



The

Criterion

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Richmond Catholic Community dedicates new high school

By Jennifer Del Vecchio

RICHMOND—Walking the halls of Seton Catholic High School is Brent Ropp's way of doing something new and different.

It's been more than 65 years since students walked the halls of a Catholic high school in Richmond. Brent and 16 other freshmen marked the beginning of a new legacy in Catholic education in Richmond with the opening of Seton Catholic High School this school year.

"I thought [being part of the first class] would be interesting, and so far it's been

good," said Brent, a member of St. Mary Parish in Richmond. "It's more challenging than a public high school. They push us here and they expect more."

The Richmond Catholic Community has not had a Catholic high school since 1936, when St. Andrew High School was closed.

On Sept. 18, Archbishop Daniel M. Buechlein officially dedicated and blessed the new \$3 million renovated building on Fifth Street that was formerly St. Andrew High School.

The new school has 11 classrooms, a library and a computer lab. There are

See **SCHOOL**, page 2

Photo by Jennifer Del Vecchio



Archbishop Daniel M. Buechlein blesses the new Seton Catholic High School in Richmond. It is the first Catholic high school operating in Richmond since 1936.

Tornadoes batter archdiocese

By Jennifer Del Vecchio

Tornadoes that tore across a 150-mile stretch of central and southern Indiana on Sept. 20, destroying homes and businesses, also caused major damage to property owned by the Archdiocese of Indianapolis.

St. Martin of Tours Parish in Martinsville sustained the most damage when a tornado ripped the roof off the church and damaged the roof of nearby Sexton Hall on the parish campus, said David Hodde, director of management services for the archdiocese.

No one at the parish was injured in the storm.

"Everyone is taking it pretty well," said Father Mark Gottmoeller, pastor of the parish. "You have to take the good with the bad, and the parish has pulled together."

The storm also blew down eight trees on the property, demolished the baseball field and caused major water damage to the inside of the church and parish hall, said Father Gottmoeller. The cost of the damage has not been determined.

About 150 people gathered the next day to help clean up debris on the grounds, filling about 10 dumpsters, said Dick Holmes, with Meyer Najem Construction in Fishers.

The parish was having a new roof put on part of its church building when the tornado blew through. Holmes was in the building when the tornado hit.

He hid under a church pew, waiting for it to blow over.

Parish secretary Nancy Vernon said the Martinsville community has been generous to the parish.

"We had people just coming down the street, who we didn't even know, asking if we needed help," Vernon said.

The inside of the church mainly

See **TORNADOES**, page 7



St. Martin of Tours Church in Martinsville sustained major damage after a tornado tore the roof off on Sept. 20. The roof of nearby Sexton Hall was also damaged. No one was injured at the church.



St. Jude School in Indianapolis had several trees fall down on their property during the tornado. The school did not sustain any damage nor did nearby Roncalli High School, despite the destruction around the nearby areas.

Situation in Holy Land is dire, vicar of Jerusalem says

Knights and ladies inducted into Order of Holy Sepulchre

By Brandon A. Evans

Nine hundred years ago, the knights of the first Christian Crusade reclaimed the holy city of Jerusalem from the Muslims that had invaded it.

Their banners bearing the red Jerusalem cross, the knights formed an order that was designed to protect the Holy Sepulchre—the tomb of Christ—and those pilgrims who would try to reach it.

In the modern day, there are still knights—and ladies—who walk among other Catholics virtually unknown and hold firm to their task of protecting the Holy Land and its Christian presence. They are the members of the Equestrian Order of the Holy Sepulchre of Jerusalem.

To understand the concern of the knights and ladies, one must look to the Holy Land itself.

It is a time of division and sorrow in the Holy Land, as Bishop Giacinto-Boulos Marcuzzo, vicar of the Latin Patriarch of Jerusalem, well knows. He has been there for 42 years. A patriarch is, literally, the

See **KNIGHTS**, page 8



Bishop Giacinto-Boulos Marcuzzo

Vatican leaning toward approval of experimental application of U.S. norms on clerical sex abuse

VATICAN CITY (CNS)—The Vatican is leaning toward approval of an experimental application of the U.S. bishops' norms on clerical sex abuse, perhaps after some clarifying language is added, a senior Vatican official said.

"This would not be a rejection by the Vatican, nor would it be a formal *recognitio* of the norms," the official said on Sept. 23. Instead, the Vatican would allow

the norms to be applied *ad experimentum*—the Latin phrase signifying temporary or provisional use.

The official, who spoke on condition of anonymity, emphasized that a final decision had not yet been made, and the Vatican response had still not been written.

But he said the "prevailing sentiment" was to recognize that the norms were

formulated by U.S. bishops as an experimental initiative—to be evaluated after a two-year period. Therefore, the Vatican would respond with a conditional form of approval.

The solution, if adopted, appeared to represent a compromise. On one hand, U.S. bishops would be allowed to follow the norms they overwhelmingly approved

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SCHOOL

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17 students in this year's freshman class, with plans to add a grade each year. There are also plans for adding two more classrooms and two science labs next year, said Principal Richard Bahan.

The school serves the greater Richmond area and the Richmond Catholic Community of Holy Family, St. Andrew and St. Mary parishes.

Calling the high school an "extraordinary gift," the archbishop said the school will provide students with a Catholic education that will develop their faith and bless them for the rest of their lives.

"Christ has a plan for how each and every one of us is his arms in the world so that we can make a difference in the world," the archbishop said.

Illustrating his point, Archbishop Buechlein told the story of a small town in Germany whose parish church was damaged in a war. Jesus' arms were torn off the church's crucifix and the parishioners decided to keep the crucifix that way with the words: "You are Christ's arms" written beneath it.

"It's not easy being the arms of Christ. How do we do it?" the archbishop asked the students, teachers and other Richmond Catholic Community members who attended the Mass and dedication service.

"We do what Jesus would do," the archbishop said. "Over and over again, we hear Jesus went away to a private place to pray. Never forget you need to be close to Jesus if we are to be his arms. We need to pray and develop a habit of prayer, and that is one of the gifts Seton Catholic will give you."

The new Catholic high school is the first to be built in the archdiocese in 40 years. It was funded by the archdiocesan Legacy of Hope from Generation to

Generation capital and endowment campaign and other donations.

The school is named in honor of St. Elizabeth Ann Seton, the first native-born saint from the United States. The former New York socialite, who was born in 1774, was a convert to the Catholic faith. She went on to found the Sisters of Charity and is credited with establishing a system of Catholic schools, orphanages and hospitals in the United States.

Bahan said students have sacrificed to be the first class at the high school.

"It's a tough decision to choose a small and unknown school over a high school that has all the activities," Bahan said. "But the kids have been so upbeat and so excited that it has warmed my heart."

A typical day at Seton Catholic includes physical education, biology, world history, literature, Spanish and either algebra I or geometry and religion classes taught by Father Joseph Feltz, associate pastor of the Richmond Catholic Community parishes.

Students said they like the small atmosphere of their new school.

"They care more," said freshman Jennifer Sugas of Richmond.

Freshman Jacob Cox of Richmond said everyone knows each other and he likes having classes that are more one-on-one with the teacher.

While students said they want to see sports teams and clubs formed soon, they also don't mind doing without for a while because they like the safe environment and being able to trust everyone, they said.

"People know who you are here," said Megan Ziemer, an eighth-grader who attends St. Mary Parish and hopes to attend the high school. "They are able to pay more attention to you here and it helps. It's not like you are just friends. It's more like family because they know you for awhile." †



Members of the first freshman class of Seton Catholic High School in Richmond use the school's computer lab. The school, named after St Elizabeth Ann Seton, will add a grade each year.

NORMS

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in Dallas last June. On the other, the Vatican would not be officially recognizing the norms as a "particular law."

Many Church legal experts at the Vatican and elsewhere have voiced criticism of the norms, saying they would not allow priests to effectively defend themselves from accusations. Among other things, the norms call for removing a priest from his Church ministry when a "credible accusation" of sex abuse against a minor is received.

The delicate internal discussion on the norms, involving five Vatican agencies, was still continuing in late September. A draft of the final response was expected to be reviewed by Pope John Paul II in early October, Vatican sources said.

Sometime before the middle of October, the response—probably in the form of a letter—was expected to go out to the president of the U.S. Conference of Catholic Bishops, Bishop Wilton D. Gregory of Belleville, Ill., the sources said.

The senior Vatican official said it was possible that the Vatican might indicate some norms that need further study or

wording changes before even conditional approval is granted.

In interviews in mid- and late September, informed Vatican sources said they considered the norms as well-intentioned but "imperfect."

They said the main problems with the norms as drafted were the unspecified time range for prosecuting such crimes, the unusual role of diocesan and national review boards, and ambiguity over the definition of some key terms—such as "credible allegation" of sexual abuse.

On the other hand, some officials said, the Vatican appreciated that U.S. bishops had to act quickly and forcefully to confront the scandal of clerical sex abuse and rebuild the trust of the faithful. They said the Vatican did not want its response to appear as a "quashing" of the bishops' pastoral initiative or as a break with U.S. Church leaders over the sex abuse scandal.

The issue was being handled in concert by Vatican agencies dealing with bishops, doctrine, the sacraments, clergy and Church law. In late June, the agencies began requesting written input on the norms from a wide circle of experts.

Those interviewed by Catholic News Service spoke on condition of confidentiality, reflecting Vatican sensitivity on an issue that has caused the Church great pain and damage.

They identified several areas where, in their view, the norms as written were incompatible with "universal law" or raised questions that need clarification:

- The norms provide for a priest's permanent removal from ministry for any single act of sexual abuse against a minor—"past, present or future." The Vatican sources said that in a legal sense this unlimited time frame would be unique, and in a pastoral sense it seems to go against the basic principle that a sinner can be redeemed.
- Some Vatican officials said they were shocked to see U.S. priests removed from ministry on the basis of single episodes of sex abuse going back 30 or 40 years.
- The norms call for establishment of diocesan and national review boards that

are, in theory, consultative. But Vatican officials are bothered by some language that seems to suggest the bishops would be held accountable to these boards; they see that as an unacceptable infringement on the bishop's authority, or alternatively as an unacceptable delegation of his responsibility.

On a more practical level, Vatican officials are upset at the recent statements of Oklahoma Gov. Frank Keating, chairman of the bishops' National Review Board on sexual abuse. Among other things, Keating has pressured bishops to immediately implement the bishops' sex abuse policies and said he will release the names of those who do not.

In late July, Keating said that Catholics who find their bishop in flagrant violation of the new sex abuse policies should show their displeasure by withholding contributions and going to Mass in another diocese.

One Vatican official called Keating's statements "ridiculous" and another said his appointment to head the review board was a "huge, huge, huge mistake."

- The norms make "credible allegation" the standard for relieving a priest of his ministry pending an investigation, but do not say who determines what is "credible."

In the eyes of some experts, this provision, combined with language in the bishops' "Charter for the Protection of Children and Young People," implies that before a return to ministry an accused priest would have to prove the "credible allegation" was unfounded. They said this would reverse the standard legal principle by which a person is innocent until proven guilty.

- The norms provide for bishops to request the dismissal from the priesthood of a priest-offender, even against his will. While acknowledging that this procedure has been used in a few particularly urgent cases in recent years, some Vatican experts questioned whether it should or could be written into a standard nationwide policy. They said it does not allow a defendant the same type of protection as foreseen in a judicial process. †

Official Appointments

Effective immediately

Rev. Micheal H. Kelley, pastor of St. John the Baptist Parish, Starlight, has resigned his pastorate and remains on a leave of absence.

Effective Oct. 16, 2002

Rev. Paul D. Etienne appointed pastor of St. John the Baptist Parish, Starlight, while continuing as pastor of Our Lady of Perpetual Help Parish, New Albany.

Rev. W. Joseph Brown, currently in residence and assisting at St. Lawrence Parish, Indianapolis, appointed associate pastor of Our Lady of Perpetual Help Parish, New Albany, and St. John the Baptist Parish, Starlight, with residence at Our Lady of Perpetual Help.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



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Mass ministers to separated, divorced Catholics

By Mary Ann Wyand

"To Bring Good News to Bind Up the Brokenhearted" was the theme of a Mass for separated and divorced Catholics and their families on Sept. 15 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

The Mass was held in conjunction with the World Day of Prayer sponsored by the North American Conference for Separated and Divorced Catholics.

Father James Bonke, defender of the bond for the archdiocesan Metropolitan Tribunal, was the celebrant.

As a member of the tribunal staff, Father Bonke said he understands the importance of ministry for separated and divorced Catholics.

"The command to love God above all things is found in the Book of Deuteronomy," Father Bonke said in his homily, but "Jesus puts it on an equal level with love of neighbor and central to his teaching.

"The same is true of the virtue of forgiveness," he said. "Jesus was not the first to link divine forgiveness with human forgiveness. He, though, made it a major theme of his teaching, along with love, a constitutive element of the Gospel.

"Forgiveness does not come easy," Father Bonke said. "It is hard to admit our mistakes, errors in words or in deeds. Yet, each of us at times is guilty and in debt. A harsh word can never be unspoken. An unkind deed can never be

undone. Time may not heal the hurt. The only real solution is forgiveness.

"This is not to ignore the real pain experienced in some human relationships, a pain that cannot be easily forgotten or excused," he said. "This feeling is intensified when the suffering and hurt come at the hands of someone we love, as in a marriage."

Citing his ministry with the tribunal, Father Bonke said, "We find this so clearly evident when a spouse feels hopeless in the marriage, often leading to separation and divorce. This can be an extremely difficult pain to endure, and one which understandably takes a long time to heal. But it is important that that healing takes place, a process which must inevitably lead to forgiveness from the heart and a new beginning."

In the Lord's Prayer, he said, "we pray for a number of things—the coming of God's kingdom, receiving our daily bread, forgiveness of sins and deliverance from evil. Only one of those petitions has a condition attached—'Forgive us our sins as we forgive those who have sinned against us.' The message of Jesus is clear. We cannot be right with God unless our relationships with others are as right as we can make them. ... Love as you have been loved. Forgive as you have been forgiven. Thus is the Gospel summarized, and such must be the guideline for our lives as Christians."

The Mass and a reception at the Archbishop O'Meara Catholic Center



Father James Bonke, defender of the bond for the Metropolitan Tribunal, emphasizes the importance of forgiveness during a Mass for separated and divorced Catholics on Sept. 15 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. The liturgy was held in conjunction with the World Day of Prayer sponsored by the North American Conference for Separated and Divorced Catholics.

Respect Life Sunday events are Oct. 6

By Mary Ann Wyand

Respect Life Sunday events throughout the nation on Oct. 6 will mark the 30th anniversary of the U.S. bishops' pro-life program.

"Celebrating Life—1972-2002" is the theme for the 30th annual Respect Life Sunday observance.

The archdiocesan observance of Respect Life Sunday begins with Mass at 1 p.m. at SS. Peter and Paul Cathedral in Indianapolis. Father Richard Ginther, pastor of Cathedral Parish, will be the celebrant.

At the conclusion of the liturgy, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will present the Archbishop Edward T. O'Meara Pro-Life Award and the Our Lady of Guadalupe Pro-Life Youth Award to two central Indiana Catholics for their distinguished service

to the cause of life.

After the Mass, Catholics will join pro-life supporters from other faith traditions at 2:30 p.m. along North Meridian Street to form the Central Indiana Life Chain and pray for an end to abortion.

Life Chains also are scheduled on Oct. 6 in a number of other cities throughout the state.

Following the one-hour prayer vigil in Indianapolis, participants may visit the Assembly Hall of the Archbishop O'Meara Catholic Center to view exhibits at a Life Fair sponsored by the archdiocesan Office of Pro-Life Activities.

Christian musician Tony Avellana of Carmel, Ind., is the keynote speaker for a pro-life youth rally at 3:30 p.m. in the Assembly Hall. The youth rally also is sponsored by the archdiocesan pro-life office. †

Father Daniel Hopcus appointed chaplain for Sisters of Providence

Father Daniel Hopcus, a native of Los Angeles, is the new chaplain for the Sisters of Providence of Saint Mary-of-the-Woods.

He replaces Father J. Lawrence Richardt, who has a new assignment as part-time director of the archdiocesan Ministry to Priests.

Father Hopcus was ordained in 1964 for the Diocese of Orange in California. He spent 38 years in ministry there, serving in seven parishes and as pastor in two parishes.

He served on the diocese's Priests' Council for five years and as president of the council for two years.

Father Hopcus also served almost 15 years on the diocesan Personnel Board and almost 20 years on the staff of the

diocesan Marriage Tribunal.

His other appointments in the diocese included serving on a communications committee between women religious and priests, and ministering as chaplain for a police department.

Father Hopcus graduated from Our Lady Queen of Angels Seminary in San Fernando Valley, Calif., and St. John Major Seminary in Camarillo, Calif.

His duties at Saint Mary-of-the-Woods include presiding at liturgical celebrations, working with the health-care program, serving as spiritual director and making hospital visits.

