Co-chairs for the Called to Serve campaign focus on Scripture

By Brandon A. Evans

It wasn’t difficult for David and Teresa “Tessa” Milroy of Columbus to answer the call to serve by agreeing to be co-chairs of the archdiocese’s 2004-05 Called to Serve: United Catholic Appeal (UCA) and Parish Stewardship Campaign. The Milroys, who are members of St. Bartholomew Parish in Columbus, enjoy reading the Bible and are familiar with the Scriptural foundation that calls each of us to share our time, talent and treasure to build up the Church in central and southern Indiana.

The financial goal for this year’s UCA campaign is $5.5 million. All the money raised will carry out God’s work in the archdiocese—from helping the various agencies of Catholic Charities provide service to more than 200,000 disadvantaged people each year, educating the archdiocese’s seminarians to helping parishes and schools that are unable to meet the cost of their annual ministry needs.

David Milroy said one story from Scripture that recently struck him as he has thought about our call to be good stewards is the passage in the Gospel of Luke where Jesus talks about selling what you have and storing up a treasure in heaven. Jesus also warns that to whom much is given, much is expected.

“I don’t know how you can read something like that and not come away squirming a little bit,” he said, “not come away in some way examining the role stewardship plays in your life and what you’ve chosen to do.”

Deacon aspirants for the archdiocese begin formation program with retreat

By Sean Gallagher

MOUNT SAINT FRANCIS—Twenty-five men and their wives recently came to the retreat center at Mount Saint Francis in Floyd County for a weekend of prayer and reflection.

Such an event is usually a relatively ordinary happening there. But what happened there on the weekend of Aug 21-22 was a historic moment for the Archdiocese of Indianapolis.

These men were the first class of deacon aspirants for the archdiocese, and their retreat marked the beginning of their four-year formation program.

A deacon aspirant is a man who is aspiring to become a deacon. They can be eligible in approximately a year to be accepted as deacon candidates.

But the start of the formation program with the retreat also marked the ending of a long period of preparation for it.

For nearly two-and-a-half years before the retreat, several people in the archdiocese have been busy preparing for the beginning of the diaconate in the Church in central and southern Indiana.

Archbishop Daniel M. Buechlein established the Permanent Diaconate Committee in January 2002 helped formulate the structure of the formation program. Benedictine Father Bede Cisco began his work as director of deacon formation for the archdiocese in July 2003.

Information sessions on the diaconate for those men interested in the program were held in every deanery and began nearly a year ago and ended last May.

While these sessions were occurring, the application process began. Nearly 100 men had expressed interest in the diaconate by coming to the first information session. Nearly 180 men attended at least one session, and more than 50 men ended up applying to be accepted as aspirants.

Eventually 25 were chosen. Their final round of interviews and criminal background checks.

While these sessions were occurring, the application process began. Nearly 100 men had expressed interest in the diaconate by coming to the first information session. Nearly 180 men attended at least one session, and more than 50 men ended up applying to be accepted as aspirants.

Eventually 25 were chosen. Their final round of interviews and criminal background checks.

Whittling down the number of interested men to 25 proved to be challenging for Father Bede.

“We had decided early on in the process that we would do a first class of 25. We were pretty set on that,” he said. “We did recognize among the ones that are not in the class several people who are good candidates for future classes…”

“In a way, all of the applicants were very good people involved in their parishes. The fact that they weren’t selected does not minimize their contribution to the Church.”

After persevering through several months of formal discernment and applying, the accepted aspirants were excited to see the formation program begin.

“It’s like Christmas,” said deacon aspirant Tom Ward, a member of St. Simon Parish in Indianapolis. “I’m so excited. I just can’t wait for the next thing to happen.”

Others, while excited, also felt the weight of responsibility that they bear as the first deacon aspirants for the archdiocese.

“In some respects, [being in the first class of aspirants] is just a happening,” said deacon aspirant Wayne Davis, a member of St. Michael Parish in Greenfield. “But I do know that there will be special responsibilities tied with that because we’ll be among the first faces of the diaconate for people in the archdiocese. That’s an even more sobering responsibility.”

Deacon John Chlopecki, a member of St. Anthony Parish in Morris, has a

35 million poor hearing little about themselves in campaigns

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.

WASHINGTON (CNS)—Try typing the word “poverty” into the search functions of the Web sites for the presidential campaigns of President George W. Bush and Sen. John F. Kerry and it might seem as though it’s only a problem in other, distant parts of the world.

While both candidates talk all the time about how they intend to improve the economic situations of middle-class voters, neither so far has devoted much campaign effort to the problems of the 35 million Americans living below the poverty line.

When Kerry or Bush mentions the word poverty in stump speeches, it’s usually in references to fighting poverty to prevent it.

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See DEACONS, page 16
to do with the gifts that God's entrusted to you.”

“If you think about it,” Milroy said, “the average American is wealthier than just about everybody who’s ever lived on the face of the Earth.”

But our standards, though, many of us do not feel that wealth—still, looking at our wealth compared to the challenge of the Gospel causes what Milroy calls “the great tension.”

He said that we must be able to live in a way that enables us to get up everyday and say, “I am doing enough to be able to look the Lord in the face someday and say I tried to answer his call.”

“We feel that it’s just part of being Catholic,” Tessa Milroy said about stewardship. “We are given gifts to share, and we just feel that it is something that we are called to do: to be stewards, both on the local level and the archdiocesan level.”

About a decade ago, Tessa was going door to door of St. Bartholomew Parish to talk about the UCA and their annual pledge cards. She also has been a volunteer at the parish school, and David has taught religious education and served in several archdiocesan groups, including the Called to Serve steering committee.

The two were approached by officials of the archdiocese on behalf of Archbishop Daniel M. Buechlein and asked to be this year’s chairs.

“I guess my initial reaction was that I was surprised and a little bit overwhelmed at the thought of it,” David said.

At the same time, he realized that it was such a unique opportunity for service that he didn’t know how anyone could turn it down. He said he will do his best and trust that the Lord will use his efforts for good in the team effort of the campaign.

In turn, Tessa has the same trust and eagerness to help the campaign.

“At David’s urging to do it, I’m willing to help,” she said.

David mentioned the letters of the New Testament to illustrate how St. Paul or one of the other Apostles is challenging those local churches who enjoy abundance of material wealth to help provide for the support of those churches that are struggling, he said. “And I think, in a nutshell, that really captures how we view the United Catholic Appeal.”

The campaign is a way for the Church in central and southern Indiana to “bring the Gospel to life,” said Joseph Therber, executive director of stewardship and development for the archdiocese.

Just as parish stewardship is what gives a parish community the ability to offer liturgies, a church building, ministries, and programs, and outreach programs, so to, the UCA is a way for the whole archdiocese to come together and support the charitable work of Catholic Charities and other agencies.

It is for the archdiocese, whether to fund seminarian education, priest retirement, and to send needed financial resources to parishes and schools who are in dire need of it—these are called “home missions.”

“Sometimes something with the title like ‘United Catholic Appeal’ can sound a little bit nebulous,” David said, “like the money goes into some vacuum up at the Catholic Center [in Indianapolis] and you don’t really know what happens to it.”

But he knows better—having served on the Board of Catholic Education and on the steering committee of the Legacy of Hope from Generation to Generation campaign, which was given the side seat look at the fact that the archbishop is a very good steward of the funds that we entrust to him. Therber said that he believes this year’s campaign will be “successful in enhancing the quality of life for thousands and in doing Christ’s work through our prayers, financial support and hours of volunteer service.”

Beside the financial goal for the campaign, the archdiocese also would like to see people participate—no matter what they can give. Last year, participation increased by more than 6 percent. This year, the goal is increase by participation to more than 8 percent.

The Office of Stewardship and Development also is hoping to get at last 35 parishes to ask someone representing a ministry helped by the UCA to speak about the good works the campaign brings about.

“Engaging ministry leaders at the parish level is key to our success, not only concretely how their support touches the life of another person,” Therber said. “This begins with the courage of the hands of Christ to others.”

Despite the high goals in this year’s campaign, David is not overly concerned about them—those goals are in God’s hands, he said.

Parish stewardship is getting up everyday and doing the best job you can and being prayerful that the job you’re doing can make a difference,” he said. “The rest is up to God.”

Still, he added, the people of the archdiocese historically have been very generous toward the UCA. Last year’s goal was $5.3 million and was exceeded.

Therber said that each year the campaign reaches its goal, even amidst economic difficulties, “we are pleasantly surprised and exceedingly grateful.”

