St. Monica School in Indianapolis.
St. Lawrence School in Lawrenceburg and St. Lawrence School in Indianapolis,
St. Bartholomew School in Columbus,
Memorial Jr./Sr. High School in Madison,
Indianapolis, Father Michael Shawe
ment, the archdiocese had six schools
By John Shaughnessy
Six schools named Blue Ribbon Schools of Excellence

The six schools are among the 250 schools honored nationally by the No Child Left Behind Blue Ribbon Schools program. The archdiocesan schools accounted for almost half of the total 14 schools recognized in Indiana. One other Catholic school in Indiana—St. Jude School in Fort Wayne—was also honored. "We are thrilled and proud of these accomplishments," said Annette "Mickey" Lentz, executive director of Catholic education for the archdiocese. "It is a great tribute to our education system. The archdiocese is nationally recognized by these phenomenal numbers. When I travel to D. C., it becomes a hot topic. 'What do you do?' they ask."
She said she tells them, "We encourage, support, affirm and offer resources." Lentz also noted that the archdiocese's past success helps to fuel its current success. "I feel schools are focusing on their success and performance, becoming high performing schools," she said. "We at the Office of Catholic Education emphasize its importance to the school community and its marketing efforts. We also connect them with previous recipients for assistance."
Catholic schools are nominated for the award by the Council for American Private Education. Blue Ribbon schools are then chosen based upon the following

The spirit of Catholic high school football

Fall tradition bonds families, generations

By John Shaughnessy
Just mention Chatard against Cathedral in football and pulses quicken. Eyes also burn with passion when Scecina faces Roncalli, Roncalli plays Cathedral. Providence lines up against Ritter and Brebeuf takes on Scecina.
Catholic high school football rivalries in the archdiocese are the equivalent of one-on-one backyard basketball games between brothers.
No one wants to back down. No one wants to give an inch. Everyone wants to walk away with bragging rights.
And yet, like brothers, the fierce rivalries are also marked by the bonds that connect—the same faith, the same commitment, the same discipline and even the same respect.
Put those qualities together, and they form the foundation for what could be called "the spirit of Catholic high school football."
For anyone who has ever played or coached football for a Catholic high school team in the archdiocese, and for anyone who has ever cheered on the line, you know the feeling, you have your stories.
One person from each of the seven Catholic high schools in the archdiocese that play football was asked to share his or her thoughts and memories about the spirit of Catholic high school football. Together, they offer a look at a tradition where faith, family and football are intertwined.
Living the dream
Paul Corsaro grew up hearing the stories of how his grandfather was a star football player at Sacred Heart High School in Indianapolis. He grew up listening to people tell him how terrific his father was when he played football at Roncalli High School in Indianapolis. He grew up dreaming that one day he would put on a varsity football uniform and run on the field as a starter.
That moment came on an August night in 2005 when Paul started at quarterback for the Roncalli Rebels.
"That day at school, and the whole night before, I can’t remember anticipating anything like that before in my whole life," recalls Paul, 17, now a senior at Roncalli. "When you grow up on the south side and go to all the games, putting on that uniform is something you dream about. It’s an honor.
“It’s something the entire team knows. We feel we’re not only playing for ourselves, but for everyone before us. All the alumni are in the stands, watching us during a game. They feel a loss just as bad as we do.”
Roncalli’s starting quarterback senses that players at other Catholic high schools in the archdiocese share a

Six schools named Blue Ribbon Schools of Excellence

By John Shaughnessy
Continuing its record-setting achieve-
ment, the archdiocese had six schools named recently as Blue Ribbon Schools of Excellence by the U.S. Department of Education.
The six schools earning that honor this year are Christ the King School in Indianapolis, Father Michael Shawe Memorial Jr./Sr. High School in Madison, St. Bartholomew School in Columbus, St. Lawrence School in Indianapolis, St. Lawrence School in Lawrenceburg and St. Monica School in Indianapolis.
In the past four years, 21 different schools in the archdiocese have earned the Blue Ribbon distinction. No other diocese in the United States has matched that distinction.
The six schools are among the 250 schools honored nationally by the No Child Left Behind Blue Ribbon Schools program. The archdiocesan schools accounted for almost half of the total 14 schools recognized in Indiana. One other Catholic school in Indiana—St. Jude School in Fort Wayne—was also honored.
“We are thrilled and proud of these accomplishments,” said Annette “Mickey” Lentz, executive director of Catholic education for the archdiocese. “It is a great tribute to our education system. The archdiocese is nationally recognized by these phenomenal numbers. When I travel to
similar feeling. “If I had to pick two games to win all year, it would be Chardat and Cathedral,” Paul says. “You know they’re going to be the hardest hitting games all year. You know those are going to be hard games. We get noticeably bigger crowds for those two games. You know you want to step it up even more.”

A mother’s pain and joy

As a mother sitting in the stands, Lee Ann Smith has to endure the excruciating moments when one of her football-playing sons was hit so hard that she just begged God to let him get up, to let him be healthy. “I had a rule, especially with my son, Alex,” she says, “He would lay on the ground like he was dead. I told him, ‘If you’re not dead, if your neck’s not broken, get up.’” The pain and violence of football is incredibly hard on the mothers of players. Smith says, but she also knows the benefits of the sport from having watched her three sons—Don, Rodney and Alex Byrnes—play at Cardinal Ritter Jr./Sr. High School in Indianapolis.

She is seeing her sons’ teams win only one game in a season. She also watched one of her son’s team win a state championship in 2003. “There’s nothing like Friday night high school football,” she says. “It was the best experience as a parent. It’s exciting. It’s heartbreaking. Alex was a quarterback, and Rodney was a running back, and Dan was on the bench until he was a senior. So I know what that felt like, too.”

“I loved the bonding part. In the hard work and discipline that comes from high school football, there comes tremendous bonding. It was not just with their teammates, but the people they played against, too.”

On holy ground

The weather was unusually warm on that memorable late November day when a Bishop Chatard High School football team would play for one of its seven state championships. Early that morning, as the team met for breakfast, assistant coach Vince Underhill walked along toward the practice field and sat on a bench. Looking across the field, he could see streaks of sunshine mixing with the early morning fog.

Early that morning, as the team met for breakfast, assistant coach Vince Underhill walked along toward the practice field and sat on a bench. Looking across the field, he could see streaks of sunshine mixing with the early morning fog. “In that moment, it was holy ground for me,” recalls Shine, a 1973 graduate who played football at Chatard and has coached at the Indianapolis school for 27 years. “I thought of all the kids through the years who played and practiced on that field, who had dreams and learned lessons on that field. It was a kind of holy place for me. I sat on that stand and feel as though I played the players on that Chatard team continue their celebration of the state championship they won at the RCA Dome in Indianapolis.

“I always believe there are reasons why we’re successful every year,” he says. “The first is CYO [Catholic Youth Organization]. When we get a kid, they know the basics of football. It’s like a torch that’s being passed on from generation to generation. The second reason is our long-standing tradition, and that there’s a kind of amount of work that’s expected when you’re part of a tradition. The coaches buy into it. The players buy into it, and the parents buy into it. It all begins at home.”

Faith and family

The ritual is the same a few hours every Friday evening game. The players on the Cathedral High School football team dress in their uniforms and walk together from their Indianapolis school to nearby Our Lady of Fatima Retreat House for Mass. On those walks to Fatima this year, running back William Stubbs has led the Cathedral team in a hymn to Jesus, according to the team’s chaplain, Father William Munshower. Mass is a pre-game tradition for the Catholic schools that play football.

“The Masses are beautiful,” says Father Munshower, a 1950 graduate of Cathedral. “I give a short homily. During Communion, Stubbs starts leading the singing of the Litany. After the blessing, the coach gives them a talk. It’s a spiritual part as it is inspirational.”

Jimmy O’Hara [Cathedral’s head coach] does a good job.” Sports are part of the Catholic holistic approach to life that emphasizes the need for a healthy body and a healthy mind, says Father Munshower. He also sees the important connection that sports offer to families.

“I’ve convinced that athletics is a very important part of kids’ formation,” he says. “And the family is very much involved in the holistic approach. There’s the whole family tradition that supports us, supports our faith, supports our religion. Family and sports go together. Sports are a bonding mechanism. Football bonds families and generations.”

Following in his father’s footsteps

As a high school football player, K.C. Leffler always knew the games against rival Catholic high schools would be the toughest battles of the season. We knew we were going to be matched up against teams that have the same type of education, the same type of beliefs and the same type of discipline,” recalls Leffler, a 1987 graduate of Father Thomas Secchina Memorial High School in Indianapolis.

So when Leffler watched Secchina win its first state football championship in 1990, he was struck by the number of Catholics from rival Catholic schools who came to cheer for Secchina.

He also thought of the one person who he wished could have joined in the celebration—his late father, Ken Leffler, Secchina’s former head coach.

For 26 years, Ken Leffler had coached football at Secchina. In fact, K.C. was born when his father was coaching. He grew up on the sidelines while his dad coached. He also played at Secchina for his father.

