Five archdiocesan schools named Blue Ribbon Schools of Excellence

By Brandon A. Evans

Five archdiocesan schools have been named No Child Left Behind Blue Ribbon Schools of Excellence by the U.S. Department of Education.

The new Blue Ribbon schools are Holy Family School in New Albany, St. Michael School in Greenfield, Immaculate Heart of Mary School, St. Simon the Apostle School and St. Thomas Aquinas School, all in Indianapolis.

Across the nation, 245 public schools and 50 private schools were honored this year. With 11 schools honored in the state of Indiana, the archdiocese operates nearly half the Blue Ribbon schools.

The recent honors also bring the total number of Catholic schools in the archdiocese to secure the National Blue Ribbon award to 20 since 1982. Last year, the archdiocese had six Blue Ribbon schools, and four the year before that.

To date, no other diocese in the United States has had as many Blue Ribbon schools as the Archdiocese of Indianapolis.

"I’m just thrilled to death," said Annette “Mickey” Lentz, executive director of Catholic education and faith formation for the archdiocese.

She was the principal of St. Mark the Evangelist School in Indianapolis in 1985 when it was named a Blue Ribbon school.

"There is, in my opinion, no higher accomplishment," Lentz said. "It’s an awesome feeling."

More than just a marketing tool or an award for a principal, being named a Blue Ribbon school is a recognition of the community—parents, teachers, students and parish—that work to create an excellent Catholic school, she said.

And so many Blue Ribbon awards is a sign of an "amazing," 

Catholic school employees kick off annual Called to Serve appeal

By Brandon A. Evans

A Sept. 20 luncheon at the Archbishop O’Meara Catholic Center in Indianapolis was the official start of the 2005-06 Called to Serve Parish Stewardship and United Catholic Appeal (UCA) campaign.

The annual appeal seeks not only to help Catholics fund their parish needs, but also to share the story behind the successes of the archdiocese through the UCA, which has a minimum financial goal of $5.5 million this year.

The luncheon is a way for the employ- ees of the archdiocese—mostly those who work at the Catholic Center—to take the lead in making a sacrifice for the good of others in the archdiocese.

It was also a chance to introduce this year’s co-chairs of the appeal, Dale and Teresa Bruns, members of Immaculate Conception Parish in Milhouse.

"We’re grateful we can support the shared ministries and home missions of our Church," Dale Bruns said.

This year, the UCA will feature a greater emphasis on the home missions of the archdiocese—47 percent of the financial goal, or more than $2.5 million, is allotted for direct outreach to those parishes and schools.

"In the next few years," said Dale Bruns, "we hope to build on the things we have accomplished."
Texas-Louisiana border areas hit hardest by Hurricane Rita

WASHINGTON (CNS)—Information about the full extent of the damage from the parts of Texas and Louisiana that were hit hardest by Hurricane Rita on Sept. 24 was still difficult to obtain two days later.

The second hurricane to sweep into the Gulf Coast region in a month veered east of the most heavily populated parts of Texas, rather than hitting the Galveston-Houston area head-on as had earlier been feared.

The storm’s path brought it ashore closer to Louisiana at the Texas coastal town of Sabine Pass, near Port Arthur.

Karen Gilman, editor of the East Texas Catholic, newspaper of the Diocese of Beaumont, told CNS News Service on Sept. 26 that she had seen photos showing damage to the dome of the recently renovated St. Anthony Cathedral, but had no idea yet what the extent of that damage was or what problems there might be for other Church properties.

There is one Catholic parish in Sabine Pass, much of which was under 5 feet of water the day after the hurricane, Gilman said.

She had left Beaumont well into the day on Sept. 23, after Rita’s path shifted more eastward than earlier predictions had put it, so she avoided the traffic jams headed north and instead went west to Houston to wait out the storm. She said she was headed back to Beaumont on Sept. 26.

Meanwhile, Erik Noriega, editor of the Texas Catholic Herald of the Houston-based Archdiocese of Galveston-Houston, had heeded earlier warnings to evacuate and gone to Dallas to wait out the storm. When he returned briefly to the diocese he had received a fairly light blow from Rita. An assessment of damage to diocesan property was expected late on Sept. 26, he said.

When Hurricane Rita hit coastal areas of southwestern Louisiana, heavy rains caused severe flooding and strong winds knocked down trees and power lines.

Tom Sommers, editor of the Acadiana Catholic, diocesan newspaper of Lafayette, La., said his family evacuated but he stayed at home, thinking the hurricane was heading more toward Texas.

“I’ll never do that again,” he told CNS, noting how the 80 to 90 mph winds shook his home in Crowley, about 30 miles west of Lafayette. The winds knocked some shingles off his roof but did not cause any other damage to his home.

Lafayette’s diocesan offices were operating according to their usual schedule. The newspaper, which goes to press on Thursdays, was to come out as scheduled, although Sommers said the paper’s layout would have to be redone to include hurricane information.

A preliminary diocesan report noted that 10 churches in the diocese had flood damage. In many parishes, the damage occurred in rectories, parish halls and cemeteries.

Lafayette Bishop Michael Jarrell sent a letter to all pastors prior to Hurricane Rita urging them to follow evacuation protocols and to take all sacramental records with them.

Sherry Swain-Malin, editor of the Catholic Connection, diocesan newspaper in Shreveport, La., said her diocese had not been hit hard by the storm, which mainly knocked down trees and power lines but did not cause significant flooding.

She said the chancellor’s office of Sept. 26 was not aware of damaged churches.

The Diocese of Alexandria, La., also had not yet received reports of damage, but the diocesan offices were closing early on Sept. 26.

According to the National Weather Service, rain in Lake Charles was falling at a rate of 3 to 4 inches an hour and the town had 8 inches of rain more than two hours before the storm’s landfall. In the coastal town of Cameron, the weather service recorded a wind gust of 112 mph as the center of the storm approached.

A brief message dated Sept. 26 and posted on the diocesan Website said: “During this difficult time for all people in Louisiana and the parts of Texas and Louisiana, we ask that prayers be offered. St. Peter Claver, pray for us.”

HURRICANE

a new city.

“I like it,” she said. “I was excited about coming. I’m meeting new friends in my classes.”

The day before Katrina hit the Gulf Coast, the family evacuated New Orleans for a motel in Hurstbourne, Ky., where members of Shawn Varnardo’s other relatives chose to remain and brave the storm’s wrath.

Although taking in the displaced students was what they were ready to do, Sommers said: “We collected money. We’ve sold candy. We’ve done all kinds of things for the hurricane victims.

But that doesn’t mean a lot until you actually come face-to-face with someone who is a victim. I think this is an opportunity for our kids to really see firsthand that these are real people, other kids their age, that they’re collecting money for.”

And like many other students her age, Dezha’s hopes for the future aren’t long-term. “I hope that the hurricane will be back up on schedule and work and make good grades,” she said.

How you can help hurricane victims

As of Sept. 27, the archdiocesan Mission Office had collected $533,382 from archdiocesan parishes and $14,656 from Catholic schools in the archdiocese for the relief of the victims of Hurricane Katrina.

Those who wish to make monetary donations can send them directly to the archdiocesan Mission Office at P.O. Box 1410, Indianapolis, IN 46206-1717.

For more information about how to help the hurricane victims, log on to www.CatholicCharitiesInd.org or www.archindy.org and click on the hurricane relief site.
Archdiocese holds symposium on National Directory for Catechesis

By Sean Gallagher

Building on the insights of the last half century, Catholic religious education is moving forward, continually striving to find effective methods to pass on the content of the faith.

This was the message that Msgr. Daniel Kutys, deputy secretary for catechesis for the U.S. Conference of Catholic Bishops, offered to approximately 200 pastors, parish life coordinators, parish administrators of religious education, principals and other pastoral leaders at a Sept. 26 symposium in the Primo South banquet facility in Indianapolis.

For much of his address, Msgr. Kutys explained how the new national directory builds upon the teaching documents on catechesis issued both by the Holy See and by the U.S. bishops since the close of the Second Vatican Council.

As he was concluding his remarks, Msgr. Kutys referred to Msgr. Joseph F. Schaedel, vicar general of the archdiocese, who will lead a pilgrimage to Italy Oct. 3-11. The faithful departed of the archdiocese.

Oct. 3 (leave Indianapolis) Feast of Blessed Mother Theodore Guerin—for the intentions of all Franciscans and members of other religious communities serving in the archdiocese.

Oct. 4 (Rome) Feast of St. Francis of Assisi—for the intentions of all teachers and religious educators in the archdiocese.

Oct. 5 (Rome)—for the repose of the soul of Pope John Paul II and the faithful departed of the archdiocese.

Oct. 6 (Sienna) Feast of Blessed Marie-Rose Durocher—for the needs and intentions of our archdiocesan pilgrims and their loved ones at home.

Oct. 7 (Florence) Feast of Our Lady of the Rosary—for the intentions of parishioners at Holy Rosary Parish and for all parishioners in the archdiocese.

Oct. 8 (Assisi)—for the victims of natural disasters, particularly the victims of the recent hurricanes in the Gulf Coast region.

Oct. 9 (Rome)—for our archdiocesan seminarians and for an increase in vocations to the priesthood and consecrated life in the archdiocese.