For Labor Day, cardinal urges first people in trade policies

WASHINGTON (CSN)–In the U.S. bishops’ annual Labor Day statement, Cardinal Theodore E. McCarrick of Washington urged U.S. leaders to “look at trade policies from the bottom up—how they touch the lives of the poorest families and most vulnerable workers in our own country and around the world.”

Cardinal McCarrick, who issued the statement as chairman of the U.S. bishops’ Committee on Domestic Policy, said Labor Day is a good time to think about “how to make sure the global economy works for all.”

“Trade policies must reflect fundamental values of justice and dignity while encouraging sustainable growth, fighting poverty, respecting workers’ rights and caring for the environment,” he said.

Labor Day is Sept. 6 this year. The U.S. Conference of Catholic Bishops released the cardinal’s statement, “Global Trade That Works for All,” last month.

The campaign will be “successful in enhancing the quality of life for thousands and in doing Christ’s work through our prayers, financial support and hours of volunteer service.”

How do these agreements touch the lives of families and vulnerable workers in our country and the countries of our trading partners?”

“Do poor countries have sufficient flexibility to set trade policies that can protect domestic agricultural production and ensure otherwise excessive agricultural supports so that vulnerable farmers in our country and other countries can have a fair chance at selling their crops and making a living?”

Do reforms target small and medium enterprises? Do poor countries have sufficient flexibility to set trade policies that can protect domestic agricultural production and ensure otherwise excessive agricultural supports so that vulnerable farmers in our country and other countries can have a fair chance at selling their crops and making a living?

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“At the same time, he realized that it was such a unique opportunity for service that he didn’t know how anyone could turn it down. He said he will do his best and trust that the Lord will use his efforts for good in the team effort of the campaign.”

“With the campaign, where the UCA and all its initiatives come together to reflect on key questions:”

1. “How do these agreements touch the lives of families and vulnerable workers in our country and the countries of our trading partners?”

2. “Do poor countries have sufficient flexibility to set trade policies that can protect domestic agricultural production and ensure otherwise excessive agricultural supports so that vulnerable farmers in our country and other countries can have a fair chance at selling their crops and making a living?”

3. “Do reforms target small and medium enterprises?”

4. “Do poor countries have sufficient flexibility to set trade policies that can protect domestic agricultural production and ensure otherwise excessive agricultural supports so that vulnerable farmers in our country and other countries can have a fair chance at selling their crops and making a living?”

5. “Do reforms target small and medium enterprises?”

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The archdiocese is offering training workshops for those involved in Catholic school or faith formation commissions during the month of September.

The free workshops will take place at four different locations around the archdiocese and at different times. Among those invited are new and old members of commissions, pastors, parish life coordinators and principals.

The workshops will revolve around the idea of the “commission structure.”

“The commission structure refers to a model recommended for use in all archdiocesan parishes that calls for a parish pastoral council with several commissions that report to it representing the major ministries of the parish,” said G. Joseph Peters, associate executive director of Catholic education for the archdiocese.

Two of those commissions in many parishes are those that “provide lay involvement in the leadership and governance of school and faith formation programs within the parish,” he said.

Ann Northam, director of religious education at St. Augustine Parish in Jeffersonville, has attended workshops like those before.

“And said that she always found them helpful. “It’s an excellent tool for new people, to help them have an idea of what they’re committed to and what their duties are,” Northam said. The parish will be hosting one of the workshops.

“I like to encourage all of the commission members to attend,” she said. “It’s reinforcement for those who’ve been through it before, [and] their presence can help the new people ask questions.”

It is important for people on these commissions “to fully understand their important role, the role of the administrator and the role of the pastor,” Peters said.

“There are also many things that we can share from our experience that will make their work easier and more efficient,” he said. “Many problems can be prevented if we’re all singing from the same hymnal.”

Participants will also receive a free copy of the “School and Faith Formation Commission Guide,” which is published by the Office of Catholic Education.

The guide “describes the consultative function of Catholic school and faith formation commissions in the context of total parish ministry in relation to the pastor, the parish pastoral council and the parish finance council or commission, as well as the other ministries of the parish,” Peters said.

The guide also covers ethics, qualifications, the role of commissions, rules and tips on conducting successful meetings.

“There are also extensive appendices with sample documents to aid in the operations of the commission,” Peters said.

“Most of these topics are covered in the workshop and time is allowed to discuss local application of the topics.”

He added that the workshops are not intended for interparochial high school boards of directors, because they fall under a different category.

Providence Self Sufficiency Ministries to celebrate 10th anniversary

Providence Self Sufficiency Ministries Inc. (PSSM), an outreach of the Sisters of Providence of Saint Mary-of-the-Woods, has reached a major milestone.

Providence Self Sufficiency Ministries Inc. in its first 10 years, 24 trees have been planted and will be personalized markers for honorees on the campus of Providence House for Children in Georgetown. From left are Providence Sister Barbara Ann Zeller, PSSM’s president and chief executive officer; Jeffrey McCarty, president of the Georgetown Town Council and Mike Harding, an honoree.

Our Lady of Fatima Retreat House Student Leadership Program

Our Lady of Fatima Retreat House Student Leadership Program

October 31 – November 2

This intensive 3-day program is intended for high school sophomores. It is facilitated by Our Lady of Fatima Director Rick Wagner, with general session presentations by administrators from several area high schools. General session topics include:

• Essentials of Leadership
• Empowering Others
• Recognizing the Big Picture
• Collaboration and Teamwork

Program begins at 10:30 a.m. on Sunday, October 31st and ends at 8:00 p.m. on Tuesday, November 2nd. Cost is $200.00 and includes accommodations, meals, program materials and all other activities.

Call 545-7681 for an information packet
Registration deadline is October 8th.

Our Lady of Fatima Retreat House
5553 E. 56th Street
Indianapolis, IN 46226

(317) 545-7681
fatima@archindy.org

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Commission Training Workshops for 2004
• Sept. 8, 7 p.m., St. Mary Parish, 302 E. McKee St., in Greensburg. For more information, call Annie Naugle at 812-663-8247.
• Sept. 1, 7 p.m., Ambrose Parish, 325 S. Chestnut St., in Seymour. For more information, call Father John Hall at 812-522-5304.
• Sept. 22, 7 p.m. (EDT), St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville. For more information, call Ann Northam at St. Augustine, 812-766-2700.
• Sept. 29, 7 p.m., Archdiobsp O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, call 317-236-1430 or 800-382-9836, ext. 1430. †
The Criterion  Friday, September 3, 2004

Letters to the Editor

Church should reexamine how it addresses abortion and politics

In reference to your article, “Bush and Kerry present clear differences on abortion, in the Aug. 20 issue of The Criterion:

Abortion is, without a doubt, an unprecedented evil in our world. It’s understandable that the Catholic Church would want to promote policies and political candidates that oppose the practice. But, what do we really know about how government policies actually protect the lives of unborn children?

We do know, for example, that the number of abortions in the U.S. rose to unprecedented highs during two Republican administrations in the 1980s and began a significant decline only in the 1990s, largely under a Democratic administration committed to making abortions more rare by addressing the social and economic conditions that often lead women to undertake abortions (Guttmacher Institute, 2003. Trends in Abortion in the United States, 1973 to 2000). We also know that many of the countries with the lowest abortion rates—such as the Netherlands, Belgium, Switzerland and Finland, where abortion is available on demand, but where abortion rates are less than half that of the United States—are also those with comprehensive social programs that protect the disadvantaged and care for the health and well-being of children after they are born (United Nations World Abortion Policies, 1999).

And, we also know that legal restrictions on abortion that the Catholic Church supports here in the U.S. don’t, in themselves, solve the abortion problem. While nearly 26 million women obtain legal abortions each year around the world, an additional 20 million abortions are obtained in countries where it is heavily restricted or prohibited by law (Guttmacher Institute, 1999. Abortion in Context: United States and Worldwide. Issues in Brief, 1999 No. 1).

The effects of government action on the incidence of abortion, as much as we may hope otherwise, are not really that clear. It’s impossible to say whether the policies of either candidate will have a greater or lesser impact on the loss of life that abortion represents. In fact, the implications of policy on abortion are so unclear that perhaps the Catholic Church shouldn’t attempt to support specific policies, but instead support the candidates that support them, in this year’s election.

