



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## Co-chairs for the Called to Serve campaign focus on Scripture

By Brandon A. Evans

It wasn't difficult for David and Teresa "Tessa" Milroy of Columbus to answer the call to serve the Church by agreeing to be co-chairs of the archdiocese's 2004-05 Called to Serve: United Catholic Appeal (UCA) and Parish Stewardship Campaign.

The Milroys, who are members of St. Bartholomew Parish in Columbus, enjoy reading the Bible and are familiar with the Scriptural foundation that calls each of us to share our time, talent and treasure to build

up the Church in central and southern Indiana.

The financial goal for this year's UCA campaign is \$5.5 million. All the money raised is used to carry out God's work in the archdiocese—from helping the various agencies of Catholic Charities provide services to more than 200,000 disadvantaged people each year, educating the archdiocese's seminarians to helping parishes and schools that are unable to meet the cost of their annual ministry needs.

David Milroy said one story from

Scripture that recently struck him as he has thought about our call to be good stewards is the passage in the Gospel of Luke where Jesus talks about selling what you have and storing up a treasure in heaven. Jesus also warns that to whom much is given, much is expected.

"I don't know how you can read something like that and not come away squirming a little bit," he said, "not come away in some way examining the role stewardship plays in your life and what you've chosen

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David and Teresa "Tessa" Milroy of Columbus are the co-chairs of the archdiocese's 2004-05 Called to Serve: United Catholic Appeal (UCA) and Parish Stewardship Campaign



The deacon aspirants of the archdiocese along with their wives gather on the steps of the church at the Mount Saint Francis Retreat Center during the retreat that marked the beginning of their formation program. Director of Deacon Formation Benedictine Father Bede Cisco stands at the far left of the front row and Father Larry Voelker, director of spiritual formation in the deacon formation program, is at the far right.

## Deacon aspirants for the archdiocese begin formation program with retreat

By Sean Gallagher

MOUNT SAINT FRANCIS—Twenty-five men and their wives recently came to the retreat center at Mount Saint Francis in Floyd County for a weekend of prayer and reflection.

Such an event is usually a relatively ordinary happening there. But what happened there on the weekend of Aug 21-22 was a historic moment for the Archdiocese of Indianapolis.

These men were the first class of deacon aspirants for the archdiocese, and their retreat marked the beginning of their four-year formation program.

A deacon aspirant is a man who is aspiring to become a deacon. They can be eligible in approximately a year to be accepted as deacon candidates.

But the start of the formation program with the retreat also marked the ending of a long period of preparation for it.

For nearly two-and-a-half years before the retreat, several people in the archdiocese have been busy preparing for the beginning of the diaconate in the Church in central and southern Indiana.

Archbishop Daniel M. Buechlein

established the Permanent Diaconate Committee in January 2002 helped formulate the structure of the formation program.

Benedictine Father Bede Cisco began his work as director of deacon formation for the archdiocese in July 2003.

Information sessions on the diaconate for those men interested in the program were held in every deanery and began nearly a year ago and ended last May.

While these sessions were occurring, the application process began. Nearly 100 men had expressed interest in the diaconate by coming to the first information session. Nearly 180 men attended at least one session, and more than 50 men ended up applying to be accepted as aspirants.

Eventually 25 were chosen. Their final acceptance was contingent upon their passing a series of psychological tests, interviews and criminal background checks.

Whittling down the number of interested men to 25 proved to be challenging to Father Bede.

"We had decided early on in the process that we would do a first class of 25. We were pretty set on that," he said.

"We did recognize among the ones that are not in the class several people who are good candidates for future classes...

"In a way, all of the applicants were very good people involved in their parishes. The fact that they weren't selected does not minimize their contribution to the Church."

After persevering through several months of formal discernment and applying, the accepted aspirants were excited to see the formation program begin.

"It's like Christmas," said deacon aspirant Tom Ward, a member of St. Simon Parish in Indianapolis. "I'm so excited. I just can't wait for the next thing to happen."

Others, while excited, also felt the weight of responsibility that they bear as the first deacon aspirants for the archdiocese.

"In some respects, [being in the first class of aspirants] is just a happenstance," said deacon aspirant Wayne Davis, a member of St. Michael Parish in Greenfield. "But I do know that there will be special responsibilities with that because we'll be among the first faces of the diaconate for people in the archdiocese. That's an even more sobering responsibility."

Deacon John Chlopecki, a member of St. Anthony Parish in Morris, has

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## 35 million poor hearing little about themselves in campaigns

*Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how Catholic social teaching should affect*

*political participation by Catholics. Here is one story in an ongoing Catholic News Service series about how the*

*stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."*

WASHINGTON (CNS)—Try typing the word "poverty" into the search functions of the Web sites for the presidential campaigns of President George W. Bush and Sen. John F. Kerry and it might seem as though it's only a problem in other, distant parts of the world.

While both candidates talk all the time about how they intend to improve the economic situations of middle-class voters, neither so far has devoted much campaign effort to the problems of the 35 million Americans living below the poverty line.

When Kerry or Bush mentions the word poverty in stump speeches, it's usually in references to fighting poverty to prevent

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# UCA

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to do with the gifts that God's entrusted to you."

"If you think about it," Milroy said, "the average American is wealthier than just about everybody who's ever lived on the face of the Earth."

By our standards, though, many of us do not feel that wealthy—still, looking at our wealth compared to the challenge of the Gospel causes what Milroy calls "the great tension."

He said that we must be able to live in a way that enables us to get up everyday and say, "Am I doing enough to be able to look the Lord in the face someday and say I tried to answer his call?"

"We feel that it's just part of being Catholic," Tessa Milroy said about stewardship. "We are given gifts to share, and we just feel that it is something that we are called to do: to be stewards, both on the local level and the archdiocesan level."

