Priests for Life founder works to end abortion every day

By Mary Ann Wyand

Every day is “Respect Life Sunday” for Father Frank Pavone of Staten Island, N.Y., the founder and director of Priests for Life, who tirelessly works for an end to abortion by preaching and teaching the Gospel of Life.

“Our pro-life work is not done, but it’s getting done,” Father Pavone told Saint Meinrad seminarians and other pro-life supporters during a series of educational talks about life issues on Sept. 12-13 at the Benedictine school of theology in southern Indiana.

The director of the international pro-life organization for Catholic clergy encourages priests to speak out from the pulpit against abortion, artificial birth control, infanticide, euthanasia, capital punishment, embryonic stem cell research and cloning.

Father Pavone knows that priests don’t like to preach about abortion because they don’t want to upset any of the women in the pews who have aborted babies. But women never forget about their abortion, he said, and it’s better to preach about it in a firm but compassionate way and to remind them that the Church offers post-abortion reconciliation.

“We should be doing more, we should be the keynote speaker,” Father Pavone said.

High school senior and longtime pro-life volunteer to receive Respect Life Awards

By Mary Ann Wyand

A longtime pro-life speaker and a high school senior who prays for an end to abortion every day are the recipients of the 2003 archdiocesan Respect Life Awards for distinguished service to the cause of life.

St. Monica parishioner Stephen Martin of Indianapolis will receive the Archbishop Edward T. O’Meara Respect Life Award and Roncalli High School senior Kimberly Buckley was honored for their role in the community and for being a model product of a Catholic education.

Pope names 30 new cardinals; Archbishop Rigali is only one from U.S.

VATICAN CITY (CNS)—Pope John Paul II named 30 new cardinals, including Philadelphia Archbishop Justin F. Rigali, enlarging and further internationalizing the group that will one day elect his successor.

The pope will induct the cardinals in a consistory at the Vatican on Oct. 21, adding a major event to an already heavy program of celebrations for the 25th anniversary of the pope’s election.

“The candidates ... come from various parts of the world and carry out diverse duties in the service of the people of God,” the pope said in announcing the names from his window above St. Peter’s Square on Sept. 28.

“As a group, they well respect the universality of the Church and the multiplicity of its ministries,” he said.

The new cardinals represent 18 countries from all six continents. Seven are Vatican officials, 19 are heads of archdioceses around the world and four are priests over 80 years old being honored for their service to the Church.

The pope also said he was preserving the name of one new cardinal “in pectore,” or in his heart. In the past, such cardinals have served in places where public knowledge of their appointment might provoke hostility against the Church.

Those named included Australian Archbishop George Pell of Sydney, Canadian Archbishop Marc Ouellet of Quebec and Scottish Archbishop Keith O’Brien of Edinburgh. For the first time, cardinals were appointed from the African countries of Ghana and Sudan.

The pope made his announcement during a nine-hour electrical blackout in Italy, and the Vatican had to fire up emergency generators to ensure a major event to an already heavy program of celebrations for the 25th anniversary of the pope’s election.

The candidates were chosen to represent the Church’s universality and its reach into all areas of the world.

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By Brandon A. Evans

Five people from the archdiocese will be honored for their role in the community and for being a model product of a Catholic education.

The annual “Celebrating Catholic School Values: Scholarship and Career Achievement Awards” dinner will be held at 6 p.m. on Oct. 14 in the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis.

The event will provide tuition assistance grants to help needy families in the archdiocese send their children to a Catholic school.

Over the past seven years, more than $1 million has been given to more than 2,000 families.

Carolyn Woo, a nationally known speaker on business ethics and the Martin J. Gillen Dean of the Mendoza College of Business at the University of Notre Dame, will be the keynote speaker.

Woo was born and raised in Hong Kong. Her mother was a Buddhist and her father was Catholic. She received 12 years of Catholic schooling from the Maryknoll Sisters School in Hong Kong, and said that it gave her leadership skills, deepened her faith and taught her the value of community service.

She came to the United States in 1972 with two suitcases and enough money to pay for one year’s tuition to Purdue University in West Lafayette, Ind. She went on to earn bachelor’s, master’s and doctoral degrees from Purdue, where she joined the faculty in 1981. Woo joined the Notre Dame faculty in 1997.

By Brandon A. Evans
of Holy Name Parish in Beech Grove will receive Our Lady of Guadalupe Pro-Life Youth Award this year.

Archbishop Daniel M. Buechlein will preside at the award ceremony at the conclusion of the Respect Life Sunday Mass, which begins at 1 p.m. on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis.

Martin has volunteered for numerous pro-life organizations and projects in central Indiana since 1977 and has participated in every Respect Life Sunday observance for 25 years, but he is on a Marian pilgrimage in Medjugorje, Bosnia, until Oct. 10 so his son, Greg, will accept the award on his behalf.

The U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities in Washington, D.C., recently developed the theme “Life Is a Miracle” for the Church’s 2003 observance of Respect Life Sunday. “It is very appropriate that the theme for this year’s observance of Respect Life Sunday focuses on the miracle of life itself,” Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said. “Humanity is a gift that comes from the creative and loving hand of God. It is inviolable and inviolable in the moment of conception to the moment of natural death. But even death does not diminish the miracle of life. For each of us, he can never be overthrown and be brought to glorified life forever in heaven. In this, we see our true dignity and destiny.”

Also during the Respect Life Mass, Archbishop Buechlein will present a plaque to Providence Sister Marilyn Herber, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, in appreciation for the parish for hosting the monthly archdiocesan Respect Life Mass.

Christians must form an army of prayer warriors and prayer activites, he said, to work to end this slaughter of innocents and help save women from making this tragic irreversible mistake.

“As we do this, not only are we concretely serving those in need, we’re also revealing the true face of the Church and of the pro-life movement,” Father Pavone said.

Abortion is a direct attack on God because it kills his children, Father Pavone frequently tells pro-life supporters in his talks and homilies.

“Father Frank [Pavone] is a wonderful servant on the front lines in the struggle and the way that he cares about life. I think having him speak here says a lot about Saint Meinrad, and there was a great turn by the seminarians, the faculty and the public,” O’Brien said.

(Next week: Teaching the Gospel of Life.)

WILLIAM PAVONE, director of Priests for Life, was the keynote speaker for the Archdiocese of Indianapolis’ Respect Life Mass Oct. 5 at the Cathedral.

Pavone’s visit and said about 150 people participated in the Mass, Life Chain, youth rally and Life Chain Mass.

Also during the Respect Life Mass, Bishop Littleford will present a plaque to Providence Sister Marilyn Herber, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, in appreciation for the parish for hosting the monthly archdiocesan Respect Life Mass.”

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(Next week: Teaching the Gospel of Life.)
First deacon information session draws large crowd

By Brandon A. Evans

Couples who are struggling with infertility—and those who minister to them—are not alone. They will have the chance to gather for a free conference titled “Waiting in Love” from 9 a.m. to noon on Oct. 11 in Priori Hall beneath Holy Rosary Church, 520 Stevens St., in Indianapolis.

The event, said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, is a chance to learn about recent moral reproductive research, and she also said it “is a chance to discern if they are called to the ministry of deacon.”

Father Bede said that one of the best pieces of feedback was that 66 men signed up to come to the next meeting.

One of those was David Henn, a member of Our Lady of the Greenwood in Greenwood, who attended the meeting with his wife, Mary Ellen.

Until recently, Henn didn’t know that the permanent deaconate existed, but now that he does he is interested. He has already met with his pastor to begin the discernment process and will be attending the future meetings. He said that the session answered a lot of questions.

Nevertheless, the struggle can be extraordinarily difficult on couples who wish to conceive.

“Certainly the suffering associated with infertility can be very real. It is suffering offered to God in love is not without fruitfulness.”

Siefker cited the late Archbishop Fulton Sheen as having said that the worst thing in the world is wasted suffering. The idea for the conference, though, is meant in part to ease the suffering of couples by letting them know that they are not alone.

Siefker said that she felt childless couples were a need that was not currently being met in the archdiocese.

“Our intention is to promote marital chastity and wholesome family life, they decided to address this topic with the same sensitivity and pastoral approach they used in their previous work, ‘Every church needs to be a church of love.’”

It was through Sieker’s work teaching Natural Family Planning with her husband, Dale, that she came to know many couples who were wanting help conceiving a child.

Natural Family Planning, which helps women chart their fertility, the sacraments, mortal sin, and the imperative of forgiveness.
The pope’s witness of infirmity

The pope’s recent trip to Slovakia was the occasion for much speculation about his health. “He has appeared exceptionally weak during the trip, leading many to question if it will be his last foreign voyage,” wrote one journalist. Another wire service reported described the pope’s arrival in Slovakia: “John Paul, 83, then slumped in his chair, looking pale and exhausted, although he had just landed in Bratislava after a flight of less than two hours from Rome.”

In the eyes of the world, the pope is his own worst enemy. According to one news report, experts on Parkinson’s disease say that the pope’s health is not served by physically demanding trips like his recent journey to Slovakia. “We are dealing with a patient who is hardly compliant,” said one psychiatrist. “We have to expect his health to worsen.”

The Vatican, on the other hand, says that the pope, who insists on continuing to work and travel in spite of his infirmity, is rejuvenated by his contacts with people in various regions of the world. Future papal trips to Austria, France, Switzerland and Poland are in the planning stage for 2004. In addition to these missionary journeys, which have been a hallmark of this papacy, even when he is at home in the Vatican, Pope John Paul II maintains an amazing schedule. He continues to pray, read, write, conduct meetings, greet visitors, and preside at liturgies and other Church functions.

The key to understanding why this pope continues his vigorous work and travel schedule—indeed, of his debilitating illness—can be found in the comments of those who welcomed him to Slovakia.

One man observed, “The pope’s coming here is a wonderful thing, a great spiritual encouragement for our nation for him to make the sacrifice of coming here when his health is so bad.”

In the words of one Slovak bishop, the pope’s visit was significant precisely because he came “with weakened health, with much strain and bearing a cross.”

When he first began his papal ministry, nearly 25 years ago, John Paul II was the most vigorous pope in living memory. He has shown us (beyond any doubt) what a difference youth and vitality can make in the service of the Gospel.

Now that the pope is aged and infirm, he has chosen to give witness to something that our youth-oriented culture has all but forgotten. He now demonstrates every day (in every public appearance) what it means to grow old gracefully, to accept the limitations of infirmity and to carry on with dignity in spite of human frailty.

The pope who was once distinguished by his health and vitality (to say nothing of his intellect and his spirituality) is now “the poor old pope” who can barely walk, who struggles in his speech, and who regularly has to let go and allow others to help him. This witness of infirmity is not a minor thing in our modern world.

All day long, the voices of our culture tell us that we must do everything in our power to appear young and vigorous. Old age and infirmity are embarrassments to be avoided at all costs. In this environment, a newspaper headline that reads, “Aide steps in for pope at an airport to finish a garbled speech to Slovaks,” is implicitly negative. And yet, Pope John Paul II continues to expose himself to this kind of humiliation.

Why? Because the powerful witness of his infirmity forcefully reminds us (as it must surely remind the pope himself) that age, infirmity and even death are not evils to be avoided. They are moments of grace to be accepted, and to be offered up to God, as final steps in a lifelong journey of faith that includes periods of pain, suffering and humiliation—as well as experiences of great happiness and joy.

The pope’s witness of infirmity is his final gift to the Church. May he continue to provide this counter-cultural witness for many years to come!