Of course, it’s possible that the reduced rate of abortion in the U.S. is simply a result of committed people being willing to speak out on the issue, to point out the moral implications of a choice that so clearly harms the individual and collective, our entire nation. Perhaps that message is actually catching on. And perhaps, given its role as a moral light in the world, the Catholic Church would be best-served to simply act as a source of strength and inspiration for those committed individuals who want to end abortion, to provide guidance to the public on the despairsing implications of abortion to lead with clarity where true clarity actually exists.

Frank Z. Riely, Jr., New Albany

Politics and the war are dividing Catholics

I am 71 years old and can count on one hand the number of times I have missed Sunday Mass—and that was due to sickness. Now Republican Catholics are telling Democratic presidential candidate John Kerry, me and millions of other Catholics that we are not fit to receive Communion.

Although we do not believe in having an abortion, that is between God, two people involved and their doctor. The politicians and anyone else should have no involvement, whatsoever.

People have written that we should not receive Communion if we do not support the war. This is not the case. In these circumstances I don’t think I am acquainted with anyone that could actually receive Communion and I know hundreds of Catholics. These kind of letters are driving people away from our Church instead of evangelizing.

The Democrats have always been more in line with the Church teaching except for this one issue and we should consider all issues including the death penalty, which Texas is the master of. I also think the Church should stay out of the election process. If people want to vote for anyone that drives me away from the Church I have no control over.

M. Robert LaGrange, Danville

Give coverage to all social issues

Given the front-page article on August 20 on the positions of Mr. Bush and Mr. Kerry regarding abortion, I assume similar coverage will be given to other important topics within Catholic social teaching. One would hope for analysis of such issues as feeding the poor, the elderly, and the disabled.

Karl Hertz, Thienville, Wis.

Slain officer’s funeral reminds us all life is sacred

After first being angered, and then enlightened by the multi-mile gridlock caused by slain police officer Timothy Laird’s funeral procession in Indianapolis on Aug. 23, I became reawakened to the preciousness of human life. Officer Laird laid down his most precious life so that the rest of us could feel safe in our homes surrounded by our (most precious) family. Thank you Timothy Laird—I will pray for you and for your (precious) family. May God reward your sacrifice!

Having said that, I am struck that on this occasion and human being was laid to rest, abortion clinics in Indianapolis probably ended the precious lives of at least a dozen innocent human beings who God intended to be another Timothy Laird (or Albert Einstein, or Walt Disney). It is my fervent hope that George Gerdwyn or Abraham Lincoln).

Without diminishing the great debt we owe to those who have this state (and nation) needs to reconsider the issue of human life and how it is ordained. God created Timothy Laird and will not create another like him in order to make the ultimate sacrifice so the rest of us could live safely.

May those of us who benefited from Officer Laird’s sacrifice should accept the fact that God knows who he is doing!

David A. Nealy, Greenwood

T

he summer of 2004 may be remembered more for its stormy weather than for the controversial issues debated by the Catholic bishops at their June retreats in Denver or by the two political parties at their largely ceremonial conventions in July and August.

Frequent warnings of tornados, thunderstorms and flash flooding have appeared on television screens across the nation almost nightly. Darkened skies and blacked-out homes caused by downed power lines have been a part of our common place this summer. Airline schedules have been delayed hopelessly and those who depend on good weather for their livelihood (farmers, housepainters and others who work outdoors) have been severely challenged.

It’s enough to make us wonder whether the heavenly hosts, having tired of our self-centeredness and our bickering, aren’t sending us a message to look up to the heavens and recall who's really in charge.

Dominion over creation is a form of God’s sovereignty

As the Catechism of the Catholic Church tells us (quoting the Vatican II document, Gaudium et Spes): “By the very nature of creation, material being is endowed with its own stability, truth, and excellence, its own order and beauty. It is endowed with its own stability, truth, and excellence, its own order and beauty. God’s sovereignty is thus evident in creation.” (CCC #339).

We must respect the integrity of creation in every creature to avoid any disordered consequences for human beings and their environment” (CCC #339).

Most Rev. Daniel M. Buechlein, O.S.B., Publisher William R. Bruins, Associate Publisher Greg A. Otolski, Editor John F. Finke, Editor Emeritus

Sacred Heart Catholic Church in Punta Gorda, Fla., sits amid downed trees and building rubble and debris in the aftermath of Hurricane Charley, which made landfall in this southwest Florida city on Aug. 13. Despite extensive roof and water damage that rendered the building uninhabitable, it was reported that the sanctuary candle, indicating the presence of the Blessed Sacrament, was not extinguished and continued to burn.
A principios del verano escribí sobre el significado de la veneración a la Madre Divina y los santos porque algunos compañeros compartieron un testimonio orientado hacia nuestra tradición católica. También me preguntan sobre el uso de imágenes sagradas y reliquias a las cuales nos referimos como objetos sacramentales o auxiliares para la devoción personal. Hace algunos años un carpintero local y su hijo adolescente restauraban mi mesa del comedor. Yo me encontraba en casa por casualidad. Después de un rato, el hijo se volvió hacia mí y me preguntó: “¿Este es algún tipo de lugar sagrado o iglesia? Hay muchas cruces e imágenes santas.” Se me ocurrió que probablemente se me cayó el dobladillo de los vestidudos de la oración y oración, centralmente en la Eucaristía y los sacramentos, se hicieron a un lado muchas de las imágenes sagradas “secundarias” que alimentan nuestra fe y devoción. Me parece que es hora de restituir las imágenes sagradas y símbolos que responden a nuestra necesidad de recordar a los santos y partícipes de signos visuales de fe. En lugar de distraernos de la concentración en la Eucaristía y los sacramentos de la Iglesia, las imágenes devocionales adecuadas pueden enriquecer y favorecer nuestra comprensión. “Unicamente acudiendo a lo que podemos ver, aprenderemos a ver a un Dios que no puede ser visto.” Este principio demuestra el modo en que encontramos a Dios en la adoración y los sacramentos instituidos por Cristo para nuestra salvación. El uso de signos y símbolos corresponde a nuestra necesidad humana de ver, tocar, degustar, oír y oler. Sin embargo, una de las enseñanzas clave de nuestra fe es que los sacramentos son mucho más que simples símbolos visuales o recordatorios de Dios: ellos tienen el poder de darnos fuerzas y hacernos santos porque fueron instituidos por Cristo como su medio para estar presente entre nosotros por todos los tiempos “hasta que llegue el momento.” Podemos conocer a Dios porque podemos conocer a Cristo quien esta entre nosotros como la revelación del Padre. Como académico, Robert Louis Wilken ha expresado el concepto de esta manera: “Porque Dios ha adquirido nuestra naturaleza y ha vivido entre nosotros, podemos dibujar una imagen que representa a Cristo quien es Dios encarnado, el original a partir del cual se dibuja la imagen” (El Espíritu de las Primeras Enseñanzas Cristianas, Ignatius Press, p. 258.) Nuestra Iglesia adopta fieles los sacramentos instituidos por Cristo como necesarios para la salvación ya que ellos son nuestro camino visible a Dios a quien no podemos ver, salvo lo revelado por Jesucristo. Por extensión de este principio sacramental podemos honrar las imágenes devocionales apropiadas, ya que la obra de Dios se transmite a través de cosas que pueden ser vistas y tocadas. Justamente quisiéramos apuntar que también necesitamos estas imágenes secundarias, tales como los cruces, arte pictórico y estatuas sagradas como instrumentos de apoyo que fortalecen nuestra fe.

## Imágenes sagradas y reliquias nos ayudan a ver a Dios

**Archivo/Arzobispo Daniel M. Buechlein, O.S.B.**

**Seeking the Face of the Lord: A criterion for vocations for September**

**Teachers/Religious Education Directors:** that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

La intención del Arzobispo Buechlein para vocaciones en septiembre Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!
Sacred Heart Parish, 558 Neber St., in Clinton, is hav- ing its Little Italy Festival on Water St. in downtown Clinton from 7 p.m. to 11 p.m. on Sept. 3, from 11 a.m. to 11 p.m. on Sept. 4, from 11 a.m. to 11 p.m. on Sept. 5 and from 11 a.m. to closing on Sept. 6. The festival will feature Italian food and entertainment. For more information, call 765-832-8468.

St. John the Evangelist Parish, 9995 E. Base Road, in Enochsburg, is having its parish festival on from 11 a.m. to 4 p.m. on Sept. 5. The festival will feature boiled crawfish, sausage, catfish and roast beef dinners. For more information, call 812-934-2880.

