, Catholic and Lutheran faiths examined the religious implications of the terrorists attacks during a Sept. 7 panel discussion at Louisville Presbyterian Theological Seminary. Many of the panelists were featured in the PBS documentary “Faith and Doubt at Ground Zero.” Panelist Bahar Bastani, a physician and Islamic leader in St. Louis, said he realized the attacks were basically done under the name of my beloved faith.” But Bastani said the evil represented in the Sept. 11 attacks “has happened in the history of all faiths.” He and other panelists said everyone must understand that people of all faiths are children of God, and some of God’s children are capable of committing unspeakable acts in the name of religion when the fervor for their faith overcomes what Bastani called the “common sense of morality.”

Contemplation, social justice are both essential to Catholic college

NEW ROCHELLE, N.Y. (CNS)—A college cannot be called Catholic unless it has “a contemplative side and a social justice dimension,” according to the secretary of the Vatican Congregation for Catholic Education. Archbishop Giuseppe Pittau, an Italian named to the post in 1998 after an educational career that included many years in Japan, said in a homily on Sept. 14 that the two essential aspects of Catholic education must be expressed explicitly by both faculty and students. A Catholic college must first of all maintain the “vertical dimension” of emphasizing “contact with God,” he said. Connected with that, he said, must be the recognition that “to serve is an essential part of being Christian.” Archbishop Pittau was the celebrant and homilist for a Mass that inaugurated a yearlong celebration of the centennial of the College of New Rochelle. Founded by Ursuline Mother Irene Gill in 1904, it was the first Catholic college for women in New York state, and its Web site says it is today the “largest Catholic college for women in the country.”

(These briefs were compiled from reports by Catholic News Service.)
Prophetic people call others to live Gospel teachings

By John Hart

People and nations satisfied with their way of life are not receptive to individuals who challenge the political, religious or economic status quo. The critical analyses that prophets offer to society about historical conditions often are ignored or dismissed as doom-and-gloom rantings or as envious ravings by a disinterested few. Calls by prophets for a better society or better world may get classified as “utopian” in a negative sense—fantasies incapable of being realized—rather than “utopian” in a positive sense. Yet they are meant to be realistic challenges and proposals to change society so that all people might share common goods and benefit from community-based social structures.

In ancient Israel, the prophet was considered a messenger inspired to give a “God’s-eye view” of the world as a mediator between God and the people. The prophet ordinarily focused on present conditions, calling Israel to convert to doing God’s will. Rarely did the prophet predict the future except as a warning of what would happen if the people remained unfaithful to their covenant with God or as a promise of benefits they would receive when they changed their ways.

To be “prophetic” meant challenging people to examine their conscience and conduct. It also meant offering to the community a new vision and actions to realize that vision. The “prophetic” is still evident today. It can be seen, for example, in Church teachings on environmental issues, which challenge the world to reject consumerism, revitalize communities, work for peace and renew the Earth.

In his message on the environment for the 1990 World Day of Peace, Pope John Paul II called care for creation an “essential” part of faith.

The following year, in a pastoral letter titled “Renewing the Earth,” the U.S. bishops described creation as a “sacramental universe,” a place in which signs of the creating Spirit might be discerned. These prophetic, environmental teachings are calls to conversion. They urge Catholics to examine current ways of thinking and acting, and to change them as necessary to care for the Earth as God’s continuing creation, and for the Earth’s creatures as co-members of the evolving community of life.

Regional groups of bishops, too, have called for environmental responsibility, expressed as caring for creation and having compassion for members of the human community who depend on the goods of creation for their lives and livelihood.

In “At Home in the Web of Life,” published in 1995, the bishops of Appalachia said that people should form sustainable communities and develop sustainable livelihoods “in sacred, creative communion with land and forest and water and air, indeed with all Earth’s holy creatures.” Appalachia’s bishops said that:

- People should have a sense of awe before creation, which reveals “the loving face of the Creator.” Made in God’s image, people should “care in love for our precious Earth, as if Earth were God’s own garden.”

- Environmental degradation is linked with economic deprivation. The “crisis of nature” is tied to the “crisis of the poor” in a single “crisis of community.” Private property must serve the community, for “all creation belongs only to God.”

