



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Volunteers from area parishes and service members of the Americorps National Civilian Community Corps help clean up some of the remaining debris from the Memorial Day weekend tornado on July 24 on the grounds of St. Elizabeth's Pregnancy and Adoption Services in Indianapolis. The tornado seriously damaged St. Elizabeth's administrative offices and residential building and felled about 300 trees on the nine-acre property.

St. Elizabeth's finds many blessings and opportunities in the face of disaster

By Brandon A. Evans

St. Elizabeth's Pregnancy and Adoption Services staff members in Indianapolis aren't going to have to wait years to complete needed renovations.

Instead of fretting over serious tornado damage to the agency's property over the Memorial Day weekend, the leadership of St. Elizabeth's is making the most out of the disaster.

United Way of Central Indiana has approved a \$500,000 grant for capital improvements for St. Elizabeth's, which is a United Way member agency and an archdiocesan agency of Catholic Charities. The archdiocese is matching the grant.

The funding comes at a time when St. Elizabeth's property is vacant and undergoing needed repairs from the tornado. It's also the perfect time to complete other renovations.

Michelle Meer, director of the agency,

said the plumbing needs to be fixed, the electrical system needs updating and there are other things that need to be repaired.

Most of the changes will happen in the residential area of the property, where teenage girls facing unexpected pregnancies can live and take parenting classes. Those girls are currently living in another location.

"When the residents come back, we're going to have a whole new look to St. Elizabeth's," Meer said. "The bedrooms will be upgraded [and] the bathrooms will be upgraded."

Meer said that she was thrilled that United Way was so generous in helping them to improve their property.

Generosity has also come to St. Elizabeth's from other sources.

Marian College in Indianapolis took in the women that were living in St. Elizabeth's teen residency program, offering them a temporary home for two months following the tornado.

Meer said that Marian College approached them, asking what they could do.

"They were so welcoming and just so accommodating to us," she said.

Recently, the agency received a bequest from an area Catholic who left \$130,000 to them. The gift was unexpected, Meer said.

"We cannot find from our past documentation any donations from this person before," she said.

The agency also has received some emergency funds from Catholic Charities to help with the cleanup of 300 fallen trees on the property—something that was not covered by insurance.

St. Elizabeth's recently asked volunteers to come for a day and help clean up some of the debris from the tornado damage.

Among those who showed up were 11 service members of the Americorps

See ELIZABETH, page 8

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 world 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 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 issue goes beyond See TRADE, page 2

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 teachings.

Bishop Robert F. Vasa of Baker, Ore., has issued a two-page "Affirmation of Personal Faith" with instructions that anyone applying for any role in lay ecclesial ministry in the diocese must read it and affirm it.

Cardinal Francis E. George of Chicago recently reminded all pastors that archdiocesan policy calls for all lay ministers

to be loyal to the Church's teachings as a prerequisite for service.

Bishop Francis X. DiLorenzo of Richmond, Va., appointed a diocesan theologian to assist him on doctrinal and moral issues and "to review any person that is under consideration to lecture, present a workshop, give a retreat or otherwise speak ... on Catholic property."

Bishop Vasa issued his "Affirmation of Personal Faith" in April at the end of a 40-paragraph pastoral letter on the need for those who act publicly in the name of the Church and with Church approval to be personally in accord with what the Church teaches. The letter and affirmation received national attention when the *National Catholic Reporter* ran an article

on it in July.

The affirmation singles out for specific affirmation and belief several moral and doctrinal teachings of the Church that have been topics of dispute in recent years or that significant numbers of Catholics have expressed disagreement with or doubt about in public opinion surveys.

On the moral level, these include a rejection of "direct intentional abortion" and of "the legitimacy of anyone's claim to a moral right to form their own conscience in this matter."

Also included are affirmations of the sinfulness of contraception, the evil of homosexual acts and "the Church's teaching that any extramarital sexual

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TRADE

continued from page 1

creating jobs, he added. "Do people leave poverty behind? Is life enhanced?"

Greater economic integration among nations can be an important part of helping countries develop, said Carr.

"Unfortunately, trade policy is often an inside game. The poor and vulnerable do not have a place at the table," he said.

"Faithful Citizenship: A Catholic Call to Political Responsibility," the U.S. bishops' 2003 document offering a Catholic perspective on election issues, says the United States has the "capacity and responsibility" to address issues of world poverty and underdevelopment. It asks for a comprehensive U.S. development program which includes "more equitable trade policies."

Daniel Finn, a professor of both 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.

They do not see some 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," said Finn.

Democrats, with a political base in labor unions, take "a simplistic view of trade" and are more protectionist than Republicans because they want to protect U.S. jobs from being threatened by cheaper imports, he 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 provide an equal playing field between the economically powerful United States and their underdeveloped countries.

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

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 free 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 national legislatures of the 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 leveling the playing field."

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 Democrat also wants strong enforcement of treaties to guarantee sanctions against other countries which undercut 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 those agreements and walking away with the store."

Kerry supporters said he wants core labor standards endorsed by the International Labor Organization written into free trade agreements to make sure that other countries cannot 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. †

FCC commissioner sees movement in Washington on broadcast indecency

WASHINGTON (CNS)—Michael Copps, a Catholic who serves as one of five members of the Federal Communications Commission, said Washington is finally moving in step with the rest of the nation on curbing broadcast indecency.

"I think the Super Bowl galvanized, perhaps, the attention of Congress and really brought home to a lot of members how deeply and widely pervasive indecent programming was," Copps said in an interview with Catholic News Service at FCC headquarters in Washington.

During the now-infamous Super Bowl

halftime show, singer Justin Timberlake ripped off part of fellow performer Janet Jackson's costume, exposing her right breast.

"The public has always had an interest in doing something about this. It's just those of us in Washington—the Congress probably less so than this commission—that were not tuned in to that," he said.

Congress is considering a bill that would raise the fine for broadcast indecency from \$27,500 per offense to \$275,000 per offense, and also allow those who utter indecent words or statements to be fined

along with the radio or television station where they appeared.

"We've increased them a little bit here [at the FCC], but basically it's more like a COLA, or cost-of-living increase," Copps said of the fines. "I think it's fine to have additional armaments when you go after indecent broadcasts, but it's always been my intention that for lo these many years we could have done an adequate—or more than adequate—job of enforcing indecency with the tools that we always have available to us. At the same time, I welcome new tools."

Copps said he was not convinced that going after individual performers is the best route. "Our job is to watch the stations we license, and it's the job of the licensees, the broadcasters themselves, to have a responsibility that what goes over their airwaves is the kind of material that meets the requirement of the statute and meets the public interest."

On July 18, *The New York Times* and *The Boston Globe* each published lengthy

articles—the *Times* about television, the *Globe* about radio—in which those in the industry said they could not see where the new line on indecent material had been drawn and did not know how to tailor their shows to meet an evolving standard.

Copps sympathized with their concerns. "It's probably legitimate that in some cases there are ambiguities. There is lack of certainty about what is or what is not indecent," he said. "That's not where I think this commission should be focusing its attention."

Rather than focus on what he called "marginal" cases, Copps said the FCC needs to target "the really outrageous cases of indecency," such as when one Detroit FM station in 2002 encouraged listeners to call in with unusual sexual practices.

"There was no question it was indecent," Copps said. "The only question was, Was it indecent or was it downright obscene?"

Copps continues to assert that there is a link between broadcast indecency and media consolidation.

"The more conglomeration you get, the fewer owners owning more stations, the more nationalized control, the more advertising and selling products to 18- to 34-year-olds drives your bottom line, the more likely it is you're going to be having programs that push the envelope—sometimes too far," he said. "The industry could do so much more if it would voluntarily step up to the plate."

Broadcasters had been asked to voluntarily keep tapes of broadcasts if complaints from listeners were made to the FCC. Currently, the listener has to record the program and send a tape to the FCC with the complaint. But broadcasters did not respond to the request, so an FCC proceeding is under way to compel them to make and keep tapes of their broadcasts. †

Priest named in lawsuit, placed on administrative leave

Former archdiocesan priest also named in suit

Father Carlton J. Beever, 56, pastor of St. Philip Neri Parish in Indianapolis, was placed on administrative leave on July 26 by Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis.

The action was taken after the archdiocese was notified that a plaintiff, a "Joseph S. S.," filed a lawsuit against Father Beever and Thomas J. Amsden, who resigned nine years ago from active ministry as an archdiocesan priest.

The lawsuit alleges that Father Beever and then-Father Amsden sexually abused the plaintiff in the 1970s while each was serving—at different times—as an associate pastor of St. Mary Parish in Greensburg. Father

Beever, who was ordained in 1974, will remain on administrative leave while the archdiocese investigates the claim.

Father Beever and Amsden both deny the allegations.

Amsden, who was ordained in 1968, resigned from active ministry in 1995.

The archdiocese continues to provide pastoral care and counseling to the victims of sexual abuse. The archdiocese continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims.

Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan victim assistance coordinator, Suzanne L. Yakimchick, chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317-236-7325 or 800-382-9836, ext. 7325. †

Clarification

Jeff Roach of DeFabis Photography in Indianapolis took photographs of Oldenburg Franciscan Sister Rita Vukovic at the Indianapolis Motor Speedway, which were published with a story in the July 23 issue of *The Criterion*. Sinden Racing donated the ride in a two-seater Indy car for Cardinal Ritter High School's annual Calcutta fundraiser. Proceeds from the fundraiser benefit scholarships and financial aid at the Indianapolis West Deanery interparochial high school. †



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Daughters of Mary, Mother of Mercy open a convent in Indianapolis

By Sean Gallagher

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 the 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 thus 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 Otuonye 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 we will be able to reach God's people and



Msgr. Joseph F. Schaedel, vicar general, left, and Archbishop Daniel M. Buechlein, right, met in late June with members of the Daughters of Mary, Mother of Mercy as they established a convent in Indianapolis. They are, from left, Sister Angela Onuoha, Sister Mary Genevieve Okoro, Mother Marie Pauline Eboh, the superior general of the congregation, and Sister Jennifer Otuonye, one of the first residents of the new convent.

enrich them. But this goes both ways. We will both be mutually enriched."

Currently, Sister Jennifer and Sister Loretto carry out this mission in part in their work in aiding refugee resettlement through the office of Catholic Social Services.

Msgr. Schaedel expressed his desire to see the new community work in a range of areas in the life of the archdiocese.

"I think that in the beginning ... the sisters will work in various apostolates," he said. "Down the line, I can see, for example, if we had sisters who were qualified and interested, we would ask them to staff one of our schools or our agencies."

Msgr. Schaedel also noted the possibility of some of the Daughters of Mary, Mother of Mercy working with Hispanic Catholics in the archdiocese.

"I discussed with the sisters the possibility of sending some Spanish-speaking sisters here..." he said. "And that seems to be a possibility. That would be a tremendous help."

An important part of the sisters' seeking to further God's kingdom will be carried out not in their apostolic work but through their life of prayer. The focus on prayer that the Daughters of Mary, Mother of Mercy have was instilled into the community by their founder.

"He wanted us to be a spiritual powerhouse," Mother Pauline said. "That is why he founded us. It was through our

prayers that the works of his diocese would be advanced. He was a man of prayer and wanted his sisters to be women of prayer."

In addition to praying the Liturgy of the Hours and attending Mass, which all religious communities are called to do on a daily basis, the Daughters of Mary, Mother of Mercy also pray each day from their own manual of prayers, pray the rosary and spend time in adoration before the Blessed Sacrament.

But according to Sister Loretto, when Bishop Nwebo founded the community,

he was already envisioning the sisters going beyond his own diocese to serve the faithful on all continents.

"His aim was that the sisters have to move ... all over the world and radiate the mercy of God," she said, "the joy of the Lord to the universe, to be there for 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. †

Sisters seek items for new convent

The Daughters of Mary, Mother of Mercy living in Indianapolis have a number of material needs.

In order to furnish their first convent, they need a refrigerator, dining room chairs, desks and dressers. For the chapel in their convent, they need

pews and an altar.

Additionally, they need a car or a van for their transportation needs.

Those who would like to help meet these needs can call their convent at St. Andrew the Apostle Parish in Indianapolis at 317-541-8935. †



Daughters of Mary, Mother of Mercy Sister Jennifer Otuonye, left, and Sister Loretto Emenogu pray in the chapel of their convent at St. Andrew the Apostle Parish in Indianapolis. Sister Jennifer and Sister Loretto are the first two members of their order to live in Indianapolis. They currently work for Catholic Social Services' Refugee Resettlement Program.

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Editorial



CNS photo by Paul Jeffrey

Orphaned youths who have lost their parents to AIDS hold placards at the XV International AIDS conference in Bangkok, Thailand, on July 13. Jesuit Father Michael Czerny, coordinator of the African Jesuit AIDS Network in Nairobi, Kenya, said poverty was a "cause and consequence" of the disease. Father Michael credited Churches in Africa for responding to the challenge of AIDS.

The poor can't wait!

We 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 represented the Holy See at international conferences. In March, Pope John Paul II appointed her president of the Pontifical Academy of Social Sciences.

Glendon most recently represented the Holy See in late June at the annual meeting of the United Nations' Economic and Social Council (ECOSOC) in New York. Her message from the pope was simple but profoundly accurate: "The poor can't wait!" she told the meeting on June 29.

As long as he has been pope, John Paul has encouraged wealthy nations to do more for the poor nations, especially in his 1988 encyclical *Sollicitudo Rei Socialis* about global social justice and human development.

At that ECOSOC meeting, Glendon also explained why it's so difficult to get developed countries to solve the problems of the least developed countries: "It is not only the vicious cycle of material poverty in the least developed countries, but a certain poverty of the imagination among the more fortunate peoples of the world: a failure of empathy, an inability to recognize the interdependence of all members of the human family, a forgetfulness of our radical dependence upon the earth, the harvest, and the children who represent the human future."

After the ECOSOC meeting, in an interview with William Bole for the national Catholic newspaper *Our Sunday Visitor*, Glendon said that the mission of the Holy See regarding poverty includes both a commitment to provide basic health care, education and other forms of relief to the poorest people in the poorest countries, and to open the hearts of the privileged to hear the voices of the poor.

Reiterating what she had said at the U.N. meeting, she told Bole, "I think that with prosperity, there often come all those things 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.

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 educational and social service agencies throughout the world.

There is no doubt that the Catholic Church has long had more experience with 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 ECOSOC 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. Fink

Letters to the Editor

Bishops are helping by denying Communion

I am writing in response to Herb Schiedler's letter to the editor in the July 9 issue of *The Criterion* concerning the denial of Holy Communion to politicians who publicly deny the teachings 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 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 soul if they receive Holy Communion.

The bishops are attempting to save these men, not pass judgment 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. They must have the power to deny and refuse to us those things that could bring us further from Christ's saving power 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 may not be needed. However, in today's society where we do not take responsibility for the mistakes and immoral actions we make, and do not fully and completely accept the body, blood, soul and divinity as being present on the altar at the Eucharist, these measures must be taken by our faith leaders.

If we could all do the will of Christ, as written in the Bible and handed down over centuries by the Apostles and disciples, then our churches would be filled with that tranquility, faith and worship as in days of yore. But if these men do not stand up to the powers of evil and try to save those who have sinned and they end up, or we end up, in hell, tranquility will not mean so much.

We need to pray for these men and women. I know that I do every night and our congregation does every day that the 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 call. I am proud to be a Roman Catholic, where we can still look to such leaders who are making decisions that will enhance our faith and ultimately lead us on the path toward heaven.

Jonathan Wismann, 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 been forgiven, 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 or does God accept the priest's 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 was a prayer with indulgences, and if you said the prayer (a given number of times), you were given a certain number of years taken off of your suffering in purgatory. Only God knows what is a year in his time. If it is true that these prayers were not used for the above, where did all of these prayers go?

When it was a sin to eat meat on Friday and sin was committed, were all of these sins nullified when it was declared that it was no longer a sin?

If you follow your own conscience and go against a teaching of the Church, is it wrong and a sin?

I understand Vatican II, but I don't think I have ever heard of a Vatican I.

These are questions I have asked myself over the years and I would like answers to them. Am I in the state of grace or do I have to do something else to clear myself? I don't want to stand in front of God and try to explain my actions.

Albert Dannenbrink, Indianapolis

Voters should consider all life issues

In the July 23 issue, a letter titled "Whether politician or voter, abortion is evil," Ms. Skeeahan stated that abortion is a present evil and concern of the Church. I could not agree more. The Catholic Church challenges us to respect all life. The respect-for-life issue is more complex than whether you are for abortion or against abortion. Although abortion is an easy issue to run with, the issue of respect for life is much greater. We must speak out against all issues that degrade life, including abortion, euthanasia, the death penalty and public policy that oppress the poor.

It is a great thing that President Ronald Reagan was against abortion and President George Bush is against abortion, but to be fully "pro-life" you must respect all life. This is done not only through their position against abortion, but also through their position on the death penalty and their public policy. For example, while Reagan was in office, his policies supported the Salvadoran government that utilized death squads that assassinated Archbishop Oscar Romero, seven Jesuit priests as well as 75,000 Salvadoran poor. Since President Bush has led the war in Iraq, it has been estimated that more than 13,000 civilians have lost their lives.

The voters are presented with a real challenge. We can support a man, who speaks out against abortion, but his other policies are not "pro-life," or we can support a man who speaks for abortion but his social policies are more in line with respect for life. To overcome this challenge, we must look deeply into all the candidates' positions, and we must pray for God's guidance.

Daniel Hellmann, Terre Haute

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

It is demeaning to view youth as incapable of moral courage

(Eleventh in a series)

Four hundred wholesome high school juniors and seniors gathered toward the end of the last school year to celebrate and be recognized for their leadership in the A Promise to Keep program.

These Catholic high school leaders had visited hundreds of junior high students to speak in favor of chastity and to promote abstinence from sexual activity until marriage.

