Bishops say Speaker Pelosi misrepresented abortion teaching in TV interview

WASHINGTON (CNS)—The chairmen of the U.S. bishops’ pro-life and doctrine committees criticized House Speaker Nancy Pelosi, saying she “misrepresented the history and nature of the authentic teaching of the Catholic Church on abortion” during a nationally televised interview on Aug. 24.

Pelosi, D-Calif., who is Catholic, said in an appearance that day on NBC’s “Meet the Press” that Church leaders for centuries had not been able to agree on when life begins.

An Aug. 25 statement by Cardinal Justin F. Rigali of Philadelphia and Bishop William E. Lori of Bridgeport, Conn., said the Church since the first century “has affirmed the moral evil of every abortion.”

“The teaching has not changed and remains unchangeable,” the statement said.

“Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law,”

Cardinal Rigali heads the Committee on Pro-Life Activities of the U.S. Conference of Catholic Bishops, while Bishop Lori chairs the USCCB Committee on Doctrine.

The statement recalled how in the Middle Ages “uninformed and inadequate theories” about the development of a child in mother’s womb led some theologians to suggest that human life capable of receiving an immortal soul may not exist until a few weeks into pregnancy.

See PELOSI, page 8

Pope John Paul I: The smiling pontiff connected with everyday Catholics throughout the world

VATICAN CITY (CNS)—Thirty years ago on Aug. 26, a conclave of 111 cardinals elected Italian Cardinal Albino Luciani as Pope John Paul I. The “smiling pope” who served only 34 days before dying of a heart attack.

It was one of the briefest pontificates, but it left a lasting impression. Many inside and outside the Vatican felt that a man of extraordinary humility and goodness had passed their way—like a meteor that lights up the sky and quickly disappears, as one cardinal put it.

Only five cardinals who voted in that conclave are still alive. Among them is Cardinal Joseph Ratzinger—now Pope Benedict XVI—who at the time was one of the youngest cardinal-electors.

Along with the rest of the College of Cardinals, he watched as Pope John Paul I immediately introduced a new style of papacy, more simple and less formal than many at the Vatican were used to.

His first speech to the world, delivered from the balcony of St. Peter’s Basilica, was personal and direct, like a heart-to-heart talk.

He asked Catholics to “have mercy on the poor new pope who never really expected to rise to this post.” He joked

See PONTIFF, page 8

Cindy Workman, left, meets monthly with her spiritual director, Annie Endris. “Spiritual direction helps me see God being active in my day,” Workman says. “Even when I’m making macaroni and cheese or changing diapers, I see him as part of that.”
Fr. Donald Schmidlin

that happen in our lives. As a spiritual

degree at Indiana University in

relationship that began when she was a

says. "Even when I'm making macaroni

God being active in my day," Workman

the end of my life and say, 'What did I

the secular world. I don't want to be at

helped me live more intentionally and

it's going to have my spiritual health in

as her spiritual director.

the past three years with Endris

she became a mother. At both points, she

a chemistry professor at

Bloomington. Catholic Center in

Father Schmidlin was a

Benedictines—to help others seek that

journey. They're seeking God in their

enriching," says Sister Rachel, the

meets on Tuesdays from September through

the extended Indianapolis area, the program

"I believe that the Holy Spirit is the

real spiritual director. I'm just trying to

people by listening. Many have never really
told themselves because no one else ever
told them.'

—Fr. Donald Schmidlin

Benedictine Sister Rachel Best says listening is the key to spiritual direction, a faith-enhancing effort that relies upon the

Holy Spirit for guidance. Sister Rachel is the director of spirituality for the Institute for Spiritual Direction in Beech Grove.

Nearly 120 people have completed the

program since it began in 1991. The program involves classes in

spiritual direction, retreats, shared prayer and

moment-to-moment parts of our life.

"I see spiritual direction as calling me to be me—
to pay attention to my prayer life, and to nurture

that— that it's not just a

Sunday obligation or

five minutes of telling

God, 'Here's what I

need.' It's the listening

part.'

It's listening to—and

sharing—stories of joy,
sadness and frustration,

stories of surrender, trust and forgiveness.

It's embracing silence and spending time to
develop the most important

relationship in life.

"You get encouraged to continue your

journey with God," Sister Rachel says.

"When you face hard times in life, you work through them so you have a deeper relationship with God and you don't give up." It makes the shared journey of spiritual direction special and sacred.

"I love doing this," Sister Rachel says.

"For people to talk about their spiritual journey and their relationship with God touches my soul. I'm always amazed and awed by the stories of people's relationships with God. I'm always amazed how God works in people's lives.

(For information about becoming a

spiritual director or seeking a spiritual director for your faith journey, contact Benedictine Sister Rachel Best at

317-788-7581. Most spiritual directors charge a fee for their services.)

Spiritual direction internship program begins on Sept. 9

By John Shaughnessy

For anyone trying to deepen their

relationship with God the Father,

Benedictine Sister Rachel Best has an offer she believes you can't refuse.

Starting on Sept. 9, Sister Rachel will

lead a spiritual direction internship program that's designed to help participants

recognize "the movement of God in one's

life and grow in relationship with God, self,

others and creation."

The two-year program also trains people

who want to become a spiritual director—a kind of "faith coach" skilled in listening who tries to help people draw closer to God

in their daily lives. Open to Catholics and other Christians in the

diocese, the program meets on Tuesdays through September through

March at the Benedict Inn Retreat and

Conference Center in Beech Grove. The program has been very

enriching," says Sister Rachel, the

director of the Institute for Spiritual Direction. "You come in contact

with many people in their spiritual

journey. They're seeking God in their

life, and this is a way they stay focused on

that seeking. What better way for us

Godly—especially as

Benedictines—to help others seek that

way. It helps me stay focused, too, on

my journey to God and with God. I

think working with people on their life

is amazing and wonderful.

The program involves classes in

spiritual direction, retreats, shared prayer and

faith sharing.

'We also practice doing spiritual direction with one another, and they are

crazy good," Sister Rachel says. "We start by having them share their stories with one another.

Nearly 120 people have completed the

program since it began in 1991. At the end of the program, people become so connected and so bonded," Sister Rachel says. "You come to the end of

the program knowing you have done so much for people on their journey."

(Tuition for the program is $955 per semester, plus the cost of books and supplies. For more information, call 317-788-7581 or check the Web site at

www.benedictine.org.)
WASHINGTHON (CNS)—The rights of doctors, nurses and other medical personnel who do not want to be involved in abortion and sterilization procedures for religious or moral reasons would get a boost under new rules proposed by the U.S. Department of Health and Human Services.

A announced on Aug. 21, the regulations are designed to increase awareness of the three laws already on the books, the first dating to 1973, regarding conscience protections for health care workers. Hospital and other health care institutions that receive federal funds would be covered by the regulations as well.

“The proposed regulations are absolutely essential,” said Deirdre McQuade, assistant director for public communications in the Office of Pro-Life Activities of the U.S. Conference of Catholic Bishops. “These regulations are implementing long-standing laws on the books. They’re not expanding those laws, they’re reinforcing them and making explicit wording that was never introduced new material except to raise awareness about their existence.”

The rules would cover a wide range of activities, from making conscience rights known in a procedure to the cleaning of instruments to the admitting of patients into an obstetric field.