“In that moment, it is in 13th year of coaching at Secchina, following in his father’s footsteps in more ways than one. Many of the athletes he would coach will tell you that they took far more than just the game of football from their experience with my father,” K.C. says. “I believe that this is one of the most rewarding and telling positives of Catholic high school football. The biggest rewards are the results, as exemplified in individuals who have succeeded after high school football.”

That’s the reason K.C. still coaches, assisting head coach Ott Hurle, who was an assistant to K.C.’s father. Thanks to his wife, Kristen, K.C. finds time to coach even though he’s the father of six young children—including two sets of twins.

“My favorite memory happens every week—win, lose or draw—at the end of the game,” says the athletic director of Our Lady of Providence High School in Clarksville.

“The team gets together in the middle of the field, on one knee, with their helmets off, giving thanks to our God.”

Latter that day, Shine would stand on that field and smile as the players on the Cathedral High School football team dress in their uniforms and walk together from their Indianapolis school to nearby Our Lady of Fatima Retreat House for Mass.

The Bishop Chaltat Trojans battled the Cathedral Irish in an intense, emotional game at the RCA Domes in Indianapolis this year.

The connection of faith and football in Catholic schools is displayed in a player’s locker at Our Lady of Providence High School in Clarksville. The approach has made on the three of his four sons who have played football at Providence.

“The best part is that the values they’re getting in being part of the football program are the same ones they’re getting at home—the work ethic, the team element, the sportsmanship and the respect of each other as well as their elders.”

In the blood

Steve Underhill started coaching football at Brebeuf Jesuit Preparatory School in Indianapolis in 1992—the same year his son, Marc, began playing for Brebeuf. Fifteen seasons later, Underhill continues coaching because he loves the game and the sense of family it gives him.

“At Catholic schools, the football team is not really a team, it’s a family,” Underhill says. “My kids are grown and married. I think of the Brebeuf kids as my kids. I really feel I get more out of it than the kids. You get so much out of watching kids excel.”

“I think you can learn more on a football field than in a classroom. Now, the classroom is absolutely essential, but on the football field you learn teamwork, you learn how to deal with things when they don’t go your way, you learn how to pick each other up. There’s a lot of camaraderie, too. You respect the people on the other team. You want to tip each other’s heads off during the game, but you put each other on the back after it. Football is just in the blood in Catholic schools.”

TheCriterion.com
Archdiocese honors couple, teen for their pro-life work

By Mary Ann Wyand

A Hispanic couple from St. Mary Parish in Indianapolis and a teenager girl from St. Lawrence Parish in Lawrenceburg are the 2006 recipients of archdiocesan pro-life awards for distinguished service to the cause of life.

Msgr. Joseph F. Schaedel, vicar general, will present the Archbishop O'Meara Respect Life Award to Norberto and Maria Aguayo and the Our Lady of Guadalupe Pro-Life Youth Award to Claire Stange during the archdiocesan Respect Life Mass at 1 p.m. on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

Father Scott Nobbe, who was ordained on June 24, is active in Presentation Ministries, a Catholic lay ministry group based in Cincinnati.

“I want to work with children with special needs,” Claire explained. “That is my greatest wish.”

She helps her parents care for her younger siblings, including 9-year-old Samuel and 4-year-old John, who have Fragile X Syndrome, which causes cognitive disabilities.

St. Lawrence parishioner Roseann Lampert of Lawrenceburg, co-chair of the parish pro-life committee, nominated Claire for the pro-life youth award.

“She has volunteered at the parish office, assisting the secretary for four years,” Lampert said, and frequently helps a neighborhood family by baby-sitting for their 6-year-old son, who is in a persistent vegetative state from a near-drowning accident three years ago.”

“Life is everything to me,” Claire said. “I feel so blessed that my parents were open to life, and they have raised me the same way. What a gift my brothers and sisters have been to me. It’s really made me who I am today because I have such a love for children and I respect life so much. I really enjoy helping children.”

Claire has participated in the national March for Life and Pro-Life Mass in Washington three times with her family.

“We go every year,” she said. “It’s really an awesome experience going there, seeing all the people marching to defend the lives of [unborn] babies, … fighting for what these children can’t do themselves. It’s really a touching experience.”

Claire said her faith has inspired her to work for the cause of life.

“My faith has been my pillow to lean on, and it’s really helped me when I go out and defend pro-life [issues],” she said. “I know the truth of the faith, and it helps me to know what’s morally right and to be able to see the evils of abortion and euthanasia. … Pro-life [work] has strengthened my faith all the more.”

Claire participates in Mass every day with her family and has invited two teenagers to join the Catholic Church. One girl is participating in the Rite of Christian Initiation of Adults program and the other girl joined the Church during the Easter Vigil on April 15.

“The Eucharist is the base of my whole life,” Claire said. “I’ve built my life upon it. My parents raised me to love my faith, and to be bold enough to go out and share it. That has given me the confidence to be able to share my faith and values. I would encourage people to stand up and truly share what they believe with others.”

St. Mary parishioners Norberto and Maria Aguayo of Indianapolis are the recipients of the 2006 Archbishop O’Meara Respect Life Award for distinguished service to the cause of life. They emigrated from Mexico in 1997.
Opinion

Respecting all life from generation to generation

N o one ever said it would be easy. It wasn’t easy for our parents. Or grandparents. Or great-grandparents. At least that’s what we hear.

So why should it be any different for our generation?

And in this case, it goes beyond the “you wouldn’t believe how hard I had it when I was growing up” that we occasionally hear from a parent or other loved ones.

Working a job or two in high school so you could afford car insurance, earn gas money and have spare cash for the latest fashions or that big date? No sweat.

As we get older, we realize there is more to life than transportation, fashion and that first crush.

This is not a generation where young pro-life activists join hands while praying the Our Father during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 22.

The celebration was part of the National Prayer Vigil for Life held on the eve of the annual March for Life.

The Indian Catholic Conference, the Church’s public policy voice in Indiana for state and national matters, is encouraging parishies and individuals to focus on the death penalty.

We encourage all Christians to take recent generations, and they’ll confirm there are some common denominators in life, among them how hard it is to be a Catholic and a person of faith who professes, and is called to uphold, a consistent ethic of life.

In a society and culture becoming more secularized by the minute, wearing our faith on our sleeve is by no means an easy thing to do.

As Catholics, that means standing up against violence in every form: abortion, euthanasia, assisted suicide, war and all conditions that undermine the dignity of life. Those conditions include poverty, racism, hunger and endemic diseases. And that list could go on and on.

October is upon us, which means Catholics around the world are observing Respect Life Month. And in the process, hopefully, making some noteworthy statements where life issues are concerned. (See our special Respect Life Supplement, pages 9-12.)

While thousands will participate in the Life Chains that will take place across the state of Indiana on Oct. 1, there are other ways to promote life

Letters to the Editor

Give bishops the freedom to do their jobs well

Should we all stop what we are doing professionally and for church as we can focus full attention on the crisis of our time? Should interest in normal life events cease?

Isn’t what some are expecting of bishops and lay complaints at them because they are continuing to perform their duties in the area of liturgical reform?

Let’s not be so strict in our understanding of the role of Church leaders.

Yes, they have the responsibility of leading us in worship. They, like the rest of us, have multiple responsibilities.

Check out the U.S. Conference of Catholic Bishops’ Web site to see what your bishops are up to. There is the social justice sayings page, “The Church and communities,” migrants and refugees concerns, ecumenical affairs, pro-life ministries, cultural diversity, family and youth ministries, catechesis, education and formation, evangelization and yes—liturgy.

Hopefully, we are all praying for a resolution to war and terror, but at the same time we continue to do our work, love our families and perform our duties for our Church and communities.

We give the freedom, the same freedom to do their jobs well. They need our support and prayers, not our nitpicking.

Nancy Fahrlinger, Guilford

Reviewer: Migration editing has some serious flaws

I am an avid reader of John F. Fink’s writing and love his work. However, his editorial on “Migration and Assimilation” has some serious flaws.

My first point is that I notice that Fink considers it a “threat that Muslims will become dominant throughout Europe.”

Why “threat”? Do all Muslims believe we are equal? He concedesthat there is no such “threat” in our country, “where even most Muslims assimilate into our culture.” Fink is, of course, right. They do assimilate because they are few in number, and their entry is severely limited.

My second point is that assimilation depends on the quantity of the immigrants. European immigration into the Americas just about wiped out the continent’s native population. Anatolia was Greek before Turkmen moved it transformed it into what it is today: Turkey.

In the first century B.C., France was not French but Celtic. Ancient China was a heterogeneous conglomerate of various provinces before it became unified. China. Chinese immigration into the province of Xinjiang transforms this huge piece of land first into Kazakh-speaking and then Chinese-speaking.

One could easily increase the list of similar cases. For the classic example, at Indiana University, I even created a new word: “to out-baby” the local population.

In our present situation, the French were “out baby-ed” by the English speakers. Assimilation into the main national body happens slowly. Chinese immigrants is small when compared to the local population.

I have no quarrel with immigrants; I myself am one of them. But if the Latino immigration continues at the present rate, the U.S. will become Spanish-speaking. Supermarkets in Bloomington (among all places!) carry notices in Spanish; the U.S. is becoming bilingual.