Oct. 10 (Rome)—for the needs and intentions of Pope Benedict XVI and Archbishop Daniel M. Buechlein.

Our Lady of Fatima Retreat House

"Psalms of Passion"
Fr. William Munshower
November 14, 2005
8:30 a.m. - 2:30 p.m.

Fr. William Munshower leads this annual day of reflection on the Psalms. He will explore chosen Psalms that he finds to be personal, intense and emotionally charged.

Cost is $30.00 per person and includes continental breakfast, program and lunch.

Call 545-7681 to register!

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Pro-life Democrats

No, “pro-life Democrat” really isn’t an oxymoron, a contradiction in terms. But, in recent years, the national Democratic Party made it pretty clear that the party itself is pro-choice when it comes to abortion. Last year, before John Kerry was nominated, every Democratic candidate for president pledged to preserve the so-called “woman’s right to choose.”

Things have changed since last year’s election, if only because of political realities. Since the Democrats lost last November, they have tried to soften their pro-abortion rights position, at least with its rhetoric. No national Democratic leader has yet declared himself or herself anti-choice, and former Rep. Tom Roemer of South Bend, Ind., who is pro-life, was defeated by Howard Dean, a supporter of abortion rights, for chairman of the Democratic National Committee. However, both West Virginia and Louisiana elected pro-life Democrats for governor last November. In Pennsyl-
vania, Democrats are expected to nominate a pro-life candidate, Robert Casey Jr., to oppose Sen. Rick Santorum, a pro-life leader in the Senate. When Casey’s father, Robert Casey Sr., was the pro-life governor of Pennsyl-
vania, the Democratic leaders refused to accommodate him to try to win the state. No national convention. So that’s progress.

Many Democrats, especially Catholic Democrats who have long been called “pro-life Democrats,” have long argued for a pro-life candidate. The Democratic National Committee even has a pro-life caucus. Indeed, Robert Casey Sr., in a speech to the annual convention of the Democratic National Committee in 1996, called for “candidates on other issues. The line of people waiting to pay their respects to Chief Justice William R. Rehnquist stretched for several blocks. Interestingly, many of the mourners were men and women in their 20s and early 30s. The Supreme Court police were wearing their finest uniforms; their badges were covered with black ribbons. Flags at half-staff were another of the many signs of respect paid to the chief justice.

Rehnquist was born on Oct. 1, 1925, in Milwaukee, Wis. The late Cardinal Joseph Bernardin, when he was chairman of the U.S. bishops’ Committee on Pro-Life Activities. She said that the Republican “woman’s right to choose.” One might think it is for each of us, individually, to become a receptacle for the body and blood of Christ. He said that in his 61 years as a priest, there have been just a few times

medallations of Pope Innocent III, Gregory the Great, St. Louis and Moses. During the 12th century, Pope Innocent III was considered head of the supreme court of the Holy Roman Empire. Among the many laws he created, one declared that marriage is not to be for the convenience of a country. This was at a time when women often were married off as pawns for enhancing the relationship between two countries. Innocent III took a giant step forward in championing the dignity of women.

Even though this law of Pope Innocent was a breakthrough in his day, women and children are still considered dispensable when it comes to deciding who lives and who dies. In the developed world, the phrase “law” in Latin means to bind together. When all is said and done, the history of those like Rehnquist, whose lives are truly dedicated to law, is a story of key individuals who struggled to keep the human family unified and to enable people to work together.

When life comes apart, as it often does, people lose respect for each other, chaos ensues. Laws at their best image the God, the Creator, who in the beginning put it all together and unified life. Today there is growing criticism of our lawmakers and judges. No matter what the reason, it is immoral.

This has been the case down through history. In paying our respects to Rehnquist, we upheld one of our most sacred tradi-
tions: respect for those who should have a responsibility for guiding us and being respectful and able to live the ordered life God intended.

(Father Eugene Henrick is a columnist for Catholic News Service.)
Las tragedias fuera de nuestro control nos recuerdan la necesidad de Dios

L a tragedia del Huracán Katrina hace un mes y del Huracán Rita la semana pasada, sobrepasaban los límites de la imaginación. Aunque la ayuda para las víctimas del huracán se hizo sentir ampliamente en todo el país y alrededor del mundo. Junto con el deseo de ayudar también había una sensación de impotencia que rayaba en la desesperación por la gente que sufrió tan profundo sufrimiento. 

El poder y la presencia de Dios es nuestra esperanza. Los judíos recuerdan la necesidad de Dios de manera más directa que los cristianos. Sabe que nuestro Señor y Salvador Jesucristo, reflejado en Jeremías 13:14, “que no tenemos control sobre lo que puede suceder ante ellos. También se nos recuerda que nunca sabemos ‘el día y la hora’”. 

Creo que estas tragedias también pueden servirnos espiritualmente. En una cultura que vive mayormente como si no necesitamos a Dios, resulta útil que nos recuerde que al final, a veces simplemente no tenemos control sobre lo que puede suceder. Quisiera pensar que Katrinas pueden hacer que reconozcamos nuestra necesidad de Dios de manera más consciente. Tal vez el efecto sinéstico de los desastres naturales nos recuerda que “aquello que tenemos una ciudad (o un hogar) perpetua” Eso es lo que verdaderamente miles de ciudadanos de Mississippi y Louisiana han experimentado trágica. 

El sufrimiento nunca se aleja de nosotros. Ni siquiera se trata de nosotros mismos, conocemos a un ser querido que es víctima del cáncer o de alguna otra aflicción. ¿Puedo permitirnos un poco más de tiempo para recordarnos a nosotros como humanos con necesidades que Dios quiso crear para aquellos que pueden ser sanados. 

El esmero de Dios sobre cada uno de nosotros, especialmente ante nuestras necesidades, es un testimonio de amanecer con una nueva esperanza. El trabajo de Dios en nuestra vida es evidentemente una realidad. Aun cuando nos somos en la adversidad, Dios está allí. 

El Dios creador de la humanidad y de la tierra, quien creó el universo, nos ha dado la creación misma con el placer y el placer del poder y la presencia de Dios en el mundo. El encuentro con el Padre en las oraciones es el canto de adoración, el canto de alabanza del alma. 

Este es el momento en que la creación es un lugar en el que podamos hallar una nueva esperanza de que Dios está allí, que Dios quiere estar con nosotros en el mundo. 

El momento en que necesitamos la creación y la existencia, es el momento en que necesitamos el amor y la gracia de Dios. 

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!
for religious vocations; Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.
Brebeuf Jesuit Preparatory School, 2001 W. 60th St., Indianapolis. Indianan Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7299.

First Thursdays
Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. Holy Hour, 7-8 p.m. Information: 812-591-2362.

First Fridays
Christ the King Church, 1827 Kessler Blvd., E., Indianan. Exposition of the Blessed Sacrament after 7:15 a.m. Mass; 5:30 p.m. Benediction and service.
Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament for 5:45 a.m. Mass and 4:30 p.m. Saturday. Information: 317-636-4478.
Our Lady of Lourdes Church, 5333 E. Washington St., Indiananapolis. First Saturdays Benediction of the Blessed Sacrament at 7:30 a.m. Information: 317-356-7291.
St. Anthony Church, 379 N. Warman Ave., Indianapolis. Adoration of the Blessed Sacrament during Holy Hour from 10 a.m. until Communion service, 1 p.m. Information: 317-242-5002.
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.
St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. Adoration of the Blessed Sacrament, noon-6 p.m.

For more information or to make a reservation, please contact: 317-782-6704.

November 1
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indiananapolis. Office of Family Ministries, “Marriage and Divorce and Beyond Program,” session two of six weekly sessions, 7-9 p.m., $30 per person. Information: 317-236-1586 or 800-382-9836, ext. 1556.

MKVS and DM City Center, Romeoville (located on 250 South, 8 miles east of center, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 317-689-3551 or r differently formatted email to bswink@seida.com or log in to Schoenstatt website at www.seida.com/bswink.

October 2
Marine County, Bishop Charles E. Sjursen Memorial Chapel, 3200 Cold Spring Road, Indianapolis. “The Transitus,” the passing of St. Francis, 7 p.m. Information: 317-783-7183.
St. Francis Hospital, 811 S. Emerson Ave., Indianapolis. Helping women with cancer can be a challenge. “Look Good, Feel Better,” noon-2 p.m. Registration: 317-782-6704.

October 1-2
St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, Thursday and Friday, two-family day festival, entertainment, food, children’s games, arts and crafts, bake shop. Sat. 9 a.m.-6 p.m., Sun. 11 a.m.-5 p.m. Information: 317-833-1550.

October 2
Holy Family Parish, 5027 Pearl St., Oldenburg. Parish festival, 9-4 p.m., food, outdoor activities. Information: 317-934-3013.

Holy Family Parish, Knights of Columbus Hall, 200 N. Lyrnhurst Dr., Indiananapolis. Benefice, 5:30 p.m.-1 a.m. Information: 317-240-3782.
Marion College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis.

Scecina Memorial High School has begun phase one of a capital improvement plan that will help fund the building up to date. The initial phase includes work to the brick exterior, the roof and the lower-level infrastructure. As additional funding becomes available, phases two and three of the capital improvement plan will include renovations to the HVAC system for upgraded venting and air conditioning; renovations to the mass transit station; the Holy Name of State of the art science labs; kitchen and cafeteria improvements; and landscaping. Scecina is deeply grateful for this magnificent commitment by the archdiocese to fund the initial phase of Scecina’s renovation,” said Kevin Caspersen, president of the school.