It happened to be the 10th anniversary of the A Promise to Keep program. Thousands of youth have been affected during those 10 years. In fact, many of those present at the celebration received that witness when they were in junior high school.

We are delighted that the program has been adapted now for public schools under the title Peers Educating Peers about Positive Values.

A year ago on a visit to Rome, I presented the Holy Father with a scrapbook that logged the history and activities of the A Promise to Keep program. It was a nice surprise to receive a letter of commendation for the leaders and participants of the abstinence for chastity program accompanied by the pope's apostolic blessing.

When Eve Jackson wanted to launch this program 10 years ago, it needed a sponsoring home. Our archdiocese accepted her request, but not without skepticism on the part of

some. There were misgivings. Would the promotion of chastity among our youth be dismissed as naïve? Some critics said the idea, while laudable, was unrealistic. Some reacted much as our secular culture reacts to the possibility of abstinence from sexuality outside of marriage.

My own reaction was otherwise. It is demeaning to assert that our youth are incapable of moral courage and acceptance of the truth about the meaning of sexuality. Our youth, while immature, should not be considered to be like animals with uncontrollable urges. Given the necessary information and moral and spiritual support, especially from peers, our youth are proving otherwise.

Our Church's vision and teaching on sexual morality is definitely countercultural. As such, it is often ridiculed and dismissed as "old fashioned." To be truthful, if opinion polls are accurate, the wash of our secular and pornographic culture has had an impact on Catholics as strongly as on any other people. If one looks back to Pope Paul VI's promulgation of *Humanae Vitae*, the Church's teaching on artificial contraception in the late 1960s, one realizes that Paul VI predicted the consequences of a culture that separates the meaning of sexuality from marriage.

Artificial birth control has rendered the meaning of sex to be nothing more than recreational pleasure without the commitment of generous love.

Abortion, the killing of human life, has

become yet another means of contraception.

Children, the gift and fruit of conjugal love, have come to be viewed by many as an inconvenient burden. Or, sometimes, they are viewed as a possession to which people have a right, whether married or not. In both cases, at least implicitly, children tend to be viewed as objects.

And on the continuum of the decline in respect for the human person, as Pope John Paul II asserts, a culture of death is emerging.

Euthanasia is legal in Oregon.

While stem-cell research promises wonderful future health benefits, sadly, there is pressure to legalize the harvesting of cells from aborted fetuses—for profit. The value of human life is being measured in dollars.

Sacrifice and generosity for the sake of authentic love in marriage and family, and society in general, rarely make their way into movie, TV and music scripts.

What is happening?

Clearly, materialistic values are overpowering spiritual and moral values. Convenience at any cost is hazardous to our human well-being. Convenience at any cost as a mentality is difficult to reverse. There is

nothing wrong with reasonable convenience—it is the "at any cost" that is a problem for our culture.

Years ago, a teacher of moral theology in the seminary would remark occasionally, "Gentlemen, whatever it is, it is for money."

Now, I am not so sure that it was cynical. Corporate scandals that bilk innocent and sometimes poor people seem to have increased. If the profit motive disregards respect for human dignity, especially the welfare of family and children, society is in trouble.

One could go on and on, but there is enough hand-wringing on these matters.

The A Promise to Keep experiment of 10 years can be a prophecy about the value of speaking and witnessing to the truth embedded in spiritual and moral values. After all, if given a chance, truth has its own powerful appeal. We are beings gifted with intelligence, willpower and a desire for God that is deeply embedded in our hearts. We need to treat each other as such.

One thing is clear. We will only find strength and support for our spiritual and moral values if we make ourselves present to God in prayer. Everyone of us can do that. †

Archbishop Buechlein's intention for vocations for August

Parish awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

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

(Décimo primero de la serie)

Cuatrocientos estudiantes ejemplares del último y penúltimo año de secundaria se reunieron cerca del final del año escolar para celebrar y recibir reconocimiento por su liderazgo en el programa "Promise to Keep" (Una Promesa que Cumplir).

Estos líderes católicos de secundaria visitaron a cientos de estudiantes del penúltimo año para hablarles en favor de la castidad y para promover la abstinencia sexual hasta el matrimonio.

Casualmente era el décimo aniversario del programa Promise to Keep. Durante esos diez años han tocado la vida de miles de estudiantes. De hecho, muchos de los presentes en la celebración recibieron el testimonio precisamente cuando estaban en el penúltimo año de secundaria.

Nos complace saber que hoy en día el programa ha sido adaptado para las escuelas públicas, bajo el nombre de Peer to Peer (De amigo a amigo).

Hace un año, durante una visita a Roma, le presenté al Santo Padre un álbum que registraba la historia y las actividades del programa Promise to Keep. Resultó una grata sorpresa recibir una carta elogiando a los líderes y a los participantes del programa de abstinencia y castidad, acompañado por la bendición apostólica del Papa.

Hace diez años, cuando Eve Jackson deseaba lanzar el programa, éste necesitaba un patrocinador. Nuestra arquidiócesis aceptó su solicitud, no sin cierto escepticismo por parte de algunos. Hubo ciertas dudas. ¿Acaso la promoción de la castidad en los jóvenes se descartaría por ser ingenua? Algunos críticos argumentaron que la idea, si bien era loable,

era poco realista. Algunos reaccionaron de modo similar a la reacción de nuestra cultura secular ante la posibilidad de abstinencia del sexo fuera del matrimonio.

Mi reacción particular fue diferente. Resulta denigrante afirmar que nuestra juventud es incapaz de demostrar valores morales y de aceptar la verdad en cuanto al significado de la sexualidad. Si bien nuestros jóvenes son inmaduros, no deben considerarse como animales con necesidades incontrolables. Cuando se les proporciona la información adecuada y la orientación moral y espiritual, especialmente proveniente de sus compañeros, nuestros jóvenes han demostrado lo contrario.

La visión y las enseñanzas de la Iglesia con respecto a la moral sexual son definitivamente contrarias a la cultura general. Como tal, generalmente son ridiculizadas y se descartan por ser "chapadas a la antigua". A decir verdad, si las encuestas son precisas, el lavado cerebral de nuestra cultura secular y pornográfica ha ocasionado impactos tan fuertes en los católicos como en cualquier otra persona. Si revisamos la promulgación del Papa Pablo VI *Humanae Vitae*, que habla sobre las enseñanzas de la Iglesia respecto a los anticonceptivos artificiales a finales de los sesenta, nos damos cuenta de que Pablo VI predijo las consecuencias de una cultura que separa el significado de la sexualidad del matrimonio.

Los anticonceptivos artificiales han transformado el significado del sexo en poco más que un placer recreativo sin compromiso al amor generoso.

El aborto, el asesinato de una vida humana, se ha convertido en otro medio de anticoncepción.

Muchos consideran a los hijos, el regalo y el fruto del amor conyugal, como una carga inconveniente. O, en algunos casos, se les consideran posesiones a las que las personas tienen derecho, estando casados o no. En ambos casos, al menos implícitamente, se tiende a considerar que los niños son objetos.

Y como parte de la pérdida de respeto por la persona humana, como afirma el Papa Juan Pablo II, emerge la cultura de la muerte.

En el noroeste es legal la eutanasia.

Mientras que las investigaciones sobre células madres ofrecen la promesa de maravillosos beneficios de salud, tristemente también existe la presión de ciertos grupos para legalizar el cultivo de células a partir de fetos abortados, como negocio rentable. El valor de la vida humana se mide en dólares.

El sacrificio y la generosidad en aras del auténtico amor en el matrimonio, la familia y la sociedad en general, raramente llegan a ser el tema principal de una película, de un programa de televisión o de una canción.

¿Qué está pasando?

Los valores materialistas están claramente superando a los valores espirituales y morales. La conveniencia a cualquier precio es un peligro para nuestro bienestar humano. La conveniencia a cualquier precio como mentalidad es difícil de revertir. No hay nada malo en buscar la conveniencia razonable, el problema está en su búsqueda "a cualquier precio" que plantea nuestra cultura.

Hace años, un profesor de teología moral en el seminario decía ocasionalmente: "caballeros, sea lo que sea, es por dinero".

Ahora no estoy tan seguro de que haya sido un cinismo. Parecieran haberse multiplicado los escándalos corporativos, que afectan a personas inocentes, y en ocasiones pobres. Si el fin último es la rentabilidad a costa del respeto por la dignidad humana, especialmente el bienestar de la familia y los niños, nuestra sociedad está en aprietos.

Podría continuar argumentando sobre el particular, pero ya muchos han debatido el tema.

El experimento de diez años del programa Promise to Keep podría ser una profecía sobre el valor de compartir y presenciar la verdad que se encuentra entrelazada en los valores espirituales y morales. Después de todo, si se le da la oportunidad, la verdad cuenta con su propia fuerza de atracción. Somos seres dotados de inteligencia, voluntad y un deseo de Dios que se encuentra profundamente arraigado en nuestros corazones. Debemos tratarnos mutuamente como tales.