The Sisters of Providence, a congregation of more than 530 women religious, have their motherhouse at Saint Mary-of-the-Woods northwest of Terre Haute. Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840. Today, Sisters of Providence minister in 20 states, the District of Columbia, Taiwan, China and the Philippines. †



were sponsored by the archdiocesan Office for Youth and Family Ministries and the Lafayette Diocese's Family Life Pastoral Office for Formation. Members of the St. Pius X Parish Support Group for Separated and Divorced Catholics were hosts for the event.

An Indianapolis-area woman, who declined to give her name, said the Mass was "very comforting" and it was "nice to get to know other people that are in the same situation I am."

The mother of two teen-age children said she has been divorced for two years.

"I wish every day that they had a normal family life in a two-parent home," she said. "I think it's important to take advantage of anything the Catholic Church has to offer [to separated and divorced Catholics]. There's a singles group in my parish, but not one in my age group, and I don't feel like they address the needs of someone who is older and divorced." †



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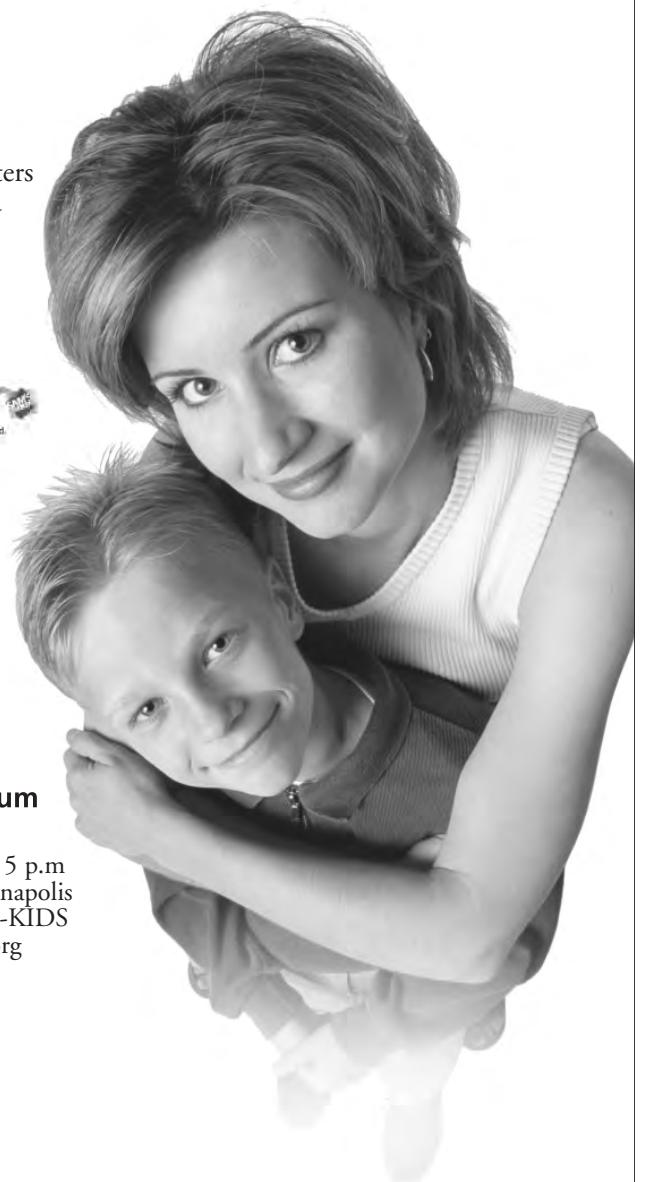


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Editorial

Abortion and breast cancer

Is there a link between abortion and breast cancer?

Not being scientists, we don't know the answer to that question. At first, the idea that there could be a link seems ridiculous. Nevertheless, there are a lot of intelligent scientists out there who are convinced that there is a link.

What we're concerned about, though, is that there are also a lot of people—mainly pro-choice women's groups—who are determined to prevent people from learning about a possible link. It has become politically incorrect to even mention anything that would make women lean away from choosing abortion.

The evidence that there might be a link between abortion and breast cancer comes from studies funded, at least in part, by the National Cancer Institute. So far there have been 37 studies on a possible link and 28 of those studies show that abortion could indeed be a factor in breast cancer. The studies have been conducted in the United States, England, Israel, France, Japan, Brazil, Finland, Italy and even China.

This doesn't mean that every woman who has an abortion is going to get breast cancer. It does mean, though, according to cancer researchers at the Fred Hutchinson Cancer Research Institute in Seattle, that for "women who had been pregnant at least once, the breast cancer rate in those who had experienced an induced abortion was 50 percent higher than among other women."

What possible connection could there be between abortion and breast cancer? The best explanation we've seen was in the September issue of *Crisis* magazine. Dr. Angela Lanfranchi, a New Jersey breast surgeon, points to two factors: estrogen and lobules. Estrogen is the hormone that grows breast tissue and increases 2,000 percent when a woman becomes pregnant. Lobules are the cells in breast tissue that grow in puberty, mature in pregnancy and produce milk after childbirth.

Normally, the estrogen grows the lobules during the pregnancy so they become full-fledged cells during the third trimester of pregnancy. But if the lobules' development is interrupted while estrogen levels are high, then the extra estrogen may cause mutated cells to grow and multiply into a

cancerous tumor.

Some of the studies have shown that the women who are most at risk are teenage girls with a family history of breast cancer who have gotten abortions, perhaps because their breast development wasn't complete before their pregnancy.

Miscarriage apparently doesn't increase the risk of breast cancer because it usually happens when estrogen levels are abnormally low.

None of these studies is conclusive about a link between abortion and breast cancer. Our concern, though, is that knowledge about this possible link is being kept from women who are considering an abortion. Even organizations that emphasize the importance of regular examinations to detect cancer seem antagonistic toward anyone who mentions the possible link with abortion.

There is, though, at least one organization that's trying to get the word out. It's the Coalition on Abortion/Breast Cancer. It insists that abortion has contributed to the climb in breast cancer, which today is the most common cancer among women, other than skin cancer, and second only to lung cancer in cancer deaths.

Abortion has, unfortunately, long been a political issue because abortion advocates have successfully made it a freedom issue instead of a life issue. They emphasize the freedom to choose whether or not to have an abortion to camouflage the fact that abortion involves the taking of human life.

But "pro-choice" women should want to have as much information as possible when making their choice. If there's a possible link between abortion and breast cancer (and there is), they should know about it. Pro-abortion advocates shouldn't be so intent on preserving the right to an abortion that they put the health of women in jeopardy.

Serrin Foster, president of Feminists for Life, is quoted in that *Crisis* magazine article as saying, "Women shouldn't be put at risk simply because it's not politically correct to say anything bad about abortion. Whether you support abortion or not, you have to take the politics out. Even those women who believe that women should have the right to an abortion should 'fess up and speak for women."

— John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Faith, science and Natural Family Planning

First in a series

Last June, I was invited to give the keynote speech for a national symposium sponsored by the School of Nursing at Marquette University titled "Integrating Faith and Science through Natural Family Planning." Our Pro-Life Office has suggested that I use my column to share some of the thoughts I presented on the topic as we approach October's Respect Life theme.

I don't recall ever writing on the subject of integrating faith and science as it relates to Natural Family Planning, so I will do so over the next couple of weeks.

I am sure the theme of the symposium sounds surprising to the ordinary person in the street. For historical reasons, some would be uncomfortable with the very idea of trying to integrate faith and science. Indeed, some would certainly be uncomfortable with the notion of Natural Family Planning, and they would be extremely uncomfortable at the mere suggestion that Natural Family Planning could be a point of integrating faith and science.

Perhaps I should say from the outset that this discomfort is symptomatic of the present culture. The very expression of a theme of looking to Natural Family Planning as a matter of integrating faith and science is counter-cultural.

I will address the topic as follows: 1) I will sketch the current societal and ecclesial milieu in which our theme is viewed with discomfort, if indeed it is not simply ignored. 2) I will set out the Church's vision of the relationship of faith and science. 3) I will present the Church's position on Natural Family Planning in the context of our faith. 4) I will present our ecclesial view of the intersecting relationship of Natural Family Planning and science.

The primary sources for much of what I say are the documents of the Second Vatican Council on "The Church in the Modern World" (*Gaudium et Spes*) and the *Catechism of the Catholic Church*.

First, the contemporary milieu. In a largely secular view of human life and culture, faith is considered something very individual and largely self-serving. Religious faith is viewed as passé by some or perhaps something needed by the less sophisticated or less educated members of our society. Some embrace the Marxist view that religion is "the opiate" of the people. At best, faith belongs in a different world and as such is best left unrelated to science. In this view, religion is considered a potential obstacle to human progress.

From another perspective, people

rightly view science as the road and means to progress for the human family. Many members of contemporary society would subscribe to the principle that whatever scientific progress is possible should be pursued. If scientific technology fosters convenience and pleasure and financial profit, by that very fact some would maintain that it is a good to be pursued.

For some, morality or ethical consideration of scientific advances is of secondary concern at best. For some, scientific progress is the only road to progress and the well-being of human society.

As a religious leader of faith and as a pastor, I submit that we are addressing a complex topic that is considered controversial and unpopular because many people "do not know what they do not know." And in our current culture, it is difficult to get a hearing on this theme in order to bring more light to the value both of the relationship of faith and science and of Natural Family Planning itself.

Yet, Natural Family Planning is a hidden treasure for married couples.

I think we would agree that many are not interested in relating science and ecclesial faith because the concept conjures up the specter of associating faith and science with memories such as the debacle concerning the Galileo controversy in the Middle Ages. The topic is further complicated in some circles by a misunderstanding of the Catholic Church's doctrine on infallibility.

In our current culture, artificial contraception as a means of family planning is simply a given for most married and unmarried people. Our Catholic population seems to mirror the culture.

The institution of marriage has been losing ground to cohabitation prior to marriage and cohabitation instead of marriage. This phenomenon and the movement to accept same-sex unions as marriages in our culture are telling indicators of a diminishment of the traditional value of marriage and family life. Natural Family Planning in this context is viewed as virtually irrelevant and unwelcome.

It is also simply a fact that many people, clergy and lay people alike, do not know that Natural Family Planning is the umbrella term for several natural, modern, scientific and effective methods of family planning.

Next week, before writing about Natural Family Planning according to the view of our Church, I hope to sketch some thoughts about the relationship between faith and science as a way of laying the foundation. †

Archbishop Buechlein's intention for vocations for September

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Fe, ciencia y planificación familiar natural

El pasado mes de junio fui invitado a dar un discurso clave en un simposio nacional patrocinado por la Escuela de Enfermería en la Universidad Marquette.

No me recuerdo nunca de haber escrito acerca del tema de integrar la fe y la ciencia en lo que se refiere a la planificación natural de la familia y así que voy a hacerlo en las próximas semanas.

Estoy seguro que el tema del simposio parece sorprendente a las personas ordinarias. Por motivos históricos, algunos se sentirían inquietos con la misma idea de intentar integrar la fe y la ciencia. Desde luego que algunos se sentirían inquietos con la noción de la planificación natural de la familia, y se sentirían extremadamente inquietos con la sola sugerencia de que la planificación natural de la familia puede ser un punto de integrar tanta la fe como la ciencia.

Desde el principio probablemente yo debería decir que esta inquietud es sintomática de la cultura actual. Simplemente mencionando el tema de recurrir a la planificación natural de la familia como cuestión de integrar la fe y la ciencia va en contra de la cultura.

Trataré el tema así: 1) Explicaré el actual ambiente societario y eclesial en el cual se observa nuestro tema con inquietud, si uno simplemente no hace caso. 2) Expondré la visión de la Iglesia sobre la relación entre la fe y la ciencia. 3) Daré la postura de la Iglesia sobre la planificación natural de la familia en el contexto de nuestra fe. 4) Presentaré nuestra opinión eclesial de la relación opuesta de la planificación natural de la familia y la ciencia.

Las fuentes principales de mucho de lo que digo son los documentos del Concilio Vaticano II sobre "La Iglesia en el mundo moderno" (*Gaudium et Spes*) y el *Catecismo de la Iglesia Católica*.

Primero, el ambiente contemporáneo. En gran parte la opinión secular de la vida y cultura humana considera la fe como algo muy particular y principalmente egoísta. Algunos consideran la fe religiosa como algo del pasado o posiblemente algo que les falta a los miembros menos sofisticados o menos educados de nuestra sociedad. Algunos se adhieren a la opinión marxista que la religión es *el opio* de los pueblos. A lo más, la fe debe estar en un mundo diferente y por lo tanto, es mejor dejarla sin relación con la ciencia. Según esta opinión, la religión se considera un posible obstáculo al desarrollo humano.

Desde otro punto de vista, las personas consideran la ciencia correctamente como el camino y el medio hacia el progreso para la familia humana. Muchos miembros de la sociedad contemporánea se adhieren

al principio de que no importa lo que sea posible, los avances científicos debían seguirse. Si la tecnología científica fomenta la comodidad, el placer y la ganancia financiera, según ese mismo hecho, algunos dirían que es un bien a ser seguido.

Para algunas personas, a lo más la consideración de la moralidad o las éticas de los avances científicos es una preocupación secundaria. Para algunos, los avances científicos son el único camino al desarrollo y bienestar de la sociedad humana.

Como líder religioso de fe y pastor, sugiero que estamos tratando un tema complejo que se considera polémico y poco popular ya que mucha gente "no sabe lo que no sabe". En nuestra cultura actual, es difícil conseguir una audiencia para este tema a fin de arrojar más luz sobre el valor de tanta la relación de la fe y la ciencia como la planificación natural de la familia.

No obstante, la planificación natural de la familia es un tesoro escondido para las parejas casadas.

Creo que estaríamos de acuerdo que muchas personas no están interesadas en relacionar la ciencia y la fe eclesial porque el concepto evoca el espectro de asociar la fe y la ciencia con memorias tales como el fracaso concerniente a la controversia de Galileo en la Edad Media. El tema se complica más en ciertos medios por equivocación de la doctrina de la Iglesia católica sobre la infalibilidad.

En nuestra cultura actual, la contracepción artificial como medio de planificación de la familia es simplemente un acto regular para la mayoría de personas casadas y no casadas. Parece que nuestra población católica imita la cultura.

La institución del matrimonio ha ido perdiendo terreno ante la convivencia antes del matrimonio y la convivencia en lugar del matrimonio. Este fenómeno y el movimiento para aceptar como matrimonio las uniones entre personas del mismo sexo en nuestra cultura, son claros indicadores de la disminución de los valores tradicionales del matrimonio y de la vida familiar. Dentro de este contexto la planificación natural de la familia se ve virtualmente irrelevante y no bienvenido.

Y si bien es un hecho simple que muchas personas, clero y personal laicas por igual, no saben que la planificación familiar es el término paraguas para algunos efectivos métodos de planificación familiares, naturales, modernos y científicos.

La semana que viene hablaremos sobre la planificación familiar natural según el punto de vista de nuestra iglesia, espero resaltar algunos pensamientos sobre la relación entre la fe y la ciencia como una forma de establecer las bases. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Take action now against Saddam Hussein

Recent articles and editorials tell us that any military action against Iraq would be ill-timed and unjust. It appears that many have forgotten what Saddam Hussein is about.

He has clearly shown that he is a brutal dictator, who uses murder and torture to maintain his power. He oppresses his own people, has used poison gas on them, and had tried to kill off or expell the Kurdish people in the north and the minority Shiite sect in the south. Our country continues to occupy much of Iraq to protect these people from this madman.

Saddam invaded Kuwait, murdering many, and has lobbed missiles at innocent civilians in Israel. Saddam clearly has no right to control a nation or its people, and deserves to be tried as a criminal the same as Slobodan Milosevic.

Just as in Afghanistan, if we take action in Iraq, it will not be to conquer a country, but to liberate its people. We

alone did not defeat the Taliban in Afghanistan, but the people of that country fought to overthrow an unjust and brutal government.

For the sake of the people of Iraq, we must take action now. We will be seen to most as liberators, not oppressors. It has been over a decade since the Gulf War, and Saddam has constantly defied all the United Nation's resolutions. He has now blatantly declared that he will not abide by any such future resolutions.

Can we afford to wait to take action? We know from one nuclear engineer, who escaped from Iraq with his family at much peril to their own lives, that the only thing Saddam lacks is fissionable material. Should we wait until he has this? Does anyone really believe that he won't use it?

Are we going to take pre-emptive action, or is it necessary to wait until something worse than 9/11 happens? The right course is to take action now.

Felix Gorney, Fishers, Ind.

Research for the Church/James D. Davidson

Lay ministers have lots of experience, dedication and faith

Research indicates a rapid increase in the number of laypeople assuming leadership roles in the Church. In 1992, Msgr. Philip Murnion reported that 21,569 people were working at least 20 hours per week in parish ministries. By 1999, Murnion and David DeLambo reported that the number of lay ministers had risen to 29,146 (a 35 percent increase).

