Free trade has low profile in U.S. but impact across world

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how Catholic social teaching should affect political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—In today's globalized world, the United States is the economic superpower, making free-market capitalism the only game in town for poor countries that want to carve out a bigger share of global trade.

President Bush has continued the push of his predecessors for free trade agreements around the world, but discussion of the pros and cons of these agreements is not on the front burner in this year's presidential campaign.

Yet the positions of Bush, the likely Republican nominee, and of Sen. John F. Kerry of Massachusetts, his expected Democratic opponent, have strong implications for the developing world; and the entire issue is one of concern to Church officials in the Americas.

Bush and Kerry agree on trade pact goals that include creating jobs in the United States by opening up new world markets for U.S. goods. Import tariffs, which would be reduced under free trade agreements, currently make some U.S. products uncompetitive in other countries.

The approach of Church officials to free trade accords is different, said John Carr, head of the U.S. bishops' Department of Social Development and World Peace.

Most U.S. politicians see trade agreements narrowly, looking to maximize the benefits for the country and to avoid the disadvantages, said Carr.

Church officials take a “bottom-up” approach, concerned more with how such agreements affect the poor and vulnerable members in the countries involved, he said.

For the Church, the issues revolve around Free trade has low profile in U.S. but impact across world

Some bishops make sure speakers and lay ministers adhere to Church teaching

WASHINGTON (CNS)—While a wide public debate was under way on whether bishops should deny Communion to Catholic politicians who consistently oppose Church teaching on abortion, several bishops have taken steps recently to assure that their lay ecclesial ministers or those who speak at Church events are in full accord with Church teaching.

The affirmation singles out for specific affirmation and belief several moral and prudential campaign.

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how Catholic social teaching should affect political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—In today's globalized world, the United States is the economic superpower, making free-market capitalism the only game in town for poor countries that want to carve out a bigger share of global trade.

President Bush has continued the push of his predecessors for free trade agreements around the world, but discussion of the pros and cons of these agreements is not on the front burner in this year's presidential campaign.

Yet the positions of Bush, the likely Republican nominee, and of Sen. John F. Kerry of Massachusetts, his expected Democratic opponent, have strong implications for the developing world; and the entire issue is one of concern to Church officials in the Americas.

Bush and Kerry agree on trade pact goals that include creating jobs in the United States by opening up new world markets for U.S. goods. Import tariffs, which would be reduced under free trade agreements, currently make some U.S. products uncompetitive in other countries.

The approach of Church officials to free trade accords is different, said John Carr, head of the U.S. bishops' Department of Social Development and World Peace.

Most U.S. politicians see trade agreements narrowly, looking to maximize the benefits for the country and to avoid the disadvantages, said Carr.

Church officials take a “bottom-up” approach, concerned more with how such agreements affect the poor and vulnerable members in the countries involved, he said.

For the Church, the issues revolve around

Free trade has low profile in U.S. but impact across world

Some bishops make sure speakers and lay ministers adhere to Church teaching

WASHINGTON (CNS)—While a wide public debate was under way on whether bishops should deny Communion to Catholic politicians who consistently oppose Church teaching on abortion, several bishops have taken steps recently to assure that their lay ecclesial ministers or those who speak at Church events are in full accord with Church teaching.

The affirmation singles out for specific affirmation and belief several moral and prudential campaign.
They do not see any of the negative consequences that need correction, he added.

Republicans take this view because their political base is in the business community which favors the free-market approach and wants “little involvement by government in the economy,” Copps said.

Democrats, with a political base in labor unions, take a “simplistic view of trade” and are more passionate than Republicans who want to protect U.S. jobs from being threatened by challenges, Copps said.

Regarding “bottom-up” development, bishops from Mexico and Central America have questioned whether free trade agreements produce more benefits than losses in poor countries. They also question whether such accords offer enough protection against trade policies from the economically powerful United States and their underdeveloped counterparts.

Bishops are especially concerned with the dropping of tariffs on agricultural products in their countries, where the majority of people earn a living farming, will put their crops at a disadvantage in comparison to the United States with its huge agricultural subsidies and price supports.

Mexicans have been living under the North American Free Trade Agreement since 1994. NAFTA implemented a free trade zone in the United States, Mexico and Canada.

In a 2003 statement, the Mexican bishops’ social action commission said a majority of “small peasant and indigenous farmers have experienced a severe decline in their incomes and quality of life” under NAFTA. The bishops estimated that 3 million Mexican farmers are worse off while those who benefited number “in the thousands.”

Kerry voted for NAFTA but has expressed second thoughts about similar free trade agreements.

Bush has used NAFTA as a model for other free trade agreements in the Western Hemisphere, such as the Central American Free Trade Agreement promoted by his administration. The Bush administration is also pursuing bilateral trade agreements with other countries and wants to widen the free trade zone in the Americas.

CAFTA has been signed by trade officials of five Central American countries and the United States but has yet to be approved by the legislatures of all six countries. It is not expected to be voted on by the U.S. Congress before the November election.

“Exports equal jobs. It’s important for people to understand that,” Bush said in March. “So when you hear me talk about negotiating trade agreements, really what we’re doing is selling the playfield.”

Bush has also promoted free trade as a way to stabilize democracy in underdeveloped countries by promoting economic growth.

Kerry has said he would renegotiate CAFTA and all other pending trade treaties to ensure that provisions protecting the environment and safeguarding fair labor practices are included.

The Democratic also wants strong enforcement of treaties to guarantee sanctuaries for workers who have cut costs by under-cutting the competitiveness of U.S. products.

He told a June 26 meeting of the National Association of Latino Elected and Appointed Officials that his administration would “stop other countries from violating these agreements and walking away with the store.”

Kerry supports said he wants labor standards endorsed by the International Labor Organization written into free trade agreements to make sure that countries do not undercut U.S. products by providing cheap labor through unfair practices.

The core standards include freedom to form unions, collective bargaining, no compulsory labor, no child labor and no discrimination in employment.

The免费 trade in the document offers a Catholic perspective on election issues, says the United States Conference of Catholic Bishops in its 2003 document offering a Catholic perspective on economics and theology at St. John’s University in Collegeville, Minn., said that, in general, politicians of differing ideologies endorse free trade as a way to get poor people to support themselves and their families and become more productive.

But Democrats and Republicans differ on the approach, he said.

Republicans have “too much confidence in the free market,” he said.

Bush has used NAFTA as a model for other free trade agreements in the Western Hemisphere, such as the Central American Free Trade Agreement promoted by his administration. The Bush administration is also pursuing bilateral trade agreements with other countries and wants to widen the free trade zone in the Americas.

CAFTA has been signed by trade officials of five Central American countries and the United States but has yet to be approved by the legislatures of all six countries. It is not expected to be voted on by the U.S. Congress before the November election.

“Exports equal jobs. It’s important for people to understand that,” Bush said in March. “So when you hear me talk about negotiating trade agreements, really what we’re doing is selling the playfield.”