Una cosa sí está clara. Únicamente hallaremos la fuerza y el apoyo para nuestros valores espirituales y morales si nos presentamos ante Dios a través de la oración. Cada uno de nosotros puede hacerlo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Check It Out . . .

St. Ann Parish, 2862 S. Holt Road, in Indianapolis, is having its **Family Fun Fest** from 4:30 p.m. to 11 p.m. on July 30 and from noon to 11 p.m. on July 31. The festival will feature food and games. For more information, call 317-244-3750.

St. Boniface Parish, 15519 N. State Road 545, in Fulda, is having its **parish picnic** from 11 a.m. to 7 p.m. on Aug. 1. The picnic will feature food and quilts. For more information, call 812-357-5533.

St. John the Baptist Parish, 331 S. Buckeye St., in Osgood, is having its **parish festival** from 10 a.m. to 4 p.m. (EST) on Aug. 1. The festival will feature a chicken dinner. The cost is \$7 for adults and \$3.50 for children. For more information, call 812-689-4244.

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 Natural Family Planning Week. The theme of the week is "In His Presence—A Call to Chastity." For more information about this event, call 317-228-9276.

"**Spirituality in the Summer,**" a set of inquiry sessions about Catholic faith and spirituality, will be offered in 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 seeking more in terms of their relationship with God, those not quite sure what to believe, those who want to deepen their Christian faith and those with questions about Catholicism. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521.

Each week, this page features announcements for events that have a general interest, and in almost every case are open to all people. Representatives of any parish, school, Catholic hospital or Catholic organization may send in an event that they wish to see promoted. Available space and other considerations usually limit the amount of announcements that we can publish. In some cases, a non-Catholic organization that is promoting an event of importance to Catholics or in line with the mission of the Church will also receive space in this section.

The deadline for any submission for the Check It Out section is 10 a.m. on the Monday of the week of publication (*The Criterion* publishes on Fridays). In the event that Monday is a holiday, the deadline is 10 a.m. on the previous Thursday.

For more information or to send announcements, contact Brandon Evans at 317-236-1577, or 800-382-9836, ext. 1577, or e-mail bevans@archindy.org or send mail to P.O. Box 1717, Indianapolis, IN 46206-1717. †

St. Mary Parish in Indianapolis is having its second annual **Catholic Film Festival** at its Marian 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." *Therese* 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., in 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 Zantonello, will focus on seven writing meditation that will illustrate how the journaling process can help identify life patterns which prevent us from embracing our unique paths to God. The cost 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. 12. 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 Deanery 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. 12 from 6:30 p.m. to 8 p.m. at the Deanery Center, 2931 Ohio St., in Terre Haute. There is no cost. Registration is requested by Aug. 9. For more information or to register,

call 812-232-8400 or e-mail sue@thdeanery.org.

Pre-Cana Conferences will be held monthly at Our Lady of 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 Aug. 22, Sept. 19, Oct. 24 and Nov. 14. There will be no conference in December. The conference 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 Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

"**What is the Church?**" will be offered by Saint Meinrad School of Theology's Ecclesial Lay Ministry Program on Monday evenings in Oldenburg this fall. The courses will meet from 6:30 p.m. to 9:30 p.m. beginning on Sept. 13 and continue over 10 sessions. Father J. Nicholas Dant, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, will present the course, which will cover the basic theology of the Church, its structure and its ministry. The course is part of the Lay Ministry Formation Program that the archdiocese offers to lay staff working in its parishes, agencies and ministries. Registration is also open to others who are interested. The cost is \$200 per person. Qualified participants may be eligible for subsidies. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu. †

VIPs . . .



James and Agnes Lee, members of Our Lady of Perpetual Help Parish in New Albany, celebrated their 50th wedding anniversary on June 12 with a Mass and reception. The couple was married on that day in 1954 at St. Mary Church in New Albany. They have three children: Laura Goad, Trudy Reister and Richard Lee. They have

11 grandchildren. †

Grants . . .

St. Francis Healthcare Foundation was recently awarded a \$5,000 "3-a-Day of Dairy Nutrition Education Grant" from the Dairy and Nutrition Council of Indiana. The grant will be used to fund the Adolescent Wellness Project, a partnership between Roncalli High School and St. Francis Hospital and Health Centers, to be implemented in the coming school year. Faculty and students at the high school will be trained on the latest in nutrition research and overall wellness, and in turn produce classroom activities for elementary and middle school students. †

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).

Catwoman (Warner Bros.)
Rated **A-III (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. †



Eagle Scout project

Three flag poles stand in front of Bishop Chatard High School in Indianapolis. Two of the flagpoles, along with the benches and garden below them, were installed as part of the Eagle Scout project of Matthew Hurley. Hurley, who will be a freshman at Vincennes University this fall, is a member of Boy Scout Troop #247 and of St. Lawrence Parish in Indianapolis. He received his Eagle Scout Award on June 27 at the parish. Hurley also added lighting to illuminate the U.S. flag at night. The other two flags are those of the State of Indiana and of the Vatican.

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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, 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 the vows they made at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, where they began their lives as Benedictines in 1927.

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 from Spalding College in Louisville, Ky.

She began teaching at the former St. Boniface School in Fulda 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 1930. She also taught at Catholic schools in Tell City, Fulda, Columbus, Cannelton, Floyds Knobs and Bradford, and in 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 Saint 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 professed 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 also 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 taught at the former Bishop Bruté Latin School in Indianapolis. She also served as principal at the former Our Lady of Grace Academy in Beech Grove then concluded her education ministry 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



Sr. Sophia Dick, O.S.B.



Sr. Mary Sylvester Will, O.S.B.



Sr. Emily Emmert, O.S.B.



Sr. Rachel Best, O.S.B.

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-prioress from 1977-79 and as prioress 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



Sr. Mary Gilbert Schipp, O.S.B.



Sr. Mary Jonathan Schultz, O.S.B.

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 Saint 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 said the government's decision to allow the creation of so-called designer babies is "deeply flawed" and must be reversed.

Britain's Human Fertilization and Embryology Authority announced on July 21 that it would allow 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 foundational moral principle that human lives should never be used as a mere means to an end.

"Once we allow a human life to be deliberately produced, and then selected or destroyed simply to benefit another, we have lost our ethical bearings," he said.

The archbishop, chairman of the Department of Christian Responsibility and Citizenship of the Catholic Bishops' Conference of England and Wales, said that medical science needed to consider

whether a procedure was "morally right," not just "technologically possible."

"We badly need to pause and consider the deeper moral principles at stake when issues with such grave long-term implications are being considered," he said.

The archbishop said the authority's decision was swayed by the emotions of parents wanting to save their sick children.

"This is not a sound or reasonable way to proceed," he said. "The [authority] urgently needs to reconsider this decision, which has such far-reaching and dangerous ramifications."

Archbishop Mario Conti of Glasgow, Scotland, said in a July 21 statement that, while he can understand a parent's desire to protect a sick child, the Church considers embryos to be human beings.

"We do not as a society have the right to initiate human life either to destroy it, or for purposes, however nobly intended, which render that life as a means to someone else's ends. Human life is not a commodity; a baby is not a product; an embryo is not a cluster of exploitable

cells," said the archbishop, a member of the bishops' 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 a

particular physical characteristic," he said.

Announcing the 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 25 outside the Fleet Center in Boston, site of the 2004 Democratic National Convention.



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ELIZABETH

continued from page 1

National Civilian Community Corps.

Ted Rossini, one of those members, said that "it means a lot to help young women who are expectant mothers and their babies."

The organization is funded by the government as a domestic version of the Peace Corps.

Rossini and the others helped do some interior cleanup of St. Elizabeth's property, moved furniture and cleaned up debris in the yard.

Members of the Knights of Columbus from several parishes also helped that day.

The tornado destroyed 300 trees, caused water damage, destroyed drywall and tore away sections of St. Elizabeth's roof.

Currently, Meer and her staff are working at the Archbishop O'Meara Catholic

Center and Xavier Building until the end of September.

"To me, yes, the tornado was awful, but this just tells me that, yes, God has a plan," Meer said.

"I think that's what it's all about. These aren't things that we could have necessarily planned for or hoped for, but God worked them out in spite of ourselves," said David Siler, executive director of Catholic Charities and Family Ministries for the archdiocese.

"It was just a reassuring way for God to say, 'Hey, I'm right here, and I'm taking care of you,'" Siler said.

Meer said that she wanted to thank all those that have been so supportive, adding that more help is still needed for the agency, and that, as always, the continued prayers of those in the archdiocese are very welcome.

As workers helped to clean up the tornado damage last weekend, a sign at the front door displayed a message from Jeremiah 29:11. It is a message that Meer finds particularly touching:

"For I know the plans I have for you, says the Lord, to give you a future and a hope."

(Criterion assistant editor Mary Ann Wyand contributed to this story.) †



Above, St. Elizabeth's Pregnancy and Adoption Services' administrative offices and housing for teenage girls facing unexpected pregnancies remain closed after a May 30 tornado caused significant damage.