“Scecina Memorial High School holds a unique place in the tradition of the archdiocese and our commitment to youth,” said Archbishop M. Bauechle. “This grant will allow Scecina to continue its essential mission as a center of academic excellence.

Archbishop Bauechle explained that the grant is a good example of the archdiocese’s commitment to home missions. 

Scecina receives grant from Archdiocese of Indiananapolis

Thanks to a $957,000 grant from the Archdiocese of Indiananapolis, Father Thomas Scecina Memorial High School in Indianapolis, from left, stands with Anette “Wickey” Lenti, archdiocesan executive director of Catholic education and faith formation, and Kevin Caspersen, president of the school.

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Archbishop Daniel M. Buechlein at the luncheon, “we’re spending time educating people about the need to support our home missions. Those are parishes, schools and parish-based ministries of the archdiocese that have to be where they are in order to carry out the mission of the Church but can’t make it on their own.

“They require the generosity of other parishes and the greater community to accomplish Christ’s work,” the archbishop said.

In addition, the funds that a parish raises beyond its own goal can be donated to a separate fund which awards grants annually for home missions—the St. Francis Xavier Home Mission Fund.

For example, St. Paul School in New Albany recently received a grant from this fund to help pay for a new fire alarm system. The shared ministries of the archdiocese, which will benefit from 53 percent of the funds raised in the UCA, are those tasks so large that it takes many people to make them happen—like Catholic education, seminarian education, family ministry, evangelization and Catholic Charities.

Catholic Charities alone annually helps nearly 300,000 people; the job of educating Catholics in the faith encompasses more than 50,000 adults, youth and schoolchildren.

“Since all of us make up the body of Christ, we’re called to support our shared ministries—ministries that no one parish could support alone,” the archbishop said.

Two agencies that receive support from the UCA are Holy Family Shelter in Indianapolis, which operates Holy Family Transitional Housing, and Rocio Camacho, who lives with her husband and children in the transitional housing, was on hand at the luncheon to speak from a prepared statement in her primary language is Spanish.

Her family came to the United States to help her son, who needed medical attention. Through the generosity of Catholics throughout central and southern Indiana, her family got the medical care, education and housing they needed.

“Just a few years ago we had nowhere to call home,” she said to those gathered at the luncheon. After that point, she broke into tears and had Bill Bickel, director of Holy Family Shelter, finish reading the comments, which amounted to thanks for the help her family had received.

“Please know how thankful we are,” Bill Bickel said on behalf of all those at the shelter.

This honor, she said, is something that will be with the school as long it exists. Teresa Slipher, principal of St. Michael School, said that the school had an assembly that they got the news last Friday.

“The faculty and students were thrilled—on cloud nine,” she said. “It’s a reward for everyone.

Like the other principals, she will be in Washington, D.C., on Nov. 10-11 with one teacher to receive the official recognition of being a Blue Ribbon school with a plaque and flag.

To Slipher, the honor is another proof that the hard work of the students and staff is paying off.

Bonnie Stevens, principal of St. Thomas Aquinas School, made an announcement about the award to the parents who gathered in the schoolyard to pick up their children at the end of the day.

“We just have a very strong sense of community here,” she said.

Each student is paired with either a younger or older student who is their prayer partner, and the faculty also pair up.

“I just think we’re a unique school because we’re very hard to value every student in the school,” Stevens said.

The school will plan on another celebration in time—likely to coincide with a visit that each school receives from a Department of Education official.

Annette Jones, principal of Immaculate Heart of Mary School, is planning a similar assembly.

Last Friday, she had a meeting with all the students and gave blue carnations to each of the teachers.

She said that her school has a strong Catholic identity and a dedicated set of teachers.

“I just believe this is a tribute to all the hard work and dedication of our school,” Jones said.

With all the benefits of that hard work, this is “icing on the cake,” she said.

“We will continue our hard work,” Jones said, “and continue our work with students as we always have.”

Bill Bickel, director of Holy Family Shelter and Holy Family Transitional Housing in Indianapolis, helps Rocio Camacho, whose family resides in the transitional housing, read a testimony of her thanks to those who support the annual Called to Serve appeal.

Doyle and Teresa Bruns separate fund which awards grants annually to parishes and the greater community to Church but can’t make it on their own.

people about the need to support our Archbishop Daniel M. Buechlein at the effort to finish.

school must then show how it is set apart years of the school’s past academic

ment tests or at least 40 percent of its stu-

significant number of students scoring in

Council for American Private Education.

school must first be nominated by the going to serve."

for whatever career or ministry they’re

“We’re continuing to know that the best

whole, she added.

continued from page 1

UCA

Batesville-Oldenburg

Quaint German Town Surroundings

Chicken and Roast Beef Dinners

Snacks & Drinks, Home-made Ice Cream,

Sunday, October 2, 2005

Serving from 10:00 AM - 3:45 PM (slow time)

Air Vents

Installed With

replacement

Fully insured

Licensed contractor

Call for free estimates

BEEF, HOG & TURKEY

FESTIVAL

Sunday, October 9, 2005

Sunday, October 2, 2005

idal 17-year-old senior, has no resources to carry on the ministry of Jesus," he said. "As I’ve said before, as Bishop Bruté’s successors, we are challenged not only to secure but expand possibilities for Christ’s mission for the future.

"And as in the day of Bishop Bruté, we need resources to do what we are called to do by Christ."
The Catholic faith is based on respect for life and loving others, Burkhardt said. “God said we are made in his image and likeness, ... and we need to be looking for it in everyone that we see.” Janet Roth, youth ministry coordinator of Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute, said Jennifer Wulf is “a perfect example of a young person who promotes the Gospel of Life, ... lives her Catholic faith and serves as an inspiration to all who know her.”

The daughter of David and the late Kimberly Wulf, Jennifer is a member of the Archdiocesan Youth Council, participates in the Terre Haute Deannery’s annual Peace and Justice Retreat, and finds time to help with many church, school and community service projects. “Jennifer has a strong faith and is a person of prayer,” Roth said. “She takes the time to learn more about factors that contribute to the oppression of others and seeks ways to work toward making the world a better place.”

Twice, she has participated in the annual March for Life held in January in Washington, D.C., as well as the annual Life Chain on Respect Life Sunday in the archdiocese. She also helps serve the poor at Nazareth Farm in West Virginia and Indiana’s Nazareth Farm in Brown County.

Last summer, she helped build a Habitat for Humanity home for a low-income family in Terre Haute. “The sanctity of human life is so important and it’s so neglected in our society,” Jennifer said. “I think it’s really important to volunteer in my community and not just in Terre Haute.”

Respect Life Sunday events will focus on the U.S. Conference of Catholic Bishops’ campaign to end violence in all its forms. The national theme for the annual pro-life observance to be celebrated by Catholics in dioceses throughout the country is “Help Build a World Where Human Life Is Always Loved and Defended. Every Form of Violence Banished.”

After the liturgy, pro-life supporters from many denominations will assemble along North Meridian Street at 2:30 p.m. for the 15th annual Central Indiana Life Chain for Human Life. The planned two-hour prayer hour for an end to abortion.

You are invited:
St. Monica’s and St. Mary’s Family Health Fairs
Sunday, October 9, 2005
11:30 a.m.–3:30 p.m.
St. Mary Catholic Church
Market Center
311 N. New Jersey Street
Oral & Vision Screens
Flu ($25) & Pneumonia ($35) Shots
St. Monica all day • St. Mary’s (11:30–1:30 only)

Information about: Hispanic Health/Social/Legal Services, Health Insurance, Cholesterol and Blood Pressure Check
Activities and Services provided by:
IU National Center of Excellence in Women’s Health • Wishard Health Services/Wishard Hispanic Health Project • Riley Hospital for Children • IU Schools of Medicine, Dentistry, Nursing, Public Health • Marion County Public Library • Neighborhood Christian Legal Clinic • Prevent Blindness Indiana • Julian Center • Hispanic/Latino Coalition
Sickle Cell Screens
Flu (25$) & Pneumonia (35$) Shots
St. Monica all day • St. Mary’s (11:30–13:30 only)

NOTRE DAME, Ind. (CNS)—Pledging to integrate academic excellence and religious faith to make the University of Notre Dame “a great Catholic university for the 21st century,” Holy Cross Father John I. Jenkins has been named the university’s 17th president on Sept. 23.

He is the only Notre Dame president in 53 years, succeeding Holy Cross Father Edward Malloy, the president since 1987. Holy Cross Father Theodore Hesburgh was president from 1952 to 1987.

Jenkins, 51, is a native of Omaha, Neb., and holds a doctorate in philosophy from Oxford University. Notre Dame’s board of trustees met with the university’s 15-member search committee on Tuesday and by Wednesday morning had decided to name Jenkins.

In his inaugural speech on Sept. 23, Father Jenkins said many pre-eminent universities that started out as religious institutions now experience “a disconnect between the academic enterprise and an overarching religious and moral framework that orients academic activity and defines a good human life.”

