VATICAN CITY (CNS)—The battle of the sexes and, particularly, the subjugation of women is the result of original sin and not of God’s original design for creation, said the Congregation for the Doctrine of the Faith.

Attempts to advance the cause of women by seeing men as enemies to be defeated or by claiming that no real difference exists between male and female has had “lethal effects,” particularly on the family, the congregation said.

The congregation’s “Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World” was released on July 31.

Attempts can compete for power or ignore the God-given differences between men and women, “the Church, enlightened by faith in Jesus Christ, speaks instead of active collaboration between the sexes,” said the document.

The letter was signed by Cardinal Joseph Ratzinger, prefect of the congregation, and by Archbishop Angelo Amato, congregation secretary, after approval by Pope John Paul II.

In the United States the same day, the president of the U.S. Conference of Catholic Bishops and the chairman of their Committee on Domestic Policy welcomed the letter from the congregation.

Bishop Wilton D. Gregory of Belleville, Ill., president of the conference, called the letter “a timely reminder of both the equality of men and women and also of the distinctive difference between them with which God endowed them in creation.

He encouraged people to read and discuss the letter, saying it is “filled with concepts that are essential for our society today to take seriously and to live by. The letter well rewards thoughtful and careful reading and discussion.”

Washington Cardinal Theodore E. McCarrick, who heads the domestic policy committee, said in a separate statement that “too often, in our...
Barbosa noted the impact that the seminarians have had on the faith at St. Gabriel Parish in Indianapolis earlier this summer. Father O’Mara noted the dedication that Toscano and his fellow seminarians have shown to working among their countrymen during their stay in Indianapolis. "I would like to invite seminarians from the Archdiocese of Indianapolis to come to Guadalajara to do their pastoral ministry," he said, "so that [they] could experience the reality of the Church [there]."
Indianapolis Colts president reflects on faith, family, friends and football

By Mary Ann Wyand

On the first day of the Indianapolis Colts’ training camp in Terre Haute, team president Bill Polian delayed his arrival there to speak to a fundraiser for Our Lady of Fatima Retreat House in Indianapolis.

During “An Evening with Bill Polian” on Aug. 1 at the archdiocesan retreat center, he shared humorous and serious stories about faith, family, friends and football.

Polian also praised the late Father Patrick Kelly, who served as chaplain for the Indianapolis Colts for many years, and said Father J. Peter Gallagher, the chaplain at Father Thomas Scecina Memorial High School in Indianapolis, will also serve as the new Catholic chaplain for the Colts.

Now in his seventh season as president of the Indianapolis Colts, Polian oversees football and administrative aspects of the National Football League (NFL) team.

He told the gathering that “character counts” with the Colts organization and is a primary factor in determining which players are selected in NFL drafts and acquired in trades.

During 17 years as a general manager or president, Polian’s NFL teams made 10 playoff appearances, six conference championship games and two Super Bowl appearances.

In 1993, Polian was named vice president of football development for the NFL. During his tenure there, the Bills played in the Super Bowl three times.

In 1999, Polian joined the Buffalo Bills and was quickly promoted to general manager of the NFL team. During his tenure there, the Bills played in the Super Bowl three times.

He entered the NFL in 1978 as a pro scout for the Kansas City Chiefs. Five years later, he was named personnel director of the United States Football League in Chicago. In 1983, he was hired as the player personnel director for the Canadian Football League (CFL) team in Winnipeg and helped build a team that won two CFL championships.

The following year, Polian joined the Buffalo Bills and was quickly promoted to general manager of the NFL team. During his tenure there, the Bills played in the Super Bowl three times.

In 1993, Polian was named vice president of football development for the NFL. He joined the Carolina Panthers, an NFL expansion team, in 1995 and the team reached the National Football Conference (NFC) championship game in its second year.

Polian joined the Indianapolis Colts in 1997 and led the team to back-to-back double-digit victories during the 1999 and 2000 seasons for the first time in 20 years.

The Colts’ 10-game turnaround from the 1998 to 1999 season still stands as the best one-season improvement record in NFL history, and earned Polian the Executive of the Year Award from The Sporting News in 1999.

Polian and his wife, Eileen, have been married for 39 years and have four children and four grandchildren. Their son, Chris, is an Immaculate Heart of Mary parishioner and assistant general manager of the Colts.

“I am an honorary Jesuit,” Polian said. “I sent four kids through Jesuit colleges so I’ve paid tuition forever. I’ve got a seat in heaven right next to [St.] Ignatius Loyola [the founder of the Society of Jesus].”

Because of his career, the Polian family moved quite a few times over the years. “Whether we lived in Canada or in the United States,” he said, “… the Church was always there, we were always in church, and it was just a part of our lives, so it was always there for us.”

Polian praised Catholic education and other Church ministries for building a strong foundation in communities. “It’s important that all of us continue to support the works that the Church does,” Polian said, “particularly in this day and age when we have so many children in inner cities that need that sense of discipline and faith and community that Catholic education bring.”

Colts head coach Tony Dungy was conducting team meetings at training camp at Rose Hulman Institute of Technology on Sunday night, Polian said, but as a faithful Catholic he couldn’t refuse this opportunity to help Our Lady of Fatima Retreat House.

“I was born on Dec. 8, 1942,” Polian said, the feast of the Immaculate Conception of the Blessed Virgin Mary. “I went to Our Lady of Mercy School in Bronx, New York,” he said, “then I went to Mount St. Michael Academy, which is run by the Marist Brothers, who dedicate their lives to the Blessed Virgin. I couldn’t very well turn down this invitation, could I?”

Polian said he grew up near Indiana Pacers president Donnie Walsh’s neighborhood in New York and thinks it’s interesting that they both ended up leading professional sports teams in Indianapolis.

Walsh was a high school All-American basketball player at Fordham Preparatory School in New York, Polian said, while he played high school football but was a “late bloomer” and “not as good a player” so he sat “pretty far down on the bench” during games.

During an annual “Battle of the Bronx” game between Mount St. Michael Academy and Cardinal Hayes High School on Thanksgiving Day, Polian recalled, his friends in the bleachers started yelling, “We want Polian! We want Polian!”

Mount St. Michael coach Howie Smith, who played college football for legendary coach Knute Rockne at the University of Notre Dame, heard their yells and summoned Polian.

