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August 27, 2004

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Photos by Sean Gallagher

Most of the archdiocese's seminarians stand on the front steps of St. Mary-of-the-Knobs Church in Floyds Knobs. In the front row are, from left, Father John Geis, pastor of St. Mary-of-the Knobs Parish; Deacon Shaun Whittington; Father Joseph Moriarty, archdiocesan vocation director; Deacon Bill Williams; Archbishop Daniel M. Buechlein; Father Robert Robeson, director of formation for the Bishop Bruté House of Formation in Indianapolis; and seminarian Sean Danda.

Exploring the archdiocese's past helps seminarians look forward

By Sean Gallagher

FLOYDS KNOBS—From the end of the last academic year to the beginning of this one, the number of seminarians affiliated with the archdiocese has grown by 76 percent, from 17 to 30.

Recently, most of these men, who represent in an important way the future of the archdiocese, made a pilgrimage with Archbishop Daniel M. Buechlein to parishes that represent its historical roots.

On Aug. 18, they traveled to St. Mary-of-the-Knobs Parish in Floyds Knobs, the oldest existing parish in the archdiocese, having been established in 1823.

The archbishop celebrated a Mass in the church there and was joined by concelebrants Father Joseph Moriarty,

vocation director of the archdiocese, Father Robert Robeson, director of formation for the Bishop Bruté House of Formation in Indianapolis, and Father John Geis, pastor of St. Mary-of-the-Knobs Parish.

Standing in the church of a parish that has endured many trials over the course of nearly two centuries, the archbishop encouraged the seminarians to take the long view toward life.

"Without the long view, we miss the point, the meaning of life," Archbishop Buechlein said. "We are called to seek the kingdom of God because that's our goal . . . it's the end of the race. We may stumble and fall. But on the way of faith, we have the courage to start over and to race to the final finish."

In an interview following the Mass, the

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Seminarian Jeremy Gries examines a gravestone in the cemetery in front of St. Mary-of-the-Knobs Church in Floyds Knobs. The archdiocese's seminarians recently made a pilgrimage to the 181-year-old parish, the oldest existing parish in the archdiocese.

Bush, Kerry are far apart on taxes, budget and economy

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)—With different political philosophies, Republican President George W. Bush and Democratic rival Sen. John F. Kerry are far apart on how they would structure taxes and the federal budget to help shape the U.S. economy for the next four years.

How well or poorly either candidate's plans and programs would mesh with principles for economic justice outlined by Catholic social teaching is another matter.

In today's complex, increasingly globalized economy, there is no simple way to translate norms of social justice and equity into U.S. public policy decisions. Too much depends on the practical outcome of the policies, on which there is wide disagreement.

Last September the Administrative Committee of the U.S. bishops issued a 21-page statement, "Faithful Citizenship: A Catholic Call to Political Responsibility."

A relatively small portion of that statement addressed tax, budgetary and economic policy issues directly, although what the bishops said on a wide range of other issues had budget-related policy implications.

In their most direct statement on the economy and government policy, the bishops said:

"Church teaching on economic justice insists that economic decisions and institutions be assessed on whether they protect or undermine the dignity of the

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2004 audits of diocesan sex abuse policy begin

WASHINGTON (CNS)—With a few innovations, the 2004 audits to measure compliance with sex abuse prevention policies by U.S. dioceses and Eastern-rite eparchies started in late July.

A new question this year is the number of allegations received by dioceses and eparchies since their 2003 audit, said Sheila Horan, deputy director of the U.S. bishops' Office of Child and Youth Protection.

The answers will establish a statistical base line needed to measure the success of prevention policies by showing whether future accusations will rise or fall, she said.

"Are we reducing cases?" she said.

The child and youth protection office is responsible for conducting the on-site audits and has contracted the Gavin Group, the same organization that did the 2003 audits, to do this year's audits.

The 2003 audits, the first to be conducted, showed 90 percent compliance with the policies contained in the bishops' "Charter for the Protection of Children and Young People," approved in 2002.

Other 2004 innovations include:

- Provisions that allow individuals or groups with information that a diocese or eparchy may not be in compliance with policies to forward such information directly to the Gavin Group.

- Giving dioceses and eparchies the audit results within two weeks of the completion of their individual audit rather than waiting for all audits to be completed, as was done in 2003.

Regarding allegations, Horan told Catholic News Service that each diocese and eparchy will be asked the number of allegations it received during the approximately 12-month period since its last audit.

The 2003 audit did not ask about allegations. However, a Church-approved national study on the sex abuse crisis conducted by the John Jay College of Criminal Justice in New York gathered

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ELECTION

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human person. We support policies that create jobs for all who can work with decent working conditions and adequate pay that reflects a living wage. We also support efforts to overcome barriers to equal pay and employment for women and those facing unjust discrimination.

“We reaffirm the Church’s traditional support of the right of workers to choose to organize, join a union, bargain collectively, and exercise these rights without reprisal. We also affirm the Church’s teaching on the importance of economic freedom, initiative and the right to private property, through which we have the tools and resources to pursue the common good.”

On the domestic front, Bush recently credited his administration’s tax cuts with spurring economic recovery and said, “To sustain this economic growth, we need to keep taxes low. Higher taxes right now would undermine growth and destroy jobs. ... We need to make the tax relief permanent.”

Noting that most of the Bush tax cuts benefited people in the highest income brackets, Kerry recently said, “I’m fighting to roll back George Bush’s unaffordable tax cut for the wealthy and invest it in health care, education, job creation and to build America again.”

A little more than 9 percent of the Bush tax reduction package went to the three-fifths of American households earning \$53,000 or less. Almost 14 percent went to those in the next fifth, earning up to \$84,000, and 77 percent went to the one-fifth of households with incomes above \$84,000.

The administration argues that the tax cut was necessary to spur growth and restore the nation’s economic health; the Kerry campaign says the cut contributed to record deficits that endanger the U.S. economy. According to White House projections, the deficit for the fiscal year ending on Sept. 30 will be a record \$445 billion, well above last year’s \$375 billion deficit but below earlier projections of more than half a trillion dollars.

The Bush campaign literature focuses on making the administration’s tax cuts permanent. Kerry says he would roll back the tax cuts for the wealthy, increase the child care tax credit and middle-class tax



CNS file photo by Jim West

A worker sews air bags for Ford at Aguirre Safety Technologies in Detroit. In their statement on political responsibility, the U.S. bishops said they support government policies that “create jobs for all who can work with decent working conditions and adequate pay that reflects a living wage.”

cuts, and use tax incentives to get businesses to invest in jobs at home, not abroad.

Bush and Kerry both claim their plans will cut the federal deficit in half—Bush in five years, Kerry in four.

This summer, Republicans in Congress began floating the idea of a national sales tax, prompting Bush at an Aug. 10 campaign event to say that, while he had no idea how large a national sales tax would have to be, “it’s the kind of interesting idea we ought to explore seriously.”

Kerry said such a tax would have to be as large as 30 percent and would hurt small businesses and middle-class families the most.

Kerry proposes raising the U.S. minimum wage from the \$5.15 per hour set in 1997 to \$7 per hour. Under a “minimum wage increase” heading, the Bush campaign Web site stresses the number of new jobs created in the past year and the need for “policies that will keep the economy growing”—language traditionally used by opponents of a higher minimum wage—but adds that the administration “will continue to work with Congress to study the various minimum wage proposals.”

Bush and Kerry disagree sharply on the meaning, impact and number of new jobs generated in the United States since last August. The Kerry campaign claims that most of the new jobs are in fields of work where wages are below the national average, while the Bush campaign argues that most of them are in higher-paying fields of work.

Kerry says a Democratic administration will create 10 million new jobs in the country. His “Jobs First Tax Cut Strategy” includes closing loopholes that provide tax breaks to companies that move jobs overseas; giving a tax credit to small companies for each new employee hired; eliminating capital gains taxes for those who invest in small businesses; and giving small employers a tax break of up to 50 percent on the cost of covering health insurance for workers.

On the U.S. role in the global economy and the development of heavily indebted and underdeveloped nations, “Faithful Citizenship” said, “As a wealthy and powerful nation, the United States has the capacity and responsibility to address [the] scandal of poverty and underdevelopment.”

“The United States,” the bishops added,

“should take a leading role in helping to alleviate global poverty through a comprehensive development agenda, including substantially increased development aid for the poorest countries, more equitable trade policies and continuing efforts to relieve the crushing burdens of debt and disease.”

The Bush administration has continued the process begun under President Bill Clinton to fund significant debt forgiveness in poor countries facing massive external debt.

Bush also launched a three-year \$15 billion Millennium Challenge Account to improve living conditions in poor countries and launched a five-year \$15 billion commitment of U.S. aid to fight disease abroad, especially the spread of HIV and AIDS in Africa and Asia.

The Kerry campaign calls for more reliance on inexpensive generic drugs to fight AIDS globally, a more collaborative multilateral approach than the largely bilateral aid approach of the Bush administration, and raising U.S. anti-AIDS funding to \$30 billion by 2008.

Kerry also calls for “deeper and broader debt cancellation” for heavily indebted poor countries. †

AUDITS

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data on sex abuse allegations during the 1950-2002 period.

The John Jay study released in February said that dioceses and eparchies received credible allegations of abuse against 4,392 clergymen—almost all priests—involving 10,667 minors during the period.

Regarding possible noncompliance data, a child and youth protection office fact sheet on the audits said that people with information that “indicates that a particular article, or articles, of the charter

are not being complied with” in a diocese or eparchy can mail the data to Gavin Group, P.O. Box 520162, Winthrop, MA 02152.

The fact sheet was posted in mid-August on the U.S. Conference of Catholic Bishops’ Web site and is available at: www.usccb.org/ocyp/compliance.htm.

Horan said that victims’ advocacy groups have been advised of the provision. For the 2003 audit, people with information about possible noncompliance had to contact the child protection office, which then passed the data to the Gavin Group, she said.

Giving dioceses and eparchies their audit findings within two weeks will

provide them with more time to digest the report and make it public locally, said Horan.

According to the fact sheet, the final report will be completed next February and posted on the USCCB Web site along with the individual reports.

Horan said that the 2004 audits will continue not asking dioceses and eparchies the amounts of money they spent in settling cases with accusers.

“This is not a charter issue,” she said of settlements.

The 2004 audits are taking place after controversy surfaced among the bishops on whether to postpone this year’s audits.

At a June meeting, however, the bish-

ops decided to approve the 2004 audits and to discuss the audit procedures during their overall review of sex abuse prevention policies to be done at their November meeting.

Prior to the June meeting, several bishops questioned whether annual audits were required by the charter as the charter mentions only “an annual report on the progress made” in implementing the charter.

The child and youth protection office fact sheet said that “the compliance audits are authorized by the U.S. Conference of Catholic Bishops pursuant to the *Charter for the Protection of Children and Young People*.” †



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St. Vincent Indianapolis Hospital dedicates new breast care center

By Mary Ann Wyand

St. Vincent Indianapolis Hospital officials dedicated the new St. Vincent Breast Center on Aug. 13 and rededicated their efforts to provide early detection, diagnosis, treatment and support for patients with breast cancer.

National statistics indicate that about one in eight women are diagnosed with breast cancer and men account for about 1 percent of all cases.

Physicians, staff members, volunteers and guests joined hospital officials for the ribbon-cutting ceremony, which included the release of three doves in front of the 45,000-square-foot, state-of-the-art medical facility at the corner of Naab Road and West 86th Street adjacent to the main hospital campus.

Hospital officials said the new building at 8550 Naab Road integrates the latest breast cancer diagnostic technology with St. Vincent's "Spirit of Caring," symbolized by the hospital's logo featuring three doves, in what is the largest multidisciplinary breast center in the state.

Dr. Patricia Maryland, president of St. Vincent Hospitals and Health Services in Indianapolis, said creating a center dedicated to breast care offers patients new beginnings and renewed hope for the future.

"Cancer does not have to be a diagnosis of death," Maryland said, because early screening, intervention and treatment can make a huge difference in clinical outcomes and survival rates for patients.