In introducing the regulations, Health and Human Services Secretary Mike Leavitt said in a news release, “If the conscience regulations are properly implemented, compliance with the existing laws would likely increase because the threat of the loss of federal funds is being held out as a more serious penalty.”

“Doctors and other health care providers should not be forced to choose between good professional standing and violating their conscience,” Leavitt said. “Freedom of expression and action should not be surrendered on the issuance of a health care degree.”

Specific provisions of the regulations:
- Clarify that nondiscrimination protections apply to health care institutions receiving federal funds through Health and Human Services as well as to individual employees at those institutions.
- Require federally funded institutions to certify that they comply with laws protecting provider conscience rights.
- Designate Health and Human Services’ Office for Civil Rights to receive discrimination complaints from health care workers who may be forced to participate in an abortion or sterilization.
- Call for Health and Human Services officials to work with any state or local government or other entity violating the law to encourage voluntary steps ensuring that the laws are followed. Should those continue, officials would be allowed to seek legal remedies, including federal funding cuts and the reimbursement of funds when violations have occurred.
- The regulations have been published in the Federal Register for comment through Sept. 20.

USCCB welcomes conscience protections for health care workers

**By Sean Gallagher**

Deacon Ronald Stier was a role model for his fellow deacons.

(28x865 to 763x1129)

**Deacon Ronald Stier and his wife, Donna, pose with Archbishop Daniel M. Buechlein on June 28 in SS. Peter and Paul Cathedral in Indianapolis on the day of Deacon Stier’s ordination as a member of the first class of permanent deacons in the history of the Archdiocese of Indianapolis. Deacon Stier ministered at the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and at the Wayne County Jail.**

Ordained on June 28 as a member of the first class of permanent deacons in the history of the Archdiocese of Indianapolis, Deacon Ronald Stier died on Aug. 24 after a nearly two-year struggle with pancreatic cancer, just 37 years after he was ordained a permanent deacon in 1973, regarding conscience are designed to increase awareness of abortion and sterilization procedures for religious or moral reasons exist, which means that some institutions may be violating them without even knowing it, and others who are victims of discrimination may not know that they have legal recourse.”

“Health care professionals who respect human life should not be driven from the medical field,” he added. “We must not enter the obstetric field because they care about saving life, nurturing and healing. If they find abortion to be the antithesis of medical practice, that is their right and our laws need to protect their right to practice a life-affirming, life-preserving medicine.”

(Editor’s note: The proposed regulations can be found online at www.hhs.gov/news/press/2008pres/080821.htm. The text of Cardinal Rigali’s letter can be found online at www.usccb.org/prolifeattacks/ content011808.pdf.)

**Deacon Ronald Stier and his wife, Donna, celebrate his ordination to the Ministry of Permanent Deacon on Aug. 27 at St. Andrew Church in Richmond. Father Bede was also the homilist at the Mass.**

Because of his illness, Deacon Stier was not able to carry out his assigned ministry for very long, his wife said. “But just to make him realize that he was still a deacon, I would ask for his blessing every morning on the strength that I would need,” Donna Stier said.

Deacon Stier gave one of his last blessings to new archdiocesan deacons and deacon formation, on Aug. 27 at St. Andrew Church in Richmond. Father Bede was also the homilist at the Mass.

“Blessings to new archdiocesan deacons,” Deacon Stier said. “I just thought it was wonderful that they had that much love and respect for Ron to come and ask him to do that.”

Deacon Robert Decker, the parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, got to know Deacon Stier well in a theological reflection group they were members of during their years of formation.

Deacon Decker thinks that his friend will now be interceding for him, his fellow deacons and the new deacon aspirants.

“I think we’ll always have Ron to look back on,” Deacon Decker said. “He was part of us. And we’ll continue on with that.”

Father Bede said that Deacon Stier set an example for his 24 classmates.

“Deacon Stier was the senior of the group,” Father Bede said. “And, I think, he was quietly one of the real role models for the whole class.”

“In a way now, I think he’s a role model in a new kind of way,” Father Bede added. “He was the one who people in the way that he dealt with his illness and his death.”

Born Ronald Edward Stier on Aug. 4, 1937, in Richmond to Robert and Mary (Cunningham) Stier, he attended the former St. Andrew School. He was a seminarian and graduated from the former Saint Meinrad College and received his master’s degree in Religious Studies.

Dr. William Bede, father of the archdiocesan’s current four-year deacon formation program, said “It just made my heart full.”

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Deacon Decker spoke about how his friend coped with his cancer and impending death.

“She was a little quiet about it,” Deacon Decker said. “His life was not based on that. He continued living his life as always. However, it did deepen his faith.”

Deacon Decker spoke about how Deacon Stier’s illness and his death how his organization configured him in a special

writer in the image of Christ the Servant,” Father Bede said. “And I think Ron’s illness and death gives us another glimpse of how Christ suffers and continues to offer us salvation.”

Ronald Lee Stier was born on Aug. 4, 1937, in Richmond to Robert and Mary (Cunningham) Stier.

He attended the former St. Andrew School. He was a seminarian and graduated from the former Saint Meinrad College and received his master’s degree in Religious Studies.

He is survived by his wife of 44 years, Donna (Folitz) Stier; two daughters, Kimberly Laughlin and Denise Gray; and a son, Ron Stier. Also surviving are his sister, Janice Chaise, his brother, Dale Stier, and seven grandchildren.

He was predeceased in death by two children, Christopher and Andrea Stier.

Memorial gifts may be sent to St. Andrew Parish, St. Elizabeth Ann Seton School and Seton Catholic High School, 631 Richmond Catholic Office, 240 S. 6th St., Richmond, IN 47374 or the Red Hospital Foundation for Hospice Care, 1401 Chester Blvd., Richmond, IN 47374.

**Oncology technician Tyelta Sullivan prepares to start an IV so that chemotherapy can be administered to Pat Lancaster at the Kamansons Cancer Center in Detroit in early March. The rights of doctors, nurses and other medical personnel who do not want to be involved in abortion and sterilization procedures for religious or moral reasons would get a boost under new rules proposed by the U.S. Department of Health and Human Services.**

**By Sean Gallagher**

On Aug. 24 after a nearly two-year struggle with pancreatic cancer, Deacon Ronald Stier died on Aug. 24 after a nearly two-year struggle with pancreatic cancer, just 37 years after he was ordained a permanent deacon in 1973, regarding conscience are designed to increase awareness of abortion and sterilization procedures for religious or moral reasons exist, which means that some institutions may be violating them without even knowing it, and others who are victims of discrimination may not know that they have legal recourse.”

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Be Our Guest/Don Striegel

Thanks to volunteers and donations, more than food is distributed at St. Vincent de Paul Society in Indianapolis

You did not read about this in The Indianapolis Star, but there was another distribution of school supplies to needy families on Aug. 9.

Volunteers from the St. Vincent de Paul Society purchased and collected paper, pencils, crayons, folders and other items throughout the year in order to provide these supplies to clients of our food pantry at 3001 E. 30th St. in Indianapolis. Most families also shopped for their weekly groceries while at the pantry on Aug. 9.

The St. Vincent de Paul Society is grateful to Sharon and Morris Goss for coordinating the acquisition of supplies, and developing a plan for equitable distribution to needy families.