About a decade ago, Tessa was going door to door on behalf of St. Bartholomew Parish to talk with people about the UCA and their annual pledge cards. She has also been a volunteer at the parish school, and David has taught religious education and served in several archdiocesan groups, including the Called to Serve steering committee.

The two were approached by officials of the archdiocese on behalf of Archbishop

Daniel M. Buechlein and asked to be this year's co-chairs.

"I guess my initial reaction was that I was surprised and a little bit overwhelmed at the thought of it," David said.

At the same time, he realized that it was such a "unique opportunity for service" that he didn't know how anyone could say no. He said he will do his best and trust that the Lord will use his efforts for good in the team effort of the campaign.

In turn, Tessa has the same trust and eagerness to help the campaign.

"If David's willing to do it, I'm willing to help," she said.

David mentioned the letters of the New Testament to illustrate how he and Tessa look at the archdiocesan campaign.

"It's really interesting how many times, particularly in the letters, where St. Paul or one of the other Apostles is challenging those local churches who enjoy abundance of material wealth to help provide for the support of those churches that are struggling," he said. "And I think, in a nutshell, that really captures how we view the United Catholic Appeal."

The campaign is a way for the Church in central and southern Indiana to "bring the Gospel to life," said Joseph Therber, executive director of stewardship and development for the archdiocese.

Just as parish stewardship is what gives a parish community the ability to offer liturgies, a church building, ministry opportunities and outreach programs, so to, the UCA is a way for the whole archdiocese to come together and support the charitable work of

Catholic Charities and other agencies.

It is a way for local Catholics, together, to fund seminarian education, priest retirement, and to send needed financial respite to parishes and schools who are in dire need of it—these are called "home missions."

"Sometimes something with the title like 'United Catholic Appeal' can sound a little bit nebulous," David said, "like the money goes into some vacuum up at the Catholic Center [in Indianapolis] and you don't really know what happens to it."

But he knows better—having served on the Finance Council of the archdiocese he got to have "a close up look at what the needs and demands are within the broader archdiocese if we're going to effectively carry out the mission of the Church."

The needs, he said, are only growing, and it is the Catholics of this archdiocese, our "local Church," who are the ones who can directly help.

"If people weren't generous in their support of the Church and it's charitable initiatives, its ability to do its mission would be severely hampered," he said.

He said that his involvement with the archdiocese, which includes being on the Board of Total Catholic Education and on the steering committee of the Legacy of Hope from Generation to Generation campaign, has given him a "ring side seat look at the fact that the archbishop is a very good steward of the funds that we entrust to him."

Therber said that he believes this year's campaign will be "successful in enhancing the quality of life for thousands and in doing Christ's work through our prayers,

financial support and hours of volunteer service."

Beside the financial goal for the campaign, the archdiocese also would like to see more people participate—no matter what they can give.

Last year, participation increased by more than 6 percent. This year, the goal is to increase participation by more than 8 percent.

The Office of Stewardship and Development also is hoping to get at least 35 parishes to ask someone representing a ministry helped by the UCA to speak about the good works the campaign brings about.

"Engaging ministry leaders at the parish level helps parishioners understand very concretely how their support touches the life of another person," Therber said. "This brings us closer to the ultimate goal of being the hands of Christ to others."

Despite the high goals in this year's campaign, David is not overly concerned about them—those goals are in God's hands, he said.

"Part of good stewardship is getting up everyday and doing the best job you can and being prayerful that the job you're doing can make a difference," he said. The rest is up to God.

Still, he added, the people of the archdiocese have historically been very generous toward the UCA. Last year's goal was \$5.3 million and was exceeded.

Therber said that each year the campaign reaches it's goal, even amidst economic difficulties, "we are pleasantly surprised and exceedingly grateful." †

## For Labor Day, cardinal urges putting people first in trade policies

WASHINGTON (CNS)—In the U.S. bishops' annual Labor Day statement, Cardinal Theodore E. McCarrick of Washington urged U.S. leaders to "look at trade policies from the bottom up—how they touch the lives of the poorest families and most vulnerable workers in our own country and around the world."

Cardinal McCarrick, who issued the statement as chairman of the U.S. bishops' Committee on Domestic Policy, said Labor Day is a good time to think about "how to make sure the global economy works for all."

"Trade policies must reflect fundamental values of justice and dignity while encouraging sustainable growth, fighting poverty, respecting workers' rights and caring for the environment," he said.

Labor Day is Sept. 6 this year. The U.S. Conference of Catholic Bishops released the cardinal's statement, "Global Trade That Works for All," last month.

In a globalized economy, Cardinal McCarrick said, "decisions made by governments and companies far from our borders can help or hurt the economic vitality of America's urban centers and rural areas. Decisions made here can affect the ability of subsistence farmers and factory workers in Central America, Africa and Asia to earn a living and feed their families."

He praised the recent commitment made by World Trade Organization members "to reduce some agricultural supports that often assist those who need help the least and neglect those who need it most at home and abroad." He urged the United States and other countries to follow through on those commitments.

"For example," he said, "small farms in developing countries can be priced out of the market by protected or subsidized goods from developed countries, while small farms in the U.S. often receive much less government support than large agricultural entities."

He noted the growing concern of many U.S. workers who are "afraid of losing their jobs here to places where labor is plentiful and cheap."

"This can lead to resentment that turns workers into economic enemies. It can also arouse protectionist attitudes resulting in barriers to trade in richer countries that further jeopardize poor workers," he said.

"As a global Church, we believe in building bridges and crossing boundaries in order to share both our needs and our

gifts," he said. "Arguments that focus simply and exclusively on the likely domestic impact of trade are far too narrow. At the same time, U.S. workers and their families must be able to earn a decent living and, when necessary, adjust to the requirements of job changes and dislocation."

He said trade and economic policies "are not preordained laws of nature" but the work of people and governments.

"Their goal must be to promote the dignity of work and the rights of workers," he said.

"The moral measure of trade policy," he added, "is not simply the trade increased, the growth produced or the money made; rather, it is the lives lifted up, the decent jobs created and the families leaving poverty behind."