Who are these lay ministers? What types of laypeople are stepping into leadership roles in the Church? Several colleagues and I explored these questions in a recent study of lay ministers in the Archdioceses of Indianapolis and Louisville, Ky., the Dioceses of Lafayette and Evansville in Indiana, and the Diocese of Owensboro, Ky.

The social profile of lay ministers in these five dioceses is very similar to profiles Msgr. Murnion and other researchers have reported. For example, the typical lay minister in these dioceses and elsewhere is a 50 year-old, college educated, married white woman.

According to our findings, lay ministers bring lots of experience, dedication and faith to their work in the Church. The vast majority of lay ministers have very Catholic and very religious backgrounds.

Eighty-three percent grew up Catholic, 77 percent attended Mass regularly as children and nearly half were actively involved in Church activities during their youth. Eighty-five percent attended Catholic grade schools, three-quarters went to Catholic high schools, and 59 percent were students at Catholic colleges and universities.

They also have active lifestyles that include many family, community and personal commitments. Seventy-eight percent are married. Fifty-one percent have school-age children. Sixty percent spend 20 or more hours a week on family responsibilities. Forty-three percent are the primary wage earner in their families. Thirty-five percent spend 20 or more hours a week working at another job. Twenty-seven percent devote five or more hours a week to community activities. Twelve percent spend five or more hours pursuing their own educations.

Lay ministers have many years of

experience in Church work and are deeply committed to a variety of ministries. Thirty-two percent have worked in the Church for more than 21 years and another 30 percent have 11 to 20 years of experience.

Half are full-time paid staff people, 21 percent work part-time and 29 percent are volunteers. Fifty-three percent spend 30 or more hours a week on their ministries and an additional 14 percent work between 11 and 29 hours a week.

A majority of lay ministers are involved in religious education, music ministries, school administration and youth ministry. Others are pastoral associates, leaders in the Rite of Christian Initiation of Adults, diocesan office staff people, business managers and family life coordinators.

People in these positions also are quite spiritual. Ninety-four percent say their current ministry strengthens their spirituality. Seventy-nine percent say the parish where they work nurtures their spiritual life. Seventy percent see their work in the Church as a calling (not simply as a job or a career). Twenty-two percent spend more than 10 hours a week in worship and prayer. Another 45 percent devote five to nine hours a week to such activities. On average, lay ministers set aside about eight hours a week for spiritual practices.

Certainly, clergy and lay leaders face many challenges as lay ministry emerges in the Church. Given the fact that Hispanics, African-Americans, Asians and Native Americans are under-represented relative to the numbers in the Church as a whole, one challenge is to attract young people of both sexes and all racial and ethnic backgrounds to lay ministry.

At the same time, however, leaders ought to be impressed with the qualifications and Catholicity of the people who are moving into positions of leadership in our parishes and dioceses. They are well grounded in their communities, highly committed to their work in the Church, and deeply involved in their faith.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001). †

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Check It Out . . .

Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, is having its **parish festival** on Sept. 27-29. It will be held from 5 p.m. to midnight on Sept. 27, 3 p.m. to midnight on Sept. 28 and 11 a.m. to 4 p.m. on Sept. 29. There will be carnival rides, children's games, a silent auction, home-style meals, food booths and entertainment. For more information, call 317-356-7291.

St. Mary Parish, 317 New Jersey St., in Indianapolis, is having its **annual International Festival** from noon to 10 p.m. on Sept. 28. There will be music, games and international foods. For more information, call 317-637-3983.

The Knights of Columbus at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, in the Lafayette Diocese, are hosting an **Old-Fashioned Picnic** starting at 4:30 p.m. on Sept. 28. There will be barbecue chicken and pork served with "all the fixings." The cost for the dinner is \$8 at the door (\$6 before the picnic) for adults and \$5 for children. For more information, call the parish at 317-846-3475.

The Society of St. Vincent de Paul is having its **Blanket Sunday** on Sept. 29. Catholics in many parishes are encouraged to bring items for needy families to church on the weekend of Sept. 28-29. The society needs blankets, bedspreads, sheets (twin, full and queen), pillows, pillowcases, towels and washcloths. All sizes are needed. Items should be placed in a grocery bag that is clearly marked with the contents (items and sizes). For more information, call your parish.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering two retreats this fall. The first, "**Biblical Experiences of Prayer**," will be held from Oct. 18-20 and led by Benedictine Father Eugene Hensell of Saint Meinrad. The retreat will look at a selection of prayer passages from the Old

and New Testaments, and will highlight two little known aspects of prayer: "boldness" and "calling God to task." The cost is \$135 per person or \$255 per married couple. The second retreat, "**From the Silence of the Heart**," will be held from Nov. 8-10. It will be led by Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, and will focus on silence and contemplation. The cost is \$150 per person or \$275 per married couple. For more information, call the retreat house at 317-545-7681.

The "**Be Not Afraid Holy Hour**" is held for nine weeks every Sunday night from 6 p.m. to 7 p.m. at St. Luke Parish, 7575 Holliday Dr. E., in Indianapolis. Each hour features a video about a teaching of the faith, answers from the *Catechism of the Catholic Church*, a pictorial rosary and comments from Pope John Paul II and the late Mother Teresa. For more information, call the parish at 317-259-4373.

Women interested in religious life are invited to attend a **vocation discernment retreat** with the Ursuline Sisters on Nov. 1-3. The retreat is for women ages 20-40 and will be held on the Ursuline Campus, 3105 Lexington Road, in Louisville, Ky., in the Archdiocese of Louisville. The weekend will include information on vows, community, the Ursuline way of life, ministry and opportunities for prayer, reflection and conversation. There is no charge. Meals and lodging are provided. The deadline for registration is Oct. 21. For more information, call Ursuline Sister Merry Marcotte at 502-896-3948 or e-mail mmarcotte@ursulineslou.org or log on to www.ursulineslou.org.

Workshops honoring the 40th anniversary of the convening of the Second Vatican Council will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith" Workshops in Indianapolis this fall. "The Origin and Vision of the Second Vatican

Council (1962-65)" will be presented at 7 p.m. on Oct. 2 in the Saint Thomas More Parish Social Hall, 1200 N. Indiana St., in Mooresville, and repeated at 7 p.m. on Oct. 9 at the Holy Cross Central School Atrium, 125 N. Oriental St., in Indianapolis. This sampler program, which costs \$10, introduces the programs that will follow in October and November. A two-session workshop on "The Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)" of Vatican II will be offered from 7 p.m. to 9 p.m. on Oct. 15 and Oct. 22 at Roncalli High School, 3300 Prague Road, in Indianapolis. The cost is \$30 per person, less for seniors. A two-session workshop on "The Dogmatic Constitution on the Church (*Lumen Gentium*)" of Vatican II will be offered from 9:30 a.m. to noon on Nov. 16 and Nov. 23 at Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road, in Carmel, in the Lafayette Diocese. The cost is \$35 per person, less for seniors. The presenter for all the workshops is Benedictine Father Matthias Neuman. For more information, call the Indianapolis Office of the Saint Meinrad School of Theology at 317-955-6451.

Saint Meinrad Archabbey will host **pilgrimages to honor the Blessed Mother** at the Monte Cassino Shrine, located one mile east of the archabbey on State Highway 62 in St. Meinrad, on four Sundays in October. The pilgrimages begin at 2 p.m. with an opening hymn and a short sermon, followed by a rosary and procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. Each week has a topic. Benedictine Father Jeremy King will present "Mary, Model of Compassion" on Oct. 6. Benedictine Father Barnabas Gillespie will present "Mary, Ever Gracious Mother" on Oct. 13. Benedictine Brother Micah Kindrat will present "Mary, Quiet Openness" on Oct. 20. Benedictine Father Eugene Hensell will present "Mary, Model for Our Humanity" on Oct. 27. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

Celebrate fall at Michaela Farm,

located near the motherhouse of the Sisters of the Third Order of St. Francis of Oldenburg, during "**Survival: Reconnecting with the Land**" from 3 p.m. to 7 p.m. on Sept. 28. There will be walking tours of the farm, both guided and self-guided, as well as horse-drawn wagon rides, tractor hayrides, music and gourmet catering with farm produce. Meals will be served from 4 p.m. to 6:30 p.m. in the Oldenburg Academy dining room. The cost is \$25 per adult and \$10 each for children under 10. For more information, call 812-933-0661. †

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

Ballistic: Ecks vs. Sever (Warner Bros.) Rated **O (Morally Offensive)** because of excessive violence and brief rough language. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

The Banger Sisters (Fox Searchlight) Rated **A-IV (Adults, with Reservations)** because of some sexual encounters and several sexual references, fleeting frontal nudity, a benign depiction of promiscuity, brief drug content and some rough language and profanity. Rated **R (Restricted)** by the MPAA.

The Four Feathers (Paramount) Rated **A-III (Adults)** because of fierce, action-style battle sequences. Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Spirited Away (Disney) Rated **A-II (Adults and Adolescents)** because of some frightening images. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

Beech Grove Benedictines welcome new postulant

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove recently accepted the newest member of their community, Postulant Suzanne Marie Dailer.

Dailer is from Wheeling, W.Va., and is the daughter of Tom and Peggy Dailer. She is the youngest of four children.

She received a bachelor's degree in physical education from St. Bonaventure University in St. Bonaventure, N.Y., where she was a member of the women's basketball team. In 1995, she was the

National Collegiate Athletic Association's women's three-point shooting champion.

She then received a bachelor's degree in nursing from West Liberty State College in West Liberty, W.Va., where she was named the outstanding nurse graduate. She also received the Spirit of Nursing Award from the U.S. Army Nurses.

Dailer will spend the next year working in the monastery, attending classes and integrating herself into the monastic lifestyle.

The postulancy is the first step in the process of religious formation, and is a period of time that allows the interested candidate to come to know the community better as well as a time for the community to come to know the candidate. †

St. Elizabeth Ann Seton Hospital will serve needs of acute care patients

A blessing ceremony and open house on Sept. 10 gave visitors an opportunity to view the new St. Elizabeth Ann Seton Hospital in Indianapolis.

Located on the seventh floor of St. Vincent Hospital, 2001 W. 86th St., in Indianapolis, the long-term acute care hospital provides specialized health care for critically ill patients with multiple complications requiring extended hospitalization.

Peter Alexander is the executive director and Dr. Ronald Reisman is the medical director of the new specialty hospital, which is a member of Ascension Health

and Central Indiana Health Systems.

The new hospital is part of the Daughters of Charity's national health care system, which focuses on providing state-of-the-art health care that addresses the needs of each patient's body, mind and spirit.

Patients entering the new hospital are generally admitted from other acute care facilities, and many people are on life support when they are transferred from intensive care units at other hospitals.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, participated in the blessing and dedication ceremony. †

Show about Catholic family wins top ratings for Nickelodeon

HOLLYWOOD (CNS)—Is it coincidence that the Nickelodeon cable channel's top-rated live-action show features a Catholic family? Probably, but it also demonstrates that showing Catholicism on the small screen doesn't scare away viewers.

"The Brothers Garcia," shown at 8-8:30 p.m. Eastern time Sundays on Nickelodeon's "Teen Nick" programming block, tells stories from the point of view of the youngest of the three boys, who is 13 years old. He's not only got brothers ages 14 and 15, but a twin sister to deal with, plus a mother and father. The biggest name in the cast is John Leguizamo, who is not seen on-screen, but does voice-over narration.

A "Brothers Garcia" movie was filmed earlier this year on location in Mexico. Originally conceived as a made-for-TV movie, Nickelodeon planned to conduct tests this autumn to assess its viability as a theatrical feature, according to Jeff Valdez, who created the series and serves as executive producer and writer.

Nickelodeon has had success in making "Rugrats" and "Jimmy Neutron: Boy Genius" popular on the big screen after their debut on the small screen.

Valdez said he intended to make the family Catholic from the start.

"In very early episodes we wanted to put some stuff in there about the family being Catholic. We actually caught some grief from a couple of executives, who will remain nameless, at Nickelodeon," Valdez told Catholic News Service.

"I can't say anything negative because

the network's been incredibly supportive," he said, "but I should say that a couple of people said, 'Well, why do you want to show them being Catholic?'"

Valdez said he replied that "they're Latino, so it's against the law, I think, not to be Catholic. They're Catholic, and they're Democrat, and that's the way it is. You have to get used to that."

"We went back and forth, and it was really interesting," Valdez told CNS.

He said that Herb Scannell, who is president of Nickelodeon and himself a Catholic, "basically came down and said, 'This family's Catholic, that's the way it is, and you're gong to see episodes with them being Catholics.'"

Episodes have shown the Garcia family's Catholicism in different ways.

"We did a very touching episode about Lent and the act of selflessness and being able to sacrifice. So it was really cool to see a different angle," Valdez said. "Catholics have taken a pretty hard hit lately. You can't take a whole religion and turn it on its ear because of a couple bad eggs."

He added, "We actually had a bishop on an episode recently. It was a very funny episode with a black actor as a bishop who had a Hispanic last name, so it's very much about creating diversity on the show."

For "The Brothers Garcia," at least, success breeds success. The series has produced 35 episodes thus far. Thirteen episodes were ordered for the current season, with Nickelodeon holding out the possibility of another 13. †

TORNADOES

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sustained water damage. The St. Martin of Tours statue and a statue of the Blessed Mother inside the church were not damaged.

"There was a tree that fell behind Mary and left her statue untouched," Vernon said. "Inside the church, only a small glass vase beside the tabernacle was blown over.

"None of our stained glass was damaged. It could have been much worse," she said.

Weekend Masses were held inside Sexton Hall after workers repaired the roof of the hall the day after the tornado.

With a construction crew already on the grounds, Father Gottemoeller is hoping to have Masses back inside the church quickly.

Minor damage was done to St. Jude School in Indianapolis where the tornado sent trees crashing into cars on the property.

Power lines across McFarland Road in Indianapolis caused the school to close for a day as crews worked to restore power.

Roncalli High School, which is near St. Jude School in Indianapolis, had only a few trees and bushes uprooted, despite being in the path of a tornado that destroyed houses only yards from the school. The roofs were ripped off many businesses near the high school.

As the storm raged, Roncalli High School students prayed for the tornado to bypass the school and for the safety of others.

Religion teacher Robert Tully said students were praying in the halls, saying Our Fathers and Hail Marys. Students huddled in the hallways for almost two hours.

"I was pretty scared," said senior Colleen Merkel. "I decided to say a prayer to God to spare our school. So many places around us were hurt, and we could hear the doors shaking."

Nearby, Carson Square had store roofs torn off and buildings were demolished.

The Galyan's store on U.S. 31 had its roof blown off, along with the Baxter YMCA on the south side of Indianapolis.

Roncalli senior Amanda Klaiber said it was comforting to be able to pray with teachers and classmates during the storm.

"It allowed us to get through this," Amanda said.

At first, students didn't know why they were going into the hall for the tornado watch. The sky was clear. Soon though, the sky became dark and students began to pray as the wind and rain kicked up and the tornado passed by.

"Students were saying prayers for their families," Tully said. "It was just awesome and good to see that they turned to God.

"It's awesome to experience how God shines through in a tragedy," Tully said.

Areas to the south of Indianapolis also received damage.

St. Mary-of-the-Rock Church and the former parish school building near Batesville sustained minor roof damage. Also, three trees on the parish grounds were split apart, said Franciscan Sister Patricia Campbell, the parish life coordinator.

As the tornado tore through Ellettsville, near Bloomington, St. John the Apostle Parish was set up as a Red Cross disaster site.

The church was not harmed and parishioners began helping residents of Ellettsville, where 28 homes and apartments were destroyed and 39 others suffered enough damage to be uninhabitable, the Red Cross reported.

The Red Cross recognized St. John Parish for its quick response. It said the parish was the first place in the state to have an emergency shelter operating after the tornado hit.

The tornado hit most communities around 1 p.m. St. John parishioners were ready by 3:40 p.m., with 25 -



Above, Susan Chandler, a music teacher at St. Jude School in Indianapolis, looks at the destruction to her car caused by a tornado after a tree was blown over in the school parking lot.

Left, St. Martin of Tours Church in Martinsville sustained major damage after a tornado Sept. 20 tore its roof off.

volunteers setting up the church for emergency shelter, amateur radio communications, food and community service outreach, said Kevin Pauley, a member of the Red Cross disaster action team and the parish's building supervisor.

The parish opened its doors to about 10 people for the weekend for temporary shelter after they lost their homes in the storm.

It also helped to feed at least 400 people. Parishioners with health care backgrounds volunteered to offer physical and mental health services.

"Everyone rolled up their sleeves and cooked, cleaned or helped with the trauma in some way," Pauley said.

The quick response and generous attitude impressed other Red Cross volunteers, who knew little about the parish.

Women from the parish served 50 meals soon after the tornado hit and parishioners were on hand to make sure everyone at the shelter felt at home, said Dick Robinson, volunteer shelter manager for the Red Cross.