A lot, thanks to Msgr. Raymond T. Bosler, for providing the majority of the funding for the annual project, and to the individuals that Sharon Goss recruited to help organize and pass out materials: Cindy Potter, Barb Fabio, Susan Drey and Diane Saari.

Sharon and her team worked long and hard to set up an assembly line, manage the flow and hand out the supplies.

The ladies were too busy unpacking and distributing material to worry about counting the number of needy students that received supplies, but Goss estimates that between 600 to 700 students received supplies as there was a constant flow of recipients from 8 a.m. until 12:15 p.m.

For more information on the charitable works of the St. Vincent de Paul Society in the Indianapolis area, or to make a donation to support our ministry, please visit our Web site at www.SVDPindy.org.

Note that we are a 100 percent volunteer organization so every dollar goes to direct aid to the needy.

Thank you.

(Don Striegel is the Indianapolis chapter's Society of St. Vincent de Paul Food Pantry's volunteer coordinator.)

Letters to the Editor

An open letter to House Speaker

Nancy Pelosi alter her misstatements about life on ‘Meet the Press’

Dear Madam Speaker,

As a lifelong Catholic, I understand and respect that each of us are at different stages in our individual faith journeys.

However, I am greatly offended by your gross misrepresentation of Catholic beliefs about how life begins at the moment of conception on “Meet the Press” on Aug. 24.

If you are unsure of the commentary I am referring to, here is a link to a “You Tube video” that refreshes my memory: www.youtube.com/watch?v=JwN8xKyo.

“I am truly, truly saddened if indeed your commentary is a reflection of your personal beliefs. If so, I invite you to review the Catechism of the Catholic Church, paragraph 2267, in particular.

It is not my position to pass judgment on you. However, I do believe it is my responsibility to point out that your words are contrary to the teachings of our Church and may lead astray those who are not firmly grounded in their faith.

I normally don’t write or get too involved with politics, but this time I felt I had to take a stand.

Therefore, as a practicing Catholic and a citizen of the United States, I respectfully request a public apology or at least a statement that you are speaking as an individual and not as a representative of the Roman Catholic Church.

Jose Lardizabal

Greenwood

Letters to the editor, column reflecting are appreciated

I would like to respond to the letter to the editor by Al Scheller of Elizabethtown (“If we are to turn Am erica around, we must change our wicked ways”) which appeared in the Aug. 15 issue of The Criterion by simply saying, “Amen!”

I would also like to say how much I appreciated Father Peter Daly’s column, “Fifty years after ‘Humanae Vitae’,” in the same issue.

If that doesn’t make one think about the modern age of sexuality, I don’t know what will.

Thank you for printing both of the above.

William L. O’Bryan

New Albany

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to the responsible exchange of freely-held and expressed opinion among the People of God’ (Communio et Progressio, 1988).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor", The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
Debemos ser portadores de esperanza en nombre del ‘hombre en la Cruz’

...con la misericordia de Cristo. Los sacerdotes y religiosos deben expresar las caras de la Cruz, con la sonrisa de Jesucristo..." (Ibid., p. 96).

Because of the ‘man on the Cross,’ we should be bearers of hope (Twelfth in a series)

"Where were you when he bowed his head and died?"

The Twice a Week series on Calvary marks the death of Christ. We are reminded of St. Paul’s Letter to the Philippianians: “And [Jesus] being found in human form he humiliated himself and became obedient unto death, even death on a Cross” (Phil. 2:8).

In his Way of the Cross (Scepter Press, London, 2004), St. Josemaría Escrivá de Balaguer reflected: “By now they have fastened Jesus to the wooden Cross. The executioners have ruthlessly carried out the sentence. Our Lord, with infinite meekness, has let them have their way.

“it was not necessary for him to undergo so much torment. He could have avoided those humiliation, those torments, that illness, that iniquitous judgment, and the shame of the gallows, and the nails and the lance. ... But he wanted to suffer all this for you and for me. And we, are we not going to respond to him?” (p. 95).

St. Escrivá continued: “A Cross. A body fastened with nails to the wood. His side pierced. ... Only His Mother, a few women and a heartbroken disciple were there. The Apostles? Where are they? And the people who were healed of their infirmities: the lame, the blind, the lepers; ... And those who were healed of their infirmities: the old, the young, the sick, the insane, the blind, the lame, the lepers. And those who had acclaimed him! Not a single one acknowledges him! Jesus is surrounded by silence” (Ibid., pp. 102-103).

It is important to meditate on this scene of the Cross. On Calvary, we are called to consider whether we pay attention—and are faithful in our answers—to the needs of the infirm, the disabled, and those other sisters and brothers who are “surrounded by silence,” especially those close to home.

My friend, Bishop Peter Sartain, told me of an extraordinary lithograph he found in Asís, a French city of the 19th century, produced a collection of lithographs titled “What Our Savior Saw from the Cross.” One of the lithographs depicts a downview of a crowd from the Cross. We are looking through the eyes of Jesus. The artist has us staring directly into the eyes of Mary, the other grieving women, and John, the beloved young disciple.

And the scene is filled with a motley assembly of characters: a Roman soldier standing defiantly at guard; shepherds squating with staffs in hand; three men... (the three kings?) on luxuriously saddled horses; there are official-looking elders off-handedly observing from the rear; there are simple people, men and women, caught up in the moment overswimming with passion; and John, the beloved young disciple is gazing out of curiosity, Jesus views them from the Cross. One of the most captivating features of the drawing is that its focal point is outside its borders; in fact, one quickly gets the feeling that every character is looking at you, the viewer. Is Jesus the focal point? Or is it? Is Jesus the focal point of the Cross? We can’t help but be moved to a sorrow of love.

St. Escrivá, reflecting further on the Crucifixion, said: “You too may sometimes feel the Lord’s ‘Cross of the Lord’ on your heart. If so, seek the support of him who died and rose again. Find yourself a shelter in the wounds in his hands, in his feet, in his side. And your willingness to start again will revive, and you will take up your journey again with greater determination and effectiveness” (Ibid., p. 106).

In another place, St. Escrivá remarked: “How beautiful are those crowds on the summits of high mountains, and crowning great monuments, and on the pinacles of cathedrals! ... But the Cross must also be inserted in the very heart of the world. ‘Jesus wants to be raised on high, there in the noise of the factories and workshops, in the silence of libraries, in the loud clamon of the streets, in the stillness of the fields, in the intimacy of the family, in crowded gatherings, in stadiums...’” (Ibid., p. 96).

Because of our call to Christian holiness, we should bear witness to the awesome love of Jesus on the Cross wherever we find ourselves. Because of “the man on the Cross,” we can and should be bearers of hope.

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s Prayer List
Academics of Indianapolis
3140 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for August

Parish Awareness: That all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

El Señor ha dejado hacer, con mansedumbre, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza. ‘No era necesario tanto tormento. Él podía haber evitado aquellas amarguras, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza. No era necesario tanto tormento. Él podía haber evitado aquellas amarguras, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza. No era necesario tanto tormento. Él podría haber evitado aquellas amarguras, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza. No era necesario tanto tormento. Él podría haber evitado aquellas amarguras, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza. No era necesario tanto tormento. Él podría haber evitado aquellas amarguras, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza.” (P. 96).