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)
F or most people who were out and about Sunday afternoon a week ago, those out shopping or golfing, for instance, the afternoon pretty much came and went like any other Sunday in September. Then as now, in Indianapolis, or in any town or community anywhere in our archdiocese, like anywhere else in the world, there were people, young and old, rich and poor, beautiful and not so beau-
tiful, who were driving around or walk-
ing the streets or shopping centers look-
ing for something to do. They were look-
ing for some meaning in their lives. There were—and are—lonely people looking wherever people are—for some-
one who cares.
And if any of these lonely people had happened to walk into SS. Peter and Paul Cathedral last week, they could have found an answer to their seeking. Every September, one of the most beautiful liturgical events of the year takes place in our cathedral. We celebrate our golden jubilarians, and the cathedral is packed with happy couples, their families and friends.
How did these beautiful couples manage to find a love that could last 50, 60 or 70 years? How could they do this when so many marriages come apart?
When these couples married many years ago, they knew theirs was not just another wedding. Their wedding was not just another day in 1953 or 1943 or whatever year they were married. They wanted their wedding day to mark their calendars forever. They gave themselves to each other 100 percent or they would not longer be married. And they have lived in the good days and the bad, the days of sickness, perhaps even tragedy, and so they know that their life together was not, is not, and will not become a romantic dream.
The fact that they wanted to be in the cathedral last week tells us that when all is said and done, the meaning of married life together—the meaning of their love for each other and the trust that they have for each other—had to be rooted in God. Their very lives tell us that they have needed God’s blessing on their marriage over and over again.
No one can go it alone through life. And those couples could not go it alone in marriage. I believe they would tell us that the secret to a happy marriage is the commitment to have God as your mutual third partner. Prayer has been a lifetime.
Trust and faith between wife and hus-
band need constant attention. That is the second reason why our jubilarians sought the blessing of the Church: before family and friends, they promised to help each other build the trust and love they would need all the days of their life together. And last Sunday afternoon they renewed their promise to stand by each other in good times and in bad, in sickness and in health, until death.
I suspect that through the years there may have been days when keeping their marriage promises may have seemed like the only measure of their love. Marriage, like all of life, has growing pains. But I bet those challenging times pale com-
pared to their proven love.
Why are our jubilarians so happy? They are wives and husbands who reach out to family and friends. Their prayer together led them to care for their neigh-
bors. Through the years, they cared for the elderly, the poor and the sick.
True love is not just for the husband and wife. That is what we mean when we say marriage is a sacrament of the love of God. God’s love takes flesh and touches others through married love. The key to a happy marriage is to share love with family and neighbors. And we remember that Christ expanded our notion of family and neighbor to include anyone in need.
God bless our jubilarians! }

Los festuegos de bodas de oro demuestran que el amor verdadero tiene sus raíces en Dios

Para la mayoría de las personas que salieron o andaban por el edificio que se encarga de la parroquia, o para aquellos que estaban de compras o jugando al golf, por ejemplo, la tarde trans-
currió como cualquier otra tarde de domingo septembrina. 

Entonces, tal como ahora, en Indianapolis o en cualquier otra población o comunidad de nuestra arquidiócesis, o en cualquier otro lugar del mundo, había personas, jóvenes o mayores, ricas o pobres, hermosas o no tan hermosas, paseando o caminando por las calles o en los centros comerciales, buscando algo que hacer. Estaban buscando alguien que se interesa-
For the criterion Friday, October 3, 2003 Page 5

Seeking the Face of the Lord

Buscando la Cara del Señor

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

Archbishop Buechlein’s intention for vocations for October

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.
Holly Family Parish, 3027 Pearl St., in Oldenburg, is having its parish festival from 9 a.m. to 8 p.m. on Oct. 5. There will be food. For more information, call 812-934-3013.

St. Joseph Parish, 2607 St. Joe Road W., in Sellersburg, is having its annual Turkey Shoot and fall festival from 11 a.m. to 6 p.m. on Oct. 5. There will be food. To register for the dinner, contact games. For more information, call the parish office at 812-246-2512.

Holy Cross Parish, 12239 S.R. 62, in St. Croix, is having its fall fruit vendors craft and parish rummage sale from 8 a.m. to 2 p.m. on Oct. 5. There will be food. For more information, call 812-843-5816.

The bakers of Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will have poticas available in the kitchen of Rockhold Hall. Poticas will be sold for $1.50 each day from 8 a.m. to 2 p.m. on Mondays, from noon to 2 p.m. on Wednesdays and after the 9 a.m. Mass on Sundays. For more information, call the kitchen at 317-634-2289.

St. Elizabeth’s Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, now offers free pregnancy tests. They are offered from 8:30 a.m. to 4 p.m. on Mondays through Fridays. Nonprofit is necessary; however, one can be arranged. For more information or to make an appointment, call St. Elizabeth’s at 317-787-3412.

The Divine Word priests who staff St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, will offer a special commemorative Mass at 10 a.m. on Oct. 5 to honor the canonization of the founder of the Divine Word Missionaries, Blessed Arnold Janssen. The canonization will take place at the Vatican on the same day. For more information, call Divine Word Father Stephen Brown at 317-632-9349.

Saint Meinrad Archabbey will host pilgrimages to honor the Blessed Mother at the Monte Cassino Shrine, located one mile east of the archabbey on State Highway 62 in St. Meinrad, for four Sundays in October. The pilgrimages begin at 2 p.m. with an opening hymn and a short sermon, followed by a rosary and procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. Each week has a topic. Benedictine Father Simonet Daly will present “God Will Be Done” on Oct. 5. Benedictine Father Germain Swisshelm will present “Do Whatever He Tells You” on Oct. 12. Benedictine Brother Paul Nord will present “My Queen; Queen of Heaven and of Earth” on Oct. 19. Benedictine Archabbott Lambert Reilly will present “Too Much is Never Too Much” on Oct. 26. For more information, call Mary Jeanne Schumacher during business hours at 317-357-6501.

There will be a family Rosary candlelight procession at 7:30 p.m. on Oct. 12 at Holy Family Parish, 129 W. Daisy Lane, in New Albany. The event, sponsored by the New Albany Deaconery, will be in honor of Pope John Paul II’s request for the “Year of the Rosary.” For more information, call the parish office at 812-944-8283.

All are invited to an open house and rededication of the Oldenburg Franciscan Community Center from 1 p.m. to 4 p.m. on Oct. 5 at the motherhouse of the Sisters of the Third Order of St. Francis of Oldenburg. The dedication ceremony is at 2 p.m. The center includes several retreats, meeting rooms, a dining room, a chapel, library and beautifully landscaped grounds. For more information, call 812-933-6547 or e-mail center@oldenburgfrancs.com.

Members of the St. Therese of the Child Jesus (Little Flower) School Class of 1953 will be special guests at an all school reunion on Nov. 8. The planners are looking for anyone who might have been a member of that class between the years 1946 and 1953. For more information, call Joanne McAtee Johnson at 317-783-4233 or Judy Bevan Morant at 317-897-1457 or June Nally Jorgenson at 317-894-9707.

Singers of all faiths are invited to audition for the Catholic Choir of Indianapolis on Oct. 8 at the Knights of Columbus Hall, 2100 W. 71st St., in Indianapolis. The mixed-voice community choir is under the direction of Marcello Urias and is currently preparing Christmas music for concerts in a variety of venues. The choir also performs at various Catholic and Protestant liturgies. For more information, call 317-995-6656, times e-mail Mary Jeanne Schumacher at muriya@indiana.edu or call Maria Walsh at 317-326-6308.

The St. Joan of Arc Parish pro-life committee is having an adoption series each Wednesday night in October from 7:30 p.m. to 8:30 p.m. at the parish, 4217 N. Central Ave., in Indianapolis. The series will present adoption as a loving alternative to abortion and answer concerns about the legalities of adoption. The sessions are free. For more information, call 317-283-5508.

Toni Avellana, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, will present his Christian music concerts at four locations in the archdiocese in the coming weeks. He will play at the pro-life youth rally from 3:30 p.m. to 5 p.m. on Oct. 5 at the Archdiocese O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis; from 7:30 p.m. to 9:15 p.m. on Oct. 10 at St. Simon the Apostle Parish, 8155 Oakland Rd., in Indianapolis; from 7:30 p.m. to 8:15 p.m. on Oct. 17 at St. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood; and from 7:30 p.m. to 9 p.m. on Nov. 7 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis.

Chris Muglia, a Catholic singer, songwriter, recording artist and producer from Arizona, will offer four concerts in Indianapolis in October. He will play at 7 p.m. on Oct. 6 at St. Barnabas Parish, 8300 Rahke Road; at 7 p.m. on Oct. 5 at St. Thomas Aquinas Parish, 46th and Illinois streets; at 7 p.m. on Oct. 13 at St. Luke Parish, 7575 Holloway Dr., and at 7 p.m. on Oct. 14 at Marian College, 3200 Cold Spring Road.

St. Francis Hospital and Health Centers will host its 18th annual Rosemary Remember from 11 a.m. to 4 p.m. on Oct. 4 at St. Francis Hospital-Beech Grove, 1600 Albany St. Families of women from around central Indiana who have lost a child through miscarriage, stillbirth or newborn death are invited to attend the event to honor and remember their children. The walk will conclude at Sarah T. Bolton Park, 1300 Churchman Ave., in Beech Grove, where there will be a memorial service. For more information, call 317-865-5199.

Pre-Cana Conferences are held monthly at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Sunday afternoon program starts at 1:45 p.m. and concludes at 6 p.m. The upcoming dates are Oct. 19 and Nov. 16. There will be no conference in December. The event, which includes a Mass, will address family of origin, communication, Christian marriage and other important relationship topics. The cost is $30 per couple, which includes a Perspectives on Marriage workbook, other materials and lunch. Advance registration is required. For more information or to register, call the archdiocesan Office of Family Ministry at 317-236-1596 or 800-382-9836, ext. 1596.

Upcoming Tobit Weekend retreats, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Oct. 17-19 and Nov. 21-23. Information on the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and learn how important it is to have Christ at the center of a relationship. The cost is $250 per couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

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

Anything Else (Dreamworks)
Rated A-IV (Adults, with reservations) because of a nihilistic view of morality, several sexual encounters, profane language, recurring sexually crude and religiously irreverent humor, an instance of drug abuse, as well as a few instances of sexual situations.
Rated R (Restricted) by the Motion Picture Association of America (MPAA)

Cabin Fever (Lions Gate)
Rated R ( Restricted) because of excessive gory violence, sexual encounters with nudity, recurring drug abuse, as well as pervasive rough and crude sexual language.
Rated R (Restricted) by the Motion Picture Association of America (MPAA)

Duplex (Miramax)
Rated A-III (Adults) because of a black comedy murder plot, an implied sexual encounter, recurring vulgar humor and sporadic crude language.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

The Fighting Temptations (Paramount)
Rated A-II (Adults and Adolescents) because of a few sexual references with sporadic crass language.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Luther (RS Entertainment)
Rated A-III (Adults) because of recurring violence and theological complexities.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Once Upon a Time in Mexico (Columbia)
Rated R (Morally Offensive) because of excessive gory violence, including profanely using a church as the setting for gunplay, brief partial frontal nudity and much rough language.
Rated R (Restricted) by the MPAA.

The Rundown (Universal)
Rated A-IV (Adults, with reservations) because of recurring action violence and some sexual language.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Under the Tuscan Sun (Touchstone)
Rated R (Restricted) because of an implied sexual encounter, references to a lesbian relationship, brief gross words, and an instance of rough language and profanity.
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Underworld (Screen Gems)
Rated R (Morally Offensive) because of excessive violence, fleeting shadowy rear nudity, as well as sporadic rough language and an instance of profanity.
Rated R (Restricted) by the MPAA.
‘Love means you do what’s best for your beloved’

By Mary Ann Wyand
Second of two parts

Straight talk about sex, sexually transmitted diseases and God’s plan for young people to save sexual intimacy until marriage, was announced thousands of teen-agers who heard nationally known chastity speaker and author Jason Everett of San Diego, Calif., speak at eight locations in the archdiocese last month.