Left, Michelle Meer, director of St. Elizabeth's, left, shows volunteers some of the damage to the agency's buildings caused by a May 30 tornado. On July 24, these and other volunteers helped Meer clean up some of the remaining storm damage on July 24.

Annual Elizabella Ball is Aug. 20

One way for Catholics to support the mission and ministry of St. Elizabeth's Pregnancy and Adoption Services is through the agency's 18th annual Elizabella Ball.

The black tie optional event will be held this year on Aug. 20 at the Indiana 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 rmeyer@stelizabeths.org or log on to www.stelizabeths.org and click on the "About Us" tab, then on "Events." †

St. Elizabeth's to acquire Coleman Adoption Services

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 Priscilla Kamrath, managing director of Coleman.

For the past decade, Coleman has

struggled financially, Meer said.

"They've been doing fewer adoptions over the years, and it's become more difficult to sustain themselves financially," 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 interracial 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 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 tornado over the Memorial Day weekend, currently is being renovated.

(Criterion assistant editor Mary Ann Wyand contributed to this story.) †

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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.

"Being a parent is 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



Our Lady of Mount Carmel parishioner Teresa Gorsage of Carmel, Ind., in the Lafayette Diocese, talks with Archbishop Daniel M. Buechlein on June 26 as they look at textbooks during "Get the Faith," the Roman Catholic Home Educators of Indiana's fifth annual conference at the Hamilton County 4-H Fairgrounds Exhibition Center in Noblesville, Ind. Archbishop Buechlein was the keynote speaker for the Catholic home educators' conference.

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.

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From the Editor Emeritus/John F. Fink

Edward D. Fenwick was Ohio's first bishop

From 1789, when John Carroll became the first U.S. Catholic bishop, until 1808, the Diocese of Baltimore included all of the United States east of the Mississippi River. Four more dioceses were created in 1808: Boston, New York, Philadelphia and Bardstown, Ky. As we saw in my column



about Bishop Benedict Flaget, the first bishop of Bardstown, his diocese included seven states plus parts of three others.

The Diocese of Vincennes (which became the Diocese of Indianapolis in 1898) was spun off in 1834. But our neighbor diocese to the east, Cincinnati, began even earlier—in 1821. Its first bishop, Edward Dominic Fenwick, had already made substantial contributions to the Catholic Church in the United States.

Fenwick was a descendant of one of the first families in Maryland. He went to Europe for his education and, while pursuing advanced studies in Belgium, joined the

Order of Preachers, the Dominicans. When the French Revolution began, he sought refuge in England. But then he inherited his family's fortune in Maryland. He asked his Dominican superiors if he could use his inheritance to establish the Dominicans in the United States. They approved his plans.

Back in Maryland, Father Fenwick met with Bishop Carroll and asked permission to lay the foundation of his order in that state. Bishop Carroll, though, thought that there was a greater need in the wilderness of Kentucky. In 1805, Father Fenwick bought a tract of land near Springfield, Ky., where he built the motherhouse for the Dominican Order. He also established the College of St. Thomas Aquinas.

He was a missionary at heart though. In 1808, while riding his horse through the forests of Ohio, he discovered John Dittoe and his family. Dittoe took Father Fenwick to the homes of two other Catholic families, those of John and Joseph Finck. Father Fenwick said Mass for the three families and the Catholic Church was born in Ohio. Father Fenwick blessed the first church in Ohio, in Somerset, in 1818.

Ohio became a separate diocese in 1821 and Fenwick became its first bishop. Bishop Flaget had proposed that Detroit also become a separate diocese at that time, but that didn't happen yet.

Meanwhile, the Michigan Territory and the Northwest were severed from Bishop Flaget's jurisdiction and Bishop Fenwick became its administrator. That territory included all of Michigan as well as present Wisconsin, Minnesota, Iowa and the Dakotas up to the Missouri River.

Bishop Fenwick traveled to Rome in 1824 to report on the condition of his diocese and to try to get more priests.

In 1831, he founded *The Telegraph*, the first distinctly diocesan newspaper in the United States, after he purchased a printing press in Europe. Now called the *Catholic Telegraph*, it is the oldest continually published Catholic periodical in the United States.

Bishop Fenwick died of cholera in 1832. In 1833, the Diocese of Detroit was created. In Ohio, Bishop Fenwick left his successor, Bishop John Baptist Purcell, a diocese that had 7,000 Catholics, 14 priests, 17 churches and a seminary. †

Cornucopia/Cynthia Dewes

Tell him all about it, he's listening

Tony Hendra, a British satirist who became famous for his role in the movie



This is Spinal Tap, and the writing of wickedly comic pieces for television, has now written a book called *Father Joe: The Man Who Saved My Soul*. Sometimes it's funny, but this is not a satire. Rather, it's a

memoir of a personal spiritual journey.

The "Father Joe" of the title is Father Joseph Warrilow, a member of a Benedictine monastery on the Isle of Wight, off the southern coast of England. Hendra came to know him after being brought to the monastery for spiritual redirection by a man who was his religion instructor.

The man was a cold and rigid religious zealot, and also the husband of a woman with whom the 14-year-old Hendra was sexually involved. He brought the boy to the Benedictines to be corrected and probably chastised, but as strange as this sounds, what Hendra gained from the experience was

non judgmental divine love.

That's because Father Joe was not the justice-dispensing arbiter of rules the boy's teacher was looking for. Instead, he was a funny-looking, humble, unassuming person who settled himself for the interview while the boy nervously prepared for the worst, and then said simply, "Tell me all about it."

Hendra told him all about it. He told him exactly what he'd done, which wasn't much even by the standards of the day. He expressed remorse and waited for his doom. It never came.

Instead, Father Joe surprised him by saying the boy was guilty of selfishness, not the draconian offense Hendra imagined. He had selfishly allowed a lonely, unstable woman to sin and to draw him into sin. He had selfishly put aside all responsibility for the feelings and spiritual health of her family and his.

Hendra was hooked. Father Joe, like the God he came to recognize over time, perceptively identified what was in his heart and soul and offered his healing love. From then on, his visits to the Isle of Wight continued, and he spent his teenage years believing he had a vocation to the monastery where he thought he'd come to

know God.

Suddenly, the entire Christian message was clear to him. But later, his life took a different turn after completing university, when he became involved in the satire business. Slowly, his practice of the faith ceased, until he was not only cynical, but also deeply sinful. His behavior included drugs, alcohol, careless sex, one failed marriage and a second on the way to divorce.

Finally, his work became blasphemous, even to his calloused eye. Along the way, he continued to visit Father Joe, but now he felt a mild contempt for the sweet man he still loved. Eventually, he hit the depths of despair and, with Father Joe's help, slowly began a journey back to faith and forgiveness. God was in charge again.

Unfortunately, since this book was published, one of Hendra's grown daughters has accused him of sexually abusing her when she was a child. As one of my friends said, "I could forgive him almost anything but that."

If Father Joe were still alive, perhaps he could forgive Hendra and set him back on track as he did so often. That's what God does, which makes me grateful that it's God who judges and not I. †

Faith and Family/Sean Gallagher

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

In a couple of weeks, most schools will be back in session. Children accus-



tomed to lazy summer schedules will have to wake up early once again. And when they come home in the afternoon, there will be homework to complete.

Older children in our families will be leaving home again to return to their college dorms or apartments, only to return from time to time with a bag 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 yet we should not be complacent in this regard. We can't merely look at our children as they trudge out to the bus stop and think, "Whew! I'm glad I don't have to do *that* anymore."

(In any case, how different from that are the commutes that many of us make each day through rush hour traffic to our workplaces? Actually the kids have it better. They are able to leave the driving to someone else.)

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 not mine all of its wealth. So we adults should take advantage of the many adult faith-formation opportunities available to us in our parishes, deaneries, at the diocesan level and on the Internet as well.

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

Some of the greatest saints of the Church have recognized this important purpose of learning. One of the most prominent was St. Benedict.

He described a monastery as "the school of the Lord's service." He knew from experience that the word of God that monks chant and recite in prayer several times a day can have a positive influence upon the way that they relate to each other.

What has been true for more than 1,500 years in Benedictine monasteries can be applied to family life as well. The home, too, can and should be a school of the Lord's service.

The Bible and the traditions of the Church passed down to us through great saints like Benedict can literally be at our fingertips, ready to help us be faithful disciples of our Lord in our day-to-day relationships in our homes.

Praying together as a family on a regular basis outside of ordinary meal blessings can reap untold blessings for our homes.

Such prayer need not be complicated, especially if there are young children in the home. It could be a family rosary (or even just a decade), a chaplet of Divine Mercy, or a shortened and simplified version of the Liturgy of the Hours.

But as families become more faithful to a life of prayer, the more their homes will become a school of the Lord's service. Parents and children will be students together, learning more and more how to live Christ-like lives.