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August 29
St. Paul, 233 W. Main St., Clinton. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Mon. 11 a.m.-closing. Italian food, entertainment. Information: 765-832-9846.

August 30
St. Paul, 233 W. Main St., Clinton. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Mon. 11 a.m.-closing. Italian food, entertainment. Information: 765-832-9846.

September 2-October 23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Fall Festival, Sat. 4 p.m.-10 p.m., pork chop dinner, Sun. 10 a.m.-7 p.m., chicken dinner. Information: 765-647-5462.

September 4
St. Joseph Parish, 200 Hill Drive, Oldenburg. Mon. 2:30 p.m. Information: 317-885-5098.

September 10
Tuttle succeeds Byrum as president of Right to Life of Indianapolis

By Mary Ann Wyand

Since Marc Tuttle joined Right to Life of Indianapolis as its new president on July 1, he has gotten to know many of the pro-life organization’s longtime supporters in central Indiana. He is looking forward to meeting many more pro-life volunteers during the 26th annual “Celebrate Life” dinner on Sept. 16 at the Indiana Convention Center in downtown Indianapolis.

The Indiana University graduate previously worked 10 years as a researcher for Life Dynamics, a national pro-life organization based in Denton, Texas, then three years as the state communications and development director for Pro-Life Wisconsin based in Brookfield, Wis.

Tuttle succeeds St. Luke the Evangelist parishioner Joan Byrum of Indianapolis, who resigned her 20-year volunteer position as president of the pro-life organization earlier this year due to serious health challenges.

In a letter published in the July 2008 issue of the organization’s newsletter, Byrum wrote that, “Twenty years have passed quickly. I have been blessed to serve Right to Life of Indianapolis. Although I have always been pro-life, the Lord has brought me to volunteer full-time through personal experiences. I am grateful to Him for this as it has been extremely rewarding work.”

Byrum explained that, “Due to a debilitating disease, it is necessary for me to turn over the leadership of Right to Life of Indianapolis.” She also thanked volunteers who have given so much time, talent and treasure to the pro-life movement during the past two decades.

“My friendship has meant so much to me,” Byrum wrote. “At this difficult time, I am touched by your prayers and kindness, which sustain my family and me.”

During her years as president, Byrum often said that “the difference between the pro-life and pro-abortion philosophies [is that] if you are pro-life, everyone lives. If you are pro-abortion, someone dies.”

Tuttle is the organization’s first paid director, and his position was made possible by Byrum’s tireless fundraising efforts over the years.

“In Indianapolis, we have an annual banquet that has close to 1,000 people coming,” Tuttle said. “That is a huge testament to her effectiveness. Through conversations with people, through her daily interaction with people, she has a way of connecting people passionate about the pro-life issue and getting involved. She created an incredible foundation (for the organization), and leaves very, very large shoes for me to fill.”

“It’s a tremendous pleasure to be able to serve the pro-life community in Indianapolis,” he said. “Right to Life of Indianapolis has long had a reputation as a trustworthy source of information about abortion, euthanasia and other legalized threats to human life. I am looking forward to continuing these educational efforts and doing everything I can to end these life-destroying practices in our city.”

Tuttle grew up in a military family and lived in several states as well as in Europe. He was raised Methodist by his parents, who are native Hoosiers.

He met his wife, Dzintra Brugman, through pro-life student activities at Indiana University in Bloomington, where he headed I.U. Students for Life during the mid-1990s. They were married in her Lutheran faith in 1995 after graduating from college. He later completed a master’s degree in philosophy at the University of Dallas.

The parents of three children, Larisa, Bridget and Aija, Tuttle’s pro-life activism led them to Catholicism. Since moving to Indianapolis earlier this summer, they have attended Mass at St. Luke the Evangelist Church in Indianapolis.

“When we were at IU, we would pray at Planned Parenthood and were invited to pray the Chaplet of Divine Mercy,” Tuttle said. “Eventually, people would invite us to say the rosary.”

A former theology student at the University of Dallas, Tuttle said, “I’ve learned as time went on that the more local you get, the more effective you can be as far as impacting this issue. It has to be person to person. You have to be able to equip pro-life supporters to carry the message to others. It’s got to be neighbor to neighbor, people talking to each other.”

Tuttle said his “experience has been that most people really just don’t think about abortion. It’s not something people are confronted with every day... unless they have been personally affected by it, and there are a large number of people affected by it.

He said the most effective ways to work to end abortion in society are by educating people as well as ministering to women and men harmed by abortion, who often feel called to share their tragic stories.

“What we do at Right to Life of Indianapolis is... try to create a culture that seeks abortion as unacceptable,” Tuttle said. “In a civilized day and age, abortion is not acceptable... My goal is to make Indianapolis a place where abortion is unacceptable, unrealistic and unthinkable.”

Bishop expects 200,000 pilgrims to attend papal Mass at Lourdes

LOURDES, France (CNS) — At least 200,000 pilgrims are expected to attend the Mass celebrated by Pope Benedict XVI during his September visit to the Sanctuaries of Our Lady of Lourdes, said the local bishop.

Bishop Jacques Perrier of Tarbes and Lourdes said, “We will be outside the holiday period, so there’ll probably be fewer pilgrims from the central Paris area. We are expecting 200,000 people for the main Mass, but one is always in for surprises when popes come to France.”

He added that each day of the papal visit is “an international, then for young people, and then for the sick.”

The bishop told France’s Mundi, a daily newspaper on Aug. 17 that the visit would be “totally different” from the 2004 pilgrimage to Lourdes by Pope John Paul II, who was “already very sick.” Public access to Lourdes would be less restricted for those wishing to see the pontiff, he said.

“This visit will help rediscover the original intuition of Lourdes: closeness to the excluded and solidarity within the Christian family,” he said.

Pope Benedict will visit Lourdes as part of a four-day pilgrimage to France. The visit is beginning on Sept. 12. The trip will include the Sept. 14 Mass in Lourdes as well as meetings with non-Catholic religious leaders and French culture representatives in Paris.

Besides praying at the Marian grotto where St. Bernadette Soubirous saw an apparition of Mary while gathering firewood 135 years ago, the pope will follow the path commemorating St. Bernadette’s life.

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FRENCH MENU
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• French Bread and Herb Butter
• Cheese, Fruit and Pate
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• BBQ Ribs
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PELOSI

continued from page 1

Pelosi said specific considerations must be undertaken during a woman’s right to choose,” she said.

Tom Brokaw “we don’t know” when life begins.

fundamental right to life,” Cardinal Rigali and Bishop Lori due to a human person, beginning with the respect for the member of the human species must be given the full respect by a human person, beginning with the respect for the fundamental right to life,” he said.

Pelosi said specific considerations must be undertaken during a woman’s right to choose,” she said.

The USCCB response came after Pelosi told interviewer Tom Brokaw “we don’t know” when life begins.

“The point is, is that it shouldn’t have an impact on the life of the Church,” he said. †

The USCCB response came after Pelosi told interviewer Tom Brokaw “we don’t know” when life begins.

&#160;

my voice

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THE SPIRIT OF CARING

my vote

PONTIFF

continued from page 1

about having to pick up the Vatican’s thick yearbook, the Annuario Pontificio, to study how the Roman Curia worked.

