By Mary Ann Wyand

Seminarian Aaron Thomas of St. Andrew Parish in Richmond couldn’t just stand still and pray during the Central Indiana Life Chain on Oct. 3 in downtown Indianapolis.

The Marian College freshman, who resides at the archdiocese’s Bishop Bruté House of Formation on the Franciscan college campus in Indianapolis, held two signs that read “Abortion kills children” at the intersection of 14th and Meridian streets.

Whenever the traffic light changed to green, he carried the signs back and forth across Meridian Street so drivers would notice their life-saving message.

“I think, as Catholics, as Christians, we have an obligation to show the world what horrible things abortion does to families, to children,” Thomas said. “Just by holding [pro-life] signs and showing compassion to passers-by, we can change hearts. We can change the world that way.”

Thomas said he plans to vote for pro-life candidates in the Nov. 2 election.

“I think if there’s any issue that is of utmost importance, it’s life,” he said. “I’m going to vote for the candidates who respect life first and foremost because if I don’t even have the right to live then what other rights do I have?”

Students at St. Luke School in Indianapolis listen as their school is officially named a No Child Left Behind Blue Ribbon School of Excellence during a Sept. 28 assembly.

Pro-life supporters take their message to the streets

Pro-life official commends decision to appeal rulings on partial-birth

WASHINGTON (CNS)—The pro-life spokeswoman for the U.S. Catholic bishops praised the Justice Department’s Sept. 28 announcement that it would appeal federal court decisions in New York and Nebraska that ruled the federal ban on partial-birth abortions is unconstitutional.

“We commend the U.S. Department of Justice for its vigorous defense of the ban on partial-birth abortion,” said Cathy Cleaver Ruse, director of planning and information in the U.S. bishops’ Secretariat for Pro-Life Activities.

“There is no place in a civilized society for this cruel and inhumane practice,” she said in a Sept. 30 statement.

In a Sept. 8 ruling, U.S. District Judge Richard Kopf in Nebraska became the third federal judge this year to declare the partial-birth abortion ban unconstitutional. In his ruling, he said the 2003 law should have included an exception allowing that type of abortion to be used in cases where the woman’s health is in danger. The only exception to the ban is when the mother’s life is at risk.

Supporters of the ban say that a health
**SCHOOLS**

*St. Mary School in New Albany, St. Mary School in North Vernon and St. Barnabas School, St. Christopher School, St. Luke School and Cathedral High School, all in Indianapolis.*

Cohn and her deputy are visiting each public and private school in their region—that is, which is made up of Indiana, Illinois, Ohio, Michigan, Wisconsin and Minnesota—that received the award.

G. Joseph Peters, associate executive director of Catholic education for the archdiocese, traveled with her to each school in the archdiocese. Her visit, he said, was a total surprise—the schools had less than a week’s notice that it was happening.

This is the first time any archdiocesan schools have received such a visit after being named a Blue Ribbon School. “I thought her message was very good: that Blue Ribbon Schools are role models for other schools—they’re models of best practice,” Peters said.

He added that Cohn was a “crowd-pleaser for both the kids and the adults.” “I’m going to tell you how special you are,” Cohn told the students at St. Luke School in Indianapolis, who gathered in an assembly—complete with cheerleaders and a band—to greet her. “You are one of only 14 schools within the entire state of Indiana that’s being given this award.”

She told them that the honor comes to them “because you, your teachers and your parents have made a commitment to education.”

Cohn also held up to the students two famous historical figures—Benjamin Franklin and Abraham Lincoln—who, she said, had a commitment to education, both for themselves and for the country.

She told them that all the things they learn can never be taken away from them—and that education as such is an investment.

Peters said having six schools named as Blue Ribbon Schools in one year has already knows about its schools.

“This is a verification of their excellence,” he said. “It’s an outside, third party saying, ‘You truly are excellent.’”

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**Correction**

Longtime St. Matthew parishioner Robert J. Alerding of Indianapolis, who was featured in a story about a first-class relic of St. Francis of Assisi in the Oct. 1 issue, has seven children. They are Ann Fitch, Mary Clare Schaffner and Margaret, James, Joseph, Michael and Thomas Alerding.

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**Moving?**

We’ll be there waiting if you give us two weeks’ advance notice!

**Name**

**New Address**

City ______

State/Zip ______

**New Parish**

**Effective Date**

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The students and faculty of St. Mary School in North Vernon sing “Awesome God” during an assembly on Sept. 28. Cohn came to personally congratulate the students, faculty, and staff for reaching the difficult goal of becoming a nationally recognized No Child Left Behind Blue Ribbon School.

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**Kristine Cohn, U.S. Department of Education Secretary Rod Paige’s regional representative, left, Kim Hartlage, principal of St. Mary School in New Albany, and G. Joseph Peters, associate executive director of Catholic education for the archdiocese, pause for a picture with the certificate naming St. Barnabas a Blue Ribbon School. Cohn made her personal visit to congratulate the school on Sept. 28.**

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**Kristine Cohn, U.S. Department of Education Secretary Rod Paige’s regional representative, left, presents Debra Perkins, principal of St. Barnabas School in Indianapolis, and Father James Farrell, pastor of St. Barnabas Parish, with a certificate naming St. Barnabas a Blue Ribbon School of Excellence on Sept. 28. Cohn visited all six of the Catholic schools in the archdiocese honored with a blue ribbon on Sept. 28-29.**

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**Students at Cathedral High School in Indianapolis, with faculty members, hold a certificate naming Cathedral a Blue Ribbon School. The certificate was given to them during a visit made by Kristine Cohn, U.S. Department of Education Secretary Rod Paige’s regional representative.**

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NEW ALBANY—The speakers at the Firm Foundation Catholic Conference didn’t coordinate their talks in advance, but all three pointed to the Bible as a foundation of both the Catholic Church and personal spiritual life.

The second annual event, organized by lay members of New Albany Deaconary parishes, was held on Sept. 25 at Our Lady of Perpetual Help Church in New Albany. Its theme was “The Treasures of Our Faith.” Presenters were Patrick Madrid, nationally known apologist; lecturer and author; Father Gene Robertson, associate pastor of St. Joachim and Ann Parish in St. Louis; and Patty Schneier, a Florissant, Mo., music minister and mother of three.

In the morning, Father Robertson spoke on “Treasure Hunting: Setting Out on the Journey.” He said the Bible is an under-used treasure that often sits untouched on a coffee table. When people ask what kind of Bible to get, he tells them, “Get one you’re going to read, write in, dog-ear, use as a map for the rest of your life. It’s a workbook; it’s a textbook.”

He said Catholics feel “inadequate” reading the Bible, compared to Protestants who can quote chapter and verse. “While we were studying our catechism, they were studying the Bible,” he said. “The reason Protestants study the Bible so much is that it’s all they have. Catholics have both Scripture and Sacred Tradition. Scripture did not come first. It came out of the tradition of a worshipping community.”

Father Robertson said that Catholics interpret the Bible differently than many Christians because Catholics believe “while it is always true, it is not always fact.” “If every word in the Bible is fact,” he pointed out, “according to Genesis, the world is flat.”

The priest’s afternoon talk, “Staying Focused on the Journey,” was about ways to create movement in one’s personal journey to God. He began with a guided meditation, asking listeners to close their eyes as he led them to visualize an encounter with Christ. He encouraged them to try different devotions to “spark” their prayer life.

In his teens, proselytizers’ challenges prompted him to search Scripture for answers. “One of the things I learned was that the fact that someone opened a Bible and interpreted it to conflict with the Catholic Church doesn’t mean the Bible conflicts with the Catholic Church,” he said. “I always found that the Catholic Church not only had answers, but unanswerable answers.”

Madrid said he isn’t nervous when non-Catholics pull out a Bible to prove that the Catholic Church is wrong. “I say, ‘Hey, great, you’ve got our book!’”

One of the tenets of Protestantism is sola scriptura, the reliance on Scripture alone as the source of God’s truth. Madrid has asked Protestant ministers in formal debates, “Where in the Bible does it say, only go by Scripture?” He said no one has ever been able to find a passage to support it. “It’s not in the Bible,” Madrid said, “and it wasn’t taught by Jesus and the Apostles.”

“The Catholic Church has very deep soil,” he said, referring to its 2,000-year history. “It’s a saint factory. Where are the Francis of Assisi, the Mother Teresa, the Padre Pio, the miracle workers of other Churches? They don’t have them. It’s because the soil there is relatively shallow.”

Father Madrid auto-graphed books between presentations at the Firm Foundation Catholic Conference in New Albany on Sept. 25. After weeks of tears and prayer, the couple embraced Natural Family Planning and discovered that it brought the romance back to their relationship. They had been rewarded with “real pearls.”

During the conference, music was provided by Catholic recording artists Annie Karto and John Robert Hanna. Karto, from Indianapolis, is an award-winning songwriter and singer; Hanna is a vocalist, keyboard musician and songwriter from Des Moines.