“He always called me ‘Red,’” Polian remembered. “He said, ‘Those people up by the archdiocesan retreat center. ‘An Evening with Bill Polian’ on Aug. 1 raised funds for Fatima’s retreat ministries on the 13-acre campus at 5353 E. 56th Street in Indianapolis. Polian discussed how character counts in recruiting men for the National Football League team during an Aug. 1 fundraiser at Our Lady of Fatima Retreat House in Indianapolis. Polian said the Colts organization and players are committed to community service. He also praised the late Father Patrick Kelly, the Colts chaplain, for his dedicated service to the team and said Father J. Peter Gallagher, chaplain of Father Thomas Scecina Memorial High School in Indianapolis, will also serve as our new Catholic chaplain for the Colts.

Our Lady of Fatima Retreat House

New offerings!

Introductory Labyrinth Workshop:
Sunday, September 12th

Program begins at 3:00 pm followed by optional dinner at 6:00

Cost is $15.00 for program only, $25.00 includes dinner

Call 545-7681 for more information

Monthly senior masses:

Beginning September 27th

Our Lady of Fatima will be offering monthly masses for seniors in its chapel. Mass will be celebrated at 9:00 am, followed by a continental breakfast and social time. No need to register…please join us and bring a friend! There is no cost for this offering. Future masses will be celebrated on the last Monday of each month.

Our Lady of Fatima Retreat House

5353 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

fatima@archindy.org
Letters to the Editor

The moral dilemma voters face in 2004

The Criterion has continually reported on Democratic presidential nominee Sen. John Kerry’s position on life issues. Months ago, it covered in detail statements from individual bishops condemn- ing Kerry for his pro-choice stance on abortion. The current article on July 23 gave Kerry’s stand on cloning and stem-cell research.

Within and/or proceeding these reports are references made by the U.S. Catholic Conference of Bishops seemingly implying that Catholics are morally bound to a political choice against Sen. Kerry. So on one side, we have a candidate who is pro-choice and in disagreement with the U.S. bishops on beginning-of-life issues.

On the other hand, we have President George W. Bush, who has over the last four years demonstrated on other issues that he is definitely not pro-life. To name a few: the U.S. bishops and Pope John Paul II strongly opposed Bush’s proposal of war in Iraq, and financial cutbacks in social and health programs have caused serious suffering to the poor, mentally and physically disadvantaged, and immi- grants. This is contrary not only to the teaching of the U.S. bishops but also the Gospel of Jesus Christ. Finally, under President Bush, the death penalty will continue.

Unfortunately, our government has a two-party political system of either/or. Imposing that by moral principles I should not vote for Sen. Kerry because of his stand on some pro-life issues seems also to imply to President Bush for his stand on other pro-life issues.

“Faithful Citizenship: A Catholic Call to Political Responsibility” has really put me in a moral dilemma. Prayerfully, I weigh this voting responsibility—Bush or Kerry, who’d maybe win. It wouldn’t work if there were a bipartisan view from the Catholic press.

Nora Cummings, Indianapolis

Denying Communion to pro-abortion politicians is not punishment

Mr. Herb Scheidler (letter to the editor, July 7, 2004) apparently believes that denying the Holy Eucharist to pro-abortion politicians, the Church is “accusing, blaming and punishing” them.

Contrary to Mr. Scheidler’s characteriza- tion, the purpose of Canon 915 of the 1983 Code of Canon Law—which bishops cite when denying the Holy Eucharist to those who “preserve in manifest grave sin—is not penal. Instead, Canon 915 under Title III of the code is aimed at ensuring that the Eucharist—the body and blood, soul and divinity of Christ—is not defiled. The Church’s penal code is found under Title IV. Accordingly, those bishops who deny pro-abortion politicians the Holy Eucharist are not imposing punishment.

Indeed, the reason for denying the Holy Eucharist to those who do not defend the unborn is medicinal. First, scandal may result if a well-known person who will not defend the right-to-life of innocent children receives the Holy Eucharist. Laymen may believe that abortion is okay to the person who because it destroys innocent human life—is acceptable because a political leader believes it is not acceptable. Second, denying the Holy Eucharist to those who will not defend the right-to-life protects that person inasmuch as taking the Eucharist while in a state of grave sin is a condemnation in and of itself (1 Cor 11:27-29).

Finally, Mr. Scheidler prays that the Church “return to a place of peace and tranquility.” The problem with such a view is that the truths of the faith are not easily swallowed in our relativistic soci- ety. Our Lord himself stated that he came “to bring a sword, not peace.” (Mt. 11:15-34). The truths held by the Catholic Church—whether they protect the sanctity of life, divinity of Jesus, or the indissolubility of marriage—often do not appeal to the human heart. They are truths that the Church is bound to preach, however, regardless of whether they bring peace, comfort or tranquility.

Carlos F. Lam, Director
Catholics Allied For the Faith Inc.

Indianapolis

Sen. Kerry has been a long-time supporter of abortion

I find Sen. John Kerry’s recent policy reversal on abortion most interesting. After all, he was a signed in law a bill banning the horrible procedure as being a consistent supporter of pro-life causes. He has his unqualified support.

Ph.D. Nicole

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people as possible representing as many viewpoints as possible. Letters should be relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to edit the letters that will be published and to edit letters from readers as necessary based on length, content, grammar and, in some instances, political and/or religious sensitivity (including spelling and grammar). In order to encourage opinions from a wide variety of readers, frequently only one letter per reader will be published. Concise letters (usu- ally less than 300 words) are more likely to be printed.

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.

Editorial

President Ronald W. Reagan meets with Pope John Paul II at the Vatican on June 6, 1987. Reagan, 93, died on June 5 at his home in Bel Air, Calif., after a long struggle with Alzheimer’s dis- ease. The death of the former presi- dent has revived the political debate over fed- eral funding of human embryonic stem-cell research, which de- fenders say can help treat people with degenerative diseases such as Parkinson’s disease and Alzheimer’s, and even some cancers. Stem-cell research is based on the idea that embryonic stem-cells can be used to produce other cells that can differentiate into many different types of cells in the body, allowing them to be used for various medical purposes. This research is considered controversial because it involves destroying embryos, which are spiritual beings created in the image of God.

T he leaders of the Democratic Party apparently are convinced that pro- testing embryonic stem-cell research is to their political advantage. They invited Ron Reagan Jr. to speak to their conven- tion in favor of such research despite the fact that his father, the former president, was opposed to such research (as we said in an editorial in our June 25 issue).

Indeed, after President Reagan died, his other son, Michael, said, “My father opposed the creation of human embryos for the sole purpose of using their stem cells as possible medical cures.” He even called such research “junk science at its worst.”

We believe that many news stories about this issue have been less than hon- est. Many TV newscasters as well as newspaper stories refer to “stem-cell research” rather than “embryonic stem- cell research,” which requires the destruction of a human embryo—a human being. The embryo must be killed in the process of harvesting its inner cell mass.