"Having the best of technology to support that [early intervention] truly can help us move toward a very positive outcome" for breast cancer patients, she said. "I believe that St. Vincent Health is special because we not only take care of the patient's needs from a physical standpoint and a mental standpoint, but ... how we integrate the spiritual components, understanding the emotional and spiritual needs of our patients, is a big part of that care process."

Dr. R. Thomas Schmidt, a surgical breast oncologist and medical director of the St. Vincent Breast Program, said the center's multidisciplinary approach will increase the survival rate of breast cancer patients, but emphasized that creating awareness about warning signs and the importance of mammograms are the keys to preventing this type of cancer in both women and men.

"We're very proud to have a state-of-the-art facility,"



The new St. Vincent Breast Center is located at 8550 Naab Road adjacent to the main hospital campus on West 86th Street in Indianapolis.

Photos by Mary Ann Wyand



Ann Hess, a mammographer at the new St. Vincent Breast Center in Indianapolis, demonstrates a new full-field digital mammography unit linked to computer-aided detection technology. Nationally, one in eight women are diagnosed with breast cancer. Men account for 1 percent of all breast cancer cases. Symptoms of breast disease include a lump, thickening or swelling in the breast or underarm area; dimpling, puckering or other changes in the skin on the breast; retraction or sinking of the nipple; discharge or bleeding from the nipple; an increase in size in one breast; change in the shape or contour of the breast; and pain or tenderness in one or both breasts.

Schmidt said, "and we have a very dedicated and caring staff of people that are committed to the work. We want people to get mammograms so we can save lives."

Dedication of the specialty center "makes us pause to realize that breast cancer continues to be a huge problem, a huge issue," he said, "and despite all the advances that we've made, early detection is the primary way that we will impact survival. We all need to continue to create awareness throughout the community. Without question, that's the most important thing we can do. ... We all need to ... go home and ask our neighbors, ask our friends, if they have had a mammogram. It's a simple little thing."

If everyone would promote the importance of breast mammography, he said, that life-saving message would reach countless people and help save lives.

Schmidt cited a recent study indicating that only a very low percentage of women who should get mammograms actually do arrange to have the annual radiological examination.

"The St. Vincent Breast Center is about awareness," he said, and hopefully women driving on West 86th Street will notice the sign on the building and remember to visit a doctor and schedule a mammogram.

St. Vincent's new center is "a unique combination of Church and medical practice," Schmidt said. "We're all trying to help make a really, really, really bad disease better. What we really want to celebrate is [the day] that there is no more breast cancer. That would be a celebration."

Daughter of Charity Sister Sharon Richardt, chief mission officer of St. Vincent Health in Indianapolis, said the breast center dedication is an opportunity to remember the first four Daughters of Charity, who came to Indianapolis in 1879 with only \$34.77 and transformed an unused seminary into a hospital.

Sister Sharon said "this bit of history reminds us all of how blessed we are to continue to have so many partnerships with physicians and those who share our passion for the mission, vision and core values that have distinguished

St. Vincent's for almost 125 years now."

Dr. Lori Wells, a radiologist and medical director of the St. Vincent Breast Center, said the new facility includes three full-field digital mammography units linked to computers for enhanced detection and diagnosis.

Medical specialists associated with the new center offer medical and surgical oncology, radiation oncology, internal medicine, nuclear medicine, laboratory services, plastic surgery, emotional counseling, social and financial services, and rehabilitation care in one location.

Technology includes analog and digital mammography, stereotactic biopsy, ultrasound diagnostic imaging and ultrasound-guided biopsy with "second look" computer-aided screening.

St. Vincent officials said breast care specialists and technicians perform more than 2,000 mammograms monthly as well as more breast care procedures annually than any other facility of its kind in the state.

Julie Howerton, a nurse practitioner and director of the St. Vincent Breast Center, said the St. Vincent Mobile Mammography Unit has been very successful as an outreach tool for screening and early detection for years.

She said St. Vincent Indianapolis Hospital recently received a grant from the Susan G. Komen Breast Cancer Foundation to fund a Hispanic bilingual assistant for the mobile mammography unit.

"In a lot of the areas where we're going, there is a large percentage of Hispanics in the population," Howerton said. "We now have a translator for those patients whose culture may be a barrier to them receiving a mammogram. It's been an extremely successful program, and we're hoping to expand it and get additional funding for next year."

St. Vincent's ongoing mobile mammography services complement the new breast care center and offer "opportunities to remove additional barriers for women to seek mammography," she said. "Unfortunately, a very low incidence of women actually get mammograms, so we can go right to their workplace and remove that barrier." †

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Editorial



Highly detailed ultrasound photographs of a 12-week-old fetus stretching and kicking in the womb, which were published in a London newspaper earlier this year, have caused demand that England's abortion laws be changed.

That's a baby in there!

Britain prides itself on being a secular, rather than a religious, society. There is seldom a religious motive for the decisions its government makes. An example of that, as we reported in our July 30 issue, is the announcement made by Britain's Human Fertilization and Embryology Authority 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. In other words, it will allow the creation of so-called "designer babies."

Since Britain is such a secular society, it makes another development in England that much more interesting. It all started with a new book by a gynecologist, Dr. Stuart Campbell. The book, titled *Watch Me Grow!* (St. Martin's Press, \$24.95), shows photographs of fetuses in the womb during various stages of their growth. The photographs were produced by the new 3D ultrasound scanning.

The editors of a London daily newspaper were so taken by the photographs that they published, on the front page, a series of the photographs of a 12-week-old fetus stretching and kicking in the womb. Inside pages featured a double spread of a large range of the photos. Naturally, the photos showed quite clearly that this was a baby in the mother's womb.

As a result of those photos, there is now a demand that England's abortion laws be changed. The law now allows abortions up to 24 weeks of gestation, and England's lawmakers now want to lower that.

As part of the campaign for lowering the age limit, London's *Sunday Telegraph* published an article with the headline, "This 2-year-old is the reason why the abortion law will change." It showed a photo of a healthy little girl who was born at just 23 weeks of gestation. The little girl could have been aborted legally, just as she could have been here in the United States.

How low the age might be lowered is now being debated. England's Health Secretary, John Reid, is advocating a reduction in the time limit to 18 weeks while other politicians are

lobbying for 12 weeks.

Dr. Campbell was interviewed for an article in the Catholic periodical *The Tablet*. As also reported in the Aug. 1 issue of the U.S. national Catholic newspaper *Our Sunday Visitor*, he is quoted as saying, "When you see these images, you realize that between 18 and 24 weeks the baby is so advanced neurologically, at such an advanced stage of development, that abortion at 24 weeks is just unacceptable.

"Even a fetus lying there dead doesn't convey the horror that one experiences seeing a baby moving its arms and legs, opening its mouth, sucking its thumb. Then you think—gosh!—somebody wants to—you know." (Apparently he couldn't bring himself to say the word "kill.")

Campbell continued, "I believe the abortion limit should be cut to 20 weeks immediately, and then we could work toward bringing it down to 16 weeks. If the limit was cut to 20 weeks, that would at least make us semi-civilized."

It should go without saying that we would like to see all abortion eliminated, from the moment of conception onward. At the moment, though, both in England and in the United States, that doesn't appear to be possible.

That's when the advice of Pope John Paul II comes into play. In his encyclical *Evangelium Vitae* ("The Gospel of Life"), he wrote: "The Church encourages political leaders, starting with those who are Christians, not to give in, but to make those choices which, taking into account what is realistically attainable, will lead to the reestablishment of a just order in the defense and promotion of the value of life" (#90).

When even a partial-birth abortion ban is now being contested in U.S. courts, it's difficult to see how we could currently get legislation that would ban abortion even after 24 weeks of gestation. But we are convinced that we could lower the number of abortions if pregnant women would take advantage of technology such as those ultrasound scans. When they see them, it's difficult for them not to think, "That's a baby in there!"

— John F. Fink

Letters to the Editor

Some people need to remember to 'judge not'

Seventy-one years ago when I was baptized in the Catholic Church, the United States was just coming out of a serious depression, the war in Europe was soon to involve the United States and my darling Irish mother was struggling as a single parent to keep a home together for my older sister and myself.

By her wonderful example as a devout Catholic mother, she taught me lessons I still live by today as a wife of 46 years, mother to five, grandmother to four and a registered voting Democrat.

Since Pope John Paul II, the archbishop and my pastor have not told me who I must vote for, I strongly believe it is not the role of my fellow Republican Catholics to insist I am not "true to my faith" if I do not vote Republican.

Because of my mother's deep faith and the Sisters of Providence teachings, there is no possibility that I would ever leave my Catholic religion, but I must tell you that it is becoming harder and harder to feel welcome by some in the Church.

It is with my strong Catholic faith tradition and love for all my fellow Catholics that I pray and remember the words "judge not, lest you be judged."

Joan Feeney, Indianapolis

Neither presidential candidate is completely pro-life

Regarding Nora Cummings' letter (Aug. 6, The moral dilemma voters face in 2004) about the difficulty faced by Catholic Christians making a choice for president this fall:

Thanks for pointing out clearly that neither George Bush nor John Kerry is "pro-life." Actions speak louder than words.

Jane N. Pictor, Ripley County

Vote for life

For those who say that we cannot apply our faith to politics, we are of God at all times and we can't walk through a home, business, institutional or political door and be changed into a secular being.

Pope John Paul II writes in *Christifideles Laici*: "A new state of affairs today both in the Church and in social, economic, political and cultural life, calls with a particular urgency for the action of the lay faithful. If lack of commitment is always unacceptable, the present time renders it even more so. It is not permissible for anyone to remain idle."

Many of our legislators, judges, news media, advertisers and entertainers have supported anti-life efforts. With their very visible dais, weight and secular importance, those forces have led some Catholics to agree against the Church because it "feels right" whether Democrat or Republican.

Most U. S. Catholics are Democratic party members. That in itself is not bad, but to my knowledge they have not tried to make their party change its platform to become pro-life. Apparently, the greater number of members don't think that they should.

Our Church is misunderstood by many Catholics. They don't seem to have read Scripture or been taught in depth about Jesus giving it the deposit of faith, and that he gave it utmost authority on earth in teaching faith and morals.

"He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me" (Lk 10:16).

This election will be the last good chance for many years to undo what the

"culture of death" has done and what it promises in the future. We must serve God first before any political party. Vote as you are led by God. If you do you will vote for life.

Dan Logan, Indianapolis

Response to woman's voting dilemma

In a recent letter to the editor, an Indianapolis woman expressed her dilemma over who to vote for this November. She says that although President George W. Bush is anti-abortion, he has not demonstrated a pro-life position on issues of war in Iraq, social programs and capital punishment.

I just feel compelled to say that none of those issues compares with the horror of abortion—the gruesome murder of one-fourth of all babies conceived in this country—the most innocent among us.

The reality of legalized infanticide, while cloaked in the euphemisms of "choice," "it's just fetal tissue" and "women's (not babies') rights," is without a doubt the most barbaric practice instituted in the United States today.

And, the consequences of our country's acceptance of and complacency about such a fundamentally evil procedure are far-reaching and long-lasting, not just for those precious babies, but also for their mothers and society.

Testimonies of women who feel their baby's first kicks as they fight for their lives during saline-induced abortions, or suffer excruciating grief over the death of their aborted babies, often years later, are heart-wrenching.

Voting for a president who supports any measure to end this practice—even at the expense of our economy, foreign policies or social issues—while voting against a candidate who endorses even the most hideous attack on life, partial-birth abortion—is an absolute duty of any pro-life Christian.

While every life is precious and God-given, and I would never choose one life over another, the number of lives lost in the war in Iraq, an estimated 11,000 (including civilians and military personnel), is nowhere near the more than 44 million lives lost in abortion since it was legalized in 1973.

Likewise, I believe capital punishment, reserved for those found guilty in a court of law of only the most heinous of crimes, is not at all comparable to the abortion of innocent babies, whose only "crime" is to be an inconvenient consequence of willing sexual activity by their mothers. (Rape constitutes less than 1 percent of all abortions.)