Bush has also promoted free trade as a way to stabilize democracy in underdeveloped countries by promoting economic growth.

Kerry has said he would renegotiate CAFTA and all other pending trade treaties to ensure that provisions protecting the environment and safeguarding fair labor practices are included.

The Democratic also wants strong enforcement of treaties to guarantee sanctuaries for workers who have cut costs by under-cutting the competitiveness of U.S. products.

He told a June 26 meeting of the National Association of Latino Elected and Appointed Officials that his administration would “stop other countries from violating these agreements and walking away with the store.”

Kerry supports said he wants labor standards endorsed by the International Labor Organization written into free trade agreements to make sure that countries do not undercut U.S. products by providing cheap labor through unfair practices.

The core standards include freedom to form unions, collective bargaining, no compulsory labor, no child labor and no discrimination in employment.

The free trade in the document offers a Catholic perspective on election issues, says the United States Conference of Catholic Bishops in its 2003 document offering a Catholic perspective on economics and theology at St. John’s University in Collegeville, Minn., said that, in general, politicians of differing ideologies endorse free trade as a way to get poor people to support themselves and their families and become more productive.

But Democrats and Republicans differ on the approach, he said.

Republicans have “too much confidence in the free market,” he said.
A religious community founded just 43 years ago in Nigeria recently established a convent in Indianapolis at St. Andrew the Apostle Parish. The Daughters of Mary, Mother of Mercy were founded in 1961 by Bishop Anthony Gogo Nwedo, the first bishop of the Diocese of Umuahia, in southeastern Nigeria. After he was named bishop of the diocese, he asked the Society of the Propagation of the Faith in Rome to send sisters there to assist him in his work. He was instead told to found his own order of sisters.

The Daughters of Mary, Mother of Mercy were then established and have grown rapidly over the past few decades. There are at present 880 sisters in the order, living in countries around the world. The order has been working in the United States for 11 years, with more than 100 sisters in several cities at present. Sister Jennifer Onuome was the first member of her community to live in Indianapolis, although when she arrived in August 2001 her community had no intention of establishing a convent here. She came only to study applied sociology at the graduate level at the University of Indianapolis.

“I was here to go to school and then go back to my community,” Sister Jennifer said, “but I didn’t know that there was something that God had in store for me and for my congregation.”

While residing at the Benedictine sisters’ Our Lady of Grace Monastery in Beech Grove during her time as a student, Sister Jennifer worked part-time at the St. Paul Hermitage. It was during her work there that she became acquainted with Msgr. Joseph F. Schaedel, vicar general of the archdiocese. She met him while caring for Msgr. Schaedel’s father, at that time a resident of the hermitage.

Msgr. Schaedel later talked with Sister Jennifer and her superiors about the possibility of the community establishing a convent in Indianapolis. The order’s leaders in Nigeria eventually agreed, and its superior general, Mother Marie Pauline Eboh, recently visited Indianapolis to meet with archdiocesan officials and open the new convent, which previously served as the rectory for St. Andrew Parish.

Two sisters live in it at present—Sister Jennifer and Sister Loretto Emenogu. Six more sisters will arrive in the coming months. Two sisters will join Sister Jennifer and Sister Loretto at the convent at St. Andrew, while the other four sisters will live at another location yet to be determined.

In an interview with The Criterion, Mother Pauline described the hopes that she has for her sisters’ presence in Indianapolis.

“The main purpose is to further God’s Kingdom here on earth, before any other thing,” she said. “The hopes will be that the people and to empty themselves as Christ emptied himself for us.”

The Daughters of Mary, Mother of Mercy have come to the faithful in Indianapolis to carry out this desire of their founder to be channels of God’s mercy and grace to the archdiocese.†
The Criterion  Friday, July 30, 2004

Letters to the Editor

Bishops are helping by denying Communion

I am writing in response to Herb Schindler’s letter denying the bishop in the July 9 issue of The Criterion concerning the denial of Holy Communion to politicians who publicly deny the teaching of Christ. I do not agree with him that the Church is attempting to punish them in as much as they are trying to bring them to salvation. This, by the way, is primarily why they are priests. The denial of Holy Communion is not just a judgment by the bishops. It is merely a way to save them from performing yet another mortal sin.

I do agree with him, however, that the Eucharist is the high point of the week and should be for all Catholics in good standing with the Roman Catholic Church (meaning that they have not committed a mortal sin, or have received the sacrament of reconciliation for a mortal sin). Nonetheless, those who are not in good standing would be mortally wounding their souls if they receive Holy Communion.

The bishops are attempting to save these men, not judgmenit upon them. They are not condemning them to hell, rather making a clear statement that they receive the sacrament of reconciliation with a contrite heart, meaning to change their way of voting or supporting, before receiving the Blessed Sacrament, to prevent them from eternal damnation.

The bishops must give guidance to the Church and make the powerful the power to deny and refuse to us those things that could bring us further from Christ’s saving grace and closer to the fires of hell. If people would humbly deny themselves Communion until they were in good standing with the Church, this kind of authority might not be needed. However, in today’s society where we do not take responsibility for our mistakes and immoral actions we make, and do not fully and completely accept the blood, body, soul and divinity as being present on the altar at the Eucharist, these measures must be taken by our faith leaders. It could all do the will of Christ, as written in the Bible and handed down over centuries by the Apostles and disciples, and through our church would be filled with that tranquility, faith and worship as in days of yore. But if these men do not stand in the pews of our cathedral and try to save those who have sinned and they end up, or we end up, in hell, tranquility will not be at hand.

We need to pray for these men and women. I know that I do every night and our congregation does on their behalf. Mass is celebrated. Prayer is the most important action we can take, but we still have free will and we need spiritual guidance to point us in the direction of heaven.

I commend those bishops, and I believe that the majority is truly, even if not publicly, behind those bishops making this claim. I am proud to be a Roman Catholic, where we can still look to such leaders who are making decisions that will uphold our values and ultimately lead us on the path toward heaven.

Jonathan Wissmann, Aurora

Searching for answers to difficult questions

I’m an old Catholic looking for a few answers before I die.

If I confess all of my sins to God, am truly sorry and have forgiven them, do I still have to confess to a priest to make it binding?

After a long search, I found a priest that said yes and I followed his advice. Does that make the priest and me a sinner? If God made the decision and neither of us have committed a sin? Maybe I should have followed my own conscience and not gone through the trouble!

When I was growing up, the sisters handed out holy cards with a picture of Christ or a saint on them. On the back were “cause and consequence” statements. Father Michael Crenzy, coordinator of the African Jesuits AIDS Network in Nairobi, said poverty is a “cause and consequence” statement. Father Michael Credited Churches in Africa for responding to the challenge of AIDS.

The poor can’t wait!

W e recognize as we write this editorial that its subject matter will be unpopular because it is about our responsibility to do more to eradicate poverty from poor countries. Experience has shown that people who live in wealthy countries—particularly the United States—do not like to think about those who are less fortunate.