As an example of the Church's concerns for justice and human dignity in trade agreements he cited the consultation of representatives of the bishops' conferences of the United States and Central America this summer over the recently signed U.S.-Central American Free Trade Agreement. The consultation led to a four-page joint statement by the participating bishops on principles and concerns that should be taken into account in developing and implementing such an agreement.

In all such U.S. negotiations on trade policies and agreements Cardinal McCarrick asked policymakers to "consider these key questions:

- "How do these agreements touch the lives and dignity of poor families and vulnerable workers in our country and the countries of our trading partners?"

- "Do they restructure and reduce excessive agricultural supports so that vulnerable farmers in our country and developing countries have a fair chance at selling their crops and making a living? Do reforms target supports to small and medium-sized U.S. farms?"

- "Do poor countries have sufficient flexibility to set trade policies that can protect sensitive industries, as developed countries have done in the past, so their farmers can produce sufficient food for their families, have income security and promote rural development?"

- "How can trade negotiations combat corruption, increase accountability and ensure that the voices of the poor are heard?"

- "Are there real and effective mechanisms in trade agreements that ensure fundamental labor and environmental standards and take into account the impact on migration?"

- "Are trade policies part of a wider development agenda that provides continuing appropriate assistance on a range of broader social and economic issues, such as the Millennium Challenge Account, and addresses the human cost of economic dislocation?" (The challenge account allots extra development assistance to poorer nations that have anti-corruption and anti-poverty systems in place.) †

## Corrections

In the Aug. 27 edition of *The Criterion*, seminarian Shaun Whittington was misidentified as a deacon. He will be ordained as a transitional deacon in October.

An incorrect telephone number was given in the Aug. 27 edition of *The Criterion* for Truth and Compassion Ministries. The number is 812-662-6367.



9/03/04

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# Archdiocese to offer training for school and parish commission members

By Brandon A. Evans

The archdiocese is offering training workshops for those involved in Catholic school or faith formation commissions during the month of September.

The free workshops will take place at four different locations around the archdiocese and at four different times.

Among those invited are new and old members of commissions, pastors, parish life coordinators and principals.

The workshops will revolve around the idea of the "commission structure."

"The commission structure refers to a model recommended for use in all archdiocesan parishes that calls for a parish pastoral council with several commissions that report to it representing the major ministries of the parish," said G. Joseph Peters, associate executive director of Catholic education for the archdiocese.

Two of those commissions in many parishes are those that "provide lay involvement in the leadership and governance of school and faith formation programs within

the parish," he said.

Ann Northam, director of religious education at St. Augustine Parish in Jeffersonville, has attended workshops like these before and said that she always found them helpful.

"It's an excellent tool for new people, to help them have an idea of what they've committed to and what their duties are," Northam said. The parish will be hosting one of the workshops.

"I like to encourage all of the commission members to attend," she said. "It's reinforcement for those who've been through it before, [and] their presence can help the new people ask questions."

It is important for people on these commissions "to fully understand their important role, the role of the administrator and the role of the pastor," Peters said.

"There are also many things that we can share from our experience that will make their work easier and more efficient," he said. "Many problems can be prevented if we're all singing from the same hymnal."

Participants will also receive a free copy

## Commission Training Workshops for 2004

- Sept. 8, 7 p.m., St. Mary Parish, 302 E. McKee St., in Greensburg. For more information, call Anita Navarra at 812-663-8427.
- Sept. 1, 7 p.m., St. Ambrose Parish, 325 S. Chestnut St., in Seymour. For more information, call Father John Hall at 812-522-5304.
- Sept. 22, 7 p.m. (EDT), St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville. For more information, call Ann Northam at 812-282-1231.
- Sept. 29, 7 p.m., Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, call 317-236-1430 or 800-382-9836, ext. 1430. †

of the "Catholic School and Faith Formation Commission Guide," which is published by the Office of Catholic Education.

The guide "describes the consultative function of Catholic school and faith formation commissions in the context of total parish ministry in relation to the pastor, the parish pastoral council and the parish finance council or commission, as well as the other ministries of the parish," Peters said.

The guide also covers ethics,

qualifications, the role of commissions, rules and tips on conducting successful meetings.

"There are also extensive appendices with sample documents to aid in the operations of the commission," Peters said. "Most of these topics are covered in the workshop and time is allowed to discuss local application of the topics."

He added that the workshops are not intended for interparochial high school boards of directors, because they fall under a different category. †

# Providence Self Sufficiency Ministries to celebrate 10th anniversary

By Brandon A. Evans

Providence Self Sufficiency Ministries Inc. (PSSM), an outreach of the Sisters of Providence of Saint Mary-of-the-Woods, has reached a major milestone.

The employees, volunteers and friends of PSSM will celebrate the 10th anniversary of its inception with several special events in the coming weeks.

PSSM operates family and individual programs in Georgetown and New Albany, but also in Saint Mary-of-the-Woods, Terre Haute, West Terre Haute, Chicago and Bradenton, Fl.

The public is invited to an afternoon of food, activities, games, displays and entertainment from noon to 3 p.m. on Sept. 11 at PSSM's main campus, 8037 Unruh Dr., in Georgetown.

Educational/Family Services and Connecting Link will celebrate with an open house from 4 p.m. to 7 p.m. on Sept. 30 at All Place, 219 N. Providence Place, in West Terre Haute.

Lastly, St. Ann Clinic, 1436 Locust St., in Terre Haute, will host receptions from 11 a.m. to 2 p.m. on Oct. 12 and 13.

"Throughout these 10 years, we have touched in excess of 37,000 unduplicated persons," said Providence Sister Barbara Ann Zeller, president and chief operating officer of PSSM.

The ministry of the organization at the main campus in Georgetown includes Providence House for Children, which provides around the clock care for abused or neglected children; the Family Reunification and Preservation Program, which provides temporary housing for families who have had children in foster

care or who are in danger of separating; and an adult literacy/GED instruction program.