The new pope made no secret of the fact that he sometimes felt a bit intimidated by the Church structure he was supposed to be running. On the other hand, in his public events he made connections with everyday Catholics, adopting a storytelling form of preaching and bringing a parish atmosphere to the Vatican.

He explained the concept of free will with a metaphor about prudent care maintenance. He spoke sympathetically about those who can’t bring themselves to believe in God. He once jokingly compared marriage to a gilded bird cage: “Those on the outside are dying to get in, while those on the inside are dying to get out.”

In one of his most quoted remarks, he said God “is a father, but even more, a mother” in the way He loves humanity. He backed up his statement by quoting the Old Testament prophet Isaiah: “Could a mother forget her child? But even if that were to happen, God will never forget his people” (Is 49:15).

The death of Pope John on Sept. 28, 1978, was a shock for the Church and for the cardinals who elected him. It seemed to some a sign of God’s will, but others wondered about when and how the unborn child might be animated or ‘ensouled.’

Ratzinger said he felt very happy after their two-day conclave elected Cardinal Luciani. He said it seemed that “to have as pastor of the universal Church a man of such goodness and luminous faith was [a] guarantee that everything was going well.”

In 2004, Cardinal Ratzinger traveled to the province of Belluno, the native land of Pope John Paul, and said he was playing for his beatification.

Indeed, even as the possible beatification of Pope John Paul II has attracted much of the Church’s attention in recent years, Pope John Paul I’s canonization has been working through the system.

The vice postulator of the cause, Msgr. Giorgio Lise, told Catholic News Service that the diocesan phase of the documentation process has been given formal acceptance by the Congregation for Saints’ Causes.

Meanwhile, the local approval of a miracle attributed to the intercession of John Paul I—the healing of a malignant lymphoma—is expected to be completed in September.

PAPA LUCIANI

"The [Vatican] congregation has do its work, and of course that takes much time” Msgr. Lise said. Beatification can occur only after the Vatican declares the “heroic virtues” of a candidate and completes its own study confirming a miracle through the intervention of the prospective saint.

The death of Pope John Paul on Sept. 28, 1978, was a shock for the Church and for the cardinals who elected him.

Cardinal Ratzinger, in the 2003 interview, said it came as a real blow. At first, he said, it left him feeling rather depressed, “as if Providence would say ‘no’ to our choice.”

He later came to see, however, that this brief pontificate “was not an error,” but instead had a real meaning in the history of the Church.

“IT was not only the testimony of his goodness and joyous faith. His unexpected death also opened the doors to an unexpected choice: that of a pope who was not Italian,” he said. 1
Voting by conscience in the 2008 general election

The only difference between the voting booth and the conscience is that we usually have to wait in line to get into one of them. A part from that, the same thing is supposed to happen in each place as small cubicle reveals me to you. You and I can only vote once in this election, and only once in the fall. But before we do, hopefully we have repeatedly visited our own conscience. My conscience is what separates the voting machine from a slot machine, and our own conscience can ensure that the ballot lever is not pulled on a gamble.

The U.S. bishops emphasize the role of conscience in forming Consciences for Faithful Citizenship, a guide for a person prepare for the 2008 general election. What does conscience look like? It is that part of me that is bigger than me. Any issue served for attention, not based on the notion of circumstances or best intentions, but first and foremost on the truth of things in themselves.

Conscience must begin with the true good. The moral sense knows that if you treat someone, you have just paid the price of circumstances or best intentions, but by the deep moral sense in which we participate by being human and capable of reason. Consciences does not simply decide for happy or sad, but for good or evil. Consciences line up the quandaries in size order and see the resemblance. Marriage, racism, the environment, hunger and abortion are not competing events. They are causes, not differences. Conscience refuses to let one of these become an “issue.”

Conscience wincers when it hears a candidate claim that he can fix health care, but still agree that a child in the womb can be killed. Conscience knows that if a candidate favors human embryonic stem-cell research, which always includes the killing of a human being, then our neighborhoods can never be free from violence because we just voted for violence.

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Fr. Donald Calloway, M.I.C.

Fr. Donald Calloway was raised without any religion or a father figure to model. When his family moved to California, he slipped into the “MTV lifestyle”—sex, drugs and rock music. This pagan rebellion intensified to total mayhem when his family relocated to Japan and he ran away from home. Constantly on the move to avoid arrest, he and his friends soon got connected with the Japanese Mafia. During his time of endless wanton wandering filled with wine, women and song, Donald’s mother became Catholic and fervently prayed for her 15-year-old prodigal son to return home.

Fortunately, he discovered a book on Marian apparitions and devoured its powerful message of repentance. The Blessed Virgin Mary had literally stolen his heart and introduced spiritual concepts like heaven, hell, repentance and sin. There was no turning back! Fr. Donald Calloway, M.I.C., is the assistant rector of the National Shrine of the Divine Mercy in Stockbridge, Mass. After studying at the Franciscan University in Steubenville, Ohio, and the Dominican House of Studies in Washington, D.C., he was ordained to the sacred priesthood in 2003.

Rich Donnelly

Rich Donnelly signed as a catcher in 1967 with the Minnesota Twins, and is one of the most experienced coaches in Major League Baseball. He has coached 25 seasons with the Los Angeles Dodgers, Pittsburgh Pirates, Florida Marlins, Milwaukee Brewers, and Texas Rangers. He helped lead the Florida Marlins to the MLB World Championship under manager Jim Leyland, with whom he worked for 14 seasons.

A man of strong faith, he is also noted for his participation in the film, “Champions of Faith—Baseball Addition.” The Lifetime Network also had a television special on his family’s compelling, faith-filled story. Rich Donnelly and his wife, Bert, have eight children: Bubba, Amy, John, Tiffany, Mike, Leigh Anne, Tim and Adam. Donnelly graduated from Steubenville Catholic Central High School where he played baseball and basketball. He then received a bachelor’s degree in education from Xavier University in Cincinnati.

Mark Hart

Mark Hart, known as the “Bible Geek®, “ is a graduate of the University of Notre Dame. Mark is a popular and humorous speaker, award-winning author, and weekly regular on Catholic radio programs. His 2006 book, Blessed are the Bored in Spirit, found its way onto the Catholic bestseller list, and his interactive DVD Bible Study series, T3 and weekly podcasts are helping hundreds of thousands of Catholics explore Scripture in a new way. Mark Hart says “The Catholic faith is a beautiful faith,” and “we need to red-silver the joy and laughter.” Hart also oversees Hart Productions. A long with producing, writing and directing secular projects, he has been the executive producer of Jumbotron video operations for the Arizona Cardinals football team.

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In Israel, union sets up special department for foreign workers

JERUSALEM (CNS)—In a novel effort to assist migrant workers who encounter unfair labor practices, Israel's Histadrut Labor Union has set up a special department for foreign laborers.

The 6-year-old department is the first of its kind for the union. The department is open on Sundays—normally the workers' day-off—and has helped more than 3,000 laborers with issues such as wages and other compensation, work hours, accommodations and sexual harassment, while also helping them to give the legal vacation time and proper working conditions.