The teen-agers listened attentively then gave Everett a standing ovation after 10 chastity presentations on Sept. 8-11 at schools and parishes in central and southern Indiana.

Roncalli High School senior Jessica Davis of St. Jude Parish in Indianapolis said she first heard Everett speak two years ago during a chastity presentation at the Indianapolis South Deanery inter-parochial school.

“When I was a sophomore, I had the privilege of hearing Jason [speak] for the first time,” Jessica said when she introduced Everett on Sept. 10 at St. Jude Church in Indianapolis. “His words have stuck with me ever since. Today I was privileged to hear him speak again as he made a second appearance at Roncalli. I’d like to challenge everyone here tonight to listen to him with your ears, but also to listen to his message with your heart.

“Dress modestly,” he told the girls, “or you will make guys think that the greatest part of you is your skin, and lead them to confuse you, or at least think of you, as just a body. TV star Britney Spears turn heads, but this too short? Girls who dress like heart. ‘Is this too tight? Is this too low? Is this too short?’

“Modesty just means listening to your body. It doesn’t mean dressing so you look ugly. Modesty means you don’t know one verse in the Bible to love women,” he said, citing Chapter 5, Verse 25, of St. Paul’s Letter to the Ephesians.

“Men, love your bride Christ loved the church,” he said. … so that she will be holy and without blemish.

“Is this too tight? Is this too low? Is this too short?’ As a Christian guy, you only need to know one verse in the Bible to love your women,” he said.

“Is this too tight? Is this too low? Is this too short?’ Everett explained, especially if they are influenced by pornography like he was during his high school years.

“Pornography teaches guys that girls are things to use,” he said, “and guys begin to judge the value of a woman by how much lust she generates in us. Teen-age girls who find out that teen-age guys struggle with pornography feel sorry for themselves. They can’t relate to women in a more interesting way.”

Many popular culture magazines encourage teen-agers in premarital sexual activity, he said, influence teen-age girls to dress in clothes that reveal too much skin, and lead them to confuse physical attraction with love.

“Dress modestly,” he told the girls, “or you will make guys think that the greatest thing about you is your body. Modesty doesn’t mean dressing so you look ugly.

“Is this too tight? Is this too low? Is this too short?’ Girls who dress like heart. ‘Is this too tight? Is this too low? Is this too short?”

Jason Everett, the author of "Pure Love and If You Really Love Me," said he developed a greater understanding of faith with their help, and will be a better Catholic because of their work. And that’s the point of a liberal arts education—to make you think about issues from many different angles without judgment or prejudice. I learned that many viewpoints contributed to a deeper understanding of any topic—and that there is unity in diversity. I developed a greater understanding of faith with their help, and will be a better Catholic theologian for it.

“Modesty empowers women and leaves something for the imagination,” he said. “Modesty means instructing the world about how much a woman is worth. A girl’s belly is sacred because it is the womb. It is priceless. A girl’s body is the temple of the Holy Spirit, and the clothing — a veil to invite the guy to consider the mystery about the woman.

“Teen-agers who choose purity in dating relationships find peace and more greater self-esteem, Everett said, and are able to experience romance without regret.

“What do you learn from abstinence?” he asked. “Sacrifice, patience, humility and love. It trains you in faithfulness. It trains you for a successful marriage.”

Citing startling statistics about the harmful long-term physical effects of early sexual activity and multiple sexual partners on young women, Everett told the teen-agers, “Love means you do what’s best for your beloved.”

Researchers surveyed girls who became sexually active at an early age, he said, and examined how promiscuity affected their lives.

“An average, they found out that girls who started having sex at 12 years old or younger had an average of 21 sexual partners in their lives.” Everett said. “They found out that the younger a girl sexually active, the more likely she is to have broken relationships, sexually transmitted diseases, out of wedlock pregnancies, out of wedlock childbirth, often becoming a single mother, much more likely to end up married, more likely to have poverty, more likely to have an abortion, less likely to be happy, more likely to be depressed, and it goes on and on.”

But those statistics don’t mean “that if you messed up when you were 13 or 14 you were doomed to a terrible life,” he emphasized. “It doesn’t matter where you’ve been. It matters where you’re going. So if you’re sexually active, take the sex out of the relationship and see if there is love there.”

“So society lies to girls and women about birth control pills, Everett explained, which “treat fertility like a disease so guys can have lifeless love. A woman’s fertility cannot be flipped on and off like a light switch.”

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“Artificial contraceptives are routinely prescribed by doctors,” he said, “but do the doctors ever tell you girls that if you have three or more sexual partners in your life you’re 15 times more likely to develop cervical cancer? Do they tell you girls that you are more likely to get STDs because birth control pills harm your immune system, making you more likely to get different types of infections? Do they tell you that if you take the Pill for an extended period of time you are increasing your odds of developing breast cancer by about 40 percent or more? Do they tell you that those hormones will thin the lining of your organs and abort your child in the first trimester before you ever know that you are pregnant?”

“Oral STDs are also on the rise, he said, which can cause mouth and throat cancer. ‘If you’ve been sexually active, go get tested at a doctor’s office or a Christian pregnancy counseling center’ Everett said. ‘Get treated for this stuff and then move on with your life [without sex].’

Purity is a gift from Jesus Christ, and he will give it to you if you ask him for it with humility and perseverance.

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They broadened my understanding of theology and faith.

“I liked it when he said, ‘Save sex for marriage.’” Andy said. “Even when he was making us laugh, he made us understand the realities of sexual health. I think he was a really good speaker, and I will remember what he told us.”

They broadened my understanding of theology and faith.

My favorite class at Marian was professor Holman’s “God and Philosophy,” because it proved to me what I could do intellectually. And that’s the point of a liberal arts education—to make you think about issues from many different angles without judgment or prejudice. I learned that many viewpoints contributed to a deeper understanding of any topic—and that there is unity in diversity. I developed a greater understanding of faith with their help, and will be a better theology professor for it.

Jeremy Blackwood
Will enter a master’s degree program in theology next year.
Marian College B.A. in Theology and a B.A. in Philosophy ’03 Speedway High School ’99

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Wayne, mother of Michelle Copperwaite of Corydon. Bauer spent two weeks painting the original work in her daughter’s garage. It depicts a stretched-arms and the Holy Spirit as a dove above the crucified Christ. The painting’s new home will be St. Joseph Church in Corydon.

Encouraged by the success of the event, the committee is already planning next year’s conference. “There has to be a constant ministry,” Ledford said. “If it’s not a moving Church, it’s dead. That’s the whole mission, to get other people focused on the faith in a deeper, more personal way.”

Audiotapes of the conference, as well as other audio and videotapes of the speakers, are available from St. Joseph Communications, 800-526-2151, www.saints.org. Rotella’s music is available from www.martyrotella.com. His second album, Love Songs, will be released in December.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.)

Catholic Charities representatives tell of social concerns

DETROIT (CNS)—America’s social safety net needs mending in a number of places, especially when it comes to health care for the working poor, affordable housing, services to senior citizens and the plight of illegal aliens, said representatives of Catholic social services agencies from around the country.

They voiced their concerns to the Social Policy Committee of Catholic Charities USA at a hearing during the organization’s 2003 annual conference in Detroit on Sept. 11-15.

“Social Policy Committee members sat as if they were a congressional committee,” Sharon Daly, Catholic Charities’ vice president for social policy, told The Michigan Catholic, newspaper of the Detroit Archdiocese.

According to Daly, the format for the hearing was similar to a setting in which the national organization might make its case for public policy recommendations. She said her organization also uses such a format to prepare members of local affiliates on how to engage in social policy advocacy before state and local governments.

“We want them to be more effective in their own advocacy. It is the responsibility of the Church and all Catholics to not only serve the poor through direct service, but also to advocate for change in social policies,” she said.

Paul Martodam, chief executive officer of Catholic Social Services of Central and Northern Arizona, told the Sept. 13 hearing about hardships resulting from state cutbacks in family assistance funds in his own state, as well as what he called unreasonable work participation requirements under current welfare reauthorization proposals.

“Mothers with children under the age of 6 should be provided a special exemption from work requirements. A mother caring for an infant is contributing to the common good as much as a paid worker,” Martodam said.

Speaking of shortfalls in funds available to help those in need of emergency assistance, Joyce Campbell of the Catholic Charities Emergency Services Division in the Diocese of Trenton, N.J., said, “Our programs in central New Jersey are already out of funds for 2003.”

John Kelafas, of Catholic Charities in the Archdiocese of Denver, called for adequate funding for the U.S. Department of Housing and Urban Development’s homeless assistance programs that provide supportive services for homeless families.

Discussing the need for prescription drug coverage under Medicare, Mary Jo Gianbelluca of Catholic Charities of Buffalo, N.Y., said current proposals are flawed by provisions for co-pays and maximum benefits.

“Amy of the Medicare coverage plans I am aware of will not be an option to those individuals with incomes above the Medicaid levels and below the very wealthy,” she said.
Connor is the author of *Hampton Court,* *Growing Up Catholic* and *Indianapolis Between the Wars.*

He served on the Inmaculate Heart of Mary Parish Council and was a board advisor at Our Lady of Grace Monastery, the board of directors of The Criterion and the archdiocesan Catholic Communication foundation communications committee.

He was named Man of the Year by the Notre Dame Alumni Club of Indianapolis and was inducted into the Indiana Journalism Hall of Fame in 1997.

Connor and his wife, Patty, are members of St. Pius X Parish in Indianapolis.

They are proud of their six children, who have served various roles through charitable work in school and community.

Msgr. Harold Knueven recently retired as the pastor of Our Lady of the Greenwood Parish in Greenwood after giving 45 years of his life to the archdiocese as a priest.

"The Lord has given Msgr. Knueven much grace to fulfill his priestly mission in this life," said Father Don Winter, director of St. Mary of the Lake Parish in Osgood and St. Magdalen Parish in New Marion. "I believe he has used God’s gift of priestly zeal well."

Msgr. Knueven was born in New Alsace and attended St. Paul School and then high school at Saint Meinrad Seminary.

He received a bachelor’s degree from Saint Meinrad in 1954, a bachelor’s degree in theology from The Catholic University of America in Washington, D.C., in 1958 and a doctorate in history from Butler University in Indianapolis in 1967.

He was ordained a priest in 1958 and in 1998 was named a prelate of honor.

For 12 years beginning in the early 1960s, he served as an instructor at the Bishop Bruté Latin School in Indianapolis.

He served as associate pastor at St. Pius X Parish in Indianapolis and the former St. Catherine Parish in Indianapolis.

He served as pastor at St. Bernadette Parish and St. Simon the Apostle Parish in Indianapolis, St. Gabriel Parish in Greenwood, after serving as St. Bernard Parish in Indianapolis.

"By those who know him, Msgr. Knueven’s life has been one of priestly service to the people of God within the Archdiocese of Indianapolis," Father Winters said.

He added that Msgr. Knueven will forever be remembered as an excellent listener, a man with a tremendous work ethic, and as a very patient pastor and reliable brother priest (and friend).

Msgr. Knueven developed a perpetual adoration chapel at Our Lady of the Greenwood Parish, and became the dean of the Indianapolis South Deanery.

He was the president of the Saint Meinrad Archabbey’s Southern Indiana Chamber of Commerce, having served as the chairman of the capital campaigns for Cathedral High School in Indianapolis and the St. Valentine and Our Lady of Grace Monastery in Beech Grove.

Browning and his wife, Mary Ann, have six children and are members of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Diocese of Lafayette.

**Join the crackdown on hardcore-obscene pornography**

Come to a conference with veteran investigators, grass roots strategists, legal and other experts.