"In all the group of volunteers I've worked with in all my years with the Red Cross and all the places I've been, these folks at this parish were the best and responded beautifully," said Robinson, who has been with the Red Cross for 10 years. †

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Dec. 12 9:00 a.m.-2:00 p.m. **Reflection Day**
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KNIGHTS

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father or chief of a race. It is a title highest in the Church after the pope.

The bishop was in Indianapolis on Sept. 20-22 for the investiture of the Equestrian Order of the Holy Sepulchre of Jerusalem. It is the members of this order—protected by the Holy See—that bind themselves uniquely to the Holy Land.

Bishop Marcuzzo said that he has never seen “the situation of the Holy Land so sad, so dramatic, so difficult to the soul. Never.”

The chance for peace, he said, “will not come without the contribution and the involvement of many people and especially some people who love the Holy Land and who have the concern and the care of the Holy Land in their hearts.”

Bishop Marcuzzo is particularly concerned with the Christian presence in the Holy Land.

Right now, that Christian community is only about 3 percent of the population, and it is shrinking due to emigration.

“And that community is not just any community, it’s a special community,” Bishop Marcuzzo said, “because ... they are the living, collective memory of the history of Jesus.”

“For us in the Holy Land, Jesus Christ is one of us, he’s one of our family, he’s one of our patrimony, he’s one of our heritage, he belongs to us, and we feel very strongly that presence of Jesus in the middle of us and our special relation to him.

And the danger is very great, he said, that the Christians will continue to leave out of fear, out of desire to not be caught in the crossfire of the fight between the Jews and the Palestinians.

“We don’t want to have only a Holy Land full of holy stones, without the living stones,” he said. “If they don’t overcome this situation ... the danger is really present that they will disappear.

Unfortunately, one day we [may] find the Holy Land only a very dry museum of holy sites without the living Christian presence.”

His message to those Christians in the Holy Land is the same one he gave to several hundred people gathered in downtown Indianapolis on Sept. 20-22: “Don’t be afraid.”

It is, as Bishop Marcuzzo recognizes, one of the central phrases of Pope John Paul II, whose example of concern for the Holy Land has inspired many in the Church.

“[The pope] loves the holy sites,” Bishop Marcuzzo said. Likewise, he said, all Christians should see it as their duty to pray for and assist the Holy Land and the Christians in it.

On Sept. 22, Archbishop Daniel M. Buechlein, sword in hand, knighted a select group of men at St. John the Evangelist Church in Indianapolis.

He was joined at the altar by Bishop Marcuzzo, Bishop George J. Lucas of Springfield, Ill., Bishop Raymond L. Burke of La Crosse, Wis., and about 25 priests.

An equally impressive number of women also came before the archbishop to be made a Lady of the Holy Sepulchre.

In all, 86 new members were brought into the order—10 of them from the archdiocese.

Around 400 members of the order from Illinois, Indiana, Kentucky, Michigan, Ohio and Wisconsin—a section of the United States known as the North Central Lieutenancy—attended.

The archbishop said his involvement with the order as a knight “is another tie with the footsteps of Jesus.”

One of the two pillars of the order is a call to holiness, said Albert Langsenkamp. He and his wife, Therese, are members of Our Lady of Mount Carmel Parish, in Carmel, Ind., in the Diocese of Lafayette, and are state representatives for the order.

Often, when a man is made a knight, his wife is also made a lady, and vice versa. This, Langsenkamp said, is because in a marriage “the work of one is the work of both.”

“I remind you that if all Christians ought to consider themselves honored to practice virtue,” Archbishop Buechlein said to the soon-to-be new ladies of the order during the Mass, “so much more should a lady of the Holy Sepulchre use every means to obtain perfection and, by actions and virtues, show herself worthy of the honor that she receives and the dignity with which she is invested.”

The ladies then promised that, with the help of God, they would live up to such a standard.

George Maley, a knight and a member of St. Joan of Arc Parish in Indianapolis, said that being in the order gave him “a sense of responsibility to my faith in all aspects of how I witness my faith, and that responsibility required a much deeper sense of loyalty to the faith, including an increased degree of prayer and spirituality.”

The other pillar of the Order is “to help maintain and value the land made holy by Jesus Christ,” Archbishop Buechlein said.

Much of this comes by helping those in the Holy Land. Members give yearly donations that aid schools, hospitals, soup kitchens and other such institutions in the Holy Land.

Bishop Marcuzzo said that without the help of the order his institutions could not function. “We are very grateful for what they are doing,” he said.

“I’ve always felt the need to support the Holy Land,” said Thomas Pottratz, a volunteer in the archdiocesan Office of Pro-Life Activities and a member of St. Lawrence Parish in Indianapolis.

He and his wife, June, were invested on Sunday. Their names, along with the others, were approved by their pastor, by Archbishop Buechlein and by Cardinal Francis George of Chicago before being sent to Rome for final approval.

“I think that their mission is certainly worth supporting” with prayer and financial giving, Pottratz said.

“Prayer is the greatest service and overflows in generosity,” Archbishop Buechlein said. “Intercessory prayer is a powerful conduit for God’s grace to touch men’s hearts.”

“I think prayer is the primary way,” said Msgr. Joseph F. Schaedel, vicar general.

He added that the order has made him



The knights and ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem get ready to invest new men and women into the order as Archbishop Daniel M. Buechlein processes into St. John the Evangelist Church in Indianapolis on Sept. 22. He celebrated the Investiture Mass and inducted the new members, which totaled 86.

more aware of the problems in the Holy Land and with maintaining the holy places.

Spreading the word and leading others to have concern for the Holy Land is also something the members of the order should do, Bishop Marcuzzo said. “There is a mission and duty of information.”

One way to do this is by going on a pilgrimage—which every knight and lady is asked to do.

“The holy sites are in safe areas,” Bishop Marcuzzo said.

He hopes that the knights and ladies will be “animators of pilgrimages in the Holy Land.”

Though many Christians are reasonably fearful, one new knight and his family have taken up the calling.

Stephen Ray, his wife, Janet, and their children, members of Christ the King Parish in Ann Arbor, Mich., in the Diocese of Lansing, have embarked on a six-week journey through Egypt and the Holy Land.

There, Ray will work with a film crew to produce a video series about salvation history titled “*The Footprints of God*.”

“I would say that the majority of the people that have been invested haven’t been [to the Holy Land],” Ray said. These videos will help him to bring the Holy Land to them.

He also recently went to the Holy Land on another trip, and said that even his children, who were skeptical about safety, said that they never felt as though harm would come to them.

“The problems are in very limited areas,” he said.

Whatever the future of the Holy Land, the order is firmly rooted in the past.

Godfrey de Bouillon led the successful first crusade that retook Jerusalem in July of 1099 and formed the Equestrian Order of the Holy Sepulchre of Jerusalem, which gained papal recognition in 1113.

Subsequent crusades were not as successful, and some of the crusaders showed a lack of virtue that would plague the reputation of the holy wars forever.

In the end, Jerusalem was conquered, but the order survived through the centuries.

Even the Holy Father has, in recent years, said that we now understand that the use of the sword to liberate the holy places is never the best way, as in the Crusades, but rather, dialogue is.

Bishop Marcuzzo said that Christians today must not remain indifferent to the atrocities in the Holy Land, but must strive for the reconciliation of the warring sides through prayer and discussion.

This comes from a man whose episcopal motto is “*Solvens Parietem*,” or “Destroying the Walls of Separation.”

During the knighting ritual at the Investiture Mass, the archbishop symbolically offered the knights a sword.

“Receive this sword that symbolizes the defense of the Holy Church of God and the overthrow of the enemies of the Cross of Christ,” he said. “Be on guard never to use it to strike anyone unjustly. Bear well in mind that the saints have conquered kingdoms, not by the sword, but by faith.” †



Archbishop Daniel M. Buechlein, a knight of the Holy Sepulchre himself, bestows the same knighthood on Thomas Pottratz, a member of St. Lawrence Parish in Indianapolis and a volunteer with the Office of Pro-life Activities. His wife, June, was also invested in the order as a Lady.

New knights and ladies

New knights and ladies of the Holy Sepulchre from the Archdiocese of Indianapolis are:

- Mary Catherine Bowen of Avon, a member of St. Malachy Parish in Brownsburg;
- Kathryn M. Denney of Greenwood, a member of Our Lady of the Greenwood Parish in Greenwood;
- Joan McDonald of Indianapolis, a member of St. Michael the Archangel Parish in Indianapolis;
- Kathleen Miller of Indianapolis, a member of St. Luke Parish in Indianapolis;
- Thomas Miller of Indianapolis, a member of St. Luke Parish in Indianapolis;
- Samuel Mitchel of Lebanon, a member of Holy Rosary Parish in Indianapolis;
- Joan O’Brien of Indianapolis, a member of St. Luke Parish in Indianapolis;
- June Pottratz of Indianapolis, a member of St. Lawrence Parish in Indianapolis;
- F. Thomas Pottratz of Indianapolis, a member of St. Lawrence Parish in Indianapolis; and
- Kenneth A. Zabriskie of Indianapolis, a member of St. Pius X Parish in Indianapolis. †

‘You are a thought of God. You are a heartbeat of God.’

By the U.S. bishops’ Secretariat for Pro-Life Activities

The events of Sept. 11, 2001, showed humanity at its worst and its best. We saw acts of terrible depravity and, in response to them, acts of true nobility.

How can people behave in such radically different ways? The answer may be in the way we choose to look at human life.

One view says that human life has no inherent value or dignity. It is a thing to be used; its worth measured by its usefulness to others.

The other view maintains that every human life has immeasurable worth. Human beings are made in God’s image and likeness, each unique and irreplaceable. They may not be used as means to another’s ends—rather, they are ends in themselves.

The men who plotted the September terrorist attacks showed contempt for life. Innocent people were seen as nameless, faceless targets for destruction. The terrorists were blind to their victims’ worth as unique individuals, as loving fathers, mothers, sons and daughters. Their only value was as fodder to fuel a war against modern society. The “masterminds” treated even the hijackers themselves as pawns, sacrificing them without apparent remorse.

Compare this disdain for life with the attitude of rescue personnel and employees who struggled to help others evacuate the World Trade Center and the Pentagon, and those brave passengers who forced a plane to crash in Pennsylvania, thereby saving countless other lives.

Their acts of heroism expressed a conviction that every human life—even the lives of strangers—is precious. Many willingly risked, and lost, their lives—not because they failed to value their own lives, but because they knew there is no greater love than to offer one’s life to save others.

Recall some of *The New York Times* “Portraits of Grief” memorializing victims of the World Trade Center attack:

Abe’s brother said he “could never turn his back on another human being.” He refused to abandon a paraplegic colleague in the burning towers and died alongside him.

- As a child, one firefighter was “always bringing home someone who needed a meal or who needed a coat.” His mother was not surprised to find a stack of “letters to Santa” in his apartment. Every year, he anonymously delivered the hoped-for gifts to poor children.
- Eric’s motto was “Do the right thing.” When not on rescue squad duty, he was a “ubiquitous, modest ‘Mr. Fix-It’ for friends and the elderly” in his Brooklyn neighborhood.
- Franciscan Father Mychal Judge gave his life praying with victims at the scene. His midtown Franciscan friary door was always open to anyone in need. Give him a cashmere sweater, said a friend, “and it would wind up on the back of a homeless person. Go to him with a troubled soul and he would listen intently as long as it took.”

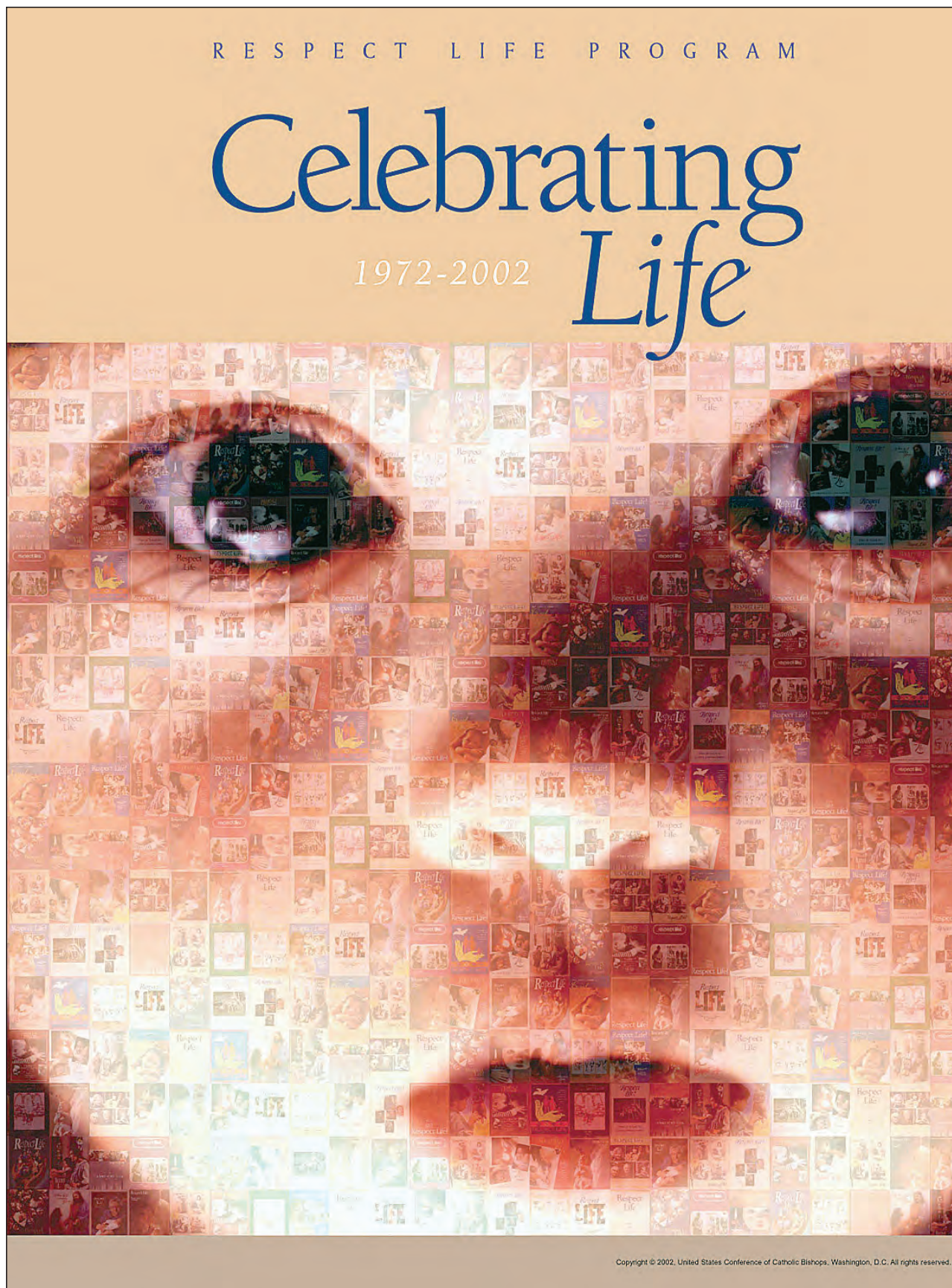
These ordinary people are remembered for doing simple things with great love. And whether they knew it or not, they were helping to build a culture of life in which indifference, violence, bigotry and injustice have no place.

Speaking to young people in Kazakhstan last year, Pope John Paul II set forth the central idea of this culture of life: “You are a thought of God. You are a heartbeat of God. To say this is like saying that you have a value ... that is infinite, that you matter to God in your complete unique individuality.”

Our lives can matter very much to other people, too. By loving and living for others—as Jesus taught us to do—we can give joy to others and transform their lives.

The September 11 terrorists were not the first, and they won’t be the last, to hold the mistaken view that human life has no intrinsic worth, that it is only material to be used and discarded. This dangerous assumption underlies so many of the ways our culture dehumanizes people:

- Many see unborn children as property that a mother can “keep” or abort as suits her situation.
- In Oregon, the frail elderly and dying are subtly encouraged to consider doctor-assisted suicide to avoid becoming “burdens” on family and society.
- In The Netherlands, euthanasia is both legal and commonplace; depressed teens and babies born with



Respect Life Sunday on Oct. 6 marks the 30th anniversary of the Catholic Church’s Respect Life Program in the United States. The U.S. bishops call upon all Catholics to become “a People of Life and a People for Life” (*The Gospel of Life*) by promoting the dignity and sanctity of every human life, no matter how broken, unformed, disabled or desperate that life may seem.

non-life-threatening conditions like Down syndrome are eligible.

- One hears supporters of the death penalty complain about the cost of “keeping killers alive” as if the prisoners were no longer human beings with souls that may open to God’s grace and seek the mercy on which we all depend.
- Human embryos “left over” from in vitro fertilization (IVF) treatments can be tossed out or frozen for future attempts; some scientists use these “left over” embryos in destructive research, with some even arguing that using human embryos reduces the need for animal research.
- Scientists and research groups are demanding that they be allowed to create live human embryos just to destroy them for stem-cell research; some even want to pursue human cloning, claiming that “without cloning, there will be no cures using embryonic stem cells.”