The sacrament of reconciliation was available throughout the day, and the rosary and Divine Mercy chaplet were prayed between sessions. Thirty-one vendors offered books, videos, T-shirts, rosaries, statues and other religious goods. Volunteers from parishes in Clark, Floyd and Harrison counties staged the conference. Jeremy Stewart of St. Joseph Parish in Corydon was emcee.

The conference culminated with Mass concelebrated by Our Lady of Perpetual Help pastor Father Paul Ettorre, Father Gene Robertson, Legionary of Christ Father Eamon Kelly and Benedictine Father Ralph Lynch.

The conference was made possible by a grant from the Archdiocese of Indianapolis.

Patty Schneier used word and song to present her witness titled “Prove It, God—and He Did.” The self-described “cradle Catholic,” she spoke on “Treasure Hunting: Setting Out on the Journey.” He said the Bible is an under-used treasure that often sits untouched on a coffee table. When people ask what kind of Bible to get, he tells them, “Get one you’re going to read, write in, dog-ear, use as a map for the rest of your life. It’s a workbook; it’s a textbook.”

She read Christopher West’s book on the Church’s position called Good News about Sex and Marriage. “I wanted the marriage that was in that book,” she said. “I was clueless about what God had planned for me.”

Subsequent Scripture readings led her to become troubled about her rejection of the Church’s teaching on contraception. In the Gospel of John, she read, “His commands are not burdensome.” “I issued a challenge to God: ‘If this is Your command and if it is not a burden, prove it.’” Within 30 days, her whole world would be turned upside down,” she said with great emotion.

Schneier drew from 10 years’ experience as a music minister to punctuate her story with a capella bursts of song. “God kept coming after me,” she said. She finally shared her dilemma with her husband. They went to a seminar on Natural Family Planning, but still didn’t commit to it.

A turning point for Schneier was a homily by fellow presenter Father Robertson, who told the story of a little girl who wouldn’t give up a beloved set of plastic pearls even to prove that she loved and trusted her father. When she finally gave him the fake pearls, he rewarded her with real pearls. The analogy was not lost on Schneier. Sitting in the cantor’s chair near the pulpit, she wept openly.

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S
unday, Oct. 10, begins the “Year of the Eucharist,” so proclaimed by Pope John Paul II.

It’s obvious that the pope believes that it is urgent to emphasize the impor-
tance of the Eucharist in the life of the Church. Last year, he issued his 14th encyclical, Ecclesia de Eucharistia, which was a theological reflection on the mystery of the Eucharist in its relation-
ship with the Church. Then, in April, he approved the decree Redemptio-
nsitum Sacramentum to try to correct liturgical abuses. Now he has fol-
lowed up those two documents with this “Year of the Eucharist.”

Isn’t this somewhat of an overem-
phasis? Absolutely not. because as the pope said at the beginning of the encyclical, “The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates the heart of the mystery of the Church.”

It is heartening to see a resurgence in devotion to the Eucharist among Catholics. One reason is the growing number of parishes that are stressing eucharistic adoration, either in the form of perpetual adoration or, if that’s not feasible, by offering adoration of the consecrated host in a monstrosity during First Fridays or other occasions.

Nevertheless, we can’t help but believe that the Holy Father was prompted to give such emphasis to the Eucharist at this time because of cer-
tain abuses that have crept in and from the casualness that some people dis-
play when receiving Communion. Undoubtedly, too, he is disturbed by the decline in attendance at the Eucharistic Sacrifice—the Mass.

Certainly that is why he began his encyclical by emphasizing the sacrifi-
cial nature of the Eucharist. “It is,” he wrote, “the one sacrifice of the Cross, which is re-presented until the end of time.” We do not attend Mass to get some-thing out of it, but to participate in the mystery of our redemption. The Eucharistic Sacrifice is “the source and summit of the Christian life,” the Second Vatican Council said. It contains the Church’s entire spiritual wealth. Jesus himself, who offered himself to the Father for the redemp-
tion of the world. The casualness with which some

From the Journey: Effie Caldera

For the Journey: Effie Caldera

This retreat was centered on the Holy Eucharist. The sacrament of the sacra-
ment was highly stressed in discussions because the Blessed Sacrament is the means of the redemptive truth of our faith. It is Christ himself.

We also listened to poignant speakers who discussed their own conversion experiences and stressed the importance of confession. We were given the oppor-
tunity to receive the sacrament of recon-
ciliation throughout the course of the entire retreat, and we also learned about the graces that we receive through it. It was because of Father Meyer’s call to us to open ourselves to Jesus that many of us were deeply, spiritually affected.

This retreat was an incredible experience for us and many of our peers. We are grateful to Thank Archbishop Daniel M. Buechlein and the Office of Youth Ministry for hold-
ing this retreat, and for allowing Father Michael to be our spiritual director. Father Michael’s cheerful presence and charming charisma that made the retreat not only a faith-form-
ing retreat, but also a high-spirited one, full of singing and dancing.

We gave up our life for one weekend to go to this retreat, and in return we gain a whole life.

“No, it’s not possible to do this. ‘Then Jesus said to his disciples, ‘Whoever wishes to come after me must deny himself, take up his cross, and fol-
low me.’ ” (Mt 16:24).

Michael Sweeney and Mary Fuson, students at John Paul II Catholic High, Terre Haute

Letters to the Editor

When the Pope John Paul II announced a special year dedi-
cated to the Eucharist, I thought that this month would begin this mission.

Year of the Eucharist

We awoke, this late-September morn-
ing, to the year’s first snowfall; it was wet and heavy, likely to melt off this after-
noon.

It seems way too early for snow, yet we’ve been hearing the nearby mountains turn white for some time.

Still, the soggy takes come as a cold, rude surprise. Didn’t the weather-
man say this was going to be a sunny autumn weekend, maybe the year’s last? I fear he wasn’t right.

An unusually warm summer deluded me into letting all my flower pots and baskets sit out. Now a last, bright gera-
nium, bent by its burdensome white blanket, genuflects to me plaintively from the back deck.

Many folks see New Year’s as the harbinger of change, the time of renewal. It’s always seemed a little silly to me, the raucous parties and the ill-fated resolu-
tions. What makes a cold December night so different from the dark, chilly January morning that follows?

But autumn! Now there’s a bell-
well of change. And new beginnings.

School starts. Who can forget the feeling of heading off in brand new shoes to meet a brand new teacher? Goodbye to swimming lessons, softball and the smell of fresh grass clippings. Hello to new lunchboxes that carry fast food.

Changes in the weather, changes in our lives. Stewardship time in our parishes, volunteer opportunities in our schools. Time to get the furnace checked, put up storm windows, find the snow boots, hunker down, try to make lemonade for steaming cocoa.

Because I see fall as change, I often get a little melancholy as I head into its darkness. Some people love change and react better than I do.

I guard against clinging to the past

because the Blessed Sacrament is the

source and summit of the Christian

faith, but recapitulates the heart of the

mystery of the Church.”

In June, Pope John Paul II announced a special year dedi-
cated to the Eucharist, which begins this month.

people receive Communion didn’t exist 100 years ago. Up to that time, most Catholics wouldn’t think of receiving Communion until after they had gone to confession. They understood that not all Catholics may receive Communion, but only those in full communion with the Church. The latest decree reaffirms the Church’s teaching that “anyone who is conscious of grave sin should not celebrate or receive the body of the Lord without prior sacramental confession, except for grave reason.”

There should be no controversy over the question of whether Catholic legislators who ignore Catholic Church teachings over the issue of abortion rights should receive Communion. Clearly they should not, just as couples who are divorced and remarried outside of the Church, or couples who live together outside of marriage, or anyone conscious of grave sin, should not. The only legiti-
mate controversy is over the prudence of refusing Communion to someone.

There also should be no controversy over non-Catholics receiving Commun-
ion during Mass. As the pope said in his encyclical, the Eucharist is not some-
thing apart from communion. Rather, it presupposes that communion already exists, a communion that the Church seeks to consolidate and bring to perfec-
tion.

None of this is some kind of new
doctrine, but it seems necessary to re-
peal the liturgical norms at this time.

The pope wrote, “Our time calls for a renewal of awareness and appreciation of liturgical norms as a reflection of, and witness to, the one universal Church of the Eucharist.”

It is heartening to see a resurgence in devotion to the Eucharist among Catholics. One reason is the growing number of parishes that are stressing eucharistic adoration, either in the form of perpetual adoration or, if that’s not feasible, by offering adoration of the consecrated host in a monstrosity during First Fridays or other occasions.

Nevertheless, we can’t help but believe that the Holy Father was prompted to give such emphasis to the Eucharist at this time because of cer-
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play when receiving Communion. Undoubtedly, too, he is disturbed by the decline in attendance at the Eucharistic Sacrifice—the Mass.