Mary Ann Glendon calls this attitude a “poverty of the imagination” and “a failure of empathy.” Glendon, a law professor at Harvard University, has often noted that people are apt to think about—materialism, individualism, consumerism—and somehow the ability to purchase consumer goods is a sign of wealth. Glendon points out that the idea of poverty is associated with the idea of being poor, which is negative. People are not likely to think about how poverty affects other people in other countries, and to open the hearts of the people in those countries the Holy Father warns about—materialism, individualism, consumerism—and somehow the ability to empathize becomes dulled.

It’s not, of course, that the Catholic Church in the United States has not done its share. The U.S. bishops established Catholic Relief Services (CRS) in 1943 to help civilians in Europe and North Africa during World War II. By the 1950s, its works spread to other parts of the world and today it is serving the poorest of the poor in 91 countries and territories worldwide. CRS’s programs on behalf of the poor include those in agriculture, education, emergency response (especially in light of Africa’s drought), health care, HIV-AIDS, encouraging small enterprises, and peace building in areas of conflict.

The universal Church, too, practices what the pope speaks. This is done mainly through the Pontifical Council “Cor Unum,” which coordinates Catholic aid and human development organizations and projects worldwide. Altogether, the Church has some 350,000,000 educational and social service agencies throughout the world.

There is no doubt that the Catholic Church has long had more experience in trying to solve the problems of poverty in more parts of the world than any other non-governmental organization. But the message that the pope wants to get across is the responsibility of the wealthy nations of the world to do more, and that was the point that Glendon was making at the ECCOSOC meeting.

For example, the two biggest killers in the world remain malaria and tuberculosis, both of which were long ago conquered in the developed nations. Despite that, the emphasis today has shifted to HIV-AIDS. While there is no doubt that the spread of HIV-AIDS throughout most of Africa, and now Asia too, is an extremely serious problem, not enough is being done to wipe out those earlier diseases.

Glendon concluded her interview with the reminder that “when the Gospels address issues of poverty, it is almost always from the point of view of what the rich must do in order to save their souls.” It’s well to keep that in mind.

—John F. Flink

Opinion

Letters Policy

Letters from readers are welcome and should be relevant, well expressed, concise, temperate in tone, courteous and respectful. We reserve the right to select and edit the letters based on space limitations, subject matter and relevance. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206. Readers with access e-mail may send letters to criterion@catholicindy.org.
C restroom of dignified social action is .

The criterion for vocations to the priesthood is the desire to serve the Church and to be a priest. This desire is not a hobby, but a serious commitment. Alguna vez se argumentaron la idea, si bien era lisible,

It is demeaning to view youth as incapable of moral courage.

 hace años, un profesor de teología moral del cuarto año de la universidad se sintió frustrado por la falta de participación de los alumnos en el programa de promoción de la castidad en los jóvenes. La razón de esta frustración es que algunos alumnos no respetan el compromiso que hacen con la promoción de la castidad en los jóvenes. Este profesor argumentó que la idea, si bien era lisible,

It is demeaning to view youth as incapable of moral courage.

Ellos pretendían que los jóvenes no eran capaces de tomar decisiones morales. Argumentaron que la castidad es un concepto moral que no puede ser implantado en los jóvenes. La idea era que la castidad debería ser vista como una forma de vida, no como una obligación moral.

Considerar a los jóvenes como incapaces de tener valor moral es denigrarlos.

Vanishing values that are considered by some to be lost are moral values. These moral values are not just about abstinence from sexual activity, but about the way we treat ourselves and others. They are about how we treat others and how we treat ourselves.

Hace años, un profesor de teología moral del cuarto año de la universidad se sintió frustrado por la falta de participación de los alumnos en el programa de promoción de la castidad en los jóvenes. La razón de esta frustración es que algunos alumnos no respetan el compromiso que hacen con la promoción de la castidad en los jóvenes. Este profesor argumentó que la idea, si bien era lisible,

It is demeaning to view youth as incapable of moral courage.

Ellos pretendían que los jóvenes no eran capaces de tomar decisiones morales. Argumentaron que la castidad es un concepto moral que no puede ser implantado en los jóvenes. La idea era que la castidad debería ser vista como una forma de vida, no como una obligación moral.

Considerar a los jóvenes como incapaces de tener valor moral es denigrarlos.

Vanishing values that are considered by some to be lost are moral values. These moral values are not just about abstinence from sexual activity, but about the way we treat ourselves and others. They are about how we treat others and how we treat ourselves.

Hace años, un profesor de teología moral del cuarto año de la universidad se sintió frustrado por la falta de participación de los alumnos en el programa de promoción de la castidad en los jóvenes. La razón de esta frustración es que algunos alumnos no respetan el compromiso que hacen con la promoción de la castidad en los jóvenes. Este profesor argumentó que la idea, si bien era lisible,

It is demeaning to view youth as incapable of moral courage.

Ellos pretendían que los jóvenes no eran capaces de tomar decisiones morales. Argumentaron que la castidad es un concepto moral que no puede ser implantado en los jóvenes. La idea era que la castidad debería ser vista como una forma de vida, no como una obligación moral.

Considerar a los jóvenes como incapaces de tener valor moral es denigrarlos.

Vanishing values that are considered by some to be lost are moral values. These moral values are not just about abstinence from sexual activity, but about the way we treat ourselves and others. They are about how we treat others and how we treat ourselves.
St. Ann Parish in Indianapolis is having its second annual Catholic Film Festival at its Maran Center, 311 N. New Jersey St. A different film will be shown at 7 p.m. on July 29, Aug. 5, 12 and 19. The theme this year is “Lives of the Saints.” There will be shown on July 29, Song of Bernadette on Aug. 5, The Passion of Joan of Arc on Aug. 12 and Faustina on Aug. 19. There will be some Spanish language and Spanish subtitled films. Popcorn, snacks and drinks will be provided. A $3 donation per person will benefit the St. Mary Parish Grotto Project. For more information, call 317-974-1163.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis, is having a fundraising dinner titled “An Evening with Bill Polian” at 6 p.m. on Aug. 1, Polian, the president of the Indianapolis Colts, will join participants for a served dinner. The cost is $30 per person, and full-table discounts are available. “A Journaling Retreat” will also take place on Sept. 3-5 at the retreat house. The retreat, which will be presented by Joe Zarantonello, will focus on writing meditation that will illustrate how the journaling process can help identify life patterns which prevent us from embracing our unique path. The event fee is $145 per person, which includes meals, materials and accommodations. A Labyrinth Workshop will be held from 3 p.m. to 5:30 p.m., with an optional dinner at 6 p.m., on Sept. 2. Christian Brother Barry Donaghue will present the workshop, which will introduce participants to the practice of walking and praying the labyrinth. The cost is $15 per person or $25 with dinner. For more information, call the retreat house at 317-545-7681.