St. Peter Parish, 1207 East Road, in Franklin County, is having its Labor Day picnic from 10 a.m. to 7 p.m. on Sept. 6. The festival will include booths, games, quilts and a chicken dinner from 10:15 a.m. to 2:45 p.m. For more information, call 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., in Morris, is having its Labor Day picnic from 10:30 a.m. to 8 p.m. on Sept. 6. The festival will include chicken and roast beef dinners, turtle soup, refreshments, a lunch stand, games, entertainment and quilts. For more information, call 812-934-6218.

All couples of the archdiocese who are celebrating their 50th wedding anniversary this year are invited to a Golden Jubilee Mass at 2 p.m. on Sept. 12 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Couples who have already passed this milestone are also encouraged to attend. Archbishop Daniel M. Buechlein will celebrate the Mass. A reception for the jubilarians and their families will immediately follow the Mass. For more information or for an invitation, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

The Archdiocesan Learning Resources Advisory Council is having its 7th annual “Evening with the Experts” from 6 p.m. to 9 p.m. on Oct. 5 at Roncalli High School, 3300 Prague Road, in Indianapolis. The evening is geared toward parents and teachers of learning disabled students, as well as LD students seventh grade and older. The presenters will be professionals in their respected fields. There is no cost for the evening. For more information or to register, call Jeanette Hall in the Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430, or e-mail hallj@archindy.org.

St. Francis Hospital & Health Centers will offer free oral cancer screenings from 9 a.m. to noon on Sept. 7 at the St. Francis Neighborhood Health Center at Garfield Park, 234 E. Southern Ave., in Indianapolis. The screening is easy, painless and takes only a few minutes. After the age of 40 should be examined each year for oral can- cer. Warning signs for the cancer include a lump in the cheek, difficulty chewing, a red patch on the gums, numb- ness in the tongue or a sore throat. Apointments are required. For more information or to schedule an appoint- ment, call 317-782-6704.

Holy Trinity Parish, 2618 W. St. Clair St., in Indiana- polis, is selling potlucks all year. They can be picked up from 8:30 a.m. to 2 p.m. on Mondays, noon to 2 p.m. on Wednesdays and after 9 a.m. Mass on Sundays. For more information, call the parish office at 317-631-2939.

The Little Sisters of the Poor are asking for donations to help them furnish the new “Stars and Stripes Café” for their 92 residents at St. Augustine’s Home for the Aged, 2345 W. 86th St., in Indianapolis. Among other needs, the sisters would like to have a microwave oven, an enclosed display cabinet for pastries and a see-through single door refrigerator. Monetary donations will also be accepted. The café will be one of the resting and meeting places at St. Augustine’s. For more information or to make a dona- tion, call 317-872-0420.

A six-week Divorce and Beyond Program will take place from 7 p.m. to 9 p.m. starting Sept. 20 at the Arch- bishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The course will run through Oct. 25. The topics for discussion will be the process of divorce, self- image, stress, anger, blame, guilt and loneliness. The cost of the program is $30, which includes a book. Registration is limited and pre-registration is required. For more infor- mation or to register, call the Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

A graduate course on “American Church History” will be offered by Saint Meinrad School of Theology from 8:30 a.m. to 4:15 p.m. over three upcoming weekends, Sept. 25-26, Oct. 23-24 and Nov. 20-21, on the campus of Marian College, 1200 Cold Spring Road, in Indianapolis. The course will be taught by Joseph White, an independ- ent scholar whose works include The Diocesan Seminary in the United States. The course will survey major trends, movements and personalities that have shaped the Ameri- can Catholic experience, including immigration and Americanization. The registration deadline is Sept. 10. For more information or to register, call Kyle Kramer, director of lay degree programs, at 812-357-6692 or 800-634-6723 or e-mail apgk@ainternetrd.org.

The Catholic Business Exchange (CBE) is an opportu- nity for Catholic businessmen and women to meet monthly and share their faith and common interests in business. The first meeting of the CBE will be Sept. 17 at the Northside Knights of Columbus at 71st St. and Key- stone Ave. in Indianapolis. Mass will be celebrated at 6:30 a.m. followed by networking, a buffet breakfast and a guest speaker. The program will conclude at 8:30 a.m. The cost is $10. For more information or to R.S.V.P., call Jim Liston at 317-469-1244 or flinlon@flinlon.com.

Ancondas: The Hunt for the Blood Orchid (Screen Gems) Rated A-II (Adults) because of recurring action vio- lence, some scary images, a crude gesture, an instance of rough language and scattered crass expressions and sexual innuendo.

Benji Off the Leash! (Mulberry Square) Rated A-II (Adults and Adolescents) because of some mildly crude expressions, implied sexual abuse and images of animal cruelty.

Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Exorcist: The Beginning (Warner Bros.) Rated R (Restricted) Limited Adult Audience because of grisly scenes of demonic possession, explicitly graphic suicides, some battlefield violence and associated gore, strong sexual references and rough language, and some instances of defiled religious symbols.

Harman and Marcella (Hess) Naville, members of St. Mary Parish in Newburgh, will celebrate their 50th wed- ding anniversary on Sept. 5 with a 3 p.m. blessing and reception in the Activity Center of their parish. The couple was married in St. Mary Church in Lanesville on Sept. 6, 1954. They have five children: Carol Harman, Cheryl Tansey, Elaine Edwards, Daryl and Donald Naville. They have 12 grand- children.

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VIPs . . .

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tension, or as a strategy in combating HIV/AIDS internationally.

“I’m not thrilled with either party’s take on addressing poverty,” said Jesuit Father Thomas Massaro, a moral theologian at Weston Jesuit School of Theology in Cambridge, Mass., and author of the 1998 book, *Catholic Social Teaching and U.S. Welfare Reform*.

Although both candidates emphasize their plans to improve the financial lot of the middle class, he said, “nobody’s talking about upward mobility for the poorest people, about people at the bottom of the job market.”

Father Massaro said both campaigns are responding to the political reality that “the poor don’t vote,” or at least not in significant enough numbers to make their concerns a priority.

“They’re not a visible population,” he said. “They’re not well organized.

He said Bush’s policies, which the Republican describes as providing tax relief to stimulate the economy, are “all trickle-down economics. It’s much more ‘conservative’ than it is compassionate.”

Kerry, the Democratic nominee, comes closer to policies that actually address poverty, the priest said. “He keeps talking about the lower middle class, and that’s great,” said Father Massaro. “The Democratic platform talks about raising the minimum wage to $7 an hour and that’s great. But they’re not talking about the ‘welfare poor.’”

During his primary campaign and his nomination acceptance speech, Kerry’s running mate, Sen. John Edwards of North Carolina, talked regularly about “the two Americas,” where different rules and benefits apply depending upon one’s income level. It hasn’t been clear whether Kerry intends to adopt Edwards’ focus on the poor. His campaign staff says yes, but the topic hasn’t made it into Kerry’s speeches.

Father Massaro said that, while between 20 percent and 30 percent of welfare recipients who have left the system “really are better off,” another 30 percent to 40 percent are what he called “welfare cyclers.” They find themselves in and out of the labor market, with welfare filling in the gaps. They have new job training or volunteer work requirements to meet, but their lives are not improving, he said.

The remaining 20 percent to 30 percent of welfare recipients “are the ones nobody is talking about,” according to Father Massaro. “They’ve been unable to get or hold jobs despite incentives to leave welfare and still need government support to survive,” he said.

The Catholic Campaign for Human Development’s Poverty USA project notes that the number of Americans living below the poverty level has increased by 3 million since 2000. That included 600,000 more people living in “near poverty,” for a total of more than 14 million people getting by on less than $4,600 a year, half the poverty level for a one-person household.

About one of every three people in the country was poor enough for at least two months of the year to be classified as living in poverty, according to CCHD data from the Census Bureau. In 2004, the poverty level for a household of three was an income of $15,670 a year, according to the Department of Health and Human Services.

A 2001 study by Network, a Catholic social justice lobby, found that a third of people taking advantage of soup kitchens and other charitable food programs had incomes above the federal poverty level. Of those, three-quarters were former welfare recipients who couldn’t make ends meet in low-paying jobs without benefits.

“Faithful Citizenship: A Catholic Call to Political Responsibility,” the U.S. bishops’ quadrennial statement about how contemporary political issues relate to Catholic teachings, says a fundamental measure of society “is how we care for and stand with the poor and vulnerable.”

It talks about the need for a living wage and encourages reducing poverty and dependency by providing job training, child-care assistance, health care, affordable housing and other forms of aid such as the Earned Income Tax Credit. It also said U.S. agricultural policy should have the goal of “food security for all,” and encourages support for food stamps, the federal nutrition program for Women, Infants and Children, and other programs.