In his speech at the Democratic con- vention, Ron Reagan Jr. was clear that he was talking about embryonic stem- cell research, but some of the stories about his speech conveniently ignored the word “embryonic.”

No one opposes stem-cell research that doesn’t involve the destruction of a human embryo. In fact, we are heuristically in favor of it. And stem-cell researchers are convinced that research on adult stem cells will be much more successful—indeed, is already more successful—than that on embryos’ stem cells.

It should be noted, by the way, that an “adult” stem cell does not necessarily come from an adult. It can come from anything from a late fetus onward. In practice, they come from bone marrow, umbilical cord blood and that of fat that laps over our belt.

Adult stem cells are already being used in the treatment of about 60 dif- ferent diseases, including damage from heart attacks and strokes, various types of cancer, anemia, Parkinson’s disease and spinal cord injuries. They have even been used to grow new corneas to restore sight to blind patients.

The use of stem cells from the blood of umbilical cords of newborn babies seems to be a deep dark secret. These are particularly desirable stem cells because of their age. They are less likely to be rejected by the patient’s body and they have less chance of car- rying infections than older stem cells.

Adult stem cells also exist in the umbilical cord blood of newborns. According to an article in the Aug. 1 issue of the national Catholic newspa- per Our Sunday Visitor, the Cardinal Glennon Children’s Hospital in St. Louis has one of the largest cord- blood banks in the world. Since 1996, it has been working with 29 hospitals within a 150-mile radius of St. Louis to collect cord-blood donations.

The article quoted Dr. Mario Alomos, manager of the St. Louis Cord Bank at Cardinal Glennon Children’s Hospital, as saying, “We have used more than 660 of our units to transplant into peo- ple, and we have a 65 percent survival rate. That’s how many people were saved because we are doing this.”

It is estimated to cost about $1,800 for each unit of cord blood collected. To help meet that cost, federal legisla- tion has been introduced in the U.S. Congress. S.B. 1717 in the Senate and H.R. 2852 in the House of Represenatives would help establish a national network of cord-blood stem-cell banks to prepare, store and distribute cord-blood stem cells for treatment, and provide funding until an adequate supply is secured.

Speaking of federal funding, you wouldn’t know it by some of the news stories about embryonic stem-cell research, but the political issue involves federal funding for this research. No law prohibits embryonic stem-cell research, and it is being car- ried out legally by private funding. However, a federal guideline does pro- hibit using federal funds for research that harms a human embryo. Of course, those who believe that human life begins at conception would like to see all embryonic stem-cell research prohibited, but that currently is not the political issue.

—John F. Fink

The Most frustrating part of the whole deal (as there will always be pandering politicians) is that there are actually peo- ple who believes themselves Christians and support this murderous agenda. Estimates place the number of babies slaughtered every year in American abortion clinics at 1.5 million. You can thank a handful of politicians like John Kerry for this holo- caust.

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Religion and politics attract extra controversy in election year

(Trailer in a series)

Como dicen el dicho, pocas cosas atarán tanto cuando el mundo político y religioso. Y vaya si tenemos controversias, escabechadas ellas debido al hecho de que este es un año electoral.

La Iglesia Católica continúa manteniendo su postura invariable en cuanto a su participación en el proceso electoral. Sin embargo, los católicos tenemos el derecho y la obligación de escuchar a la luz aquellas temas que son importantes para el bien común de la sociedad.

Tenemos fama y se nos critica especialmente por nuestras doctrinas morales a favor de la vida. La pasada primavera, en la Marcha por la vida de las mujeres (March for Women’s Lives), en Washington, D.C., se dijo que los principales oponentes del aborto al aborto son el Vaticano y los extremistas islámicos. La Iglesia Católica está decidida y enfáticamente en contra del aborto, el fin de una vida humana dentro del vientre.

Nuestra posición en contra del aborto tiene la primera prioridad en una infinidad de temas a favor de la vida, ya que supone la posibilidad de la vida misma.

También nos oponemos a la eutanasia. Estamos igualmente en contra del culto de células madre a partir de fetos abortados.

No creemos que la pena de muerte prevea el crimen ni que le rinda ningún beneficio a las víctimas de asesinatos o a sus familias afligidas, a los criminales o a la sociedad en general.

Hace algunos años la Conferencia Católica de Indiana (ICC) produjo una videocinta sobre el tema que se conoce en su lengua original como “el embarazo no deseado” y que le ha asignado el nombre de “parto no deseado”. La ICC ha recibido críticas por no haber producido también un video sobre el aborto.

Tal vez esto esté en proyecto, pero el hecho es que hay una cosa que se debe hacer al respecto y no es la aplicación de los principios morales que condenan la interrupción de una vida humana en el vientre, sino la protección de esa vida en caso de que el aborto sea un mal horrible, pero elegir ignorarlo por otras razones.

Cómo hacer que “los de izquierda” estén en contra de la pena de muerte porque se ocupan con el aborto y la eutanasia.

Es un hecho que cada año se cometen miles de abortos, lo cual es una catástrofe moral para nuestro país y para una sociedad supuestamente civilizada. Llamar al movimiento a favor del aborto “pro-vida” no cambia su carga moral.

A veces, pero sin lugar a dudas John Zogby informó que los católicos en los Estados Unidos ahora votan “como veteranos, como miembros de un grupo étnico o sindicato, o de acuerdo a la región donde viven como sus preferencias individuales. Únicamente en segundo o incluso en tercer lugar, votan como católicos”.

Superficie de puntos de vista y tolerancia no puede contradecir grave moral evil.

Tercero, la democracia sólo puede prosperar en la medida en que cabe el entendimiento honesto de la dignidad de la persona humana, incluyendo la santidad de la vida humana.

Cuatro, los legisladores, quienes están directamente involucrados en la elaboración de las leyes, tienen una “seria y clara obligación de oponerse a cualquier ley que ataque la vida humana. Para ellos, como para cualquier otro católico, es imposible promover dichas leyes o votar por ellas.”

El mensaje del arzobispo Chaput es conciso: la política es el ejercicio del poder. El poder siempre acarrea implicaciones morales. Todos nosotros, junto con los políticos de carrera, tenemos nuestra cuota en el ejercicio democrático de este poder. Estamos moralmente obligados a votar y nos vemos obligados a votar con nuestra convicción con nuestras creencias católicas.

Elogio a aquellos políticos católicos que en la vida pública son consecuentes y valientemente fieles a la moral a favor de la vida. Ellos merecen nuestro apoyo y gratitud, nuestro entusiasmo y nuestras oraciones, en lo que a veces parece ser un mundo político sórdido.