PSSM also offers a program titled Safety Net in New Albany, which collaborates with pharmaceutical companies to help low-income individuals get long-term medicine for chronic illnesses.

And the programs in and beyond southern Indiana continue to grow, with the latest addition planned to be a senior citizen development partly located in Georgetown called Guérin Woods.

What drives PSSM is the need.

"We like to say that the vision of PSSM and the mission of PSSM has been a constant rolling horizon," Sister Barbara Ann said, "and it's just so very gratifying that when another need pops up, that someone somewhere is ready to embrace that need and help provide the human and financial resources to bring some type of a solution to that particular need."

Sister Barbara Ann has been with PSSM since its inception. The Sisters of Providence had, many years early, sold off some of their properties, such as Our Lady of Providence Jr./Sr. High School in Clarksville.

"Our leadership found in the mid-90s that we were beginning to lose our corporate identity in ministry," she said, because after the properties had been sold, "we had Sisters of Providence who were scattered hither, tither and yon, doing ministries but not really doing them ... together."

The general superior asked if Sister Barbara Ann would help begin new ministries. Thus, PSSM was formed and was a way to "offer some availability for sisters

to come together, again around the same vision and mission, so that we could be recognized for those particular ministries."

Sister Barbara Ann said that after being around for a while, something became apparent that rooted PSSM more deeply to its heritage—and to the foundress of the Sisters of Providence, Blessed Mother Theodore Guérin.

"The most unique thing about the ministries—and this just happened, this was not part of the strategic plan," she said, "[is that] literally, if you were to look at the current programs and ministries that we have, they are absolutely identical to what Mother Theodore began back in 1840 through 1856.

Sister Barbara Ann has had a lot of help in bringing PSSM to life: about 65 employees and more than 300 volunteers in the different communities.

"I am absolutely humbled and in awe of the way that the communities have embraced the vision and mission," she said.

PSSM is not going anywhere, either. "We're extremely aggressive," she said. "We're at every grant table, looking for the funding, and then we're always out there looking for blue ribbon persons who can be companions in this ministry with us as our lay employees."

"I believe that enough people have



To commemorate the generosity of individuals and organizations that have been special contributors to Providence Self Sufficiency Ministries Inc. in its first 10 years, 24 trees have been planted and will bear personalized markers for honorees on the campus of Providence House for Children in Georgetown. From left are Providence Sister Barbara Ann Zeller, PSSM's president and chief executive officer; Jeffrey McCaffrey, president of the Georgetown Town Council and Millie Harding, an honoree.

embraced the mission and the vision," Sister Barbara Ann said, "and I think that there's such wonderful advocacy and strength with that embrace that we'll continue to meet whatever needs are out there." †

## Our Lady of Fatima Retreat House

### Student Leadership Program

October 31 – November 2

This intensive 3-day program is intended for high school sophomores. It is facilitated by Our Lady of Fatima Director Rick Wagner, with general session presentations by administrators from several area high schools. General session topics include:

- Essentials of Leadership
- Empowering Others
- Recognizing the Big Picture
- Collaboration and Teamwork
- Christian Leadership
- Group Dynamics
- Leadership Styles
- What Now?

Program begins at 10:30 a.m. on Sunday, October 31st and ends at 8:00 p.m. on Tuesday, November 2nd. Cost is \$200.00 and includes accommodations, meals, program materials and all other activities.

Call 545-7681 for an information packet  
Registration deadline is October 8th.

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## Editorial



Sacred Heart Catholic Church in Punta Gorda, Fla., sits amid downed trees and building rubble and debris in the aftermath of Hurricane Charley, which made landfall in this southwest Florida city on Aug. 13. Despite extensive roof and water damage that rendered the building uninhabitable, it was reported that the sanctuary candle, indicating the presence of the Blessed Sacrament, was not extinguished and continued to burn.

## Storms remind us of God's sovereignty

The summer of 2004 may be remembered more for its stormy weather than for the controversial issues debated by the Catholic bishops at their June retreat in Denver or by the two political parties at their largely ceremonial conventions in July and August.

Frequent warnings of tornados, thunderstorms and flash floods have appeared on television screens across the nation almost nightly. Darkened skies and blacked-out homes caused by downed power lines have been commonplace this summer. Airline schedules have been delayed hopelessly and those who depend on good weather for their livelihood (farmers, housepainters and others who work outdoors) have been severely challenged.

It's enough to make us wonder whether the heavenly hosts, having tired of our self-centeredness and our bickering, aren't sending us a message to look up to the heavens and recall who's really in charge.

Stormy weather reminds us that we are not in charge. In creation, God gave us human beings dominion over all that is, but that is not the same thing as being in charge or having control over our environment. In fact, as a race and as individuals, we regularly get ourselves—and our world—in trouble when we begin to think that we are calling the shots.

As the *Catechism of the Catholic Church* tells us (quoting the Vatican II document, *Gaudium et Spes*): "By the very nature of creation, material being is endowed with its own stability, truth, and excellence, its own order and laws." Humankind is given dominion—but only insofar as we learn to respect the integrity of creation in accordance with God's plan. Thus, the *Catechism* continues, "Man must respect the particular goodness of every creature to avoid any disordered use of things which would bring disastrous consequences for human beings and their environment" (CCC #339).

Dominion over creation is a form of stewardship. It begins with the recogni-

tion that everything in the universe—both visible and invisible—comes from God as "pure gift." We are called to nurture, cultivate and share the spiritual and material gifts of God as we receive them in the immensity and wonder of creation but also in the privacy and prayerful intimacy of our personal encounters with Jesus Christ, the Lord of the universe and *my* Lord. We are not in charge, but we are charged with a very serious responsibility: to care for all God's gifts and to share them generously with others.