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tion of the world. The casualness with which some
my predecessor, Archbishop Edward T. O’Meara, left me a precious pectoral (bishop’s) cross that he had received from Archbishop Fulton J. Sheen. The renombrador orador estar del televisión de los 50. Aparentemente el arzobispo Sheen había recibido dicha cruz del Papa Pío XII. Es maravillosa porque contiene una astilla de la cruz donde murió Cristo. Es un rasgo tangible de Jesús. Como personas de carne y hueso, necesitamos ver, degustar y tocar para poder relacionarnos con Dios. Dios envió a su Hijo, Jesucristo, para que anduviera en cuerpo y sangre, así como su alma y divinidad, en la forma del pan y el vino. Al recibir la Santa Comunión, estás recibiendo el cuerpo y los astillados de Cristo. No man podrá pronunciar la Comunión menos de una vez al año o nunca. Otro conjunto de datos arrojó que 34% de los católicos en todo el país reciben la Comunión una vez por semana. El cardenal también escribió que, “en el corazón del Canon, se encuentra la narrativa de la noche antes de la Pasión de Jesús. Cuando se pronuncia en voz alta, el sacerdote no está contando una historia de algo que ocurrió en el pasado o simplemente recordando lo que sucedió entonces, sino que hay algo que está ocurriendo en el presente. ‘Este es mi cuerpo’, es lo que se dice ahora, hoy en día. Pero éstas son las palabras de Jesucristo. Ningún hombre puede pronunciarlas por sí mismo.”
The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beach Grove, is offering a photography workshop titled “Picture This!” on Nov. 19-21. The retreat will give participants a hands-on opportunity to listen with their eyes and to enjoy a slower pace while learning how to compose a good photograph. Photographers of all skill levels are welcome, but participants must bring their own equipment. The cost is $180 per person. Film and film processing are not included in the cost. For more information, call 317-786-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.com.

St. Francis Hospital and Health Centers is offering a bereavement support group for any adult who has experienced the death of a loved one. The group will meet from 6:30 p.m. to 8 p.m. for six successive Tuesdays beginning Oct. 19 at St. Francis Home Health and Hospice, 438 S. Emerson Ave., in Greenwood. A professional bereavement counselor facilitates the group. The meetings are free and open to all. Advance registration is encouraged. For more information, call 317-865-2092.

The next meeting of the Catholic Business Exchange will feature Gary Varvel, editorial cartoonist for The Indianapolis Star. The meeting, which will begin with a 6:30 a.m. Mass, followed by networking, a buffet breakfast and the speaker, will be held on Oct. 15 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The program will conclude at 8:30 a.m. The group offers opportunities for Catholic businessmen and women to meet monthly and share their faith and common interests in business. The cost of the meeting is $10 per person. An R.S.V.P. is required. For more information, call Jim Liston at 317-469-1244 or e-mail listonmi@finvecs.com.

The Terre Haute Deaneary is organizing a bus trip to the Darden, Ill., shrine of St. Therese, the Little Flower, on Oct. 28. The trip will be a chance to learn more about the life and spirituality of the saint. The cost is $37 per person, not including a dinner stop. The deadline for registration is Oct. 13. For more information, call the Terre Haute Deaneary Pastoral Center at 822-232-8400 or e-mail sue@deaneary.org.

St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, is offering a presentation by liturgical musician David Haas titled “Music for All Ages: Integrating Youth into Parish Worship” on Oct. 15 and 16. Haas will perform in concert at 7:30 p.m. on Oct. 15, and will present the workshop from 9:30 a.m. to 3 p.m. on Oct. 16. Lunch will be provided at the workshop. The events are presented by the Indianapolis Chapter of the National Pastoral Musicians (NPM). The cost of the concert is $7 per person, and the cost of the workshop is $40 per person, or $30 per NPM chapter member. For more information or to register, call 317-787-3208 or e-mail dgheuer@stmarkindy.org.

The St. Monica Parish Knights of Columbus are hosting the “Knight at the Barn” pageant at the Siena Center in Racine, Wis. The event will benefit the Cardinal Ritter Scholarship Fund. For more information, call Tom Spreacker at 317-733-1950.

Women ages 18-50 who are reflecting on a vocation to the religious life are invited to a discovery weekend retreat titled “An Uncommon Adventure” on Oct. 22-24 at the Siena Center in Racine, Wis. The center is operated by the Racine Dominicans. There is no cost. For more information, call Dominican Sister Marie Anthony at 317-541-4650.

Charles Gardner, executive director of spiritual life and worship for the archdiocese, will present a workshop series titled “The Cantor: Leader of Sung Prayer” on Oct. 23 and 30 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or e-mail cjgallagher@archindy.org.

H. James and Carolyn (Baker) Fillenwarth, members of St. John the Evangelist Parish in Floyd County, Knobs, celebrated their 50th wedding anniversary on Sept. 18. The couple was married on that date in 1954 at St. Mary-of-the-Knobs Church. They have two children: Janice Preuss and Lisa Winter. They have two grandchildren.

Ralph and Alma Graf, members of St. Mary-of-the-Knobs Parish in Floyd County Knobs, celebrated their 50th wedding anniversary on Sept. 18. The couple was married on Oct. 9, 1954 at St. Mary-of-the-Knobs Church. They have two children: Janice Preuss and Lisa Winter. They have two grandchildren.

The Sisters of Providence of Saint Mary-of-the-Woods are hosting their annual autumn Vocation Discernment Weekend on Oct. 7-9 at the Siena Center in Racine, Wis. The event will focus on the theme “Breaking Boundaries, Creating Hope through Our History and Today.” For more information or to register, call Providence Sister Bernice Kuper at 812-535-3131, ext. 124, or e-mail bkuper@spsw.org.

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

The First Daughter (20th Century Fox)
Rated A-III (Adults) because of underaged drinking and implied sexual situations, as well as some crude language and profanity, and a few intensely jolting moments.

Rated PG (Parental Guidance Suggested) by the Motion Picture Association of America (MPAA).

The Forgotten (Revolution Studios)
Rated A-III (Adults) because of some rough language and profanity, and a few intensely jolting moments.

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

Shark Tale (Dreamworks)
Rated A-II (Adults and Adolescents) because of an instance of violently descriptive dialogue and some mildly crude language and humor.

Rated PG (Parental Guidance Suggested) by the MPAA.

Advertise in The Criterion, Indiana’s Largest Weekly Newspaper

Drawing nearer to God is a long journey.

P.O.W. Chapel
Mass: Joseph F. Schaad, vicar general, leads the Our Father during the celebration of an Aug. 15 Mass on the site of Our Lady’s Chapel in the Meadow, which sits on the grounds of Camp Atterbury. It was built by Italian prisoners of war during World War II. The annual Mass, which is open to all, also features a rosary and picnic.

Saint Meinrad School of Theology
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Rated MPAA. †
Sixteen Sisters of Providence at Saint Mary-of-the-Woods marked 70 or more years of religious life this year. One jubilarian professed her vows 80 years ago, four sisters celebrated 75 years in the order and 11 sisters marked 70 years with the congregation. Sister Raymond Hunter celebrated her 80th anniversary earlier this year at Saint Mary-of-the-Woods. She still ministers in the office of religious development.

Celebrating 75 years in the congregation are Sisters Angela Rose Halpin, Ann Lucille Mortell, Sister Raymond (Ray) Hunter, Rosalie Marie Weller and Anne Mantha Wynne. A native of South Bend, Ind., Sister Margaret Ellen O’Connor currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 19, 1934, from St. Francis Xavier Parish in LaGrange, Ill., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.

In Indianapolis, Sister Margaret Ellen taught at Saint Joan of Arc School from 1943-45 and 1967-68, the former St. Agnes School from 1948-50 and St. Susanna School in New Albany from 1952-53. She also ministered in Illinois, New Hampshire, New England and New Hampshire. A native of Freeport, Minn., Sister Mary Irene taught at the former St. Joseph School from 1966-89 and also served as a parish minister in several parishes in the Archdiocese of St. Paul.

Sister Mary Irene Krohn currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on Feb. 11, 1934, from Resurrection Parish in Chicago and professed perpetual vows on Aug. 15, 1942. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English from Xavier University in Cincinnati. Sister Theresa Rose taught at the former Holy Trinity School in New Albany from 1956-57. At Saint Mary-of-the-Woods, she served as an assistant from 1971-80, in infirmary service from 1980-85, in community service from 1984-96 and in residential service from 1996-97. She also ministered elsewhere in Indiana and in Illinois, New Hampshire, Maryland and Washington, D.C.

In Indianapolis, Sister Margaret Ellen taught at Saint Joan of Arc School from 1943-45 and 1967-68, the former St. Agnes School from 1948-50 and the former St. Anthony School from 1943-47 then served as a residence assistant at the former Simeon House from 1980-81. She taught at Sacred Heart School in Terre Haute from 1942-43, St. Charles Borromeo School in Bloomington from 1950-51 and St. Susanna School in Plainfield from 1973-79. Sister Mary Irene served as a parish minister at St. Joseph Parish in Shelbyville from 1979-80. At Saint Mary-of-the-Woods, she ministered as a clerk and receptionist as well as in infirmary service, mission stamp service and dining room service from 1981-95. She also ministered in North Carolina, Massachusetts, Illinois and New Hampshire.

A native of Green Bay, Wis., Sister Margaret Ellen taught at Saint Mary-of-the-Woods from 1945-46 and 1967-68, the former St. Agnes School from 1948-50 and St. Andrew School from 1959-61. At Saint Mary-of-the-Woods, she served as a community minister and coordinator of continuing education from 1992-2000. She also ministered in Illinois, Maryland and Washington, D.C.