Whether this is “bad” or “good,” “threat” or just a fact of life, it is not for me to argue in this letter.

Professor Denis Sinor, Bloomington

‘Under your roof’ is a special place within us

As I read the “Letter to the Editor” in the Sept. 15 issue of The Criterion about the (forthcoming) change of wording at the celebratory Mass, for a moment I feel that I am not worthy to receive you” to “Lord, I am not worthy that you should enter under that roof”. Could it be that I am not so concerned about either social justice or other things that occupy my time? Could it be that there are ways in which I could live my Catholic life more fully under my own roof, not just a bigger table to feed the catechism of the children I am responsible for? Am I doing all I can to live an authentic Catholic life under the lordship of Jesus? With whom do I share the Good News?

Could it be that the confession, “Lord, I am not worthy that you should enter under that roof” will lead me to contemplate these and other questions, and be converted to more social justice, more fervent worship, more evangelization of those around me?

I personally see great wisdom in this new response for Mass. I believe it could make the faithful more, not less, aware of the rich legacy of our response to this question by using Catholic Christians in today’s world.

(Darlene Davis is a member of St. Michael Parish in Greenfield.)

New Mass response makes faithful more aware of responsibilities

In response to the letter “Mass translation shows Vatican needs to reformat its agenda” in the Sept. 15 issue of The Criterion, I applaud the author for her great concern for social justice.

Her concern for the poor was most evident in the letter, and the frustration she feels that not enough is being done for the poor is shared with all faithful Catholics, including one who read up the various congregations at the Vatican.

The Congregation for Divine Worship and the Discipline of the Sacraments has a primary job to regulate the way we worship as a whole Church.

Catholics around the world are concerned. (See our special Respect Life Supplement, pages 9-12.)

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(Darlene Davis is a member of St. Michael Parish in Greenfield.)

Be Our Guest/Darlene Davis

Mike Krokos

Young pro-life activists join hands while praying the Our Father during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 22. The celebration was part of the National Prayer Vigil for Life held on the eve of the annual March for Life.
Jesus set the precedent where respect life issues are concerned

El 11 de octubre, celebramos el Domingo de Respeto a la Vida. Año tras año insistimos en seguir el camino de respeto a la vida humana. No podemos volver atrás ante la lucha de promover la cultura de la vida.

Abogamos por el derecho a la vida en nombre del niño nato sin voz y por el derecho a la vida de aquellos que no pueden valerse por sí mismos en el ocaso de la vida. Y existe mucho más que el mero derecho a la vida en ambos extremos del espectro. Los proponentes del derecho a la vida profundamente comprometidos y efocuentes resaltan profetas en nuestra cultura. El materialismo secular y el consumismo son poderosas fuerzas de contrarresto en la sociedad en general, así como también en las filas cristianas.

Dos imponentes instancias sociales de la falta de respeto por la vida humana están ocasionando un profundo impacto en nuestras comunidades locales.

Aquí en el Condado Marion, al igual que en todos lados, ha ocurrido un alarmaante aumento en la cantidad de asesinatos a sangre fría. Algo va mal. Las autoridades civiles y otros líderes de la comunidad están haciendo lo mejor que pueden para abordarlo el problema. Gran parte esta vinculada a las drogas; gran parte está vinculada a la búsqueda de dinero. Con seguridad, la pobreza es uno de los problemas involucrados.

A medida que analizamos las circunstancias de los asesinatos anunciados, en cada caso existe una falta impresionante de valor por la vida y la dignidad de la persona humana. Aquel que mata para obtener dinero, aquel que mata para obtener drogas, aquel que mata para ganar una discusión en una pelea callejera, independientemente de los detalles, carece del respeto fundamental por la vida humana.

Para muchos ese análisis puede sonar demasiado filosófico, pero resalta difícilmente la verdadera vergüenza que convierte en dispensable cuando no es más que un artículo que puede desecharse o eliminarse en el calor de la ira, bajo un estado de ebriedad o por efecto de las drogas.

La Santa Madre Teresa de Calcuta una vez indicó que una gran pobreza es la que verdaderamente ocasiona que alguien ponga fin a la vida de un nato por innumerables circunstancias de incoherencia. Fue profeta a recordarnos que una sociedad dispuesta a destruir a un nato no se detiene en eso. No hay duda de que la posesión ilegal de armas, el acceso a drogas ilegales, la irresponsabilidad de algunos padres, la indiferencia de algunos de nuestros vecindarios y el impacto de la pobreza de la sociedad deben abordarse en programas de cooperación social. Pero éstos son síntomas de una deficiencia moral grave en nuestra cultura seglar. Menos abordemos los síntomas del materialismo secular que van mal, estamos dispuestos a señalar y tomar propiedad en la inmensa cantidad de vida humana en todas sus dimensiones?

Otro aspecto social mantenida es ocupada nuestra nación. Se trata de la cuestión de los inmigrantes ilegales. ¿No es asco irónico que, salvo por los nativos americanos, somos una nación de inmigrantes? Sin embargo, hay una gran división en la nación sobre cómo manejar esta situación. Las propuestas van desde “síguenos a todo” hasta “dénde reducirla permanente a todos.”

Recientemente un abogado que juega derechos migratorios, Thomas Roach, abordó cinco mitos comunes sobre nuestros inmigrantes (National Catholic Register, ed. 1 de septiembre de 2006). Estos incluyen:

- Los inmigrantes ilegales se apoderan de los trabajos de los americanos. No es cierto, ellos realizan trabajos que los americanos no quieren hacer. Trabajan por un sueldo mínimo sin beneficio y con pocas oportunidades de superación.
- Los inmigrantes ilegales no pagan impuestos. La inmensa mayoría paga los mismos impuestos que nosotros pagamos. Los empleados descontan de sus ingresos los impuestos federales y de seguridad social.
- Los extranjeros ilegales no aprenden inglés ni se asimilan a la cultura. Tal vez sea cierto en el caso de mexicanos mayores que recibieron únicamente una educación rudimentaria en México. Sin embargo, sus hijos van a nuestras escuelas, se encuentran inmersos en el inglés y virtualmente todos hablan inglés. Al igual que cualquier otro grupo de inmigrantes, árabes, italianos, alemanes y japoneses, assimilarán la cultura americana en los próximos años.
- No aportan a la economía estadounidense y vienen aquí para obtener asistencia social. Ellos pagan impuestos y consumen bienes y servicios que son vitales para la economía estadounidense.
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- Los extranjeros ilegales no aprenden inglés ni se asimilan a la cultura. Tal vez sea cierto en el caso de mexicanos mayores que recibieron únicamente una educación rudimentaria en México. Sin embargo, sus hijos van a nuestras escuelas, se encuentran inmersos en el inglés y virtualmente todos hablan inglés. Al igual que cualquier otro grupo de inmigrantes, árabes, italianos, alemanes y japoneses, assimilarán la cultura americana en los próximos años.
- No aportan a la economía estadounidense y vienen aquí para obtener asistencia social. Ellos pagan impuestos y consumen bienes y servicios que son vitales para la economía estadounidense.
- Los extranjeros ilegales no contribuyen a nuestra economía. ¡que ellos puedan contar con la fuerza y los derechos de los demás!

Recientemente un abogado que juega derechos migratorios, Thomas Roach, abordó cinco mitos comunes sobre nuestros inmigrantes (National Catholic Register, ed. 1 de septiembre de 2006). Estos incluyen:

- Los inmigrantes ilegales se apoderan de los trabajos de los americanos. No es cierto, ellos realizan trabajos que los americanos no quieren hacer. Trabajan por un sueldo mínimo sin beneficio y con pocas oportunidades de superación.
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- Los extranjeros ilegales no contribuyen a nuestra economía. ¡que ellos puedan contar con la fuerza y los derechos de los demás!
**Events Calendar**

**September 29-30**
Our Lady of Lourdes Parish, 5120 W. Washington St., Indianapolis. Fall Festival, Fri. 5 p.m.-1 a.m., Sat. 3 p.m.-1 a.m., sun. noon-6 p.m., food, rides, games, entertainment. Information: 317-386-9599.

**September 30**
St. Andrew the Apostle Parish, 4052 E. 8th St., Indianapolis. Open House, fundraiser, tour of school and parish, 3:30 p.m., candlelight dinner, memory lane, Mass. 4:30 p.m., activities, 5:30 p.m. Information: 317-546-1571.

**September 30**
St. Thomas the Apostle, 523 S. Meridian St., Fortville. Rummage sale to benefit 4-year-old Peter Dudley’s medical expenses, sponsored by the Women’s Club. A sale for people over age 50. Registration: 317-782-4422 or 877-888-1777.

**October 1**
SS. Peter and Paul Cathedral, 1382 N. Meridian St., Indianapolis. Free screening for pulmonary vascular disease, people of all ages. Registration: 317-632-9342.

**October 1**
St. Francis Hospital and Health Center, 811 S. Emerson Ave., Indianapolis. Free screening for prostate cancer and colorectal cancer for women over age 50. Registration: 317-782-4422 or 877-888-1777.