For Catholic social development activists, those goals translate into legislation for raising the minimum wage; increasing child-care subsidies for poor workers and people leaving welfare; fully funding housing programs; and has supported bills to more fully fund child-care programs for welfare participants, and to provide more job training before welfare recipients are required to leave the program.

On food programs and other low-income supports, the Center on Budget and Policy Priorities reported that Bush administration budget projections call for cuts in domestic discretionary programs including the Women, Infants and Children nutrition program, energy assistance funds and child-care subsidies over the next five years. The cuts would amount to $122 million less for WIC, for instance, meaning 18,300 fewer participants.

Kerry has called for full funding of WIC and other discretionary programs with spending caps to ensure such expenditures do not exceed the rate of inflation. The cap would not apply to defense, education and mandatory programs such as Social Security.

Bush signed legislation to expand the child tax credit from $600 to $1,000 per child. The law did not, however, include single parents with income under $6,000 a year or couples who make less than $12,000. The USCCB, Catholic Charities USA and other advocacy organizations have pushed to expand the credit to the poorest families. Kerry has sponsored and voted for legislation to expand the credit to allow another 16 million lower-income families to participate.

**Kerry’s focus**

Kerry opposes the proposed cuts in voucher funding and has supported bills to more fully fund child-care programs for welfare participants, and to provide more job training before welfare recipients are required to leave the program.

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Kerry has sponsored and voted for legislation to expand the credit to allow another 16 million lower-income families to participate.

She thinks she can do anything. We think she’s right.
Sister Demetria Smith celebrates 50 years as a religious

By Mary Ann Wyand

Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa and the mission educator for the archdiocesan Mission Office, celebrated 50 years of religious life on Aug. 8 during a Mass at St. Andrew the Apostle Church in Indianapolis and a reception in the parish social hall.

The former Catherine Louise Smith was born in Indianapolis. She entered the Missionary Sisters of Our Lady of Africa in October 1952 in Belleville, Ill., and professed her first vows with the community there on Aug. 15, 1954. From 1955-56, she studied nursing and became a licensed practical nurse. In August 1956, she traveled to Lyon, France, to study French in private lessons and at the University of Lyon.

In November 1956, Sister Demetria was sent to Malawi, North Africa, for a year of intense spiritual formation in French. She was then assigned to serve in Malawi, Zambia, but her entry permit was refused by the government there. Six months later, she was assigned to serve in Uganda, East Africa.

Sister Demetria made her final profession of vows in August 1960 at Kabula, Uganda, and served as a nurse there from 1958-62.

From April 1962 to August 1968, she studied general nursing and midwifery in Liverpool, England. After completing her degree, she returned to the United States in August 1968 after living abroad for 12 years. Following a home visit, she worked at Providence Hospital in Washington, D.C., to acquire her nursing registration. She was sent to Rome to participate in the community’s spiritual renewal program in April 1969.

In October 1969, she returned to Uganda to minister as a nurse and midwife as well as teach other nurses there. In 1977, she had to leave Uganda because Americans were being targeted in the civil war there.

Back in the United States, Sister Demetria completed a clinical pastoral education course.

In 1978, she returned to Uganda on the last international flight that would enter the country for the next three years. She served there until 1982.

In 1980, Sister Demetria pursued studies in public health nursing at Mulango Hospital in Kampala, Uganda. The hospital was affiliated with Makerere University in Kampala. In 1982, she returned to the United States and worked in publications with her community.

Also in 1982, Sister Demetria began a mission education and vocation animation assignment in Washington, D.C.

In 1995, she was named mission educator for the Mission Office in the Archdiocese of Indianapolis. She has served in that ministry for nine years, traveling to parish schools in central and southern Indiana to teach students about other cultures and help them understand the importance of supporting Church mission efforts in Third World countries.

By Sean Gallagher

The Catholic Church professes to be just what its title says it is — universal. And, indeed, its faithful can be found here in the archdiocese. But our small corner of the Church has a great amount of diversity within it.

One way to see this is to learn about the relatively large number of religious communities that live and serve here. According to the 2004 Directory and Yearbook of the Archdiocese of Indianapolis, nine religious orders of men and 25 congregations of women religious have members who currently call the archdiocese home.

According to Msgr. Schaedel, who is also the director of the archdiocese’s Mission Office, Sister Demetria, by her ministry, brings the heritage of her community with her and helps all of us participate in the Church’s mission of evangelization.

“It seems to me that Sister Demetria, in her work as mission educator,” he said, “does a very necessary part in the missionary work for the Church and for her community and, for our part, the Holy Childhood Association, and the Propagation of the Faith.

By her presence here, the diverse history and experiences of her community become our heritage as well. But this exchange is not merely one-way. The MSOLA has been enriched by the Archdiocese of Indianapolis, for Sister Demetria was born and raised in Indianapolis.

In the early 1950s the then-Catherine Smith learned about the MSOLA when two of her sisters came to Indianapolis to recruit young women for their congregation.

Although she was interested in religious life, she was not happy when her father told the sisters about this. Nevertheless, she agreed to meet with them. But after her time with them, she was sure that the order was not for her. “You’ll never see me again,” Sister Demetria said. “And I left the room and got in the car and I kept very quiet.”

Over the course of the next two years, sisters from the MSOLA kept in contact with her. She finally agreed to enter their novitiate in Belleville, Ill and stay there for two years of formation. Still, she was not overthrowing with enthusiasm.

“I said, ‘God, I’m going to get you off of my back. I’m going for two years and then I’m leaving,’” Sister Demetria said. “That’s exactly what I told God. But I never turned back. That’s my story.”

When she entered the novitiate in 1952, the MSOLA were less than 100 years old. The order was established in 1869 by Cardinal Charles Lavigerie, archbishop of Algiers, in Algeria.

Missionary Sister of Our Lady of Africa Lise Giguere, the provincial for the sisters of the congregation who minister in Canada, the United States and Mexico.

Dressed in scrubs, Missionary Sister of Our Lady of Africa Demetria Smith, right, visits a hospital in India. She was joined recently by Msgr. Joseph F. Schaefer, vicar general and director of the archdiocese’s mission office, left, her provincial, Sister Lise Giguere, right, a friend in the order, Sister Germaine Richer.

Missionary Sister of Our Lady of Africa Demetria Smith, archdiocesan mission educator, second from left recently celebrated the golden jubilee of her profession of vows. She was joined recently by Msgr. Joseph F. Schaefer, vicar general and director of the archdiocese’s mission office, left, her provincial, Sister Lise Giguere, right, a friend in the order, Sister Germaine Richer.

Sister Demetria Smith celebrates 50 years as a religious by Mary Ann Wyand.
Bioethicist says benefits of embryonic stem cells are exaggerated

By Mary Ann Wyland | Second of two parts

ST. LOUIS—Most people don’t realize the link between the circumstances of embryonic stem cell research and cloning for therapeutic purposes and the recovery of orphaned children. This is because many scientists, politicians and celebrities have “vastly oversold” the alleged benefits of these types of research.

Embryonic stem cell research and therapeutic cloning are morally wrong because they kill developing embryos, Father Thomas Pacholczyk emphasized during a media interview on Aug. 6 after his educational presentation for diocesan pro-life directors and state Catholic Conference directors in St. Louis.

The priest from the Diocese of Fall River, Mass., is the director of education for the National Catholic Bioethics Center in Philadelphia.

“The stress on destruction of embryos as a way to bring about medical cures is vastly oversold,” Father Pacholczyk said.

“The true cures are not coming from destroying embryos,” he said. “The true cures are coming from adult and umbilical cord stem cells. … Literally tens of thousands of people have already been cured of various ailments and treated for various disorders with adult stem cells.”

However, Father Pacholczyk said, those medical successes don’t receive adequate publicity in the secular media.

“If you ask the doctors, ‘How many people have been cured of any disease using stem cells from embryos?’” he said, “the answer is ‘Exactly zero.’” Nobody has ever been cured of any disease [with embryonic stem cells] yet.

Now, when it happens, you can bet that the secular media will trumpet it on the front pages [of newspapers] and say that this is the greatest thing to happen in a hundred years or so. But … the cures are already happening with the non-morally objectionable, non-invasive kind of medicine.”

Father Pacholczyk earned a doctorate in neuroscience at Yale University in New Haven, Conn., and a master’s in bioethics and a doctoral research at Massachusetts General Hospital and the Harvard Medical School in Boston as well as advanced studies in theology and bioethics in Rome.