**After a ten-year pause, federal prosecutors have renewed the legal battle for a decent society. The Justice Department now has scores of obscenity investigations underway, something unheard of since 1992.**

**You have a vital role to play. Find out how you can help get hardcore porn off the Internet and out of your community.**

**Where:**

Mt. Comfort United Methodist Church 3179 North Mt. Comfort Road (600 West) Greenfield, Indiana

½ mile north of I-70

**When:**

10 a.m. to 4 p.m. Saturday, November 1 Registration begins at 9:30 a.m.

**Conference speakers:**

Roger Young, retired FBI Special Agent (Renov, NV)

Tom Rodgers, retired Indianapolis Police Detective Lieutenant

Robert Peters, Esq., President, Morality in Media (New York City)

Carlita Carl, Executive Director of the Indiana Family Institute

Phil Parish, President, Citizens for Community Values (Cincinnati)

Vickie Burress, Coordinator, Victims of Pornography Campaign

Dr. Tim Gardner, Indiana Family Institute

Craig Fall, Assistant Director, Catholic Social Services of Central Indiana

**Topics to be covered:**

- Extent of the hardcore pornography problem
- Convergence between the hardcore porn industry and entertainment media
- Effects of pornography on children and adults
- Internet pornography (Roger Young and Tom Rodgers share their experiences)
- Obscenity and related laws and the need for citizens to make complaints
- The pressure on "mainstream" distributors of hardcore pornography
- Being good stewards of our resources
- The role of the churches

**Admission:** $10 (Family maximum is $25. No one turned away for lack of funds.)

**Conference sponsors:** Morality in Media and American Family Association of Indiana

**For information contact Micaiah Clark at 317-541-9287 or micaiah@afain.net**
CARDINALS

The complete list of new cardinals included the following Vatican officials, in the order in which they were named:

- French Archbishop Jean-Louis Tauran, 60, the Secretariat of State official who deals with foreign affairs. The honor appeared to signal an imminent job change for the cardinal-designate.
- Italian Archbishop Renato Martino, 70, president of the Pontifical Council for Justice and Peace.
- Italian Archbishop Francesco Marchisiano, 74, archbishop of the Basilica of St. Peter.
- Spanish Archbishop Julian Herranz, 73, president of the Pontifical Council for the Interpretation of Legislative Texts.
- Mexican Archbishop Javier Lozano B erragán, 70, president of the Pontifical Council for Health Care Workers.
- Italian Archbishop Attilio Nocera, 66, president of the Administration of the Patrimony of the Holy See.

All but five of the 135 have been named by Pope John Paul II. The new voting-age cardinals include 14 Europeans; three each from Africa, Asia and North America; two from South America and one from Australia.

The Criterion  Friday, October 3, 2003

The appointments will bring the total number in the College of Cardinals to 194, a record high number of cardinals from 69 countries. After the last consistory of 2001, there were 184 cardinals.

As he has done previously, the pope waived the maximum of 120 cardinal-electors, those under age 80 and thus eligible to vote in a conclave. When they accept their maul of 120 cardinal-electors, those under age 80 and

Cardinal-designate Rigali, 68, worked for 30 years at the Vatican, where he was president of the Holy See’s diplomatic academy from 1985-89, and secretary of the Congregation for Bishops from 1989-94. Appointed archbishop of St. Louis in 1994, he was recently named to lead the Philadelphia Archdiocese and will be installed there on Oct. 7.

Absent from the list of new cardinals was Archbishop Sean P. O’Malley of Boston, who took over the archdiocese last summer in the wake of clerical sex abuse scandals. Many inside and outside the Vatican had expected him to be given the red hat.

In Canada, Cardinal-designate Ouellet is a 59-year-old Sulpician who took over as head of the country’s third-largest archdiocese, Quebec, less than a year ago.

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Life is a Miracle

U.S. bishops issue Respect Life Sunday message for Catholics

We expect to pay more for something that will last a long time. We value rare or unique items, and works of great beauty are extremely expensive.

Yet our society seems to place little value on the one thing that is truly priceless—human life itself. If we compare human beings to things that we prize, by every measure human beings come out on top.

• Durability—Human beings last forever. Everything on Earth will pass away. But human life continues in each of us eternally.

• Uniqueness—Every human being is unique, unrepeatable and irreplaceable. Even identical twins have different fingerprints, facial expressions and personalities. Never in the history of humankind has there been another you, nor will there ever be.

• Beauty—Is there anything more beautiful, anything you’d rather look at a dozen times a day, than the face of a loved one?

From the moment of conception, the awesome complexity of a new human life unfolds. Parents provide the baby’s 46 chromosomes, but God supplies the human soul to create the person he knew and loved from all eternity.

Even before birth, human life is miraculous: the differentiation of cells, the development of organs with highly specialized functions, and the maturing of the brain, the memory and the five senses.

Every human being shares the same origin, nature and destiny, but our features and physiques, skills, interests, tastes and habits are astonishingly diverse.

While what is most miraculous about human life is why we exist at all.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, addressed the mystery and the miracle of life when he said, “God created the universe in order to be able to become a human being and pour out his love upon us and to invite us to love him in return.”

March for Life participants hold up signs of protest in front of the Supreme Court building in Washington, D.C. Each January, thousands of pro-life supporters of all ages from across the United States participate in the annual march to peacefully protest the Court’s Roe vs. Wade decision in 1973 that legalized abortion. The U.S. bishops join Catholics in opposing the killing of unborn babies on this solemn anniversary of the Court’s decision 30 years ago.

God created every human life in his image—you, me, one-celled human embryos in lab dishes, unborn children and their impoverished parents living in the slums of less-developed nations, people who struggle with disabilities, comatose or dying patients, and convicted killers on death row.

Every human being possesses inherent God-given dignity equal to that of every other human.

Life is a gift—ours to take care of but not to throw away, and never to take from another. God calls each of us to safeguard our own lives, and also the lives of those in need of assistance, attention and prayers. Surely we can do no less than heed his call.

As individuals and as a community, we can change the face of our world to reflect the value and dignity of every human life.

We can help one person this week (and next week). We can expand and publicize programs of service and care for pregnant women who may think their only “choice” is abortion and for those suffering because of a past abortion.

We can increase the effectiveness of programs for those who are very old or dying, and broaden education and assistance to those who are poor and newcomers to our nation.

For 30 years, the abortion industry has promoted the mistaken notion that Roe vs. Wade, the 1973 Supreme Court abortion decision, is a great landmark of constitutional law.

Today many mistakenly believe that the “right” to abortion is a core American principle like freedom of speech and trial by jury. In the 30 years since Roe vs. Wade announced the “constitutional” right to privacy encompasses a woman’s decision to abort her child, its fame—or infamy—just keeps growing.

For many Americans, Roe is a symbol of and catalyst for a continuing decline in American culture and institutions. It represents a tragic failure of the government, an abdication of its duty to protect the vulnerable and innocent.

The judicially created regime permitting abortion on request throughout pregnancy has eroded principles on which our nation was founded—the sanctity of life, the equal dignity of all and impartial justice.

Even the fundamental principle of self-government is shaken when seven unelected judges can overturn the will of the people expressed in the laws of 50 states.

And how does one begin to assess the meaning and impact of destroying more than 40 million children? Many other Americans, less attuned to public policy matters, hold a very different view of Roe vs. Wade. They see Roe as being immutable, permanent, “settled law.” They believe that “abortion is a constitutional right.”

In 30 years, the Roe abortion license has been elevated by some to the stature of “freedom of speech,” “trial by jury” and other bedrock American principles.

It is not surprising that many people share this distorted view. For three decades, the abortion industry has refined and perfected this message. Advocates like Gloria Feldt, president of Planned Parenthood, proclaim with no apparent irony, “It’s been 30 years since women were guaranteed the basic human right to make their own childbearing choices—a right as intrinsic as the right to breathe and to walk, to work and to think, to speak our truths, to thrive, to learn, and to love.”

Roe has also become a lodestar for abortion advocates and the politicians who support their agenda. Any event or policy affecting a child before or near birth is minutely scrutinized for its potential to “undermine Roe vs. Wade.”

Anything and anyone who threatens the shaky “constitutionality” of Roe must be stopped. State laws that punish violent attacks on unborn children and their mothers are denounced as “designed to chip away at the constitutional rights of women.” Even expanding eligibility under the State Children’s Health Insurance Program to provide prenatal care for pregnant, non-comatose or dying patients—on the wrong track.

Allegiance to Roe has become the sine qua non for presidential aspirations of one political party and a litmus text used by many politicians in evaluating judicial nominees. Senate filibusters are being used to block confirmation votes on highly qualified judicial nominees, chiefly because abortion lobbyists object to nominees’ suspected personal antipathy to Roe.

Already, two presidential candidates seeking election in 2004 have announced that, if elected, they would appoint no one to the Supreme Court “if they don’t commit to supporting Roe vs. Wade and a woman’s right to choose.”

Some members of Congress act as if Roe vs. Wade and the U.S. Constitution have equal authority. They are

But no matter how many compassionate services that we provide, no matter how many pro-family economic and social policies are adopted, unless the fundamental right of each human being to live is respected from conception until natural death, the structures of community life have no solid foundation. It’s like building a house on shifting sand.

Laws that permit or promote abortion, infanticide, human cloning, destructive embryo research or physician-assisted suicide ignore the sanctity of each human life and undermine the foundation of a just and healthy society.

As citizens and people of faith, each of us should actively advance our convictions in the public square in every legitimate and ethical way. We should relegate ourselves to upholding the sanctity of human life, and hold those elected to represent us to the same standard.

By our Christian example and advocacy for public policies respectful of the human person, we can create a culture that affirms the miracle and glory of every human life.

(Headline was prepared by the U.S. Conference of Catholic Bishops for the 2003 Respect Life Sunday observance.)

10 legal reasons condemn Roe vs. Wade decision

For 30 years, the abortion industry has promoted the mistaken notion that Roe vs. Wade, the 1973 Supreme Court abortion decision, is a great landmark of constitutional law.

One legal reason to condemn Roe vs. Wade is that it has become the model for legislation across the United States that permits or promotes abortion, infanticide, human cloning, destructive embryo research, and physician-assisted suicide.

Another reason to condemn Roe vs. Wade is that it has become a lodestar for abortion advocates and the politicians who support their agenda. Any event or policy affecting a child before or near birth is minutely scrutinized for its potential to “undermine Roe vs. Wade.”

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encompass a woman’s decision whether or not to terminate her pregnancy.”

Such a right is not mentioned in the Constitution nor derivable from values embodied therein.

In his dissenting opinion in Roe vs. Bolton, Justice Byron White, joined by Justice William Rehnquist, wrote, “I find nothing in the language or history of the Constitution to support the Court’s judgment. The Court simply fashions and announces a new constitutional right for pregnant mothers … and, with scarcely any reason or authority for its action, … override[s] most existing state abortion statutes.”

2. The Court misrepresents the history of abortion practice and attitudes toward abortion.

The Roe opinion creates the impression that abortion had been widely practiced and unpunished until the appearance of restrictive state laws in the mid-19th century. This interpretation is contradicted by both common law and 2,000 years of medical ethics guided by the Hippocratic Oath.

3. The Roe opinion misconstrues English common law regarding the status of abortion.

The Court argues it is “doubtful that abortion was ever firmly established as a common-law crime.” But William Blackstone’s Commentaries on the Laws of England (1765-1769), the primary treatise on English common law adopted by the United States, contradicts that view, calls it “a very heinous misdemeanor” and shows that the lives of unborn children were valued and protected, even if their beginning point was still thought to be “quickened” rather than conception.