A native of Fort Wayne, Ind., Sister Margaret Ellen taught at Saint Mary-of-the-Woods from 1945-46 and 1967-68, the former St. Agnes School from 1948-50 and St. Andrew School from 1959-61. At Saint Mary-of-the-Woods, she served as a librarian from 1986-89. She also ministered in Illinois.

A native of South Bend, Ind., Sister Margaret Ellen is currently a eucharistic minister, prayer and minister in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 19, 1934, from St. Francis Xavier Parish in LaGrange, Ill., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education.

In Indianapolis, Sister Margaret Ellen taught at Saint Joan of Arc School from 1943-45 and 1967-68, the former St. Agnes School from 1948-50 and St. Andrew School from 1959-61. At Saint Mary-of-the-Woods, she served as a librarian at the college from 1981-92 and ministered in telecommunication service, the Providence Center gift shop, community service and residential service from 1992-2000. She also ministered in Illinois, Maryland and Washington, D.C.

A native of Plainfield, Ill., Sister Louise Schaefer currently ministers as a member of the health care service staff at Saint Mary-of-the-Woods. She entered the congregation on Feb. 2, 1934, from St. Charles Borromeo Parish in Bloomington and professed perpetual vows on Jan. 23, 1942. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education and then received a master’s degree in special education from The Catholic University of America in Washington, D.C.

In Indianapolis, Sister Margaret Ellen taught at Saint Joan of Arc School from 1943-45 and 1967-68, the former St. Agnes School from 1948-50 and St. Andrew School from 1959-61. At Saint Mary-of-the-Woods, she served as a librarian at the college from 1981-92 and ministered in telecommunication service, the Providence Center gift shop, community service and residential service from 1992-2000. She also ministered in Illinois, Maryland and Washington, D.C.

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Catholic author says young people are reshaping the Church

By Sean Gallagher

George Weigel is an American Catholic whose opinion many people in government and in the Church respect, whether they agree with him or not. And yet he is neither a civic officeholder nor an ecclesiastical leader. He is simply a lay Catholic, albeit one who is highly versed in theology and, in particular, the Church’s social teachings. Weigel is a senior fellow at the Washington, D.C.-based Ethics and Public Policy Center. The EPPC sponsors research, writing, publications and conferences that, according to its Web site, seek to “clarify and reinforce the bond between the Judeo-Christian moral tradition and the public debate over domestic and foreign policy issues.”

A past president of the EPPC, Weigel is the author or editor of 14 books, many of them dealing with the interior life of the Church. He also writes a weekly column, “The Catholic Difference,” which appears in 60 newspapers nationwide.

He gained wide attention for his biography of Pope John Paul II, Winces to Hope (Cliff Street Books, 1999), and his later commentary on the clergy sexual abuse scandal, The Courage to Be Catholic (Basic Books, 2002).

Weigel’s most recent book is Letters to a Young Catholic (Basic Books, 2004). In the book’s introduction, he explained that he was written for anyone who “wonders what it means to be Catholic today, at the beginning of the 21st century and the third millennium.”

In a departure from his previous writing style, Weigel seeks to answer this question by taking his readers to various places around the Catholic world and listening to how other people embody those principles that he believes are fundamental to being a Catholic. The places include the normally expected important churches such as the Sistine Chapel. But he also visits Milledgeville, Ga., birthplace of Flannery O’Connor, and The Old Chesilshire Chese, the favorite pub of G.K. Chesterton.

On Sept. 15, Weigel spoke at Marian College in Indianapolis before the members of Legatus and Civitas Dei, two Catholic business organizations. In an interview with The Criterion, Weigel discussed why he is so interested in youth and young adults that he would write an entire book directed toward them.

“We find attractive in young people a freshness, an openness, a willingness to consider the radical possibility of throwing their whole lives away—to Christ,” he said. “I also find today’s college-age students refreshingly free of the hang-ups style.”

Despite this curiosity in young Catholics who are deliberately committing themselves to Christ, Weigel also recognizes that there are a number of similarly aged people who, while raised Catholic, are now indifferent to their faith.

Because of their lack of interest in the faith, he thinks that those young adults are having little impact upon the life of the Church.

“That certainly doesn’t mean giving up on these young people—not at all,” Weigel said. “It means offering them the Gospel without compromise. That’s what the pope does.”

In contrast to the active young adults who seeking to embrace the fullness of the faith, Weigel looks with sadness upon the clergy sexual abuse scandal, which he believes has embraced a compromised Gospel, what he calls “Catholic Lite.”

Still, in the interview, he stated that while such a view of the faith is not the future of the Church, it will only fade slowly.

“The Catholic Church is a very, very big institution, and like a great ocean liner, it will continue to move even after it has been hit by the Titanic,” Weigel said. “Still, I believe that what counts over time are the Ideas. The ‘Light Brigade’ is not going to be gas ilegal and it’s not reproducing itself, as a visit to the students in most graduate departments will demonstrate.

“So, even though a lot of opportunities will likely be wasted in the next decades, the medium- and long-term future belongs to the John Paul II Generation. Or so it seems to me.”

Weigel also said that the future vitality of the Church might be found in the various lay-dominated renewal movements.

“John Paul II certainly believes that the explosion of renewal movements and new religious communities is one of the charismatic fruits of Vatican II,” he said. “I’ve had interesting encounters with most of the renewal movements, including Regnum Christi, Opus Dei—which doesn’t like to be considered a renewal movement—will forgive me, I trust—Focolare, Communion and Liberation.”

Despite the positive impact that Weigel thinks that the John Paul II generation and renewal movements can make in bringing the faithful beyond “Catholic Lite,” in The Courage to Be Catholic he still emphasizes the need for strong episcopal leadership.

“The bishop who lives and proclaims the adventure of orthodoxy as the great- est of human and spiritual adventures,” Weigel said, “is going to attract a lot of attention from both priests and people, and he’s going to change some minds and hearts.”

They are Marian College.

Marian College is different because of the people who are there. Dr. Premett taught me to find my own interpretations of texts in an academically critical way. Dr. Kiley stresses the more useful structures and practical strategies of foreign language. Dr. Reeves skillfully emphasizes making connections and identifying hidden relationships, and Professor Shumate inspired me to find a true connection to the literature we analyzed through his enthusiasm and eloquence.

NUNS

Ministered as provincial director of the congregation for the congregation from 1971-75.

Sister Rose Louise also taught at Annunciation School in Brazil from 1955-58. At the Providence Retirement Home in New Albany, she served as a regional councilor from 1964-67 and receptionist from 1986-90. She served as director of religious education at St. Ann Parish in New Castle from 1982-86 then ministered at Saint Mary-of-the-Woods as a pastoral care assistant, in telephone room service and in community service from 1990-96. She also ministered in Illinois and North Carolina.

A native of Chicago, Il., Sister Julia Shea currently ministers in prayer at Saint Mary-of-the-Woods. The former Sister Maria Emerita entered the congregation on Sept. 15, 1934, from Sacred Hearts Parish in Malden, Mass., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then studied at the Seminary of the English from Indiana State University.

In Indianapolis, Sister Julia taught at St. Luke’s of the Subway School from 1941-42 and St. Philip Neri School in 1943. She also ministered in Maryland, Massachusetts, Illinois and California in Washington, D.C.

A native of Galesburg, Ill., Sister Ellen Marie Stafford currently ministers in prayer at Saint Mary-of-the-Woods. She entered the congregation on July 15, 1934, from St. Peter Parish in Fort Wayne and professed perpetual vows on Jan. 23, 1943.

In Indianapolis, Sister Rosalie Marie served as a parish visitor from 1984-85 and 1995-2001, and ministered in parish services at St. Lawrence Parish from 1985. At Saint Mary-of-the-Woods, she served as a nun from 1940-49 and 1963-64. She also ministered at Illinois, California and Washington, D.C.

A native of St. Augustine, Fla., Sister Anne Marita Payne currently ministers as a member of the Resource Center staff at Saint Mary-of-the-Woods. She entered the congregation on July 15, 1934, from St. Patrick Parish in Galesburg, Ill., and professed perpetual vows on Jan. 23, 1943. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education then received a master’s degree in education from Indiana State University in Terre Haute.

In the archdiocese, Sister Anne Marita taught at St. Joan of Arc School in Indianapolis in 1943 and served at Saint Mary-of-the-Woods College as a faculty secretary from 1984-89. She also ministered in Illinois. •
Families need to make sure they have enough insurance

By Mark Pattison
Catholic News Service

There are usually two questions that go through an adult’s mind when it comes to buying insurance. Is it possible to buy too little insurance? Is it possible to buy too much insurance?

The answer to both questions is yes. Yet, how much insurance is enough insurance?

The answer varies, according to Glenn Porzadek, an insurance agent in the Detroit suburb of Warren, Mich., based on what you value most and how you give value to it.

“Generally, life insurance,” he said, “should insure the primary breadwinner’s income [by] five to seven times.”

The conundrum this days comes in who, in today’s two-income households, is considered the primary breadwinner.