Summer storms can remind us of two uncomfortable truths: First, that in spite of what we'd like to believe we are not in control of the world around us. And, second, that our "disordered use of things" can result in "disastrous consequences for human beings and their environment."

Come to think of it, the political controversies of 2004 mainly center on our disordered use of God's creation and the disastrous consequences that result: abortion, euthanasia, war, the oppression and starvation of peoples, the decline of marriage and family life and the growing threats to the culture of life which certainly includes the integrity of God's creation and respect for our environment. But while we argue over who's responsible (and who's right) in the Church and in our society, the storms continue unabated.

Perhaps we should all stop for a few minutes each day to pray, in the spirit of Psalm 148: "Praise the Lord stormy winds that obey God's word!"

Praise God for the gift of freedom and for the sacred duty to use it wisely for the good of all. Praise the Lord for giving us dominion over all creation. May we be faithful stewards of this awesome responsibility—and never forget who's really in charge.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Letters to the Editor

### Church should reexamine how it addresses abortion and politics

In reference to your article, "Bush and Kerry present clear differences on abortion issue," in the Aug. 20 issue of *The Criterion*:

Abortion is, without a doubt, an unprecedented evil in our world. It's understandable that the Catholic Church would want to promote policies and political candidates that oppose the practice. But, what do we really know about how government policies actually protect the lives of unborn children?

We do know, for example, that the number of abortions in the U.S. rose to unprecedented highs during two Republican administrations in the 1980s and began a significant decline only in the 1990s, largely under a Democratic administration committed to making abortions more rare by addressing the social and economic conditions that often lead women to undertake abortions (Guttmacher Institute, 2003. *Trends in Abortion in the United States, 1973 to 2000*).

We also know that many of the countries with the lowest abortion rates—such as the Netherlands, Belgium, Switzerland and Finland, where abortion is available on demand, but where abortion rates are less than half that of the United States—are also those with comprehensive social programs that protect the disadvantaged and care for the health and well-being of children after they are born (United Nations World Abortion Policies, 1999).

And, we also know that legal restrictions on abortion that the Catholic Church supports here in the U.S. won't, in themselves, solve the abortion problem.

While nearly 26 million women obtain legal abortions each year around the world, an additional 20 million abortions are obtained in countries where it is heavily restricted or prohibited by law (Guttmacher Institute, 1999. *Abortion in Context: United States and Worldwide. Issues in Brief, 1999 No. 1*).

The effects of government action on the incidence of abortion, as much as we may hope otherwise, are not really that clear. It's impossible to say whether the policies of either candidate will have a greater or lesser impact on the loss of life that abortion represents. In fact, the implications of policy on abortion are so unclear that perhaps the Catholic Church shouldn't attempt to support specific policies, or by implication the candidates that support them, in this year's election.

Of course, it's possible that the reduced rate of abortion in the U.S. is simply a result of committed people being willing to speak out on the issue, to point out the moral implications of a choice that so clearly harms the individual and, collectively, our entire nation. Perhaps that message is actually catching on. And perhaps, given its role as a moral light in the world, the Catholic Church would be best-served to simply act as a source of strength and inspiration for those committed individuals who oppose abortion, to provide guidance to the public on the despairing implications of abortion, and to lead with clarity where true clarity actually exists.

Frank Z. Riely, Jr., New Albany

### Politics and the war are dividing Catholics

I am 71 years old and can count on one hand the number of times I have missed Sunday Mass—and that was due to sickness. Now Republican Catholics are telling Democratic presidential

candidate John Kerry, me and millions of other Catholics that we are not fit to receive Communion.

Although we do not believe in having an abortion, that is between God, the two people involved and their doctor. The politicians and anyone else should have no involvement.

People have written that we should not receive Communion if we do not strictly adhere to Church law. Under these circumstances I don't think I am acquainted with anyone that could receive Communion and I know hundreds of Catholics. These kind of letters are driving people away from our Church instead of evangelizing.

The Democrats have always been more in line with the Church teaching except for this one issue and we should consider all issues including the death penalty, which Texas is the master of. I also think the Church should stay out of politics because that drives more people away than any other issue.

I also feel that George Bush is directly responsible for the deaths of 1,000 brave U.S. soldiers and thousands of God's people in Iraq since this was a "want to war" and not a "have to war". I was 100 percent behind Bush in going to Afghanistan but he was dead wrong in attacking Iraq.

M. Robert LaGrange, Danville

### Give coverage to all social issues

Given the front-page article on Aug. 20 on the positions of Mr. Bush and Mr. Kerry regarding abortion, I assume similar coverage will be given to other important topics within Catholic social teaching. One would hope for analysis of such issues as feeding the poor, housing of the elderly, and the death penalty.

Covering all the Catholic social issues makes the decision of whom to vote for more challenging, but treating all the issues might very well keep people from erroneously assuming that the Church is throwing all its weight behind one issue.

Karl Hertz, Thiensville, Wisc.

### Slain officer's funeral reminds us that all life is sacred

After first being angered, and then enlightened by the multi-mile gridlock caused by slain police officer Timothy Laird's funeral procession in Indianapolis on Aug. 23, I became reawakened to the preciousness of human life. Officer Laird laid down his most precious life so that the rest of us could feel safe in our own homes surrounded by our (most precious) family. Thank you Timothy Laird—I will pray for you and for your (precious) family. May God reward your sacrifice!

Having said that, I am struck that on the day this wonderful human being was laid to rest, abortion clinics in Indianapolis probably ended the precious lives of at least a dozen innocent human beings who God intended to be another Timothy Laird (or Albert Einstein, or Wolfgang Mozart, or George Gershwin or Abraham Lincoln).

Without diminishing the great debt we owe to officer Laird, this state (and this nation) needs to reconsider the issue of human life and how it is ordained. God created Timothy Laird and asked him to make the ultimate sacrifice so the rest of us could live safely.

Maybe those of us who benefited from Officer Laird's sacrifice should accept the fact that God knows what he is doing!