Many people support research using embryonic stem cells and cloning, hoping it will lead to cures for paralysis and diseases for which no treatment is known. But none of these practices is needed to produce cures. Stem cells from adult tissue and umbilical cord blood, as well as other new therapies, have helped or cured hundreds of thousands of patients, including those with Parkinson’s,

Type I diabetes, multiple sclerosis, “bubble boy” syndrome, heart disease and other conditions recently thought “incurable.”

From abortion, to assisted suicide, to the destruction of “spare” embryos, to creating life simply to destroy it, we have come a long way toward seeing fellow human beings as faceless burdens or as “things” to be used.

Reversing this attitude will not happen overnight. But it is no exaggeration to say the future of humanity depends on it. A society in which new human lives can be engineered, created, manipulated and destroyed as mere research material is not a society that can appreciate the unique gift of each human person.

A culture of life—where every human life is protected, respected and celebrated—begins with a personal decision to respect the dignity of others. But it will take much more than that. We must bear this culture to others through our words and actions, and work for public policies that support human life and human dignity. Above all, we must pray.

In all these efforts, we must never forget the examples of ordinary men and women who have borne heroic witness to the sanctity and dignity of human life. And we must remember always how precious and precarious God’s gift of life truly is. †

Photo illustration © 2002, United States Conference of Catholic Bishops

Abortion advocates target Catholic hospitals

By Maureen Kramlich

Mother Frances Cabrini. Mother Theodore Guérin. Mother Mary Russell. Mother Xavier. Mother Joseph.

The legacy of these pioneering founders of U.S. hospitals and Catholic health care systems is now under attack.

Their names are familiar to all: Sisters of Providence, Sisters of Charity, Sisters of Mercy, Sisters of St. Francis, Sisters of the Holy Cross. These are a few of the religious communities renowned for founding and operating hospitals throughout the United States—generally in cities and towns where none existed, certainly none to serve the poor.

This ministry was established for the purpose of serving those at the margins—the poor, especially women and children among the poor. The quality of health care was superb from the start.

In the 1940s, the premier polio treatment center in the Midwest was developed by the Franciscan Sisters at St. Anthony's Hospital in St. Louis.

The Sisters of Charity, who founded St. Vincent's Hospital in New York City, have provided excellent emergency care across two centuries, caring for victims from the Titanic in 1912 to the victims of the September 11th terrorist attack in 2001.

Catholic hospitals treat 80 million patients each year and make up 11 percent of all community hospitals.

As abortion advocates are quick to point out, Catholic hospitals are often the only hospitals in rural communities. They

operate not out of a profit motive, but out of charity.

In 1998, the nation's 637 Catholic hospitals' service to the poor resulted in a \$2.8 billion financial loss. On average, Catholic hospitals provide a wider range of services than other hospitals, including nutrition programs, Natural Family Planning classes, geriatric services and HIV/AIDS treatment.

Today, the legacy and mission of Catholic hospitals are being undermined by abortion advocates. For decades, they have attempted to force Catholic hospitals to provide abortions or go out of business. In recent years, their tactics have become more subtle, and the campaign to deny Catholic health care providers their rights of conscience has met with some success.

Shortly after the Supreme Court handed down its 1973 decision in *Roe vs. Wade*, Congress took the important and necessary step of passing a law to protect health professionals and hospitals with conscientious objections to abortion.

The law declares that the receipt of federal funds in various health programs will not require hospitals to participate in abortion and sterilization procedures. It also forbids hospitals in these programs to make willingness or unwillingness to perform these procedures a condition of employment.

The law was partly in response to a federal district court decision seeking to require a Catholic hospital to perform sterilizations. It also responded to the concern that some would misinterpret *Roe* as estab-



Catholic health care has always meant the most advanced treatments and services coupled with concern for the whole person—body, mind and soul. But today, Catholic hospitals are under attack by abortion lobbyists.

lishing an entitlement to abortion, as opposed to a right to be free from government interference in the abortion decision.

In fact, in a 1975 law review article, Planned Parenthood general counsel Harriet Pilpel set out a litigation strategy for challenging conscience protections on the basis that they restrict the "right" to abortion.

The states also responded swiftly to this threat. The year after *Roe*, 27 states enacted laws protecting health care providers from being forced to participate in abortions. Two years later, five more states passed conscience protections.

Today, 45 states have laws protecting health care providers who conscientiously object to participating in abortion. Some states also protect providers who object to other kinds of procedures, such as euthanasia, sterilization, artificial insemination,

abortifacient drugs and contraception.

Federal law also protects health care providers who object to participating in federal executions. It is therefore clear that the principle of the right of conscientious objection is well recognized—but it is also increasingly under attack.

Almost 30 years after *Roe*, the goal of abortion activists remains the same. The Web site of the Maryland NARAL (National Abortion and Reproductive Rights Action League) Hospital Provider Project states that its goal is "to increase access to abortion services by requiring Maryland hospitals to provide abortion and other reproductive health care."

Similarly, a recent report by the American Civil Liberties Union (ACLU) titled "Religious Refusals and Reproductive Rights" aims at requiring all hospitals,

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including Catholic hospitals, to provide abortions because they are involved in delivering a public good.

At an American Medical Association House of Delegates meeting in 2000, the California Medical Association tried to win AMA endorsement for legislation requiring all hospitals to provide a "full range of reproductive services," including abortion. Fortunately, the resolution was defeated after an intense debate.

Last winter, the newly elected mayor of New York City, Michael Bloomberg, acted on his campaign promise to mandate abortion training in all the city's obstetrics and gynecology residency programs.

Today, abortion rights activists are implementing a subtle and incremental strategy to undo conscience rights. They have embarked on a campaign to mandate the coverage of contraception in all employer benefit plans for prescription drugs, claiming that contraceptives are "basic health care."

A number of states have adopted contraceptive mandates, most with inadequate protection of conscience or none at all. Virtually all these mandates require coverage of so-called "emergency contraception." This drug preparation

is misnamed because it commonly operates by interfering with implantation in the womb six to seven days after conception, causing the death of the early human embryo.

Efforts to mandate "contraceptive" coverage are therefore attempts to obscure or destroy the line between abortion and contraception, and to universalize coverage of abortifacient drugs at the expense of conscience rights.

Abortion rights advocates have also made some attempts to mandate the routine provision of "emergency contraception" to rape victims.

Catholic teaching supports offering these drugs to rape victims when it is clear that the treatment would have a contraceptive rather than abortifacient effect.

Although only a few state legislatures are considering "emergency contraception" mandates, an organized national effort—the Abortion Access Project—is trying to garner support for them and has targeted Catholic hospitals.

Mandating abortifacient drugs is therefore an incremental step toward requiring even Catholic hospitals to perform abortions. Indeed, the group's materials on "emergency contraception" are included in a kit titled "Designing A Campaign To Increase Hospital-based Abortion Services."

Abortion activists have also enlisted the support of state and local governments in discriminating against pro-life health care providers. They have intervened in "certificate of need" proceedings to defeat health care facilities that object to abortion. They have engaged state attorneys general to apply novel theories of law to prevent mergers involving hospitals with pro-life policies. And they have sought to end public financing of Catholic hospitals.

These sophisticated legislative and litigation strategies have been developed to abolish conscience rights for one primary reason: Abortion advocates are desperate to legitimize abortion, which still carries a stigma in the medical

profession and in society at large.

Half of Americans consider abortion murder. Fewer than a thousand physicians perform them. Only 7 percent of abortions are performed in hospitals, and they are performed in just 14 percent of all hospitals. But if abortions had to be provided in all hospitals as a matter of law, this would create the impression that they are basic, standard health care.

Pro-abortion forces are advocating that all hospitals, including Catholic hospitals, be required to perform abortions. Should they succeed, they will be responsible for shutting down the Catholic health care ministry.

"The opportunity to refuse to take part in the phases of consultation, preparation and execution of these acts against life should be guaranteed to physicians, health-care personnel, and directors of hospitals, clinics and convalescent facilities," Pope John Paul II emphasized in *The Gospel of Life*. "Those who have recourse to conscientious objection must be protected not only from legal penalties but also from any negative effects on the legal, disciplinary, financial and professional plane" (# 74).

Catholics must campaign in support of conscience rights on the state, local and federal levels; support community hospitals and health centers with pro-life policies; lobby on behalf of stronger state and federal conscience laws; and write letters to state and federal representatives opposing contraceptive and "emergency contraception" mandates.

Real freedom and pluralism, as well as the sanctity of human life, will be the casualties if abortion advocates succeed in their efforts to have "pro-choice" policies implemented in Catholic hospitals.

(Maureen Kramlich is a public policy analyst for the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.) †

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Natural Family Planning is an unexpected grace

By Lee Ann Doerflinger

When my husband and I started using Natural Family Planning 23 years ago, we didn't anticipate it becoming a way of life. We thought of this as a private decision, but we ended up speaking to engaged couples—several thousand by our reckoning—as well as writing articles, presenting at conferences and teaching. So much for our privacy!

When we married in 1977, no one discussed the morality of birth control options with us. Instead of asking for help, we just started using oral contraceptives—as many other Catholic couples were doing—and, when that proved unsatisfactory, moved on to barrier methods.

In the late 1970s, we stumbled across Margaret Nofziger's book, *A Cooperative Method of Natural Birth Control*. She explained in very straightforward terms the hormonal basis of modern methods of NFP, and she made using the method sound appealing.

In the spirit of scientific curiosity, we bought a basal thermometer, a mercury thermometer marked off in tenths of a degree Fahrenheit, from 95 to 100 degrees (the expanded scale made it more precise). We started recording my temperatures.

My first cycle was too complicated for beginners, but the second cycle actually showed an ovulatory rise, which was sustained for three days. I pointed out to my husband that I was no longer fertile in this cycle, and we would not have to use barriers. We have never looked back.

What happened to convince us that this was so much better? Why would a healthy young married couple embrace a family planning method that entails periodic abstinence? And why would a middle-aged couple stumbling toward menopause persist in

using this method?

Initially, it had a lot to do with the level of satisfaction we felt, physically and emotionally. The physical is obvious, but the emotional was an unexpected bonus. It turned out that making love without physical barriers between us meant making love without emotional barriers as well. It required a lot of trust in, and love for, each other that we had not had to exercise before.

As time went on, we also became aware that our marriage was growing in grace. We even found ourselves being looked upon by others as a model couple. We felt both honored and challenged. We are absolutely not perfect, but we are committed to making our marriage as perfect as possible.

Using NFP is almost a "freebie"—it is something we can do without a lot of effort that we are assured is in harmony with God's will. It has an effect on the way we treat each other and present ourselves to the world. Remarkably, a number of our friends and acquaintances learned NFP after finding out that we used it.

Divorce rates among those who use Natural Family Planning tend to be very low. I don't know if this is because NFP users are committed Catholics to begin with, or because the communication needed to use NFP successfully feeds those marriages. My experience and feeling is that it is a combination of commitment and communication that fosters happy marriages.

More than a year after we started using NFP, we started trying for our first child. Our decision to wait had been based on financial and medical concerns, which finally receded when we had been married almost three years. Anna was born several weeks after our fourth wedding anniversary. Several months later, we realized that we needed more information if we were to



The modern methods of Natural Family Planning help couples achieve or avoid pregnancy and can help keep romance alive.

go on using NFP successfully. Breastfeeding was suppressing my fertility somewhat, but we wanted to be able to tell where I was in my journey back to regular cycles.

Unfortunately, in 1981 not much was known about the effects of nursing on fertility. We took a class in the sympto-thermal method, and while we found the class less helpful than we had hoped, it introduced us to the local NFP community.

By 1984, when our second child was born, Dr. Evelyn Billings had published her book with Ann Westmore, *The Billings*

Method, which gave a great deal more information about nursing and fertility.

In 1986, our third child was born. By now the impact of nursing on fertility had attracted the attention of the scientific community, and a study was begun on the return of fertility for nursing mothers. One of the study centers was at Georgetown University in Washington, D.C., and I was fortunate to be recruited as a subject.

This study eventually resulted in the Lactational Amenorrhea Method (LAM), which allows nursing mothers to rely on the

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natural infertility of breastfeeding for the first six months after a baby is born, as long as they meet certain conditions.

From that point, we moved on to being a "witness couple" for several local marriage preparation programs. I went through teacher training in 1989.

After our fourth child was born in 1992, I was able to use the principles developed in the LAM study to avoid pregnancy. In all of these pregnancies, I was able to calculate accurately the due date for the baby because I was charting and could identify the day of ovulation.

Fundamentally, NFP is a method of observing the signs and symptoms of a woman's recurring fertility and infertility in order to act on this information to either avoid or achieve pregnancy. It assumes that the husband will remain fertile throughout his life. The two major symptoms a woman observes are changes in her waking temperature and changes in her cervical mucus. Learning how to observe and chart these changes and interpret them can take three or four classes, including individual follow-up.

Several methods are available in the United States. The two most popular are the cervical mucus method (popularly known as the Ovulation Method or OM) and the sympto-thermal method (STM). OM involves learning about and charting a woman's cervical mucus. STM includes information about cervical mucus, the basal body temperature, and secondary signs of fertility such as breast tenderness and mid-cycle pain.

Variations of these methods abound and have resulted in distinct NFP programs. Teachers are usually trained in only one method, and generally practice it in their own lives. They may volunteer to help teach for any NFP group, and may be part of a diocesan program. Many NFP couples are certified by the Diocesan Development Program for Natural Family Planning, which assures the client that the teacher is well-trained in the scientific and theological

basis for NFP.

NFP classes teach fertility awareness, not sex education. Many couples learn for the first time that the woman ovulates only once per cycle and that the egg, once released, will survive for less than 24 hours. Most couples are surprised to learn that sperm can survive for up to five days under the right conditions.

Obviously, understanding how to pinpoint the days of maximum fertility can help couples conceive. Less obviously, but just as truly, knowing the days when they should have conceived may lead infertile couples to seek help sooner. Having charted for many months, they are able to start diagnostic tests sooner rather than later, which can be important for couples in their late 30's who have less time to look for causes and solutions than their younger counterparts.

When a couple achieves a pregnancy, they are able to figure their baby's due date accurately from the day of conception rather than the date of the last menstrual period, which can be misleading.

For a related story, see Archbishop Buechlein's column on pages 4 and 5.

For women avoiding pregnancy, the method can bring peace of mind. By becoming familiar with her cycles, any woman can learn when she is approaching ovulation and when ovulation has passed. Knowing this, she can predict the first day of her next cycle quite accurately.

Some doctors are skeptical about the effectiveness of NFP in avoiding pregnancy. Many studies, however, have shown it to be as effective as artificial methods. Some continue to associate NFP with the older "calendar rhythm," which had a pregnancy rate of about 20 percent—that is, 20 women out of 100 could be expected to conceive in one year of use, compared to 85 out of 100 if they were doing nothing to avoid pregnancy.

Couples closely following the NFP method are rarely surprised by an unexpected pregnancy, though it does happen occasionally. Some couples follow the method closely and others will start "cutting corners" on the rules, especially if they are ambivalent about avoiding pregnancy. The only 100 percent effective method of avoiding pregnancy is total abstinence, since even sterilization has an associated pregnancy rate.

The key difference between NFP and artificial contraception is not effectiveness but intention. Those who use NFP never deliberately intervene to shut down that power of fertility that is part of the gift spouses bestow on each other when they marry. Couples do take account of the fact that the woman's fertility is not always present, but can respect this gift in each other even when choosing at times not to embrace it. That seemingly small difference has meant a lot for our appreciation of each other and the special character of our married life.

Abstinence is the biggest obstacle for many people. Most couples will need to abstain 10 to 12 days in every cycle. There is no question that this can be difficult, and that sometimes the difficulty leads to a decision to go ahead and have a baby! Other times, it may simply be frustrating. Strongly motivated couples remember that they are doing this for each other. Periodic abstinence can remind spouses of their love and desire for each other, often leading to a "honeymoon effect" when it finally ends.

For couples on the edges of fertility, such as breastfeeding and approaching menopause, NFP presents special challenges. For nursing mothers, the LAM guidelines can provide guidance for the first six months after a baby's birth. After those six months (or sooner if the nursing couple no longer meets the requirements of LAM), observing and charting will give ample warning of returning fertility. It's important for these mothers to consult with

their NFP teacher, especially if this is their first postpartum experience. The pregnancy rate for LAM is under 2 percent.

Though much more is now understood about the return of fertility while nursing a baby, the decline of fertility in the perimenopausal years is still largely unexplored. The perimenopausal time requires an even deeper commitment on the part of the couple because lack of solid information and the very individual response of each woman to her decreasing hormone levels can make it more challenging to identify her fertile times.

Conservative NFP rules may require long periods of abstinence, which can be hard on marriages. The other changes of approaching menopause can make this even more difficult. Understanding where they are in the perimenopausal process will ease this passage, and with love and patience couples can go through this time gracefully.