Roger Plant, director of the International Labor Organiz-
Youths help others grow in faith through summer mission trips

By Sean Gallagher

I n years past, many youths returning to school in the fall answered that question in assigned essays or speeches by recounting family vacations or sports leagues they played in during June, July and August. But not Katie Petrik.

She joined 28 other youths from St. Michael Parish in Bradford on a mission trip to the Pine Ridge Indian Reservation in South Dakota from June 27 to July 5 to live out her faith by serving others in need.

“I think I was really lucky to be able to go on this,” said Petrik, who is now a freshman at the University of Notre Dame in northern Indiana.

“I would choose it over the sports and the other typical summer activities. We made a lot of good memories and met lots of amazing people, and hopefully changed some people’s lives for the better.”

Youths from St. Boniface Parish in Fulda, St. Martin of Tours Parish in Siberia and St. Meinrad Parish in St. Meinrad—all in the Tell City Deanery—went on their own mission trip to Grand Rapids, Mich., from June 27 to July 5 to live out their faith by serving others in need.

“The trip also helped them grow in their faith in other ways. They met nearly 150 other youths from several dioceses, and prayed with them each day at Mass and during other prayer services.

“The youths also took turns giving presentations on different aspects of their faith. It is all part of a program called “Service Week” sponsored by St. Robert of Newminster Parish in the Grand Rapids suburb of Ada, Mich.

With many youth mission trip opportunities to choose from, Father Adrian and his parish’s youths appreciate this one because it integrates so many aspects of the faith.

“It helped me see the faith more,” said Derek Brown, a member of St. Meinrad Parish. “And it showed me new ways to pray and to see God in different ways.”

Father Adrian also sees trips like these—which he says takes youths “out of their comfort zone”—as opportunities for personal growth during an important time in their lives.

“We see marvelous things happen,” he said. “The kids always come home having learned something new about themselves and discovering some new strength or some new fear that they had to overcome.

This summer’s trip was the third one for high school junior Bryce Denning, a member of St. Meinrad Parish.

“It’s a fun experience just to be able to go up there and be yourself and not have other people judge you by the way you are,” said Bryce. “You can just meet new people, and get to be closer to God.”

The youths of St. Michael Parish went out of their comfort zone by traveling to a South Dakota Indian reservation marked by severe poverty and other social challenges.

“I think that was important to help us to see that even though we do live in a rural area and it’s not the most luxurious over here, we have it very good compared to a lot of people,” said Petrik. “It really makes us appreciate what we have, and also develop compassion for people who don’t have it as good as we do.”

During the trip, Petrik and other youths from St. Michael Parish helped paint homes for the poor on the reservation, and operated a vacation Bible school for some of the reservation’s children.

It was the opportunity to show that Christ-like compassion to those in need that motivated John Jacob, St. Michael Parish’s director of religious education, to start organizing mission trips in 2001 for his New Albany Deanery parish’s youths through an ecumenical group called Youth Works.

“Our mission trips are a way for people to learn about ways of serving the poor,” said Jacob. “It gives them the chance to be the hands and feet of Christ,” he said. “I try to stress to the young people that we do this because that’s who we are as Catholics.

We reach out and assist people because that’s who we are as Catholics.”

One teenage girl who experienced blessings on her trip to South Dakota was Jacob’s youngest daughter, Stephanie, 14, a high school freshman.

“I learned that I actually love working with kids,” she said. “It definitely helped me figure out what I might do as an adult for a profession.”

Stephanie and I, gave him piggyback rides,” she said. “I helped him fill up water balloons, and we had a blast helping people that would let us throw them at you. They could tell that he felt loved.”

By Bryce Denning, a member of St. Meinrad Parish in St. Meinrad, helps reclaim a beach on a pond in an interdenominational center for troubled youths in Michigan while parti- cipating in “Service Week.” The mission trip was sponsored by St. Robert of Newminster Parish in Ada, Mich., and brought in nearly 150 youths from several dioceses during late July.

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Economy calls for renewed solidarity, bishop says for Labor Day

WASHINGTON (CNS)—Invoking the spirit of the late labor priest Msgr. George Higgins, the chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development, said Americans must “move beyond hand-wringing and negative assessments” of tough economic times to a renewed commitment to Catholic principles of subsidiarity and global solidarity.

In a statement released on Aug. 18 for Labor Day, observed on Sept. 1 this year, Bishop William F. Murphy of Rockville Centre, N.Y., praised Msgr. Higgins for his “extraordinary ability to measure the large economic issues by their impact on the average working man and woman.”

Msgr. Higgins, who died in 2002, wrote the annual Labor Day statement on behalf of the U.S. bishops for many decades.

“Monsignor would have been harsh in his judgment about the greed and irresponsibility that led to the mortgage foreclosure crisis,” Bishop Murphy wrote. “He would have had some caustic comments on the price of gas for the working person and its impact on family life.

“He would have kept a keen eye on the cost of living and its effect on family budgets, on the real value of current wages to buy necessities,” he continued, “and on the challenges to our economy to diversify without losing sight of its traditional strengths and opportunities.”

But ultimately, Msgr. Higgins would have asserted “his faith in a nation and a people whose creative energies and productive capacities should and would move us to a healthier economic situation,” the bishop said.

The nation's dual commitment to economic freedom and economic justice “cannot mean freedom for me and justice for me alone,” Bishop Murphy said. “It must extend to all those who are affected by our actions and by society’s goals. That means everybody in today’s globalized world.”

The bishops said 2008 offers a special opportunity as Americans “choose a new president, as well as one-third of the Senate, all the members of the House of Representatives, and myriad state and local officials.”

“Msgr. Higgins would urge you to look beyond the slogans and the promises,” Bishop Murphy said. “He would have a few choice words for those he deemed unworthy or neglectful of the rights of workers and the role of unions. But he would always insist on some basic principles that we all must follow.”

Among those would be a call—reiterated in the bishops’ political responsibility statement, “Forming Consciences for Faithful Citizenship”—for “the formation of a correct conscience based on the truth about the human person and human society,” he added.

“An informed conscience examines the candidates and the issues from the perspective of human life and dignity, the true good of every human person, the true good of society, the common good of us all in our nation and in this world,” he said.

Calling human life “the supreme good in this world,” Bishop Murphy said “Faithful Citizenship” emphasizes both “the fundamental duty to oppose what is intrinsically evil (i.e., the destruction of unborn life) and the obligation to pursue the common good (i.e., defending the rights of workers and pursuing greater economic justice).”

The Labor Day statement also stressed the Catholic commitment to “alleviating the pain of poverty at every level: internationally, nationally and especially locally through the magnificent endeavors of priests, religious and laity in our parishes.

“Things may be tough for an awful lot of us today,” Bishop Murphy said. “But no matter how difficult it might be for you or me, I believe each of us can name someone we know who is carrying a greater burden. I can hear Msgr. Higgins telling us, ‘Don’t forget the other guy,’ especially the person with less. That person has hopes and dreams too.”
Historian collects stories of life in aftermath of Katrina

New Orleans (CNS)—So what really happened in New Orleans in the twilight-zone days immediately following Hurricane Katrina?

That’s one of the questions which Mark Cave, an oral historian with the Historic New Orleans Collection, has been seeking answers for in his personal interviews over the last three years with 500 police officers, firefighters, National Guard troops and emergency medical personnel who were on the ground after the storm.