On the issue of disability insurance, Porzadek said most firms will not write policies for individual disability insurance that would guarantee more than 60 percent of the wage-earner’s pay if a claim were approved.

It most often happens that a worker is covered by a group policy at the workplace, which will pay up to 50 percent of a disabled employee’s wages. Group-disability policy benefits are not, Porzadek noted, while individual disability policy benefits are not.

It is possible, he said, that a person may have purchased a disability policy before being hired on at a workplace with a group-disability policy. The combination of benefits from the two policies, should a worker become disabled, can be more than the worker’s income.

The reason individual disability-policy benefits are capped at 60 percent of non-taxable income is that if it were any higher, “there wouldn’t be any incentive to go back to work,” Porzadek added.

Homeowner’s insurance provides its own set of variables. The conventional wisdom is that a house should be insured for its replacement value — both the structure and its contents — and should regularly be adjusted to accommodate inflation and/or an upsurge in housing prices in your town or neighborhood.

But the Insurance Information Institute notes ways to save money on home insurance policies. By consolidating home-owners and other insurance with one carrier, a consumer can save as much as 15 percent. The installation of smoke detectors, sprinklers and burglary alarms can shave 5 to 20 percent off the policy premium. Keeping your business with the same insurer can save up to 10 percent for six years of loyalty. Upgrading the house to protect against occurrences like fires and windstorms can result in a 5 to 20 percent savings. Retiring to get group premiums can result in a savings of up to 10 percent. A discount of up to 10 percent may also apply if one’s homeowner’s insurance is bought as part of group coverage through an employer or association.

Stipulating that a particular insurance coverage is getting maximum protection for a minimum fee. But you should make a claim, your premium can spike.

The CLUE database lists every claim or property damage-related information supplied over the past five years by insurance agents. “Even if the file indicates a zero-payout loss — where the agent learned of damage below the deductible threshold through an innocent inquiry by the home-owner — the file may contain a loss notation on the property record,” Harney said.

“CLUE reports and homeowner’s insurance scores can also be used,” he said, “lead on houses and their owners,” he said. To find out what’s in your home’s file, you can go to www.choicepoint.com and pay a $12.95 fee online. For the same price, you can get your homeowner’s insurance score.

Full-scale options abound for those wanting part-time work

By Carol Zimmermann
Catholic News Service

Author Mary Higgins Clark used to jot down stories while she was at the playground with her children.

In an interview with Catholic News Service, she said she was writing in her head all the time and would bring a notebook wherever she went. She once wrote a short story at the dentist’s office, but primarily she wrote at night, as soon as her children fell asleep.

Although Clark’s stories eventually made her a famous suspense novelist, the fact that she juggled her home life and a career in the mid-1960s was also quite a feat. Clark, like many women today, needed to work to supply the family income, particularly when her husband died in 1964, leaving her to support five children.

But today, millions of mothers — in a variety of different ways—manage to both work and be the primary caregivers of their children.

As well, too many claims on a homeowner’s policy can result in coverage being dropped. In fact, even phoning your agent to ask questions can result in negative assessments that can harm the salability of the house because potential buyers won’t be able to get insurance.

Kenneth R. Harney, who regularly writes about housing issues, said that there is a privately run national electronic database called the Comprehensive Loss Underwriting Exchange — CLUE for short. Subscribing to it is the insurers who underwrite more than 90 percent of all U.S. homeowner policies. Each individual home — every single address — is covered in the policy.

As for the conundrum these days comes in who, in today’s two-income households, is considered the primary breadwinner.

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Communications consultant and work-at-home mom Mary Beth Newkumet finishes up some business before her children arrive home from school. Millions of mothers — in a variety of different ways—manage to both work and be the primary caregivers of their children.
Consumers should beware of scams promising quick, easy money

By Willy Thom

To avoid being scammed, consumers are urged to train a cautious eye on too-good-to-be-true deals and be wary of quick and easy money.

“It’s not always easy to spot con artists. They’re smart, extremely persuasive and aggressive. They invade your home by telephone and mail, advertise in well-known newspapers and magazines, and come to your door,” warns the Philadelphia Police Department Web site (www.epdonline.org/ped_prevention.htm).

“Most people think they’re too smart for a scam. But con artists rob all kinds of people—from investment counselors and doctors to teenagers and elderly widows—of billions of dollars every year.”

The University of Minnesota consumer protection office notes that “victims of consumer fraud and deception come from all income levels, occupations, age groups and walks of life.” But “the majority of people think they’re too smart for a scam, report your experience to the city or a consumer advocacy group. Better Business Bureau, district attorney’s office or a consumer advocacy group.

“Don’t feel foolish. Reporting is vital,” the police department site says. “Unreported frauds leave con artists to make you feel guilty.”

“Be aware, alert and assertive,” says the University of Minnesota Web site (www.extension.umn.edu). “Don’t make impulse decisions. (Did I have a need before I was contacted?) Avoid high-pressure tactics and sales that must be made immediately. Identify and compare alternatives. Read all paperwork carefully.”

It adds, “If a person makes you feel uncomfortable,” end the deal. “Don’t let them make you feel guilty.”

According to Keepmoney.com: “Start by asking if it’s legal and look closely.”

“If the company is publicly owned, it’s probably legal,” the site notes. “If it says you don’t have to work, then it probably is a scam.”

“If it costs nothing to join,” the Keepmoney.com site says, “but promises lots of money, then look very carefully,” adding that a business would not survive if “everyone joins for free.”

To be on the safe side, the Philadelphia Police Department recommends “being wary of 900 numbers and never giving out your credit card, phone card, Social Security or bank account numbers over the phone.”

If you feel you are the victim of a scam, report your experience to the city and/or state consumer protection agency, Better Business Bureau, district attorney’s office or a consumer advocacy group.

“Don’t feel foolish. Reporting is vital,” the police department site says. “Unreported frauds leave con artists to rob others.”

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Today I overheard John Leppert of Leppert Life Story Funeral Homes, say that it’s not about the casket.

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Catholics who participate more in parish life donate more money

By Maureen E. Daly
Catholic News Service

It has been said that you make a living with what you earn, but you make a life with what you give. Catholics give, on average, $160 per year to their parish and $576 per year, per household, in contributions to other religious and non-religious charities. These average figures do not tell the whole story though Frequent Mass participants are generally more generous, and the poor give a much larger percentage of their income away than do those of more affluent means. These are a few of the findings of the book Why Catholics Don’t Give ... and What Can Be Done About It by Charles E. Zech, professor of economics at Villanova University in Villanova, Pa., and an expert on Church giving patterns.

The book, drawing on a Lilly Endowment-funded study, looked at the finances of 125 Catholic parishes and 125 congregations of each of the Assemblies of God, Baptists, Lutherans and Presbyterians, along with individual survey responses from more than 10,000 members of those parishes and congregations.

Catholic parishes have much larger memberships than other denominations—typically eight times larger than the four other denominations. The Catholic parishes had an average of 2,723 members while the other four denominations had average members between 266 and 319. Weekly church attendance ranged from 45 to 65 percent of members, but, given the differing sizes of the faith communities, Catholic parishes had more than 1,100 in attendance each week while the other denominations averaged 150 to 200 in attendance.

The annual average parish receipt is $375,000 for Catholics, $166,000 for Assemblies of God, $182,000 for Baptists, $144,000 for Lutherans and $231,000 for Presbyterians. The per member annual contribution by Catholics—$160—was much lower than the annual contributions of Assemblies of God members at $628, Baptists at $550, Lutherans at $415 and Presbyterians at $611.

The income of Catholic givers was similar to the other denominations—about 25 percent of a congregation’s members have annual incomes of less than $20,000, about 55 percent have incomes of $20,000 to $50,000 and a little less than 20 percent of members have incomes above $50,000.

And while it was not surprising that households with more income contributed a larger dollar amount, Zech’s research found that they contributed a lower percentage of their total income. Households with incomes of less than $20,000 contributed $583 a year, nearly 5 percent of their income to their Church. Households with family incomes of $20,000 to $35,000 gave about 3 percent of their family income, or $800 to $1,200, to their Churches annually. Families with incomes of $50,000 to $100,000 gave about 1.5 percent of their income of $75,000 to $140,000, annually to their Churches. The lowest percentage came from families with incomes over $100,000, giving a little more than 1 percent of their income to their Churches, an average annual contribution of $1,953.

There was less disparity between Catholic giving and other denomination contributions to organizations besides their parish churches. Catholics donated an annual average of $576 per year to religious and non-religious causes outside their parish. This compares with contributions of $526 per year by Lutherans, $615 on average for Baptists, $716 for Assembly of God members and $816 per household to charities other than their parishes by Presbyterians.

Not surprisingly, members of Catholic parishes who attend Mass more frequently and who volunteer time to the parish are also more generous with their money to the parish. Catholics who attend church more than weekly give an average of $1,267 per year to their parishes compared with annual contributions of $294 by members who attend Mass monthly or less. Those who volunteer 10 or more hours a month for the parish give an average of $1,563 annually.