**October 1**
St. Francis Hospital and Health Center, Shop Inn, 1402 Southern Ave., Beech Grove. Open House, Saturday, 9 a.m.-3 p.m., jewelry designer, featured artist, 9 a.m.-3 p.m. Information: 317-782-4422.

**October 2**

**October 2**

**October 2**
Elbow Room, 605 N. Pennsylvania St., Indianapolis. Sacred Heart devotion, 7-8 a.m. Information: 317-647-6981.

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**October 2**
Have heard it over and over again from Madison.

Mention to Catholic education that parents, regardless of background, achieve in the top 10 percent of three criteria, according to G. Joseph Milingo.

EXCELLENCE
continued from page 1

VATICAN CITY (CNS)—Recent ordinances made without papal approval have placed Zambian Archbishop Emmanuel Milingo and four others in a state of excommunication.

Archbishop Milingo, four others incur excommunication

The Vatican statement also said “the ordinations would make the Old Catholic bishops ‘bishops of the Roman Catholic Church.’”

The ordinations took place in Washington at Imnatt Temple, the headquarters of Archbishop George A. Stallings Jr., a former Catholic priest of the Washington Archdiocese who broke from the Church in 1989 to form his own African Orthodox Church and the African Orthodox Church International.

Archbishop Milingo was archbishop of Lusaka from 1969 until 1983, when the Vatican asked him to resign because he refused to stop using healing and exorcism rituals that were judged to be inconsistent with Catholic teaching.

In 2001, he married Korean acupuncturist Maria Sung in a mass ceremony arranged by the Rev. Sun Myung Moon, founder of the Unification Church, which is now called the Family Federation for World Peace and Unification. He subsequently separated from her at the personal urging of Pope John Paul II, but when he came to the United States this July to announce his “Married Priests Now!” movement, he said he was running with her.

This sister, who served the poor and the little ones for many years in Somalia, died pronouncing the word ‘forgiveness.’ Here is the most authentic Christian witness, a peaceful sign of contradiction that demonstrates the victory of love over hatred and evil,” he said.
Women’s group organizes unique retreat to benefit mothers, children

By Katie Berger

BEDFORD—It was a day that mothers would love—a chance to spend time with their children while their husbands volunteered to serve lunch for them in the kitchen.

Mothers at St. Vincent de Paul Parish in Bedford were given such a treat on Sept. 16 during a half-day retreat organized by the Catholic Women in Faith of Lawrence County. The event brought mothers and children together for a morning of prayer, sharing, activities and fellowship.

Founded in 2004, the Catholic Women in Faith of Lawrence County’s mission is to nurture a faith community of Catholic women to discover their gifts, deepen their faith and support one another to go forth in sharing faith in their daily lives and fulfilling their role as Catholic women.

The theme for the mom and kids’ retreat, “Rejoice, Refresh, Renew,” provided participants with an opportunity to do just that—step aside from what encompasses most days—to focus on their relationships with their families, friends and God.

St. Vincent de Paul parishioner Michelle Padilla of Bedford, one of the organizers and the mother of seven children, said this gathering, which included children, was a special event for the women’s group. The women normally get together each month to discuss faith topics.

The idea for the day came to her, she said, through prayer.

“The Lord put it on my heart,” Padilla said.

She brought the idea to other women who shared her interest in the retreat. The team of women then divided tasks, and the event began taking shape.

The goal for the day, she said, was “to grow in closeness and, really, in the holiness of God.”

Padilla, who brought her daughter, Teresa, on this day, said she felt it was important to be with her daughter to plant seeds for her future. She felt it was important for mothers to be “able to share with [our] children our faith that we love as moms.”

Father Rick Eldred, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, opened the retreat with a Mass, followed by separate sessions for mothers and children.

The mother’s portion of the day focused on the 10th chapter of Luke’s Gospel concerning sisters Mary and Martha. The passage shares how Martha was often anxious and worrisome, while Mary was calm and unburdened by the things around her. This served as the starting point for mothers to reflect on their lives.

While the mothers had a chance to share together, the children had a session of their own. It focused on how to be a good helper for moms through a scavenger hunt, puppet show and crafts.

Bailey Connerly, a fourth-grader at St. Vincent de Paul School, said he enjoyed the day and the chance to be with his mom, his sister and others.

“I made some new friends here,” he said.

After the individual sessions, the groups came together for several activities. The first was a Hula-Hoop game that allowed moms and kids to work in tandem.

For Padilla, that activity was her favorite part because she was also able to see and hear the smiles and laughter of her daughter and other participants.

“We don’t take a lot of time to do that in our day-to-day living, to just do a game together, just be together like that,” Padilla said.

The mothers also had the opportunity to read and discuss Scripture with their children and do some sharing with them.

For the final activity, the children traced their mother’s on a body-length piece of paper. Mothers then traced their children inside their outlines.

“It was fun because you got to trace your mom, and she got to trace you,” said 7-year-old Teresa Padilla.

Parishioner Amy Brown, whose two children, Kyndall, 7, and Klayton, 4, attended the retreat as well, said she was excited about the day and hoped her children would begin to establish good friendships through the group and their mother’s examples.

“One of the things I prayed about today,” she said, “is for us, as Catholic women, to come together and be strong. We want to raise our children to be close, too.” †
Care for all God’s creation
We must protect children in their first environment—the womb

By Roxana Ulloa Barillas

Respect Life Sunday, on the first weekend of October, falls near the Oct. 4 feast day of St. Francis of Assisi, who was named the patron saint of the environment by Pope John Paul II in 1979. St. Francis can inspire us to reflect anew on the ways that our attitudes, uses and abuses of creation affect the poor and vulnerable, especially our children both before and after birth.

As Catholics, we are called to protect human life, to care for others and to respect God’s gift of creation. The Church’s call to respect human dignity and promote the common good of the entire human family, beginning with the most vulnerable, leads it to champion unborn children’s right to live.

In their 1991 statement titled “Renewing the Earth,” the U.S. bishops remind us that, “We are charged with restoring the integrity of all creation. We must care for all God’s creatures, especially the most vulnerable. How, then, can we protect endangered species and at the same time be callous to the unborn, the elderly or disabled persons? Is not abortion also a sin against creation?

“If we turn our backs to our own unborn children, can we truly expect that nature will receive respectful treatment at our hands? The care of the earth will not be advanced by the destruction of human life at any stage of development.”

(Oct. 16, 1991, homily of Pope John Paul II at Quiaba, Mato Grosso, Brazil).

Children deserve special protection because they are the most innocent and vulnerable among us. Yet, while it is easier today than decades ago to protect children from environmental toxins, the risk of exposure to so many more untested synthetic chemicals is a challenge for scientists and for parents who are ultimately responsible for figuring out how best to protect their children from birth to adulthood.

Among the most susceptible to environmental hazards are children—born and unborn. In the womb, especially, they face a disproportionate threat to their neurological development from environmental toxins like mercury and lead.

Exposure to air pollutants and toxins is also significantly more harmful to children than to adults. Their developing organs are not as efficient as those of adults in dealing with pollutants. Many children are exposed to environmental hazards at an early age, giving them more time to develop slowly-progressing, environmentally-triggered conditions, such as asthma, learning disabilities and certain cancers.

It was once assumed that children in the womb were protected from the outside environment. We now know, for example, that the placenta does not protect umbilical cord blood and the developing baby from many chemicals and pollutants that the mother encounters in the environment. Exposure to toxins in utero can harm the unborn child.

Children living in poverty, disproportionately consisting of black and Hispanic children, face multiple obstacles to their development, including rates of lead poisoning and asthma-related hospitalizations and deaths higher than those of the general population. Outdoor air pollution, unsafe and crowded housing, contaminated water and soil, and industrial waste are just a few of the environmental hazards that are disproportionately concentrated in low-income, minority communities.

Addressing environmental health issues is challenging. Often, the science is not clear or conclusive. Such is the case with mercury: a known toxin that can interfere with the nervous system and the development of the human brain from early in pregnancy.

According to a consumer advisory jointly issued by the Food and Drug Administration (FDA) and the Environmental Protection Agency (EPA), women of childbearing age, pregnant women, nursing mothers and children under 5 are especially at risk from unsafe levels of mercury.

Researchers find that an infant’s rapidly developing brain and central nervous system are extremely susceptible to damage because the placenta allows the passage of methylmercury, the most toxic form of mercury. Prenatal mercury exposure has been associated with toxic effects on the developing brain, including adverse effects on fine motor skills, memory and learning ability.

Power plants are the primary man-made source of mercury. More than 1,108 coal-fired power plants, the nation’s largest source of airborne mercury pollution, send an estimated 48 tons of mercury into the atmosphere annually.

Regulatory decisions concerning allowable levels of emissions are made using a cost-benefit analysis. Public health experts assert that the neurological damage caused by mercury exposure in utero is irreversible. Should we not protect children from mercury toxicity, and spread the costs of emissions reduction throughout the public?

While chemicals play a major role in improving the quality of life for all Americans, many peer-reviewed studies suggest that some may pose serious long-term health risks, including cancer and childhood developmental disabilities.