The Terre Haute Deauny Pastoral Center will sponsor an eight-week grief support program for anyone suffering through the death of a loved one. The sessions will begin on Aug. 22 from 6:30 p.m. to 8 p.m. at the Deauny Center, 2931 Ohio St., in Terre Haute. There is no cost. Registration is requested on Aug. 9. For more information or to register, call 812-232-8400 or e-mail uvps@stmeinrad.edu.

Father Daniel Mahan, pastor of St. Louis Parish in Batesville, will celebrate Mass and preach on chastity at 7 p.m. on July 30 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The Blessed Sacrament will be exposed after Mass until 3:30 p.m. the next day. The event is part of the archdiocesan observance of National Family Planning Week. The theme of the week is “In His Presence—a Call to Chastity.” For more information about this event, call 317-228-9767.

“Spirituality in the Summer,” a set of inquiry sessions addressing spiritual questions, will be offered on August at Holy Rosary Parish, 570 Stevens St., in Indianapolis. The series will take place from 6:30 p.m. to 8 p.m. on Aug. 9, 16, 23 and 30. The sessions are for anyone wishing to conclude in terms of their relationship with God, those not quite sure what to believe, those who want to deepen their Christian faith and for those who want or need help with their individual Christian life. For more information, call Servants of the Gospel of Life Sister Diane Faustina, at 317-236-1521 or 800-382-9836, ext. 1521.

The other two flags are those of the State of Indiana and of the Catholic Supply House, Inc. Established 1892 Krieg Bros. A Cinderella Story (Warner Bros.) Rated A-II (Adults and Adolescents) because of some mildly crude language, humor and thematic elements involving teen dating. Rated PG (Parental Guidance Suggested) by the MPAA.

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

The Bourne Supremacy (Universal) Rated A-III (Adults) because of scenes of intense action violence and a brief instance of crude language. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Carsonware (Warner Bros.) Rated A-II (Adults) because of recurring stylized violence and an implied sexual encounter. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

A Cinderella Story (Warner Bros.) Rated A-II (Adults and Adolescents) because of some mildly crude language, humor and innuendo. Rated PG (Parental Guidance Suggested) by the MPAA.

Sleepover (MGM) Rated A-II (Adults and Adolescents) because of some mildly crude language and humor and thematic elements involving teen dating. Rated PG (Parental Guidance Suggested) by the MPAA.
Six Benedictine sisters celebrate monastic jubilees

Six Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove celebrated their jubilees of profession in recent weeks.

Benedictine Sisters Sophia Dick and Mary Sylvester Will marked their 75th anniversaries and Benedictine Sister Emily Emmert celebrated 60 years of monastic life. Benedictine Sisters Rachel Best, O.S.B., Mary Gilbert Schipp and Mary Jonathan Schultz are golden jubilarians this year.

Sisters Sophia Dick and Mary Sylvester Will celebrated 75 years of vowed life during a liturgy on July 18 in the monastery chapel.

Witnessed by their religious community, family members and friends, they renewed their vows they made at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, where they began their lives as Benedictines in 1957.

Both sisters are founding members of Our Lady of Grace Monastery and transferred to the new community nearly 50 years ago.

Sister Sophia received a teacher’s license from the former Normal College at Ferdinand then earned a master’s degree in education at St. John Vianney College in Louisville, Ky.

She began teaching at the former St. Boniface School in Ferdinand and then taught at Catholic schools in Bradford, Siberia, Troy and St. Mark in Perry County, and also in Rockport, Ind., and St. Henry, Ind., in the Evansville Diocese, and in Belcourt, N.D.

Sister Sophia served as principal at the former Assumption School in Indianapolis and spent the last 15 years of her 52-year education ministry at Perry Central High School in Indianapolis, where she served as the Title One Coordinator.

She retired to the monastery in 1992.

Sister Mary Sylvester received a bachelor’s degree in education at the former St. Benedict College in Ferdinand and a master’s degree in education at St. Francis College in Fort Wayne, Ind.

She began teaching at the former Assumption School in Indianapolis in 1932. She also taught at Catholic schools in Tell City, Fulda, Columbus, Cannetol, Floyds Knobs and New Albany.

In 1965, she moved to the Evansville Diocese in Poseyville, Ind., and Evansville, Ind.

Sister Mary Sylvester retired to the monastery after 50 years in the classroom.

Sister Emily Emmert renewed her monastic vows and celebrated 60 years of vowed life on July 4 in the presence of her religious community, family members and friends. Benedictine Archabbot Lambert Reilly of St. Meinrad officiated at the liturgy in the monastery chapel.

Sister Emily, a native of Haubstadt, Ind., entered the Monastery Immaculate Conception in Ferdinand in 1942 and pressed her perpetual vows in 1947. She is a founding member of Our Lady of Grace Monastery.

She earned a bachelor’s degree in education at the former St. Benedict College and received a master’s degree in education and administration at the University of Notre Dame in Notre Dame, Ind.

A lifelong educator, Sister Emily spent 35 years teaching and serving in administrative positions. She began her ministry in Huntingburg, Ind., and then taught at Catholic schools in Bradford, Clarksville, Tell City, Floyds Knobs and Washington, Ind.

Sister Emily taught and was the dean of girls at Bishop Chatard High School in Indianapolis then climbed her education hierarchy at Roncalli High School in Indianapolis.

She continues to serve her religious community in her retirement as a receptionist at the monastery.

On June 27, the Sisters of St. Benedict celebrated 50 years of fidelity to the monastic way of life for Sisters Rachel Best, Mary Gilbert Schipp and Mary Jonathan Schultz.

The sisters entered Monastery Immaculate Conception at Ferdinand in 1952 and professed their perpetual vows in 1957. When the new community was founded in Beech Grove, the sisters became founding members.

Sister Rachel Best, a native of Floyds Knobs, received a bachelor’s degree in education at the former St. Benedict College and a master’s degree in education at Spalding College in Louisville, Ky.

She taught at Catholic schools in Clarksville and Columbus and in Evansville, Ind., in the Evansville Diocese.

She also served as principal at the former St. Columba School in Columbus and at St. Anthony of Padua School in Clarksville.

Sister Rachel also ministered as director of religious education at parishes in Dover and Cedar Grove.

She served her religious community at Our Lady of Grace Monastery as sub-prioretress from 1977-79 and as prioretress from 1993-2001.

Sister Rachel also served as the social service designee and pastoral associate at St. Paul Hermitage in Beech Grove.

She presently is the director of spirituality at the Benedict Inn Retreat and Conference Center in Beech Grove.

Sister Mary Gilbert Schipp, a native of Ferdinand, attended the former St. Benedict College, where she received a bachelor’s degree in education. She studied business courses at Butler University in Indianapolis.

Sister Mary Gilbert received a master’s degree in business administration at the University of Notre Dame and a certificate in nursing home administration at Indiana University in Bloomington.