I'm not condemning women who've had abortions. I know most of them undergo the procedure out of desperation, not fully understanding the reality of the precious baby that lives within them. And, a majority of them are physically and emotionally scarred for life by their "choice" to sever their babies from their wombs and those precious God-given bonds of motherhood—his greatest blessing to women.

As Christians, we must respond to these women with love and mercy. But, as pro-life supporters, we must also do whatever we can in the voting booth to help end abortion. I don't think any other current "issue" can override in importance the life of even one helpless infant painfully ripped from the warmth and safety of its mother's womb just because it is "inconvenient" or "unwanted."

Please vote in November for the candidate who stands on the side of the smallest, most helpless, most innocent of our citizens, whose voices we never hear, except in the silent recesses of our hearts.

Lori Burkhart, Lawrenceburg

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Religion as a sound bite; Life as a soap opera

The story is told that at dinner one evening, Cardinal Angelo Roncalli (later to become Pope John XXIII) listened to his priest-secretary's report about a fellow priest whose behavior was the source of scandal in the local community.

The secretary questioned the cardinal as to why he was willing to tolerate such a priest.

The cardinal remained silent for some time, all the while examining the wine goblet he held in his hand. Finally, he asked the priest-secretary, "Whose glass is this?"

Surprised by the question, the priest responded, "It is yours, Your Eminence."

Without saying another word, Cardinal Roncalli threw the glass to the floor, where it shattered into hundreds of pieces.

"And whose glass is it now, Father?" he asked.

The priest was quiet for a moment and then replied, "It is still yours, Your Eminence."

Then it was the cardinal's turn to ask a final question, "Is the priest you asked me about any less my brother because he is shattered and broken than this wine goblet is still mine even though it is now broken into many pieces?"

The question contains its own answer.

The last two years, the news media have given extraordinary attention to the public and private sins of Catholic priests.

Certainly, there are wrongs to be corrected and actions to be made transparent. As a matter of fact, Church leaders of all faiths confront clergy problems, and we are learning how to deal more effectively with the need for purification and also the sadness of public scandal. We are learning to deal with public and private sins in public and in the media.

As we scrupulously address sex abuse by Catholic priests, the attendant publicity has caused me to do much thinking about Church-media relations. A few years ago, a bishop-friend put his thoughts on the subject to paper. Some of his thoughts speak my mind.

Matters of religion—Catholic doctrines in this case—seem foreign to some media leaders and reporters. Rarely do serious subjects of faith receive media attention, except when conflict, controversy or scandal arise. It is "religion as sound bite."

We, the public, are not free of responsibility for the voyeuristic tenor of much that appears in print and on television: the sinful side of life, tales of broken promises and the sad debris left in their wake. It is "life as soap-opera."

Sinful clergy and other public sinners are treated as objects of fascination, not as persons. Forgiveness seems to be off the radar screen. Are we responsible for this development in our culture?

Criminals and victims of their crimes, hurting families with errant children, the

emotionally disturbed with their oftentimes bizarre behavior, Churches and their fragile ministers—all are our sisters and brothers—not objects to satisfy our curiosity and righteous scrutiny. To allow ourselves to be "entertained" by others' hurts is the root of indifference and prejudice.

As Bishop J. Peter Sartain of Little Rock, Ark., wrote, "Priests, ministers, and rabbis bear the awesome calling to speak God's word. Sometimes we preach it well, sometimes badly. Sometimes we live it well, sometimes badly. Yet what sustains our calling, despite the poor mess we make of things at times, is a belief that God does not treat any human person as an object.

"Let there be no mistake," Bishop Sartain continues, "God is not soft on evil, nor should we be. But neither does God distance Himself from us, alienate Himself from us, or make us subjects of his entertainment. God loves us, saints and sinners alike. Our stumblings elicit His compassion and His ire; but He who created us knows we are capable of better, and He never tires showing us how. There is nothing more purifying than the wrath of God's

love.

"It seems to me," the bishop says, "that in their approach to matters of faith, some members of the media are the last to discover that sin exists. There is something inherently naïve about one who sensationalizes human frailty; he or she misses the point! Believers have always known beyond a doubt that sin exists, that in fact all of us are prone to fall and often do. God's word bears ample testimony to the effects of human flirtations with evil. What we believers have to offer is a response to human frailty, based on God's word to us. ... The alluring sound bite we heard on the 6 o'clock report was about our sister. The gripping headline we read in this morning's paper was about our brother," Bishop Sartain concludes.

There is much in religion that is newsworthy, and not all news about religion is comfortable to the believer. Yet, whatever the news about their faith, believers deserve a serious account of issues—not sensational accounts sought from questionable sources in order to introduce conflict and controversy.

The broken sinners are family, too. †

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.

La religión como fórmula publicitaria; la vida como una novela

Cuenta la historia que una noche durante la cena el cardenal Angelo Roncalli (quien posteriormente se convirtió en el Papa Juan XXIII) escuchaba el informe de su sacerdote secretario sobre un compañero sacerdote cuyo comportamiento era objeto de escándalos en la comunidad local.

El secretario cuestionó al cardenal sobre por qué estaba dispuesto a tolerar a semejante sacerdote.

El cardenal permaneció en silencio durante algún tiempo, mientras examinaba la copa de vino que tenía en la mano. Finalmente le preguntó al sacerdote secretario: "¿De quién es esta copa?"

Sorprendido por la pregunta, el sacerdote le respondió: "Es suya, Su Eminencia".

Sin decir nada, el cardenal Roncalli tiró la copa en el suelo donde se hizo pedazos.

"¿Y de quién es ahora, padre?" le preguntó

El sacerdote se mantuvo en silencio por un momento y luego respondió: "Aun es suya, Su Eminencia".

Era el turno del cardenal de hacer la pregunta final: "¿Es acaso menos hermano mío el sacerdote del que me hablabas porque está roto en pedazos, que esta copa de vino que aun es mía a pesar de que ahora está rota en mil pedazos?"

La pregunta encierra su propia respuesta.

Durante los últimos dos años, los medios de comunicación le han dado atención extraordinaria a los pecados públicos y privados de los sacerdotes católicos.

Ciertamente hay males que deben corregirse y acciones que deben tomarse transparentes. De hecho, los líderes de las iglesias de todas las denominaciones enfrentan problemas clericales y estamos aprendiendo cómo

lidiar de modo más efectivo con la necesidad de purificación así como con la tristeza del escándalo público. Estamos aprendiendo a lidiar con los pecados públicos y privados en público y ante los medios de comunicación.

En nuestra tarea de corregir el abuso sexual de los sacerdotes católicos, la publicidad vigilante me ha hecho reflexionar mucho sobre las relaciones entre la iglesia y los medios de comunicación. Hace algunos años un amigo obispo plasmó en papel sus pensamientos sobre este tema. Algunos de sus pensamientos coinciden con los míos.

Los asuntos religiosos, en este caso la doctrina católica, parecen ser conceptos extraños para algunos de los líderes y reporteros de los medios de comunicación. Muy rara vez los temas de fe importantes reciben atención de los medios de comunicación, salvo cuando surgen conflictos, controversias o escándalos. Se trata de "la religión como fórmula publicitaria."

Nosotros, el público, no estamos exentos de responsabilidad por el tenor voyeurista de buena parte de lo que aparece en la prensa y en televisión: el lado pecaminoso de la vida, historias de promesas rotas y la estela de basura que dejan. Se trata de "la vida como una novela".

Se les considera al clero pecaminoso y a los demás pecadores públicos como objetos de fascinación, no como personas. El perdón parece estar fuera del alcance. ¿Somos nosotros responsables por estas consecuencias en nuestra cultura?

Criminales y víctimas de sus crímenes, familias entristecidas con hijos descarriados, aquellos que sufren perturbaciones

emocionales con su comportamiento extraño, iglesias y sus frágiles ministerios, son todos hermanos y hermanas, no objetos para satisfacer nuestra curiosidad y justo escrutinio. Permitir "entretenernos" con el sufrimiento ajeno es la raíz de la indiferencia y el prejuicio.

Como escribió el obispo J. Peter Sartain de Little Rock: "Los sacerdotes, ministros y rabinos detentan el maravilloso llamado a difundir la palabra de Dios". A veces lo hacemos bien, a veces mal. A veces lo vivimos bien, a veces mal. Sin embargo lo que mantiene nuestro llamado, a pesar de los desastres que ocasionemos en ciertas oportunidades, es la creencia de que Dios no trata a ningún ser humano como un objeto.

"No nos equivoquemos" – continúa el obispo Sartain – "Dios no es flexible con el mal, así como tampoco debemos serlo nosotros. Pero Dios no se distancia de nosotros, no nos margina o nos convierte en objetos de su entretenimiento. Dios nos ama, a santos y pecadores por igual. Nuestros traspies provocan Su compasión y Su ira; pero aquel que nos creó sabe que somos capaces de hacer el bien y Él nunca se cansa de enseñarnos cómo. No hay nada más purificador que la ira del amor de Dios.

"Pareciera" – dice el Obispo – "por su enfoque con respecto a los asuntos de fe, que algunos miembros de los medios de comunicación fueran los últimos en

descubrir que existe el pecado. Existe algo inherentemente inocente sobre aquellos que sensacionalizan la fragilidad humana; ¡no entienden! Los creyentes han sabido siempre, más allá de la duda, que existe el pecado, que de hecho todos nosotros estamos propensos a caer y con frecuencia lo hacemos. La palabra de Dios lleva consigo un extenso testimonio de los efectos del coqueteo de los humanos con el mal. Lo que debemos hacer nosotros como creyentes es ofrecer una respuesta a la fragilidad humana basada en la palabra de Dios para nosotros. ... La fórmula publicitaria seductora que escuchamos en el reportaje de las seis era sobre nuestra hermana. El apasionante titular que leímos esta mañana en el periódico hablaba sobre nuestro hermano", concluye el obispo Sartain.

Mucho de la religión es digno de una noticia y no todas las noticias sobre religión son agradables para el creyente. Sin embargo, independientemente de la noticia sobre su fe, los creyentes merecen un recuento serio de los problemas, no un recuento sensacionalista extraído de fuentes cuestionables para inducir al conflicto y la controversia.

Los pecadores rotos también son familia. †

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 . . .

Prince of Peace Parish, 201 W. State St., in Madison, is having its **community festival** from 5 p.m. to midnight on Aug. 27 and from 3 p.m. to midnight on Aug. 28. The festival will feature food, carnival rides and games. For more information, call 812-273-5835.

Immaculate Conception Parish, 2081 E. County Road 820 S., in Millhouses, is having a **Smorgasbord Dinner** from 4 p.m. to 7:30 p.m. on Aug. 28 in the Knights of St. John Hall. The cost is \$7 per adult, \$3 per child age 6 to 12, and \$1 for children under 5. For more information, call the parish at 812-591-2362.

Mount Saint Francis Friary and Retreat Center, 101 St. Anthony Dr., in Mount Saint Francis, is having its **annual picnic** from 11 a.m. to 11 p.m. on Aug. 28. There will be rock-climbing, a chicken and ham dinner and the Southern Indiana Hot Air Balloon Race. For more information, call the retreat center at 812-923-8817.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., in

Indianapolis, is having its **Taste of St. Thomas Aquinas** fundraiser from 11:30 a.m. to 1:30 p.m. on Aug. 29 in the gymnasium of the parish school. The event will be a chance to sample the many foods that more than 60 parishioners have prepared and to take home recipes. The cost is \$5 per person or \$15 per family, and includes tasting of all foods. Proceeds benefit the St. Vincent de Paul Society. For more information, call Sharon Sperry at 317-834-2809 or e-mail ssperry@brebeuf.org.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a **Spa Day for Women** on Sept. 25. The retreat will be a chance for women to pamper themselves with a mini-massage, do-it-yourself facial, aromatherapy and other activities. The cost is \$100 per person or \$90 per person with two or more registrations. There will also be a retreat titled **"The School of Lectio Divina"** on Sept. 11-17. Participants will pray with the Benedictine community and learn about a form of prayer for those seeking to live the contemplative way of life. The cost is \$400 per person or \$310 per commuter. The registration deadline for both programs is Aug. 27. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

The **Speed Dating for Indy Catholics** team is holding its next event at 7 p.m. on Sept. 12 at the Marian Center at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. Check-in will begin at 6:30 p.m., and will be preceded by a 5 p.m. Mass. The Mass is typically followed by a reception for Catholic Young Adults at 6 p.m., which participants of speed dating are welcome to attend. People will be split into two age groups: 21 to 35, or 36 and over. For more information, e-mail sdindycatholics@yahoo.com.