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 amar a nuestros jóvenes a con-siderar la vida sacerdotal y religiosa.
St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville, is having its parish festival from 11 a.m. to 10 p.m. on Aug. 7. The festival will feature games, food, entertainment, an auction, and a chicken and noodles dinner. For more information, call 317-845-5102.

Nativity of Our Lord Jesus Christ School, 3310 S. Meadow Dr., in Indianapolis, is having its rummage sale from 8 a.m. to 3 p.m. on Aug. 7 and from 9 a.m. to 1 p.m. on Aug. 8. A $2 bag sale will take place from 11 a.m. to 1 p.m. on Aug. 8. For more information, call 317-357-1459.

St. Paul Parish, 9798 N. Dearborn Road, in Guilford/New Alsace, is having its parish festival from 11 a.m. to 6 p.m. (EDT) on Aug. 8. The festival will feature a chicken dinner. For more information, call 812-485-5102.

St. Mary Parish, 2500 St. Mary’s Dr., in Lanesville, is having its parish picnic beginning at 10 a.m. (EDT) on Aug. 8. The picnic will feature booths, quilts, chicken dinners and barn dinners. For more information, call the parish at 812-952-2853.

All those involved in the ministry of education are invited to an 8:30 a.m. Mass on Aug. 11 at St. Barnabas Church, 8300 Rahke Road, in Indianapolis. All teachers of every grade level—preschool through college and vocational schools—are welcome to come and celebrate the beginning of a new academic year. Retired educators are especially welcome. Refreshments will follow in the parish’s Sciarra Center. For more information, call the parish at 317-882-0724.

St. Elizabeth’s and Coleman Pregnancy and Adoption Services in Indianapolis is having its 18th annual “Elizabella Ball” this month. 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.”

The fifth annual Saint Mary-of-the-Woods Scholarship Scramble, hosted by the Terre Haute Alumnae Club of Saint Mary-of-the-Woods College, will be held on Sept. 11 at the Genesis Hills Golf Club, 13446 S. Geneva Hills Road, in Clinton. The event is open to all, and registration and lunch begin at 11:30 a.m. A shotgun start is scheduled for 12:30 p.m. The entry fee is $55 per person and includes lunch, green fees, cart and range balls. Proceeds will provide scholarships to support Wabash Valley women pursuing degrees at Saint Mary-of-the-Woods College. The entry deadline is Sept. 4. For more information or to register, call 812-255-0660, 812-466-4682 or 812-232-4961.

The 15th annual Italian POW’s Rosary, Mass and Picnic will be held on Aug. 15 at Our Lady’s Chapel in the Meadow at Camp Atterbury near Indianapolis. Festivities begin at 11 a.m. with the posting of colors, followed by a rosary and Mass celebrated by Msgr. Joseph F. Schaedel, vicar general. A pitch-in picnic begins at 12:45 p.m. There will be singing, music, volleyball and bocce games. All are invited. The occasion commemorates the 61st anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. It is sponsored by the Indiana National Guard and the Italian Heritage Society of Indiana. For more information, call Salvatore Petruzzi, the event chairman, at 317-849-9731.

St. Mary’s Child Center in Indianapolis is having its annual golf outing sponsored by Meyer-Najem Corporations. The event will begin with a shotgun start at 1 p.m. on Aug. 19 at Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. The cost for the event is $250 per person. For more information or to make reservations, call Victoria Peterson at 317-635-1491 or e-mail vpetersen@stmaryschildcenter.org.

Arthur and Charmaine (Hoffman) Field, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 7 with a 2 p.m. Mass at Sacred Heart of Jesus Church in Indianapolis, followed by a reception. The couple was married on that date in 1954 at St. Philip Neri Church in Indianapolis. They have seven children: Maureen, Annette, Charmaine, Cota, Kathleen, Heath, Karen McDowell, Colleen, Arthur, IV and Kevin. The couple has 15 grandchildren.

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

**Harold & Kumar Go to White Castle** (New Line)
Rated O (Moral Offense) because of recurring drug use, two instances of frontal nudity, much rough and crude language as well as strong sexual and bathroom humor.
Rated R (Restricted) by the Motion Picture Association of America (MPAA).

**Intimate Strangers** (Paramount Classics)
Rated L (Limited Adult Audience) because of a few nongratuitous instances of crude language, an air of perverviction in the central relationship, a couple of implied instances of voyeurism, and a casual depiction of an unconventional marriage.
Rated R (Restricted) by the MPAA.

**The Manchurian Candidate** (Paramount)
Rated A-III (Adults) because of several scenes of graphic violence and torture as well as some crude language and profanity.
Rated R (Restricted) by the MPAA.

**Thunderbirds** (Universal)
Rated A-II (Adults and Adolescents) because of recurring action violence and some crude language.
Rated PG (Parental Guidance Suggested) by the MPAA.

For more information please contact:
St. Vincent Foundation
8402 Harcourt Road, Suite 210
Indianapolis, IN 46260
Phone (317) 338-2338 or FAX (317) 338-2171
Or E-mail: fitfabaddo@stvincent.org

The spirit of caring®
Collaboration is needed in the world, particularly in formulating political and social policies to help the poor and advance the cause of peace, the document said.

The Church, too, needs collaboration in order to bring “feminine values” of listening, faithfulness, humility, understanding and caring more to the forefront, it said.

While reaffirming Church teaching that only men can be ordained priests, the doctrinal congregation said the role of women in the Church is not “a passivity inspired by an outdated conception of femininity.”

The Blessed Virgin Mary, held up in the document as an example of discipleship for all Christian women and men, is a model of the proper power of femininity, it said.

The document said attempts to convince people that differences between men and women are simply cultural have inspired ideologies “which, for example, call into question the family in its natural two-parent structure of mother and father.”

The affirmation that differences are only social constructs also “make homosexuality and heterosexuality virtually equivalent in a new model of polymor- phous sexuality,” it said.

The central part of the document—taking up 16 of its 37 booklet-size pages—is devoted to a survey of biblical statements about man and woman, male and female.

From the very beginning, it said, God’s work of creation involved making “distinctions” out of the original chaos, creating sea and dry land, day and night, fish and birds, male and female.

With the sin of Adam and Eve, however, power and manipulation entered into the world, disrupting their relationship with each other, the document said.

Under the influence of sin, it said, the relationship between man and woman “will be a relationship in which love will frequently be debased into pure self-seeking, in a relationship which ignores and kills love and replaces it with the yoke of domination of one sex over the other.”