4. The Court distorts the purpose and legal weight of state criminal abortion statutes.

In the 19th century, laws were enacted in almost every state and territory to define abortion as a crime throughout pregnancy, with only narrow exceptions, generally permitting abortion only if necessary to preserve the mother’s life. According to legislative histories, their purpose was to afford greater protection to unborn children, reflecting a new medical knowledge of prenatal life.

The Court instead claims they were enacted mainly to protect the mother’s life and health from a risky surgical procedure. Reasoning that abortion was safer in 1973, the Court said the laws had outlived their purpose.

5. A “privacy right” to abortion has no foundation in the text or history of the Constitution.

The Court in Roe declared that a woman’s “constitutional” right of privacy to decide to abort her child was found in either “the Fourteenth Amendment’s concept of personal liberty, … or … in the Ninth Amendment’s reservation of rights to the people.”

The 14th Amendment was not intended to create new rights, but to secure to all persons, notably including freed slaves and their descendants, the rights and liberties already guaranteed by the Constitution.

Then the Court tried to graft abortion onto the line of decisions recognizing privacy/liberty rights in the following spheres: marriage, childrearing, procreation and contraceptive use by a married couple. Abortion, however, negates these spheres of privacy. It’s not childrearing. It’s child destruction. The father’s right to procreate is nullified by a woman’s right to destroy his offspring without his knowledge or consent.

6. The Court adopts a very narrow definition of “person” in the 14th Amendment to exclude unborn children.

Ignoring clear biological evidence that human life begins at fertilization, the Court tried to sidestep the issue of when human life begins. It decides unborn children are not included in the meaning of “person” in the 14th Amendment and are, therefore, not entitled to protection. Yet many things that are not “persons,” such as sea turtle eggs, are protected by law from destruction.

7. The Roe Court assumed the role of a legislature in establishing the trimester framework.

Roe creates a framework of rules governing abortion regulation based on the trimester of pregnancy. The majority opinion of Justice Rehnquist in Webster vs. Reproductive Health Services states, “The key elements of the Roe framework—trimesters and viability—are not found in the text of the Constitution or in any place else one would expect to find a constitutional principle … the result has been a web of legal rules that have become increasingly intricate, resembling a code of regulations rather than a body of constitutional doctrine.”

8. What Roe gives, Doe takes away.

Many pollsters and journalists continue to describe Roe vs. Wade as the case that “legalized abortions in the first three months after conception.” Some abortion lobbyists falsely claim that 30 states outlaw abortion in the third trimester.

But the Court ruled that all state laws banning late-term abortions must contain a “health” exception. Health is defined in Roe’s companion case, Doe vs. Bolton, as including “all factors—physical, emotional, psychological, familial and the woman’s age—relevant to the well-being of the patient. All these factors may relate to health.” This broad definition guarantees abortion on request throughout pregnancy.

9. The Court describes the right to abortion as “fundamental.”

Fundamental rights are those recognized as “deeply rooted in the history and traditions” of the American people or “implicit in the concept of ordered liberty,” such as the free exercise of religion, the right to marry, the right to a fair trial and equal protection. A state law that infringes on a fundamental right is reviewed under a strict standard, and is rarely upheld.

It’s ludicrous to claim that abortion is deeply rooted in American history or traditions or that our governmental system of “ordered liberty” implicitly demands the right to destroy one’s child. Years later, the Court abandoned this approach.

10. The opinion gives little guidance to states concerning the permissible scope of abortion regulation.

Abortion decisions that followed Roe chronologically have not followed Roe jurisprudentially. The Court has contradicted itself frequently and many decisions have five separate opinions filed, often with no more than three justices concurring on most points.

The Court’s joint opinion in Planned Parenthood of Southeastern Pa. vs. Casey in 1992 all but conceded that Roe was wrongly decided. The Court jettisoned Roe’s trimester framework and standard of legislative review, but allowed Roe to stand so the Court would not be seen as bowing to public opinion.

But the Supreme Court often reverses itself when a prior ruling is later believed to be flawed, as it did recently in the Texas sodomy decision. A dissent in Casey notes that in the past 21 years, the Court “has overruled in whole or part 34 of its previous constitutional decisions.”

The extreme difficulty of correcting judicial error by constitutional amendment makes it the Court’s duty to reverse wrongly decided rulings because justices take an oath to uphold the Constitution—not the glosses of their predecessors.

Roe must be reversed to restore integrity to the Court, meaning to the Constitution, political rights to the people and their elected representatives, and—most importantly—the right to life to children in the womb.

(Susam E. Wills is an attorney and associate director of education for the Secretariat for Pro-Life Activities for the U.S. Conference of Catholic Bishops.)

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Women deserve unplanned joy, not abortion

By Serrin M. Foster

“Women experiencing an unplanned pregnancy also deserve unplanned joy,” said Patricia Heaton, a best-selling author, winner of two Emmy awards and honorary chair of Feminists for Life, a pro-woman and pro-life organization.

The sad reality is that the “unplanned joy” that Patricia Heaton envisions for women is all too rare. Instead, women experiencing an unplanned pregnancy often end up experiencing the tragic vio-

lence of abortion. Statistics gathered by abortion supporters reveal that the primary reasons women with unintended pregnancies turn to abortion are lack of financial resources and lack of emotional support. Many women also say they felt abandoned, or even coerced into having an abortion.

Women at highest risk of resorting to abortion are those of college age. One out of five abortions occurs in this age group. Young women who tested positive for pregnancy at a campus clinic have told Feminists for Life that the next words they heard from clinic staff were “I’m so sorry.” Then they were handed a business card for a local abortion clinic.

University counselors and professors echo this message, telling students that they can’t possibly continue their education and have a child—as if pregnancy makes women incapable of reading, writing or thinking.

Resources are similarly lopsided. Forcing a woman to choose between sacrificing her education or career and sacrificing her child is not a choice. Beyond the campus, support is also lacking for any choice other than abortion. Many women “choose” abortion because they believe they have no other choice.

January 2003 marked the 30th year since the U.S. Supreme Court handed down the Roe vs. Wade decision legalizing abortion. The pro-choice mantra we hear every Jan. 22—“Our body, our choice”—still means the same thing: Our problem. Abortion is not a measure of society’s success in meeting the needs of women. It is a measure of its failure. The damage that abortion causes to women’s bodies can result in infertility, future miscarriages, breast cancer and even death.

Many women also carry emotional scars from the experience. Studies reveal higher rates of suicide, attempted suicide and psychiatric admissions among women who have had an abortion compared to women who have given birth.

Tragically, abortion is the most common surgery in America. It is a symptom of—never a solution to—the problems faced by women.

Three decades have passed since Roe vs. Wade unleashed on America a new, violent norm. While the abortion debate often seems to be stalled at the impasse between “women’s rights” vs. “the baby,” the basic needs of women are often ignored. We have forgotten to ask women the questions, “What do you need? What do you really want?”

Every day that goes by with the needs of some pregnant women unmet is another day marked by thousands of abortions. We need to listen, to hear women and to create a comprehensive, step-by-step plan to systematically eliminate the root causes that drive so many women to abor-
tion—primarily the lack of financial resources and lack of emotional support.

Men should be welcomed to the table, too. Most importantly, we must listen to women from all walks of life, especially those who have personally experienced the tragedy of abortion, and those facing an unplanned pregnancy. We must begin by finding solutions for those at highest risk of abortion—college women, young working women and low-income women.

Pregnancy care centers need funding to assist women to follow through on a life-affirming choice—married parenthood, single parenthood, extended family or co-parenting options, or adoption.

More and more Catholic parishes are answering the call of the late Cardinal John O’Connor by opening their doors to help any woman in need through a parish-based model of pregnancy support called the Gabriel Project.

We need to replicate the success achieved in Pennsylvania, where abortions have been greatly reduced through state funding of resource centers that promote life-affirming alternatives. Pennsylvania law also mandates that a woman seeking an abortion be accurately informed about the procedure, fetal development, and the father’s rights and responsibilities so she can make an informed choice.

We can work with states to implement the State Children’s Health Insurance Program (SCHIP), whose services include prenatal care for low-income women and their unborn children.

We also must reverse negative attitudes toward children and parenting prevalent in our culture. Society needs to cherish motherhood, champion fatherhood, and celebrate the benefits and rewards of paren-
thood.

Every woman deserves better, and every child deserves a chance at life. It is time to reaffirm the strength and dignity of women, the importance of fathers, and the value of every human life.

Increasingly, hard questions are being directed at abortion advocates whose unfulfilled promises have left us with 40 million missing children and 25 mil-

lion women suffering in silence. Women deserve better than abortion.

(Serrin M. Foster is president of the Washington-based Feminists for Life of America.)
By Richard M. Doerflinger
Special To The Criterion

Why do Christians oppose human cloning?

It’s a fair question. Sheep, cattle and other animals have now been “replicated” by the cloning procedure called somatic cell nuclear transfer. An unfertilized egg has its nucleus removed or inactivated, and replaced with the nucleus from an animal’s body cell. This nucleus, containing the animal’s full genetic makeup, is stimulated to interact with the egg, and a new embryo develops that is genetically identical to the animal providing the body cell.

Scientists say the technique can be useful for animal breeding and medical research, and the Catholic Church does not object as long as the norms against mistreating animals in research are respected. Yet Catholics and other Christians are in the forefront of the effort to ban human cloning. Public sentiment against all human cloning is strong and transcends the usual political and religious beliefs.

Despite this, supporters of cloning accuse us of imposing our religious beliefs on a diverse society in this debate. But our tradition insists on the dignity of the human person and on the need to respect that person’s basic human goods—the first and most basic of which is the right to life. All human life at every stage makes no difference because our moral tradition regards human life at every stage as deserving respect and protection.

Human reproductive cloning is a dangerous and unethical experiment on women and children. Many scientists oppose “reproductive” cloning for these reasons, but still favor cloning for research.

In reproductive cloning, most cloned humans will die very young. In cloning for research, all of them will die because they will be deliberately killed as a means to someone else’s idea of medical progress. The fact that this killing may take place at a very early stage makes no difference because our moral tradition regards human life at every stage as deserving respect and protection.

Cloning for research produces an evil that is not found even in the practice of abortion: creating new human lives solely in order to destroy them. This is the ultimate reduction of human life to an object, to a commodity that has no value except for the use someone else chooses for it.

Pope John Paul II has underscored the grave moral judgments about procreation that we must disregard the life and health of someone else’s idea of medical progress. The death rate from cloning were greatly reduced, would Catholics still reject it?

If the right to life were not under attack, and the right to love for each other, and is open to cooperat- ing with God to create a new person the two will love and care for together. This openness to new life sets the stage for our life-long attitude toward our children.

We know that our children arise from our act of self-giving love, that their makeup will be a new and unpredictable combination of traits from both parents, and that we provided the opportunity for God’s

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Human cloning is a threat to life and must be banned

Some try to obscure the gravity of such evils by denying the humanity of their vic- tim. They say the entity produced by cloning is not really a human being with a human soul. Sometimes they even claim that no embryo can be a human being until implantation in a mother’s womb. But these are self-serving arguments with no factual basis.

A human life begins when a new organ- ism of the human species forms—that is, when the human genetic makeup is com- plete and the development of a new individ- ual has begun. Implantation in the mother’s womb is an important step needed for later survival—but it is essentially a change in location, one stage among many in a new life already begun.

And while union of egg and sperm are the normal and usual way for such human development to begin, we now know there are other ways.

Catholics have no reason to deny that a cloned human has a human soul. Respect for natural reason, and for the equal dignity of all human beings under God, leads us to respect every member of the human species regardless of his or her origins.

The account of Jesus’ origin in the Gospel of Luke certainly reminds us that there may be more than one way to come into existence as a member of the human family.