Catholic donations have been affected by the scandals regarding sexual abuse of minors by clergy, which came to light in 2001. A national study of church-going Catholics reported a significant drop-off in contributions because of the clergy sex abuse crisis. The study was sponsored by Foundations and Donors Interested in Catholic Activities, known as FADICA, a Washington-based consortium of private organizations and donors.

Of the 656 respondents to the telephone survey conducted in October 2002, 18 percent have stopped supporting national collections, 13 percent have stopped contributing to diocesan collections and 6 percent have stopped giving to their parish. In addition, 26 percent said they would reduce their giving to diocesan and national collections if the funds would be used for lawsuits connected with the sexual abuse of minors by clergy, and 22 percent said they would lower their parish giving if the money went to pay for lawsuits.

The survey reported that 55 percent of the sample feared that the costs of settlements arising from the cases will harm the Church’s ability to fulfill its mission.
Declarating bankruptcy can provide protection, but not without pitfalls

By Sharon Roulier
Catholic News Service

Bankruptcy touches a broad spectrum of people at different times in their lives. Easy credit and more demands on one’s money have led to a rise in personal bankruptcy in recent years. About 1.3 million Americans declared bankruptcy in 2000, a 75 percent increase from 1990.

One reason for personal bankruptcy today is that “people get overwhelmed by credit-card debt,” according to Paul M. Kalill, a Springfield, Mass., attorney. Ultimately, filing for bankruptcy is a personal decision. It is also a right guaranteed in the U.S. Constitution—to have all or most of your debts cancelled or modified by the courts. The U.S. Bankruptcy Code provides for two primary types of personal bankruptcy: Chapter 7, or Liquidation, and Chapter 13, or Adjustment of Debt.

“A straight bankruptcy,” or Chapter 7, is designed to liquidate an individual’s property, pay off one’s creditors and discharge one from any other debts. This personal bankruptcy can be voluntary, started by the debtor, or involuntary, started by the debtor’s creditors.

Chapter 13 is known as “the wage earner’s plan.” Under this type of bankruptcy, any wage earner who earns wages, salaries or commissions can file with the court, which provides the debtor with additional time to pay off unsecured creditors.

According to UBlaws.com, those who are in serious financial trouble should consider the benefits and pitfalls of declaring personal bankruptcy under the current laws, including:

• Debts are eliminated.
• The filing of bankruptcy grants an automatic stay in which creditors are barred from trying to collect debts. Wage garnishments and repossessions also cease.
• Certain properties are exempt. Exemptions vary from federal to state laws, but generally include household goods, clothing, tools, health aids, part of your wages, specific allotments for the family home and your car.
• The law forbids discriminatory treatment of you by government and private employers.
• Some debts are non-dischargeable—notably taxes, student loans, alimony and child support, criminal restitution and court fines.
• A judge may disapprove your bankruptcy petition.
• Collateral for secured debts, such as homes and cars, may be repossessed.
• Co-signers will still be liable for your loan.
• Bankruptcies stay on your credit rating for 10 years, making it difficult or impossible to obtain more credit, buy a home or buy life insurance.
• You may lose your credit cards.

Glasser said that, for those who declare bankruptcy, future credit may be at a higher interest rate for a while, adding that this “will improve as credit is repaired.”

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Call to be disciple comes first in baptism then other sacraments

By H. Richard McCord Jr.

“Would what Jesus think? What would Jesus do?”
People ask these questions, sometimes in exasperation or bewilderment and sometimes as a challenge to the status quo, sensing the need to test its conformity to the Gospel. If such questions had been raised in the very early Church, they would have been settled by those who had lived with Jesus and who would know his mind and heart.

These individuals were called disciples. From among their number, the Lord chose the Twelve to be especially close to him and to continue his ministry as Apostles.

What made a disciple of Jesus qualified to represent him? Does discipleship still exist? We need to understand the meaning of “discipleship” for Jesus and his followers.

Jesus was a teacher in his public ministry. Following the example of other Jewish teachers, he gathered a circle of disciples who would follow and learn from him. As was the custom then, many of these disciples spent considerable time with the Master, learning from him, assisting him, living with him in a community of peers.

The Twelve, identified by name in the Gospels, were the most intimate with Jesus, and the most stable and prominent among a larger group of disciples.

The Gospels refer to at least 72 other disciples whom Jesus sent out to preach and, besides these, many more who were faithful to him and followed him in more hidden ways. Martha and Mary are examples of these disciples.

Though discipleship was a common feature of life in Jesus’ time, he departed from the rabbinic pattern in several ways. These show us the distinct characteristics of a Christian disciple.

Jesus took the initiative and called disciples individually, whereas those who wanted to follow a particular rabbi usually would find him and ask to be part of his group. Furthermore, Jesus’ choice of disciples was not limited to a particular kind of person, but included men and women of varying backgrounds and qualifications.

Contrary to the custom, Jesus’ disciples did not become teachers in their own right, but continued to proclaim their Master’s message and to imitate his life of sacrificial love. Their discipleship became a total way of life responding to a call to conversion of heart and mind.

The early Church, as reflected in the Acts of the Apostles (Acts 11:26), initially referred to itself simply as the disciples. From among this group were called the Twelve, who were to be the guide is the best. Of course, letting go of total control and letting Jesus and God direct us can be a very hard thing in itself.” (Maureen Tracey, Merrimack, N.H.)

Lend Us Your Voice

An upcoming edition asks: What are some concrete needs of parish members that might be—or are—mentioned at Sunday Mass in your community’s Prayers of the Faithful?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Disciples are on their way to transformation

By David Gibson

It seems appropriate to call followers of Jesus his “disciples.”

The word “disciple” refers to someone who has something to learn and is well positioned to learn it. We know that Jesus’ first disciples had a lot to learn.

At the outset, there was much that they didn’t grasp. None of the Gospels portrays the first ones to come to Jesus in this way. They didn’t even know where he was going. In the end, however, they would become transformed. They proved “awkward, slow to learn, often confused,” he observed. But they would become transformed.

Father Senior suggested that they were open to transformation. “None of the Gospels portrays the first ones to come to Jesus in this way. They didn’t even know where he was going. In the end, however, they would become transformed.”

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This stained-glass image depicts Jesus with his disciples. The call to be a disciple comes first in baptism then is nurtured and developed through the other sacraments. Discipleship brings fullness to Christian life.

H. Richard McCord is director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.

Discussion Points

This Week’s Question

Does it take strength to follow Jesus Christ? What kind of strength?

“It takes the strength of Christ himself because following Christ means to take up my cross daily. Like St. Paul, I must rely radically on Christ in order to do this.” (Joan Brake, Wichita, Kan.)

“It takes courage. Acquainting ourselves with the Gospel and coming to know Jesus can be hard because the teachings of the Gospel are not necessarily what the world wants to hear.” (Bobbie Beauregard, Payzley, Wash.)

“I believe it can be challenging and sometimes a lot of work to keep Jesus in our minds and daily works. But sometimes just sitting back, listening and letting him be the guide is the best. Of course, letting go of total control and letting Jesus and God direct us can be a very hard thing in itself.” (Maureen Tracey, Merrimack, N.H.)

“Christians need strength, courage

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The story of Father Patrick Peyton (II)

Second in a series of five columns

After Patrick Peyton graduated from the University of Notre Dame, he went to Washington to continue his studies at the Catholic University of America. His life wasn't what he expected, however. He didn't expect him to survive, but he did, and the next day he was taken to Providence Hospital. He lay flat on his back for three months and then was transferred to the infirmary at Notre Dame. Doctors there treated him, but eventually had to tell Patrick that it was unsuccessful.

Patrick always credited Father Cornelius Hagnery, who taught him philosophy at Notre Dame, for convincing him that he had faith in the Blessed Virgin. Father Hagnery told him, "Mary can do anything God can do. The difference is, He has the power to do it. God will make something and it happens. Mary prays for something and he does it. He will never fail to do it." Patrick prayed to Mary to cure him. During his next examination, the doctors noticed a small white spot and a few days later they pronounced him cured. Nevertheless, they insisted that he wait for six months before he make such a long trip. Patrick even thought that he could return to Washington and resume studies. He was released from Washington, at Holy Cross College, on Feb. 5, 1940, a year after he was taken to the hospital. He still had to spend most of the day in bed, but a fellow seminarian became his tutor. It was Theodore Hesburgh, eight years younger than Peyton. Hesburgh would attend classes then go to Peyton's room and give him the gist of the lectures. Hesburgh later said, "Pat had a memory like no one else I have ever known. It only took one pass through the morning's lectures and he had it all, not just for then, but for life."

On June 15, 1941, Bishop John Noll of Fort Wayne ordained Peyton to the priesthood as Father Patrick. Peyton then returned to Holy Cross to complete his studies. Father Peyton had already determined to do the rest of his life in giving devotion to Mary. In 1942 he showed Hesburgh, who would be ordained in 1946, to the idea of "conchs," natives of Key West, Fla., presenting me with a gift certificate for my birthday. So, I quickly bought the punctuation book and another just as amusing for leisurely reading—oxymoronica's contradictory, actually make sense, and sentences that seem oxymoronic's contradictions used in area Churches to achieve a better "product" without being traditional. These included sermons based on Dr. Seuss books, who wrote music, casual clothing, and sitting in comfy chairs eating and drinking coffee during services.