But in Christ, “the rivalry, enmity and violence which disfigured the relationship between men and women can be overcome and have been overcome,” it said.

Originally created as male or female, individuals will continue to be male or female even in the next life, “although the temporal and earthly expression of sexuality is transient and ordered to a phase of life marked by procreation and death,” a phase that does not continue in heaven, it said.

The doctrinal congregation also said that although potential motherhood is a key part of a woman’s identity, “this does not mean that women should be considered from the sole perspective of physical procreation,” an attitude which often is “accompanied by dangerous disrespect for women.”

By upholding the vocation of virginity, it said, Christianity “refuses any attempt to enclose women in mere biological destiny.”

Adam and Eve are depicted in a stained-glass window at St. Nicolas Church in Feldkirch, Austria.

God’s plan for woman is the topic of a letter to bishops worldwide, released by the Congregation for the Doctrine of the Faith at the Vatican on July 31. The document emphasizes that collaboration between the sexes, not rivalry or subjugation, was God’s original design.
The prince who became a missionary-variety

While Edward Fenwick was serving as the first bishop of Cincinnati from 1821 to 1828, his friend Anthony Brúe was serving as the first bishop of Vincennes. Between 1834 and 1839, another priest had already become bishop—in western Pennsylvania. He was one of the more interesting characters in the early history of the Catholic Church in America.

Demetrius Augustus Giammarino was a Lithuanian prince. Tall, dark and handsome, he was born in The Hague in 1770 while his father was Russian ambassador to Holland. His mother was part of the German nobility. Demetrius was raised as a Russian, but he continued his military career and, by age 22, was aide-de-camp to an Austrian general in Austria’s war with the French. But the war foreigners were suddenly dismissed from the Austrian Army. Demetrius decided to go to America where he thought he could use his native language to teach the new nation could use trained soldiers. He took the name Augustine Smith when he left Europe to arrive in the United States in 1792.

Once here, he changed his mind about a military career and offered his services to Bishop John Carroll. The bishop was glad to have him. Galilitzen attended the new seminary in Baltimore and Bishop Carroll ordained him to the priesthood on March 18, 1795. He was the second priest born in the United States and the first to receive his training here. Father Stephen Badin, missionary to Kentucky, was the first to be ordained, but he studied in Europe.

After ordination, Father Smith, as he later continued to call himself, worked in Pittsburg, but he refused and Pittsburg didn’t become a diocese until three years after his death. (Father Gabriel Richard also offered the miter to become the first bishop of Detroit, and he, too, refused.)

Father Giammarino continued to call himself Father Augustine Smith until after his father’s death, when he assumed his true identity.

Can a non-reading republic last?

Not long ago, a friend’s daughter was experiencing problems with her first pregnancy. The doctor ordered her to stay on bed rest.

“She’s going to go stir-crazy,” my friend said.

“Who wouldn’t?” I countered. “I’m sure she’d love to have pout our pool books for her.”

She’s going to go stir-crazy. She’s going to need all the help she can get.

But no, according to a recent report by the National Endowment for the Arts. This report states that reading habits among Americans and found that less than half of the adult American population reads for pleasure.

Not only that, but it’s gotten worse over the past 20-30 years. The number of Americans who opened books for fiction in a year has declined by 10 percent since 1982, and in the young-adult category, ages 18-24, the drop has been a remarkable 28 percent.

Stacks of books are littering my living room right now. My 8-year-old daughter, who has been reluctant to call this “genocide.”

In 1994, to the whole world’s shame, the International community stood by while half a million people were slaughtered in Rwanda. It was not in the news much until it was too late. It was almost never mentioned in our prayers. It was hardly on our radar screen.

In a nightmare to think that it is happening again. In the name of God, we should cry out to heaven to stop what is happening again. In the name of God, we should cry out to heaven to stop what is happening again. In the name of God, we should cry out to heaven to stop what is happening again.

Why am I writing about it? Don’t say that I did not at least raise my voice in protest.

†

(Cynthia Dewes, whose column regularly appears in this space, is on vacation. Her column will return next week. Father Peter J. Daly is a columnist for Catholic News Service.)

For the Journey/Effie Caldera

Sesquicentennial for ‘Gentlemen of Song’

The chorus, also known as the “Gentlemen of Song,” soon celebrates its sesquicentennial year. For this, the men pray to enhance their camaraderie and music with additional singers and audience. As part of a “Crossroads and Culture” theme sponsored by the Indiana State Bureau of Aging, the chorus will perform Aug. 12 at 8 p.m. at the Victoria Center. It will also perform an Aug. 13 program at the Air conditioned Senior Citizens Building at the Indiana State Fair.

Our readers can find information about rehearsals and membership on the Internet at www.maennerchor.org or by calling the Maennerchor’s business manager, Frank Giannamario, at 317-824-3280 or you can e-mail him at choir@maennerchor.org.

Perspectives

Lord, listen to your children praying.

Sending... send us pow’r, send us grace.

Lord, send your Spirit in this place.

Send us love, send us pow’r, send us grace.

At the request of Bob Behr and his family, the Indianapolis Maennerchor—with Maennerchor’s music director and Kurz vonSchake at the key- board—sang “This (Ken Medema) song and others at his funeral May 13. He died at the age of 90 after having sung with the chorus for almost 60 years!

Longevity is a tradition with the Maennerchor, there are those who have been performing male chorus in the nation.

Founded in 1854 by German immi- grants, the chorus has a long Christian heritage, with many singers past and pre- sent being Catholic. However, their music is ecumenical and varied.

After Bob’s funeral, I heard dozens of priests in the den during the service. They call themselves a militia. They are, being carried out by official, government- run government.

“Gentlemen of Song,” soon celebrates its sesquicentennial year. For this, the men pray to enhance their camaraderie and music with additional singers and audi- ence. As part of a “Crossroads and Culture” theme sponsored by the Indiana State Bureau of Aging, the chorus will perform Aug. 12 at 8 p.m. at the Victoria Center. It will also perform an Aug. 13 program at the Air conditioned Senior Citizens Building at the Indiana State Fair.