So parents, as your collegians drive down the street on their way back to school, or your young children wave goodbye from the bus, don't smile smugly. Your learning days aren't over yet. †

Faithful Lines/Shirley Vogler Meister

Hiroshima/Nagasaki Day of peace is Aug. 6

An aerial photo of Hiroshima, Japan, after the Aug. 6, 1945, atomic bombing of the city shows total devastation except for a center structure weathering the blast—an exceptionally sound Catholic high school. The rest of the city and more than half its approximately 320,000 inhabitants



perished instantly or from horrendous burns and other side effects. When trying to escape the heat, some jumped 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 six-year 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 ago, Mayor Tadatoshi Akiba spoke of "the blazing hell fire that swept over this very spot" and he called nuclear weapons "utterly evil, inhumane and illegal under international law."

Last year, peace lantern ceremonies and the creation of colorful paper origami cranes marked the Aug. 6 date not only in Hiroshima but also around the world.

Peace rallies were held in Indiana in Bloomington, but no major events (that I know of) were held in Indianapolis.

Until a few years ago, the Indianapolis Peace and Justice Committee sponsored such programs. Adults and children gathered to imprint art, Scriptures, peace poems and similar messages onto 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 young sailor whose ship docked at Nagasaki Harbor soon after the bombing.
- Readings, music and a social at a restaurant in St. Mary's, Ga.
- A peacemakers procession through the gates of Bath Iron Works in Maine.
- A Memorial Candlelantern Float at the Lincoln Memorial Reflecting Pool in Washington, D.C.
- A Pax Christi gathering at a Catholic church in Santa Fe, N.M.
- Witnessing for peace at St. James the Apostle Church near the Nevada Desert nuclear test site.

Next year, Aug. 6 will mark the 60th anniversary of the Hiroshima and Nagasaki disaster. Pray that this never happens again—and to know what else we can do to promote peace. †

Eighteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 1, 2004

- *Ecclesiastes* 1:2, 2:21-23
- *Colossians* 3:1-5, 9-11
- *Luke* 12:13-21

The first reading this weekend is from the Book of Ecclesiastes. The name of this book has a Greek, and Latin, overtone.



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, although no 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 two 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 ignorance and illogic of humans, who see in human thought the greatest wisdom. This tendency leads them to regard material wealth as such a value.

For its second reading, the Church presents a passage from the Epistle to the Colossians.

Continuing the general message of the first reading, this selection from Colossians calls upon Christians to focus on the things that truly matter, namely the things of God.

In this process, it counsels believers to rise above temptations of this world, and it sees sin as, in essence, idolatry. Its reasoning is that sinners push God aside and place other instincts and wishes as supreme.

St. Luke's Gospel furnishes the last reading.

Jesus appears in this reading as a mediator, asked by "someone in the crowd" to resolve a dispute about inheritance.

We are accustomed to questioning such situations. Did this person in the crowd, unnamed and unidentified in the Gospel, intend to trick Jesus or to put him in an awkward position in the middle of an argument?

Of course, it is possible that the plan

was to trick Jesus. However, to invite anyone to mediate a dispute was a compliment. It presupposed that all sides would respect the integrity and wisdom of the mediator. Furthermore, outright strangers were never invited to mediate between arguing parties. As would have been the etiquette of the time, Jesus shows reluctance before proceeding.

Under Jewish custom, surviving children did not have to seek a clear division of a deceased parent's belongings. This custom makes clearer the Lord's advice to avoid greed. Jesus continues, of course, to say that material wealth is, in fact, of no true worth.

The Lord then tells the parable, or story, of the landowner who had great good fortune. His harvest was great. He plans to store the harvest to provide for his easy living in years to come.

Jesus reveals in the story that this thinking is foolish. No human can truly control his or her future. It would be better to distribute the abundance among the needy.

Reflection

From the earliest times in the history of Revelation, the holy have dealt with the human tendency to measure all things, even life itself, in material terms. It was a tendency that confronted the author of Ecclesiastes. It confronted the Lord Jesus.

These readings do not call us to recklessness or waste. Rather, they remind us that we, and all that we are and possess, are in the hands of God. We ultimately control nothing about our future. However, by our voluntary decision to be one with God in Christ, we can assure ourselves a place at the eternal banquet table of heaven.

This liturgy calls us to put first things first. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, August 2

Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Jeremiah 28:1-17
Psalms 119:29, 43, 79-80, 95, 102
Matthew 14:13-21

Tuesday, August 3

Jeremiah 30:1-2, 12-15, 18-22
Psalms 102:16-23, 29
Matthew 14:22-36
or *Matthew* 15:1-2, 10-14

Wednesday, August 4

John Mary Vianney, priest
Jeremiah 31:1-7
(Response) *Jeremiah* 31:10-13
Matthew 15:21-28

Thursday, August 5

The Dedication of the Basilica of St. Mary Major in Rome
Jeremiah 31:31-34
Psalms 51:12-15, 18-19
Matthew 16:13-23

Friday, August 6

The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalms 97:1-2, 5-6, 9
2 Peter 1:16-19
Luke 9:28b-36

Saturday, August 7

Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest
Hebrews 1:12-2:4
Psalms 9:8-13
Matthew 17:14-20

Sunday, August 8

Nineteenth Sunday in Ordinary Time
Wisdom 18:6-9
Psalms 33:1, 12, 18-22
Hebrews 11:1-2, 8-19
or *Hebrews* 11:1-2, 8-12
Luke 12:32-48
or *Luke* 12:35-40

Question Corner/Fr. John Dietzen

Fifth Commandment refers to immoral killing

Q Is the proper translation of the Fifth Commandment "Thou shalt not kill" or "Thou shalt not murder"?



much when I was in the Marines. (Illinois)

A The Fifth Commandment, as passed down in Hebrew tradition, probably does mean murder, the deliberate immoral killing of another human being.

First of all, 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 sometimes 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 experience we find echoed in the laws of other ancient communities.

A society whose members routinely lie, murder, violate marriages, steal or destroy another's property or reputation will soon destroy itself.

The Fifth Commandment must be understood in that context. When ancient Hebrews killed a rebellious slave, for example, or killed another in revenge for killing one's relative, it was

not considered immoral.

Just as the commandment itself was meant to protect human life in Israelite society, so murder was not a private affair. It weakened the whole Hebrew community, and in the name of that community could be avenged.

What is forbidden, therefore, is all killing that is not explicitly authorized within the framework of God's commands. The commandment has no direct connection, for example, with killing animals, killing enemies in war or capital punishment.

I hope it doesn't need saying that our attitude, at least as Christians, toward these latter killings has gone far beyond ancient Israel. The teaching, example and laws imposed on us by Jesus Christ drastically change the way we see our obligations to our human brothers and sisters as common children of God.

In addition, we have learned much in human society over the centuries about other, more humane and effective ways of dealing with human wrongdoing than resorting to "an eye for an eye."

It is revealing that the United States is now the only country in the developed world that still imposes the death penalty. It is, other countries have discovered, not only an inhuman practice, but also a counterproductive one.

As you likely have discovered, there are several forms of enumerating the Ten Commandments, mostly based rather loosely on the two major listings in the Hebrew Scriptures—Exodus 20:1-17 and Deuteronomy 5:6-21.

In Roman Catholic tradition, the prohibition against killing is No. 5. For other Christians, including most Protestants and both ancient and modern Greek Churches, that commandment is No. 6.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Musings

Why do we call them "poor"?
They're saved. They're almost home.
Now their joy surpasses
Whatever joy they've known.

While some are moving up
And others moving in,
All are more than anxious
To wait away their sin.

The tender-hearted Lord
Would never be too gruff.
Could it be that waiting
Is punishment enough?

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, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

July 29

Marian Center, 311 N. New Jersey St., **Indianapolis**. Catholic Film Festival, "Lives of the Saints," *Theresa*, interactive discussion following movie, 7 p.m., popcorn, snacks and drinks provided, \$3 donation benefits St. Mary Parish Grotto Project. Information: 317-974-1163.

July 30

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass, sermon on chastity, Father Daniel Mahan, homilist, 7 p.m., exposition of the Blessed Sacrament through 3:30 p.m. on Sat., July 31. Information: 317-228-9276.

St. Francis Hospital and Health Centers, Women's Center Conference Room, 1201 Hadley Road, **Mooreville**. Program to "Dispel Myths and Misconceptions about Cancer," noon-2 p.m., includes lunch. Registration: 317-782-6704.

July 30-31

St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

St. Lawrence Parish, Parish Hall, 6944 E. 46th St., **Indianapolis**. Rummage sale, Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-noon. Information: 317-546-4065.

July 31

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Exposition of the Blessed Sacrament until 3:30 p.m. Benediction. Information: 317-228-9276.

West Chase Golf Course, 4 Holloway Blvd., **Brownsburg**. Cardinal Ritter High School Alumni Association, golf outing, registration, 12:30 p.m., \$65 for alumni 30 years and younger, \$80 for alumni over 30 years. Information: 317-852-5177.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Benediction of the Blessed Sacrament. Information: 317-228-9276.

August 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "An Evening with Bill Polian," \$30 per person. Information: 317-545-7681.