Embryonic stem cells are taken from embryos very early in their development, he explained, “and have the propensity to grow very actively because they’re trying to generate a whole new organism with all of its organ systems, elements of blood and all the other details that are necessary. So these cells are very, very young and — when you take them out of the envi- ronment of an embryo and put them into an adult body — they have a propensity to form what are called teratomas, a type of cancer, that continue to grow uncontroll- ably.”

Tumor growth caused by embryonic stem cells has stymied medical researchers trying to isolate and replicate one type of tissue from them, he said.

“They try to turn embryonic cells into one kind of cell, all cell, and then they say, ‘How many kinds of cells’ because the embry- onic cells generate a complete organism. So if stem cells become what they don’t, own bodies are already at peace with our bodies,” Father Pacholczyk said. “They’re a natural solution because they don’t cause tumor growth and aren’t rejected by the body’s immune system.”

“One thing they really can’t do is reject my own cells,” he said, “but if you take them from a random embryo, my body is going to try to reject them just like it would reject an [incompatible] organ transplant.”

Embryonic stem cell research violates human dignity and the sanctity of life by taking one life with the intention of help- ing another life, he said, and that is “intrinsically objectionable.”

Problems continue to plague research with embryonic stem cells, Father Pacholczyk said, but adult stem cells have proven to be natural tools for healing.

Many people also don’t understand the fact that therapeutic and reproductive cloning are exactly the same procedure, he said, and cloning is morally wrong for both purposes.

“The creation of cloned embryos either to make a baby or to harvest cells occurs by the same series of technical steps,” he explained in a brochure listing the myths of embryonic stem cell research and cloning.

“The only difference is what will be done with the cloned human embryo that is produced,” he said in the brochure. “Will it be given the protection of a woman’s womb in order to be born, or will it be destroyed for its cells?”

Father Pacholczyk added, “Anybody who uses that stem cell line in the future will have to pay you royalties so it becomes very profitable.”

“The other reason has to do with the general perception about the power of these cells,” Father Pacholczyk said. “There’s a primordial temptation, I would say, associated with this, something like splitting the atom. Scientists know that, when I split that atom, I’m going to have all this raw power at my fingertips. When I get these embryonic stem cells, I have the very elements of life, the foun- tain of youth … the [means] to control and alter life.”

That’s why scientists are pushing so hard to expand embryonic stem cell research and cloning, Father Pacholczyk said, many people believe that it is a rather complex medical issue that doesn’t directly affect them.

“We have to learn to think … in terms of power in 1971, beginning an eight-year period of [being] ministered to continue her ministry to the field that she founded.

Presently there are 990 members of the MSOLA. But Sister Lise explained that there are more than 3,500,000 members of the 22 different congregations that they helped to establish.

“They call us ‘grandmothers,’” Sister Lise said.

This particular mission of the MSOLA, to help the Church in Africa become firmly established, reflected the confi- dence that Cardinal Lavigerie had in the newcomers to the faith on that continent.

“Our founder had said ‘It will be the Africans themselves who will solidify their own Church. It is their work, not yours.”’

Cardinal Lavigerie’s conviction has certainly been fulfilled in ways that prob- ably go beyond his most hopeful predictions.

In 1950 there were 16 million Catholics in Africa. Today there are 120 million African Catholics. And that number could double by 2050.

But in the midst of such phenomenal growth, the Church in Africa has experi- enced many fierce challenges.

Sister Demetria and other members of the MSOLA were ministering in Uganda when the strongman Idi Amin rose to power in 1971, beginning an eight-year dictatorship in which hundreds of thou- sands were executed at his command.

“It was really nerve-racking because he would say one thing one day and another thing the next,” Sister Demetria said. “So we never really knew where we were with him.”

She eventually left for the United States for a year, returning in 1978, deter- mined to continue her ministry to the faithful in Uganda.

In fact, the nature of her service there and that of other members of the MSOLA changed to fit the dire conditions in which all were living.

Sister Demetria described how men who were agents of Amin would infiltrate villages and how, in response to this, rebels and troops from neighboring Tanzania would tell villagers to leave because they would be coming in.

“They [refugees] would come to our mission,” she said. “And that night they [the soldiers] would go to that village and never take because we have to treat each other as equals, especially the weak and vulnerable, which is what embryos are.”

Without the ongoing efforts of pro-life supporters and the faithful, he said, a future will continue to be destroyed by scientists with the support of others who advocate their use in medical therapies.

Father Pacholczyk said there are two reasons for the national push to use embryonic stem cells in research.

“One has to do with money,” he said.

“When you have an embryonic stem cell line, you have a potential celebrity. Anyone who uses that stem cell line in the future will have to pay you royalties so it becomes very profitable.”

“The other reason has to do with the general perception about the power of these cells,” Father Pacholczyk said.

“There’s a primordial temptation, I would say, associated with this, something like splitting the atom. Scientists know that, when I split that atom, I’m going to have all this raw power at my fingertips. When I get these embryonic stem cells, I have the very elements of life, the foun- tain of youth … the [means] to control and alter life.”

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“We have to learn to think … in terms of

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Faither Noll founds Our Sunday Visitor

Second of three columns

Last week I wrote about the way Father John F. Noll, a priest in Hartford City, Ind., found himself in the period of vicious anti-Catholicism, with the owner realizing that Huntington was too small to support two newspapers. The priest bought it on favorable terms. The Appeal to Reason, with its middle of diocesan news, the Register in Denver had a similar chain of diocesan newspapers. Today’s printing technology makes it much easier to publish a newspaper.

Our Sunday Visitor continues to exist as the largest of four national Catholic newspapers, but with a smaller circulation. Meanwhile, it has expanded tremendously as a Catholic publishing company, as we’ll see next week.

Cornucopia/Cynthia Dewes

It’s a blessing to choose work we enjoy

Here in the U. S. of A. we’re a bunch of workers. In fact, we admire work so much that we’ve dedicated a whole month to it. Labor Day celebrates the fact that work gives us the tools to build a better life. As I’ve noted before, the American concern with work may have originated in the Protestant work ethic so prominent in the founding of our country. Actually, it is based on Scripture, one example being that God created the world to work. In the Book of Genesis in Chapter 3, Verse 10, “Indeed, when we were with you we used to lay down the rule that anyone who would not work should not eat.”

In a country of immigrants such as ours, the need to work in order to eat was reinforced by the fact of starting from scratch. Most of us had no inheritance, no family ties in think tanks. According to a shrine booklet, the devotion to Our Lady of the Snows, which had been spun off from the socialist American Defender, posed answer to the allegations. He published the priest bought it on favorable terms.

In 1916, Bishop Herman Alerding of Fort Wayne, who had been a priest of the Diocese of Indianapolis, transferred the 35-year-old Father Noll to Eminence, Ind., to look for a printer for his little periodical, the Parish Monthly, to other parishes around the country. The priest bought it on favorable terms.

The response demonstrated the need for the flourishing of Catholic publishing. The press run was 35,000. By the end of the first year it was up to 200,000 and it reached 400,000 in 1914. After that its circulation in parishes could not afford to the nearby nation’s average; it is higher in some dioceses and lower in others.

Here are just two examples. Catholics who pray at least weekly are three times more likely to read a diocesan newspaper (42 percent) than those who pray once a month or less (only 14 percent). Parishioners say they have experienced God’s presence in special ways “many times” are four times more likely to read a diocesan newspaper (54 percent) than parishioners who say they have never had this experience (12 percent).

We also examined how frequently people prayed. Nine percent of people examined the frequency with which people pray the rosary, the Bible and read books. Nearly twice as many (18 percent) do this four times or more a week.

Another set of attributes has to do with Catholics’ stake in the Church. The devotion to Our Lady of the Snows was linked to a rejoinder to the charges brought against the Church. Letters to the editor also give laypeople a chance to share their views on key issues and other developments in the Church. Letters to the editor also give laypeople a chance to share their views on key issues and other developments in the Church.
The Book of Wisdom is the source of the first reading for this weekend. As indicated by its name, this book is part of the Wisdom Literature of the Old Testament, the effort by pious Jews to show that their belief in the One God of Israel was thoroughly consistent with sound human reason, or wisdom.

Wisdom builds upon the legendary wisdom of Solomon, Israel’s great king. However, it was written long after Solomon’s lifetime, probably in Alexandria, and in Greek. Originating outside the Holy Land, and composed in Greek, some ancient Jewish scholars excluded Wisdom from the Hebrew Scriptures as defined 40 years after Jesus. The oldest Protestant translation of the Bible in English adopted this exclusion.