- People should care for the common good, which is the common good of all people, the common good of the entire ecosystem, the common good of all generations, have a right to enjoy the fruits of the earth as well.”

- People should remember that the Earth’s common home and habitat “belongs to everyone, and yet belongs to no one. We hold this land in trust for our present use, for future generations, and ultimately for God.”

These U.S. and Canadian bishops applied the biblical understanding of “living water” to their region. God intends the Columbia River and its network of rivers to be “living water: bountiful and healthy providers for the common good. The water itself is to be a clear sign of the Creator’s presence.”

In these statements on the environment issuing from the Church, a prophetic vision is being proposed. If Catholics and other people of good will convert from consumption-based practices to an Earth-friendly and community-oriented way of life, a better future will result for the Earth and for generations of people to come.

(John Hart is professor of theology and founding director of environmental studies at Carroll College in Helena, Mont. His book, What Are They Saying About Environmental Theology?, will be published by Paulist Press in May 2004.)

Prophets promote holiness

By David Gibson

In the Church, voices of various kinds—both Church authorities and lay people—seem continually to be heard urging communities and individuals not to forget their true identity.

Identity factors that these contemporary prophets want to remind us about include:

- The Church is all about Jesus Christ and the Gospel;
- The sacraments—particularly the Eucharist—are the heart of the Church’s life, which is communal;
- Seeking holiness is basic. So is the creed.

- In struggling to respond to the present moment, tradition must be honored, but in honoring tradition, the present needs attention, too;
- Baptized people are bound together in Christ. Respect characterizes them. They are one and diverse, and they don’t ignore others in need.
- The risk for almost any community is that its identity will get shortened amid a flurry of time-consuming activities and concerns and struggles.
- That’s when Church leaders of various kinds remind us that it is urgent to remember who we really are.

(David Gibson edits Faith Alive!)

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From the Editor Emeritus/John F. Fink

Perspectives

Evangelization News and Notes/Karen Oddi

Collaboration is alive in our archdiocese

Last month, I was one of 28 persons who met at the Kellogg Conference Center at the University of Notre Dame in South Bend, Ind., for the annual meeting of the Pastoral Councils of the United States (PCUS). I was among the many Catholic leaders who have been battling Mother Nature.

Although the Archdiocese of Indianapolis is entering the third year of Disiples in Mission, "I was the new kid on the block" to the leadership team. It has been a challenging work but one that has been rewarding and enriching. Perhaps the most rewarding work to us has been collaborating with other evangelization efforts that parishes have undertaken in collaborating with the Archdiocese of Indianapolis. Perhaps this collaboration has been the most rewarding work to us.

My work has involved not only the coordination of our archdiocesan evangelization program but also the development of new programs and strategies for the future. One of the most important programs I have developed is the "Catholic Harley-Davidson" program. The program has already reached over 500 Harley-Davidson chapters in the United States and Canada, and we are still counting.

The "Catholic Harley-Davidson" program is designed to reach out to Catholic motorcyclists who are interested in promoting the values of the Catholic Church. The program provides resources and support to Catholic motorcyclists who want to establish a presence in the community and help others understand the message of the Catholic Church.

Parishes are families. When they function as they should, they can be an irresistible force for good in people's lives. And when they don't, they can be miserable for everyone belonging to them. Those responsible for running the parishes are approachable, interested and receptive to new ideas. Parishioners are approachable, interested and receptive to new ideas. Parishioners are approachable, interested and receptive to new ideas. Parishioners are approachable, interested and receptive to new ideas. Parishioners are approachable, interested and receptive to new ideas.
Sunday, September 21, 2003

**Daily Readings**

- **Monday, September 22**
  - Ezra 1:1-6
  - Psalm 126:1-6
  - Luke 8:16-18
- **Tuesday, September 23**
  - Ezra 6:7-12, 18-20
  - Psalm 122:1-5
  - Luke 18:19-21
- **Wednesday, September 24**
  - Ezra 9:5-9
  - (Response) Tobit 13:2-4, 6-8
- **Thursday, September 25**
  - Haggai 1:8
  - Psalm 149:1-6, 9