St. Bernard Parish, 7600 Hwy. 337 NW, **Frenchtown**. Parish

picnic, fried chicken dinner, homemade noodles, quilts, games, dinner served, 10:30 a.m.-3:30 p.m., festival, 10 a.m.-5 p.m. Information: 812-738-3821.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, 10 a.m.-4 p.m. (EST), chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

Mary's King's Village Schoenstatt and Divine Mercy Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

August 2

Catholic Youth Organization, second-floor classroom, 580 Stevens St., **Indianapolis**. "Introduction to Church History," *Criterion* reporter Sean Gallagher, presenter, session 4 of 4, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, free-will donation. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Workshop for women living with cancer, noon-2 p.m. free. Registration: 317-782-6704.

August 2-6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Basketball for Life" camp, girls entering grades 4-8, 6-9 p.m. Information: 317-788-7581 or www.benedictinn.org.

August 3

The Marian Center, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" program, Dominican Father Emmerich Vogt, presenter, 7:30 p.m. Information: 317-924-3982.

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

August 4-7

St. Elizabeth Ann Seton Parish,

10655 Haverstick Road, **Car-mel, Ind.**, Diocese of Lafayette. Setonfest 2004, rides, children's games, variety show, food, Wed. 6-11 p.m., rides only, Thurs. and Fri. 6-11 p.m., Sat. 3-11 p.m.

August 5

Marian Center, 311 N. New Jersey St., **Indianapolis**. Catholic Film Festival, "Lives of the Saints," *Song of Bernadette*, interactive discussion following movie, 7 p.m., popcorn, snacks and drinks provided, \$3 donation benefits St. Mary Parish Grotto Project. Information: 317-974-1163.

August 6

Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal, Mass, teaching, praise and worship, 7 p.m. Information: 317-787-3287.

August 7

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. Yard sale, 7 a.m. Information: 317-236-1461.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-228-9276.

Holy Name Parish, gymnasium, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

August 8

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

St. Mary Parish, 2500 St. Mary's Dr., **Lanesville**. Picnic, country-style chicken or ham dinners, quilts, 10 a.m. (EDT). Information: 812-952-2853.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827

Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests, prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Bible Study on the Passion and Resurrection narratives, 8:45 a.m. Registration: 317-359-6075.

Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, Benediction and Mass, 7 a.m.-5:30 p.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid," holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

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

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

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

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

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

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

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

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

—See ACTIVE LIST, page 13

Country Style Chicken Dinner

St. Paul's Church New Alsace, Indiana

9736 North Dearborn 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

LICENSE #103064

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 barbeque and Coney sauce, and pork chop dinners on Saturday night.

Photos by Mary Ann Wyand



Musician Tim Moran of Indianapolis plays the trombone during the Polka Boy concert on July 23 at St. Christopher Parish in Indianapolis.



Jackie Eversole, the 19-month-old daughter of St. Christopher parishioners Brad and Kelly Eversole of Indianapolis, dances to the music of Polka Boy during the Midsummer Festival on July 23 at St. Christopher Parish in Indianapolis.

The Active List, continued from page 18

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

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

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

First Saturdays

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

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

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

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

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

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

Second Mondays

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

Second Tuesdays

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

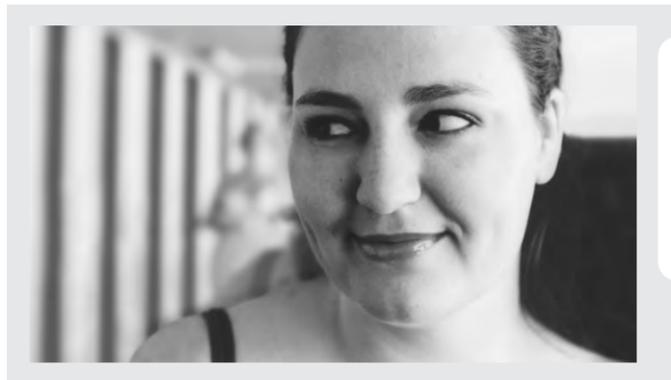
INDIANAPOLIS
BEECH GROVE
MOORESVILLE

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.

 **ST. FRANCIS** MEDICAL & SURGICAL WEIGHT LOSS CENTER

Located at the corner of US 31 South and Southport Road

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

AMRHEIN, Florence Lena, 88, St. Gabriel, Connersville, July 13. Mother of Carolyn, Danny, Dennis, Howard and Larry Amrhein. Sister of Catherine Keal, Dorothy May, Lena Roach, Marie Wheeler and Walter Hilbert. Grandmother of six. Step-grandmother of two. Great-grandmother of three. Step-great-grandmother of four.

BLAKE, Henrietta (Mansholt), 80, St. Benedict, Terre Haute, July 11. Sister of Dorothy Beck, Mary Blake and Betty Warner.

BRAUN, Robert Monaghan, 76, Annunciation, Brazil, July 13. Husband of Mildred Margaret Monaghan Braun. Father of Margaret Bastin, Suzanne Hawkins, Jayne Stalcup, Dennis, Jeff, John, Patrick, R. Michael and Vincent Braun. Brother of Patty Fahle, Margaret, Harold and Richard Braun. Grandfather of 34. Great-grandfather of five.

BROWN, Robert Francis, 81, Good Shepherd, Indianapolis, July 19. Husband of Mary Lou (Daufel) Brown. Father of Mary Beth Oakley. Brother of Mary Kress. Grandfather of three.

CASSINELLI, Jackson Michael, infant, Holy Name, Beech Grove, May 26. Son of Charles and Becky (Stratton) Cassinelli. Brother of Holly Cassinelli. Grandson of Mike and Lucie Cassinelli. Great-grandson of Charles Bassett.

CHAVEZ, Alberto, 58, St. Anthony, Indianapolis, July 18. Husband of Gloria Segovia Chavez. Father of Alberto Jr., Armando, Daniel, David and Jose Louis Chavez. Son of Gregoria Chavez. Brother of Elia Enrique, Doris Hernandez, Alva Huerta, Elsa Skiles, Alonso, Jerry, Jose, Manuel, Raymond and Tony Chavez. Grandfather of three.

CRENSHAW, Carol Ann (Chrisler), 68, St. Andrew the Apostle, Indianapolis, July 14. Wife of Anthony Crenshaw. Mother of Julie Ervin, Karla Johnson, Karinya and Thomas Chrisler, Tonya and Anthony Crenshaw II. Grandmother of nine.

DOLL, Rita M., 84, St. Louis, Batesville, July 16. Sister of Magdalen Riehle and Veronica Wuestefeld. Aunt of several.

DONAHUE, William F., 79, Holy Cross, Indianapolis, July 15. Father of Mea Ackerson, Kathy Schouten, Denny, Jimmy, Kevin, Steve, Tim and Tom Donahue. Brother of Dorothy Whitaker. Grandfather of 20. Great-grandfather of 21.

DUSTIN, Elizabeth M., 80, Our Lady of Lourdes, Indianapolis, July 16. Mother of Cheryl, Paul and Raymond Dustin. Sister of Eleanor Wilson.

ECK, Irene Frances

(Clements), 90, Holy Name, Beech Grove, July 6. Mother of Theresa, Charles and Leo Eck. Sister of Bill and Joe Clements. Grandfather of four. Great-grandfather of one.

FAHEY, Timothy, 60, St. Luke, Indianapolis, July 12. Husband of Janet Fahey. Father of Lori Sullivan and Lynne Fahey. Brother of Eileen McFadden, Kate, Dennis, Kevin and Mike Fahey. Grandfather of one.

FLYNN, Frances, 72, Holy Spirit, Indianapolis, July 13. Mother of Sue Hambrick, Sharon Smith, Mary, Daniel, David, James, John, Stephan and Robert Flynn. Sister of Betty Fassnacht and Margaret Sullivan. Grandmother of 22.

FORTHOFFER, Theresa O., 80, St. Nicholas, Sunman, July 6. Mother of Annette Wilhelm, Franciscan Sister Evelyn Forthofer, Andrew, Chris, Howard, John and Russell Forthofer. Sister of Rosemary Wurtz, Leo and Thomas Merkel. Grandmother of 18. Great-grandmother of five.

GETZ, Walter J., 64, St. Gabriel, Connersville, July 17. Husband of Judy (Maze) Getz. Father of Brian, Greg, Mike and Neil Getz. Son of Helen Getz. Brother of Mary Sacksteder, Dave and Kenny Getz. Grandfather of five.

GRAHAM, Margaret D. (Weidman), 86, St. Anthony, Indianapolis, July 18. Sister of Walter Weidman. Aunt of several.

HUNGATE, Martha V., 94, St. Mary, Greensburg, July 21. Mother of Mary Ellen Fife, Carol Lenihan and Eugene Hungate. Grandmother of eight. Great-grandmother of four.

KAPPES, Fern, 92, St. Vincent de Paul, Shelby County, July 13. Mother of Mary Lou Brown and John

Kappes. Sister of Ruth Clawson, Catherine Schoentrup, Mary Jane Welton, David and James Snyder. Grandmother of seven. Great-grandmother of nine. Great-great-grandmother of two.