The National Academy of Sciences (NAS) estimates that 25 percent of the developmental and neurological deficits in children are due to the interplay between chemicals and genetic factors, while 3 percent are caused by exposure to chemicals alone.

We must protect God’s gift of creation to ensure our children’s “right to a healthy environment.” It is not enough to demand policies and regulations that address the unintended consequences of technological development.

The U.S. Conference of Catholic Bishops (USCCB) tracks mercury-related legislation as part of the Catholic Coalition for Children and a Safe Environment (CASE), working to reduce emissions in order to protect the environment and human health, particularly in vulnerable populations.

As we highlight the Respect Life program and celebrate the feast day of St. Francis of Assisi, we should reflect on our personal lifestyle and consider how abuse of our environment threatens children’s health and their ability to realize their full potential before as well as after birth.

(Submitted)

Partial-birth abortion

Go organic
Science supports Catholic sexual ethics, page 11.

Death penalty
Victims’ relatives advocate against use of the death penalty, page 12.
Partial-birth abortion exposes depravity of abortion, legal flaws

By Susan E. Wills

In 1992, Dr. Martin Haskell presented a paper titled “Dilation and Extraction for Late Second Trimester Abortion” at a National Abortion Federation (NAF) seminar. He explained that the “D & X” abortion method that he “routinely” used to kill unborn children at 20- to 24-weeks’ gestational age—and sometimes 26 weeks of gestation.

In March 1996, in riveting eyewitness testimony to Congress, a nurse gave “partial-birth abortion” a face—specifically the “most perfect angelic face” of a baby boy at 26 weeks gestational age. Haskell had delivered the boy alive, feet-first, up to his neck, then stuck scissors into the base of his skull, inserted a suction tube and vacuumsed out his brain.

The defense of partial-birth abortion is undermining the regime established by the U.S. Supreme Court in Roe v. Wade. Partial-birth abortion may be Roe’s undoing.

Some consider partial-birth abortion akin to infanticide. In philosophical terms, it is the reductio ad absurdum of the premise that a woman has a Constitutional right to have a doctor kill her offspring for economic or social reasons at the earliest stage of pregnancy.

But some judges—including two on the Supreme Court—have defended partial-birth abortion on the ground that there is no moral or logical difference between it and the alternative, equally gruesome second-trimester method of dismembering a child in the womb and removing his or her body parts piecemeal. Doctors who perform late-term abortions have acknowledged that Haskell’s theory was correct: the difference between killing a partially-born child and one who is fully delivered is a legal technicality.

Thanks to eight years of hearings and debates in Congress, pro-life educational efforts and the proliferation of alternative news sources, particularly the Internet, Americans began to see the child’s obvious humanity.

Second, neither Roe nor the 1992 decision which affirmed and modified it, Planned Parenthood v. Casey, provides Constitutional protection for killing a child who is substantially outside his or her mother’s body.

Third, when Congress enacted the federal partial-birth abortion ban, it made specific factual findings. Eight years of Congressional hearings and debate proved that partial-birth abortion “is never medically necessary” to preserve the mother’s health and “poses significant health risks.”

Partial-birth abortion has exposed the depravity of late-term abortion and its similarity to infanticide. It has also exposed flaws in our legal system, which has prevented the American people from stopping this appalling practice and protecting unborn children consistent with the Constitution and the moral aspirations of the people, guided by the self-evident truths in our Declaration of Independence.

We can hope that the Supreme Court will review the 1992 decision which affirmed and modified it, Planned Parenthood v. Casey, provides Constitutional protection for killing a child who is substantially outside his or her mother’s body.
Go organic: the scientific case for Catholic sexual ethics

By Jennifer Roback Morse

The Catholic Church has taken more heat over its teachings about sex than any other topic. But modern science is on the Church’s side.

Here is a quick quiz: Which demographic group has the most sex? Which has the best sex? What kinds of relationships face the most sexual violence?

Answers: Married people have more frequent and more satisfying sexual relations than the unmarried. As for sexual violence, marriage is by far the safest kind of sexual relationship, both for women and their children. Rates of domestic violence for cohabiting are more than double those for married couples.

The key to understanding these politically incorrect facts is to past the modern vision of sex that I call “Consumer Sex.” That view holds that sex is a private recreational activity with no moral or social significance and is just for fun. This view says, “Don’t take it too seriously. Just stay safe and don’t get pregnant.”

I call the alternative vision “Organic Sex.” This view of sex, which happens to be the Catholic view, is that sex is an organic reality, with two natural purposes written into the human body. The first purpose is procreation. The second is to build up and solidify a married couple’s relationship.

The procreation part of this equation ought to be self-evident. But the widespread acceptance of contraception and abortion has obscured the reproductive purpose of sex for many people. Planned Parenthood even calls the sexual act “the contraceptive.”

During sex, women secrete a hormone called oxytocin, the same hormone they experience when they give birth or nurse their babies. Some experts refer to oxytocin as the bonding hormone because it creates a bond that is long-lasting and connect with the person.

Oxytocin, the bonding hormone, has a survival value.

Connecting with our sex partners increases the chances that we will stay together long enough to build a stable home and have children.

Did you know that science can show the physiological pathways by which we attach to our sex partners? During sex, women secrete a hormone called oxytocin, the same hormone they experience when they give birth or nurse their babies. Some experts refer to oxytocin as the attachment hormone because it causes a woman to relax and connect with the person.

Oxytocin, the bonding hormone, has a survival value.

Connecting with our sex partners increases the chances that we will stay together long enough to build a stable home and raise a baby to adulthood.

What about men? At least one psychologist argues that jealousy helps men to connect with their sexual partners. A man doesn’t feel jealous or possessive toward every woman he sees or even finds attractive. He feels jealousy over women he has had sexual relations with.

Men must compete for women, and the fact that women have a choice compels men to be more faithful and less philandering than they might otherwise like to be. The evolutionary payoff for a man to settle down with a particular woman is the assurance that the children he invests in are indeed his own.

Possessiveness is the dark side of male attachment. The bright side of the very same tendency to attach to a relationship is loyalty.

Men are capable of heroic loyalty to their wives and children, to their teams, companies and countries. Loyalty is the desirable trait which is signaled by male jealousy. Most women are looking for men who have the capacity to commit to a relationship.

Biblical authors and Church fathers recognized that sex has a procreative purpose and a unitive purpose. Now science proves that they knew what they were talking about.

Social science validates Church wisdom. Cohabitation is a bad idea.

For two millennia, Holy Mother Church has been trying to tell us that marriage is the only appropriate context for sexual activity and child-rearing. The Church has been trying to tell us that Organic Sex is the path that will make us happy. Today, science shows that she has been right all along.

There is a reason why guys come unhinged when they find out their “friend with benefits” has another “friend.” There is a reason why girls sit by the phone, wondering whether the guy they hooked up with the previous night will ever call them again.

When we treat sex as just recreation, our sex partners become means to that end—they become consumer goods. When consumer goods don’t satisfy us, we get rid of them.

Oxytocin, the bonding hormone, has a survival value.

Connecting with our sex partners increases the chances that we will stay together long enough to build a stable home and raise a baby to adulthood.

When men compete for women, they are more likely to divorce if they lived together before marriage than if they did not. Men must compete for women, and the fact that women have a choice compels men to be more faithful and less philandering than they might otherwise like to be.

The evolutionary payoff for a man to settle down with a particular woman is the assurance that the children he invests in are indeed his own.

The Church teaches that marriage is the only appropriate context for sexual activity and child-rearing.

Give The Unborn A Voice.

We've got a REALLY good reason to vote in the election this November 7th ... unborn children, the most helpless U.S. citizens, who have no voice, and no choice. While many gains have been made in protecting the unborn, a SINGLE ELECTION can undo those gains.

The people WE ELECT to public office this fall will set policy for Indiana's unborn children. The unborn have no voice, so we must speak for them. Your vote is their voice.

Whatever your party affiliation, speak for Indiana's unborn children. If you're not registered, register by October 10th. And then, vote. Please. Give the unborn a voice.

Your vote... their voice.

For more information, or to download a voter registration form, visit www.yourvotetheirvoice.com

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Victims’ relatives advocate against the death penalty

By Andrew Rivas

Losing a close family member to murder is a tragedy of unimaginable proportions. The effects on the family, and on the wider community, extend well beyond the initial shock and trauma.

The common assumption in this country is that families who have suffered this kind of loss support the death penalty. This assumption, of course, is wrong. Many family members of victims have argued forcefully against the death penalty for their loved one’s killer.

Four people whose lives were touched by murder unexpectedly became public advocates against capital punishment. Vicki Schieber’s daughter, Shannon, was 23 years old in 1998 when she was murdered by a serial rapist in Philadelphia. In 2002, Troy Graves pleaded guilty to 13 other sexual assaults. In 2002, Troy Graves pleaded guilty to 13 other sexual assaults. Both David Kaczynski and Gary Wright were convicted of serial murder.

The Schiebers raised their children to oppose the killing of anyone, including murderers, if the killers could be imprisoned for life without parole and no longer pose a danger to society.