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**Question Corner/Fr. John Dietzen**

**80 is the age limit for cardinals who elect pope**

We know that when our present pope dies, the cardinals will elect the next one. I believe we read that there is an age limit after which cardinals are not eligible to vote for a new pope. Can you tell us what that age is and how many cardinals would be involved in that election? (Texas)

A

Many present cardinals are well up in their nineties, of course, so the number can fluctuate dramatically and quickly. One cardinal, for example, is now more than 100 years old. As this is being written, however, I believe the total number of cardinals is 166. Many are already over the voting cut-off age of 80. At the last consensus, in February 2001, the pope named 44 new cardinals, the highest number in history, which brought the total to 184, also the largest number since the College of Cardinals was begun in the 12th century. Since then, 18 of those men have died. After Vatican Council II, Pope Paul VI set a limit of 120 cardinal-electors, the figure still in effect, though the present Holy Father could change that. Since the present number of cardinals under age 80 is only 109, many believe that Pope John Paul will create more cardinals sometime soon. Q

Friend and I were discussing her recent entry into the Catholic faith. When I mentioned the six precepts of the Church, which we learned in the catechism in my day, she had never heard of them. Are the precepts of the Church still in effect? If they’re not the same, where could we find them? (Pennsylvania)

A

The juridical rights and obligations of all Catholics—clergy, lay and religious—are generally described in one section of the Code of Canon Law (CCL 221-#223). More specific responsibilities and rights of lay people are spelled out in the following sections (84-230). These regulations reflect what our faith already teaches about our obligation to work together to build and sanctify the body of Christ. They can be briefly summarized as follows.

1. To lead a full sacramental life, especially to participate in the Mass each Sunday and holy day, sharing at the same time in holy Communion; and to receive the sacrament of reconciliation regularly, upon admission of my fault.

2. To provide suitable religious education for oneself and one’s children, especially by use of Catholic schools and other educational programs.

3. To observe the marriage laws of the Church.

4. To strengthen and support the Church, the parish community and clergy, and participate in the Church with one’s talents and material goods.

5. To practice prudence and self-denial in the use of one’s resources, including appointed days of fast and abstinence.

6. To share in the missionary spirit and apostolic work of the local and universal Church. It is just coincidence that this group numbers six. I imagine these duties and rights were discussed with your friend in her preparation for joining our faith, even if not in this exact way.

Q

In the story of the tower of Babel (Gn 11:5), the Bible says the Lord came down to see the town that men had built. In what form would the Lord have appeared? (Illinois)

A

The Bible narrativel account of the tower of Babel must be understood in the context of the special literary forms that underlie all the “prebysters” of Genesis in Chapters 1-11. The underlying theological message in those chapters, expressed in a variety of literary forms, is that after Adam and Eve’s sin of pride, a continuous disintegration and isolation undermined the whole human family. That disintegration was personal (expressed by the breakdown of harmony between Adam and Eve and God); marital (the collapse of the open, trusting relationship between Adam and Eve themselves); familial (the murderous enmity between Cain and Abel); and culminating in the social breakdown of all human relationships, with their peril resulting in an inability even to understand each other’s speech, the Babel story. If I were to tell you that God entered with the call of Abraham (Gn 12), and began his work of salvation. So we cannot know what means that the Lord came down. Was his appearance in human form, as an angel, as a human being of vision or message? Whatever it was, it doesn’t affect the story’s meaning. †
The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verifi- cation. No announcements will be taken by telephone.
Notices must be in our office by 10 a.m. Monday the week prior to publication. The Active List, 1409 N. Meridian St. (hand-delivered), PO Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax). mklein@archindy.org (e-mail).

September 19
SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. Civilian Def. Mass, 6:30 a.m. breakfast, Indianapolis Athletic Club, 350 N. Meridian St., $20, first-time guest $10. Information: 317-767-2775 or e-mail civarde@indy.com.

St. Ferdinand Church, 341 E. 108th St., Ferdinand, Ind. (Diocese of Evansville). Don Schulte, concert, 7:30 p.m. Information: 317-367-2777 or 800-880-2777 or e-mail keoids@dove.org.