Notre Dame will not suffer that fate, he said, for it will be committed to making the university “a place of higher learning that plays host to world-changing teaching and research, but whose knowledge and values do not outrun moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it.”

The proud and pious history of the university, said Father Jenkins, will be to build on Notre Dame’s tradition of a Catholic university to pursue the mission to “seek God, study the world and serve humanity.”

Jennifer Wulf is “a perfect example of a young person who promotes the Gospel of Life, ... lives her Catholic faith and serves as an inspiration to all who know her.” Janet Roth, youth ministry coordinator of Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute, said Jennifer Wulf is “a perfect example of a young person who promotes the Gospel of Life, ... lives her Catholic faith and serves as an inspiration to all who know her.”

The daughter of David and the late Kimberly Wulf, Jennifer is a member of the Archdiocesan Youth Council, participates in the Terre Haute Deannery’s annual Peace and Justice Retreat, and finds time to help with many church, school and community service projects. “Jennifer has a strong faith and is a person of prayer,” Roth said. “She takes the time to learn more about factors that contribute to the oppression of others and seeks ways to work toward making the world a better place.”

Twice, she has participated in the annual March for Life held in January in Washington, D.C., as well as the annual Life Chain on Respect Life Sunday in the archdiocese. She also helps serve the poor at Nazareth Farm in West Virginia and Indiana’s Nazareth Farm in Brown County.

Last summer, she helped build a Habitat for Humanity home for a low-income family in Terre Haute. “The sanctity of human life is so important and it’s so neglected in our society,” Jennifer said. “I think it’s really important to volunteer in my community and not just in Terre Haute.”

Respect Life Sunday events will focus on the U.S. Conference of Catholic Bishops’ campaign to end violence in all its forms. The national theme for the annual pro-life observance to be celebrated by Catholics in dioceses throughout the country is “Help Build a World Where Human Life Is Always Loved and Defended. Every Form of Violence Banished.”

After the liturgy, pro-life supporters from many denominations will assemble along North Meridian Street at 2:30 p.m. for the 15th annual Central Indiana Life Chain for Human Life. The planned two-hour prayer hour for an end to abortion.
Roe vs. Wade violates our human dignity and rights

By Richard Stith

On Jan. 22, 1973, in Roe vs. Wade, the U.S. Supreme Court declared that an unborn child enjoys constitutional protection before he or she emerges from the womb. Even after viability, the fetus in utero counts only as a “potentiality of human life.” Location—in or out of the womb—thus determined whether actual human life existed and was worthy of protection under the Roe vs. Wade ruling.

For a closer look at Roe’s holding and at the key non-legal judgment with which the Supreme Court backs it up, here is an excerpt from Roe’s concluding summary: “A State, in promoting its interest in the potentiality of human life may, if it chooses, regulate and even proscribe abortion, except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother.”

Our highest court claims not to know that any unborn child is actually human and alive. Roe holds that a child’s location in the womb is all. However, it is does not depend on where it is. How and when it exits, including passage through the birth canal, can turn a potential human being into an actual human being.

But this makes no sense. What something is does not depend on where it is. How something is perceived may change with location, but not what it is in itself. The Supreme Court abandoned reason, in favor of a purely arbitrary stipulation of when actual human life must be considered to begin.

One fundamental reason that Roe vs. Wade must be overturned is this: It commits our nation to a wholly irrational definition of who we are, and so of our human dignity and rights.

Yet, I think there are reasons to hope because most states now treat the killing of an unborn child as a kind of homicide, if committed without his or her mother’s permission.

In 2004, the federal Unborn Victims of Violence Act became law. This law provides that an unborn child at every point in its development gets the same federal protection as its mother.

The first footnote in Roe vs. Wade has indicated that the Supreme Court was not granting a right to abortion during the birth process itself, but in Stenberg vs. Carhart the Supreme Court built on Roe to allow abortion even during the delivery of a child (i.e., abortion after a “partial birth” in which the child is pulled out feet first, right up to its neck, before its brain is suctioned out when its head still lies inside the womb).

Ironically, Carhart itself gives us a measure of confidence that reason will win out in the end. For Carhart ridicules Roe’s idea that location can matter when deciding who deserves legal protection.

“From the standpoint of the fetus, and, I should think, of any rational person, it makes no difference whether, when the skull is crushed, the fetus is entirely within the uterus, with feet outside the uterus. No reason of policy or morality that would allow the one would forbid the other.”

Finally, it is not a matter of reason, but of rationality because it is no more (again in their words) “brutal,” “gruesome,” “cruel” and “painful” than the death penalty itself, just as the Supreme Court indicated in its partial-birth abortion cases.

In 2005, the Roe decision was emphasized by the federal Unborn Victims of Violence Act, which protects the unborn child from any violence, and grants federal protection to the child’s mother.

These justices concede that Roe’s original abortion is at least as brutal and painful as partial-birth abortion. In arguing that it is “simply irrational” for the states to think a baby’s location can matter, they implicitly concede that Roe vs. Wade itself was simply irrational in its reliance on location as a test of human existence and dignity.

Roe abandoned reason in holding that some children can be cast out from the human community and brutally killed. That is obvious from the text of Carhart, and from the irrelevant lengths to which judges and others must go to defend the decision. May reason prevail, and soon.

(Richard Stith teaches at the Valparaiso University School of Law in Valparaiso, Ind. In addition to his law degree, he has a Ph.D. in religious ethics, both from Yale University in New Haven, Conn.)

Supporting life issues includes opposing the death penalty

By Archbishop Charles J. Chaput, O.F.M. Cap.

Writing about forgiveness can be easy. Encouraging other people to forgive can be easy. But when it comes to our own turn to forgive—forgiving another person who has wounded us, stolen from us, humiliated us or destroyed some precious part of our life—that love forever—forgiveness is never easy.

The “sanctity of the human person” is a powerful and true idea built on powerful and true words. But, ultimately, words are cheap. Actions matter. The meaning is in the doing. Now. It’s time to end capital punishment—now.

On the surface, the case for capital punishment can seem persuasive. Most people love honestly, act decently and want communities governed by justice—for both the innocent and the guilty.

Experience shows that is the wrong choice for a civilized nation because it accomplishes nothing. It does not bring back or even honor the dead. It does not ennoble the innocent and the guilty.

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For, Pope John Paul II, the punishment of any crime should not only seek to redress wrong and protect society. It should also encourage the possibility of repentance, restitution and rehabilitation on the part of the criminal. Execution removes that hope.

In January 2003, former Illinois Gov. George Ryan took the extraordinary step of pardoning four Death Row inmates outright and commuting all of the remaining 167 inmates to terms of life imprisonment or less.

Ryan explained his actions by saying: “My goal was to stop innocent people [from] being murdered by the state. We almost sentenced 12 [or] 13 innocent people. We had a system that didn’t work.”

In exercising his power of clemency, Ryan acted well within his rights of office—and, even more importantly, he did the right thing.

As citizens, our choices and our actions matter because they create the kind of future our families and our nation will inhabit. What we choose, what we do, becomes who we are. Choosing against the death penalty is choosing in favor of life. We need to end the death penalty now.

(ARCHBISHOP CHARLES J. CHAPUT, O.F.M. CAP., IS THE BISHOP OF THE ARCHDIOCESE OF DENVER, COLO.)

James Zalarowski of Pittsburgh displays a pro-life sign in front of the U.S. Supreme Court building during the March for Life on Jan. 22, 2004, in Washington, D.C. The annual demonstration marked the 32nd anniversary of the court’s decision in Roe vs. Wade, which legalized abortion.

Young pro-life advocates leave the McI Center after a rally and Mass, and make their way to the annual March for Life in Washington, D.C., on Jan. 24, 2005. As they have in previous years, young people made a strong showing at the pro-life events marking the anniversary of the Supreme Court’s Roe vs. Wade decision.

Students at St. Cecilia Academy in Nashville, Tenn., kneel in prayer Jan. 22, 2001, among 4,000 crosses set up on campus to recall the number of abortions taken place each day in the U.S. Jan. 22 marked the 32nd anniversary of the land-mak-Roe vs. Wade ruling that legalized abor-tion in the U.S.

Roe vs. Wade decision.

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Roe vs. Wade decision.
By Helen M. Alvare

In the 10th anniversary year of the great encyclical Evangelium Vitae (The Gospel of Life), its author, Pope John Paul II, infused this gospel with particular meaning to the last moment of his papacy. Not only by his life, but even in his dying, Pope John Paul II proved that he was right when he said that this Gospel of Life, this good news about life lived in service to others, “has a profound and persuasive echo in the heart of every person.” Christians and non-Christians alike.

We should reflect on the power of a document that has inspired theologians and philosophers as well as journalists, politicians and others to begin facing more honestly the “culture of death” and the possibilities for a “culture of life.”

When I first read through Evangelium Vitae and read its characterization of the modern conditions which had provoked its drafting, I felt as if John Paul II was speaking directly and even exclusively to the situation in the U.S.

Of course, he was not, but the picture he painted of the degree and kinds of disrespect for life, and the rhetoric that accompany them, was uncannily descriptive of our own country.

One of its most important components was its dissection of the ideas about freeedom that allow arguments against life to succeed in a society, even to the point that the “meaning of life” lies in “being a gift which is fully realized in the giving of self.” This is the splendid message about the value of life which comes to us from the figure of the Servant of the Lord… “(#49, emphasis in original).