Couples who choose to learn Natural Family Planning after they have been using hormonal contraception can find NFP particularly challenging, but they are frequently the most persistent about learning and practicing NFP because it allows their bodies and fertility to return to normal.

The benefits of Natural Family Planning—self-knowledge, marital satisfaction and spiritual growth for both husband and wife—make NFP unique. No one denies that unexpected pregnancies occasionally occur and that abstinence is sometimes difficult. But those who choose to live in accord with the Church's teaching on family planning and responsible parenthood find that their marriage and family are a tremendous blessing.

(For information about Natural Family Planning and NFP classes in the archdiocese, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569. Lee Ann Doerflinger is a Natural Family Planning teacher for the Archdiocese of Washington.) †

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Trafficking in women and children claims 2 million victims a year

By Margaret MacDonnell

An estimated 700,000 to 2 million women and children worldwide each year fall victim to international traffickers. They are lured with the promise of paid employment in legitimate jobs. Others are abducted or purchased from family members. A lucrative criminal enterprise, trafficking in persons is now thought to be the third largest source of profits for organized crime.

Each year, approximately 45,000 to 50,000 women and children are trafficked into the United States, most to perform essentially unpaid labor in manufacturing or to be forced into prostitution. By some estimates, a third of these victims are under age 17. Victims most often come from Southeast Asia, Latin America, and increasingly from the New Independent States (the former Soviet bloc) and Central and Eastern Europe.

Their movements are restricted by traffickers, who take their legal documents and threaten physical violence against

them or their family members. They are told that police will arrest them for prostitution or immigration violations, so they are afraid to seek help.

Female victims, particularly those trafficked for sexual exploitation, often are beaten and raped. Their risk of contracting HIV/AIDS or another sexually transmitted disease is high, and they may be subjected to forced abortions or other serious risks to their reproductive health.

Increasingly, children are being forced into prostitution, in part due to the erroneous but widespread belief that children are unlikely to transmit HIV. Children are abducted or bought and trafficked to fuel the demand for child pornography and to supply the sex tourism industry in many countries. They suffer long-term damage to their emotional, psychological and physical health.

Victims placed in commercial manufacturing facilities, particularly in the garment industry, endure working conditions that range from substandard to inhumane in slave sweatshops with armed guards and barbed-wire fences.

Their pitifully low wages may be reduced to a pittance after grossly inflated charges for their international transport and "job placement fee," cramped housing, meals and incidentals are deducted. This practice is known as "debt bondage."

Trafficking in women and children is caused by poverty, greed and sex. Poverty and limited job opportunities in some countries make offers of foreign employment attractive. The low status of women and girls in many parts of the world plays a role. An increasingly globalized economy has led to greater demand for low-cost products, especially labor-intensive products such as garments.

Trafficking in human persons violates central teachings of the Catholic Church. It shows contempt for the inherent dignity of the human person and exploits those who live in poverty. In *The Pastoral Constitution on the Church in the Modern World*, the Second Vatican Council condemns grave offenses against human life, which were reiterated "with the same forcefulness" by Pope John Paul II in *The Gospel of Life*. Pope Leo XIII's 1891 encyclical *Rerum Novarum* (The

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Rights and Duties of Capital and Labor) condemns the mistreatment of workers a century ago.

The Holy See continues to condemn trafficking and sexual exploitation of women and children. It has called on governments to combat international poverty by providing more development aid, detecting and punishing exploiters of children, and strengthening the family. It also called for recognition of the dignity of all people, and placing a priority on the education and health of women and girls to pre-

vent them from being treated as objects for economic gain.

In response to growing calls for government action, Congress passed the Trafficking Victims Protection Act of 2000 (TVPA), which establishes a maximum sentence of life in prison for those found guilty of certain types of trafficking in persons. The law also provides relief for victims of trafficking. They may be eligible for the same benefits as refugees, such as food stamps and medical assistance, and services like crisis counseling and short-term housing

assistance, and may be able to remain in the U.S. under the newly created "T Visa."

Currently, Migration and Refugee Services of the U.S. Conference of Catholic Bishops and others are developing ways to provide services to victims of trafficking.

(Margaret MacDonnell recently completed an internship in Migration and Refugee Services, U. S. Conference of Catholic Bishops.) †

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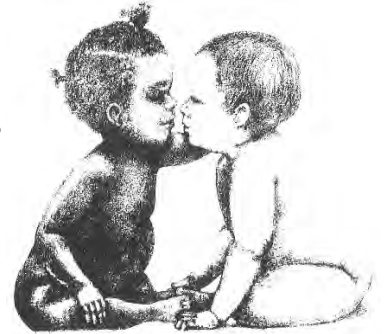
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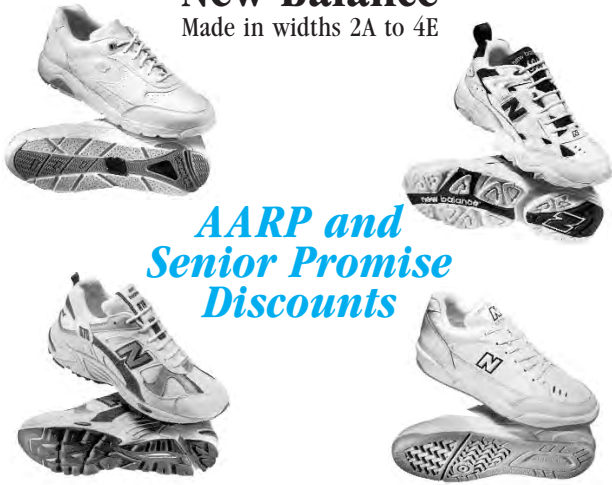
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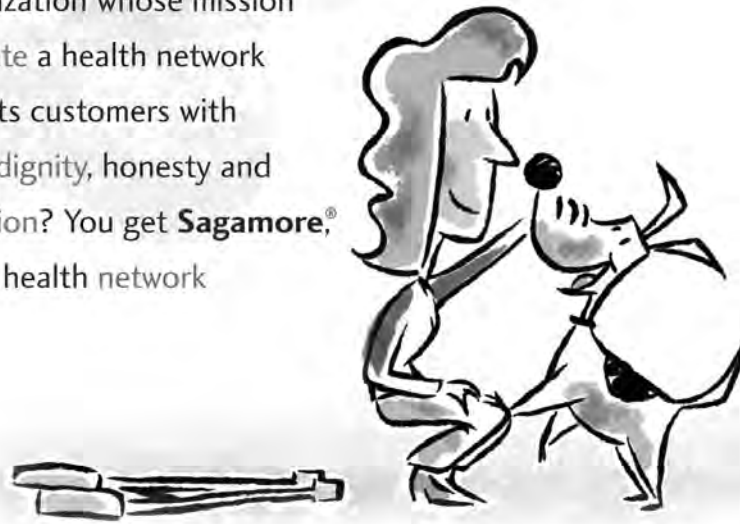


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SIMPLY THE BETTER CHOICE.

Confronting evil may require personal sacrifice

By Fr. Robert L. Kinast

Before the Soviet Union's collapse, President Ronald Reagan described it as an "evil" empire.

After the terrorist attacks on Sept. 11, 2001, President George W. Bush spoke of an "axis of evil" comprised of nations that support and use terrorism in pursuit of their goals.

In both instances, the presidents used the term "evil" to refer to something larger and more threatening than the policies of particular countries—to a fundamental, pervasive force disrupting people's lives and threatening their very existence.

Given its pervasiveness, it may be difficult to pinpoint the cause of evil to these specific individuals or those specific institutions.

But evil is not so vague that it doesn't affect us. Clear examples of this are racism, sexism and poverty. These are evils that victimize untold numbers of people.

Evil most often is contrasted with good—the two ultimate forces shaping our world.

In Jewish and Christian theology, the struggle between good and evil is placed at the very beginning of creation with the fall of the heavenly beings (angels) and then of humans. The rest of history is understood as the attempt to redeem

(win back) God's creation by restoring the original state of happiness.

In the course of that struggle, theologians have tried to clarify the nature of evil. A very common distinction is between physical or natural evil and personal or moral evil.

Physical evil includes earthquakes, hurricanes, tornadoes, floods, drought, disease and similar acts of nature.

Personal evil includes murder, lying, betrayal, oppression, discrimination and other wrongs that people inflict on one another.

Although physical evil usually is assumed to be part of nature, it can have crippling effects on its victims. Yet, personal evil may be the more difficult form of evil to deal with and understand because it is not inevitable in the same sense as natural evil.

Personal evil is attributed to free will and is linked with the human capacity for sin. It therefore distorts God's intention and creates a sinful environment that affects every person born into it, inclining people to repeat sinful patterns in their own behavior and thus to perpetuate evil.

No one in Christian history gave more thought than St. Augustine to the nature and implications of personal evil. His basic position was that evil is the privation or absence of a good intended by God. Evil is a deficient state or condition



Evil is a deficient state or condition caused by sinful choices, which turn people away from God. Evil most often is contrasted with good—the two ultimate forces shaping our world. Theologians offer various explanations for why God permits evil to occur in the world.

caused by sinful choices, which turn people away from God.

Two questions immediately arise: How does one reconcile the effects of evil with a good, loving and powerful God? And how can the human will overcome evil's influence?

The answer to the first question technically is called "theodicy." Literally, it means justifying belief in God in the face of evil—attempting to understand how evil can exist given that God is good and just.

Traditionally, theologians offered various explanations for why God permits evil to occur: as part of the moral education of human beings—much as a parent allows a child to fall while learning to walk; as a just punishment for sin; as a purifying, healing process; and as a humbling reminder that human beings are not self-sufficient and must rely on God for their fulfillment.

Ultimately, theodicy's persuasiveness involves the answer to the second question: How can humans overcome evil's influence?

At the time of Augustine, there was a vigorous debate about whether human beings had the capacity to achieve their final destiny by using their God-given powers of reason and free will alone. Or, added to these powers, did people need the added benefit of God's grace?

Again, in the 18th and 19th centuries,

advances in the natural sciences and confidence in the ability of educated people to make right choices led many to think that unaided human power gradually would eliminate moral and physical evil. The 20th century exposed that assumption's naivete.

A more spiritual assessment involves an understanding of God's grace poured into the world through Jesus' life, death and resurrection. He faced evil directly and accepted its worst punishment in order to absorb it into God's redemptive plan. This is the response of sacrifice.

Sacrifice is not self-destruction or a passive surrender to evil. But it deliberately confronts evil, relying on God's grace to undercut the power of evil and overcome its effects by remaining true to the moral standards that God has called us to live by.

Confronting evil where we find it may require sacrifice—a price we have to pay. Yet it is not always easy to know what the response of willing sacrifice calls for in a specific situation such as the terrorist attacks of September 2001.

What is clear from a Christian perspective is that imitating Jesus' sacrificial love is the way to respond to and defeat the forces of evil.

(Father Robert Kinast is director of the Center for Theological Reflection in Largo, Fla.) †

Lord's Prayer cites presence of evil

By Dr. Frederic Flach

In a 1940s radio program, a penetrating voice announced each week, "The Shadow knows what evil lurks in the hearts of men." Listeners readied themselves to hear another program about criminal misdeeds resulting from hatred and greed, and how the perpetrators got their just desserts.

Shakespeare used the word "evil" in Marc Antony's eulogy for Julius Caesar: "The evil that men do lives after them, the good is oft interred with their bones."

In both illustrations, the concept of "evil" is linked to the human condition.

Evil is bad, malicious, morally wrong, and the evildoer is a person like you or me. The effect can be severe, long-lasting and often irreversible without professional intervention or a miracle of grace.

Jesus healed the sick and drove out demons. Some think of these unclean spirits simply as manifestations of mental illness. I believe nothing may be more

dangerous than denying a force of evil in the world.

Is there a devil, an Evil One?

Is this the sole source of evil on earth? We don't have to be inspired by the devil to engage in wicked behaviors. Greed, lust, hatred, pride and any number of human passions will do.

Some philosophers define evil as the absence of good, but I think it is safer to regard it as something terribly real. How else can we begin to grasp the enormity of the Holocaust or comprehend the grotesque horror of Sept. 11, 2001?

The last line of the prayer that Jesus gave us to say to his Father reads: "Deliver us from evil." He certainly knew whereof he spoke.

(Dr. Frederic Flach is a psychiatrist in New York, and a Knight of the Equestrian Order of the Holy Sepulcher of Jerusalem. He is the author of *The Secret Strength of Angels and Faith, Healing, and Miracles.*) †

Discussion Point

Free will leads us to evil

This Week's Question

In your own words, what is meant by "the force of evil"?

"What happened [on Sept. 11, 2001] is the force of evil." (Beth Bollin, Cincinnati, Ohio)

"I don't want to be old-fashioned, but I think the devil has something to do with it. He tempts us. Our free will leads us to evil, the absence of good. We can aim toward something good, but we don't see that it is often not a complete good for us." (Elise Tougas, Manchester, N.H.)

"It is the subtle silencing of the Christian people to speak out on the moral [and] Scripture values of their

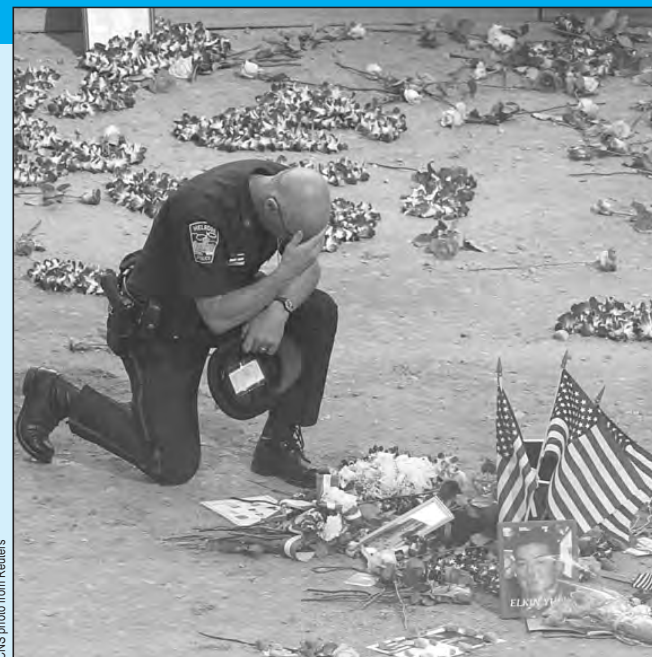
faith beliefs. The devil works hard to keep Christians silent." (Henry C. Haefner, Lancaster, Pa.)

"I don't think there are forces of evil. I think everyone is trying to do good as they see it. And the wonderful thing is that the good Lord carries out his plan through the free-will choices of everyone." (Jay Nuxoll, Bellevue, Wash.)

Lend Us Your Voice

An upcoming edition asks: Looking back on your life, what is one time you suspect the Holy Spirit inspired or motivated you?

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



From the Editor Emeritus/John F. Fink

Spain: The Christians in Muslim al-Andulus

Second in a series

Last week, I wrote about the more than two-and-a-half centuries, beginning in



756, that Muslims ruled Spain (al-Andulus in Arabic) and showed great tolerance to Christians and Jews, only to have that spoiled by more fanatic Muslims beginning in 1009. This week, I'll write more about the Christians in

the Cordoban caliphate.

Christians had been in Spain for centuries. St. Paul wrote about his intention to go to Spain (Rom 15:24, 28) and perhaps he did after his release from house arrest in Rome at the end of the Acts of the Apostles. Perhaps St. James also made it to Spain. The Visigoths, who were Arians, conquered Spain by 450, but began to convert to Catholicism in 589.

After the Muslims overran Spain and Abd al-Rahman began his dynasty, he followed the teaching in the Quran that the

dhimmi—"Peoples of the Book," Jews and Christians—must be protected. Soon the *dhimmi* felt right at home in Muslim society.

And why not? The Andalusian culture was much more advanced, and more prosperous, than the rest of Europe. Cordoba was famous for its architecture, art, the invention of algebra and innovations in astronomy. It was called "the ornament of the world."

Arabic became the language of the learned. The library at Cordoba contained 400,000 volumes when libraries in Christian Europe would be fortunate to have 800 manuscripts. At a time when Emperor Charlemagne was illiterate, the people of Cordoba were reading literature and philosophy. When Greek philosophy was unknown in the rest of Europe, the Muslims introduced Aristotle to the West.

Not all Christians were happy about this. In the ninth century, a man named Paul Alvarus complained, "The Christians love to read the poems and romances of the Arabs. Where is the layman who now reads the Latin commentaries on the Holy Scriptures, or who studies the Gospels,

prophets or apostles? They have forgotten their own language. For every one who can write a letter in Latin to a friend, there are a thousand who can express themselves in Arabic with elegance."