Marian College, 3200 Cold Spring Road, in Indiana-

polis will host a **Life in the Spirit Seminar** on Sept. 11-12 in the St. Francis Residence Hall. The seminar will include a charismatic Mass, several presentations, praise and worship, and an opportunity for the sacrament of reconciliation. A **memorial charismatic Mass** for all the deceased members of the Charismatic Renewal and their families is planned on Sept. 17 in the St. Francis Residence Hall Chapel. Praise and worship will begin at 7 p.m. For more information, call 317-927-6565.

St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis, will host a special Mass at 3 p.m. on Sept. 12 to honor the **15th anniversary of the Divine Mercy adoration chapel** on the parish grounds. The Mass, which will honor the Sept. 14 feast of the Exaltation of the Holy Cross, will be celebrated by Msgr. Joseph F. Schaedel, vicar general. A reception will follow. For more information, call 317-926-1963.

The **Neonatal Intensive Care Unit (NICU)** at St. Francis Hospital and Health Centers is celebrating its 30th anniversary with a reunion of former patients and their families from 10 a.m. to 2 p.m. on Aug. 28 at The Children's Museum of Indianapolis, 3000 N. Meridian St. Former patients and their immediate family members will receive free tickets to the museum, and there will be a discounted rate for extended family and friends. Reservations must be made in advance. For more information or to make reservations, call 888-466-7997 or log on to www.StFrancisHospitals.org.

Providence Self Sufficiency Ministries Inc., a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, is celebrating its 10th anniversary with a recognition and appreciation luncheon from noon to 1:30 p.m. on Sept. 10 at Providence House for Children, 8037 Unruh Dr., in Georgetown. An R.S.V.P. is requested by Sept. 2. For more information, call 812-951-1878 or e-mail pennym@insightbb.com. †

VIPs . . .



Tom and Anne (Tousant) Gill, members of St. Roch Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 28 with a 5 p.m. Mass at their parish. The couple was married on that date in 1954 in St. Joseph Church in Canton, Ohio.

They have six children: Cindy Arterburn, Teri, George, Jeff, Tim and Tom Gill. They have nine grandchildren. †



School opening

Father John Meyer, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, leads students from Shawe Memorial Jr./Sr. High School in Madison in a blessing and release of balloons on Aug. 11. The event inaugurated the first day of class and also the 50th year of the school's existence—and a celebration that will culminate with the 50th graduating class in 2006.

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

Alien vs. Predator (20th Century Fox)
Rated **A-III (Adults)** because of gory action violence, an instance of rough language and scattered crude expressions.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Without a Paddle (Paramount)
Rated **L (Limited Adult Audience)** because of a few sexual encounters, drug content and some violence as well as recurring course language and crude humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

St. Mary's Church 36th Annual

FALL FESTIVAL

Sunday, Sept. 12 † 9 a.m.-4 p.m.

Chicken or Roasted Hog Dinners

Serving 11:00 to 3:00 (EST)

Carry Outs Available

Adults
in advance

\$8.00

At
Door

\$8.50

Children
(under 12)

\$5.00

GRAND PRIZE \$1,000

Stained Glass Panel, valued at \$250
Many other Prizes totalling \$1500

Country Store Auction begins at 1

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**5th and Perkins
Rushville, IN**

Our Lady of Fatima Retreat House

Sneak Peek at Future Events

November 12-14 . . . **"Blending Souls: Deepening God's Presence in Your Marriage"**

Fr. Jim Farrell brings this retreat to Our Lady of Fatima, along with licensed clinical social workers Dave and Christine Turo-Shields. Life gets busy, with or without children, and the busy-ness can create distance. Join us for a weekend marital retreat aimed at deepening or rekindling your relationship with your spouse and re-establishing the presence of God in your marriage.

December 10-12 . . . **"A Silent Advent Retreat"**

Popular presenter Fr. Ben Hawley, SJ will lead this guided silent weekend retreat experience.

Two of our most popular presenters...these retreats are sure to fill quickly. Early registration is suggested. Call for a brochure!

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226



(317) 545-7681
fatima@archindy.org

Pro-life sign painted to offer women a better choice

By Sean Gallagher

Sidewalk counselors at abortion clinics have a challenging job. The women they try to serve often ignore them.

But now the men and women who seek to help those who come to the Planned Parenthood clinic at 5430 E. 21st St. in Indianapolis have a tool in their pro-life work that will be difficult to look past.

A large sign designed to attract the attention of the clinic's clients was recently painted on the wall of a commercial building perpendicular to the clinic. It faces the clinic and its parking lot.

The sign's message does not condemn the women who have come there. Instead, it offers them help. It shows a hand holding a heart. Next to the hand is the message: "There is a better choice. For real help, call 1-877-734-2444."

This is the telephone number of the Gabriel Project, a network of pro-life people who give help and support to women who are experiencing crisis pregnancies.

The sign also has a short message for those who speak only Spanish: "Llamanos ["You may call us at"]1-800-720-4570." This is the telephone number for the Gabriel Project's Spanish line.

Maureen McHugh, a member of St. Matthew Parish in Indianapolis, spearheaded the effort to have this sign painted. She has often served as a sidewalk counselor outside the clinic.

But McHugh does not take any credit for the sign. She looks to God in that regard.

"It came about in prayer," she said. "I felt called that it would be a good idea to put a pro-life message up there."

McHugh's sidewalk counseling and her efforts to paint the sign have been done in coordination with Truth and Compassion Ministries, a small ecumenical pro-life association in central Indiana that arranges

to have trained sidewalk counselors present at facilities that perform abortions.

She said that many members of the ministry made either financial or material contributions to the effort to paint the sign.

McHugh also consulted many other people about the message on the sign and the images that would be on it.

In all, McHugh estimates that eight months passed from the time she began thinking about the possibility of the sign to its completion. During that time, a smaller plastic sign with a similar pro-life message was mounted on the wall, but it was torn down within two days.

She eventually contacted John Reeder, the proprietor of the building, about painting a sign on the wall. He told her that he would pray about it. McHugh called him about a month later and he gave his permission for the sign.

"My position in life is pro-life," Reeder said. "So if there is a way that I can help one of the troubled ladies that go into the site over there, if there is a way to help them or to bring awareness to them, I'd be in support of that."

After receiving permission to paint the sign, McHugh secured the work of Kendra Thornton, a resident of Indianapolis and a junior at Marian College. Thornton conducted a summer art camp in which McHugh's children had participated, and McHugh felt that she had the skills and convictions to paint the sign. Thornton quickly agreed.

"I really liked this project because I thought that this is a piece of art that could make a substantial difference," she said. "Pictures can look pretty, but they don't change lives. With this, it could actually save a life."

Thornton, who is a member of Trader's Point Christian Church in Indianapolis, knew that this large project required some extra assistance. She called on several of



Marian College junior Kendra Thornton of Indianapolis and her friends painted this pro-life sign on the wall of a commercial building that faces a Planned Parenthood clinic at 5430 E. 21st St. in Indianapolis, where abortions are performed. St. Matthew parishioner Maureen McHugh of Indianapolis was inspired to initiate the sign project as a result of prayer.

her friends, most of whom were members of various Protestant Churches.

One friend is a professional interior decorative painter. Beth Falkenbach, a resident of Indianapolis and a member of Trader's Point Christian Church, discussed the connection between her artistry and her faith in God while painting the letters of the sign.

"I feel that it is very important to use the gifts that God has given us to serve him and to glorify him," she said. "And so, in this regard, I'm able to use my art skills to do something that will hopefully do something to change a woman's life and a child's life."

John Hanagan, a member of St. Luke Parish in Indianapolis and a veteran sidewalk counselor, was stationed outside the clinic on the first morning that an abortion doctor was performing abortions there after the sign was painted. Hanagan expressed his belief that such signs can play an important role in pro-life ministry.

"I feel they are really important, just to shake people out of their apathy," Hanagan said. "Too often, people just ignore us. They don't think about it. I think that they don't really realize what they're doing. So the idea of the signs is to wake them up."

But more than simply raising their awareness, Hanagan also explained that the new sign can express the ultimate purpose for his and other counselors' presence there: to offer help.

"The first message is that we're here to help," he said. "We're not just here to protest. We're here to help. And that's what that [sign] says. I think that it is going to help."

(Those interested in assisting or participating in the pro-life work of Truth and Compassion Ministries can call 812-662-2444. Those interested in assisting or participating in the pro-life work of the Gabriel Project can call 877-734-2444.) †

Monastery church restoration approaches final phase, Sisters of St. Benedict need support

FERDINAND, IN — The Sisters of St. Benedict of Ferdinand, Indiana, are pleased to announce that their four-year church restoration project is nearing completion. They expect the church to be reopened in early summer of 2005.

Monastery Immaculate Conception, a national landmark, has drawn tens of thousands of visitors and worshippers over the years. Currently, the "Castle on the Hill" is home to 200 Sisters, making it one of the largest Benedictine women's religious communities in the United States.

Despite the \$7 million dollar price tag associated with the church restoration, only a little over \$200,000 remains to be raised. New donations are needed for the Sisters to sign off on this historic restoration.

While the Sisters were preparing this request for new gifts, Joe Huber, a longtime resident of southern Indiana, wrote the Sisters to offer his help. The following are excerpts from his letter.

"My wife, Bonnie, and I were very fortunate in having received our first eight years of education from the Benedictine Sisters of Monastery Immaculate Conception.

"The education we received is responsible for many of the values we enjoy today. The Sisters worked long and hard to teach us ... never asking for anything in return.

"Now, the Benedictine Sisters need our help. They are in the process of restoring their monastery church and need only about \$200,000 to complete it.

"There are thousands of us former students and if each one would give \$100, we could show the Sisters that we appreciate all the sacrifices they made for us.

"Please help the Benedictine Sisters of Ferdinand. It will make all of us feel good in our hearts, and God will surely continue to bless us."



Scaffolding now fills the church interior.

"It's donors like Joe and Bonnie and hundreds of others who have made this restoration possible. Please join them by giving what you can during this final phase of our fundraising campaign so that we can restore our monastery church. Thank you for your generosity to the Sisters of St. Benedict and Monastery Immaculate Conception."

Sister Kristine Anne Harpenau, Prioress



"I went to bed last night wondering how I can help the Sisters. It is now 4:10 a.m. I hope this letter is the answer to the Sisters' prayers."



— Joe and Bonnie Huber of Starlight, Indiana

Dear Sister Kristine Anne,

With this gift of \$ _____, I want to help the Sisters of St. Benedict complete the needed restoration of your monastery church.

Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone _____ E-mail _____

Check enclosed. (Please make check payable to Sisters of St. Benedict.)

Charge my credit card.

MasterCard/Visa# _____ Expiration date _____

Authorized signature _____

MONASTERY IMMACULATE CONCEPTION

802 E. 10th Street • Ferdinand, IN 47532-9239

812-367-1411, ext. 2631 • www.thedome.org

Contributions are tax deductible. Please call Sister Rose Mary Rexing to discuss Commemorative Gift opportunities.

From the Editor Emeritus/John F. Fink

Father Noll confronts anti-Catholicism

First of three columns

Ever since Catholics entered mainstream America after World War II, anti-



Catholicism in this country has lessened. It's still "the last respectable prejudice," as Arthur Schlesinger Jr. called it, but it is not nearly as strong as it once was.