September 19-20
Sacred Heart of Jesus Parish, 1500 Union St., Indianapolis. Old Southside Fall Festival, Friday 4-11 p.m., rides, food, auction, entertainment. Information: 317-636-5551.
M. Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). “Honor A Life,” Lord Ministry as Service of the Community.” Dan Schulte, presenter, 8-30 a.m.-3 p.m. (EST), $85 per person. Information: 317-367-2777 or 800-880-2777 or e-mail keoids@theodore.org.

September 20-21
St. Teresa Benedicta of the Cross Parish, 25670 Salt Fork Road, Bright. Fall Festival, Sat. 6 p.m.-midnight, Sun. 12-5 p.m. country fried chicken dinner, attractions for every age. Information: 317-665-9700.

September 21
SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Golden Wedding Anniversary Mass, Archbishop Daniel M. Buechlein, celebrant, 2 p.m. Information: 317-236-1596 or 800-838-9836, ext. 9836.

September 22
Molly M. Buechlein's Village Schometown, Reville (located on 925 South, 8 miles east of 422 South, 12 miles south of Versailles), Fall Field Mass and Covenant Sunday Holy Hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinskel, presentation, Schometown Sister Mary Ann Asell, pitch-in picnic, drinks and dessert provided, healing prayers. Shrine of Shrine display. Information: 317-689-3551 or e-mail gishin@dove.org or log on to Schometown Website at www.schometown.com"erobnikk".

September 23
St. Francis Hospital-Indianapolis, 811 S. Emerson Ave., Indianapolis. "Freedom from Smoking," third of seven weekly classes developed by American Lung Association. $10 per class, $5 due at first class then $5 each week. Information or reservations: 317-782-7999.

September 24
Peru Cunningham, 76th St. and Main St. Mitchell. St. Mary Parish, food tent, Italian dinner, 11 a.m.-7 p.m. Information: 812-840-5570.

September 26
Marion Inc., 101 E. St. Clair St., Indianapolis. Third annual Fiesta Friday, dinner and dancing, 6-10 p.m. Information: 317-388-8584.
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. Fall fair card party, 11 a.m. $7 per person, 12:15 p.m., with Father Schutte, concert, 7:30 p.m. Information: 317-357-8352.
William S. Rea Park Golf Course, Terre Haute. Sisters of Providence, Hole-0-0ne Golf Scramble; registration, 11 a.m., tee-off, 1 p.m., $250 foursome. Registration: 812-535-3313, ext. 118.

September 26-28
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Convocation Franciscans. Come-and-Say Day for single men ages 16-40, 9 a.m.-11 a.m., $7 per person. Information: 800-424-9595 or e-mail francos@msf.org.

See ACTIVE LIST, page 13

IN HONOR OF PADRE PIO
Mass to celebrate the Feast of St. Pio of Pietrelcina Tuesday, Sept. 23 7 p.m.
Confessions at 6:30
Procession with the Blessed Sacrament after Mass with special prayers to St. Pio Holy Rosary Catholic Church “The Italian Church of Indianapolis” 520 Stevens Street, Indianapolis, IN 46203 (along East Street across from Eli Lilly’s headquarters) (317) 636-4478

A Retreat with Mother Teresa
October 27, 2003 8:30 a.m. – 4:00 p.m.

Presenters
Rev. Rt. Rev. Lambert Reilly, OSB Archabbot St. Meinrad Archabbey and Anne Ryder Anchorwoman WTHR $50 per person (includes lunch)
Receive a 20% discount by registering 10 or more as a group
Pre-registration requested by October 6
Benedict Inn Retreat & Conference Center 1402 Southern Ave. • Beech Grove, IN 46017 317.788.7581/Phone • 317.782.3142/Fax www.benedictinn.org • benedict@indy.net