While, of course, the task of each person will differ according to his or her station in life, all are charged with some basic, crucial responsibilities. These include prayer and personal conversion to the good news about the sanctity of human life.

Fasting and prayer, in fact, are called “the first and most effective weapons against the forces of evil” (#100). We are further called to maintain hope. We are called to adopt a lifestyle which clearly communicates the primacy of “being” over “having”—one that makes room for the embrace of those who need us, not merely those who choose.

Thereafter, whether we are women or men, intellectuals, citizens, physicians, teachers or women who’ve suffered from an abortion, we have specific contributions to make.

The death of Pope John Paul II, or rather the celebration of his life we have now witnessed, is a call to continued conversion and action for the pro-life cause.

Evangelium Vitae has made philosophers, theologians and aspiring saints out of ordinary citizens who struggle against the killing of vulnerable human beings. Its effects on us, and on our culture, will be felt for generations.

(Helen Alvare is an associate professor of law at the Columbus School of Law at The Catholic University of America and is a consultant to the USCCB Committee for Pro-Life Activities.)
The teaching of Pope John Paul II about sickness and death came not only from his speeches, addresses and encyclicals. He taught us just as convincingly with the witness of his own faith in the face of injury, suffering, hospitalization, illness and dying. He taught us that to understand death with dignity we must first accept the dignity of life. Human dignity is an undeserved gift, not an earned status. The dignity of life springs from its source.

Pope John Paul, who was no stranger to sickness and suffering, raised the prophetic voice of the Church compassionately, often insisting on the quality of medical care, which is due to the sick and the dying. Dying often includes pain and suffering.

Pope John Paul II admitted to his own personal sufferings, and proclaimed that these offered him a new source of strength for his ministry as pope.

Pain should be managed in such a way as to allow patients to prepare for death while fully conscious. The dying should be kept as free of pain as possible. True “compassion” leads to sharing another’s pain. It does not kill the person whose suffering we cannot bear. Pope John Paul II was blunt in his condemnation, calling assisted suicide an “inexcusable injustice.”

In light of the tragic case of Terri Schiavo, Pope John Paul II left no doubt about the Church’s clear teaching regarding those persons living in a so-called “persistent vegetative state” (PVS). In the opinion of their doctors, these patients have suffered such severe neurological damage that they can no longer give any indication that they are aware of themselves or of their environment. It is unfortunate that their state is labeled “vegetative.” Human persons are not vegetables. Such regrettable terminology may lead some people to conclude falsely that these handicapped persons are more like vegetables than human beings.

PVS patients, like all other patients, have a right to basic health care. They should be kept comfortable, clean and warm. They should be given appropriate rehabilitative care, keeping their loved ones involved and providing for signs of improvement. Families who bear the heavy burden of dealing with a loved one living in an unresponsive condition should be assisted by the rest of society, as true solidarity demands.

Pope John Paul II taught unequivocally that there is a moral obligation for care providers. These patients should be provided food and water, even when these are supplied through a feeding tube. Nutrition and hydration is a natural means of preserving life, and “should be considered, in principle, ordinary and proportionate, and as such morally obligatory, insofar as and until it is seen to have attained its proper finality, which in the present case consists in providing nourishment to the patient and alleviation of his suffering.”

A culture of life will reject all forms of euthanasia. Euthanasia is “an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering.” It “is a grave violation of the Law of God, since it is the deliberate and morally unacceptable killing of a human person.” True “compassion” leads to sharing another’s pain. It does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more pernicious if it is carried out by those, like relatives, who are supposed to treat a family member with patience and love, or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful terminal stages. Respect for the dignity and sanctity of life of patients also includes concern for their spiritual needs.

The sacrament of the sick, confession and viaticum acknowledge and celebrate the very relationship with God through which we have received the dignity and sanctity of life, especially as a prelude to the final journey to our Father’s house. John Paul II never tired of praying for the help of the Mother of God, especially for the sick and dying. No summary of his catechesis is complete without turning our eyes to our Mother, who stood vigil at the cross of her Son.

“I entrust all of you to the Most Holy Virgin,” he said, “...may she help every Christian to witness that the only answer to pain, suffering and death is Christ our Lord, who died and rose for us.”

Pope called assisted suicide an ‘inexcusable injustice’

By Fr. J. Daniel Mindling, O.F.M. Cap.

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Contraception prevents self-giving love in marriage

By Father Walter J. Schu, L.C.

In the 1950s, a revolutionary development occurred that affects the most intimate relations between men and women: the birth control pill. Now that contraceptive use has been widespread for more than 40 years, the facts clearly belie the claim that such use leads to a decrease in abortions. New research suggests that heightened access to contraception makes the problem worse.

According to the Alan Guttmacher Institute, more than 40 years, the facts clearly belie the claim that contraception prevents self-giving love in marriage.

In heaven, the only adequate response to God's outpouring of love will be to give ourselves to all others in him—the communion of saints.

The total vision of the human person is completed by the resurrection of our bodies.

In his unfathomable love and mercy, Christ rescues mankind through the suffering of the cross and the glory of his resurrection. He makes it possible for men and women to recapture the freedom of the gift by walking the narrow yet joyful path of life in the Holy Spirit.

The total vision of the human person is completed by the resurrection of our bodies.

Paradoxically, the nuptial meaning of the body is fulfilled in heaven, where “they neither marry nor are given in marriage” (Mt 22:30). In heaven, the only adequate response to God's outpouring of love will be to give ourselves to all others in him—the communion of saints.

Every act of conjugal union is an expression of the spouses’ complete self-giving to one another and acceptance of each other in their fullness as persons. This self-giving love is fruitful, both in the union of the couple in “one flesh” and in its openness to new life.

Contraception violates the truth of the language of the body. It means telling a lie with the body. Contraception therefore keeps the conjugal union from being an act of true, self-giving, personal love as it was designed to be.

A day will come when the culture of life is fostered, not merely in our legal system, but in the very heart of the most intimate relations between man and woman.

(Legionary of Christ Father Walter J. Schu was ordained in 1994 and is the author of The Splendor of Love: John Paul II's Vision for Marriage and Family, published by New Hope Press, New Hope, Ky., in 2003.)

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Jesus came to serve others
By David Gibson

After the mother of James and John, known as the sons of Zebedee, asked Jesus to assure her that her sons would be his disciples. Jesus called them before the Twelve—and some of the ways they lived show us how important it is to be the disciples of Jesus. As you see it, what is most challenging about being a disciple of Jesus? As disciples, the Twelve hardly stand out as inspiring role models. They appear at times jealous, self-serving, clueless and annoying. When it really counts, Judas betrays Jesus. Peter denies even knowing him. And the rest flee as cowards. With friends like these, who needs enemies? Yet there is something so human about these first disciples. There is something so powerful in their imperfection. For their very lives embody the Gospel message.

The movie illustrates how God often works through flawed people. But there’s a deeper story. The Twelve are a sign of God’s long history of love for the people of Israel. Jesus symbolically established a new Israel. The Twelve were a sign of a new future for the people of God (Mt 19:26). First of all, then, the Twelve remind us of Christianity’s Jewish roots. The only way to understand Jesus is in light of a God’s long history of love for the people of Israel. In fact, the first followers of Jesus could conceive of no other way of talking about him except in the context of this larger story.

We must not forget this story. Nor should the sad separation of Christianity from Judaism lead us to believe that God’s promises to Israel no longer matter. We can affirm with Vatican Council II that St. Paul recognized: that today the Jews remain dear to God, for “God does not take back the gifts he bestowed or the choice he made” (Declaration on Non-Christian Religions,” #4; see Rom 11:28-29).

The word “apostle” means “one who is sent.” The Twelve Apostles were the first ones sent out by Jesus to spread the good news. Their ministry inspired other ministers, including those who also went off to preach the Gospel and those who stayed behind to care for the community. By the second century, Christians saw their local leaders—the bishops—as the successors to the Apostles. These leaders guaranteed continuity between the past and the present; they linked the local Church to the life of Jesus. Catholics call the connection between the Twelve Apostles and the college of bishops “apostolic succession.” And so the Twelve remind us of our historical connection to the ministry of Jesus. There is a basic continuity to the faith. But this is not a carbon-copy continuity. It is interesting that after Judas’ betrayal, the remaining Apostles felt the need to maintain the Twelve. And so they chose Matthias to replace Judas. But this process is never repeated. We have far more than 12 bishops today! Faithfulness to the mission of Jesus required an expansion of leadership. Thus, the profound continuity of the faith which apostolic succession guarantees does not rule out development, adaptation and genuine newness in the way this faith is passed on.

Finally, we return to where we began. Before the Twelve were Apostles, they were disciples. Jesus called them before he sent them. The Gospels dramatize their response as immediate and total: “They abandoned their nets and followed him!” (Mk 1:18). But the New Testament acknowledges their hesitations—indeed their outright failures—too.

As disciples, the Twelve hardly stand out as inspiring role models. They appear at times jealous, self-serving, clueless and annoying. When it really counts, Judas betrays Jesus. Peter denies even knowing him. And the rest flee as cowards. With friends like these, who needs enemies? Yet there is something so human about these first disciples. There is something so powerful in their imperfection. For their very lives embody the Gospel message.