It's hard to say when it was the strongest: in the English colonies

where Catholics could not vote, hold office or practice their religion publicly; during the time of the Know-Nothings in the 1850s when homes of Catholics and churches were set on fire in Louisville, Philadelphia and New York; in the 1880s and 1890s when the American Protective Association vowed to keep Catholics from public office and worked for the repeal of immigration laws; or during the 1920s when the Ku Klux Klan was so strong, especially here in Indiana.

The first two decades of the 20th century

would certainly be in the running for the most vicious anti-Catholic decades. The so-called Guardians of Liberty led the bigotry at that time through its slanderous newspapers. A common feature of these publications was an article by an ex-priest or ex-nun exposing sordid goings-on in convents and monasteries among priests and nuns.

The authors of those articles also discovered a lucrative business. They traveled around the country making anti-Catholic speeches. Seldom were they really ex-priests or ex-nuns, but few people bothered to check their credentials because their sponsors believed every word they spoke.

One man who did check, though, was a parish priest in Hartford City, Ind. When an "ex-priest" came to the Methodist Church there in 1908, 33-year-old Father John F. Noll attended the lecture with several of his parishioners. After the man spoke, Father Noll challenged him, saying that he doubted that the man was ever a priest or even a Catholic. If he was a Catholic, Father Noll said, he would be able to answer a simple question from *The Baltimore Catechism*. He asked the defini-

tion of a sacrament.

When the "ex-priest" didn't answer, Father Noll called on one of the parishioners, who gave the definition. Father Noll asked another question, "What is actual sin?" When the "ex-priest" didn't answer, Father Noll had another parishioner respond. He then went on to speak to the audience about what the Catholic Church really taught instead of what the "ex-priest" claimed that it taught. And he invited the audience to come to the Catholic church the next Sunday to hear more.

Father Noll went to other places in Indiana to confront anti-Catholic speakers. Then he began to write a little monthly 32-page pamphlet that he called *The Parish Monthly*, first for his parish and then for other parishes in Muncie, Marion, Union City and Alexandria. Next, he sent copies to priests throughout the country, explaining that pastors could add their own pages for their parishes and it could be paid for through local advertisements.

Soon more than 200 parishes were ordering *The Parish Monthly*, and Father Noll found that he was in the publishing business. †

Cornucopia/Cynthia Dewes

Make sure everything is in order

There's something to be said for order. After all, God introduced us to this great idea when he ordered the universe. One



thing religious and non-religious people seem to agree on is the fact that we are part of a natural system that follows certain rules, which can't be broken without usually dire consequences.

Although humans keep trying to change

the rules, they still apply. Babies are created in a certain way and seasons change at appointed times, bringing appropriate weather, flora and fauna with them. The food chain keeps on linking creatures and the moon continues to pull ocean tides.

That's one kind of order. Another is the kind some of us learned at our mother's knee, namely how to be neat and tidy. This also is a system, but unlike God's it can be overdone. While God remains in serene remote control of his system, the people who create this kind of order may become obsessively picky about it.

Sometimes children rebel against such model cleanliness in their ancestral homes

by creating exactly the opposite effect in their own apartments or houses. One of my cousins, the only daughter of my mother's identical twin sister, is a case in point. While my aunt was a clone of my mom in every way, including the neatness department, her daughter rejected their ideas about a clean house.

Whenever we visited my cousin, we secretly scrubbed the bathtub with cleanser before taking a bath. We examined our bed carefully before getting into it, since cockroaches had motel rights there, and shook out our clothing before donning it. We pretended we didn't notice that our shoes stuck to the kitchen floor when we walked on it.

Not that I am exactly righteous in the matter of neatness, you understand. When there are eight people living in a 1,750 square-foot home, perfection is not an option. Thus, while my family didn't stick to the floor or entertain bugs, we had our share of dust bunnies under the furniture and fingerprints on the windows.

Despite these failings, I always believed that order is important, especially when raising a family. Children respond well to routine when they're young, and the habits that order creates will be useful to them all

through life. Somehow, both terrible and wonderful life events are absorbed better when our lives are organized in some way.

We all feel better when we know what's coming next. As kids, we may gripe about eating meals at appointed hours or going to bed on time or doing the same old chores, but secretly we depend upon such routines. They make surprises actually fun when they happen, including on birthdays and other special occasions.

Kids also thrive on traditions, such as shopping for school supplies or celebrating holidays in certain ways. The certainty that Mom or Dad will pick them up at this time or that, or faithfully monitor their homework, or require that they tell them where they're going and when they'll return, can help make a child feel secure.

When we create order in our lives, we're imitating the order of God's universe. The divine order assures us that God's promises will be fulfilled, and the order we create ourselves can also be reassuring for us and for others. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Consecrated virgins: a sacramental lifestyle

A few years ago, I accidentally came across information about consecrated vir-



gins. I meant to research this thoroughly at the time, but became sidetracked with too many other projects. Recently, my interest was piqued again.

This time, research revealed a coincidence: the United

States Association of Consecrated Virgins (USACV) held its 2004 "Seeking the Face of Jesus as Consecrated Virgins" retreat this week at the very same place my Academy of Notre Dame reunion was held earlier this month—the Shrine of Our Lady of the Snows in my hometown of Belleville, Ill.

USACV members are women who have been consecrated according to the Rite for the Consecration of a Virgin living in the world. Besides retreats, conferences are designed for women discerning and/or preparing for this vocation. Diocesan per-

sonnel, such as spiritual directors, canon lawyers and pastors, also attend. Earlier this month, a conference was held in Chicago at the same time I was reuniting with classmates in southern Illinois.

St. Louis Archbishop Raymond L. Burke is the episcopal moderator for USACV, which has liaisons with the U.S. Conference of Catholic Bishops as well as the National Conference of (Diocesan) Vicars for Religious.

Who are consecrated virgins? According to an extensive Web site

www.consecratedvirgins.org, they are women practicing one of the oldest sacramentals in the Church.

In May of 1970, the sacramental was restored for women living in the world. Consecrated virgins have never married or lived in open violation of chastity—and by age, prudence, and good character are deemed suitable for a life of chastity in the service of the Church and others. They support themselves by work, pension or independent means. They must be admitted to consecration by a bishop.

Of course, they practice their Catholic faith, accept the teachings of the Church

and Scriptures and give themselves totally to God with a readiness and capacity for personal growth. They live in the world according to Canon Law, attend daily Mass, and pray the Divine Office. They can choose whatever Church-approved spirituality they prefer to follow, and they volunteer for parish work and/or civic responsibilities.

USACV also approves affiliate members for those who do not otherwise qualify for full, voting membership. The organization also has a newsletter and video, which explain members' prayer, work and daily life.

At long last, I am pleased to share this sacred opportunity with the women of the Indianapolis archdiocese. Additional information can be obtained via the Web site already listed or by writing the U.S. Association of Consecrated Virgins, 300 West Ottawa Street; Lansing, MI 48933-1577 or by e-mail at info@consecratedvirgins.org. †

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Faith and Family/Sean Gallagher

Gaining wisdom through parenting

It is commonly believed that wisdom comes with age. An important part of that wisdom consists of the realization of how little we actually know.



St. Thomas Aquinas lived approximately 800 years ago. He wrote book after book delving into the great mysteries of

God and plumbing the depths of the Scriptures. His works are still studied and read today by Christians of many traditions.

And yet, as the end of his life approached, God gave him a profound vision that forced him to see all of his life's work from a new perspective. Was he given a revelation of the heavenly court with all of the saints and angels surrounding God's throne, praising him eternally? Did the Lord open his heart and mind to divine truths as yet unknown?

We'll never know, at least on this side of the grave. All we do know is that after this vision was over, St. Thomas noted that all of the countless volumes that he had written in the past "were like straw"—they had no substance to them in comparison with what the eye of his heart had just seen.

You and I need not be gifted mystics or learned theologians to experience something of the greatness of God and more fully comprehend our own smallness, how little wisdom and knowledge we actually possess.

For if we open ourselves to it, each and every parent can be given a vision no less overpowering than the one experienced by St. Thomas. When a baby, a new human person, is conceived in the womb of his or her mother, the parents are participating in a powerful creative act of God, something that fundamentally is the same as what we read about in the first pages of the Bible.

None of us are worthy to be able to be co-creators with God. It is not a right that we possess. It is only through his life-giving love for each one of us that he invites husbands and wives to be just that. And the miracle doesn't end there. As the baby grows in the womb and is eventually born, parents are called to give special loving care to him or her.

When parents care for their children, they become living signs of our heavenly Father, who cares for and loves each one of us in a manner that is far beyond our imagination. Our attentiveness to our children is a sign of God's fatherhood, not just to them, but to ourselves as well.

How is it that we, who can be so selfish, can give of ourselves in love to give life to a new human person? How is it that we, who constantly stumble and fall in our parenting, can be signs of the Father who cares for us all?

We have started to become wise when we are brutally aware of our own inadequacies and yet acknowledge that God, through his grace, has called us and enabled us to be his co-creators and living signs of his loving care.

My wife, Cindy, and I were given this beginning of wisdom when we were blessed with our son, Michael. God has chosen to bless us again with another pregnancy, and we hope to see our child born sometime in the middle of next January.

Are we becoming wiser as we become parents of another child? I'm not sure. But I do know that, like St. Thomas, we were given a vision of God's greatness and our smallness in that moment when we first became parents. And our understanding of that insight will hopefully only increase as our new baby grows in Cindy's womb. †

Twenty-second Sunday in Ordinary Time/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 29, 2004

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The first reading for this weekend's liturgy is from the Book of Sirach.



This book is from that class of biblical writings called the Wisdom Literature. In general, this class of writings represents an effort to combine traditional Jewish belief with the highest of human wisdom.

This process is not an attempt to blend these two elements together so that neither has integrity and identity of its own. It is not to equate one with the other. Rather, it sees great value in human wisdom, and it shows that sound human logic has no quarrel for divine Revelation.

This reading is a statement addressed to a male child (or grandson). Imagining the origins suggested by this style of writing in itself reveals how the Wisdom Literature developed in many cases. Primarily, these books were formed outside the Holy Land. Immigrants from the Holy Land to distant, foreign and pagan places wrote many of these books.

These authors wished to convince their own children of the worth of the ancient Hebrew religion so that the religion would survive into the future through the lives of the young.

In this weekend's reading, the author of the book, Ben Sira, or son of Sira, tells his son to live his life with humility.

Be humble in dealing with others, he advises. Humility, not aggressiveness, wins friends and true supporters.

For the second reading, the Church gives us a section of the Epistle to the Hebrews.

Heavy with the richest imagery of the Old Testament, Hebrews both sublimely describes Jesus as the Lamb of God and as the Messiah long promised by God, but it calls Christians to realize their unity with Christ in their faith.

Through and with Jesus, true disciples go forward through their own life

experiences to meet God on the holy mountain, Zion.

St. Luke's Gospel is the source of the last reading.

The Gospel reading is a parable. Etiquette at the time of Jesus was very important and exacting. Nothing was a greater honor than to be invited to join another in a meal, unless it was to invite another to a meal.

As to conversation in these social settings, bold assertiveness, and certainly criticism of the host, was absolutely out of place.

An atmosphere of unspoken deceit surrounds this meal. The Pharisees at the dinner watch Jesus intently, not to learn but to discredit the Lord. Self-centered, they vie for places of honor at the table.

Jesus spoke frankly and very bluntly. He rebuked the ambitious Pharisees. It needed to be said.

Reward belongs to God. He gives it to those deserving of it, not in human eyes, but in God's eyes. We cannot grasp a place at God's banquet table. Humble in our sinfulness and in our humanity, we must await God's invitation.

Reflection

Humility usually is misunderstood, and in any event it is not cherished in this culture.

For decades now, people have been urged to act on impulse and speak their mind, regardless of the effect upon others. "Honesty" has become almost the supreme virtue.

Deceit is not the better way. It is not better to be silent in the face of wrong or to surrender self to the control of others. Rather, this parable calls us to the fact that humans are limited in their abilities to perceive accurately and to act appropriately.