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The Sunday Readings

Sunday, Aug. 8, 2004

• Wisdom 18:6-9
• Hebrews 11:1-2, 8-12
• Luke 12:32-48

The first reading this weekend is from the Book of Wisdom. The name traditionally given to this book, Wisdom, provides the reason why has been placed here, as well as regard from devout readers. It is considered to be a great expression of the purest and deepest of human reasoning. Essential to genuine wisdom is the realization that humans are limited, both in their ability to ascertain and in their ability to act. In a word, they need God. Throughout the history of God's people, the Almighty communicated with them, through visible figures, and intervened in human history. Completely unimpeached by the natural restrictions that so often stand in the way for humans, God can act decisively and immediately. Often, in the Scriptures, momentous events occur during the night, if God is involved. The final chapters of the Hebrews' escape from slavery in Egypt, mentioned in this reading, were at night. Indeed, in the Christian Scriptures—so ordinated by God's help, and guided by God through Moses, from slavery to freedom, from God's law of love and justice upsets. Our generation has lost this sense of reality. It was very strong in the minds of the ancient Hebrews and early Christians. In terms of the human relationship with God, living in sin, or in indifference to God, leads to eternal death. God controls human life—its end as well as its beginning. We must not dig our own graves. We must live on earth as so to live forever with God. We must be wise, far-sighted servants.†

Reflection

The reading from St. Luke's Gospel in this weekend's liturgy, which is stark and direct in the style of this Synoptic Gospel, more often is used to say that death can occur at any moment for anyone. Certainly, as human existence so abundantly illustrates, this indeed is possible. Another message is that whatever Providence has in store for any of us, the obligation to live as children of God remains. Varying from God's law of love and justice upsets. Our generation has lost this sense of reality. It was very strong in the minds of the ancient Hebrews and early Christians. In terms of the human relationship with God, living in sin, or in indifference to God, leads to eternal death. God controls human life—its end as well as its beginning. We must not dig our own graves. We must live on earth as so to live forever with God. We must be wise, far-sighted servants.†

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, 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 etetten@archindy.org.

Question Corner/Fr. John Dietzen

Apocrypha are books not included in Protestant Bible

On our interfaith Bible-study group, we frequently ran across “apocrypha” books in our Catholic Bibles but not in the Protestant Bible. If one of us refers to the “Book of Maccabees, for example, someone else will say that’s not really part of the Bible. What exactly are these books? Why do some Bibles have them and others don’t? (Florida)

A Catholic Bible contains all or part of several books in the Hebrew Scriptures (Old Testament) that are not recognized in Protestant biblical tradition. These books include Tobius, Judith, Baruch, First and Second Maccabees, Ben Sirach (Ecclesiasticus), Wisdom, and parts of Daniel and Esther. Typically, Protestants refer to them as apocryphal (“hidden”) books. Catholic biblical literature generally calls them deuterocanonical, or second canon, books. Most of the Old Testament was, of course, written in some idiom of Hebrew. Eventually, a Greek translation was needed because of the growing presence of Greek people and culture in Jewish territories. Probably around 130 B.C., the most influential translation of the Old Testament into Greek, called the Septuagint, was completed in Alexandria, North Africa, and it included the so-called apocryphal apocryphal books. This was the version widely accepted by the early Christian Church. Most quotations from the Old Testament in the Gospels, for example, whether spoken by Jesus or someone else, are based on the Septuagint version. The apocryphal books were not accepted, however, by the Pharisees, who, about the year 100 A.D., established the list of canonical books for dispersed Jewish communities. Because they were written in Greek and originated rather late in the Old Testament period, perhaps 150 or 200 years before Christ, it was not considered proper to include them in the Jewish Scripture. The history of these apocryphal books in Christianity is long and complex. Eventually, both in the Jewish and in the Christian community, the Protestant reformers desired to retain as much as possible of biblical purity. Accordingly, only the Hebrew canon of the Old Testament, without the books in the Greek version, seemed one way to do that. This began this difference between “Protestant” and “Catholic” Bibles. Interestingly, the apocryphal often found in the apocryphal lists that are in the Catholic Bible but not in the Protestant Bible—such as 1 Maccabees, which was included in Protestant Bibles until the early 19th century. Some modern Protestant Bibles include the apocryphal, at least in a separate section between the Old and New Testaments. Only in 1644, by Puritan influence, were these books excluded. All the books discussed above are considered apocryphal by Protestants and recognized as authentic Scripture by Catholics.

It is important to distinguish these books, however, from a host of other writings that both Catholics and Protestants view as nonbiblical, apocryphal literature. A number of them originated in the centuries before our Lord, but many were written by early Christians who were not Jews, and some are Gospels (the Gospels of Thomas, Peter, Nicodemus and James, for example). Some are Acts (Acts of John, Thomas, Andrew and Peter, purporting to portray certain aspects of Christian life and teaching). Others are into the form of a letter. Nearly all of these apocryphal writings betray the influence of gnosticism or other heretical tendencies which beset early Christianity. While they often provide valuable windows into conditions under which the first Christian generations lived, they are not part of Scripture.

(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 61615. Questions may be sent to Father John Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.)
It stipulates that private schools can participate in programs offered through public school districts for everything from staff development to drug prevention and programs for reading skills or for students with limited English proficiency. It also gives private schools greater access to technology and allows them to provide summer or after-school counseling or academic programs in areas with a high concentration of low-income families. The legislative package failed to mention vouchers, though, saying only that students in failing schools have the option of transferring their children to a different public school or using a portion of the school’s federal Title I funds for remedial programs to pay for private tutoring. Vouchers, a favored school reform option among many Catholic school leaders, were endorsed in the U.S. bishops’ 2003 document, “Faithful Citizenship: A Catholic Call to Political Responsibility,” which said parents “have a fundamental right to choose the education best suited to the needs of their children, including private and religious schools.”

“Principles for Educational Reform in the United States,” a 1995 document by the USCCB Committee on Education, likewise praised vouchers, saying “parents have a right to choose a public, private or religious school without additional financial burden.” The document is the most recent major document published by the bishops’ education committee, although they are currently working on one focusing on future challenges for Catholic schools.

Bush, who has spoken in favor of vouchers, backed the newly legislated voucher plan for 1,700 low-income children in the District of Columbia and also requested funding for a federal Choice Incentive Fund, which would provide low-income parents of students attending low-performing schools to transfer their children to better public, charter or private schools.

He has also shown support for educational tax credits, where individuals and corporations can donate funds to be used for school tuition or other educational expenses. Kerry does not support vouchers or education tax credits. In an interview with The Associated Press earlier this year, he said, “I have never supported vouchers. I understand why parents want more choices and I believe they should have more choices in public schools. But public schools need resources and support, and vouchers drain them of both.”