Who better to preach Jesus’ message of forgiveness to the world than those so in need of it? Who better to speak about the shear graciousness of the reign of God? If the Twelve seem like heroes who are sometimes hard to like, they also are encouraging examples of God’s ability to work through flawed and often-failing people.

(Edward P. Hahnenberg is the author of Ministries: A Relational Approach, published by Crossroad in 2003. He teaches at Xavier University in Cincinnati.)
Perspectives

Faith and Family/Sean Gallagher

Expectant mothers share a sacred bond

All mothers share a sacred bond. Their relationship has a unique nature for a woman, no man, can never experience, but one that I and other women should always revere. For it is through our women who brings forth new life, an immortal soul, the very essence of our human race.

Yes, fathers have a key part to play in the nourishing of life going on. In light of this, expectant mothers may perhaps feel their common relationship intensely, no less so, than others whose children are already born.

Although I can only observe this relationship from the outside, it gives me a glimpse of two expectant mothers who rejoiced in the blessings God gave them in their motherhood and in the children they bore.

I am referring here to the story of Mary, the mother of Jesus, and Elisabeth, Elizabeth, the mother of John the Baptist. The fact that the conceiving of one woman was miraculous should not deter us from making connections between them and mothers of all other times. The connection of a woman in the womb of any mother is always a miracle.

Reflecting on the beautiful interplay between Mary and Elizabeth could be the subject of an entire book. And so in this column, I will only focus on a couple of facets.

When Mary learned from the angel that she would be mother of Jesus, the Virgin Mary. She was also told of Elizabeth’s wondrous conception of a child as a conception of the Virgin Mary. She was entranced when passing by in cars or on horseback.

Perhaps, just say stuff, “Howdy,” and spontaneously offer to show where you to find good food or interesting historical artifacts, or the best place to picnic. And the names! “There’s not only a “Bill,” Wyo., but also beer in Montana called Moose Drool, Trout Slayer and Fat Tire. Ours not to reason why.

We’re forever grateful that, on our western vacations and all things, we find God in the details.

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

Faithful Lines/Shirley Vogler Meister

Honor God through responsible animal care

“Serenity sits upon my windowsill and peeks her feline purr for until sweet sleep descends, then she curls and-blends into her private dreams.”

Years ago, I wrote the last few words of a poem I titled “Peace.” The poem refers to one of two small black kittens that we had who cats our family has, windy and charmed. Our two little black kittens and all the people with whom we share home and have been rescued, two—Zippy and Domino—are still with us. (Kat Stevens died years ago.) The idea behind the poem was written about Mimi-cat, but applies to all the felines for whom I have cared.

When God created Eden, he placed our forefather-and-mother in charge all that was created. However, since God is love and we are made in the image and likeness of God, it behooves us to treat not only fellow human beings with respect and love, but also to animals coming into our lives. This is part of the inherited mandate from God.

When my children were in the house where this respect is taught become responsible adults in so many practical and ethical ways, they were created into our lives for various reasons: com- fort and companionship as well as for humans. The companionship in the lives and our souls in countless ways, includ- ing as a food source.

Many vegetables abhor the thought of using animals for food, but it is one of their primary purposes. I learned this a city visitor to the Nashville zoo, and they accepted these new experiences as nor- mal. I was told such animals were well cared for and butchering was done in a humane way.

As an adult, I am learning otherwise. Just this week I saw domesticated ani- mals are not always cared for well, I have repeatedly found through the media that many food-supply animals can be even more cruelly raised. I have a copy of the July 18 Newsweek magazine in which “The Word” and all creatures George W. Will is titled “What We Owe What We Eat.” This tells how animal abuse is, indeed, prevalent in many of our educat- ing businesses.

My eldest daughter, Donna, who con- verts to Judaism, was introduced to a kosher meat shop. She found that kosher meat is the most healthy.

Why? Because Jewish law and tradition order responsibility and sustains the best treatment of animals—even at the moment of death. My own research has proved this correct. (For statistics, see www.wseegreek.com)

Ponder these two ways we approach the 4th of July in St. Francisville, Assi- diac of the Franciscan Order and beloved patron saint of animals and the environment.

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

Seeking the ridge where the West comes men

Every few years, we get a chance to experience this high-altitude area where many Westerners at the movies and on televi- sion. From the Editor Emeritus/John E. Fink

Honor God through responsible animal care

Jesus in the Gospels: Sending the disciples


My previous four columns concerned the things that Jesus did in Jerusalem while he was there for the Passover celebrations, as described in John’s Gospel. Jerusalem goes immediately from that feast, cele- brated in mid-March, to the Feast of Tabernacles, celebrated in December, When he was there during those four months’

Jesus went to Galilee. Perhaps he didn’t return to Galilee. He left there because he knew that Herod Antipas was looking for him. Matthew and Mark say that he went to “Judea across the Jordan,” but Judea didn’t stretch across the Jordan River. Scholars disagree about where he went, but some are convinced that he went to Batanea, also known as Bethany Beyond the Jordan, perhaps located east of the Sea of Galilee. It would have been at least a four-day journey from Jerusalem.

While there from or somewhere closer to Jerusalem, Luke’s Gospel tells us that Jesus appointed 72 disciples (although some earlier manuscripts say 70), and sent them in pairs to every town and place he intended to visit. Our first reac- tion can be, “Wow, how did those 72 disci- ples come from all of a sudden?” This is the first we’ve heard of them. Many accountants and students of Jesus traveling with his 12 Apostles and women who ministered to them. The number 72 almost certainly represents a large number. But apparently Jesus had more disciples than we thought: How many? Acts 1:15 tells us that Jesus numbered his disciples to more than 500 brothers after his resurrec- tion. Even in Bethany Beyond the Jordan, John’s Gospel reports, “Many there believed in him” (10:42).

Not only believed in him, but also appeared willing and able to leave their homes and employment at least long enough to go out as advance men (and women) for Jesus. Jesus committed them to him in the same way as he earlier had done with the Apostles—to heal the sick and preach the message that “the kingdom of God is at hand.” If those 72 disciples, traveling in pairs, went to places Jesus planned to visit, Jesus must have made that decision—instantly—at least to 36 places. When they returned, they rejoiced at their success. Jesus rejoiced in the Holy Spirit, “the only time in the Gospels that we’re told that he was joyful. He rejoiced that God was pleased with his work” (John 15:8).

He followed that up with a statement that could have come from John’s Gospel: “No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him.”

We can only imagine how the disci- ples felt when Jesus reminded them how fortunate they were because “many prophets and kings desired to see what you see, but did not see it, and did not see the things that you hear, but did not hear it.”

On the mesa above Fort Robinson, Neb., lies the site of a former Red Cloud Indian Agency. Here, at twilight, the set- ting sun sends down golden shafts and color the surrounding statues with crim- sons and blues. There’s always a breeze whispering in the eerie silence, and you expect a party of cowboys to emerge at Owen Wister in The Virginian. Once, while shopping for our camp supper in a grocery, I stood next to a sign that read “breakfast in spurs and a 30-gallon hat. I was totally charmed when he drawled, “Pardon me, Ma’am,” as he leaned across to pick up packaging of meat.

Broken Bow, Ne., is another of our western favorites. There has been a pretty town right out of a Norman Rockwell calendar, with a bandstand in a park surrounded by nice places to eat, and a town square right out of a Norman Rockwell painting, complete with clotheslines to the left, goods to the right, and people talking in the center. The Virginian Hotel, immortalized by Owen Wister in The Virginian.

A memorable experience, but one that I was charmed when he drawled, “Pardon me, Ma’am,” as he leaned across to pick up packaging of meat.

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The Sunday Readings
Sunday, Oct. 2, 2005

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-44

The first section of the Book of Isaiah provides this weekend’s liturgy with its first reading. The author of this section of Isaiah was very disappointed in his people. Furthermore, he saw them moving along a path that would lead to their destruction. Very devoted to God, the author intensely believed that God’s people would create their own doom if they were not loyal to God. At the time, the people were lax in their religious observance, at least in the prophet’s mind, and certainly their leaders were flirting with neighboring pagan states and allowing the paganism of these neighbors to influence policy. The Book of Isaiah is outstanding in its eloquence. It is one of the most splendid works of literature in the Scriptures.

This weekend’s reading is an example of this superb writing. The prophet describes the land of God’s people as a vineyard, which belongs to God. God tends the vineyard. Lavish in generosity and care, God fills the vineyard with the choicest vines. However, wild grapes grew there. The prophet then speaks directly to the people. He speaks as God, in the first person. What more could God do? His love is seen everywhere. Yet, the people sinned. They sinned at their own peril.

For the second reading this weekend, the Church presents a passage from the Epistle to the Philippians. Philippi was an important military post in the Roman Empire, located in modern Greece. As such, it was a thoroughly pagan community. Christians were regarded as being outside the mainstream, to say the least. Despised for Christians in the empire soon emerged outright persecution. Understandably, this epistle had as its objective encouragement and reassurance for Christians. Certainly, the passage read this Sunday meets this objective. It admonishes the Christians of Philippi always to be faithful to God, always to be holy. Being a devoted disciple is not easy. The Epistle to the Philippians reassures us and encourages us, and shows us the way to holiness.