But if cloning would create a fully human being, can it be wrong in principle? If the right to life were not under attack, and the death rate from cloning were greatly reduced, would Catholics still reject it?

Answering this question requires an even closer look.

As the Second Vatican Council affirms, moral judgments about procreation must be based on “the nature of the human person and his acts” (Gaudium et spes, #51). To understand the nature of the act of human procreation is to realize why cloning does not respect this nature.

In sexual procreation, a man and woman join in a loving embrace that expresses their love for each other, and is open to cooperat- ing with God to create a new person the two will love and care for together. This openness to new life sets the stage for our life-long attitude toward our children.

We know that our children arise from our act of self-giving love, that their makeup will be a new and unpredictable combination of traits from both parents, and that we provided the opportunity for God’s

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important this insight is. The Nicene and Apostles Creed underscore the equality of God the Son with God the Father by insisting that He was “begotten, not made.” The Son is not a creature like others, but arises in an eternally spontaneous outpouring of the Father’s love. Our humility before God begins with the fact that although we are made in God’s image and likeness, we are indeed creatures he has made, “the work of His hands.”

This is central to the infinitely vast difference between the divine and the human—a difference bridged only by God’s free act of infinite love toward us. When we manufacture offspring according to preset specifications, then we are violating a fundamental aspect of human procreation. We are treating our children as inferior beings, as our “creatures.” The other abuses of human cloning—the selfish fixation on producing a child “just like me,” the willingness to subject cloned humans to high risks of death and disability, and even scientists’ willingness to clone embryos solely to exploit and destroy them—flow from this first fundamental error. Human cloning would create a human being who deserves to be treated as our equal, but would do so in a way that undermines this equal dignity. It is not a worthy way for humans to bring other humans into the world. Cloning invites humans to treat their “creations” as less than themselves, as less than human. But it also tempts them to think of themselves as greater than human, as gods with the power to “create” life. This is, of course, the first and greatest temptation presented to human beings, to Adams and Eve: “You will be like gods” (Gn 3:5).

Cloning is a “gateway technology” to efforts to engineer the human species for two reasons. First, genetic engineering is such a hit-and-miss procedure that one must be able to duplicate one’s rare successes. Second, if scientists can make a new being who is exactly the same as another, they can refine their procedure to make that new being the same except for one or two “superior” traits, and then build on this. The human species itself would be the laboratory bench and the research animal for such experiments. Tragically, many scientists are blind to the paradox in this grand scheme. When the true God makes people in His image and likeness, He produces an inexhaustible variety of people who reflect different facets of His infinite goodness. When we mere humans try to do the same, we only replicate one narrow set of traits already provided to us in the past, and when we try to “improve” on that heritage, all we can apply are our own narrow, biased and imperfect ideas of a “better” human. By imposing those biases on each offspring, we would still treat them as objects we can control and dominate—even if we are trying to create a “superior” product. To imagine we are ready for such control over fellow humans is to commit the ultimate sin of overweening pride—what the Greeks called hubris, the pride of grasping at what belongs only to gods.

While any reasonable person can see the destructiveness of such pride, Christians know, above all, that the road to human progress is paved instead by humble service to others. Jesus’ sacrifice blazed the right path for us long ago. From this perspective, human cloning, and the mentality that accepts and uses it, is an affront to God. Catholics and others who respect human life stand at a crossroads. For decades, we have wagged a sometimes lonely fight to insist that innocent human life must never be attacked. Today we face a challenge that is more subtle, but even more overpowering, as human beings are tempted to exert ultimate control over the origins and traits of fellow humans. The debate on “cloning for research” demonstrates that there will be much out-right destruction of life along this path as well. But this willingness to destroy life is a symptom of a new level of disdain for human dignity, a mentality that treats other human beings as objects for our control. Nothing could be more alien to the attitude needed to build a culture of life.

(Richard Doerflinger is deputy director of the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities.)
Physician’s first obligation is always to ‘Do No Har m’

By Dr. F. Michael Gloth III
Special to The Criterion

The nation’s largest and most influen-
tial medical organizations—the American Medical Association and the American College of Physicians—as well as many smaller physicians’ groups are on record as opposing physician-assisted suicide. Physician-assisted suicide is a crime in 45 states, by statute in 39 states and by common law in the remaining six. Hawaii, Nevada, Utah and Wyoming have no con-
trolling law. Yet Oregon has approved the practice and some Oregon physicians are legally writing prescriptions to help patients kill themselves.

Advocates of physician-assisted suicide try to obscure its real nature by avoiding references to euthanasia and homicide. Suicide is not advocated, except where it is cloaked as a medical procedure with the qualifier ‘physician-assisted.’

Yet, the arguments supporting physi-
cian-assisted suicide apply equally to sui-
cide without a physician’s assistance as well as to euthanasia and homicide.

Today many people measure the value of life in strictly utilitarian terms. Seeing diminished value in lives that are no longer robust, they conclude that physi-
cian-assisted suicide is a rational choice. Physician-assisted suicide occurs when a physician facilitates a patient’s death by providing the necessary means and infor-
mation to enable the patient to perform a life-ending act.

Most laws against physician-assisted suicide require evidence that the physician intervened to assist suicide. Physician-
assisted suicide is distinct from active euthanasia where the physician directly acts to cause death—but the intent of helping to cause that death is the same. The assistance of a physician is sup-
pposed to provide expertise to increase the likelihood of a successful suicide attempt and make the act ‘cleaner’—both literally and politically.

Advocates of assisted suicide add that euthanasia, where the physician directly involves taking an innocent human life: ‘Suicide is always as morally objection-
able as murder. The Church’s tradition has always rejected it as a gravely evil choice: To concur with the intention of another person to commit suicide and to help in carrying out, through so-called ‘assisted suicide’ means to cooperate in, and at times to be the actual perpetrator of, an injustice which can never be excused, even if it is requested’ (The Gospel of Life, #66).

The Pain Relief Promotion Act passed the House of Representatives in 2000, but was not brought to a vote in the Senate. The bill promoted pain management and palliative care through the education and training of health care providers. It banned dispensing federally controlled drugs with the intent to assist in a patient’s suicide. It also provided a safe haven for physicians who dispense pain control medications in accordance with the federal Controlled Substances Act.

Physician-assisted suicide is fundamen-
tally incompatible with the physician’s role as healer and poses serious societal risks.

The American Medical Association’s 156-year-old Code of Medical Ethics pro-
hibits physician-assisted suicide in the same strong language it uses to prohibit physician involvement in euthanasia.

Patients near the end of life deserve to receive emotional support, comfort care, adequate pain control, respect for patient autonomy and good communication with their physicians.

A physician’s first obligation is always to ‘Do No Harm.’ Doctors must not be forced to participate in physician-assisted suicide, abortion, capital punishment or other practices that run counter to profes-
sional ethics or personal beliefs.

(De F. Michael Gloth III is associate pro-
fessor of medicine at Johns Hopkins University School of Medicine, president of Victory Springs Senior Health Associates Inc., and associate medical director for Carroll Hospice in Maryland.)

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God gathers us into Trinity of love via liturgy, sacraments

By Sr. Genevieve Glen, O.S.B.

Consider the hands of a parent bathing a child. The parent’s presence, the parent’s protection, the parent’s love—through the touch of those hands—wrap the child in security and delight.

Yet the parent, so near in body, is so far from the child. The parent looms large to one who is tiny. The parent speaks a language the child must yet grow into. The parent knows words of reality at which the child cannot even begin to guess.

So near, and yet so far from each other, they are joined by the touch of a hand.

With something like a parent’s hands, God gathers us into the Trinity of love through liturgy and sacraments. The fundamental sacrament—or tangible and effective sign of mystery at work in the world—is, of course, Jesus Christ.

John’s Gospel calls Christ the Word of God made flesh (Jn 1:14). Paul says to the Corinthians that Christ is God’s love made visible (Rom 8:39).

Both writers describe a truth we can hardly imagine: The God who fashioned and refashions all reality, including our own, chose and chooses to enter into human reality—in all its glory and grubiosity—to gather us back into the communion tossed away in all our foolish Edens.

Early Christian writers called Christ both the face and the hand of God. The Disciples who knew Jesus as teacher, leader and friend knew fear when he outran the boundaries of humanity as they knew it. After he stilled the storm on the Sea of Galilee, they did not give him a hug and say, “Thanks, we needed that!” They asked, “Who then is this whom even wind and sea obey?” (Mt 8:41).

So near and yet so far from each other, joined by a common humanity, they were separated by the vast reality of divinity in Jesus that lay beyond human- ity yet embraced it.

• Christ reaches into the depths of our lives through our worship. Our faith tells us that Christ speaks and acts in all the human agents of our liturgical celebrations: the priest or bishop, the reader and, in fact, the whole assembled community.

• Christ bathes us in God’s cleansing and enlivening Spirit in baptism.

• Christ deepens our Spirit-bond with the Church in confirmation.

• Christ, who is both the Word of Life and the Bread of Life, feeds us with his own paschal life in the Eucharist.

• Christ heals our divisions in penance.

• Christ strengthens us with Spirit-life in the anointing of the sick.

• Christ fashions deacons and priests into servants in his own image in the sacrament of holy orders.

• Christ forms couples into living icons of his fruitful love for the Church in the sacrament of marriage.

• And Christ gathers us into his own prayer in the Liturgy of the Hours.

These statements are all too brief to do more than hint at the real depth of what God’s love made tangible does in us as individuals and as a body through the Church’s liturgy.

We are challenged to see Christ at work in the liturgy through the whole community, including ourselves, imperfect human beings that we are. We use all sorts of signs—words, gestures and objects.

God comes to us especially through the medium of the humanity that the Word assumed in Jesus. Bread and wine speak clearly of God’s nearness. We, in our goodness and our selfishness, both reveal and conceal God’s love.

The Christ of our worship, hidden or glimpsed, remains both very near and very far.

God in Christ is nearer than the parent who holds the child.

Moses tells the Israelites that the Word is not set up in heaven or far across the sea so that someone has to go get it for us. The Word, now the Word made flesh in Christ, is on our lips and in our hearts because in Christ we live and move and have our being (see Dt 30:11-14; Acts 17:28).

Yet this One who is nearer to us than we are to ourselves is also far away, not in geography but in Mystery. Even revealed in the human face of Christ, our saving God remains wrapped always in what the Israelites saw as a cloud of fire—warming, guiding, fascinating, terrifying in the otherness we can’t grasp, either with our hands or with our minds.

So near and yet so far, the impossible bond between God and humanity, celebrated and nurtured in liturgy and sacrament, is mirrored in the bond expressed and deepened by the hands of the parent holding the child. The bond is love.

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.) †

God reaches out to us in Eucharist

By Fr. Lawrence E. Mick

Thirteen men gathered in an upper room. They had spent most of the past three years together and were aware of strong political currents swirling around them that threatened their lives. They reclined at table for a solemn ritual meal, sharing intimate conversations and talking about the meaning of their lives.

In the midst of this intimate supper, Jesus took water and washed the feet of the Twelve Apostles. Washing another’s feet was a very intimate gesture.

Peter at first was resistant, but Jesus insisted that Peter open himself to this unusual experience. Then Jesus joined them again at the table and shared his most personal hopes and prayers for them.

What an intimate and emotional dinner this Last Supper must have been! This meal long has been seen as the model for the Church’s celebration of the Eucharist.

There surely was little doubt in the minds of the Twelve that this meal was an encounter with a unique Son of God. They may not then have fully understood his nature as both God and man, but they knew that God was in him. At the Last Supper, there was no gap between the intimacy of the meal and their awareness of God’s presence.

Because they had come to know Jesus intimately, their experience of God was of closeness. They knew the meal was sacred because it was so intimate.