“We believe he is where he belongs today, as he serves his prison sentence, and we rest assured that he will never again perpetrate this sort of crime on any other young women,” Vicki Schieber said. “But killing him would have been partly pain-filled process of rebuilding his body and contemplating what had happened to him.

Both David Kaczynski and Gary Wright reflected on the death penalty in intensely personal ways, and both became convinced that our society can live without using capital punishment.

Five years later, David Kaczynski became the executive director of New Yorkers Against the Death Penalty, a group headed by Albany Bishop Howard Hubbard.

David Kaczynski is the brother of Ted Kaczynski, “the Unabomber,” a mentally-ill man whose anti-technology bombings over 17 years left three people dead and 23 people injured.

When newspapers printed the Unabomber’s “manifesto,” David Kaczynski and his wife, Linda, recognized similarities to Ted’s ideas, and he faced an almost unimaginable dilemma. He could turn in his brother, knowing that Ted might be executed, or he could do nothing, knowing that more innocent people could be harmed. He chose the path of life and took steps to stop the violence by alerting law enforcement officials.

Despite Ted Kaczynski’s history of mental illness, federal prosecutors sought the death penalty. It was only through the work of highly-skilled lawyers—an advantage often unavailable to those facing capital prosecutions—that Ted was allowed to plead guilty and is now serving a life sentence at a federal penitentiary in Colorado.

Gary Wright was one of the Unabomber’s victims. The owner of a Salt Lake City computer store happened to pick up a piece of wood behind his store in 1987. It turned out to be a bomb placed there by Ted Kaczynski. It was a miracle that Gary wasn’t killed, but he had to endure three years in and out of surgery, and a slow, pain-filled process of rebuilding his body and contemplating what had happened to him.

Both David Kaczynski and Gary Wright joined forces with the brother of the man who had seriously injured him.

“We believe he is where he belongs today, as he serves his prison sentence, and we rest assured that he will never again perpetrate this sort of crime on any other young women,” Vicki Schieber said. “But killing him would have been partly pain-filled process of rebuilding his body and contemplating what had happened to him.

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Wright, who is Catholic, became an unlikely soldier in the same battle when he joined forces with the brother of the man who had seriously injured him.

“While he was being executed, Jesus forgave the people who were killing him,” Wright said. “I thought, ‘If that’s the example Christ gave us while he was suffering on the cross, then I had to think very seriously about forgiveness in my own life.’

Kirk Bloodsworth, a retired Marine from Maryland, was wrongfully convicted of sexual assault, rape and first-degree murder then sentenced to death in 1985. The ruling was appealed a year later on the ground that evidence was withheld at trial, and Bloodsworth received a new trial. He was found guilty again, however, and sentenced to two consecutive life terms.

In June 1993, Bloodsworth’s case became the first capital conviction in the United States to be overturned as a result of DNA testing. By the time of his release, he had served almost nine years in prison, including two on death row, for a crime that he did not commit.

“In that time,” Bloodsworth said, “my life had been taken from me and destroyed. The Catholic Church provided me with essential support in my time of need, and I converted to Catholicism in 1989 while I was serving time behind bars. I am a deeply spiritual person and continue to embrace the Church. Its values help to guide me as I travel across the country to tell my story.”

Although Bloodsworth was a retired Marine with no criminal record and was nowhere near the scene of the crime, he had nevertheless been convicted and sentenced to death for a crime that he did not commit.

If it could happen to someone like him, he reasoned, it could happen to others. And it does. Since 1973, more than 120 people have been exonerated from death row after being cleared of their charges.

Now Bloodsworth works for the Justice Project’s Campaign for Criminal Justice Reform and the Criminal Justice Reform Education Fund.

What is striking about these stories is seeing how God embraces people as they face some of the most terrible and hopeless situations that life can present. If these men and women can overcome human hatred and bring a gospel of mercy and love to the world, how can we claim a right to demand the death of a killer to “honor the victim” or to “win justice” for the victim’s family? We cannot. To do so dishonors the lives of all the people involved, making us complicit in perpetuating violence rather than ending it.

(Author’s name is executive director of the Texas Catholic Conference.)

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Catholics celebrate the Eucharist in many cultures

By Jim Schellman

Not so long ago, it was common to hear Roman Catholics speak of the comfort they found in the familiar celebration of the Mass, whether they experienced it in Portland or Paris. The Latin texts and the priest’s carefully prescribed movements and gestures created the effect of the predictable, wherever Catholics found themselves.

Many of my friends now make a similar observation about the Mass, despite the fact that it is being celebrated in a large variety of languages around the globe. Often, they are surprised by Mass in another cultural setting and express feelings of being fairly at ease. Although the language may be unfamiliar, the gestures and movement of both priest and people nonetheless seem familiar enough for people to feel at home. The ritual structure of the Mass is perhaps even more apparent now that a variety of languages may be used for the liturgy.

We are at the beginning of the “inculturation” of the Mass and all the Church’s liturgy set in motion by the Second Vatican Council. The reality of inculturation was addressed in the liturgy constitution in its great opening to further use of living languages in the liturgy and in its final several paragraphs dealing with degrees of “adaptation” of the liturgy.

In the Church’s vision, the process of inculturation is one of “earthing” the Gospel in the cultures of particular peoples throughout the world. This “earthing” gives the Gospel deep and authentic roots in a culture—in the culture’s distinctive ways of conceptualizing, expressing, living and celebrating its experience of the mystery of life and its relationship to the divine.

Liturgical expression is an intrinsic part of this process. Inculturation is nothing new to Catholic tradition. Centuries of inculturation of the Mass began with the spread of the faith from the early Jewish-Christian community to the gentiles and the change of the language of worship from Hebrew to Greek. This was followed several centuries later by transition to Latin in the acceptance of Christianity in the Roman Empire. A third “moment” of inculturation occurred when this largely Mediterranean religious experience made its way into the many parts of Europe and its disparate cultures. Our present time can be seen as the next great moment of inculturation. The faith experience of the preceding centuries is being authentically “earthed” anew in cultures where it already has a long history and newly “earthed” in other major cultures of the world.

Celebration of the Mass in our own languages is a first step in the present experience of inculturation. What follows from this is evident in eucharistic assemblies throughout the world.

Catholics seek Masses in native language

By Alejandro Aguilera-Thus

Anybody who has spent time in a foreign land can identify with the delightful experience of hearing someone else speak one’s language. The connection with that person is immediate— it touches the very essence of what is familiar to us.

For people who have been away from home for a long time, a conversation with others who speak their language can turn into a profound dialogue. People will seize the opportunity to share the feelings and thoughts trapped in their souls because they have lacked the right words to express them in a language that is not their own.

The power of language and familiarity it brings to one’s heart moves many Hispanics and Latinos to drive miles to participate in Mass celebrated in Spanish. What they find in this celebration is an encounter with God in the context of the familiar. It involves understanding the readings and homilies through the spoken word and the ability to participate in song.

(© Alejandro Aguilera-Thus is associate director of the U.S. bishops’ Secretariat for Hispanic Affairs.)

Church buildings are erected that grow out of local architectural materials and designs, from thatched and open-sided structures to soaring modern sheaths of glass and reinforced concrete. Sacred objects for use at worship follow and use materials at once recognizable as local and worthy of their special use.

People take part in worship with movements and gestures that embody reverence and joyful assembly in their cultures. This can mean graceful swaying and stepping for some, high-pitched intonation for others or reverent raising of the hands for still others. Some will sit on the floor with crossed ankles, others in chairs or pews. Some will sing on and on, others will sing three or four verses of a hymn. Some will experience preaching for an hour—and would be disappointed if it were less—while others will get the expected 15 to 20 minutes that their culture allows for public address.

Just consider how the celebration of the Mass will vary within one diocese in the United States: from the full-throated and deeply embodied two- to three-hour worship of an African-American parish to the well-sung and engaged—but no more than an hour—worship of a largely white parish; from the colorful and deeply familial worship of immigrant Latino/Hispanic or African communities to the fully sung and modulated celebration in a Vietnamese community.

Parishes of mixed ethnic groups have a special responsibility to ensure that the celebration of Mass is sufficiently inculturated and reflective of their people. The Sunday Mass will usually need to be an occasion that draws them together.

• Are the languages present at Sunday Mass, with printed translations available so all can understand?

• Do those serving in the various liturgical ministries reflect the different ethnic groups and indeed the variety of ages in the assembly?

• Is liturgical music planned that engages all?

• Is planning for the liturgical seasons done with sensitivity to the rich possibilities that the different cultural traditions bring to the parish as a whole?

With attention to these kinds of considerations, we join the great stream of our ancestors in faith who faithfully have inculturated and passed on to us the Catholic faith that lives in the words, gestures, worship and lives of God’s people in each generation.

(Jim Schellman is executive director of the North American Forum on the Catechumenate.)

Discussion Point

Multicultural ministry serves everyone

This Week’s Question

How does your parish or diocese recognize the gifts and talents of its differing cultural and ethnic groups?

“Our parish is bilingual with Spanish and English Masses, but we’re also very multicultural because our parishioners are Caucasian, Spanish, Latino, Filipino and African-American. We have cultural awareness celebrations to show our appreciation and awareness of our different cultures.” (Sister Cathy Doherty, S.S.N.D., St. Louis, Mo.)