Reflection
The Church has called us to discipleship during these weekends. It restates this call in the readings. The lesson is not altogether of doom and destruction, although both Isaiah and Matthew occur against a backdrop of unhappiness and death. Rather, the message is of salvation. However, salvation is not forced upon us. We must place ourselves within God’s plan. We must obey God. We must live as God has taught us. Only as such obedience will we find salvation.

By disobeying or ignoring God, we bring chaos upon ourselves. Thus it was when First Isaiah wrote. Thus is it always. God does not hurl thunderbolts of anger and revenge at us. Instead, we create our own eternal situation. We are with God, or we are not with him in eternity.

Being a devoted disciple is not easy. The Epistle to the Philippians reassures us and encourages us, and shows us the way to holiness.

My Journey to God
The Face of Jesus

The Body of Christ, the face of Jesus, the best placed upon my hand so small, but yet so strong.

I see the face of Jesus there giving me a stronger faith and a blessed peace within.

I know he is always very near.

I am not afraid.

The body of Christ. Amen.

By Martyni Sheehan

(Martyni Sheehan is a member of St. Michael Parish in Charlestown and a member of the Benedictine Oblates of Saint Meinrad Archabbey. This image of Christ is a detail taken from the promotional artwork for the film ‘The Face: Jesus in Art’, which was released on March 31, 2003. The work is a mosaic-composite made up of tiny images of Christ. The film, funded in part by the Catholic Communication Campaign, examines 2,000 years of artistic renderings of Christ.)

Question Corner/ Fr. John Dietzen

Baptism of infants dates to early years of Church

After your recent column on infant baptism, some evangelical Protestant friends described their Church’s view that babies should not be baptized at all. They said baptism should come only when people are old enough to profess personal belief in Jesus as their savior.

The Bible, they claim, only speaks of the baptism of adults, not of babies. When in the baptism of young children or babies begin? (Missoula)

The New Testament makes clear that, from the beginning, baptism was the common way to become a Christian. It is true that, according to our earliest biblical records (as in Acts 2, for example), perhaps only adults were baptized, though we can’t be sure of that. Soon afterward, however, infants were apparently included as whole families were brought into Christian communities.

All Eastern and most Western Churches consider infant baptism as having been the norm from the beginning of the Christian era. The great theologian Origen, for example, about the year 280, and St. Augustine, about 400, considered infant baptism a “tradition received from the Apostles.”

St. Polycarp, bishop of Smyrna, said at the time of his martyrdom in the year 155 or 156 that he had been “Christ’s servants” for 86 years. St. Irenaeus, one of the foremost early Christian writers and theologians (died about the year 200), was a close friend of St. Polycarp, who in turn knew St. John and the practices followed by the Apostles. Christ, writes Irenaeus, gives “salvation to those of every age” who are reborn through him, and he explicitly includes “infants and little children” among them. Certainly by the 3rd century, the common tradition was that children born to Christian parents were baptized as infants, a practice which continued until the Reformation.

In the 16th century, the Anabaptist movements, and later the Baptists and Disciples of Christ, renounced infant baptism in favor of ministering this sacrament, as you note, only after one is able to make a personal act of Christian faith.

The Oxford Dictionary of the Christian Church notes that the New Testament never suggests that children will need to seek baptism later. It positively hints, in fact, that infant baptism was the practice even in the time of the Apostles.

Children are told they must obey their parents “in the Lord” (Col 3:20). Paul speaks of baptism as the Christian counter-part to Jewish circumcision, by which boys were admitted to the covenant community shortly after birth (Col 2). Beyond, evidence is lacking for infant baptism. The lack of evidence is not surprising, however, the Oxford reference says, since the New Testament is concerned mainly with the expansion of the Church into the non-Christian world, and hardly at all with the natural growth of membership among persons of Christian parents and upbringing.

There is, in other words, overwhelming support for the ancient Christian practice of baptizing infant children. The psychological and spiritual bond of the family as a Christian community was recognized very early.

Though children may be too young to believe on their own, the parents knew they were what St. Paul called them, a “new creation” in Jesus Christ (2 Cor 5:17).

Interestingly, the discoveries of modern psychology concerning the deep psychological and religious connections between parents and children seem to strengthen the wisdom and validity of that tradition.

Q Is it a mortal sin to use God’s name in vain in a fit of anger? (Illinois)

A The traditional three requirements for a mortal sin are:

- Serious matter—The action must be one that is completely incompatible with a respect and love for God.
- Sufficient reflection—One must realize when he is doing the action (or refuses to do it in a sin of omission) that if he does what he is contemplating, he is deliberately rejecting God’s love and friendship. He must be fully aware that what he is contemplating is a mortal sin.
- Full consent of the will—Realizing all this, he still deliberately wants to go ahead and do it anyway.

Considering these requirements, it is difficult to see how the action, as you describe it, could be a mortal sin.
Five Sisters of St. Benedict celebrate jubilees

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove recently celebrated the jubilees of five sisters and honored their fidelity to the monastic way of life.

Benedictine Sisters Mary Bede Betz, Mary Lucien Dippel and Dorothy Wargel are celebrating 60 years as women religious this year, and Sisters Lucia Betz and Norma Gettelfinger are celebrating 50 years in religious life.

The jubilarians entered the Monastery Immaculate Conception in Ferdinand, Ind. When the new Benedictine community was established in Beech Grove, the sisters transferred to Our Lady of Grace Monastery and became founding members.

Sister Mary Bede Betz was born in Schnellville, Ind. She earned a Bachelor of Science degree at the former St. Benedict College in Ferdinand, Ind., and also studied at the Catholic University of America in Washington, D.C.

She began teaching career at St. Benedict School in Evansville, Ind., and also taught at Christ the King School in Indianapolis, St. Mary-of-the-Knobs School in Floyd Knobs, the former St. Paul School in Tell City, the former St. Michael School in Bradford, the former St. Michael School in Canneillon, the former St. Martin of Tours School in Siberia and Perry Central School in Loepold, Ind.

Sister Mary Bede retired to the monastery in June 1999, where she performs many tasks for the community.

Sister Mary Lucien Dippel was born in Evansville, Ind. She earned a Bachelor of Science degree in Education from Marygrove College. She began teaching at St. Anthony of Padua School in Clarksville and also taught at St. Mary-of-the-Knobs School in Floyd Knobs, the former St. Paul School in Tell City, the former St. Joseph School in Sellersburg and Transfiguration School in Florissant, Mo.

Sister Mary Lucien changed her ministry due to the need for nurses, and later worked at St. Paul Hermitage and Our Lady of Grace Monastery in Beech Grove as well as at Clark Memorial Hospital in Jeffersonville. She retired in 1996 although she continued her nursing duties in the health care department at the monastery.

She also serves as one of the receptionists for the monastery.

Sister Dorothy Wargel was born in Mount Vernon, Ind. She began teaching art classes at the former Assumption School in Indianapolis and also taught at St. Bartholomew School in Columbus, the former St. Michael School in Cannelton, Holy Name School in Beech Grove and St. Roch School in Indianapolis.

Sister Dorothy also taught at St. Theresa School in Evansville, Ind.; Washington Catholic School in Indianapolis, Ind.; and the former St. Peter School in Montgomery, Ind., all in the Evansville Diocese.

She retired to the monastery in 2000 after nearly 53 years in the classroom. She continues to share her artistic talents with her religious community and performs other duties at the monastery.

Sister Lucia Betz was born in Schnellville, Ind. She earned a Bachelor of Science degree in Elementary Education from St. Benedict College and a Master of Science degree in Education from Marygrove College.

Her first assignment was at Christ the King School in Evansville, Ind. She also taught at Christ the King School in Indianapolis, St. Anthony of Padua School in Clarksville, St. Bartholomew School in Columbus, St. Joseph School in Corydon, St. Ambrose School in Seymour and St. Barnabas School in Indianapolis.

Sister Lucia later became a director of religious education at St. Andrew the Apostle Parish in Indianapolis. She currently ministers as the pastoral associate and director of religious education at St. Anthony Parish in Indianapolis.

Sister Norma Gettelfinger was born in Palmyra, Ind. She attended Immaculate Conception Academy in Ferdinand, Ind., and earned a Bachelor of Arts degree in Education at the former St. Benedict College in Ferdinand, Ind. She also received a Master of Arts degree in Education at Indiana University in Bloomington.

Sister Norma began teaching second-grade at Holy Rosary School in Evansville, Ind. She also taught at St. Bartholomew School in Columbus, St. Ambrose School in Seymour, Holy Name School in Beech Grove and St. Anthony of Padua School in Clarksville.

She also taught at the former Assumption School, St. Pius X School, Christ the King School, St. Barnabas School, St. Anthony School and Our Lady of Lourdes School, all in Indianapolis.

After retiring from teaching, Sister Norma worked in food services at St. Paul Hermitage. She presently works at the food services at the Benedict Inn Retreat and Conference Center. †
Blue Mass honors police officers and firefighters

By Mary Ann Wyand

Indianapolis-area police officers and firefighters gathered at Calvary Cemetery in Indianapolis on Sept. 13 to remember public safety officials who have died in the line of duty in recent years.