Through Jesus, God invited us into intimacy with the life of the Trinity. Jesus revealed a God who did not remain aloof from us, but shared our lives in every way except sin.

For eons, people had related to God as a distant deity, often to be feared and placated with ritual sacrifices.

For Jesus to invite us into intimacy with God was an astounding move. The Eucharist is one way that God continues to try to lead us to such closeness with God and with one another. Each Christian must accept or reject Christ’s invitation to enter into intimacy with God.

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

Discussion Point

Mass connects people to God

This Week’s Question

What moment during the Mass do you personally sense God’s presence strongly?

“During the Mass, I personally sense God’s presence while reciting the Our Father as a community. We are called to be disciples of Christ. What better way to feel as connected as the Apostles were than by publicly reciting this beautiful prayer as Jesus taught us?” (Kathleen Zuccari, Hamilton, N.J.)

“I feel God’s presence most strongly when I am responding in prayer as an entire community” (Jenean Grigelevich, Kissimmee, Fla.)

“During the meditation song following Communion. This is when everything comes together—the readings, the homily and the eucharistic prayer.” (Jim Boyle, Alexandria, Minn.)

“As a deacon, I feel Christ’s presence most strongly when I kneel at the altar during the consecration. Knowing that God is truly present there is awe-inspir ing to me.” (Deacon Max Elliott, Jacksonville, Ark.)

Lend Us Your Voice

An upcoming edition asks: Describe your parish’s baptismal preparation program. Who provides it?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Pope Paul VI issued the encyclical “Humanae Vitae” on July 29, 1968. It is the 19th encyclical letter of the 50 greatest events in Catholic history. This event is on my list because of what happened after the letter was issued. The bishops of the world went into one of the most controversial oppositions of the theological dissent that exists in the Catholic Church. This began the rejection of Humanae Vitae by a large segment of Catholics. The Catholic Church has always been condemned artificial contraception as a method of birth control. By the 1960s, though, various scientific breakthroughs, especially “the Pill,” offered women methods of birth control other than barrier methods. Some theologians believed that these methods might be morally permissible.

During the Second Vatican Council’s debate on the document Pastoral Constitution on the Church in the Modern World, some bishops asked for reconsideration of Humanae Vitae, particularly the ban on contraceptive. Pope Paul then intervened to remove that item from the agenda, saying that the commission on Population and Family Life, appointed by Pope John XXIII in 1963, would study the issue after the council ended.

The majority of the members of the commission voted to permit medical methods of birth control that made a woman temporarily sterile. However, what the commission advised the pope was not made public for a long time. During the delay, before Pope Paul made his decision, many theologians advised Catholics that Church position would be changed, and many Catholics acted accordingly.

The reaction to the encyclical, however, when it finally came, did not change the Church’s teaching. It said that every act of sexual intercourse must remain open to the transmission of life and forbade any act that would render a woman or man sterile, either temporarily or permanently.

The reaction that the encyclical received was unprecedented in the Church—and has not been seen since. Theologists disagreed openly and priests began advising husbands and wives to use their own judgment in matters of contraception. Habits, which in the past had indicated that most Catholics virtually ignore the ban on contraception.

The decades following the promulgation of Humanae Vitae were marked by bitter disagreements among theologians, some faculty members, bishops, the pope’s decision and others entirely rejecting it. Soon dissent from traditional Catholic teachings became commonplace. It appeared that the Church’s teachings on premarital sex, homosexual acts and other matters that the pope had taught for years were not to be accepted. Eventually, even those who are pro-choice on abortion have come to consider themselves faithful Catholics.

Soon the expression “cafeteria Catholic” entered the lexicon, meaning a Catholic who chooses only those teachings of the Church that he or she wishes to accept. The authority of the Church’s magisterium was damaged.

Humanae Vitae put the authority of the pope in crisis. Pope Paul clearly did not expect the reaction his encyclical received and his pontificate never recovered. Although he lived another 10 years, he never again wrote another encyclical.

Cynthia Dewes

Fatima Retreat House: The fruit of silence

Being a convert, the idea of “going on retreat” was both intriguing and satisfying. I went on my first retreat over the early days of my Catholicism. 

Postponing the spiritual practices too, but most are committed to centered events rather than time spent in glorious isolation with God. Perhaps such a practice

smacks too much of a precious mystical quality they fear the road is to isolation. As I’ve mentioned here before, in the early 1960s I attended a silent weekend retreat at the convent of the Good Shepherd in South Indianopolis. It was all new to me, but I loved the little lace caps to wear in church, the quiet, no talking cots where we slept, even the regimen of early rising and early to bed.

The key word for the retreat, silence. Silence was maintained even at meals, during which we listened to spiritual readings. The rest of the time we were in both praying or listening to “conferences” delivered by a solemn retreat master.

Later, I learned that was the famous priest whose alcoholism led to his own reform and programs for other alcoholics among the clergy. No wonder he was such a saint. His themes were serious, too, things like controlling our sinful thoughts and behaviors and being sorry, sorry for them.

Many of the young women present, including yours truly, were probably there as a result of the considerable pressure from family and kids as for the spiritual rewards. In any case, it was a good experience, which I like to think made me a better person, at least for a couple of weeks.

In a few years, the dedicated women in central Indiana who supported that movement got busy and founded a retreat house of their own with the blessing of Archbishop Paul C. Schulte. It was called Our Lady of Fatima Retreat House, a modern facility built on lovely wooded acreage on the northeast side of Indianapolis.

Our Lady of Fatima Retreat House, a modern facility built on lovely wooded acreage on the northeast side of Indianapolis. Dominican sisters staffed the house, and Father Kenny Sweeney was director. Parishies were encouraged to send their women’s groups on annual retreats, and many individuals attended as well. Over the years, the staff and director changed, too.

Other doctors also pushed for an abortion. She held her ground, finally being taken to Chicago’s Loyola Hospital, where more sympathetic physicians dealt with her problem. Her condition continued to deteriorate, determined mother—claims she “heard the Blessed Mother say these words to me in an audible voice” (from page 5) in and the end we shall see a miracle —you will be blessed. And in the end we shall see a miracle —you will be cured. Yes.

Yet, the list of complications grew worse, after one more lengthy hospitalization, her near-death ordeal resulted in the birth of the healthy, nearly 6-pound Conner, now 8 years old. In thanksgiving, she wrote a song titled “A Child of Hope,” which she

an accomplished singer—performs on an album with the same title and in programs. Marla’s health considerably better when her baby was born. She joined a sister, Caitlin, now 14, and a brother, Colin, now 11. Six months later, after a long battle, she said, “I was a ball of fire. A football-sized uterine tumor, a hysterectomy was necessary. She and her husband, Jeff, were devastated. This child had filled a large family.

After this, she dreamed repeatedly of cracking a happy African-American baby boy in her arms. In one dream, Mother Teresa held her the baby. These years ago, the Johns family moved to Cincinnati, Ohio. They had adopted a family of four. The baby was Caleb, a “crack baby.”

Next week, I will continue my story, telling how they are once more increasing their family and their ministry.

Shirley Vogel Meister

Making a Difference/Tony Magliano

The church's best-kept secret

The Catholic Church has a big secret. It is powerful, challenging and relevant, and if every, and every bishop, and every leader were committed to communicating and explaining this secret, it literally would transform the world.

However, revealing its contents and what it offers is not an easy thing to do, its message would surely cause great controversy. The Church’s leaders would come under fire from both the left and the right. They would be characterized as naïve and acting outside the acceptable bounds of Catholic teaching.

Catholic social teaching, therefore, will remain our best-kept secret. What is it about Catholic social teaching that is so threatening to the status quo? The short answer is that it’s foudnation moral truths and justice demands that wealth and power be used for the good of all people, not just the rich and the strong.

But because the strong and rich most often insist on remaining in dominant and privileged positions, no matter what, such teachings are dangerous. This attitude affects not only individuals, but nations too.

The United States is the world’s richest and most powerful country, and millions of Americans are wealthy and privileged—compared with billions of people in the developing world. Catholic teaching on the “preferential option for the poor” means that the principles of justice and equity, which are essential for responsible citizenship and for the good of all, are not just for the rich and powerful, but for the poor and those afflicted by the wars of our world.

The best-kept secret is that the Catholic Church is deeply committed to the long-term goals of years worth of outstanding social justice and peace documents authored by the USCCB, the social teaching of the world Synod of Bishops and the U.S. Conference of Catholic Bishops. Sadly, the world is not listening.

Catholic social teaching is a highly developed set of principles and reflections on the social issues of our time, providing a coherent and coherent message of the Gospel to the social, economic and political problems facing modern humanity. Our social teaching’s central themes are:

- The life and dignity of the human person
- The call to family and community participation
- The rights and responsibilities of all
- The option for the poor and vulnerable
- The dignity and rights of workers
- The building of community
- The building of global solidarity
- The invitation to stewardship and the good of all
- The call to peacemaking
- The call to ecology

Catholic social teaching could become a tremendously powerful tool for building a just and peaceful world if we would regularly read it, pray with it, teach it, preach it and live it. An excellent overview of this teaching is found in the latest edition of Catholic Social Teaching: Our Best Kept Secret by the Center of Theological Study in Culture. This information, log onto www.ccoe.org or call 202-635-2757.

Of course, it is essential to read some of the original documents themselves. Of great importance is a document titled Constitution on the Church in the Modern World and Pope John Paul II’s encyclical On Social Concerns.

(Magliano is a columnist for Catholic News Service.)
Sunday, Oct. 5, 2003

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis furnishes the first reading for this weekend’s liturgy.

It is a story of creation, namely the creation of women. Sadly, the two narratives of Genesis have become such a battle-ground and so are badly misunderstood that people rarely turn to them for personal insight into reality itself.

Yet, the Creation Narratives abound in great wisdom and exceptional insight. This reading very often is used to suppose that the Scriptures themselves relegate women to a place less than fully human, and this reading itself is used in this process. The argument is that God created men first, and then God created women to serve men.

In fact, the reading states that women are men’s equals in human dignity. They share the same nature. They are not two different species of creation. They are of the same essential element, yet there is a profound difference between male and female. Admitting this fact humbles neither gender. It elevates neither gender above the other.

Instead, it proclaims the individuality of each person as real and physical, but it also says that all humans are in the one community of humanity.

No activity more bespeaks the divine than creation. In the mind of Genesis, however, men and women, who together possess the loftiest of created nature, namely human nature, have been empowered to create new life.

We take procreation for granted. Genesis does not take procreation for granted. Procreation is a God-given ability, and it requires the closest of bonds between a man and a woman. In this bond, truly worthy of humans and of their sublime nature, love is the adhesive. So, procreation is the product of human love, or at least it is the product of human love if it is worthy of humans.

In this, human procreation reflects God. In Genesis, God created “new life. Through love, humans share God’s power to procreate.”

The Epistle to the Hebrews is the source of the second reading.

No other biblical source is richer than Hebrews in extolling the majesty of Jesus, the Son of God made flesh. This reading illustrates this point. Jesus, the Son of God, the Savior, links with us in the unbreakable bond of human nature.

In our behalf, Jesus reconciled all to God. St. Mark’s Gospel furnishes the last reading.

This passage, somewhat but not exactly duplicated in the Gospel of Matthew, is one of the most discussed sections of the New Testament.

Some intrigue lies behind the question posed by Jesus as to whether or not divorce could be permitted. If nothing else, taking a strong stand, one way or the other, could placate Jesus into a debate among Jewish religious scholars. What procedure should divorce follow? What grounds were appropriate?

(It should be remembered that divorce in first-century Judaism was no great boon to women. It was an unregulated, strictly personal action by husbands alone, and divorced women simply were cast out on the margin of society.

Additionally, King Herod’s family was rivaded with divorce and infidelity. To denounce divorce easily could have been twisted to a denunciation of the unfor giving Herod and his clan.