David A. Nealy, Greenwood

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Sacred images and relics help us see God

Earlier in the summer I wrote about the meaning of our veneration of the Blessed Mother and the saints because some folks question this aspect of our Catholic tradition. I am also questioned about the use of sacred images and relics we refer to as sacramentals, or aids to personal devotion.

A few years ago, my dining room table was being restored by a local craftsman and his teenage son. I happened to be home at the time. After awhile the son turned to me and asked, "Is this some kind of holy place or church? There are so many crosses and holy pictures." It occurred to me that I probably go overboard with icons, sacred images and crucifixes, but I feel very much at home with them. In fact, I am often surprised when I enter a Catholic home where there is little or no indication of signs of faith, e.g., a crucifix or sacred art.

I grew up with sacred images. In fact, I have a favorite picture of a very young Christ that used to hang in the dining room of my parents' home. I associate early memories of my childhood with that picture. I also recall the holy cards the sisters who taught me in grade school gave as prizes for good behavior or academic achievement. Of course, in the seminary and monastery at Saint Meinrad, religious art and symbols abounded. The

superior quality of these images also had an impact.

The fact is that we are a visual people. While our culture today is no less visual than ever before, it is virtually deprived of images of the sacred, indeed it is quite the opposite. It is also true that after the Second Vatican Council, in an effort to restore the primary focus of our worship and prayer on the centrality of the Eucharist and the sacraments, a lot of "secondary" sacred images that nurture our faith and devotion were set aside. It seems to me that it is time to restore sacred images and symbols that respond to our personal need for visual signs of faith. Rather than distracting from the centrality of the Eucharist and the sacraments of the Church, appropriate devotional images can enhance and support our appreciation.

"Only by turning to what can be seen do we learn to see the God who cannot be seen." This principle underlies the manner in which we encounter God in worship and the sacraments instituted by Christ for our salvation. The use of signs and symbols corresponds to our human need to see, touch, taste, hear and smell.

Yet, it is a key teaching of our Church that the sacraments are much more than mere visual signs or reminders of God: they have the power to give us strength

and make us holy because they were instituted by Jesus Christ as his way of being present to us for all ages "until he comes again." We can know God because we can know Christ, who came among us as the revelation of the Father.

As a scholar, Robert Louis Wilken has expressed the concept this way: "Because God has taken our nature and lived among us, it is possible to draw an image that portrays Christ who is God incarnate, the original from which the image is drawn" (*The Spirit of Early Christian Thought*, Ignatius Press, p. 258). Our Church firmly embraces the sacraments instituted by Christ as necessary for salvation because they are our visible way to our God who cannot be seen except as revealed by Jesus Christ.

By extension of this sacramental principle, we can highly regard appropriate devotional images, because the way to God passes through things that can be seen and touched. In fact, I want to make the case that we also need these secondary images such as crucifixes, sacred

pictorial art and statues as aids to strengthening our faith.

We treasure photographs of our parents and grandparents and ancestors as reminders of who we are and from whence came the love that we share and want to hand on. Families memorialize special events with their digital cameras and sophisticated photographic equipment for future memories.

I keep a prayer book my mom had and used as a young woman. I keep one of her rosaries and one of Dad's in a special place. I am grateful for the heritage of faith I received through my family. So also, holy images of our patron saints and the Blessed Mother and our crosses and crucifixes remind us that we have a Catholic history and tradition that we have inherited and are called to carry on and hand on.

We need the visible, tangible reminders of God and the eternal kingdom we do not fully see—yet. †

#### Archbishop Buechlein's intention for vocations for September

**Teachers/Religious Education Directors:** that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

## Imágenes sagradas y reliquias nos ayudan a ver a Dios

Al principio del verano escribí sobre el significado de nuestra veneración a la Madre Divina y los santos porque algunos compañeros cuestionan este aspecto de nuestra tradición católica. También se me pregunta sobre el uso de imágenes sagradas y reliquias a las cuales nos referimos como objetos sacramentales o auxilios para la devoción personal.

Hace algunos años un carpintero local y su hijo adolescente restauraban mi mesa del comedor. Yo me encontraba en casa por casualidad. Después de un rato, el hijo se volvió hacia mí y me preguntó: "¿Este es algún tipo de lugar sagrado o iglesia? Hay muchas cruces e imágenes santas." Se me ocurrió que probablemente se me pasa la mano con los iconos, imágenes sagradas y crucifijos, pero me siento en casa con ellos. De hecho, por lo general me sorprende cuando entro en un hogar católico donde hay poca o ninguna evidencia de símbolos de fe, por ejemplo un crucifijo o arte sagrado.

Crecí rodeado de imágenes sagradas. Justamente mi retrato favorito es el de un Cristo muy joven que solía colgar en la pared del comedor de la casa de mis padres. Asocio memorias muy tempranas de mi niñez con ese retrato. También recuerdo las estampillas sagradas que me daban las hermanas que me enseñaban en la escuela como premio por buen comportamiento o logros académicos. Por supuesto, en el seminario y en el monasterio de Saint Meinrad abundaban las piezas de arte y los símbolos

religiosos. La calidad superior de dichas imágenes, también tuvo su impacto.

El hecho es que somos personas visuales. Si bien nuestra cultura actual no es menos visual de lo que era antes, se encuentra virtualmente privada de imágenes sacras. Muy por el contrario. Asimismo, es cierto que después del Concilio Vaticano II, en un esfuerzo por retomar el enfoque primario de nuestra adoración y oración, centrándolo en la Eucaristía y los sacramentos, se hicieron a un lado muchas de las imágenes sagradas "secundarias" que alimentan nuestra fe y devoción. Me parece que es hora de restituir las imágenes sagradas y símbolos que responden a nuestra necesidad particular de signos visuales de fe. En lugar de distraernos de la concentración en la Eucaristía y los sacramentos de la Iglesia, las imágenes devocionales adecuadas pueden enriquecer y favorecer nuestra comprensión.