“Let us remember in prayer those public servants buried here and all those who gave their lives on 9-11,” Msgr. Joseph F. Schaede, vicar general, said during the memorial service.

“Let’s remember those people who have given their lives in the [Hurricane Katrina] disaster,” he said, “and let’s remember all those [in the military] who have fallen during their time of service to our country and to their fellow men and women.

After the Mass at the cemetery mausoleum and a prayer service at the public service, St. Susanna parishioner Margaret Jankowski said police officers and firefighters are dedicated to helping people in need even if it means risking their own lives.

“It’s one of the very few jobs that you sign a contract and you put your life on the line for collateral,” he said. “Certainly, all those who have gone before us have served their contract and done it with dignity.”

The sheriff said public service to the community “never ends” for police officers and firefighters.

“Even in their own personal suffering, they reach out to serve and protect others,” he said. “That’s the way we do it. When we raise our hand and we take that oath, we don’t think about ourselves. We are continuously thinking about others, and that’s why we are willing to give up our life if it calls for that to do what we’re supposed to do to serve and protect.”

Indianapolis Fire Department Lt. Stephen Hall played the trumpet for the solemn memorial service at the public safety section of the cemetery.

“It’s the least that I can do,” Hall said of his musical participation in the prayer service.

“They have given a whole lot more than me,” he said of firefighters and police officers who gave up their lives in the line of duty. “It is indeed an honor to be able to do that for them.”

Hall said he has relatives who live near the Gulf Coast and elsewhere in Mississippi who survived Hurricane Katrina by evacuating the area before the storm made landfall.

“We need to stop the cycle of violence,” Burkhart said. “Execution is never the solution.”

Governor denies Alan Matheney’s clemency appeal

By Mary Ann Wyand

Gov. Mitch Daniels denied Indiana Death Row inmate Alan Matheney’s request for clemency on Sept. 27 in a brief statement released by Jane Jankowski, his media relations assistant.

As The Criterion went to press on Sept. 27, the 54-year-old Matheney was scheduled to be executed by chemical injection early on Sept. 28 at the Indiana State Prison in Michigan City, Ind.

He would be the fifth Death Row inmate killed by the state this year.

His attorney, Carol Heise, had sought to have his capital sentence commuted to life in prison without parole based on his delusional behavior.

Matheney refused to be interviewed by Indiana Parole Board members during a Sept. 19 hearing at the state penitentiary.

On Sept. 23, the Indiana Supreme Court denied his request for a new trial.

Jankowski said the governor “has concluded his review of the case of Alan Matheney and has denied his petition for clemency.

Matheney was sentenced to death for the March 4, 1989, murder of his ex-wife, Lisa Marie Bianco, after beating her with a shotgun at her home in Mishawaka, Ind.

The governor’s statement noted, “At the time of the murder, Matheney was on an eight-hour furlough from prison, where he was serving time for a previous assault on Ms. Bianco.”

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, prays outside the Governor’s Residence before executions.

“We need to stop the cycle of violence,” Burkhart said. “Execution is never the solution.”

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Blue Mass honors police officers and firefighters on it,” Hall said, “and I was very proud of the job that they did down there. It’s good to know that they can respond, and give that aid and assistance wherever they’re needed. That really makes me feel very proud of them.”

By Mary Ann Wyand

Indianapolis firefighters on it.” Hall said, “and I was very proud of the job that they did down there. It’s good to know that they can respond, and give that aid and assistance wherever they’re needed. That really makes me feel very proud of them.”

Franciscan Sister Rita Vukovic, a teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis, lights a candle for an Indianapolis Fire Department firefighter during the Blue Mass for public safety officials on Sept. 13 at the Calvary Cemetery Mausoleum in Indianapolis.

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The Catholic Community of Saint Christopher, in the West Deenery of the Archdiocese of Indianapolis, is seeking a full-time director of Youth Ministry. The successful candidate will be responsible to minister to our youth program in Grades 7 through 12, and provide new leadership in developing Christian based programs and social activities for our college-age and young single parishioners. We are a parish of approximately 2,000 families located in Speedway, Indiana. Minimum qualifications for candidates would be a bachelor’s degree preferably in youth ministry, religious studies or education. The person must be a practicing Catholic with a minimum of two to five years of experience. We are looking for someone who is creative, energetic, self-motivated and faith-filled. Applicants must have good organizational skills and have the ability to work well with experienced volunteers and parish staff. Interested applicants should submit a confidential resume and express their interest along with their resume to:

Search Committee
Saint Christopher Catholic Church
Attention: Nancy Meyer, Pastoral Associate
5301 West 10th Street
Speedway, IN 46231

Telephone: 231-4113, Extension 114
Or via email: jamever@stchristopherparish.org

Please be advised that the paper has a system that requires you to submit your resume to us via an online form. If you are interested in submitting your resume, please visit our website at www.criterionindy.com to learn more about the application process.

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Artist says shroud’s image left on cloth at moment of Resurrection

LOS ANGELES (CNS)—World-renowned Los Angeles liturgical artist Isabel Piczek earned accolades for her breakthrough theory “opening new doors of research” at the International Shroud of Turin Conference in Dallas on Sept. 8-11.

The conference drew 160 scientists, artists and physicians from around the world to share the latest research on the shroud, believed by many to portray a full-length image of the crucified Christ.

A Catholic and also a theoretical physicist, Piczek believes the image was left on the shroud at the moment of Christ’s resurrection.

Using a statue she created as a visual aid that measures one-third the actual size of the man depicted on the shroud, Piczek presented her explanation of the image’s so-called bas-relief effect. “She theorizes that measures one-third the actual size of the man depicted on the shroud, Piczek presented her explanation of the image’s so-called bas-relief effect.” She theorizes the image of the shroud was transported onto a straight and taut linen above and below the man’s hovering body.

“One of the puzzling mysteries of the shroud is that the image transported to an absolutely straight, taut surface is not flat. It is semi-three-dimensional, very much the same as a bas-relief is in art,” explained Piczek. “In art, the bas-relief image always curves out of a straight background that radically eliminates the rest of the space behind the bas-relief.”

Refuting theories that the figure on the shroud was painted, Piczek said the image’s strong foreshortening of the body combined with the lack of a continuous film of a paint medium on the cloth’s surface are “decisive arguments” that the shroud is not a painting.

According to Piczek, the foreshortening of the legs, reflecting the reclined figure’s elevated knees, excludes the possibility of a contact image of any kind.

“An unknown system obeying laws different from optics created the image with strangely similar visual results,” she said.

Piczek said she arrived at her theory during the creation of the shroud statue a month before.

“A heretofore unknown interface acted as an event horizon,” explained Piczek. “The straight, taut linen of the shroud simply was forced to parallel the shape of this powerful interface. The projection, an action at a distance, happens from the surface and limit of this, taking with itself the bas-relief image of the upper and, separately, the underside of the body.”

Piczek, who holds degrees in art and particle physics, thinks this new explanation of how the image appeared warrants greater investigation of the nonimage area of the shroud. Such research could yield scientific clues to the “unknown information field” that caused the projection, according to her.

“The image of the shroud and its riddle cannot be solved through the science of particle physics, thinks this new explanation of how the image appeared warrants greater investigation of the nonimage area of the shroud. Such research could yield scientific clues to the “unknown information field” that caused the projection, according to her.”

Concurring with French physicist and shroud researcher William Wolkowkska, Piczek believes that the transdisciplinary study of the shroud will give birth to a new scientific age. “The shroud shows the future of science,” she said.

In an interview with The Tidings, Los Angeles’ archdiocesan newspaper, she called the conference a “landmark event” because of the presence of Turin, Italy, officials who fielded questions about the shroud, last displayed in public in 2000.

Msgr. Giuseppe Ghiberti, adviser and spokesman for the papally appointed custodian of the shroud in Turin, led the delegation and delivered the keynote address.

Piczek said the Turin officials dispelled rumors about the shroud, including whether or not the shroud has been vacuumed.

“The old thought that the shroud has been vacuumed is not true. The dirt on the cloth is historic,” said Piczek, a founding board member of the Dallas-based American Shroud of Turin Association for Research. The association co-sponsored the Dallas conference along with the 400-year-old Centro shroud organization in Turin and the 50-year-old Holy Shroud Guild based in Esopus, N.Y.

During the conference, botany expert Alan Whanger indicated that pollen and flowers on the shroud reveal plants native to Jerusalem at the time of Jesus. Other conference presenters discussed their analysis of the shroud’s human bloodstains as well as biblical references to the shroud and an explanation of the cloth’s presentation a master’s degree in Theology at Franciscan School of Theology in California. Currently pursuing a master’s degree in Theology at Franciscan School of Theology in California. Amber is shown above with some of her favorite professors. From left to right are: Sister Patrizia Carleo, Ph.D.; Father Massimino di Bono, S.T.L.; Mike Clark, Ph.D.; and Andrea Borsiotti Meloyer, Ph.D.

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The left portion of the Shroud of Turin showing the frontal view of the mysterious image is pictured in vertical. The cloth has been revered for centuries to be the burial shroud of Christ.

“lost years” before it resurfaced in France in the 15th century.

Next year, another international shroud conference, organized by Dr. August Accetta, founder of the Southern California Shroud Center in Huntington Beach, will be held in the Los Angeles area.