“We have one Mass a month in the Choctaw language because we have a large number of Choctaws in our parish. Besides the main [parish], we also have two missions.” (Helen Moore, Philadelphia, Miss.)

“Through our Vibrant Parish Life Initiative, we are working with ethnic parishes in the diocese to meet cultural and spiritual needs … We are making a conscious and concerted effort, as we move into the 21st century with fewer priests, so that everyone knows they are welcome at the table.” (Mary Fran Ehlinger, Medina, Ohio)

Lend Us Your Voice

Do the people you work with, exercise with and spend time with know that the Christian community matters very much to you? How have you shared your faith with them?

To respond for possible publication in an upcoming edition, send your response to experience@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Cornucopia/Cynthia Dewes

Conspiring to believe the unbelievable

It’s funny how we tolerate things about those we love that would drive us crazy in a stranger. For example, saying “love is blind” seems to be true. Frank let me know to Frank, a dear friend from childhood. Every so often, he will call me and we will have a conversation. Now, Frank isn’t the only one advancing outrageous theories. Just think about The Da Vinci Code. I firmly believe that one’s ideas should be open to discussion. Frank, a dear friend from childhood, and his wife, Harvey Oswald, would only be one of several. How about those who declare that the Holocaust never happened? Will they call upon the church to throw out anything that might apply to the Presbyterian leadership? I don’t know about that, but if you ask me, it certainly applies to Griffin, Frank, Oliver Stone and Holocaust deniers.

Faithful Lines/Shirley Vogler Meister

60s film recalls the tensions in prejudice

Recently, after a busy day, I turned on to check Turner Classic Movies, one of the few TV stations that I watch for good films. Guess Who’s Coming to Dinner had just begun. Because neither my husband nor I had ever seen it, we decided to have dinner in front of the TV. Paul was the main course and the TV served as the “crab gumbi” that I had kept simmering in a crock pot for most of the day. It is very easy to do this because we believe dining and TV do not mix well, but the movie was that important to us.

For those unfamiliar with this Academy Award-winning film, let me explain that it deals with racial issues. A wealthy white couple, played by Spencer Tracy and Katharine Hepburn, have their values challenged when their daughter brings home her fiancé, who is black. The idea was considered shocking at the time.

Paul and I have never understood that kind of prejudice, and do not believe that a difference in skin color or ethnic background should be an issue in relationships. Fortunately, we passed on this openness to our daughters. But the question did come up while watching a film with the 1967 film, I highly recommend searching for a copy of Guess Who’s Coming to Dinner. Paul and I adore this film, and our friends have since had good conversations about it. It is interesting to see that Spencer Tracy was very much in favor of his role as the father, yet I would not have guessed that from his acting. It was his last film. Katharine Hepburn related that she fell in love with the role in the film, was in love with Spencer Tracy in real life.

I was delighted to find Cecil Kellway portraying the Catholic monarch, whose comfortable demeanor, attitude and words of wisdom reflect the teachings of the Catholic Church.

I’m a longtime fan of Sidney Poitier, too, and was delighted to find the fiancé who was a doctor to Katharine Houghton’s role as the wealthy couple’s daughter. The fiancé’s parents were protecting our borders in past years. I was so flabbergasted that I forgot to ask him what he thought of the movie. Now, Frank isn’t the only one advancing outrageous theories. Just think about The Da Vinci Code. I firmly believe that one’s ideas should be open to discussion. Frank, a dear friend from childhood, and his wife, Harvey Oswald, would only be one of several. How about those who declare that the Holocaust never happened? Will they call upon the church to throw out anything that might apply to the Presbyterian leadership? I don’t know about that, but if you ask me, it certainly applies to Griffin, Frank, Oliver Stone and Holocaust deniers.

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The Sunday Readings

Sunday, Oct. 1, 2006

• Numbers 11:25-29
• James 5:1-6
• Mark 9:38-43, 45, 47-48

Wealth is impermanent. Furthermore, it so
now, a certain sense of security. It certainly
in the population, possessed many material
the four Gospels.
written long after the times remembered in
several generations after Jesus. They were
theological mind, are the very words of
God. For this reason, the Pentateuch, or the
five books, collectively
Bible.
However, Jews see
Moses made this clear. The men
discussed in the reading did not appear to be
worthy messengers of God. Moses warns his contemporaries that they should not
decide on the same basis that humans may suppose or prefer. For
that matter, mere humans cannot judge
whether or not a person possesses God's
grace.

The Book of Numbers, the source of the first
reading for this weekend, is one of the
first five books of the Bible.
The ancient
Hebrews, and Jews
today, attribute these five books, collectively
called the Pentateuch, to
Moses.

However, Jesus sees
Moses as only the
human instrument
through whom God spoke to the people.
The four books, in the Jewish
theological mind, are the very words of
God. For this reason, the Pentateuch, or the
five books, collectively
Bible.

The epistle corrects this thinking.
The Christians living in the last third of
Christian history, in the fourth
century, believed that the books of
the Old Testament, including the
Pentateuch, or the first five books of the
Bible, were the very words of
God. For this reason, the Pentateuch, or the
five books, collectively
Bible.

Everyone, including the readers of this
text, understand this. What is
the purpose of writing this text?

The message in this reading is that
God's inspiration does not follow any route
that humans may suppose or prefer. For
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whether or not a person possesses God's
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Criterion wins national award for papal coverage

The Criterion has earned a first-place national award for coverage of Pope John Paul II’s death and historical look at his 26-year papacy in the 2006 National Federation of Press Women (NFPW) Communications Contest.

“Pope John Paul II: 1920-2005—The World Was His Mission” earned the top prize for “Sections/Supplements Edited, Infrequent, Non-daily Newspaper.” The award was presented during the NFPW conference on Sept. 9 in Denver.

Senior reporter Mary Ann Wyand earned the national honor—which she said really is a staff award—for editing the 32-page commemorative edition published on April 8, 2005.

Along with Wyand, news team members Brandon Evans and Sean Gallagher worked tirelessly to make sure the commemorative issue served as a snapshot of John Paul II’s life and papacy. Evans, who now serves as archdiocesan webmaster, also continually updated The Criterion Online Edition.

But the commitment to the special issue didn’t end there. Art director Ann Sternberg and graphic specialists Dave Sechrist and Louie Stump (who has since retired) all did yeoman’s work in helping the staff put together an outstanding issue of the newspaper filled with local, national, and international stories and photos about the pope’s death until the following week, when moments of great sadness or tragedy strike.

The death of Pope John Paul II was one of those occasions,” Otolski said.

“We tried to keep our readers foremost in our minds throughout the process, and I think we ended up with a paper that not only would the archdiocese be proud of, but one that readers would want to keep forever,” Otolski said.

Other Criterion staff members—including former associate publisher William Bruns, business manager Ron Massey, and senior account executives Barbara Brinkman and Loretta Hahn Williams (who has since retired)—also worked on deadline to publish special editions about the papal funeral, election of the new pope and installation of Pope Benedict XVI in subsequent weeks.

Pope expresses respect for Muslims, pledges to continue dialogue

CASTEL GANDOLFO, Italy (CNS)—Meeting with Islamic ambassadors and representatives, Pope Benedict XVI expressed his deep respect for Muslims, pledged to continue dialogue, and said Islamic and Christian leaders should cooperate to curb violence.

“Faithful to the teachings of their own religious traditions, Christians and Muslims must that work together, as indeed they already do in many common undertakings, in order to guard against all forms of intolerance and to oppose all manifestations of violence,” the pope said.

“As for us, religious authorities and political leaders, we must guide and encourage them in this direction,” he said.

The unprecedented encounter at the pope’s summer residence on Sept. 25 was designed to soothe Muslim resentment over a recent papal speech that cited a historical criticism of Islam and the concept of holy war. The pope later distanced himself from the quoted material, and said he was sorry Muslims had been offended.

Addressing the Islamic representatives at Castel Gandolfo, the pope added only briefly to the earlier speech. Instead, he focused on assuring Muslim communities that his papacy was not backtracking on the dialogue opened by the Second Vatican Council and developed in large part by his predecessor, Pope John Paul II.

The pope expressed his “esteem and profound respect” for Muslim believers and said he wanted to continue to build bridges, especially between Muslims and Christians.

Productive dialogue, he said, will be based on mutual knowledge, which “with joy recognizes the religious values that we have in common and, with loyalty, respects the differences.”

He said historical animosities should be left behind. The lessons of the past, he said, should be that the so-called “clash of civilizations” and “clashes of cultures” are not relevant.

“Muslims seek ‘paths of reconciliation’ that lead to respect for individual identity and freedom,” the pope said.

The papal broadcast live on the Arab television network Al-Jazeera.

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Pope expresses respect for Muslims, pledges to continue dialogue
At catechetical symposium, bishop shares importance of evangelization

By Sean Gallagher

The National Directory for Catechesis (NDC), approved by the U.S. bishops in 2005, is intended to help American catechetical leaders be responsive to the prevailing culture and to understand all religious education ministries in light of the Church’s mission of evangelization.