The Catholic Church accepts Wisdom as inspired Scripture. It was composed 500 or 600 years before Jesus. The reading for this week rests heavily upon the Greek philosophical notion that matter and spirit, body and soul, comprised humanity. This concept was not Hebrew. Jews had heard of it as a result of the conquests of the Middle East by the Greek Alexander the Great.

Not only differing between body and soul, this reading also firmly establishes the fact that God is supreme to all earthly beings and things.

This weekend’s second reading is from Philippians, the shortest book in the New Testament. Indeed, it is not even divided into chapters.

Most scholars regard Paul as Paul’s work, written to a person, Philemon, and not to a community, as in the case of Paul’s letters to the Corinthians. Paul’s letter was a very practical purpose, which was to intercede for Onesimus, Philemon’s slave who had run away.

Paul calls upon Philemon to receive the returning slave as a brother. However, to regard a slave as a brother was an unbelievable reversal of what prevailed in the culture.

St. Luke’s Gospel offers the last reading.

The Catholic Church teaches that any reading of any of the four Gospels must consider the text from three standpoints. The first standpoint is the event in the life of Jesus. The second consideration is what was happening in the world, and in the Christian community, when the particular Gospel was written.

Many scholars hold that the Gospels were written generations after Jesus. No biblical day-by-day news report of occurrences in the Lord’s life exists.

The third standpoint is to consider the Evangelist’s own vision of the Lord. Luke wrote for Christians already scourged by most in Roman society. Persecution was a real possibility. Surely, many Jewish families were divided when some members embraced Christianity.

The Gospel thus recalls that the Lord warned followers that even loved ones would turn against them one day. Every Christian must walk toward a personal Calvary, facing the pains and reversals of human life with faith.

Reflection

Intelligent human decisions always are based upon priorities and options. How best to achieve a purpose?

The difficulty in this process is that human reasoning, although splendid and vastly forthcoming in its inventiveness, ultimately is flawed.

Original sin impaired us all. We cannot see everything clearly. We are fearful for ourselves, and our insecurity can lead us into trouble.

These readings remind us that God has not deserted us to our inadequacies. He gave us the wisdom of Solomon. Most of all, God gave us Jesus. God’s way more often than not will lead us contrary to human instinct. We will have to make difficult decisions. Some will hurt. It may be a challenging walk to Calvary. However, it is only the way to the Resurrection, to true joy and to everlasting life. †

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

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

The Criterion is not able to pay for prose or poetry submissions, but the writer retains first rights and may publish the essay or poem elsewhere. †

Question Corner/ Fr. John Dietzen

Catechetical resources help Catholics study Scripture

Our ROMEO group (Retired Old Men Eating Out) occasionally wrestles with theological questions, some probably beyond our competence.

We understand that today we are not bound to believe that everything in the Old Testament is to be taken literally, particularly in light of scientific evidence about the origins of the earth and the theory of evolution.

Where does that leave us regarding God’s creation of our world in six days, Adam and Eve, and the Garden of Eden? My ideas of where we can get some help? (Indiana)

A first, congratulations for tackling some of these intriguing questions about our faith.

Judging only from my mail, I’m awed by the number of people who gather as you do, searching for deeper biblical knowledge about God and our relationship to him.

And don’t be too quick to assume that questions are beyond your competence. Approaching these areas of truth with faith, care, study and an open mind can only be fruitful for you and members of your group.

You have already taken the first major step in answering your question by acknowledging that by no means can all the Bible be read as a literal, factual, scientific account of "what really happened.” The human authors wrote under the inspiration of the Holy Spirit, but used human ways of speaking and telling the truths they wanted to convey.

Thus, much of the Bible is made up of allegories and parables, poetry, fictitious tales, speeches, war and love stories, and numerous other forms of literature, all with their unique way of describing human events and experiences.

It’s not surprising that most of the book of Genesis is not straight history in our sense of that word. Particularly those events described in the first 11 chapters are pre-history, supposedly taking place thousands of years before human beings even invented writing.

The authors who finally put all this down as our Bibles have it today knew probably as well as we do that they didn’t have a clue as to what actually took place eons before. So they related their truths, explained their theology, and inspired their readers and listeners by telling stories that carried the message that God wanted to give.

As you say, the Catholic Church has no problem today with some sort of evolution from pre-existing living beings as a scientific explanation of the origins of the human body.

Pope John Paul II noted eight years ago that converging investigations of several sciences create a progressively "significant argument in favor of this [evolutionary] theory.”

Regarding Adam and Eve, near the beginning of the 20th century the Roman Pontifical Biblical Commission (PBC) decreed that parts of the Genesis stories must be understood as literally true.

Among the facts to be accepted were the creation of the first woman from the first man, the descent from them of all human beings; and the appearance of the devil to Eve in the form of a serpent.

After a half-century of biblical scholarship, however, the PBC announced in 1955 that Catholics had "complete freedom" on these subjects, except where they affected faith and morals.

In 1950, in his encyclical "Humanae Generis,” Pope Pius XII wrote that it “is not apparent how the theory of polygenism (more than one ancestor of the human race) squares with Catholic teaching, but—contrary to what some seem to believe—he did not condemn polygenism or absolutely rule it out.

Interestingly, some avenues of genetic discovery in the past 20 years seem to point perhaps to one set of parents for all human beings.

Two excellent resources for your group discussion would be Responses to 101 Questions on the Bible by Father Raymond Brown, published by Paulist Press, and the New American Bible, St. Joseph Edition, which includes information on questions like yours.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61615. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [fdietzen@msn.com].)
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.

March 3
St. Mary Church, 317 N. New Jersey St., Indianapolis. Catholic Charismatic Renewal, teaching, 7 p.m., praise and worship, 8 p.m. Information: 317-345-5247.

March 4
Our Lady of Fatima Retreat House, 553 E. 5th St., Indianapolis. “A Journaling Retreat.” Joe Zarantonello, presenter, $145 per person. Information: 317-923-8817 or e-mail mklein@archindy.org.

March 4
St. Meinrad Archabbey, 100 House, 5353 E. 56th St., Indianapolis. All-class reunion, open house, 6-7 p.m. Information: www.indyolovesfest.com.

March 5
Our Lady of Fatima Retreat House, 553 E. 5th St., Indianapolis. “A Journaling Retreat.” Joe Zarantonello, presenter, $145 per person. Information: 317-923-8817 or e-mail mklein@archindy.org.

March 13
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Ecuchar, 1 p.m. Information: 317-624-4655.

March 13
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45-7:15 a.m. Celebration of the Blessed Sacrament for vocations, 7:30 p.m. Information: 317-638-8416.

March 17
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45-7:15 a.m. Celebration of the Blessed Sacrament for vocations, 7:30 p.m. Information: 317-638-8416.

March 20
St. Joseph Church, 2605 S. 20th St., Indianapolis. Holy hour for religious vocations, Benediction and exorcism of the Blessed Sacrament after 7 p.m. Mass.

March 24
Brebeuf Jesuit Preparatory School, 2601 W. 86th St., Indianapolis. Indiana Autism School, 2801 W. 86th St., Indianapolis. Indiana Autism School, 2801 W. 86th St., Indianapolis. Indiana Autism School, 2801 W. 86th St., Indianapolis.

March 24
Benediction, 8:30 a.m. Sat., recitation of the Holy Rosary after the Blessed Sacrament until 5 p.m. Information: 317-638-8416.

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St. Mary Church, 317 N. New Jersey St., Indianapolis. Catholic Charismatic Renewal, teaching, 7 p.m., praise and worship, 8 p.m. Information: 317-345-5247.

March 25
St. John the Evangelist Parish, 999 E. Base Road, Enosburg Falls, Vermont. Parish festival, fried chicken and roast beef dinners, 11 a.m.-4 p.m. Information: 821-934-2880.

March 25
St. Pius V Parish, Holy, 66, Troy. Parish picnic, homemade tart soup, 11 a.m.-5 p.m. Information: 821-547-7994.

March 26
Our Lady of the Apostles Family Center, 2804 N. 700 W., Greenfield, Indiana. Couple to Couple League, Natural Family Planning (NFP), 6-8 p.m. Information: 317-462-2246.

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St. Mary Church, 317 N. New Jersey St., Indianapolis. Catholic Charismatic Renewal, “The Prodigal Son and Saint Meinrad Archabbey, 100 House, 5353 E. 56th St., Indianapolis. All-class reunion, open house, 6-7 p.m. Information: www.indyolovesfest.com.