She began her teaching career in Evansville, Ind., in 1955 and also taught at Christ the King School and St. Pius X School, both in Indianapolis, and at a Catholic school in Haubstadt, Ind.

In 1963, Sister Mary Gilbert began teaching business classes at the former Our Lady of Grace Academy. She became the bookkeeper at St. Paul Hermitage in 1969 and was the administrator there from 1973-86.

Since that time, Sister Mary Gilbert has served her community as the corporation treasurer.

Sister Mary Jonathan Schultz began her educational ministry teaching at various schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

She left the classroom to pursue a career in journalism, first as a proofreader for The Criterion. She also worked at Abbey Press at St. Meinrad, where she wrote many of the Care Note booklets.

She presently is a resident at St. Paul Hermitage.

British archbishop says decision on designer babies ‘deeply flawed’

MANCHESTER, England (CNS)—A British archbishop has said the government’s decision to allow the creation of so-called designer babies is “deeply flawed” and must be overturned.

Britain’s Human Fertilization and Embryology Authority announced on July 20 that it would expand the screening of human embryos so that prospective parents can pick and choose which embryos will be implanted and allowed to be born in order to help a seriously ill sibling.

Archbishop Peter Smith of Cardiff, Wales, said the decision “abandons the deeper moral principles at stake when the deeper moral principles at stake when the matter is considered, which render that life as a means to some other’s ends. Human life is not a commodity, a baby is not a product, an embryo is not clusters of exploitable cells,” said the archbishop, a member of the Irish Joint Bioethics Committee.

Jack Scarisbrick, chairman of the pro-life organization Life said in a statement that he was disappointed but not surprised by the authority’s decision.

“We have gone yet further down the slippery slope in creating human beings to provide spare parts for another. In this case a very sick child is allegedly going to be treated. But why stop there? What if an aunt or grandmother needed similar treatment? And it is only a matter of time before children are created for other reasons—to ‘balance’ a family or for particular physical characteristic,” he said.

The archbishop issued his decision on July 21, the authority said it had carefully reviewed the medical, psychological and emotional implications for children and their families.

The authority said that any application to carry out the procedure must be fully supported by the clinical team that is treating the existing sick child. Parents also will have to show that they have considered every other treatment possible, including searching worldwide tissue and umbilical-cord blood banks, before applying to the authority.

Democratic convention

The Rev. Deborah Mero, an advocate of keeping abortion legal, and Maryann Kendall, an abortion opponent, avoid eye contact during a protest on July 26 outside the Fleet Center at Boston, site of the 2004 Democratic National Convention.
The ability of the archdiocese to help women, families and children through adoption services is about to increase. Effective Aug. 1, St. Elizabeth’s Pregnancy and Adoption Services is through the agency’s 18th annual Elizabetha Ball. The black tie optional event will be held this year on Aug. 20 at the Indianana Roof Ballroom in downtown Indianapolis. It will begin with a reception at 7 p.m. and dinner at 8 p.m. The cost is $175 per person or $300 per couple. For more information, call Rosemary Meyer at 317-787-3412 or e-mail meyer@stelizabeths.org or log on to www.stelizabeths.org and click on the “About Us” tab, then on “Events.”

By Brandon A. Evans

The ability of the archdiocese to help women, families and children through adoption services is about to increase. Effective Aug. 1, St. Elizabeth’s Pregnancy and Adoption Services in Indianapolis, a Catholic Charities Agency of the archdiocese and a member agency of United Way of Central Indiana, will assume the assets of Coleman Adoption Services in Indianapolis.

The two will become one full-service pregnancy and adoption agency under the name St. Elizabeth’s and Coleman Pregnancy and Adoption Services. “It’s a coming together,” said Michelle Meer, director of St. Elizabeth’s.

“We have worked together in the past, and we have similar values and beliefs,” said David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese. It was a desire to strengthen and enhance their services—and to survive—that brought this new situation about, Kamrath said.

“As we were looking to see what we can do, St. Elizabeth’s definitely came to mind right away,” she said.

Together, the two agencies have about 200 years of experience helping families. St. Elizabeth’s serves not only to place children in adoptive homes, but also offers a teen residential maternity and parenting program, as well as support for women age 18 or older.

The agency also provides free pregnancy testing and operates a 24-hour pregnancy counseling telephone line.

Coleman has a special focus of working with special-needs adoptions as well as adoptions of African-American and intercultural children. It also conducts a number of home studies for international adoptions. Coleman serves an average of 925 people each year through its adoption programs, and is conducting 20 home studies for families wishing to adopt internationally.

“We serve different populations,” Kamrath said, “and so this is going to definitely be good because we’re not overlapping.”

“I think there will be a mutual benefit,” she said.

Siler said that the new combined agency will expand the number and kinds of children placed in adoptions.

“It really is a perfect mission fit with St. Elizabeth’s, because [Coleman] is all about sustaining life and making families complete through adoption,” Siler said.

Both agencies support the sanctity of life through their work, Meer said, and the similarities in the missions of both will come together to make a stronger agency.

“Having worked with them, we know their mission and their values complement our own Catholic mission and values,” Meer said.

St. Elizabeth’s will be adding three full-time workers from Coleman to its existing staff as well as a number of contractual social workers that conduct international home studies. Coleman will move its offices to St. Elizabeth’s property later this year.

That property, which was damaged by a May 30 tornado, currently is being renovated.

(Criterion assistant editor Mary Ann Wyand contributed to this story.)
More Catholic parents choose to educate children at home

By Mary Ann Wyand

NOBLESVILLE, Ind.—It’s almost back-to-school time, but some Catholic children won’t be going “back” to school. Instead, they will continue to learn their lessons at home with a parent as their teacher.

A growing number of Catholic parents in Indiana are choosing to “home-school” their children.

More than 600 Catholic families throughout the Hoosier state are members of the Roman Catholic Home Educators of Indiana, according to Our Lady of Mount Carmel parishioner Teresa Gorsage of Carmel, Ind., in the Lafayette Diocese.

She serves on the five-member RCHEI board of directors.

Although Gorsage has a bachelor’s degree in elementary education, she worked in sales before becoming a parent and didn’t use her teaching skills until she and her husband, David, decided to educate their children at home.

During a break in the fifth annual RCHEI conference on June 26 at the Hamilton County 4-H Fairgrounds Exhibition Center in Noblesville, Ind., Gorsage said parents who choose to educate their children at home find that it helps strengthen family life.

Parents don’t need a bachelor’s degree in education to teach their children at home, she said. They simply need the support of RCHEI parents.

“As a parent in the first and foremost experience that you need to be the first educator of your children,” Gorsage explained. “I have learned along with my children.”

Even with a teaching degree, she still relies on the RCHEI educational materials and teacher manuals.

“It can be very overwhelming to think that, “My children’s education is in my hands,’” Gorsage said. “But RCHEI provides the tools here [at the annual conference] and there are support groups throughout the state to help parents stay connected and learn about the different curriculums and styles of teaching. The nice thing about home-schooling is that you can educate to meet each child’s needs and can go at their pace.”