This was the message that Portland, Maine, Bishop Richard J. Malone shared with more than 150 leaders of archdiocesan parishes and schools at a Sept. 12 symposium on the NDC sponsored by the archdiocesan Office of Catholic Education at The Atrium conference center in Indianapolis.

From the start of his remarks, Bishop Malone emphasized the importance of evangelization in catechesis.

“If there’s one overriding principle in the new directory for catechesis, it’s that everything we do, not only in catechesis but across all the ministries represented here, everything has an evangelizing dimension to it,” said Bishop Malone, a member of the U.S. Bishops’ Catechesis Committee.

He went on to explain what evangelization, as it is lived out in practical terms, really means.

“Fundamentally, it is simply to live one’s Catholic life in such a way that it gives witness to others, not that we’re perfect, but that we’re different because we belong to Jesus,” Bishop Malone said. “There’s something different about a Catholic Christian.”

Bishop Malone also spoke about the strong emphasis that the NDC places on the cultural context in which evangelization happens in America.

“We really can’t figure out how to do what we have to do unless we keep our finger on the pulse of the cultures in which we’re doing our ministry,” he said.

Bishop Malone described the concept of a culture as “the mood, the atmosphere, the general assumptions and values that are floating around” and said that “it’s an atmosphere more than a system.”

Participants in the symposium also shared their estimation of what is important in American culture. Among the traits mentioned were consumerism, a priority of the individual over the community and a lack of historical perspective.

“We do not evangelize, we do not catechize, we who are ordained do not preach the Gospel at Sunday Mass in a vacuum,” Bishop Malone said.

Archbishop Daniel M. Buechlein, who in his work on the Committee on Catechesis helped craft the NDC, also shared his thoughts about what should be the priorities in catechetical ministry today.

Foremost among them, the archbishop said, was prayer.

“Pope Benedict XVI, in his … encyclical, ‘God is Love,’ said that we tend to think that sometimes that prayer is not so important because there’s so much to do,” Archbishop Buechlein said. “But he makes a very impassioned plea that we see that prayer is the source of authentic and genuine mission and ministry in the Church.”

He also told the catechetical leaders at the symposium that while developing good teaching methodologies is important, “teaching from experience alone” is inadequate and that proper emphasis should be placed on passing on the content of the faith.

Encouraging all Catholics to grow in awareness of the importance of their vocation was also a message from the archbishop.

“That includes lay leadership. We need help so badly,” he said. “We also need priests, and we need consecrated women and men. Please don’t neglect helping our folks understand this as part of the needs of our local Church.”

During a break in the symposium, Mary Jo Thomas-Day, the director of religious education at St. Monica Parish in Indianapolis, spoke about how hearing again the basic principles and priorities in catechesis is still important to her.

“I think just like we promote our adults to be in faith formation throughout their lives, we as catechetical leaders have to be updated on what the Church is teaching in order to teach our parents and students,” she said. “It re-energizes me to go out and continue my mission because I see so many others doing the same thing.”

Thomas-Day, a 28-year veteran in catechetical ministry in the archdiocese, ministers alongside Kenna Brewer, a newcomer to religious education ministry who is a participant in the University of Notre Dame’s Echo Program, which seeks to recruit and form the next generation of catechetical leaders.

“I think that the benefit of participating in something like this with leaders of our Church who have a much broader understanding of what is going on . . . is that they’re able to more accurately contextualize [the NDC] for us,” said Brewer.
Indianapolis, Sept. 6. Wife of John Schmedtje.

Those are separate obituaries on those are natives of the archdiocese are included here, unless they are natives of the archdiocese or have other connection to,Ri; those are separate obituaries on this page.

CHICK, Laura Lee (Schmedtje), 48, Christ the King, Indianapolis, Sept. 6. Wife of Dr. Alon Chance. Mother of Ashley Chance. Daughter of Dr. John and Winifred Schmedtje. Sister of Diane Stewart and Dr. John Schmedtje Jr.

COSELL, Margaret M. (Sansone), 85, St. Roch, Indianapolis, Sept. 2. Mother of Annamaria Stevens and Anthony Sansone. Grandfather of seven.

HECK, Richard, 72, St. Mark the Evangelist, Indianapolis, Sept. 13. Stepfather of De De, Cindy, Phil and Scott Lane. Brother of Mary Lou Doulan, Don and Lex Heck.


HULL, Benjamin Lee, 85, St. Mark the Evangelist, Indianapolis, Sept. 6. Father of Anna Johnson, Kathleen Nix, Mary, Susan, David, Steven and Therese Hull. Grandfather of seven.


KIPPER, Donald C., 63, St. Mary, North Vernon. Sept. 8. Husband of Margaret (Hardbeck) Kipper. Father of Reem, Aaron Walters, David and Donald Kipper. Brother of Sue Davis, Jane, Rick, James and Les Kipper.


MULLEN, R. Frances, 54, St. Roch, Indianapolis, Sept. 7. Sister of Margie Hunt and Elizabeth Mullen.


MCARRY, Mary, 88, St. Mary of the Immaculate Conception, Aurora, Sept. 7. Mother of David and Michael McCary. Grandmother of five.


REMBUSCH, Kevin J., 56, Christ the King, Indianapolis. Sept. 23. Father of Marie Jane Heidrick, Kevin and Peter Rembusch. Brother of Grace Bell, Mary Catherine Johnson, Michael and Patrick Rembusch.


SCHMIDT, Kathleen (Snyder), 93, St. Jude, Indianapolis, Sept. 15. Stepmother of Robert Bond.


TRUSTY, Martha S., 90, Christ the King, Indianapolis, Sept. 7. Mother of Karen Brackett and Gregory Trusty. Grandmother of four. Great-grandmother of four.


TYER, Helen (Cooper), 65, St. Roch, Indianapolis, Sept. 5. St. Roch, Indianapolis, Sept. 5. Mother of Aina Bundorn, Mary McDonald, George and Shane Tyson, St. Roch, Indianapolis, Sept. (Cooper) Sister of Geraldine Chanon, Sandra Cooper, Jean Mahan, Susan Sutliff, St. Roch, Indianapolis, Sept. (Cooper) Great-grandmother of nine. Great-grandmother of four.


Legacy for Our Mission: For Our Children and the Future.

Oportunity Fund: Expands to Address Growing Demand, Higher Tuition

Growing demand for Catholic education and rising tuition rates across the archdiocese are prompting significant expansion of the Opportunity Fund, which provides need-based tuition assistance for children attending parochial and secondary archdiocesan Catholic schools outside the center city of Indianapolis. The Legacy for Our Mission has a goal of growing the Opportunity Fund by $5 million or more and plans to use the annual interest earned on this amount to assist approximately 250 students in perpetuity.

The Opportunity Fund is a priority of the Legacy for Our Mission campaign whose theme is “For Our Children and the Future.” “We want to distribute more student financial aid to families in and beyond Indianapolis,” said Joseph S. Therber, executive director of stewardship of Our Mission campaign whose theme is “For Our Children and the Future.” “We want to distribute more student financial aid to families in and beyond Indianapolis,” said Joseph S. Therber, executive director of stewardship of Catholic Education for the archdiocese.

“The archdiocese has done a great deal for inner-city students,” Therber said, “and now wants to supplement this commitment by helping students throughout the archdiocese.” An expanded Opportunity Fund will help round the program and facilitate that expansion.

“Expanding the Opportunity Fund means that children throughout central and southern Indiana will be forever affected in a positive way by the generosity of their fellow Catholics in parishes miles or even counties away,” Therber said. “Far from being seen as a sign of separation, this sharing of resources will reflect the archdiocese’s values-based education that the Catholic schools offer.”

“In it is imperative that students confronting some of the most serious socioeconomic, cultural and learning barriers have access to the holistic, high-quality and values-based education that the Catholic schools offer,” said Joseph Peters, associate executive director of Catholic Education for the archdiocese. “We have families in need in virtually every school as a result of plant closures and other economic factors.

“The school system of the archdiocese is the second largest in the state of Indiana. Seventy Catholic schools serve 23,000 students at a cost of $100 million per year to operate. Catholic schools in several areas of the archdiocese are facing rising expense budgets, which nearly always translate into higher tuition rates.

“The Opportunity Fund can spell the difference between a Catholic school education and an alternative that may not be in a child’s or family’s best interest spiritually, academically or socially,” Therber said.

“This fund will support our commitment to serving all students, regardless of race, class, culture, circumstances, faith or changes in the community’s economy,” Therber said.

“It is imperative that students confronting some of the most serious socioeconomic, cultural and learning barriers have access to the holistic, high-quality and values-based education that the Catholic schools offer.”

Legacy for Our Mission, the archdiocese’s capital campaign, addresses the needs of archdiocesan ministries such as the Opportunity Fund. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will help the goal of expanding the Opportunity Fund to help deserving young people escape the cycle of poverty and achieve their God-given potential.

Legacy for Our Mission: For Our Children and the Future.

Whether you hold a position in one of the archdiocese’s ministries or serve in the community, your support is needed for the archdiocese’s mission.

If you think you might be interested in providing financial assistance for students, please contact our office at 317-238-1000 ext. 12111.
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