Instead, Jesus related to the basic revelation of God about human life. Marriage is a bond between a man and woman that reflects the very nature and reality of God. In love, and through love, they not only procreate, they also become one in themselves.

Reflection

Just two years before the First World War ended, the aged Austrian emperor and Hungarian king, Francis Joseph I, in whose name the war had begun, died. War had made the monarch’s role virtually impossible. The empire staggered under the horrific demands of fighting the war.

Into the old sovereign’s place stepped his young nephew, Carl. Married to an Italian princess, Zita, Carl sought vainly to end the war. He failed. A weary, infuriated populace swept him away along with the entire governmental system.

Karl generally is remembered because of his few short years as emperor and king. He is now being more and more remembered as a very devout Catholic. His cause for canonization is underway.

Before their wedding, Karl and Zita made formal, silent retreats. She was as devoted to Catholicism as he was. They made the retreats explained because as husband and wife their chief responsibility would be to help each other attain heaven. This was paramount. It came before governing the vast empire. It even came before parenting.

It was a view of marriage that many now would regard as excessively religious, simply because our values, at least our cultural values, have become so outrageously irreverent.

The words of Jesus in this weekend’s Gospel, as well as the story from Genesis, tell us that marriage is a profoundly religious reality in which God must be first. It utilizes a great capacity of humans to love, and also the ability to procreate. These are God’s gifts. Humans possess them for a purpose.

The purpose is to join with God, now and eternally, and to bring God to human life and experience.

Q: Is it true that a Catholic juror who votes for a death sentence commits a sin?

In our diocese recently, a man convicted of murder received a life sentence. A defense attorney had told the jury (two members were Catholics) that the Catholic Church does not allow its members to vote for capital punishment. (Louisiana)

A: There is no question that today the strongest teaching of the Catholic Church is that the death penalty is unjust and immoral, at least in nearly all cases.

Nine years ago, the American bishops taught that “violence is not the solution; it cannot teach that killing is wrong by killing” (“Confronting the Culture of Violence,” 1994).

The following year, Pope John Paul II noted the growing opposition to the death penalty, and said that cases where executing the offender is necessary are “very rare, if not practically nonexistent” (The Gospel of Life, #56).

These kinds of statements have been repeated numerous times by Church leaders here and throughout the world, though the death penalty already was abolished years ago in Europe, Canada and many other developed countries.

I give this brief background because it is an important part of the answer to your question.

If I understand correctly, you are asking whether voting for the death penalty is a sin. The answer is no. The Church’s teaching is that the death penalty is unjust and immoral. It’s a political act.

My Journey to God

Stars in the Well

A hundred years or more, its water vein
Has quenched the thirst of those whose seeking roots
Created loving homes, green crops,
Sweet fruits, and
Blessed Marie-Rose Durocher, virgin
(Respons) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, October 7

Our Lady of the Rosary
Jonah 3:1-10
Psalm 130:1-4, 7-8
Luke 10:38-42

Wednesday, October 8

Psalm 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, October 9

Denis, bishop and martyr
and his companions, martyrs
Joan Leonardi, priest
Psalm 31:1-2, 8-9, 16
Luke 11:15-26

Saturday, October 11

Joel 4:21-22
Psalm 97:1-2, 5-6, 11-12
Hebrews 4:12-13
Mark 10:17-30
or Mark 10:17-27

Sunday, October 12

Twentieth Sunday in Ordinary Time
Wisdom 7:1-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30

Church teaches that the death penalty is unjust and immoral.

Daily Readings

Monday, October 6
Bruno, priest
Blissed Marie-Rose Durocher, virgin
Jonah 1:1-2, 11
(Luke 2:2-5, 8)

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Stars in the Well

A hundred years or more, its water vein
Has quenched the thirst of those whose seeking roots
Created loving homes, green crops,
Sweet fruits, and
And brightened fertile fields with golden grains of gramineous growths
Into the deep dark well, stars softly spill,
God’s answer to the prayers that founded the hill.

By Anna-Margaret O’Sullivan

Anna-Margaret O’Sullivan is a member of St. Rose of Lima Parish in Franklin.
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for the “Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken after 3 p.m. each Wednesday. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-236-1593 (fax), mklein@archindy.org (e-mail).

October 3

Old Testament of the Greenwood Church, 335 S. Meridian St., Greenwood. Fifth night of nine-day novena, hymns, talk, prayers, 6:30 p.m. Information: 317-888-2861.

Benjamin Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Catholic Charismatic Retreat, Mass, healing service and teaching. 7 p.m. Information: 317-927-6709.

St. Francis Hospital-Indiana-polis, 811 S. Emerson Ave., Indianapolis. “Cancer 101: Program to dispel Myths and Misconceptions about Cancer.” noon-2 p.m., lunch provided for registered participants. Information and reservations: 317-257-1505.

October 5


October 6

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class. 9:30-11:30 a.m. Information: 317-238-5276.

St. Francis Hospital and Health Centers, 1600 Alhamia St., Beech Grove. 18th annual Walk to Remember. 11 a.m. Information: 317-663-5199.

October 7

St. Charles Parish, 2222 E. Third St., Bloomington. Third and High streets, Festival of the Arts, entertainment, food, games, arts, crafts, 9 a.m.-6 p.m., Sun. 11 a.m.-6 p.m. Information: 812-586-9911.

Holy Cross Parish, 12239 St. Rd. 62, St. Cris. Fall tour, dealers craft and parish rummage sale, Sat. 8 a.m.-5 p.m., Sun. 9 a.m.-4 p.m. Information: 812-843-5816.

Benjamin Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Certified Nursing Assistant Retreat, 9:55 p.m. per person. Information: 317-788-7581.

October 8

St. Louis de Montfort Church, 11441 Hagie Road, Fishers, Ind. (Diocese of Lafayette) Annual Mass Association for Mary Chapel, prayer for an end to abortion and peace in the world, 6:30 p.m. Information: 317-645-7557.

October 9

St. Francis Hospital-Indianapolis, 811 S. Emerson Ave., Indianapolis. “Freedom from Smoking,” fifth of seven weekly classes developed by American Lung Association, 6-8:30 p.m. $50 fee. 325 die at first class then $5 each week. Information or reservations: 317-782-7397.

Mary's Mag's Village Schoenstatt, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), Schoenstatt Web site at Schoenstatt.org or log on to Schoenstatt Web site at www.schoenstatt.com@eBrownink.

October 10

St. Simon the Apostle Parish, 4115 Oaklanden Road, Indianapolis. Youth pro-life concert with Tony Avellana, 7:30 p.m. Information: 317-826-6000.

St. Francis Hospital-South Campus, 8111 S. Emerson Ave., Indianapolis. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), class. 7-9 p.m. Information: 317-865-5559.

October 11

Holy Rosary Parish, Priory Hall, 520 Stevens St., Indianapolis. Holy Family Apostolate for Charity and Life; “Waiting in Love,” day of prayer, support and education and reflection for married couples that bear the cross of infertility. 8 a.m. -noon. Information: 317-377-2785 or www.archindy.org/prolife.

Sairn-Mary-of-the-Woods College, faculty housing of library, St. Mary-of-the-Woods. Free course on life and health insurance concepts, 9:30 a.m.-noon, continuing education credit with 3.50 processing fee. Information and registration: 812-535-5261.

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. Trivia night, $20 per person. 7:30 p.m. Information: 317-631-8746.

Maryland Farm, Oldenburg. “Exploring a Pond Ecosystem,” 7-9 a.m. EST, free-Will offering. Information: 812-930-0661.

Maryland Farm, Oldenburg. Volunteer work day, 9 a.m. 3 p.m. EST. Information: 812-930-0661.

October 12

St. Mary of the Woods College, Cecilian Auditorium of Conservatory of Music, St. Mary-of-the-Woods. The Women, satiric written by playwright Clare Booth Luce, 8 p.m. on Oct. 10-11, 2 p.m. on Oct. 12, 18 adults, 15 students and seniors (with valid ID), $25 per person. Reservations: 812-535-5261.

October 17

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. Trivia night, $20 per person. 7:30 p.m. Information: 317-631-8746.

October 23

St. Andrew’s Village, 5650 E. 46th St., Indianapolis. Monday silent prayer group, 7-9 p.m. Information: 317-634-0541.

Confraternity House of Prayer, 6560 E. 46th St., Indianapolis. Monday silent prayer group, 7-9 p.m. Information: 317-543-0541.

Thursday 
Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Adult Bible study, 6 p.m. Information: 317-523-9349.


St. Anthony Church, 205 S. Joe Road, Sellersburg. Holy hour for religious vocations, 7 p.m. Information: 812-287-3330.

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

Christ the King Church, 13775 E. Kessler Blvd. E., Dr. Indianapolis. Exposition of the Blessed Sacrament after 2 p.m. - Mon. - Sat. rosary, 8 p.m. Open until midnight.

Second Mondays Church at Mount St. Francis. Holy hour for vocations and priestly and religious life, 7 p.m.

Second Saturdays Church, 435 Indianapolis 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, 13735 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 11 a.m. - 7 p.m. Mass, 5:45 p.m. Information: 317-244-9002.

First Fridays St. Vincent de Paul Church, 1723 S. Bedford. Expedition of the Blessed Sacrament after 8:30 a.m. Mass 9 a.m. Saturday morning, reconciliation, Fri. 4-6 p.m. Sat. 9-9 a.m. “Children of Hope” program. Holy hour for children. Information: 317-225-6539.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-738-5454.

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

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Warriors of Columbus, 7-9 p.m. Information: 317-784-1102.

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

St. Agnes Parish Church, Brown County Public Library, Nashville. Brown County Widowed Support Group, 3 p.m. Information: 317-828-2778 or 988-9429.

Second Sundays Church, 1243 Court St., Indianapolis, for rosary, return to church for Benediction.


Fourth Sundays St. Patrick Church, 1807 Poplar St., Terre Haute. Triduum Mass, 3 p.m. Information: 317-232-8513.

Last Sundays Holy Rosary Church, 520 Stevens St., Indianapolis. Novera to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

The Active List, continued from page 20

Enoch and St. Bernard of Clairvaux. The Criterion  Friday, October 3, 2003

Page 21

British Society of Indiana. Indiana Catholic Charities, 3200 W. 30th St., Indianapolis. 7:30-9:30 Mass, 6:30 p.m. Information: 317-636-5551.

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

St. Joseph Church, 131 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:30 p.m. Information: 812-235-4996.

Second Thursdays St. Luke Church, 7577 Hollandly Dr. E. Indianapolis. Holy hour for religious vocations, 7 p.m.

Second Saturdays St. Agnes Parish Church, Brown County Public Library, Nashville. Brown County Widowed Support Group, 3 p.m. Information: 317-828-2778 or 988-9429.

Third Sundays Church, 1827 Kessler Blvd. E., Dr. Indianapolis. Exposition of the Blessed Sacrament, 2 p.m. -7 a.m. Mon. - Sat. 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: 317-226-1956 or 800-382-9836, ext. 1596.

St. Nicholas Church, 4661 E. 58th St. Nicholas Dr. Stuman. Mass, praise and worship, 5 p.m. then SACRED gathering in the school.

First Thursdays Church of the King of the Americas, 1345 S. Meridian St., Indianapolis. Mass, 2 p.m. Information: 317-232-8518.

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

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

Calvary Mausoleum Chapel, 435 Indianapolis 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, 13735 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 11 a.m. - 7 p.m. Mass, 5:45 p.m. Information: 317-244-9002.

First Mondays Parishioner of St. Thomas Aquinas Church, 1111 N. Meridian St., Indianapolis. Study, Gospel of John, 7-8:30 p.m. Information: 317-523-9349.

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