Gorsage said it’s fun to relearn lessons as an adult.

“It’s neat to look at [elementary and secondary] education again as an adult and learn through a child’s eyes,” she said. “During a field trip, I am learning about God’s world with them, which makes it exciting for us. To experience that with them is the greatest gift that I can share with my children. I give to them and they give to me.”

It’s not hard to be both mother and teacher, she said. “You are the parent regardless of what role you are involved in with them. They learn to love and respect you at all times. They look at you as a loving parent who is educating them.”

During the first RCHEI conference five years ago, Gorsage said, there were no official members, about 125 attendees and only 14 vendors.

“We had 35 vendors this year and drew about 300 people,” she said. “We have 600 Catholic home-school families in our data base.”

Sacred Heart of Jesus parishioner Lisa Tobin of Whitestown, Ind., also serves on the RCHEI board of directors and enjoys telling other parents how home-schooling is “a lifestyle of learning that works for our family.”

Home-school students traditionally perform well on aptitude tests, she said, and home-school families communicate better with each other.

Tobin said home-schooling also has strengthened their family life because her husband, Mark, works late hours at a factory and their children, Marshall and Laurel, wouldn’t get to spend very much time with their father if she didn’t educate them at home.

“Home-school is the right fit for our family,” she said. “Our family has an unusual situation in that my husband’s work hours mean that our children stay up late at night. We are not typical early risers, and that means we miss a good part of the morning. If we do get up early, Marshall and Laurel rest in the middle of the day because they’re up late at night to enjoy dinner with their dad. If they were enrolled in a conventional school, they would get to see their father infrequently because they would have to go to bed about the time he gets home from work.”

Tobin said parents who educate their children at home “are preparing them for their future life but, more importantly, are building a stronger faith and family life.”

Home-school parents often say they are “preparing their children for heaven, not for Harvard,” Tobin said. “Sure, Harvard is great, but heaven is better and that’s the main focus for parents who educate their children at home.”

Father Christian Kappes, associate pastor of St. Louis Parish in Batesville, attended the RCHEI conference with several St. Louis parishioners to learn more about textbooks and curriculum.

“I’ve provided [linguistic education and sacramental] services for home-school families within our parish boundaries for two years,” Father Kappes said. “I’ve taught Latin for two years and also provided the sacraments for home-school families by trusting in the parents’ ability to educate their children in the faith. By the parents cooperating with their parish priests and demonstrating a knowledge of the faith, children have been immediately admitted to the sacraments. Nothing more was needed. We’ve been very supportive of home-schooling in that way.”

Father Kappes said concerns about public and private education as well as school safety have prompted many parents to educate their children at home.

“It causes parents to really take a step back,” he said, “and ask if the environment would be better for their children to learn and to be emotionally secure at home. There are both psychological and spiritual reasons why a lot of families in the Batesville Deanery choose home-schooling.”

Little artists

Preschooler Jessica Gigerich, the daughter of St. Simon the Apostle parishioners Larry and Katie Gigerich of Indianapolis, shows off her art project during a Vacation Bible School class on June 25 at the Indianapolis East Deanery parish. Adriana Salgado, left, the daughter of Francisco and Concepcion Salgado of Indianapolis, finishes her artwork.

Tell ‘em what they need to hear

“I saw your ad in The Criterion.”

Our advertisers need assurance just like everybody else. Let them know that they invested wisely when they advertised in The Criterion.
Hiroshima/Nagasaki Day of peace is Aug. 6

Faithful Lines/Shirley Vogler Meister

In a couple of weeks, most schools will be back in session. Children accustomed to lazy summer days will have to wake up early once again. And once they arrive home in the afternoon, there will be homework and work to complete.

Older children in our family, who were leaving home again to return to their college dorms or apartments, only to report for their jobs, had full of laundry and a backpack full of books.

Those of us whose school days are behind us are now merely observers of this annual late summer ritual. (Didn’t it used to happen in the early fall?)

And we should not be complaint in this regard. We can’t merely look at our children as they trudge out to the bus stop and wish, “I’d glad I don’t have to do that anymore.”

(In any case, how different from that storied marathon many of us make each day through rush hour traffic to our workplaces? Actually the kids have it better. They are able to be driving to the driver’s education class.)

We shouldn’t sit on our laurels because, as Catholics, our Lord calls us through our baptismal vows to remain his students, his disciples, until our dying day.

The riches of our Catholic faith are so deep that we could study it for the rest of our lives and mine life and the world could be a better place.

So parents, as your collegians drive away from home again to return to their college dorms or apartments, or report for their jobs, may the Lord bless them and keep them safe.

Faith and Family/Sean Gallagher

How the home can be a school of the Lord’s service

An aerial photo of Hiroshima, Japan, after the Aug. 6, 1945, atomic bombing of the city shows towering buildings burned or blown to ground except for a center section; the nuclear explosion had caused an unusual sound.

The city was basically destroyed and more than half its population of 280,000 inhabitants perished instantly or from horrendous burns and other side effects. When trying to escape the heat, many took cover into waterways and were boiled alive.

Allied Forces were responsible for this bombing and a second nuclear bombing on Nagasaki a few days later. However, these events brought about the surrender of Japan and the end to the day-six year-long Global Second World War.

Not only has Hiroshima risen like the mythical phoenix (a bird-symbol of immortality), the city now has more than 1 million people and leads the world in advocating peace and protesting against nuclear war.

Two years after, Mayor Tadatoshi Akiwa spoke of the “blazing hell that was for Hiroshima” in this very spot; and he called nuclear weapons “utterly evil, inhumane and illegal under interna-
tional law.”

Last year, peace lantern ceremonies and the creation of colorful paper lanterns marked the anniversary month not only in Hiroshima but also around the world.

Peace rallies were held in India, Bangladesh and other countries.

Until a few years ago, the Indianapolis Peace and Justice Committee sponsored such programs. Adults and children gathered to imitate art, scripts, peace puppet shows and colorful paper lanterns that were floated on the White River. Peace-loving people, including a Native American woman, spoke; Tibetans provided calming music; and a member of Physicians for the Prevention of Nuclear Weapons (who also speak out against land mines) addressed pertinent issues.

Here’s a small sampling of how Hiroshima/Nagasaki Day was commemorated last year in the United States:

• “A Never Again” ceremony in New York City.
• A Boulder, Colo., presentation of a video about a boy who survived the atomic bomb attack that sank his ship docked at Nagasaki Harbor soon after the bombing.
• Rehearsal, massage and a social at a restaurant in St. Mary’s, Ga.
• A peacemakers procession through the grounds of Bath Iron Works in Maine.
• A Memorial Candlelight Coat at the Lincoln Memorial Reflecting Pool in Washington, D.C.
• A Pax Christi gathering at a Catholic diocesan headquarters in Maine.