Come to Batesville for the St. Louis Church Festival Sunday – September 21st
• Family-Style Chicken & Roast Beef Dinners served 10:30 – 4:00 IN time in our air-conditioned hall $6.50 Adults & $3.50 Children 12 & Under
• Outdoor Dining available all day with a full menu including our famous Mock Turtle Soup
• Raffles: $2,000 Cash, 4 Quilts, Last Supper Carving, Grandfather Clock, Steamer Trunk, Meat & More!
• Eureka Band will entertain mid-afternoon
• Location: 174 to Batesville exit, then South 6 blocks
Horse-drawn surreys will transport guests free-of-charge from the George Street Lot – From I-74 - South 4 blocks & West 1 block
Parking available for the physically challenged—and all facilities are fully accessible


The Active List
The Active List, continued from page 14

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenwood. Dutch oven cooking class, two sessions, 9 a.m. to 1 p.m. and 3 p.m. to 7 p.m., $20 per person, limited to 25 per session. Registration: 317-991-0148.

St. Louis de Montfort Parish, Cairo Willy Hall, 11441 Hague Rd., Fishers, Ind. (Diocese of Lafayette). Oktoberfest, family fun, food, games, rides, music, 11 a.m.-9 p.m. Information: 317-842-6778.

Northwest High School, football field, Indianapolis. Cardinal Ritter High School, Homecoming celebration, alumni cheerleaders invited to cook with Raiders in game with North Judson High School, 4 p.m. Information and cheerleading registration: www.cardinalritter.org.

September 28
St. John the Evangelist Parish, 126 W. Georgia St., Sellersburg. Knights of St. John, 312 S. Polaris Ave., Sellersburg, Prayer group, 7-8:30 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1030 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-438-6416.

First Mondays
Archbishop O’Meara Catholic Church, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confessions, 4-5 p.m. Benediction of the Blessed Sacrament, 7:30 p.m.

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

September 29

Third Sundays
Christ the King Church, 1827 Kesler Blvd., E. 47, Indianapolis. Exposure of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

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

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

St. Jude Church, 5353 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-781-1445.

Archbishop O’Meara Catholic Church, 1400 N. Meridian St., Indianapolis. Catholic Widows Organization, 7-9:30 p.m. Information: 317-784-1102.

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

St. Elizabeth’s Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Troy Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays
Marian College, St. Francis Hall Chapel, 3220 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and leading service, 7 p.m.

Third Saturdays
St. Michael the Archangel Church, 3354 W. 90th St., Indianapolis. Helpers of God’s Precious Infants monthly pro-life ministry. Mass for Life by archdiocesan Office of Pro-Life Ministry, Mass for Pro-Life Activities, 8:30 a.m. drive to Clinic for Women (abortion reversal), 3007 W. 16th St., Indianapolis. For rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Fourth Sundays
St. Patrick Church, 1807 Poplar St., Terre Haute. Trinitarian Mass, 3 p.m. Information: 812-232-8518.

Experience the rewards of working in an atmosphere of compassionate concern, joyful service and respect for life. Join the family of caring professionals at St. Francis Hospital & Health Centers, one of Indiana’s leading healthcare providers.

Last Sundays

First Sundays
St. Paul Church, 218 Schaffer Ave., Sellersburg. Fall Festival, turkey or beef dinners, 9 a.m. Information and cheerleading registration: 317-885-7295.

First Fridays
St. Vincent de Paul Church, 172 T St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation. 4:30 p.m., Sat. 8-9 a.m. “Children of Hope” program. Holy hour for children. Information: 812-275-6539.

Holly Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m. devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.
## Archdiocese of Indianapolis Mission Office Report

### July 1, 2002–June 30, 2003

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Boston Archdiocese settles sex abuse cases for $85 million

WASHINGTON (CNS)—Less than six weeks after becoming head of the Boston Archdiocese, Archbishop Sean P. O’Malley has reached the largest financial settlement in U.S. Church history with hundreds of victims of sexual abuse by Boston priests.

“This is an important agreement ... I hope that all the victims will choose to participate,” said Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops.

The settlement—for up to $85 million covering 552 lawsuits—came at the end of several days of intense negotiations in Boston between lawyers for both sides under a mediator, including a long evening session on Sept. 7, in which the archbishop personally participated.

Plaintiffs’ attorneys said the credibility of Archbishop O’Malley, who said the $85 million offer “maxed out” the archdiocese’s financial resources, played a major role in bringing the parties to an agreement.