In the Senate, Kerry has voted against tax-free savings accounts of up to $2,000 per child annually to be used for tuition or other educational expenses. Both Bush and Kerry are promising to do more to recruit, train and support teachers, an issue that is also a concern to Catholic school officials amid a nationwide teacher shortage.
Sister Dale McDonald, a member of the Sisters of the Presentation of the Virgin Mary and director of public policy and education research for the National Catholic Educational Association, said she welcomes any federal plans to help teachers. But as she noted in an NCEA publication, *Momentum*, the private school community should demand “equitable participation” in “any measures that address teacher quality and shortages.”

The bishops’ “Faithful Citizenship” document likewise addressed the urgency of supporting teachers and of making sure public and private schools get equitable benefits. The bishops said they “support providing salaries and benefits to all teachers and administrators that reflect the principles of economic justice as well as providing the resources necessary for teachers to be academically and personally prepared for the critical tasks they face.”

“As a matter of justice,” the document adds, “we believe that when services aimed at improving the educational environment—especially for those most at risk—are available to students and teachers in public schools, these services should be available to students and teachers in private and religious schools as well.”

Iraqi church bombings

Smoke pours from a Catholic church compound in Baghdad after a car bomb explosion on Aug. 1. Several churches were bombed, in coordinated attacks, as churchgoers attended Masses in Baghdad and Mosul. Pope John Paul II deplored the attacks that left at least 11 people dead and some 50 injured.

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public events and Coleman Pension and Adoption Services in Indianapolis, natural family planning services, ice cream socials and fundraisers, etc. 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, 301 N. Indiana St., Indianapolis, IN 46204 (mail); 317-236-1593 (fax); enclave@enchr.org (e-mail).

August 5
Marian Center, 311 N. New Jersey St., Indianapolis. Catholic Film Festival, “Lives of the Saints.” "Song of Bernadette," intensive discussion following movie, 7 p.m. popcon, snacks and drinks provided. $3 donation benefits St. Mary Parish Grotto Project. Information: 317-974-1193.

August 6

August 7
Catholic Charismatic Renewal, Mass, teaching, praise and worship, 7 p.m. Information: 317-787-3287.

August 8
St. Anthony Parish, 379 N. War- man Ave., Indianapolis. Eucharistic prayer, 1:30 p.m.; $3 per person.

St. Paul Parish, 9798 N. Dearborn Road, Guiford/New Haven, Indianapolis. Rummage sale, Sat., 8 a.m.-3 p.m., Sun. 9 a.m.-1 p.m. Information: 317-357-1459.

August 9
St. Anthony Parish, 379 N. Worman Ave., Indianapolis. Eucharistic prayer, 1:30 p.m.; $3 per person.

St. Paul Parish, 9798 N. Dearborn Road, Guiford/New Haven, Indianapolis. Rummage sale, Sat., 8 a.m.-3 p.m., Sun. 9 a.m.-1 p.m. Information: 317-357-1459.

August 10
Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. "12Step Spirituality," tape, 11 a.m. (EDT), chicken dinner. Information: 812-923-8817 or email mtfrsanfr@cris.com.

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August 12
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August 13
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we're very, very lucky to have him in Indianapolis," Polian said. "Not only is he a great person, he's a great coach and he has made us a better team. One of the things that he's so great about is letting the players know exactly where they stand and exactly what they have to do to win." Dungy played with "the great [Pittsburgh] Steelers teams that won four Super Bowls," Polian said. "As a coach, he built the Tampa Bay Buccaneers. They were the worst team in sports when Tony took over and then subsequently won the Super Bowl the year after he left. He's been around some pretty good players." Last August at the start of training camp, Polian recalled, Dungy told the players, "In this room is more talent than I've ever been around in my career except for those Super Bowl teams in Pittsburgh. We have a chance to be a great football team here, but in order to do that you have to have the heart of a champion. He went on to talk about what the heart of a champion is," Polian said. "He said it is discipline. It is self-sacrifice. It is listening to one voice—that of the coaches and the coaching staff. It is being able to understand that the next challenge is the most important challenge, and not to look down the road and worry about what takes place three or four or five weeks from now, but to concentrate on the task at hand. "And he said the most important ingredient in the heart of a champion is believing that because of your hard work and your effort that you have a chance to win no matter what," Polian said. "And no matter what happens on the bad side, no matter how many bad breaks go against you, no matter how far back you are on the scoreboard or in the standings, that you should play 60 minutes every game, play 16 weeks, do everything you have to do, because if you have the heart of a champion then sooner or later you will be rewarded for that." St. Pius parishioner Bob McLain of Indianapolis, a longtime television meteorologist, introduced Polian and jokingly offered a list of suggestions for him to consider before the season. "The funds generated tonight will be used to further the mission of Our Lady of Fatima Retreat House," McLain said. "This is a very special place and it performs an important ministry for the Archdiocese of Indianapolis. To maintain such a facility and its beautiful 13 acres is, as you might expect, quite expensive." As a not-for-profit ministry, McLain said, the retreat center’s “ability to move forward is dependent upon the kindness and generosity of people such as you. We certainly do appreciate your support," Polian thanked McLain for his “very nice introduction” and told him, “Just leave the suggestions on the table. I get them from everywhere so you might as well join the crowd.” St. Monica parishioner Mike Akers of Indianapolis, who is starting his third year as the head football coach at Washington High School in Indianapolis, and his wife, Lisa, said they enjoyed Polian’s behind-the-scenes stories. Akers said he plans to share Polian’s remarks about how “character counts” with his players. “At Washington, we’ve been involved with the Peyback Classic, [Colts quarterback] Peyton Manning’s outreach to the Indianapolis Public Schools,” Akers said. “I’ve also been involved with the All-Pro Dads with Tony Dungy. It’s really nice to see an organization that holds those values close as part of who they are and what they want to accomplish.”
CHICAGO (CNS) — The Catholic Church changed its teaching on American Indian parish life is aware in god, and the time has never been better for those involved in social The Catholic social justice workers on July 30.

“Our Church is a mess, society’s a mess, everything’s a mess.”

Father Greeley said in the closing presentation to the six-day Social Justice Summer Institute in Chicago.

“What a wonderful opportunity,” he continued. “In a chaotic Church, in a very greedy country, society remains very challenging and often frustrating. But, gentle souls, it never has been and never will be the same.”

The Church’s work for social justice has both been encouraged and become more difficult in the 40 years since the Second Vatican Council, the priest-sociologist and popular author told his audience. The church drew about 200 people for a week of workshops and presentations on the lakeshore campus of Loyola University. Participants considered two main tracks, one on the biblical concepts of justice and one on effective social action in a changing Church.

Sponsors included the Roundtable, the U.S. Conference of Catholic Bishops Department of Social Justice and World Peace, Catholic Charities USA, Catholic Relief Services and the Catholic Campaign for Human Development.