"Únicamente acudiendo a lo que podemos ver, aprenderemos a ver a un Dios que no puede ser visto." Este principio demuestra el modo en que encontramos a Dios en la adoración y los sacramentos instituidos por Cristo para nuestra salvación. El uso de signos y símbolos corresponde a nuestra necesidad humana de ver, tocar, degustar, oír y oler.

Sin embargo, una de las enseñanzas clave de nuestra Iglesia es que los sacramentos son mucho más que simples símbolos visuales o recordatorios de Dios: ellos tienen el poder de darnos fuerzas y hacernos santos porque fueron instituidos

por Cristo como su medio para estar presente entre nosotros por todos los tiempos "hasta que llegue el momento." Podemos conocer a Dios porque podemos conocer a Cristo quien estuvo entre nosotros como la revelación del Padre.

Como académico, Robert Louis Wilken ha expresado el concepto de esta manera: "Porque Dios ha adquirido nuestra naturaleza y ha vivido entre nosotros, podemos dibujar una imagen que representa a Cristo quien es Dios encarnado, el original a partir del cual se dibuja la imagen" (*El Espíritu de las Primeras Enseñanzas Cristianas*, Ignatius Press, p. 258.) Nuestra Iglesia adopta fielmente los sacramentos instituidos por Cristo como necesarios para la salvación ya que ellos son nuestro camino visible a Dios a quien no podemos ver, salvo lo revelado por Jesucristo.

Por extensión de este principio sacramental podemos honrar las imágenes devocionales apropiadas, ya que la obra de Dios se transmite a través de cosas que puedan ser vistas y tocadas. Justamente quisiera apuntar que también necesitamos estas imágenes secundarias, tales como los crucifijos, arte pictórico y estatuas sagradas como instrumentos de apoyo que fortalecen nuestra fe.

Atesoramos las fotografías de nuestros padres, abuelos y ancestros como recordatorios de quiénes somos y de dónde proviene el amor que compartimos y que queremos conservar. Las familias immortalizan los eventos especiales con sus cámaras digitales y equipos fotográficos sofisticados para guardarlos como memorias para el futuro.

Yo conservo un devocionario que mi mamá tenía y usaba cuando era una joven dama. Guardo en un lugar especial uno de sus rosarios y uno de mi papá. Me siento agradecido por la herencia de fe que recibí de mi familia. De igual modo las imágenes sagradas de nuestros santos patronos y de la Madre Divina y nuestras cruces y crucifijos nos recuerdan que tenemos una historia y una tradición católica que hemos heredado y que estamos llamados a continuar y transmitir.

Necesitamos los recordatorios visibles y tangibles de Dios y del Reino Eterno que no podemos ver completamente... todavía. †

Traducido por: Language Training Center, Indianapolis

#### 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 . . .

Sacred Heart Parish, 558 Nebeker St., in Clinton, is having its **Little Italy Festival** on Water St. in downtown Clinton from 7 p.m. to 11 p.m. on Sept. 3, from 11 a.m. to 11 p.m. on Sept. 4, from 11 a.m. to 11 p.m. on Sept. 5 and from 11 a.m. to closing on Sept. 6. The festival will feature Italian food and entertainment. For more information, call 765-832-8468.

St. John the Evangelist Parish, 9995 E. Base Road, in Enochsburg, is having its **parish festival** on from 11 a.m. to 4 p.m. on Sept. 5. The festival will feature fried chicken and roast beef dinners. For more information, call 812-934-2880.

St. Peter Parish, 1207 East Road, in Franklin County, is having its **Labor Day festival** from 10 a.m. to 7 p.m. on Sept. 6. The festival will include booths, games, quilts, and a chicken dinner from 10:15 a.m. to 2:45 p.m. For more information, call 812-623-3670.

St. Anthony of Padua Parish, 4773 E. Morris Church St., in Morris, is having its **Labor Day picnic** from 10:30 a.m. to 8 p.m. on Sept. 6. The picnic will include chicken and roast beef dinners, turtle soup, refreshments, a lunch stand, games, entertainment and quilts. For more information, call 812-934-6218.

All couples of the archdiocese who are celebrating their 50th wedding anniversary this year are invited to a **Golden Jubilee Mass** at 2 p.m. on Sept. 12 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Couples who have already passed this milestone are also encouraged to attend. Archbishop Daniel M. Buechlein will celebrate the Mass. A reception for the jubilarians and their families will immediately follow the Mass. For more information or for an invitation, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

The Archdiocesan Learning Resources Advisory Council is having its 7th annual **"Evening with the Experts"** from 6 p.m. to 9 p.m. on Oct. 5, at Roncalli High School, 3300 Prague Road, in Indianapolis. The evening is geared toward parents and teachers of learning disabled students, as well as LD students seventh grade

## Providence Sister professes perpetual vows



Sister Evelyn Ovalles, a Sister of Providence of Saint Mary-of-the-Woods for seven years, professed her perpetual vows on Aug. 15 in the Church of the Immaculate Conception.

Sister Evelyn is a native of the Philippines and currently ministers as a defender of the bond and director of the Marriage Tribunal for the Diocese of Gary.

She graduated from St. Paul University in Manila with a bachelor's degree in communication arts, then received a bachelor of laws degree from Manuel Quezon University in Manila. She also received a licentiate in Canon Law from the University of St. Paul in Ottawa.

Sister Evelyn was first received into the community of the Sisters of Providence in 1997, and took her First Vows on Aug. 13, 2000. †

and older. The presenters will be professionals in their respected fields. There is no cost for the evening. For more information or to register, call Jeanette Hall in the Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430, or e-mail [jhall@archindy.org](mailto:jhall@archindy.org).