Archbishop O’Malley, who was attending a meeting of the USCCB Administrative Committee in Washington when the agreement was finalized, told his archdiocesan newspaper, The Pilot, in a telephone interview that he felt he needed to get involved to resolve a ‘very, very’ sticky situation.

“It became evident that it was necessary for the archbishop to be personally involved in the conversations ... because at times your counsel can speak for you, but at other times people want to know a direct answer from the archdiocese,” he said. “So it became evident, in order to expedite the process, it would be important for me to be involved in the dialogue.”

The Boston settlement surpassed the $31 million that victims of ex-priest Rudy Kos received from the Dallas Diocese in 1998 and the $25.7 million that the Archdiocese of Louisville recently agreed to pay in a $254 lawsuit.

Father Christopher J. Coyne, Boston archdiocesan spokesman, said part of the funds for the settlement will come from selling surplus real estate, and the archdiocese will seek to recuperate part of it from insurance carriers. He said he did not know how the archdiocese, already in debt from previous settlements, would come up with the remainder.

The archdiocese agreed to provide the entire amount before the end of the year.

“Our actions say we admit our mistakes, we’ve learned from our mistakes,” Father Coyne said. He said the archdiocese will do “everything humanly possible to make sure that this never occurs again.

“Obviously, there is much more that needs to be done about bringing the healing and reconciliation necessary for the survivors of clergy sexual abuse,” he said.

That is why the settlement also includes elements other than financial compensation, such as the continuance of the archdiocesan program to provide counseling to survivors of sexual abuse by clergy.

“Certainly a monetary settlement is only part of the process of healing,” Bishop Gregory said in a statement released in Washington shortly after the first news of the agreement.

“That is why the archdiocese will continue to offer psychological counseling to victims,” he added.

The costs of counseling are in addition to the legal settlement, which is to be divided among participating plaintiffs in different amounts to be determined by a mediator, depending on the severity of abuse and other factors.

About 200 of the lawsuits involve claims of rape or sodomy. About 300 involve lesser forms of abuse such as fondling. Parents of all the victims, who have sued for loss of consortium because their children were abused, account for 29 claims.

Right after taking over in Boston, Archbishop O’Malley brought in a new lawyer, Thomas H. Hannigan Jr., to try to reach a quick settlement with victims.

Hannigan had been the lead lawyer reaching an agreement with victims of ex-priest James Porter in the Diocese of Fall River, Mass., when O’Malley was bishop of Fall River in the 1990s.

Although negotiations were behind closed doors, local media reports over the past month said that on Aug. 8 Archbishop O’Malley made an initial offer of $55 million, then back on $65 million in response to the plaintiffs’ counter offer of $90 million to $120 million. The $85 million was described as a final offer, with taking the cases to court as the only alternative.

In earlier stages of negotiations, some plaintiffs said they want to go to court anyway and do not plan to participate in the settlement. While there was no immediate indication how many plaintiffs would participate, several lawyers involved in the negotiations said they expected that a majority would join within the 37 days stipulated by the agreement.

Originally, the archdiocese said 95 percent of the plaintiffs would have to sign on for the out-of-court agreement to be finalized. In the end, it agreed to make the deal if the number of participants dropped to as low as 80 percent, and attorneys said room was left for an agreement even if the final number went below that.

The total amount of the settlement will be reduced proportionally, however, for each plaintiff that does not join the agreement.

Bishop Gregory said the landmark deal “demonstrates that the Church is committed to working out just settlements which seek to meet, to the extent possible, the needs of people who have suffered terribly.”

“These were among the cases that precipitated 20 months of soul searching by the Church,” he said. “We are visibly seeking to heal our wounds caused by sexual abuse and moving forward as promised in the Dallas charter of 2002.

“We are visibly seeking to heal our wounds caused by sexual abuse and moving forward as promised in the Dallas charter of 2002. The U.S. bishops adopted a national Charter for the Protection of Children and Young People at their June 2002 meeting in Dallas, five months after the revelations of repeated sexual predations by a number of Boston priests drew international headlines and provoked a nationwide scrutiny of how bishops had dealt with allegations of sexual abuse of children and with the priests who were accused.”