At this national capital, at places of worship near our homes, there is much proof of the influence upon the way that they relate to each other.

So parents, as your collegians drive away from home again to return to their college dorms or apartments, or report for their jobs, may the Lord bless them and keep them safe.

Praying together as a family on a regular basis offers many opportunities to teach our children to live not only the faith of our Church, but to apply it to our daily lives.

Some of the greatest saints of the Church have recognized this important principle. Who could be more prominent than our Lord’s most圣men?

He described a monastery as “the school of the Lord’s service.” We know from experience that the word of God that monks chant and recite in prayer services, in parishes, deaneries, at the diocesan level and on the Internet as well.

Learning more about the Catholic faith, while it is good for it’s own sake, can produce many good effects in our daily lives.

Some of the greatest saints of the Church have recognized this important principle; who could be more prominent than our Lord?” He described a monastery as “the school of the Lord’s service.”

We know from experience that the word of God that monks chant and recite in prayer services, in parishes, deaneries, at the diocesan level and on the Internet as well.

Learning more about the Catholic faith, while it is good for it’s own sake, can produce many good effects in our daily lives.

Some of the greatest saints of the Church have recognized this important principle; who could be more prominent than our Lord?”

He described a monastery as “the school of the Lord’s service.”

We know from experience that the word of God that monks chant and recite in prayer services, in parishes, deaneries, at the diocesan level and on the Internet as well.

Learning more about the Catholic faith, while it is good for it’s own sake, can produce many good effects in our daily lives.

Some of the greatest saints of the Church have recognized this important principle; who could be more prominent than our Lord? He described a monastery as “the school of the Lord’s service.”

We know from experience that the word of God that monks chant and recite in prayer services, in parishes, deaneries, at the diocesan level and on the Internet as well.

Learning more about the Catholic faith, while it is good for it’s own sake, can produce many good effects in our daily lives.

Some of the greatest saints of the Church have recognized this important principle; who could be more prominent than our Lord? He described a monastery as “the school of the Lord’s service.”

We know from experience that the word of God that monks chant and recite in prayer services, in parishes, deaneries, at the diocesan level and on the Internet as well.

Learning more about the Catholic faith, while it is good for it’s own sake, can produce many good effects in our daily lives.
The first reading this weekend is from the Book of Ecclesiastes. The name of this book is Greek, and Latin, overture. Scholars do not agree about the authorship of this book. The first verse states that the book is the work of Qoheleth, a son of King David, and the proper name is used.

Some scholars believed that the author, in fact, was Solomon, who was the king’s son and successor, and who was and is regarded as immanently wise. But this book seems to show a Greek influence, and Greek culture did not influence the Jews until centuries after Solomon. Its Hebrew is of a style used long after Solomon’s time. Therefore, many scholars today believe that Ecclesiastes dates from only one or three centuries before Christ.

A virtual trademark of this book is its condemnation of human vanity. This scorn of vanity is in this weekend’s reading.

Vanity, of course, affronts God, the almighty and the perfect. It also displays the folly and illogic of humans, who see in human thought the greatest wisdom. This tendency leads them to regard material wealth as such a value.

The first reading this weekend is from Ecclesiastes 4:12-20. In this passage, the author, asked by “someone in the crowd” to reason.

reading.

The first reading this weekend is from the Book of Ecclesiastes. The name of this book is Greek, and Latin, overture. Scholars do not agree about the authorship of this book. The first verse states that the book is the work of Qoheleth, a son of King David, and the proper name is used.

Some scholars believed that the author, in fact, was Solomon, who was the king’s son and successor, and who was and is regarded as immanently wise. But this book seems to show a Greek influence, and Greek culture did not influence the Jews until centuries after Solomon. Its Hebrew is of a style used long after Solomon’s time. Therefore, many scholars today believe that Ecclesiastes dates from only one or three centuries before Christ.

A virtual trademark of this book is its condemnation of human vanity. This scorn of vanity is in this weekend’s reading.

Vanity, of course, affronts God, the almighty and the perfect. It also displays the folly and illogic of humans, who see in human thought the greatest wisdom. This tendency leads them to regard material wealth as such a value.

The first reading this weekend is from Ecclesiastes 4:12-20. In this passage, the author, asked by “someone in the crowd” to reason.

First, to claim it prohibits all killing would fly against what were understood as the teachings of God throughout Old Testament times. Killing animals (ritually or for food) and some- times even killing humans (in war, tribal retribution, etc.) often was seen as not only approved, but also required. There is more to it than that, however.

The Decalogue (Ten Commandments) did not make up the whole body of law for the Jews. For example, they do not touch on many personal moral responsibilities. Rather, they focus on actions that protect the needs and good of the community, the violation of which could injure the covenant between God and his people or between the people themselves. Thus, apart from the obligation to keep the Sabbath and the prohibition of images, the Ten Commandments are, in fact, similar to the general human expe- rience we find echoed in the laws of other ancient communities.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. She is the mother of Benedictine Father Tobias Colgan, prior of Saint Meinrad Archabbey. This painting depicts an image of the Sacred Heart of Jesus dressed in priestly vestments and surrounded by angels. The artist is unknown. Holy Rosary parishioner Rosie Mitchell of Carmel, Ind., purchased it at an antique store in Ohio several years ago.)
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, and contact information. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication. The Criterion, The Active List, 1401 N. Meridian St., 317-788-1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), enkline@archindy.org (e-mail).

July 29

Mass, 7 a.m.-8:30 a.m., Holy Family Parish, 4800 E. 106th St., Indianapolis. Call 317-823-6300 for information.

Juneau Style Chicken Dinner

St. Paul’s Church
New Alsace, Indiana
9706 North Deerborn Road • Guilford, Indiana
Sunday, August 8, 2004
Mass at 9:00 A.M. EDST
Dinners 11:00 a.m.-4:00 p.m. EDST - Continuous serving
Lunch Stand - Country Store - Quilts - Prizes - Games - Beer Garden
Rain or Shine - Under Cover
Midsummer Festival

St. Christopher parishioners Matt and Miranda Egenoff of Indianapolis prepare grilled chicken and pork teriyaki kabobs on July 23 for St. Christopher’s 67th annual Midsummer Festival. St. Christopher Parish is known for sponsoring the festival that is “tops in food,” including famous fish sandwiches, homemade pork barbecue and Coney sauce, and pork chop dinners on Saturday night.

Lost faith in miracle diets?

You’ve tried just about everything to lose weight, from the latest diets to the newest exercise gadgets. But, like thousands of others, you’ve been disappointed with the results time and time again. Fortunately, there’s a weight loss resource you can finally believe in—the St. Francis Medical & Surgical Weight Loss Center.

St. Francis offers a comprehensive range of treatments for anyone 20 pounds or more overweight. Here, you’ll have access to a team of weight loss experts who will help determine the cause of your weight problem, and then develop a treatment program specifically for you.