Soon, though, the Christian Scriptures and the liturgy also existed in Arabic. The Christians came to be known as Mozarab Christians. (The term, originally derogatory, meant something like "wanna-be-Arab.") The Mozarabic liturgical rite was prevalent until the 11th century, when popes tried to replace it with the Roman rite, and even in the 16th century a missal and breviary were approved for use in Toledo, Spain. A Mozarabic Mass was celebrated during the Second Vatican Council and even today it is sometimes celebrated in a chapel of the Toledo Cathedral.

Not all Christians were happy under Muslim rule though. In 855, about 50 Christians openly blasphemed Muhammad, the one offense the Muslims would not permit. They were publicly beheaded. They are known as the Mozarabic martyrs. Most Christians in Cordoba, though, were horrified by the fanaticism of these young men. †

Cornucopia/Cynthia Dewes

A refresher course in back-to-nature

It's time for my annual report from the boondocks. It seems to me that most of us are so far removed from our rural roots



that, in the words of Little Big Man, we've forgotten where the center of the earth is. You know, that natural existence which ends in ashes to ashes, dust to dust, that kind of thing.

Periodically, we need to recall our close-to-nature past, even if it occurred several generations ago in Ireland or Africa or some faraway place. We can leave the problems of big cities and world terrorism for another time, if that is possible.

Which brings us to "The Mole." I identify him (her?) thus because this critter has taken on a sinister identity which marks him for public notice. His local fame eventually might overtake Mole's in "The Wind in the Willows."

For years, this Putnam County Mole has eluded us as he's dug his way around the meadow in which our septic system is buried. As he produced a hill, we'd set a trap over it. This trap is a wicked instrument which can bring a quick and unseen,

gory, end and sometimes it works.

Our dogs, Fred and Ginger, whose ancestral past must include varmint hunting, also did their part by digging here and there in futile pursuit of Mole. But that was more or less OK, because it was away from the house.

This year, Mole has decided to pursue his disgusting diet of grubs and such under our front lawn. I say lawn, but it's really an area resembling a junkyard without the junk. It's bare dirt interspersed with moss, since it gets little sunlight because of a large tree which rains acorns and whose roots are seriously intertwined under the surface.

Mole has cleverly realized that these roots protect him, both from the dogs and from the killing machine. So, his little mounds pop up daily in new spots, attacked by the dogs and covered by the machine, but all to no avail.

Then, there are the owls. Unlike good children, they are the opposite of being seen but not heard. Although we never see them, we know they're out there in the woods because they hoot, shriek and mumble every night, never failing to prevent human sleep and freak out the dogs.

Which brings me (again) to the dogs. Fred and Ginger are eloquent enough in the barking department, but recently our

neighbor established a pen full of yappy little beagles. These guys are hunters and being stuck in a cage is not their idea of the good life, so they bay at the moon, falling leaves, the faint scent of squirrel, whatever.

When we're not stuffing in earplugs or monitoring the yard, we're doing battle with the bugs. In addition to the usual brown recluse spiders, Japanese beetles and horse flies, we're on the alert for ticks that cause Lyme disease and, now, mosquitoes that carry the West Nile virus. Not that we would recognize them, but we're on the alert.

Now, our rural adventure may not seem as heady as what people experienced on the frontier, or even endured during times when more people lived on farms than in the cities, but it does keep us closer to nature.

Despite trash dumpers, country killer hot rods and careless deer stalkers, living in the country gives us ownership of the sunsets and makes us masters of our senses. It proves that one season follows the next, with each more lovely than the last. It reminds us that we are part of God's good creation.

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

Faithful Lines/Shirley Vogler Meister

The reality of water, water everywhere

Last month, heavy floods inundated large areas of Europe, Mexico, China and other countries.



However, many places in the world, including the United States, still suffer drought. Either way, humanity is affected personally and economically. Even when dealing with such disasters only

on a personal level, we struggle.

My first experience was when flooding hit my Illinois hometown a few months before I was married. My father and I found ourselves unable to drive through high water near our home at night. Leaving the car, we trudged home two blocks in nearly hip-deep water. I held my father's hand, not fully aware of the imminent dangers he recognized.

The next morning, dressed in shorts and carrying office attire, I braved the water again to work at a daily newspaper—one of a sparse staff that day.

Later, on the way home, I passed by office workers hanging drenched files on clotheslines to dry in the welcomed sun. Little did I realize that some day I'd be doing something similar.

It happened years later when my husband and I were having part of our roof replaced. Roofers neglected to protect the work area overnight, despite being warned of an approaching storm. The next morning we found water flowing from the ceiling of my writing room, ruining nearly everything—files, furniture, computer, carpeting, books, even four large windows.

This was only a tiny example of what people deal with in flooded areas. In fact, I know of entire communities that had to move to higher ground to be rebuilt after the Midwest's floods of 1992—and after predecessor floods, too.

Rebuilding and renovation is what those living through the 2002 floods are now experiencing. Countless lives were lost, and (as happens in such disasters) even churches and museums—the

stalwart structures and symbols of our civilization—were affected.

Although experts build levees and dams to control flooding, we are at the mercy of the wilder ways of Mother Nature, as well as victims of the mistakes made by man. We pray for prevention and we pray for solutions, but we still suffer from events beyond our control. Then we pray for coping skills.

However, taking cues from lessons in the Old Testament—notably the story of Noah's Ark—we can at least be as cautious and prepared as possible. (When checking a concordance, I was surprised at the multiple biblical references to floods.)

Water is an essential element of life. Every function in our bodies rely on it. In fact, our bodies are two-thirds water. Without it, we die. No wonder water is such a powerful symbol when used in the sacrament of baptism.

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

Faith and Family/Sean Gallagher

Some hope for parents whose children have left the Church

Last month, I wrote about how parents can lay the foundations of faith in



their young children so that when they grow to be adults they may choose to build upon that groundwork in their own life of faith. The important word in that previous sentence is "may."

When your children grow up and move away, they may or may not choose to live the life of faith in which they were raised. And this is true no matter how loving you may be in passing the faith on to them as they grow under your care.

It is a fact that many young adults, when they move away from home, choose to walk away from the faith of their childhood for some period. This can be a sad and frustrating experience for parents who value their faith, and were diligent and caring in trying to pass it on to their children.

Pushing and prodding a child to return to church after he or she has left the home, however, often does little good. It can even be counterproductive.

Parents in these situations can find consolation in the fact that they are not alone in their experiences. Many other parents in our time have seen their children's faith grow cold for a period. But this phenomenon is not new to our generation. In fact, it has been happening throughout the history of the Church.

This fact not only gives us solace, but it also provides us with important lessons.

Nearly 1,700 years ago, there was a Christian woman who taught her first-born son the lessons of faith and planted the seeds of belief in his heart. It was her great desire to see him embrace with a fervor like hers the faith in Christ that filled her soul.

But as he grew and left home, he turned his back on the Christian faith of his childhood and began living a life that rivaled that of the prodigal son. Yet in his case, unlike the son in the Gospel parable, the more dissolute he became, the more successful he was in his career as a scholar and a private tutor.

Still, his mother kept on pleading with him, trying to convince him to change his ways and accept the Christian faith. In her desperation, she once went to her bishop for advice. He listened to her and had only this to say to her, "It is time that you stopped talking to your son about God and started talking to God about your son."

She followed this advice, all the while shedding many tears over her son's lack of faith. But over the course of time, God listened to her and answered her prayers. His grace touched her son and led him to the waters of baptism. It even guided him into becoming one of the greatest leaders of the Church in his time.

Who was this man? He was St. Augustine, a doctor of the Church, one of the four great Latin Church fathers, and one of the most profound theologians of all time.

And who was his mother? Her name is Monica and she is recognized by the Catholic Church as a saint. Her example, therefore, should give all parents hope and encouragement as they yearn to see their adult children embrace the faith.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Twenty-sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 29, 2002

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The Book of Ezekiel supplies this Liturgy of the Word with its first reading.



Ezekiel's plight was similar to that experienced by all the other prophets. Rejection awaited them. People did not want to hear the message. People resented the message.

It is easy to see this familiar sequence by concentrating upon the

rebelliousness of the people. Certainly, rebellion against God, or willful sinfulness, is the backdrop of the salvation story. However, in this reading, Ezekiel introduces an additional element into the discussion.

People did not understand the ways of God. People did not accept God's word because of their own limitations, their own ignorance and their own fears.

Damnation befalls people, not because God is without love or is vindictive, but rather because behavior contrary to the divine will produces disaster. It is as logical as two plus two equals four.

Inevitably, people do not want to be reminded that by sinning they bring doom upon themselves.

The Epistle to the Philippians is the source of the second reading.

In many respects, the first members of the Church had one foot in the new land of the Christian Gospel, and the other foot in the realm of paganism and sin. This was the circumstance surrounding the Epistle to the Philippians.

Persons in Philippi had embraced Christianity, but they had not done so wholeheartedly. As do all humans at times, they lingered on occasion in the old world of selfishness and pride.

So, the epistle calls them to Christ. It calls them to devote everything in their being—mind, body and soul—to Jesus. Just as the Lord assumed the nature and appearance of a human by becoming human, Christians—in order to be authentic—must assume a new nature and a new way of life. They must transform themselves into the image of Jesus.

This reading, incidentally, was actually a hymn. Members of early Christian communities sang it during liturgies to proclaim their belief in, and love for, the Savior. It proclaims Jesus as Lord, as the Son of God. It is regarded as one of the

great Christological passages of the entire New Testament.

St. Matthew's Gospel provides the last reading.

Usually overlooked in readings such as this is an important fact that the Evangelists were eager to stress. Jesus was the supreme teacher, who spoke with divine authority. It helps to understand the scene given us in this reading.

The "chief priests and the elders," mentioned in the reading's first verse, were the most experienced and best-informed people of the day. Yet, often they were puzzled. On other occasions, they were obviously wrong. (To extend this point, if the chief priests and elders ever were confused, the ordinary people would have been hopelessly confused.)

By contrast, Jesus speaks with the assurance of sublime wisdom. He knows God. Therefore, the Lord knows all things.

The point of the story is that God has been lavish in revelation and in the invitation to divine life. Some people willingly hear the invitation, but then they reject it. This obviously was the example of the son who ignored his father's request. Others hear the message. They respond as the other son responded.

But, God's message has gone far and wide. The worst sinners are not beyond its reach. And indeed, many sinners, weary of the burden of their sins, accept it. They turn to God. He admits them into the circle of divine life.

Reflection

This weekend, the Church repeats for us the message it proclaimed last weekend through its Scriptures. We are limited human beings. We need God.

In the message, the Church does not leave us in a sense of fatalism, hopeless and helpless before the consequences of our limitations and our sinfulness. Rather, always it reassures us that God reaches out to us, strengthens us, and forgives us.

To find God, to live as Christians, indeed to be truly wise, we must as humans recognize that we are in every sense quite finite. We create great trouble for ourselves, as often as not, if we leave our decisions to our abilities to reason alone.

God is our hope and our guide. He offers us salvation by living as disciples of Jesus, just as the owner of the vineyard offered life by laboring in the vineyard.

The choice individually belongs to us. We have the ability to live eternally if we positively respond to God's great invitation and resolve to serve the divine will as our work on earth. †

Daily Readings

Monday, Sept. 30
Jerome, priest and doctor of the Church

Job 1:6-22
Psalm 17:1-3, 6-7
Luke 9:46-50

Tuesday, Oct. 1
Thérèse of the Child Jesus, virgin and doctor of the Church

Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Oct. 2
Guardian Angels

Job 9:1-12, 14-16
Psalm 88:10-15
Matthew 18:1-5, 10

Thursday, Oct. 3
Job 19:21-27

Psalms 27:7-9, 13-14
Luke 10:1-12

Friday, Oct. 4
Francis of Assisi, religious
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, Oct. 5
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

Sunday, Oct. 6
Twenty-seventh Sunday in Ordinary Time
Isaiah 5:1-7
Psalm 80:9, 12-16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner/Fr. John Dietzen

Common Lectionary is used by many Churches

Q We often have reason to be in churches of other Christian faiths and are surprised to find many of them using the same Scripture readings we hear at Mass—and on the same days.

How does this happen? Who determines the readings for particular Sundays? How is it that others follow the same schedule? (North Carolina)



A During the 1960s, a group of Scripture and liturgy scholars formed what was called the Consultation on Common Texts. Its members, including some

Catholics and representing about a dozen major Christian denominations in the United States and Canada, envisioned the project as a forum for renewal of Christian worship.

One of their goals became the creation of a common list of Sunday readings that could be followed in their respective denominations. They hoped such a lectionary would facilitate more extensive study and reflection on the Sunday readings, and simplify cooperative prayer and worship between congregations.

Not surprisingly, considering the variety of theological and liturgical traditions among the participants, the task was not easy or simple.

A *Common Lectionary* was first issued in 1983, and in 1986 the Consultation on Common Texts distributed a draft of the *Revised Common Lectionary* for experiment and revision.

Six years later, in 1992, the consultation published a final text, inviting the various Church communities to implement it in their worship. We can now find this lectionary, usually with some revisions, in the worship books of Lutherans, Methodists, Episcopalians, Presbyterians and other denominations.

Significant similarities exist between the *Revised Common Lectionary* and the schedule of Catholic Sunday readings as they were greatly enlarged after Vatican Council II. As in the Catholic lectionary, there are four Scripture passages (generally from the Old Testament or Acts, the Psalms, the New Testament and the Gospels) in three-year cycles.

These readings, especially the Gospels,

usually parallel the Catholic readings for that Sunday and are divided into the seasons of Advent, Christmas, Lent, the Triduum, Easter and Ordinary Time.

Additional readings are provided for Trinity Sunday, the feasts of Christ the King and All Saints, and other celebrations, sometimes including observances of saints' days.

The Churches you visited are undoubtedly among those who, to some degree, follow this *Common Lectionary*.

The first lectionaries after Vatican II with Scripture readings for Mass were published in 1969. Since then, the lectionary has been modified a few times. Most revisions involve only variations in translation. Our Sunday, festive, ritual and weekday readings for Mass are based on this lectionary.

A massive amount of information on the Catholic lectionary, the *Revised Common Lectionary* and related topics may be found under these titles on the Internet.

Q I would like to offer a correction to your column concerning the Assumption of Our Lady. You say it is not defined teaching that Mary died, only that she was taken into heaven when she finished her earthly life.

In fact, the encyclical *Munificentissimus Deus* (1950) affirms no less than seven times that she did die. Shouldn't you set the record straight? (Rhode Island)

A It is true that the encyclical refers to the ancient Catholic tradition that Mary died before her assumption into heaven.

Considering the centuries-long debates on the subject, however, it is significant that in the final words formally defining the assumption, Pope Pius XII said only that God took her to heaven "at the end of her earthly life" (in Latin, "*expleto terrestri vitae cursu*").

The fact that he did not refer explicitly to her death, which he easily and expectedly might have, seems to indicate that, while he agreed with the tradition that she died, he did not wish to make it a matter of defined Catholic faith.

This was the point of my response.

(Questions may be sent to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Glory in the Night

There are angels in the tapestry of evening,
Crystal wings flow round the setting sun,
Hues of gold and amber, now just leaving,
As night's great cloak folds over, day is done.

My angel made of light must surely be there,
Such simple flight for her, but not for me,
She celebrates the heavens and the evening,
God's goodnight kiss
With morning yet to be.

By Tess Baker

(Tess Baker is a member of St. Jude Parish in Indianapolis.)



CNS photo by Don Blake, The Dialog

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

September 27

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Ferdinand Church, 840 Maryland St., **Ferdinand, Ind.** (Diocese of Evansville). Christopher Walker concert, "An Evening of Stories and Songs," 7 p.m. EST. Information: 800-880-2777 or 812-367-2777.

September 27-29

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. All Because of Agatha, annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Fall Festival, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. noon-4 p.m., rides, food, family-style dinners, entertainment, children's games. Information: 317-356-7291.

September 28

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. Annual International Festival, noon-10 p.m., music, games, international foods. Information: 317-637-3983.

Michaela Farm, **Oldenburg**. Sisters of St. Francis, fall celebration, "Survival: Reconnecting with the Land," 3-7 p.m. EST, \$25 per person, \$10 children under 10, under 2 free. Information: 812-933-0661.

Kordes Enrichment Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). Liturgical workshop, "Refreshing and Reviving Your Ministry," 9 a.m.-3 p.m. Information: 800-880-2777 or 812-367-2777.

St. Louis de Montfort Parish, 11441 Hague Road, **Fishers** (Diocese of Lafayette). Oktoberfest, 11 a.m.-9 p.m., food, games, rides, music. Information: 317-842-6778.

September 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Golden Jubilee Mass, 2 p.m., reception. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Robert's Park, 30th Street and Park Road, **Connersville**. St. Gabriel Parish Fall Festival, fried chicken dinner served 11 a.m.-3 p.m., games, booths, 11 a.m.-4 p.m.