One satisfied member of this new style of worship summed it up by saying, "I couldn't believe it, but I fell in love from beginning as God's called us to a mission field. Instead of Africa, it's just across the border about here."

Now, I agree that we must share God's message in whatever way people will best understand it since we're all part of "mission field." Dr. Seuss and other methods may be fine. After all, evangelism requires action, and faith sometimes is better explained by using common cultural metaphors. But, God's existence is not the only subject under constant scrutiny. How to follow God's will, if we do believe in God, is another. In a recent Slate article about the mission of Churches, a local religious studies professor seemed to equate God's existence with human rights. "One has to stand back and look at religion as a product," he said. "If other people are offering a better product, you have to change with them."

A local minister also expressed enthusiasm for such an approach. "We don't do anything traditional if we can help it," she said. "We do communion, we do baptism, we do marriage."

The article went on to illustrate various methods used in area Churches to achieve a better "product" without being traditional. These included sermons based on Dr. Seuss books, who wrote music, casual clothing, and sitting in comfy chairs eating and drinking coffee during services.

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Priest mixes water and wine to symbolize the human and divine

Q We have two questions about the Mass. Why does the priest wash his hands at the Offertory? That seems unnecessary. Also, why put water into the wine? What significance does that have? (Pennsylvania)

A Both of these cere- monies once had a pragmatic usefulness in the liturgy. Even though their former signification no longer applies, the actions became so imbedded in the Mass that they continue, even today, but with different meaning.

Most Catholics are aware, I believe, that the gifts presented at the Offertory were food rather than much more earthly than now. The faithful presented money, bread or wine for the Eucharist as well as gifts such as sauce, baked goods, perhaps fish or fish and other foods, particularly for the needs of the poor and the Church’s minis- ters. The priest needed to wash his hands after handing all those offerings. Similarly, in the past, wines were typi- cally not so refined and pure as they are now. This was especially true of wines for daily consumption, which would have been the wine usually used for Mass.

For this reason, wines generally were mixed with water to soften some of the bitterness or impurities and reduce the wine’s alcoholic effect. Dilution of wine with water prevails even to this day in some cultures.

As time went on and the maniple no longer had this practical use, it remained as a cloth, the liturgical color of the day, pinned over the priest’s left arm. Various spiritual interpretations were attached to it. The maniple is now officially eliminated as part of the priest’s vestments for Mass.

Q Months ago, you referred to a book written by Father James O’Connor titled Land of the Living, with an introduc- tion by the late Cardinal John O’Connor and published by Catholic Book Publish- ing. I’ve tried to locate the book with no success. Can you help? (New York)

A I’ve received many requests for this book since citing it in a column on heaven. It is out of print and I don’t know where it might be available. If anyone dis- covers a source, please do a favor for a lot of people and let me know.

(From a brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by send- ing a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61601. These marriage materials are sent to Father Dietzen at the same address or by e-mail in care of jhdietzen@aol.com.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit personal essays or poetry relating to faith or experiences of prayer for possi- ble publication in the “My Journey to God” column. Seasonal reflections also are appreciated, please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, PO Box 119, Peoria, IN 46774 or e-mail to criterion@archindy.org.
Black Catholic caucus, general meeting, 3:30 p.m.


October 9

St. Monica Parish, gymnasium, 661 N. 30th St., Indianapolis. "Living With Two Hands and Twenty-Four Hours: A Catholic Christian Perspective on Time and Handicap," Karl A. Schultz, presenter. Information: 317-545-7681.

October 10

Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. "God’s Word as a Model for Our Family," Ron Share, 6:30-9:30 p.m. Information: 317-545-7681.

October 11

Sacrament of Reconciliation available on the hour from 9 a.m. to 7 p.m. at all churches.

October 12-13


October 15-16

St. Michael the Archangel Church, 5692 Central Ave., Indianapolis. "Catholic Widowed Organization, meeting, 7 p.m.

October 19

St. Francis Hospital and Health Centers, 435 S. Emerson Ave., Greenwood. Bereavement Support Group, six sessions, 7-9 p.m. Information: 317-865-2092.

October 20

Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, meeting, 7 p.m.

October 22


October 23

St. Jude Church, 5353 McFarland Road, Indianapolis. Rosary, 6:15 a.m. Information: 317-783-1185.

October 24

Benedictine University Center, 435 S. Troy Ave., Indianapolis. "Youth Into Parish Worship," 9 a.m.-4 p.m., $105 per person, includes food and meals. Information: 317-865-5554.

October 25


October 27

St. Francis Medical Clinic, 110 S. Beebe Ave., Indianapolis. "Our Lady of Mount Carmel," Sister Rosemary, CSJ. Information: 317-367-2777 or e-mail kordes@bedhome.org.

October 28

October 29-30

November 1

November 2-3

November 4

November 5

November 6-7

November 8

November 10

November 11

November 12-13

November 15-17

November 20

November 22-23

November 24

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December 31

Eucharistic Adoration begins at noon until 3:40 on Sunday, October 17th. 4:30 — Evening Prayers and Benediction Sacrament of Reconciliation on the hour from 1:00-4:00.
We’ll make cancer scared of you.

Cancer is intimidating. But that doesn’t mean it’s invincible. At St. Francis Hospital & Health Centers, we’re helping people prevent cancer better, detect it sooner, and fight it more effectively. Our approach to total cancer care includes expert diagnosis and treatment with a strong, ongoing emphasis on prevention and education. Our goal is to give you the strength to fight cancer, and win.

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Every woman’s best defense against breast cancer is early detection. Call (317) 783-8555 today to schedule a mammogram. St. Francis offers money-saving mammogram appointments in Beech Grove and Mooresville.

The Criterion  Friday, October 8, 2004 Page 17


CHAMBERS, Margaret L., 89, Prince of Peace, Madison, Sept. 22.


MORAN, John D., 81, St. Mary, Rushville, Sept. 27. Father of Carol Akers, Cecelia Reuter Lesser and Phillip Carpenter. Brother of Mary Hicks. Grandfather of seven. Great-grandfather of four.

MORAN, John D., 81, St. Mary, Rushville, Sept. 27. Father of Carol Akers, Cecelia Reuter Lesser and Phillip Carpenter. Brother of Mary Hicks. Grandfather of seven. Great-grandfather of four.
Marcos Zatkulak, who is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, wore a No. 32 Edgerrin James T-shirt to the Life Chain. He said, “It’s easy for pro-life supporters to become discouraged. Father Meyer said, and to think that the culture of death is winning in society.”

The realistic is, our brothers and sisters, the victory has already been won,” he said. “Christ has already won the victory for us. Our goal, our mission, is just to further that victory among our brothers and sisters here on Earth. We must be like the Apostles, who turned to their Lord, Jesus Christ, and said, ‘Increase our faith.’ And Jesus said, ‘If you have faith the size of a mustard seed, you can move mountains.’”

On Respect Life Sunday and on every day of the year, Father Meyer said, “Our mission and our prayer must be that we are able to increase our faith, never to despair, but to increase our faith that we might change hearts through our witness, through our prayers, through our sufferings and through our examples.”

Father Meyer asked the assembly “specifically pray that our faith might be increased in the family, in humility and in the Eucharist.”

The family is “the core and the cell of society,” he said, “where life is intended to begin. The family is where Jesus entered into life on Earth with the Blessed Mother Mary and St. Joseph.”

Father Meyer urged the gathering to “continue to strive to live the vocation of the sacrament of holy matrimony as faithfully as possible, for it is only by faithfully living our call to be family that we will win the war against death.”

Quoting Pope Paul VI, Father Meyer emphasized his message that “if contraception becomes a norm in our society, the family will be broken down, divorce will become rampant and abortion will be thought of as nothing. His prophecy has become true. Pope John Paul II reiterates what Pope Paul VI said in his document The Gospel of Life.”

The Catholic Church continues to teach the moral unlawfulness of contraception, Father Meyer said. “The contraceptive mentality is very different from responsible parenting. The pro-abortion culture is especially strong precisely where the Church’s teaching on contraception is rejected.”

Catholics have a gift to share with the world, he said. “That gift is a full understanding of life. [The late] Cardinal [Joseph] Bernardin [of Chicago] said that life is a seamless garment from conception to natural death. As Catholics who are authentically pro-life, we must be pro-life even prior to conception.”

The world is “rampant in abuses against the family and teachings against the family,” Father Meyer said. “Contra­ception … ultimately leads to the death of hundreds of thousands of babies for [it] facilitates the kind of relationships and even the kinds of attitudes … that are likely to come to fruition.”

For those who faithfully practice the teachings of the Church, he emphasized, “we can get hope. Continue to realize the great gift that God has given you in your family. God’s grace is so alive within the family.”