Since any trial lawyer knows that two people viewing the same event can come up with wildly differing accounts of what they saw and experienced, Cave said the value of conducting hundreds of interviews with people on the scene is that the “truth” reds in the preponderance of evidence.

In an interview with The Clarion Herald, newspaper of the New Orleans Archdiocese, Cave said conducting hundreds of interviews allows common stories and facts to emerge from the jumble of eyewitness accounts, and the commonly shared memories can be relied on as the best version of the truth.

Cave, His Historic New Orleans Collection colleague Alfred Lennon and New Orleans archdiocesan archivist Emilie (Lee) Leumas presented their findings in July to the 16th Congress of the International Council on Archives in Malaysia, which drew 1,200 archivists from around the world.

Leumas spoke about efforts that the New Orleans Archdiocese made to recover and restore sacramental records, Church documents and sacred artifacts after Katrina. Cave’s oral history project with first responders, which probably will continue for many years, drew intense interest.

While it was officially reported that only five or six people died at the Superdome in the five days after Katrina, Cave said his large volume of interviews indicates that the death toll was far higher.

“The interviews with the disaster medical assistance team were really moving,” Cave said. “They treated a number of gunshot wounds, including one of the National Guard soldiers who was there.

“They had various estimates on the death count. It seemed to be much higher than what was officially noted. I don’t know the reasons for that. But they seemed to conclude there were more people who died than the reported five or six,” he said.

Cave said security was so tenuous in the New Orleans Arena, which was set up as a medical triage clinic next to the Superdome, that the medical personnel had to make the decision to pull out.

About 350 of the 500 interviews with first responders, he said, are available for public reading at the Historic New Orleans Collection.

A bout 150 of the most highly sensitive interviews—which might have included statements critical of agency or governmental leaders—have been sealed for 25 years.

“That time frame sort of covers somebody’s career,” Cave said. “If people wanted to criticize their higher-ranking officials or the people in city government, we wanted to give them enough leeway so there would be no retribution. It’s to our benefit because we get a franker response. The choice is theirs if they want to make the interview restricted.”

Cave said his overall impression after viewing the tragedy in such intimate detail is that first responders acted heroically.

“If I was impressed with the number of people that they were able to rescue,” he said he got full cooperation from the first-responder agencies to conduct the interviews with their field personnel because they wanted the facts to get out in a situation beset by so much rumor and falsehood.

“I think on the whole they were proud of what they did,” Cave said. “They did a lot of good work, and they wanted that recognition for future generations.”

Some of the visual material that Cave uncovered, including cell-phone pictures, were so stark that he could not include them in his presentation in Malaysia because of Muslim sensitivities to naked bodies.

Cave said he went into the interview process “imagining that a lot of the TV coverage was exaggerated to create a news story.”

“But just the opposite was the reality,” Cave said. “The first responders were in some areas where the media just couldn’t get to, and the situation was even worse than reported on TV.”

Cave said St. Bernard Parish Fire Department made an effort to “keep people alive” in St. Bernard High and Chalmette High.

“They got food by diving into the water through a broken door or window and collecting canned goods that were floating inside a store.

“It’s hard hearing it,” Cave said, “but I can’t imagine living through something like that.”

Leumas said the archdiocese is better prepared for another disaster. Workshops have been held with parishes to inform them of what sacramental records and other documents they should take in case of an evacuation.

Even though several buildings were damaged, the archdiocesan archives lost no records or artifacts in Katrina. The biggest losses of Church records were parish bulletins, histories and charts.

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SPRINGFIELD, Mass. (CNS)—He has been dubbed the “green priest” by some who have seen Father Tom Lisowski tooling around the city streets on his electric bike.

“A mother person shouted out, ‘Hey, Father Easy Rider!’ when I was out on the street,” said Father Lisowski, coordinator of the Office of Lay Ministry for the Diocese of Springfield and a parochial vicar at St. Michael’s Cathedral Parish in Springfield.

Father Lisowski purchased his electric X-Bike electric bicycle in May to transport him from his home to work at the Bishop Maguire Center, which houses most of the diocesan offices.

It now costs him about 5 to 6 cents a day to get to and from work instead of about $5 for gas. His journey to work is about “five miles as the crow flies,” he said.

On a standard 200-by-150-foot city lot, Father Lisowski has an 8-by-20-foot garden. In it, he grows tomatoes, cucumbers, snap peas, asparagus, okra, summer squash and zucchini. He also has planted cherry bushes, three dwarf apple trees, a dwarf nectarine tree and dwarf blueberry bushes.

“It harvest enough for me to eat with plenty left over to share with my neighbors and friends,” he said.

He said his electric bike can go up to about 25 miles per hour. “I can travel about 20 miles between charges,” he explained. “And it has zero emissions,” he said with a proud smile.

The bike runs on four 12-volt batteries that take about four to six hours to charge. The bike requires no pedaling, but “sometimes I help it along on the hills,” he said.

Money was a factor in his decision to purchase the $800 bike, which he said should pay for itself in less than a year, even with not riding it during the winter months.

“The continued increasing gas prices were a factor, but it wasn’t my highest priority,” he said in an interview with The Observer.

Father Lisowski has an 8-by-20-foot garden. In it, he grows tomatoes, cucumbers, snap peas, asparagus, okra, summer squash and zucchini. He also has planted cherry bushes, three dwarf apple trees, a dwarf nectarine tree and dwarf blueberry bushes.

“He harvest enough for me to eat with plenty left over to share with my neighbors and friends,” he said.

“I also have changed every light bulb in my house to the energy-saving kind; and a few years ago I put in insulation, hung double-sided windows and added vinyl siding,” he said.

He said all his efforts have not been very exhilarating.

“I try to live the life that reflects the "green life" and hopes his example might encourage others. “No matter how small the act, it is an affirmation of living our Gospel beliefs,” he said. 
Consider This/Stephen Kent

Re-envisioning Labor Day to make sacred the secular

Why should Labor Day—many other national holidays—evolve from its derivative role to meet contemporary needs?

Memorial Day began as Decoration Day when it became necessary to recognize that people wanted time to visit and honor the grave decorations on the graves of the Civil War dead. Veterans Day originated as a mistide Day to observe the end of World War I—the “war to end all wars.” But the human proclivity for battle and mayhem proved that designation to be premature by a century. In 1919, President Woodrow Wilson proclaimed that dedication to be perpetuated by a century of honoring veterans to be honored and casualties to be grieved.

Labor Day was first observed in 1882, and by 1894 had been declared a legal holiday. It constitutes a yearly national tribute to the contributions workers have made to the strength, prosperity and well-being of our country; the U.S. Labor Department says in its history of Labor Day: "Labor Day celebrates, "the highest stage of the living standard," and "the greatest production the world has ever known, and has brought us closer to the realization of our original ideal of material and political democracy," according to the federal agency.

Labor Day was later renamed to the National Day of Honor by President Wilson; he declared that "the nation would come to its senses to recognize the men who had fought and died for it.

Labor Day is supposed to be a day of leisure and reflection, an opportunity to celebrate the contributions workers have made to the strength, prosperity and well-being of our country. It is a day for us to remember the sacrifices made by those who have come before us and to honor those who are serving our country today.