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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, 3333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warren Ave., Indianapolis. Exposition of the Blessed Sacrament after 9:30 a.m. Mass; hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mckinley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4-8:30 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, 1350 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 Schelter Lane, New Albany. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.


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 47220 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass, 8:35 a.m. Information: 317-849-2777.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, 8 a.m. and 6 p.m., then SACRED gathering in the school.

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1756.

Marian Center of Indianapolis, 3356 W. 50th St., Indianapolis. “12-Step Spirituality” tapes, Dominican Father Emmerich.
The Catholic Cemeteries Association is pleased to honor and recognize your service to our community in a special way with the opening of the new Garden of Calvary Cemetery at Calvary Mausoleum and Columbarium. The Garden of the Good Shepherd is situated on the southeast side of Calvary Cemetery.

It is adjacent to our Veterens Section and lends itself to the peace and serenity of our grounds.

A statue of the Good Shepherd is the focal point in this section. It depicts you to our community in a special way, with adjacent spaces available to purchase for your spouse.

Please contact the Calvary Cemetery and Mausoleum Office at 317-784-4439 for more information.

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; hee 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.

ADAMS, Mary Romona Carr (Belkis), 73, St. Thomas Aqu-}

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BRINKER, Fred, 90, St. Andrew, Richmond. Aug. 16. Hus-
band of Betty Brinker. Father of Deborah Heath, Mar-

BUFORD, Ruby Marie (Hall), 83, Holy Angels, Indianapolis, Aug. 15. Sister of Mattie Boozer, Lawrence and Roy Savage.

CANGANY, Jeanne Marie, 71, St. Joseph, Shelbyville, Aug. 18. Mother of Patricia Hancock. Carol Heusman, Catherine Scott, Ellen Towsley, David, John, Kevin and Peter Cangany Jr. Sister of Providence of Perpetual Help, Sister Patricia Fillenwarth, James and John Fillenwarth. Grandmother of 26. Great-grand-

CLEMENTS, Mary M., 93, Our Lady of Perpetual Help, New Albany, Aug. 11. Mother of Louise Clements and Mary Mathis. Sister of Phyllis Weight and Edna Wildman. Grandmother of five. Great-great-


COLIN, Edward C., 84, Our Lady of Perpetual Help, New


HALLER, Nellie M., 95, Our Lady of Perpetual Help, New


NOBE, Melvin G., 56, St. Lewis, Batesville, Aug. 24. Brother of Rosina Forthofer, Evalena Kuntz, Mary Jo Waensenfeld and Edward Nobbe.


ROTHBAUER, Cora L., 83, Holy Family, New Albany, Aug. 15. Mother of Betty Lou Heilig, Alan and Tony Rothba-

You are entitled to a complimentary grave space, with adjacent spaces available to purchase for your spouse.

Please contact the Calvary Cemetery and Mausoleum Office at 317-784-4439 for more information.
**Vatican delegation returns Kazan icon to Russia as goodwill gesture**

MOSCOW (CNS)—An icon held sacred by Pope John Paul II has been returned to Russia, the country of its origin, as a gesture of goodwill intended to help bridge the long-standing divide between the Roman Catholic and Russian Orthodox Churches.

The ornate relic, an 18th-century copy of the Mother of God of Kazan, was delivered to Patriarch Alexy II, head of the Russian Orthodox Church, following a liturgy on Aug. 28 in Assumption Cathedral on the grounds of the Kremlin.

The icon was placed on a pedestal to the right of the altar in the legendary gray limestone church where Patriarch Alexy marked the feast of the Dormition of Mary, the Orthodox equivalent of Mary’s assumption into heaven.

“This sacred image traveled a long and difficult path across many countries and cities of the world. Catholics and Christians of other confessions prayed before it,” the patriarch, wearing a vibrant blue robe embroidered with gold, told several hundred Orthodox faithful.

For more than a decade the icon—which was spirited out of the country following the Bolshevik Revolution—hung over the desk of the pope, who had hoped to deliver it personally, but Patriarch Alexy has resisted such a visit.

Instead some 5,000 people gathered Aug. 25 in the Vatican’s audience hall to see off the 12-inch-by-10-inch relic, which was delivered in a special wooden case, sealed with wax, by a Vatican delegation headed by Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity.

Patriarch Alexy also was part of the delegation. The patriarch said that the homage to the Blessed Virgin Mary in both Churches “reminds us of ancient unity of the followers of the only-begotten Son of God, times and undivided Churches.”

He added during the three-hour ceremony that he hoped that the gesture by the pope “attests to the firm wish of the leadership of the Vatican to return to sincere relations of mutual respect between our Churches—relations that would be devoid of hostile rivalry, but would fulfill the wishes to help each other in brotherhood.”

Since the early 1990s Russian Orthodox leaders have accused the Vatican of proselytizing in Russia and failing to stop what they characterize as discrimination against Orthodoxy by Byzantine Catholics in Western Ukraine.

Both issues will need to be addressed before the first Slavic pope in history can set foot in the most important Orthodox nation, the Vatican announced.

Both will be mentioned in a letter to Pope John Paul, said Patriarch Alexy.

“Despite the division which sadly still persists between Christians, this sacred icon appears as a symbol of the unity of the followers of the only-begotten Son of God, the one to whom she herself leads us,” the message said in part.

The daily newspaper Moskovskiy Komsomolots published material about the transfer of the icon on Aug. 28 under the headline “Today Demons Leave Russia” and linked the disappearance of the icon with the troubles brought on by the 1917 revolution.

Still, the return of the icon, venerated for years by Catholics as well as Orthodox, has received relatively little attention in Russia. The Russian Orthodox Church appeared to play down the event as much as the Vatican tried to play it up; the return of the icon was not mentioned on the Church’s official Web site, www.mospat.ru, until Aug. 28, several hours after the ceremony.

Patriarch Alexy placed the return of the icon in the following context in an interview with Itar-Tass, a Russian news agency: “Over the past decade we have observed the return to the motherland of icons and relics that were lost in the country during the years of repression against the Russian Orthodox Church, and this coin is one among them.”

“Still, we hope that the matter isn’t limited to the transfer of the icon, that this act will be followed by others, and that our relationship will improve,” the patriarch said.

In a written message to Pope John Paul, Patriarch Alexy thanked him for the icon’s return and called the gesture “a step in the right direction.”

“I believe that your decision to hand over the icon points to the sincere desire to overcome the difficulties existing in relations between our two Churches,” the patriarch wrote the pope.

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**DEACONS**

[Continued from page 1]

personally experienced all of the feelings that the current class of aspirants are now having.

Ordained to the deaconate in 1991 for the Archdiocese of Chicago, he and his wife moved to Morris four years later for the slower pace of life that helped them cope with his wife’s physical disabilities.

Chlopecki has been involved in the implementation of the diaconate in the Archdiocese of Indianapolis for over two and a half years. He will continue to serve on the formation staff as a mentor for the aspirants.

At the retreat he shared in the excitement of the historic moment.

“I couldn’t tell you how much it means to me,” Chlopecki said. “I’ve cried many nights in thanksgiving to the assistance for what he has done and to God in answer to my prayers.”

The men that Chlopecki, Father Bede, and Father Larry Voelker, director of spiritual formation for the deacon formation program as well as pastor of Holy Cross Parish in Indianapolis, will guide in their formation represent the diversity of experiences and ethnicities of the faithful of the archdiocese.

The aspirants reside in all but one of the deaneries. They range in age from 35 to 66. They have all been married for at least 9 years. Four aspirants represent the Hispanic, African-American, and Filipino communities.

The occupational experience among the aspirants is also wide and varied. One is a truck driver. Another is a sales representative. Others are lawyers and doctors.

Most have taken part in a faith-renewing program and many have participated in Christ Renews His Parish or Cursillo.

Whatever their background, the wives of the aspirants played a vital role in their discernment. They were also present during the weekend retreat and expressed support for their husbands’ participation in the deacon formation program.

“If it wasn’t for him, I wouldn’t be on this journey” said Eva Morales, wife of deacon aspirant Oscar Morales, both members of St. Patrick Parish in Indianapolis. “I’m privileged and honored to be behind my husband all the way. With God’s power, we can make it.”

As the retreat concluded, the 25 deacon aspirants looked forward to the start of their academic formation this fall.

(Next week’s Criterion will include photos and biographical information on each of the 25 deacon aspirants.)

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**A Little Assistance Can Make All The Difference In The World.**

The Pavilion: Assisted Living at Marquette Manor

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