For this reason, Revelation, made perfect in Christ, is the greatest of gifts. Focusing upon Jesus, humans have before them the best and surest of guides.

However, to see the Lord, and then to follow the Lord, humans must humbly admit who and what they are. They are limited, but as Hebrews assures us, they are redeemed and are heirs with Christ of the heavenly kingdom. †

Daily Readings

Monday, Aug. 30
1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, Aug. 31
1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, Sept. 1
1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, Sept. 2
1 Corinthians 3:18-23
Psalm 24:1-6
Luke 5:1-11

Friday, Sept. 3
Gregory the Great, pope and
doctor of the Church
1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 37-40
Luke 5:33-39

Saturday, Sept. 4
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, Sept. 5
Twenty-third Sunday in
Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Question Corner/Fr. John Dietzen

Bishops offer guidance to help Catholic voters

Q I am thoroughly confused. Recent issues of our Catholic newspaper and



Catholic magazines say that, according to some bishops, voting for a candidate who backs abortion is a sin, and we should not go to Communion. Other bishops tell us something different.

How can something be a mortal sin in one part of the country and not a sin somewhere else? It seems to me no politician's hands are clean, even on abortion.

Are we expected to avoid voting altogether until we have a "perfect" candidate, which will never happen? (Maryland)

A My mail is heavy these days with questions similar to yours. Catholic voters are wondering how to work their way through this.

Fortunately, the United States Conference of Catholic Bishops (USCCB) gave us some major help at their meeting in Denver this past June.

After a brief opening statement, interim reflections from the USCCB task force on Catholics and political life were presented by Cardinal Theodore McCarrick of Washington, Archbishop William Levada of San Francisco and Cardinal William Keeler of Baltimore.

Because of space limits, what I say here will apply their comments only to voters—not to politicians—in response to your question.

Your concern must be resolved on basic moral principles of cooperation with evil.

In Catholic tradition, there are two kinds of such cooperation—formal and material.

Archbishop Levada, quoting Pope John Paul II's encyclical "The Gospel of Life" (#74), defines formal cooperation in this context as "a direct participation in an act against innocent human life or a sharing in the immoral intention of the person committing it."

Such participation or intention is never lawful.

Material cooperation is an action that may abet a sinful act, but does not directly participate in it and does not concur in the evil intention of the perpetrator. Material cooperation, therefore, is not automatically sinful, but it is lawful for a proportionate reason. (Proportionate reason would weigh factors such as the

effectiveness of one's choice for achieving a desired good or avoiding an evil, and overall benefits of one option over another.)

Cardinal McCarrick, citing a letter from Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, applies that distinction to voters.

A Catholic would be guilty of sinful formal cooperation in evil, he said, "only if he were to deliberately vote for a candidate precisely because of the candidate's permissive stand on abortion."

"However, when a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted if there are proportionate reasons."

Archbishop Levada quotes St. Thomas Aquinas in his "Summa Theologiae" that even God tolerates some evils, which he could remove, but if he did it would result in even worse evils. Civil authorities, says Thomas, must sometimes do the same ("Summa Theologiae," II-II-q10-11).

This is simply good traditional ethics. Without going through all these moral technicalities, I believe most people of good will, Catholic or not, almost intuitively use this process for making important moral distinctions and decisions.

Some other USCCB remarks are relevant. Interestingly, the bishops several times acknowledge they need to do more to persuade people about dignity-of-life issues.

Bishops have long been engaged in teaching and internal Church "dialogue," according to Archbishop Levada, but "that dialogue has not been effectively engaged for many Catholics in political life and in American culture at large."

Cardinal McCarrick said similarly, "We cannot communicate and persuade simply through newspaper columns or issuing statements."

"We bishops," Archbishop Levada reported, "owe it to our people to achieve a reasonable consensus among ourselves on issues affecting the common status of Catholics in American culture and political life."

It seems to me these insights from the bishops can resolve many questions about conscience formation which, as the bishops note, the *Catechism of the Catholic Church* calls "a lifelong task" (#1784).

Full texts of these statements are available on the Internet. Use Google to search for "American bishops interim reports" and follow the Web link. †

My Journey to God

Whispers

When the valley of the shadow
Leads us to despair,
Take comfort in the certitude
That He is always there.

It is a mystic sound
Like whispers on the air;
A gentle voice that says—
"I'm listening and I care."

In our time of want,
No sorrow is too small.
When we pray for help,
There's an answer to our call.

No one ever walks alone,
For He does understand;
You will hear Him whisper—
"Come and take my hand."

By C. David Hay



CNS photo by Karen Callaway, Northwest Indiana Catholic

(C. David Hay is a member of St. Joseph University Parish in Terre Haute.)

Jesuit Father Thomas Widner named rector of community

Jesuit Father Thomas Widner, former editor of *The Criterion*, was recently named rector of the Jesuit Community at Brebeuf Jesuit Preparatory School in Indianapolis.

The appointment was announced on July 1 by Very Rev. Edward W. Schmidt, S.J., provincial of the Chicago Province of the Society of Jesus.

Father Widner was born in Beech Grove in 1942 and attended Our Lady of Lourdes School and the former St. Bernadette School, both in Indianapolis.

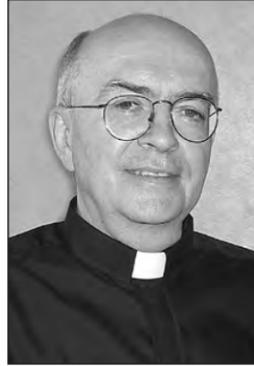
He attended the Bishop Bruté Latin School in Indianapolis his freshman year of high school and Father Thomas Scecina Memorial High School for the remaining years.

He graduated from Marian College in Indianapolis with a bachelor's degree in English in 1964 and, after a year of accelerated Latin studies, entered major seminary at Kenrick Seminary in St. Louis. In the summers, he pursued a master's degree in English from the University of Notre Dame, which he earned in 1969, the same year he was ordained for priestly ministry in the Archdiocese of Indianapolis.

As a diocesan priest, Father Widner taught at the Latin School from 1969 to 1973, at which point he entered parish

work at St. Andrew the Apostle Parish in Indianapolis.

In 1975, he was appointed associate editor of *The Criterion*, the newspaper of the Archdiocese of Indianapolis, and in 1976 became its editor, a position he held until 1984, when he was named associate pastor at St. Barnabas Parish in Indianapolis.



Father Thomas Widner

Father Widner also edited *A Journey of Faith: Sketches of the People and Parishes of the Archdiocese of Indianapolis in Celebration of Her 150th Anniversary*.

In 1985, Father Widner entered the Jesuit novitiate in Berkley, Mich.

From 1985 to 1991, he completed the formation process required to become a Jesuit.

During that process—from 1987 to 1990—Father Widner served on the staff of *America* magazine in New York.

In 1991, he was appointed associate director of the Spiritual Renewal Center in Hammond, Ind., and a year

later was invited to become editor-in-chief of the *Catholic New World*, the newspaper published by the Archdiocese of Chicago.

He was appointed communications coordinator for the Chicago Province of the Society of Jesus in 1995, where he managed publication of the province's quarterly magazine, *Partners* (which was then called *Contact*).

Father Widner then did retreat work at Milford Spiritual Center in Milford, Ohio, from 1997 to 1999. In 1999, he was appointed secretary for communications at the Jesuit Conference in Washington, D.C., where he edited and published the *National Jesuit News*, a national newspaper published seven times a year.

He served in this capacity until he was assigned rector of Brebeuf's Jesuit community.

Father Widner served on the school's board of trustees from 1992 to 2000. He will move to Indianapolis and begin his new assignment later this year. †

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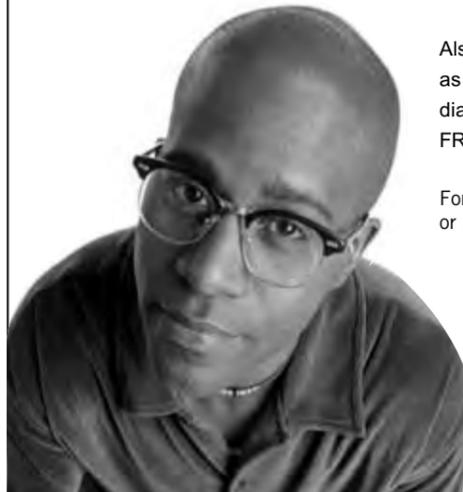
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Freedom

These bronze figures titled "From Slavery to Freedom" are on display at the new National Underground Railroad Freedom Center in Cincinnati. The hands-on museum on the city's riverfront aims to serve as a monument to the famous Underground Railroad and as a facility of learning.



CNS photo by Tony Tibbitt, Catholic Telegraph

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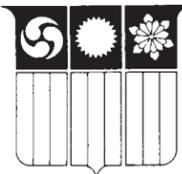


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The Active List

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).

August 27
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, teaching, praise and worship, 7-8:30 p.m. Information: 317-787-3287.

August 27-28
Holy Guardian Parish, 405 U.S. 52, **Cedar Grove**. Firemen's Festival, 3 p.m.-close. Information: 765-647-6981.

Prince of Peace Parish, 201 W. State St., **Madison**. Community Festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, carnival, rides, games. Information: 812-273-5835.

August 28
Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Tailgate flea market, 8 a.m.-4 p.m. Information: 317-926-3324.

Mount St. Francis, **Floyd County**. Picnic, booths, food, entertainment, 11 a.m.-11 p.m.

Immaculate Conception Parish, 2081 E. County Road, 820 S., **Greensburg**. Smorgasbord dinner, adults \$7, children 6-12 \$3, children under 5 free, 4-7:30 p.m. Information: 812-591-2362.

August 29
St. Thomas Aquinas Parish, 46th and Illinois streets, **Indianapolis**. Taste of St. Thomas, 11:30 a.m.-1:30 p.m., \$5 per person, \$15 per family, proceeds benefit St. Vincent de Paul Society. Information and registration: 317-253-1461.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). 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 30
Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness

Book Club, *The Weight of It: A Story of Two Sisters*, 7 p.m. Information: 317-865-5864.

August 31
The Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

September 1
St. Barnabas Parish, Faith Formation Office, 8300 Rahke Road, **Indianapolis**. Women's ministry, 7 p.m. Information: 317-882-0724.

September 3
Holy Trinity Parish, Bockhold Hall, 2618 W. St. Clair St., **Indianapolis**. All-class reunion, open house, 6-7 p.m. Information: www.indyslovenefest.com.

September 3-5
Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "A Journaling Retreat," Joe Zarantonello, presenter, \$145 per person. Information: 317-545-7681 or fatima@archindy.org.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Prodigal Son and His Elder Brother," Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

September 3-6
Sacred Heart Parish, 558 Nebecker St., **Clinton**. Little Italy Festival. Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment.

Information: 765-832-8468.

September 4
St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-228-9276.

Dick's Bodacious Bar-B-Q, 723 Broad Ripple Ave., **Indianapolis**. Indy Slovene Fest, polka jam, 1-9 p.m. Information: www.indyslovenefest.com.

September 5
Slovenian National Home Picnic Grounds, West 10th Street (one mile west of Raceway Road, turn north on Yates Lane), **Indianapolis**. Picnic, 11 a.m.-10 p.m. Information: www.indyslovenefest.com.

St. John the Evangelist Parish, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken and roast beef dinners, 11 a.m.-4 p.m. Information: 812-934-2880.

St. Pius V Parish, Hwy. 66, **Troy**. Parish picnic, homemade turtle soup, 11 a.m.-5 p.m. Information: 812-547-7994.

September 6
St. Peter Parish, 1207 East Road, **Brookville**. Labor Day festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carryout meals. Information: 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day picnic, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch

stand, games, entertainment, quilts. Information: 812-934-6218.

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 Chaplet, 8:30 a.m., Divine Mercy Chaplet, 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.

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. †

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Research shows that embryonic stem cells have not cured any diseases

By Mary Ann Wyand

First of two parts

ST. LOUIS—Embryonic stem cell research, which kills developing embryos, has not cured any diseases and can cause tumor growth, a nationally known bioethics specialist told diocesan pro-life directors and state Catholic Conference directors during an Aug. 6 presentation in St. Louis that was sponsored by the U. S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.