In recent years, Labor Day has been overshadowed by Back-to-School shopping and the beginning of the school year. But Labor Day should not be forgotten. It is a day to remember the contributions workers have made to our country and to honor those who have served our country.

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Daily Readings

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

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

Wednesday, Sept. 3
Gregory the Great, pope and doctor of the Church
1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, Sept. 4
1 Corinthians 3:18-23
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

Question Corner/Fr. John Dietzen

Intentions of priest affect the consecration of hosts and wine

Q

A recent convert to the Catholic faith, there’s a lot I still don’t understand. In my parish, I never notice the hosts being consecrated at Mass. They are always brought from the tabernacle or they are in containers that remain at the edge of the altar until Communion time. Have the wine left in the glass bottle actually been consecrated? (Massachusetts)

A

A part from the question about the tabernacle, lots of Catholics have the same concern about which hosts and wine are consecrated.

Some people, including some deacons and priests if one is to judge by their actions, seem to be under the impression that all bread and wine to be consecrated must be on, or at least touch, the corporal (the small square cloth on the altar during Mass). That is not precisely true. The determining factor is not whether the elements are, but the intentions of the priest presider about which wine or bread is to be consecrated. At liturgies attended by hundreds or thousands of people, it is not appropriate to cluter the altar with dozens of ciboria containing the hosts. These containers may be placed on tables away from the altar. Regardless of where they are, on or off the altar, they are consecrated—if the presiding priest intends to consecrate them.

The same is true for the wine. Some wine should be in the chalice left by the priest. The rest of the wine may be in vessels anywhere on the altar or nearby as long as the priest intends to consecrate the wine that is Mass.

When consecrated bread, the Eucharistic body of Christ, is left over at Mass, what remains is usually placed in the tabernacle for distribution to the sick for receiving Communion at a later Mass.

You perhaps know that the most proper procedure is that people present at Mass receive hosts consecrated at that Mass, not hosts left over from previous celebrations.

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1737, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obligations of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are members of the archdiocese or have other connections to it; those are separate obituaries on this page.


GOEBES, Martha Jan, 84, Sacred Heart of Jesus, Indianapolis, Aug. 18. Aun of seven.


WASHINGTON (CNS)—Athough millions of people are anxiously waiting to watch Sens. John McCain and Barack Obama talk about how their religious faith affects their political views, a new public opinion poll found that American voters increasingly are uncertain when politicians talk about their religion.

Could the two apparently contradictory snapshots mean that religion-based rhetoric is not going to be as polarizing a factor in this year’s election as it has been in the past?

At the Saddleback Church Forum held at Saddleback Church in Lake Forest, Calif., the Rev. Rick Warren, founder and author of the best-selling book The Purpose-Driven Life, questioned whether Churches should emulate politicians in debating faith. That’s a steady increase since 1996, when 43 percent agreed with the statement.

As recently as 2004, only 44 percent expressed that opinion. The most dramatic shift in faith occurred when staying out of politics came from conservative and evangelical circles. Pew said that “the change in mind about the role of religious institutions in politics is most apparent among people who are most concerned about the very issues that Churches ... have focused on, and among those who fault the parties for their focus on human rights.

Mgr. Frank Mancisalo was among those who paid close attention to the Saddleback Church Forum. The national public relations director for the Diocese of Rockville Centre, N.Y., was among panelists who e-mailed comments about the forum as it progressed to USA Today for reports on the newspaper’s Web site.

He told Catholic News Service that he thought the forum was valuable for the chance to see the candidates in a format that wasn’t suited to sound-bite answers. Unlike traditional one-on-one debate formats, moderated by journalists, his format allowed Obama to describe at length his interest in programs to reduce the number of abortions, for instance.

“While crediting Obama for some insight on his positions mesh with the Catholic Church’s stance, such as funding for AIDS relief, Mgr. Mancisalo faulted McCain for sidestepping a question about when life begins and human rights.

Obama said the answer depends on “whether you are looking at it from a theological perspective or a legalistic perspective,” and that the answer is “above my pay grade.”

But Mgr. Mancisalo said in a message sent during the forum that the answer was “a disaster. Not only did he dodge the basic question about the rights of the unborn, but the dodge was not even intellectually respectable. Pay grade, indeed.”

He said the thought the forum gave him a chance to get to know the candidates, especially M. McCain, better. He said he appreciated McCain’s succinct response to the question about a baby’s rights: “At the moment of conception.”

But Mgr. Mancisalo faulted the Arizona senator for his support for research using human embryonic stem cells, calling that “clearly inconsistent” with his stated belief about when life begins.

The Rev. Jennifer Butler, a Presbyteran minister who heads Faith in Public Life, a resource center created by Interfaith National Religious leaders, said she thought the Saddleback Forum was a “landmark” in that it “shows that faith is not going to be captive to any one political party.

The organizers of Faith in Public Life come from a wide range of religions. Its board includes St. Joseph Sister Catherine Pinkerton and Episcopalian, Unitarian, Muslim and Baptist leaders, Republicans as well as Democrats. Rev. Butler said she would like to have seen the candidates questioned by representatives of other religions, but she said that the Saddleback Forum still elevated the role of faith in the political campaign.

The format allowed a questioning fit with at least one goal of those who envisioned the Saddleback Forum and an earlier Compassion Forum sponsored by the National Catholic Office for Pro-Life. As long as we’re saying faith is important to people, but regardless of your faith, it will be respected.”

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### Schedule

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<th>Date</th>
<th>Opponent</th>
<th>Stadium</th>
<th>Location</th>
<th>Time</th>
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<tbody>
<tr>
<td>AUG 30</td>
<td>Ohio Dominican</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<tr>
<td>SEP 6</td>
<td>William Penn</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<tr>
<td>SEP 13</td>
<td>McKendree</td>
<td>Leemon Field</td>
<td>Lebanon, IL</td>
<td>8 p.m.</td>
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<td>SEP 20</td>
<td>Valparaiso</td>
<td>Brown Field</td>
<td>Valparaiso, IN</td>
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<tr>
<td>SEP 27</td>
<td>BYE WEEK</td>
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<tr>
<td>OCT 4</td>
<td>Malone</td>
<td>Fawcett Stadium</td>
<td>North Canton, OH</td>
<td>2 p.m.</td>
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<tr>
<td><strong>OCT 11</strong></td>
<td>Saint Francis</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<tr>
<td><strong>OCT 18</strong></td>
<td>Grand View</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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<tr>
<td>OCT 25</td>
<td>Saint Xavier</td>
<td>Bruce R. Deaton Memorial Field</td>
<td>Chicago, IL</td>
<td>7 p.m.</td>
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<tr>
<td>NOV 1</td>
<td>Taylor</td>
<td>Wheeler Stadium</td>
<td>Upland, IN</td>
<td>12 noon</td>
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<tr>
<td>NOV 8</td>
<td>Walsh</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
</tr>
<tr>
<td>NOV 15</td>
<td>Urbana</td>
<td>Pike High School</td>
<td>Indianapolis, IN</td>
<td>2 p.m.</td>
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</tbody>
</table>

Home games are shown in bold

All games are Eastern Daylight Time.

On July 1, 2009, Marian College will become Marian University. Prepare for the celebration!

To thank the Indianapolis community for its continued support of our program, entry into the first game is FREE!