Father Greeley said that the council opened the Church up to the urgent, for example, more donations were made by Catholics to other Christians and people of other faiths. But he said the council also led to a crisis of authority, resulting in many people identifying themselves as Catholics on their own terms, without regard for some of the Church’s teachings, particularly those about human sexuality.

The problem, Father Greeley said, stemmed from the emphasis on rules and punishments in the 19th and early 20th centuries, as the Church fought a rear-guard battle against the forces of the Enlightenment, modernism and scientific discovery.

In that environment, abortion was a mortal sin, but it was eating meat on Friday or having a sip of water after midnight and taking Communion in the morning. When some of the rules changed, he said, “But sociologists believe Catholics’ attitudes toward the church changed — and that some of them should.

Church has created a gap between lay Catholics and many priests and what Father Greeley called “the higher orders” of the clergy.

“The higher orders don’t understand that on some matters they have lost all authority,” Father Greeley said. “I don’t say this is good or bad. I simply assert that it is so. ... You changed the language of the Mass, you turned the altar around and said we could eat meat on Friday, and it was ‘Kate, bar the door.’

The loss of authority complicated in recent years by the clerical sexual abuse scandal, makes it difficult for the Church to hierarchy to lead on issues of social justice, he said.

At the same time, Father Greeley said, any efforts to go back to preconciliar structures of authority are doomed.

“It always surprises me that people can attack the council and call it the ‘纠错 Church,’” Father Greeley said. “It was conveyed by a pope, attended by nearly all the bishops, and the documents were approved by large majorities.

“It seems to me that people who blame the council for all our problems are close to being heretics. Such an attitude suggests that the Holy Spirit left the Church in the 1960s,” he added.

It also doesn’t recognize that people stay Catholic because they like it, Father Greeley said. They like the spiritualism and the sacramentalism of the Church, he added.

Church leadership can take advantage of that, the priest said, to work against the greed that pervades modern culture, especially in the United States, where executive officers make 500 times as much as the average workers in their company.

Within limits, “ambitation is not evil” and “hard work and fair reward are good,” he said. “But it is not given by, and taken from the poor and give to the rich.”

According to the priest, the mentality that “greed is good” has led to a nation being governed largely by insurance, pharmaceutical and petroleum corporate interests, wars against terrorism and the pursuit of the poor, and the rise of a service-based economy that leaves workers powerless and their employers with high profits.

“One antidote, Father Greeley said, is support for organized labor. Unions did more to achieve job opportunities for women and minorities than affirmative action and set-asides,” Father Greeley said. “If there are not unions, who then is to plead the cause of working men and women, blue-collar, pink-collar and white-collar labor?”

At the same time, Father Greeley said, the Church should look to the Mexican Revolution as well as to the contemporary human rights movement to see how different religious devotions and traditions that must be accommodated and respected.

“People who come here, legally or illegally, want nothing more than to become American,” said Father Greeley. “Acculturation is part of the American experience.

It is part of social justice that immi-

grant groups should be allowed to acculturate on their own terms.”

Pope John Paul II saw the Church “as a gentle soul, it never has been and never will be the same.”

The Church’s work for social justice has both been encouraged and become more difficult in the 40 years since the Second Vatican Council, the priest-sociologist and popular author told his audience. The church drew about 200 people for a week of workshops and presentations on the lakeshore campus of Loyola University. Participants considered two main tracks, one on the biblical concepts of justice and one on effective social action in a changing Church.

Sponsors included the Roundtable, the U.S. Conference of Catholic Bishops Department of Social Justice and World Peace, Catholic Charities USA, Catholic Relief Services and the Catholic Campaign for Human Development.

Father Greeley said that the council opened the Church up to the urgent, for example, more donations were made by Catholics to other Christians and people of other faiths. But he said the council also led to a crisis of authority, resulting in many people identifying themselves as Catholics on their own terms, without regard for some of the Church’s teachings, particularly those about human sexuality.

The problem, Father Greeley said, stemmed from the emphasis on rules and punishments in the 19th and early 20th centuries, as the Church fought a rear-guard battle against the forces of the Enlightenment, modernism and scientific discovery.

In that environment, abortion was a mortal sin, but it was eating meat on Friday or having a sip of water after midnight and taking Communion in the morning. When some of the rules changed, he said, “But sociologists believe Catholics’ attitudes toward the church changed — and that some of them should.

Church has created a gap between lay Catholics and many priests and what Father Greeley called “the higher orders” of the clergy.

“The higher orders don’t understand that on some matters they have lost all authority,” Father Greeley said. “I don’t say this is good or bad. I simply assert that it is so. ... You changed the language of the Mass, you turned the altar around and said we could eat meat on Friday, and it was ‘Kate, bar the door.’

The loss of authority complicated in recent years by the clerical sexual abuse scandal, makes it difficult for the Church to hierarchy to lead on issues of social justice, he said.

At the same time, Father Greeley said, any efforts to go back to preconciliar structures of authority are doomed.

“It always surprises me that people can attack the council and call it the ‘纠错 Church,’” Father Greeley said. “It was conveyed by a pope, attended by nearly all the bishops, and the documents were approved by large majorities.

“It seems to me that people who blame the council for all our problems are close to being heretics. Such an attitude suggests that the Holy Spirit left the Church in the 1960s,” he added.

It also doesn’t recognize that people stay Catholic because they like it, Father Greeley said. They like the spiritualism and the sacramentalism of the Church, he added.

Church leadership can take advantage of that, the priest said, to work against the greed that pervades modern culture, especially in the United States, where executive officers make 500 times as much as the average workers in their company.

Within limits, “ambitation is not evil” and “hard work and fair reward are good,” he said. “But it is not given by, and taken from the poor and give to the rich.”

According to the priest, the mentality that “greed is good” has led to a nation being governed largely by insurance, pharmaceutical and petroleum corporate interests, wars against terrorism and the pursuit of the service-based economy that leaves workers powerless and their employers with high profits.

“One antidote, Father Greeley said, is support for organized labor. Unions did more to achieve job opportunities for women and minorities than affirmative action and set-asides,” Father Greeley said. “If there are not unions, who then is to plead the cause of working men and women, blue-collar, pink-collar and white-collar labor?”

At the same time, Father Greeley said, the Church should look to the Mexican Revolution as well as to the contemporary human rights movement to see how different religious devotions and traditions that must be accommodated and respected.

“People who come here, legally or illegally, want nothing more than to become American,” said Father Greeley. “Acculturation is part of the American experience.

It is part of social justice that immi-

grant groups should be allowed to acculturate on their own terms.”

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