Father Tadeusz Pacholczyk, director of education for the National Catholic Bioethics Center in Philadelphia and a priest from the Diocese of Fall River, Mass., said many physicians, politicians and celebrities erroneously acclaim the use of embryonic stem cells as a miracle cure for many diseases when research clearly shows that adult stem cells and umbilical-cord blood stem cells are achieving successes as medical therapies.

There's no need to kill developing embryos to find cures for diseases, he said, because other types of stem cells have proven effective in medical research and treatment.

Pro-life directors address threats of culture of death

By Mary Ann Wyand

ST. LOUIS—"We're involved in some of the very important issues of our day," Gail Quinn, director of the U.S. bishops' Secretariat for Pro-Life Activities in Washington, D.C., told diocesan pro-life directors and state Catholic Conference directors on Aug. 5 during the secretariat's 2004 pro-life meeting at a hotel near the Gateway Arch.

"They are also some of the very contentious issues of our day ... abortion, stem cell research, euthanasia and cloning," Quinn said. "This is what we deal with day by day."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, represented the archdiocese at the annual conference.

"The conference provided excellent speakers trained in medicine, law and theology, who spoke on timely life issues," she said. "For example, Planned Parenthood's calculated attack on the Catholic Church's teachings and values, through its vigorous promotion of contraceptive mandates for Catholic hospitals, is something that continues to threaten Catholic hospitals throughout the United States."

Sister Diane said she was impressed with a comprehensive educational presentation on the successes of non-embryonic stem cell research.

"Unfortunately, the media, some politicians and entertainers have promoted only embryonic stem cell research," she said, "despite the scientific proof that such cells, that must be harvested at the expense of human lives, have produced no cures or treatments for diseases and conditions. Only adult stem cells are proving beneficial for treatment of diseases. Here is where the investment and research must be made."

Sister Diane said she also appreciated the opportunity to hear lawyers discuss the implications of partial-birth abortion and its impact on *Roe vs. Wade*, the Supreme Court's 1973 decision legalizing abortion during all nine months of pregnancy, and the thrust to reverse *Roe*.

"What becomes clear as an urgent message," she said, "is that to create a culture of life requires not only moral laws, but the conversion of hearts to the Gospel of Life in its fullness." †

Father Pacholczyk earned a doctorate in neuroscience at Yale University in New Haven, Conn., then completed post-doctoral research at Massachusetts General Hospital and the Harvard Medical School in Boston and advanced studies in theology and bioethics in Rome.

Embryonic stem cell research has become a contentious election-year issue, he said, but voters need to know that the killing of human life to benefit other lives is morally wrong.

The use of embryonic stem cells for research and treatment has become a national and international debate, Father Pacholczyk said. "The United Nations faces the question of whether they should ban all types of cloning. So in order to have an informed debate, people have to be aware of what the real parameters of the discussion are: What is a human embryo? What is cloning? What are stem cells and where do you get them from? And what's the price that is going to be paid if we take stem cells from certain sources like living, growing human embryos?"

Father Pacholczyk said his goals as director of education for the National Catholic Bioethics Center are "to educate people and bring together the frontiers of science and religion in some way to [help people] realize that science cannot proceed entirely independent of moral concerns."

He said "science is a tremendous power at the hands of man, but power can be used either for good or for evil, and so there is a necessity to regulate [how] we use the power that science gives us in an appropriate direction."

To educate the public, Father Pacholczyk has published a brochure listing 10 great myths in the debate over stem cell research. Excerpts from some of the myths explained in his brochure are included here with his permission.

Myth: Stem cells can only come from embryos.

Fact: "Stem cells can be taken from umbilical cords, the

placenta, amniotic fluid, adult tissues and organs such as bone marrow, fat from liposuction, regions of the nose," he said, "and even from cadavers up to 20 hours after death."

Myth: The Catholic Church opposes stem cell research.

Fact: "There are four categories of stem cells—embryonic stem cells, embryonic germ cells, umbilical cord stem cells and adult stem cells—and given that germ cells can come from miscarriages that involve no deliberate interruption of pregnancy," he said, "the Church only opposes the use of embryonic stem cells."

Myth: Embryonic stem cell research has the greatest promise.

Fact: "Up to now," he said, "no human being has ever been cured of a disease using embryonic stem cells. Adult stem cells, on the other hand, have already cured thousands. ... Research using adult stem cells is 20 to 30 years ahead of embryonic stem cells and holds greater promise. This is in part because stem cells are part of the natural repair mechanisms of an adult body, while embryonic stem cells do not belong in an adult body, where they are likely to form tumors and to be rejected as foreign tissue by the recipient."

Myth: Embryonic stem cell research is against the law.

Fact: "In reality, there is no law or regulation against destroying human embryos for research purposes," he said. "While President Bush has banned the use of federal funding to support research on embryonic stem cell lines created after August 2001, it is not illegal. Anyone using private funds is free to pursue it. ... The 1996 Dickey Amendment prohibited the use of federal funds for research that would involve the destruction of human embryos. Bush's decision to permit research on embryonic stem cell lines created before a certain date thus relaxes this restriction from the Clinton era." †

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Holy Family Parish in Richmond celebrates 50 years

By Brandon A. Evans

The milestone of 50 years for Holy Family Parish in Richmond is a cause for celebration for the entire Richmond Catholic Community.

That community is a network of three Richmond parishes: St. Andrew, St. Mary and Holy Family.

Members of all the parishes attended a 50th anniversary Mass on Aug. 15 celebrated by Archbishop Daniel M. Buechlein, former pastors of Holy Family Parish and other priests. The Mass was followed by a dinner.

A few Franciscan sisters from Oldenburg, who used to teach at the parish school, were also in attendance.

During the previous day, there were tours of the parish grounds, tours of the new Seton High School, an ice cream social and a concert.

"Everything went perfectly," said Father Todd Riebe, pastor of the Richmond Catholic Community. "We wanted the Mass to be the highlight, and I think it really was."

He estimates that about 500 people participated in for the Mass. Father Eric Augenstein, associate pastor, also concelebrated the Mass.

"I liked the ceremony," said Carolyn Lyle, a 50-year member of the parish. "I was amazed at the [number of] people that attended."

"It was the focal point of the whole celebration," said Frank Erdosy. Everything over the weekend was "fantastic," he said, and there were no problems.

Father Riebe called all the events a "joyous celebration of parish life."

Ron Oberle, a member of the parish since 1957, said that the events were "a good time of reflection."

Erdosy, who chaired the planning committee for the events with his wife, DeLane, as a "thank you" for all the parish has done for them, said that it couldn't have been done without the hard work of dozens of people who helped him.

"We have so much talent," he said, "[and] that's the reason this thing was a total success."

Jo Ann Bertsch, a charter member of the parish, said that she has noticed that, as time goes on, "it just seems like people have become more involved."

Erdosy, who has been a member for 40 years, said that though many people have died in that time, the parish has not been lacking in generous souls.

"We've lost a lot of good people, and what amazes me is there's always somebody else that will come along and pick up and do the things the people who have gone before us [did]," he said.

"I think that from the very beginning of Holy Family's existence, there was this spirit of working together and

working hard for the parish," Father Riebe said, "and the people have never lost that. Whatever needs to be done, they're ready to do it."

He said that parishioners have been working on the grounds and the buildings of the parish over the last 10 years—renovating the school; adding a computer lab, new offices and a new library; and improving the gym.

The goal, Father Riebe said, is for the parishioners to understand that they need to take what has been given to them through the sacrifices of those who came before and "pass it on to the next generation in even better shape than we received it."

Holy Family Parish, he said, is much younger than St. Andrew and St. Mary parishes, which were founded in the mid-1800s. He calls members of the two older parishes the "parents" of Holy Family because they were asked to help raise the funds for the new parish.

"The two parishes worked together to really give birth to Holy Family, and so we really recognized that in our celebrations," Father Riebe said.

In recent times, the parishes of the city of Richmond joined together as one Catholic community. Everything they have is shared.

"The beautiful thing about Richmond now is that Holy Family shares in all of the ministries with the other two parishes," Father Riebe said. In all, it is about 80 ministries.

He said that he hopes that those ministries continue to expand and that the community will continue to be open enough "so that we will respond to new needs that we become aware of."

Bertsch said that besides having been involved with the parish council she is also member of the Women's Guild, which is a group that all three parishes formed. She likes how the parishes have joined together.

"I think it's one of the best things that ever happened to us," Bertsch said. "It used to be, years ago, that there was a lot of rivalry between the parishes, and now we're one, big, happy family."

"The power of our witness in Richmond is so much stronger together like this than it would be if we were three completely separate parishes," Father Riebe said.

"There's no reason for a Catholic to miss Mass in our town," Oberle said. He was the contractor for the building of the current church, which was completed in 1978.

The new church replaced a temporary church structure that was christened with its first Mass on Aug. 15, 1954. Father Robert Minton was the first pastor of the parish and remained at that post until his death in 1981.

Lyle remembers him with fondness. "He was quite a character," she said. "You had to take him the way he was."

She recalled a hot summer day several decades ago when she saw Father Minton up on a ladder working on the school building. Lyle had just scolded her husband, Harold, for working in the heat, and told the pastor to get down.

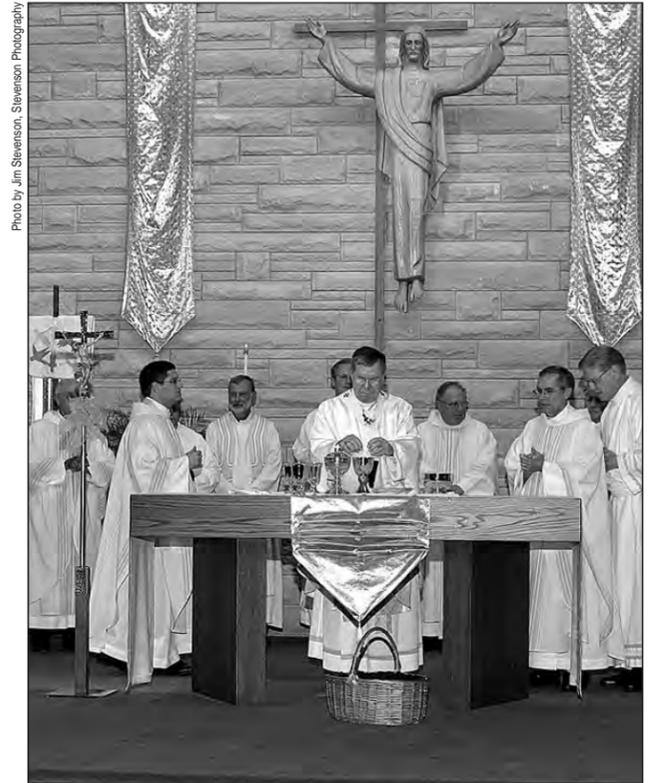
"He said, 'I don't have any wife telling me what to do,'" Lyle said. "So that's the kind of a person he was." She paused, laughing softly. "I liked him."

Bertsch said the parish has had "some very good priests." Besides Father Minton and Father Riebe, there have only been two other pastors: Fathers John Hartzler and Robert Mazzola.

Bertsch, who is also on the social committee and serves with her husband, Joe, as an extraordinary minister of holy Communion, speaks highly of the parish.

"We have eight children who attended Holy Family School when it first started, and they all still feel like that's their home parish, although six of them live in Florida right now," she said.

When asked why she has stayed with Holy Family for half a century, her response was simple: "Everything that I ever wanted in a parish is there." †



Archbishop Daniel M. Buechlein celebrates a 50th anniversary Mass on Aug. 15 at Holy Family Parish in Richmond with Father Todd Riebe, pastor, second from right, Father Eric Augenstein, associate pastor, second from left, and several other priests.

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.

ACKERMAN, Mildred J., 81, Prince of Peace, Madison, Aug. 12. Mother of Candi Holcroft, Sherry Lockridge, Phillip Custer, John and Larry Ackerman. Grandmother of six. Great-grandmother of eight.