Archdiocese of Indianapolis Mission Office Report, cont’d

July 1, 2002–June 30, 2003

The Criterion, Friday, September 19, 2003

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Thomas H. Hannigan, attorney for the Archdiocese of Boston, shakes hands with plaintiffs’ attorneys William Gordon, right, and Roderick MacLeish after an $85 million settlement was approved by Judge Constance Sweeney on Sept. 9 at Suffolk Superior Court in Boston. The settlement, covering 552 lawsuits from alleged victims of clergy sexual abuse, came at the end of several days of intense negotiations between lawyers. Boston Archbishop Sean P. O’Malley participated in one of the sessions.
Please submit in writing to our office by 10 a.m. Mon. the work of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in This Criterion. Order priests and brothers are not listed unless they are natives of the archdiocese or have other connections to it.


BELL, Brian H., 57, St. Jude, Indianapolis, Sept. 2. Son of Robert and Mary Bell. Stepson of Rebecca Bell. Brother of Allison, Trace and Christopher. Great-grandfather of one.


HAGAN, Paul Marcus, 75, SS. Peter and Paul Cathedral, Indianapolis, Sept. 2. Brother of Nya-Hagan Robertson.


TALLEY, Marie Therese (Rech), 83, St. Roch, Indianapolis, Aug. 24. Great-grandmother of one.


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Thank God, it’s Friday!

Friday may be the end of the work week, but it’s the beginning of an opportunity to enrich your faith and knowledge. Earn a law master’s degree by taking three-credit graduate courses, one weekend a month for three months. You have a busy life—Saint Meinrad can help you live it in faith. Thank God!

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**Remembering Gov. O’Bannon**

Indiana Gov. Frank O’Bannon, shown here speaking during a Memorial Day service at Monument Circle in Indianapolis on May 24, 2002, died on Sept. 13 of complications from a massive stroke he suffered on Sept. 8 in Chicago. He was 73. Archbishop Daniel M. Buechlein said he was saddened by the governor’s death. “I found him to be a man of integrity and faith,” the archbishop said. “As a leader of this state, Gov. O’Bannon will be greatly missed. We pray for a smooth transition as acting Gov. Joseph Kernan assumes leadership of this state. As we all grieve, I would like to offer prayers for his wife, Judy O’Bannon, for his family and for his loved ones.”

**Benedictine Brother Aquinas Schwert**

Benedictine Brother Aquinas Schwert, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 7 at the archabbey following a long illness. He was 89.

The Mass of Christian Burial was celebrated on Sept. 9 at the archabbey church. Burial followed in the monks’ cemetery at Saint Meinrad. Raymond Anthony Schwert was born on Jan. 18, 1914, in Louisville, and graduated from high school in 1933. He worked as a clerk and bookkeeper at the Red Jacket Hardware Co., the Will Sides Jewelry Co., the Du Pont Co., the Cameron Hardware Co., the Green House and Brown Hotel, all in Louisville.

In 1942, he enlisted in the U.S. Army and was assigned tours of duty in Hawaii, New Guinea and the Philippines before his honorable discharge on Dec. 1, 1944. In recognition of his outstanding military service, he received the Asiatic-Pacific Theater Ribbon, the Bronze Star, the American Theater Ribbon, the American Defense Service Medal, the Philippine Liberation Ribbon and the World War II Victory Medal. Following the death of his parents, for whom he was the principal caregiver, he joined the religious life with the Benedictine monks at Saint Meinrad Archabbey.

Brother Aquinas was invested as a Benedictine novice on March 19, 1963, and professed his simple vows on April 12, 1964. At Saint Meinrad, Brother Aquinas served as the property clerk in the business office, porter for the monastery and as an assistant to the Great House. He later worked in the sculpture department of Abbey Press as well as in the Abbey Press Gift Shop. His final assignment was as an assistant to the house pre- fect of the monastery.

He is survived by one sister, Urseline Susan Helen Margaret Schwert of Louisville.

**Saint Meinrad School of Theology**

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