St. Meinrad Parish, **St. Meinrad**. Fall Festival, famous soup, chicken, car show, country store, music, quilts, 11 a.m.-6 p.m.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Praying the Labyrinth," Barry Donaghue, presenter, \$15 per person, 1-3 p.m. Information: 812-535-3131, ext. 434.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Schoenstatt Spirituality, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

October 1

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Archdiocesan Special Education Task Force, "Surviving with Special Needs," 6-9 p.m., \$5 per family. Information: 317-236-1430.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**, "Praying with Scripture," Providence Sister Alexa Suelzer, presenter, \$10 per person, 7-9 p.m. Information: 812-535-3131, ext. 434.

October 2

St. Thomas More Parish, Social Hall, 1200 N. Indiana St., **Mooreville**. Saint Meinrad School of Theology, "The Origin and Vision of the Second Vatican Council (1962-65)," Benedictine Father Matthias Neuman, presenter, 7-9:15 p.m., \$10. Registration: 317-955-6451.

October 4

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, teaching 7 p.m., Information: 317-927-6900.

October 4-6

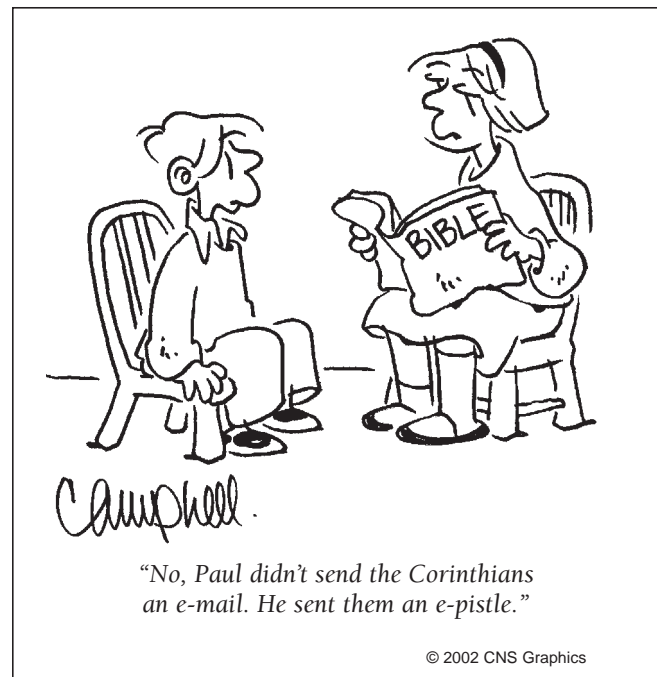
St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. All Because of Agatha, annual fall dinner theater, Fri. 6 p.m. dinner, 7:30 p.m. play, Sat. 6 p.m. dinner, 7:30 p.m. play, Sun. 1 p.m. dinner, 2:30 p.m. play, \$18 per person. Reservations: 317-631-8746.

Mount Saint Francis Retreat Center, 101 Saint Anthony Drive, **Mount St. Francis**. Friends of Francis Retreat, "Gospel Living in the Spirit of St. Francis of Assisi: Living a Life of Peace in the Modern World," Fri. 7 p.m.-Sun. 12:30 p.m., suggested offering \$95. Information: 812-923-8817.

October 6

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Knights of Columbus, pancake breakfast, 8-11 a.m., free-will offering to benefit pro-life mission.

Pope John XXIII School, 221 W. State St., **Madison**. Fall bazaar,



"No, Paul didn't send the Corinthians an e-mail. He sent them an e-pistle."

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11 a.m.-3 p.m., fried chicken dinners served 11 a.m.-1 p.m., country store, yard sale, used books, baked goods.

Holy Family Parish, Main Street, **Oldenburg**. Parish Festival, 9 a.m.-8 p.m., food. Information: 812-934-3013.

October 9

Holy Cross Central School Atrium, 125 N. Oriental St., **Indianapolis**. Saint Meinrad School of Theology, "The Origin and Vision of the Second Vatican Council (1962-65)," Benedictine Father Matthias Neuman, presenter, 7-9:15 p.m., \$10. Registration: 317-955-6451.

St. Louis de Montfort Church, 11441 Hague Rd., **Fishers** (Diocese of Lafayette). Perpetual Adoration Anniversary Mass, 7 p.m. Information: 317-845-7537.

Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

—See ACTIVE LIST, page 21

St. Mary's-Of-The Rock
— ANNUAL —
TURKEY FESTIVAL
Sunday, October 13, 2002
(Serving 10:30 AM - 5:00 PM EST)

— Carry Outs Available —
Adults\$7.00
Children 12 and under\$3.00

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Thursday, October 10, 2002

Due To Limited Seating
Tickets Are Required
Suggested Donation
Made At Concert:
\$20.00

Holy Family Church, Oldenburg, Indiana
Fall Festival
Sunday, October 6, 2002
Country Fried Chicken
and Roast Beef
Serving from 10:00 AM - 4:00 PM
Supper in Cafeteria
Beginning at 4:00 PM
Carry-outs available
Games, Crafts, Raffles, Handmade
Quilts, Home Baked Goods, Country
Store, Mock Turtle Soup,
Bingo and MORE!

Just 3 miles off I-74 at
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The Active List, continued from page 20

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish. Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E.

46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N.

Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East

Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament. †

Batesville Deanery parishes to host missionary image

Many Batesville Deanery parishes are hosting prayer services and Masses with the Missionary Image of Our Lady of Guadalupe during October, the month of the Holy Rosary.

The schedule of Masses and veneration with the missionary image is as follows:

Friday, Oct. 4—St. Nicholas Church, Ripley County, 6461 E. St. Nicholas Dr., Sunman, 8 a.m. Mass, veneration for the remainder of the day.

Saturday, Oct. 5—St. Nicholas Church, Ripley County, 6461 E. St. Nicholas Dr., Sunman, 8 a.m. Mass followed by rosary.

Sunday, Oct. 6—Immaculate Conception Church, 2081 E. County Road 820 S., Millhousen, 11:30 a.m. until 12:30 p.m.

Sunday, Oct. 6—St. Peter Church, Franklin County, 1207 East Road, Brookville, 2 p.m. to 4 p.m.

Sunday, Oct. 6—St. Louis Church, 13 St. Louis Place, Batesville, 5 p.m. Mass in Spanish.

Monday, Oct. 7—St. Louis Church, 13 St. Louis Place, Batesville, 8 a.m. school Mass, veneration for the remainder of feast day of Our Lady of the Rosary.

Wednesday, Oct. 9—St. Mary Church, 203 Fourth St., Aurora, 5:30 p.m., rosary.

Monday, Oct. 14—St. Paul Church, New Alsace, 9798 N. Dearborn Road, Guilford, 6 p.m., rosary. †

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BENKO, Angeline, 87, Sacred Heart, Clinton, Sept. 7. Mother of Sharene Wallenbrock and Thomas Benko. Sister of Lena Gedrick and Rudolph Theisz. Grandmother of one.

BOVA, Patricia A., 65, St. Joan of Arc, Indianapolis, Sept. 13. Mother of Kathryn (Bova) Stein and Joseph Bova. Grandmother of two.

BOZZELLI, Nicholas G., 88, Our Lady of Lourdes, Indianapolis, Sept. 10. Father of Sara Bozzelli-Levine, Monica Burrows, Anita Campo, Rosalie Medjesky, Mary Grace Phillippe, Carla Zickmund, Joseph, Michael and Vincent Bozzelli. Brother of Grace Bozzelli and Mary Micucci. Grandfather of 32. Great-grandfather of seven.

BROWN, Altha (Seipel), 95, St. Joseph, Corydon, Sept. 3. Mother of Paul and Robert Brown. Grandmother of four. Great-grandmother of four.

BURKE, Mary Magdalene, 91, St. Anthony, Clarksville, Sept. 13. Mother of Mary Sue Mann, Ellen Simon, Donald, Dr. Kevin, Shawn and William

Burke. Grandmother of 25. Great-grandmother of 15.

BURKS, Shirley Ann (Brown), 71, St. Barnabas, Indianapolis, Sept. 12. Mother of Susan Chatman and David Burks. Sister of Maxine Hartman, Jean Heltz and Clark Brown. Grandmother of seven.

DUNN, Charles James, 64, Holy Spirit, Indianapolis, Sept. 16. Husband of Mary L. (Biron) Dunn. Father of Charles, Daniel and Michael Dunn. Brother of Patty Gesser and Robert Dunn. Grandfather of four.

ELMORE, Dorothy E. (Johnson), 88, St. Anthony, Indianapolis, Aug. 30. Mother of Carrie Logan, Margaret, Cecil and James Clements. Grandmother of eight. Great-grandmother of eight.

FORTWENDEL, Cletus F. "Pete," 75, St. Pius, Troy, Sept. 5. Husband of Hazel Fortwendel. Father of Martha Cutrell, Annette Doherty, Cletus Jr., Jerry, Tim and Tony Fortwendel. Brother of Clarissa Huff, Dolores Milam, Mary Milam and Lucille Price. Grandmother of 13.

GRADY, Ryan Michael, 25, St. Malachy, Brownsburg, Sept. 14. Father of Hayden Grady. Son of Carol Kelly and Thomas Grady. Brother of Breanne and Megan Grady. Grandson of Alice Bowels and Patricia and Thomas Grady.

GREINER, Marian, 63, St. Gabriel, Connersville, Sept. 18. Wife of James Greiner.

Mother of Loree Crowe, Randy and Shawn Greiner. Sister of Dick and Jim Howard. Grandmother of six.

HAGMAN, Tayli Rose, infant, St. Paul, Tell City, Sept. 5. Daughter of Eric and Stacy (Riddle) Hagman. Sister of Madison and Breylin Hagman. Granddaughter of Ronnie and Connie Hagman and Bob and Rose Riddle. Great-granddaughter of Richard and Lillian Brunson and Mary Hagman.

HINKLE, Marin, infant, St. Malachy, Brownsburg, Sept. 10. Daughter of Kevin and Susan Hinkle. Sister of Colin and Tyler Hinkle. Granddaughter of Harlan and Carol Hinkle and Dan and Sandy Young.

HASSELBURG, Anna G. (Byrne), 100, Good Shepherd, Indianapolis, Aug. 26. Mother of Ruby Warmouth, Charles and Richard Hasselburg. Sister of Clara "Betty" Short and Michael Byrne. Grandmother of seven. Great-grandmother of 10. Great-grandmother of 13.

KNIES, Mary Elizabeth, 79, St. Paul, Sellersburg, Sept. 2. Mother of Doris, Linda and David Knies. Sister of Mellie Despain, Ruby Thompson, Howard, Ray and Robert Bell. Grandmother of three. Great-grandmother of three.

KREMER, Frances M., 88, St. Peter, Franklin County, Brookville, Sept. 9. Wife of John Kremer. Mother of Fran Fradkin, Bob, Dave, Frank and John Kremer. Sister of Anna Mae Feller and Robert Kirschner. Grandmother of 11.

LAWHORN, John Edward, 78, Holy Spirit, Indianapolis, Sept. 10. Father of Pati Ann Redel, John and Rusty Lawhorn. Grandfather of three.

LEDFORD, Charlotte (Straub), 92, St. Joseph, Corydon, Sept. 7. Mother of Frances Gettlefinger, Margaret Smith, Marbeth Thomas and Paul Ledford. Grandmother of eight. Great-grandmother of 13.

MAHONEY, Irma C. (Grantz), 80, Holy Family, New Albany, Sept. 19. Mother of Lynn Rhoads and Kathleen Staser. Sister of Helen Broadus, Mary Rhodes and William Grantz. Grandmother of two. Great-grandmother of three.

McINTYRE, Mary E. (Ingermann), 84, St. Gabriel, Connersville, Sept. 15. Mother of Jane Cooley and Jim Ingermann. Stepmother of Dixie Greenlaw and Deanne Beier. Sister of Isabelle Reed. Grandmother of five. Step-grandmother of five. Great-grandmother of seven. Step-grandmother of six.

McLAUGHLIN, Carletta, 94, Holy Family, New Albany, Sept. 14. Grandmother of one. Great-grandmother of one.

McPHILLIPS, Nicholas D., infant, Most Precious Blood, New Middletown, July 30. Son of Melissa Seipel and Daniel McPhillips. Grandson of Wanda McPhillips and Don and Phyllis Seipel.

ONCIU, Anna, 91, St. Monica, Indianapolis, Sept. 12. Mother of Anita Wahlstrom and George Motorojescu.

OSHURAK, Theodore Frank, Sr., 70, Holy Spirit, Indianapolis, Sept. 7. Father of Pamela Bell, Linda Winter and Theodore Oshurak Jr. Grandfather of eight. Great-grandfather of one.

SCHEIBLE, Roy, 89, St. Joseph, Corydon, Sept. 14. Father of Ramona Scheible-Jacobs.

SCHAFFER, Anna Louise, 51, Christ the King, Indianapolis, Aug. 26. Daughter of Bobbie Schaffer. Sister of Charlie and Mark Schaffer.

SEXTON, Ellen Patricia (Diver), 62, St. Pius X, Indianapolis, Sept. 11. Wife of Timothy Sexton. Mother of Mary Colleen and Kevin Sexton. Sister of Michael Diver. Grandmother of four.

SILNES, Mary Ellen, 101, St. Joseph, Indianapolis, Sept. 7. Mother of Mary Ann Winkle, John, Thomas and William Silnes. Grandmother of 12. Great-grandmother of 15. Great-great-grandmother of one.

STAASHELM, John Raymond, 68, St. Anthony of Padua, Clarksville, Sept. 7. Husband of Janet Staashelm. Father of Lisa Carter and Kathy Warth. †



Vietnamese cardinal dies

Vietnamese Cardinal Francois Xavier Nguyen Van Thuan receives the eucharistic gifts at a church service in Rome on Oct. 14, 2001. The head of the Pontifical Council for Justice and Peace died on Sept. 16 in Rome after an extended battle with cancer. He was 74.

Los Angeles Archdiocese cuts staff and closes offices to reduce budget

LOS ANGELES (CNS)—The Los Angeles Archdiocese is laying off dozens of employees and closing some offices to cover a \$4.3 million budget deficit.

About 60 jobs will be eliminated—or just under 7 percent of the 400 archdiocesan employees.

Offices being closed include Respect Life, Ecumenical and Interreligious Affairs, Ministry to Persons with Disabilities, Ethnic Groups Ministry and Ministry with Lesbian and Gay Catholics, according to archdiocesan spokesman Tod Tamberg.

The staff of the offices for detention and campus ministries will be cut by as much as half and the religious education department will reduce its programs.

Tamberg attributed the budget shortfall to factors that include a decrease in investment income from endowment funds.

Fundraising for the new \$189 million Cathedral of Our Lady of the Angels and settlements in lawsuits over sexual abuse by priests were not factors, he said.

The cuts followed the refusal of the Archdiocesan Finance Council earlier in September to approve a budget for fiscal year 2003 that called for \$4.3 million in deficit spending in a \$42 million budget. Under canon law, the finance council must approve the operating budget.

Tamberg explained that, for the past two years, reserve funds have supplemented the operational expenses. The archdiocese's fixed operating costs had continued to increase despite a decline in revenue from market-based accounts.

The offices to be closed were chosen because they primarily serve coordinating functions for services at the parish level, Tamberg said.

In programs like that of the Respect Life Office and ministries to special groups, for instance, "the core ministry actually occurs in parishes" and is not necessarily going to be curtailed if the archdiocese no longer provides a staff person to help facilitate the efforts, he told Catholic News Service.

Tamberg said he expected functions like that of the Ecumenical and Interreligious Affairs Office would become the responsibil-

ity of people with other jobs. Before the ecumenical office was created, for instance, that work was done by a priest who also was assigned to a parish, he explained.

As of Sept. 20, some departments had yet to notify employees about their job status, but Tamberg said that process should be completed within a week. Severance packages, job placement assistance and counseling would be available to those losing their jobs, he said.

Three other large archdioceses have had dramatic cuts in budget and staff over the last 18 months.

The New York Archdiocese in May 2001 closed 11 departments and laid off 23 workers to save about \$1.4 million a year in expenses. The archdiocese cited an operating budget deficit that had grown to \$20 million after several years of using reserve funds and selling some property to cover the revenue shortfall.

The Archdiocese of Miami recently laid off 16 of 160 employees at the pastoral center, citing a \$31 million drop in the value of its investment portfolio over the last two years.

In June, the Boston Archdiocese announced its operating budget would be cut by a third—from \$24 million to \$16 million—and that 15 employees would be laid off. In addition to the market downturn, the archdiocese cited reduced contributions to the Church as a factor in Boston's budget crunch.

In Los Angeles, Tamberg said the archdiocese has paid \$3.6 million in settlements for child sex abuse cases since 1985. Other lawsuits are pending, but Tamberg said other than setting aside funds for contingencies, it was difficult to plan for such liabilities.

As for the new cathedral—dedicated on Labor Day—Tamberg said most of its fundraising occurred in the 1990s, when capital markets were strong. All fundraising for the cathedral was separate from funds used for archdiocesan operations, he said.

On Sept. 2, Los Angeles Cardinal Roger M. Mahony announced that the cost of the cathedral construction had been fully funded. †

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