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St. Mary parishioner David McCullough of Greensburg and his stepdaughters, Elizabeth and Rebecca, present the offering gifts to Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood, during the Respect Life Sunday Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis. The family of the late Linda McCullough, who died on March 25, accepted the Archbishop Edward T. O’Meara Respect Life Award posthumously in recognition of her distinguished service to the cause of life.
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CROW’S WOODS

(Parishioner of Little Flower)

Deadline is November 5, 2004 • Start Date July 5, 2005

Woods Day Care/Preschool, Inc.
in Terre Haute, Indiana
is seeking a full-time Director for this center serving children ages infant through five years of age. Responsibilities include daily planning and implementation; serving as program to-parent liaison; hiring, supervising, and evaluating all employees; overseeing the educational component of the program, and other duties, as appropriate.

Minimum requirements: B.S. Degree in Child Development, Elementary Education, and Early Childhood Education (or related majors). Must include at least 15 hours in Early Child Development) Major. Degree preferred. Must have three years experience at management level in the child care field.

To apply for this position, qualified candidates must submit an “Application for Employment” along with requested application information to:

Woods Day Care/Preschool Search Committee
Woods Day Care/Preschool, Inc.
Saint Mary of the Woods, IN 47876

Or call (812) 535-4674

To apply, send cover letter, resume, list of references, and salary expectations, in confidence, to:

Ed Isakson, Director
Human Resources
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202
E-mail: eisakson@archindy.org
Fax: (317) 261-5389

Equal Opportunity Employer

Minister of Music

St. Joseph Church is a 5,000 member parish in Jasper, Indiana, is seeking a full-time Minister of Music. Primary responsibilities will include directing the Adult Choir (which has recorded 2 CDs, toured 6 states and plans a June, 2005 European Tour), the Youth Choir and the Adult Handbell Choir, along with liturgy planning and administrative duties. Preferred candidate will have an Advanced degree and be an accomplished keyboardist in order to perform on our 1995 Holtkamp Pipe Organ which consists of 2 manuals, 2117 pipes, 38 ranks and 27 speaking stops. We offer a complete benefits package and salary commensurate with experience and education. To apply, send cover letter, resume, references and salary requirements to John Geihhausen at 812-482-1814 or jgeihhausen@vanndale-dioocese.org. Application deadline: Nov. 1, 2004 – Start date: Jan. 1, 2005.

Director, Campaign Major Gifts and Projects

The Roman Catholic Archdiocese of Indianapolis is seeking a Director of Campaign Major Gifts and Projects to provide leadership in strategy development and implementation of the archdiocesan capital campaign major gifts phase, including the cultivation of influential friends and major gift prospects. Primary responsibilities will include developing plans to increase volunteer and financial support for the Archdiocese Mission parishes and schools, and supporting local parish, school or agency capital and endowment campaigns. In addition, this individual will support a portfolio of parishes in their annual campaign appeals.

To apply, send cover letter, resume, list of references, and salary expectations, in confidence, to:

Ed Isakson, Director
Human Resources
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202
E-mail: eisakson@archindy.org
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The Roman Catholic Archdiocese of Indianapolis is seeking a Director of Campaign Major Gifts and Projects to provide leadership in strategy development and implementation of the archdiocesan capital campaign major gifts phase, including the cultivation of influential friends and major gift prospects. Primary responsibilities will include developing plans to increase volunteer and financial support for the Archdiocese Mission parishes and schools, and supporting local parish, school or agency capital and endowment campaigns. In addition, this individual will support a portfolio of parishes in their annual campaign appeals.

To apply, send cover letter, resume, list of references, and salary expectations, in confidence, to:

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Archdiocese of Indianapolis
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provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the U.S. Supreme Court in 1973 in its decision to legalize abortion.

New York District Judge Richard C. Casey said in August that the Supreme Court has clearly called for health exceptions in such laws, and San Francisco federal Judge Phyllis Hamilton said in June that the law’s lack of exceptions “poses an undue burden on a woman’s right to choose an abortion.”

The Justice Department has already appealed the San Francisco ruling striking down the ban. The partial-birth abortion cases are expected to be appealed eventually to the Supreme Court.

The Partial-Birth Abortion Ban Act was signed into law by President Bush last November, but the federal judges in San Francisco, New York and Nebraska each issued temporary restraining orders to prevent enforcement of the ban in response to lawsuits filed by Planned Parenthood Federation of America and the American Civil Liberties Union on behalf of the National Abortion Federation and the Center for Reproductive Rights.

The law bars a type of abortion that is usually performed in the second or third trimester. In the procedure, a live fetus is partially delivered, then the skull is punctured to sever the brain stem before the whole body is delivered. Under the law, doctors who perform such abortions, which are also known to physicians as “intact dilation and extraction,” are subject to up to two years in prison.

“We are hopeful that the ban on partial-birth abortion ultimately will be upheld,” said Ruse. “But no matter how the legal questions are finally resolved, these trials will have accomplished something extremely significant: They will have gotten the abortion industry on the record, under oath, admitting the horrifying truth about abortion.”

Meanwhile, in a separate statement on another abortion-related matter, Ruse said she was pleased that testimony on the aftereffects of abortion was included in a Sept. 29 hearing conducted by the House Energy and Commerce Subcommittee on Health on “Improving Women’s Health: Understanding Depression After Pregnancy.”

The hearing, which was chaired by Rep. Michael Bilirakis, R-Fla., included testimony from a woman who said she suffered profoundly after her abortion and a physician who has researched the physical and psychological effects of induced abortion.

“A 31-year-old abortion continues to be an uncharted and unexplored experiment on women,” said Ruse. “We are grateful to Chairman Bilirakis for shedding light on the reality of women’s experiences with abortion.”

Dr. Elizabeth Shadigan, a professor of obstetrics at the University of Michigan, testified that her research has shown links between induced abortions and an increased risk of suicide, preterm birth and breast cancer.

Michaelene Fredenburg, president of Life Resource Network and a partner in the Women Deserve Better campaign, testified that her abortion at age 18 left her feeling “violated and betrayed,” and that she was not prepared for the emotional fallout that she explained to the subcommittee that her thoughts of suicide finally led her to seek help.

Fredenburg testified that, while much has changed since her abortion 19 years ago, “not much has changed for women experiencing an untimely pregnancy.”

“They still face unsupportive partners and employers and are often unaware of the community resources available to them,” she said. “They undergo abortion not so much out of choice, but out of desperation or as a last resort.”

Cardinal says ecumenism is about friendships

SEATTLE (CNS)—Noting that ecumenism is a matter of “making friendships” rather than simply accumulating documents or charts on the shelf, one of Christianity’s foremost leaders in ecumenism and Christian-Jewish relations was in Seattle on Sept. 25-27 to spread the message that with friendship comes dialogue.

“Ecumenism is a thing of personal encounter” that enables people to “overcome mistrust ... and make friendships,” said Cardinal Walter Kasper, president of the Vatican’s Pontifical Council for Promoting Christian Unity and its Commission for Religious Relations With the Jews.

“If you have made friendship, dialogue goes on,” he said. “And when the participants come to see they have a ‘common spirituality,’” he added.

It was the cardinal’s first visit to the Northwest. He was invited by Seattle Archbishop Alex J. Brunett, who also is widely known for his ecumenical and interfaith work.

The two worked together closely on the Anglican-Roman Catholic International Commission.

Cardinal Kasper is widely quoted as saying “there cannot be peace in the world without peace between the world’s religions.”

Today, “ecumenism is to work for the future of the Church—for peace among Christians, for peace in the world, because peace and reconciliation are very important issues,” he said. “Ecumenism is a mandate of the Lord,” he added later. “We have no choice.”

He said Catholic-Jewish relations also have warmed since the Second Vatican Council in 1965 produced Nostra Aetate, which denounced anti-Semitism and all discrimination based on race or religion.

But, because that was 40 years ago, “we must transmit the council’s message again and again to the new generation,” he said on Sept. 25 in a speech to the Order of the Holy Sepulcher, which provides pastoral care to the Palestinian-Christian population in the Holy Land through education, health care and housing.

“Overcoming anti-Semitism and fostering positive and friendly relations between our faith communities cannot be done once for all,” the cardinal said, “for it is a permanent educational task.”

He cited one recent example of productive dialogue occurred this past summer at the 15th meeting of the International Catholic-Jewish Liaison Committee in Buenos Aires, Argentina. The two faiths issued a joint declaration on their common commitment to justice and charity on behalf of the poor.

That dialogue, the cardinal noted at a press conference on Sept. 27, has prompted the Jewish community around Buenos Aires to take the funds it had collected to aid starving children through local Catholic charity agencies.

Cardinal Kasper was asked at the press conference if the current state of Jewish-Christian relations—including the pope’s recent outreach to Jews—might jeopardize relations with Muslims. He said the Catholic Church also “wants to be friends with the Muslims,” and supports an Israeli state and a Palestinian state.

“We have dialogue and good relations with those Muslims who are open for dialogue,” he said. But because there is no central authority in Islam, nurturing dialogue is a challenge, he said.

Asked at another gathering what the world’s religions can do in the face of terrorism, he said they should unite and be more outspoken about the religious facade of the terrorists.

“We have to take away the mask of the terrorism and say it’s always against any religion to kill innocent people ... [and that] suicide is forbidden,” he said.