BUREN, Ruth E., 89, St. Anthony of Padua, Clarksville, Aug. 3. Mother of Ruth Ann Reynolds, Mary Lou Richards, Judith Wheatley and Simon Buren Jr. Grandmother of nine. Great-grandmother of 15.

DEAK, Andrew T., 40, Holy Name, Beech Grove, July 19. Son of Judith (Pflum) Deak. Brother of Jane Jennings, Laurie, Daniel, Michael and Paul Deak. Uncle of several.

BOLA, Pamela J., 51, St. Luke, Indianapolis, Aug. 4. Wife of Stephen L. Bola. Mother of Danielle Batchelder, Lindsay LoBianco, Andrew, Jamie and Rob Bola. Daughter of Mayis (Minnon) Roesly. Grandmother of two.

EDDY, Mary Frances, 68, St. Bartholomew, Columbus, Aug. 9. Wife of Carl W. Eddy. Mother of Kathleen, Kevin, Michael and Timothy Eddy. Daughter of Marie (Bedel) Wietlisbach. Sister of Louise McDonough, John, Joseph and Otto Wietlisbach Jr. Grandmother of two.

FENOGLIO, Carlo, 92, Sacred Heart, Clinton, Aug. 6. Brother of Domenic Fenoglio.

FITZGERALD, Florence C., 89, St. Luke, Indianapolis, Aug. 8. Mother of Michael and Thomas Fitzgerald. Sister of Rosemary McGinnis. Grandmother of four.

GOSNEY, Lucille S., 86, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 12. Mother of Mary Wilson and Mark Gosney. Sister of Helen Stiller. Grandmother of four.

HAAS, Verena, 76, St. Michael, Bradford, Aug. 4. Mother of Rose Ann Glenbening, Fred, Mark and Mike Haas. Grandmother of nine. Great-grandmother of four.

MOORE, Clarence William, Jr., 80, Holy Angels, Indianapolis, Aug. 6. Father of Catherine, Cynthia and Frederick Moore. Brother of Luanne Lucas and Howard Moore Sr. Grandfather of two. Great-grandfather of two.

MUNCHEL-FISCHER, Kathryn E., 87, Immaculate Heart of Mary, Indianapolis, Aug. 18. Mother of Ellen Camp, Jane Connor, Peggy Rudberg and Gerry Munchel. Stepmother of Joan Morgan, Joyce Pope and Carol Tetrick. Sister of Franciscan Father Benno Heidlage and Robert Heidlage. Grandmother of seven. Step-grandmother of 10. Great-grandmother of one.

REDDEN, Irma J. (Board), 73, St. Joseph, Corydon, Aug. 3. Mother of Mark, Niles Jr. and Thomas Redden. Daughter of Lucy Board. Sister of Lucy Shackletter. Grandmother of seven.

STRASELL, Elizabeth Ann Lockard (Moody), 73, St. Mary, Aurora, Aug. 6. Mother of Diana Ryle, Donna and James Moody. Stepmother of Susan Fleckenstein, Linda Gredy, Christopher and Lee Strassell. Sister of Carol Raymond. Grandmother of 16. Great-grandmother of two.

WAHMAN, Clifford, 83, St. Maurice, Napoleon, Aug. 9. Uncle of several.

WEILER, Leona C., 92, Good Shepherd, Indianapolis, Aug. 9. Mother of Dale and Paul Weiler. Grandmother of seven. Great-grandmother of seven.

WHITE, Dorothy, 84, St. Agnes, Nashville, Aug. 8. Sister of John White. †



This photo taken in 1977 shows the current church for Holy Family Parish in Richmond. The construction of one of the parishioners, Ron Oberle, was the contractor.

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News briefs

U.S.

Hispanic Outreach in Missouri helps immigrants find housing

ST. JOSEPH, Mo. (CNS)—Leaning against a weathered wooden post, Faustino Barbosa looked out over a railroad spur on the south side of St. Joseph. "When I was a child in the 1930s, we lived in a boxcar near these railroad tracks. My father worked the switches. There were four boxcars and four families living in them," he remembered. Barbosa, 74, is now a great-grandfather and involved in providing religious and social services to a new wave of Hispanics arriving in the area. "People cannot live in boxcars any more," said Barbosa, a member of Hispanic Outreach, a ministry team which provides community support for the growing Hispanic population in St. Joseph. The result is that finding housing is a main service of Hispanic Outreach, founded in 1997 by Hispanics and supported by Catholic Charities of Northwest Missouri and the U.S. bishops' Catholic Campaign for Human Development. Among those being helped to find housing are members of the Miranda family, who clandestinely crossed the U.S.-Mexican border to settle first in Los Angeles before traveling halfway across the United States to St. Joseph.

Life Teen parishes to make changes to youth Mass

ST. LOUIS (CNS)—Much like a precious jewel that sometimes needs polishing, Life Teen is making some changes to the way its teen Mass is celebrated. That's the analogy Msgr. James Moroney, executive director of the U.S. bishops' Committee on Liturgy, used in a recent video sent to 952 Life Teen parishes around the country regarding the changes. The changes in the Life Teen model of liturgy are in accord with the most recent version of the *General Instruction of the Roman Missal*, which Pope John Paul II released in 2000. Two of the most noticeable changes with the Life Teen Mass are the cessation of a period during the Mass when teens would normally enter the sanctuary and gather around the altar during the eucharistic prayer. Life Teen also is asking its participating parishes to stop the practice of saying, "The Mass never ends. It must be lived," at the conclusion of the liturgy.

Henri Nouwen Society launches Web site dedicated to late author

NEW YORK (CNS)—The Henri Nouwen Society has launched a new Web site at www.henrinouwen.org that offers daily meditations, weekly reflections and discussion guides based on the writings of the prolific priest-author who died in 1996. The society, with offices in New York and Toronto, was established in 1998 to extend Father Nouwen's spiritual and literary legacy and to provide a means for people from a variety of backgrounds to build Christian community. The Web site also offers an innovative spiritual direction program called Mentors for Spiritual Growth, through which spiritual growth is supported by e-mail or telephone. An events calendar lists reading groups and retreats throughout North America, including locations, themes and contact information. Currently, Nouwen reading groups are meeting in New York; Minocqua, Wis.; and Chestnut Hill, Mass. Father Nouwen, who was born in Holland in 1932, wrote more than 40 books on the spiritual life.

WORLD

Pope prays that return of icon brings Catholics, Orthodox closer

CASTEL GANDOLFO, Italy (CNS)—Calling the Blessed Virgin Mary the "mother of unity and of love," Pope John Paul II prayed that the return of a Marian icon to the Russian Orthodox Church would bring the Catholic and Orthodox Churches closer together. Marking the Aug. 22 feast of the Queenship of Mary, the pope also expressed again his thanks to God and to the individuals who helped him make his Aug. 14-15 pilgrimage to the Shrine of Our Lady of Lourdes in France. Speaking to several thousand visitors gathered in the courtyard of his summer villa for the recitation of the Angelus, the pope prayed that "the heavenly mother of the redeemer would be more welcomed, loved and venerated by the Christian people." The pope asked his visitors to turn in prayer with him "to the Virgin Mary venerated under the title of 'Mother of God of Kazan.'" Pope John Paul explained that an icon of the Mother of God of Kazan image, which left Russia sometime in the 1920s, "after a prolonged stay in different places, reached the apartment of the pope some years ago." Since 1993, he said, he had kept the Marian icon above his desk, where it has "watched over" his daily work. †

From left, archdiocesan seminarian Dustin Boehm; Deacon Shaun Whittington; seminarians Rick Nagel, Jeremy Gries, Tom Kovatch and Joseph Grady; and Father Robert Robeson, director of formation for the Bishop Bruté House of Formation in Indianapolis, view the remains of Holy Trinity Church in New Albany. The church was destroyed by a fire in 1975. The parish, which was established in 1836, was merged with nearby St. Mary Parish following the fire.



Photos by Sean Gallagher

SEMINARIANS

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archbishop reflected on the importance of today's seminarians traveling to places of historical significance in the life of the archdiocese.

"It's important for them to be in touch with the history of our local Church," he said, "because it's an inheritance, a heritage that we carry forward with us."

"For them visually to be tied to the roots through the pilgrimage ... [is] an aid to get a larger sense that we're not just a Church in the day we come from. We have a past and we have a future."

In the afternoon, the seminarians visited St. Mary Parish in New Albany and its pastor, Father William Ernst. After praying the rosary in the church, the seminarians walked to the nearby Holy Trinity Heritage Court, the place where the church of the former Holy Trinity Parish, established in 1836, burned to the ground in 1975.

They also viewed the outside of the home of Cardinal Joseph E. Ritter, a son of St. Mary Parish, former archbishop of Indianapolis and later archbishop of St. Louis.

Traveling as pilgrims to, praying at and learning about these important places in the history of the archdiocese was an important event for both the new and returning seminarians.

Scott Nobbe, a member of St. Thomas the Apostle Parish in Fortville, who is starting his third year of studies at Saint Meinrad School of Theology, noted how the trip helped him to connect with a group of seminarians who have a wide range of years completed in their formation. Some are close to being ordained as priests, while others have eight or more years ahead of them.

"It's hard to make that connection a lot of times," said Nobbe, "so if we do something like this, this kind of pilgrimage, it's something that closes that gap."

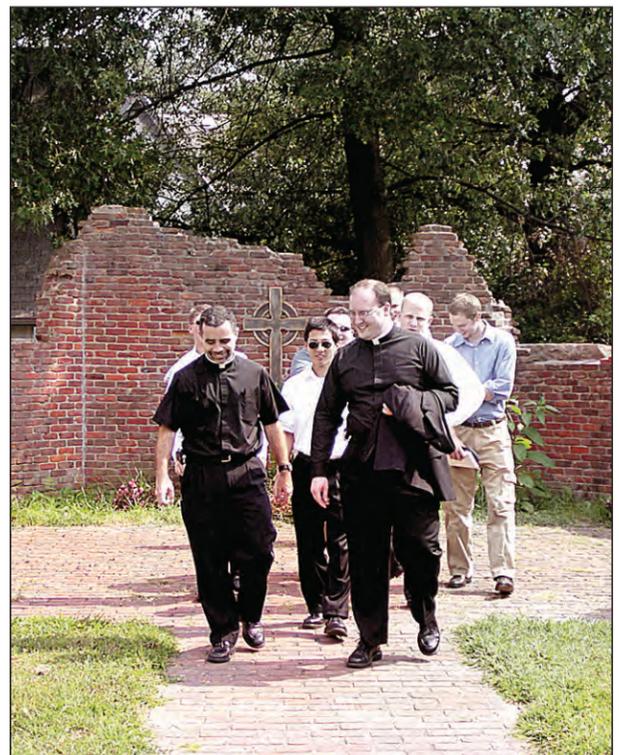
One of the new seminarians that Nobbe traveled with was Eric Lecher, a member of St. Mary Parish in Greensburg, who is starting his junior year at Marian College and will be one of the first residents of the Bishop Bruté House of Formation on the college's campus.

Despite the fact that many of his brother seminarians have been in formation for several years, Lecher noted that this trip allowed many of them to experience something new with him.

"It was great just to be able to be one with all the guys," Lecher said, "as well as share in a lot of people's first experiences of being in these parishes here."

Father Moriarty thinks that this now annual pilgrimage, which began last year at the suggestion of Archbishop Buechlein, plays an important role in the seminarians' priestly formation.

"In the end, God willing, if they are ordained priests, it will strengthen their identity as priests, particularly for their local Church," he said. "We go and we walk in the footsteps of those who have gone before us in hopes that as they were found faithful, they will find us faithful, that generations in the future will find us faithful." †



Father Joseph Moriarty, archdiocesan vocation director, Deacon Bill Williams and a group of archdiocesan seminarians walk away from what had been the sanctuary of Holy Trinity Church in New Albany. The church burned to the ground in 1975. The land on which it stood is now known as the Holy Trinity Heritage Court.

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