We understand how difficult it is to lose weight. But we also know that every single pound you lose can improve your health, and enhance your life. So don’t let your weight keep you away from the activities you love, whether that’s playing with your kids or enjoying a walk through your neighborhood. St. Francis has the expertise and the support you need to regain control of your life. Even more important, we have faith in you.

Call 317-782-7525 or toll-free, 888-887-5553, to register for one of our free information sessions. Or, visit weightloss.StFrancisHospitals.org.
Paul Kieda, a theology teacher at Pope Paul VI High School in Indianapolis, said he decided to volunteer as the work that you do. “It’s taught me a lot about what I believe and my own way of living,” Kieda said walking across America and speaking to many people about how abortion kills babies has taught him that not only is a murder taking place, but abortion is a great-great-grandfather of one.


CHAPIN, Jessica, 1992, B.S., environmental science, DeSales University, Center Valley, Pa. She submitted the following obituary about her great-grandmother:


CHILCCOTT, booksellers. They spoke at six neighboring outdoor cafés in the Indianapolis area last weekend. Mr. Ryan Riall was the celebrant.


COUSINS, Mary, 85, St. Louis, Batesville, July 7. Father of Carolyn Armstrong. Brother of Darnell and Scott. Son of Group of anti-abortion activists. "We’re in our prayers. Continue to do the good work that you do.”

The summer comes took a break from their pro-life pilgrimage in Indianapolis last week to turn to work with prayers for an end to abortion.

At the conclusion of Mass on July 23 at St. Anthony of Padua Church in Indianapolis, Msgr. John Ryan, pastor, was the celebrant.

armstrong said it’s very important for people to real-ize that not only is a murder taking place, but abortion is a great-grandmother of two.
Classified Directory

For information about rates for classified advertising, call (317) 226-1572.

Real Estate

For Sale - 2 CEMETARY PLOTS, St. Joseph Cemetery, sec. 1, $3,600. Call 317-784-6210

Lyndee King
Cindy Sylvester
Peggy Verdun
Tom Williams
Tom Mattingly

Serving Our Community for over 20 years!

RE/MAX at the Crossing
(317) 595-1900
www.indyhomeonline.com

Buying, Selling or Building a Home? I can help!

Steve D. Jeffers
317-507-5883

Real Estate

For Sale - 2 Gravesites available at Our Lady of Peace on 91st & Havensick, Indy. Located in Fatima Section along main walkway. Will sell for $1,200 per grave. (Valued at $1,595 per grave.) Contact Alyssa Nyberg 219-992-9275

Classified Coupon

2 Lines, 1 Week for $13.00 • $2.00 for each additional line

Write your classified ad on this coupon and send it to us with payment. No coupon DO NOT PAY to Commercial adv. Commercial advertisers may call (317) 226-1572 for commercial rates. Write your ad below with ONE WORD PER SPACE, including the phone number you want in your ad.

Ad: (Four words per line) Classification: (for sale, etc.)

__________________________
Signature _____________________________
Card # _________________________  Exp. Date __________

Deadline: Wednesday, noon, 8 days in advance of Friday publication date.

Name _____________________________
Address _____________________________
Phone _____________________________

Mail this coupon with payment to:
Classified Ads, The Criterion
P.O. Box 1717
Indianapolis, IN 46206-1717

For charge ads: $15.00 MasterCard

Exp. Date __________

Positions Available

Senior Helpers

Senior Home Companions is looking for mature 40+ persons who are interested in helping seniors.

Non-medical duties include shopping, meals, transportation and light housekeeping.

More importantly looking for companions/friends for elderly.

Starting pay $10 per hour.

Full-time & part-time positions available.

S.H.C since 1996.

Please call: 317-255-3272

Advertisements in The Criterion! Indiana’s Largest Weekly Newspaper

The Criterion Friday, July 30, 2004 | Page 15
relationships are gravely evil and that these include pre-marital relations, masturbation, fornication, the viewing of pornography and homosexual relations.”

On the doctrinal level, the affirmation attests to belief in the real presence of Christ in the Eucharist and to Church doctrines on hell, purgatory, the nature of the Church and the suitability of special devotion to the Blessed Virgin Mary.

A footnote points out that Church law requires a profession of faith by those holding certain Church offices. “In the Diocese of Baker, this has been expanded to include those who take on the ecclesial duties of catechist, liturgical reader, cantor, extraordinary minister of holy Communion and other Church positions which entail a presumption of orthodoxy,” it says.

In a June letter to Chicago-area pastors, Cardinal George reminded them that a policy on fitness for lay ministry established in 1994 by his predecessor, Cardinal Joseph L. Bernardin, is still in effect.

The Catholic New World, Chicago archdiocesan newspaper, reported on June 20 that the letter was “in response to articles in the secular media concerning public statements by some lay ministers which do not reflect Church teaching.

“Where a person in ministry might be at odds with Church teaching, in accord with archdiocesan policies the cardinal urged that the minister not continue in active ministry until being reconciled,” the paper reported.

In response to some media comments on the cardinal’s instruction, archdiocesan spokesman James W. Dwyer said, “Why would anybody be surprised that the archbishop of Chicago expects lay ministers to adhere to Church teaching?”

Bishop DiLorenzo announced the appointment of Father Russell E. Smith as diocesan theologian in a letter to pastors published on June 21 in The Catholic Virginian, Richmond diocesan newspaper.

Father Smith, a former director of the National Catholic Bioethics Center in Boston, is pastor of St. Elizabeth Ann Seton Parish in Quinton, Va., and a judge on the diocesan tribunal.

Bishop DiLorenzo said the priest will also chair a newly formed Doctrine Commission, which will approve all speakers coming into the diocese from outside.

“It gives a balance,” the bishop said. “It helps control those who go over the boundaries. In terms of money, it helps us be good stewards of the people’s money and it enriches the mixture of speakers we have.”

He asked those responsible for inviting speakers to consult with Father Smith before extending an invitation to the prospective speaker.

“This will avoid the never-pleasant situation of ‘disinviting’ someone and all the fallout that entails,” he said. †

**BISHOPS**

(continued from page 1)

We know she likes to smile and sing. We know her favorite color is purple.

And, we know her name is Kyra.

Kyra’s spine was broken in a serious automobile accident. We knew what challenges she was to face. And, we had the medical and surgical expertise to help her overcome those challenges. While at St. Vincent Children’s Hospital, Kyra underwent neurosurgery – followed by intensive care and rehabilitation. She got the chance to make a remarkable recovery. How remarkable? Well, just look at that smile.

Your gift to St. Vincent Children’s Hospital will help children like Kyra.

She thinks she can do anything. We think she’s right.

**ST VINCENT FOUNDATION**

For more information please contact:

St. Vincent Foundation
8402 Harcourt Road, Suite 210
Indianapolis, IN 46250
Phone (317) 338-2338 or FAX (317) 338-2171
or Email: FDRhaddad@stvincent.org

the spirit of caring®

For a copy of the 2003 Annual Report, go to stvincent.org