KNOX, Delores, 68, St. Anthony, Indianapolis, July 16. Wife of Harvey Knox. Mother of Angela Laux, Janet White, Melanie, Rebecca, Darrell, Jeff, Jim and Ron Knox. Grandmother of 15. Great-grandmother of six.

LASHER, Bernice M., 84, St. Isidore, Bristow, July 12. Mother of Phyllis Bender, Alene Dauby, JoElla Evrard and Ruth Ann Gentry. Sister of Emogene Rogier. Grandmother of 17. Great-grandmother of 30.

MITHCELL, Mattilyn Joyce, 47, St. Rita, Indianapolis, July 12. Wife of Ronald L. Mitchell. Mother of Malecia Ellis and Maya Mitchell. Daughter of Hughes and Mable Ellis Sr. Sister of Malee Craft, Muriel Watson, Harlos, Harold, Hughes Jr. and Tommy Ellis.

MORGAN, Dorothy Pauline, 85, St. Louis, Batesville, July 17. Sister of Bernice Peters.

NOLAN, Virginia Ruth (Fairbanks), 82, Holy Name, Beech Grove, July 3. Wife of Raymond Nolan. Mother of Kathleen Burge and Theresa McQuade. Grandmother of eight. Great-grandmother of four.

OGDEN, Cletus Eugene, 69, St. John the Baptist, Osgood, July 16. Husband of Eileen Ogden. Father of Cindy Pemberton and Greg Ogden. Grandfather of five. Great-grandfather of one.

PACHECO, Lee F., 80, St. Bartholomew, Columbus, July 10. Husband of Monica Lorraine Pacheco. Father of Theresa Keller, Geoffrey, Gerald and Gregory Pacheco.

Grandfather of 13.

PETTINGER, William H., 81, St. Mary, North Vernon, July 8. Husband of Mary Jean (Herbert) Pettinger. Father of Robert Pettinger. Grandfather of two. Great-grandfather of one.

PITTS, Thomas J., Sr., 70, St. Benedict, Terre Haute, July 12. Husband of Ellen (Smith) Pitts. Father of Michael, Thomas Jr. and William Pitts. Brother of Robert Pitts. Grandfather of five. Great-grandfather of two.

REDD, Irmengard Theresia Luise Friedericke (Vollkomm), 75, St. Gabriel, Connersville, July 13. Wife of Leroy Redd. Mother of Karen Jackson, Glenn and Herbert Redd. Sister of Irene Soratos and Herbert Vollkomm. Grandmother of six. Great-grandmother of three.

RIALL, Joseph, 65, St. Elizabeth of Hungary, July 10. Husband of Marilyn Riall. Father of Teresa Jo Durbin, Tena Teufel, Tama Walter, Thomas and Timothy Riall. Brother of George and Robert Riall. Grandfather of nine.

ROURKE, Robert F., Dr., 78, St. Benedict, Terre Haute, July 7. Father of Carolyn Smeltzer and Dan Rourke. Brother of Dr. Ronald Rourke. Grandfather of one.

RUIZ, Jesus A., 19, Sacred Heart, Jeffersonville, July 7. Son of J.R. and Tina Ruiz. Grandson of Violet Davis. Brother of Stephanie Rogge, Marie and Kyle Ruiz.

SAUCEDA, Fernando P., 56, Sacred Heart of Jesus, Indianapolis, July 12. Husband of Kathy Saucedo. Father of Angela and Fernando Saucedo Jr. Son of Olivia Saucedo. Brother of Estella Arias, Gloria Dag, Olivia Flores, Mary Golden, Marcos, Maximo and Richard Saucedo. Grandfather of two.

SCHMIDT, Charlotte A. (Morris), 82, St. Lawrence, Indianapolis, July 10. Wife of Merle Schmidt. Mother of Teresa and Mark Morris. Sister of Mary, James and John Smock. Grandmother of two. Great-grandmother of two.

SCHOETTLE, Thomas J., II, 62, St. Roch, Indianapolis, July 20. Father of Leslie Baker, Yvette Hexamer, Christina and Matt Schoettle, Dana, Kim and Bob Bernard. Brother of Mary Beth and Penny Bowling, Helen Gilkey, Theresa Hull, Susie Thornburg, David, Fred, James, Jeff, Mark, Michael, Ned and Paul Schoettle. Grandfather of 14.

STREICH, Guy W., 55, St. Vincent de Paul, Bedford, May 15. Husband of Jill Streich. Father of Elizabeth, Greta, Inga, Aaron, Byron, Jacob and Jesse Streich. Son of Betty Streich. Brother of Catherine and Judeth Streich. Grandfather of six.

WHITE, Leo J., 87, Christ the King, Indianapolis, July 16. Father of Barbara Roth, Mary Ann Smith, J. William and Thomas White. Brother of Betty Kolb, Wilma Smith and Polly Welch. Grandfather of nine. Great-grandfather of five.

WRIGHT, Makayla L., infant, St. Joseph, Shelbyville, July 13. Daughter of Bradley Wright and Melissa Scheigert. Sister of Madison Wright. Granddaughter of Bob and Pam Scheigert and Dave and Sandy Wright. Great-granddaughter of Henry Hurley, Jean Romie and Rita Scheigert.

ZILIAK, Edward J., Sr., 82, Holy Spirit, Indianapolis, July 13. Husband of B. Pauline (Price) Ziliak. Father of Sue Ann and Bruce Ziliak. Stepfather of Ronald Smith. Brother of Dorothy Doom and Noland Ziliak. Grandfather of four. Great-grandfather of two. †

Crossroads pro-life walkers work to end abortion on cross-country trek

By Mary Ann Wyand

Eleven young adults who have walked halfway across the United States this summer took a break from their pro-life pilgrimage in Indianapolis last weekend to turn to God with prayers for an end to abortion.

At the conclusion of Mass on July 23 at St. Anthony Church in Indianapolis, Msgr. John Ryan, pastor, thanked the young adults participating in the Crossroads Pro-Life Walk across America.

"We're proud of you," Msgr. Ryan told the pro-life activists. "You're in our prayers. Continue to do the good work that you do."

It was a welcome break from the heat of the streets and highways as well as a chance for the college-age walkers to nourish themselves with prayer and the Eucharist before speaking during weekend Masses at St. Mary, St. Barnabas, St. Monica and St. Simon the Apostle parishes in Indianapolis, Holy Name of Jesus Parish in Beech Grove and SS. Francis and Clare Parish in Greenwood.

They left San Francisco on May 19 and plan to arrive in Washington, D.C., on Aug. 13 and participate in a pro-life rally on Aug. 14 on Capitol Hill.

Paul Kieda, a theology teacher at Pope Paul VI High School in Fairfax, Va., said he decided to volunteer as the coordinator for the cross-country pro-life walk because he felt called to speak out on behalf of the 4,400 babies killed in legalized abortion every day.

"We're all called to live the Gospel of Life and proclaim it in our lives both privately and publicly," Kieda said. "I think we're all called, especially as Catholics and as Christians, to vote responsibly, to vote pro-life, for anyone who will help to build up the culture of life in this country and to uplift the life issues."

Kieda said walking across America and speaking to people about how abortion kills babies has taught him patience.

"It's taught me a lot about what I believe and my own convictions," he said, "and what I'm willing to do personally for them. After teaching religion for two years, encouraging teenagers to live and proclaim their faith, I felt that I had to take some of my own advice.

"With 4,400 babies dying every day on average," Kieda said, "it's important to sit down and think about what's happening to women and babies in abortion mills. Many



Eleven Crossroads pro-life walkers pray during Mass on July 23 at St. Anthony Church in Indianapolis. They spoke at six parishes in the Indianapolis area last weekend. Msgr. John Ryan, pastor, was the celebrant.

women are so uninformed about what happens in an abortion. We met a woman in a drugstore this afternoon who had an abortion 30 years ago, and she was very supportive of our pro-life work. She said if only she had been better informed that an abortion kills a child, she would never have done it."

Women are being lied to about abortion and have no idea how to deal with it afterward, he said, so they struggle with post-abortion syndrome for the rest of their lives.

"I think abortion has become a tool for the guy to be as sexually irresponsible as he wants to be," Kieda said, "which is a shame because it adds to the cultural attitude of 'I can do anything I want and I don't have to worry about any of the consequences.'"

Crossroads walker Joanna Armstrong of Pittsburgh, a DeSales University sophomore majoring in environmental science and chemistry, said participating in the pro-life

pilgrimage has taught her not to be afraid to speak out in defense of life.

Armstrong said she thinks technological advances are the key to helping pro-life supporters convince men and women not to choose abortion.

"Pro-life supporters are using ultrasound machines outside abortion clinics to show women a visual image of their babies," she said. "They can't deny that there is a child when you can see the baby's head, feet and hands and hear the heartbeat. A lot of babies have been saved with that technology."

Armstrong said "it's very important for people to realize that not only is a murder taking place, but abortion also hurts women physically and mentally ... Pro-life supporters help stop abortions and prevent repeat abortions, and also help women [who have had abortions] to receive God's grace and truly be healed." †

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continued from page 1

relationships are gravely evil and that these include premarital 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. †

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