St. Francis Hospital & Health Centers will offer **free oral cancer screenings** from 9 a.m. to noon on Sept. 11 at the St. Francis Neighborhood Health Center at Garfield Park, 234 E. Southern Ave., in Indianapolis. The screening is easy, painless and takes only a few minutes. Adults over the age of 40 should be examined each year for oral cancer. Warning signs for the cancer include a lump in the cheek, difficulty chewing, a red patch on the gums, numbness in the tongue or a sore throat. Appointments are required. For more information or to schedule an appointment, call 317-782-6704.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, is selling **poticas** all year. They can be picked up from 8:30 a.m. to 2 p.m. on Mondays, noon to 2 p.m. on Wednesdays and after 9 a.m. Mass on Sundays. For more information, call the parish office at 317-631-2939.

The Little Sisters of the Poor are asking for donations to help them furnish the new "Stars and Stripes Café" for their 92 residents at **St. Augustine's Home for the Aged**, 2345 W. 86 St., in Indianapolis. Among other needs, the sisters would like to have a microwave oven, an enclosed display cabinet for pastries and a see-through single door refrigerator. Monetary donations will also be accepted. The Café will be one of the resting and meeting places at St. Augustine's. For more information or to make a donation, call 317-872-6420.

A six-week **Divorce and Beyond Program** will take place from 7 p.m. to 9 p.m. starting Sept. 20 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The course will run through Oct. 25. The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost of the program is \$30, which includes a book. Registration is limited and pre-registration is required. For more infor-

## VIPs . . .



Edwards, Daryl and Donald Naville. They have 12 grandchildren. †

**Harman and Marcella (Hess) Naville**, members of St. Mary Parish in Navilleton, will celebrate their 50th wedding anniversary on Sept. 5 with a 3 p.m. blessing and reception in the Activity Center of their parish. The couple was married in St. Mary Church in Lanesville on Sept. 6, 1954. They have five children: Carol Houghland, Cheryl Tansey, Elaine

## Awards . . .

**Anna Weber**, a senior at Roncalli High School in Indianapolis, won the State Title for shot put during the Girls' State Track Meet in Bloomington this summer. Anna broke her own school record set last year at 45'1" with her shot put of 46'1.5" and was presented with a winning banner during the first week of school this fall. †

mation or to register, call the Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

A graduate course on **"American Church History"** will be offered by Saint Meinrad School of Theology from 8:30 a.m. to 4:15 p.m. over three upcoming weekends, Sept. 25-26, Oct. 23-24 and Nov. 20-21, on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. The course will be taught by Joseph White, an independent scholar whose works include *The Diocesan Seminary in the United States*. The course will survey major trends, movements and personalities that have shaped the American Catholic experience, including immigration and Americanization. The registration deadline is Sept. 10. For more information or to register, call Kyle Kramer, director of lay degree programs, at 812-357-6692 or 800-634-6723 or e-mail [apply@saintmeinrad.edu](mailto:apply@saintmeinrad.edu).

The **Catholic Business Exchange (CBE)** is an opportunity for Catholic businessmen and women to meet monthly and share their faith and common interests in business. The first meeting of the CBE will be Sept. 17 at the Northside Knights of Columbus at 71st St. and Keystone Ave. in Indianapolis. Mass will be celebrated at 6:30 a.m. followed by networking, a buffet breakfast and a guest speaker. The program will conclude at 8:30 a.m. The cost is \$10. For more information or to R.S.V.P., call Jim Liston at 317-469-1244 or [jliston@finsvcs.com](mailto:jliston@finsvcs.com). †

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

**Anacondas: The Hunt for the Blood Orchid** (Screen Gems)

Rated **A-III (Adults)** because of recurring action violence, some scary images, a crude gesture, an instance of rough language and scattered crass expressions and sexual innuendo.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

**Benji Off the Leash!** (Mulberry Square)

Rated **A-II (Adults and Adolescents)** because of some mildly crude expressions, implied spousal abuse and images of animal cruelty.

Rated **PG (Parental Guidance Suggested)** by the MPAA.

**Exorcist: The Beginning** (Warner Bros.)

Rated **L (Limited Adult Audience)** because of grisly scenes of demonic possession, two graphic suicides, some battlefield violence and associated gore, strong sexual references and rough language, and some instances of defiled religious symbols.

Rated **R (Restricted)** by the MPAA.

**Hero** (Miramax)

Rated **A-III (Adults)** because of recurring stylized martial arts violence, an implied sexual encounter and a ritual suicide.

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

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# ELECTION

continued from page 1

terrorism, or as a strategy in combating HIV/AIDS internationally.

"I'm not thrilled with either party's take on addressing poverty," said Jesuit Father Thomas Massaro, a moral theology professor at Weston Jesuit School of Theology in Cambridge, Mass., and author of the 1998 book, *Catholic Social Teaching and U.S. Welfare Reform*.

Although both candidates emphasize their plans to improve the financial lot of the middle class, he said, "nobody's talking about upward mobility for the poorest people, about people at the bottom of the job market."

Father Massaro said both campaigns are responding to the political reality that "the poor don't vote," or at least, not in significant enough numbers to make their concerns a priority.

"They're not a visible population," he said. "They're not well-organized."

He said Bush's policies, which the Republican describes as providing tax relief to stimulate the economy, are "all trickle-down economics. It's much more 'conservative' than it is 'compassionate.'"

Kerry, the Democratic nominee, comes closer to policies that actually address poverty, the priest said. "He keeps talking about the lower middle class, and that's great," said Father Massaro. "The Democratic platform talks about raising the minimum wage to \$7 an hour and that's great. But they're not talking about the 'welfare poor.'"

During his primary campaign and his nomination acceptance speech, Kerry's running mate, Sen. John Edwards of North Carolina, talked regularly about "the two Americas," where different rules and benefits apply depending upon one's income level. It hasn't been clear whether Kerry intends to adopt Edwards' focus on the poor. His campaign staff says yes, but the topic hasn't made it into Kerry's speeches.

Father Massaro said that, while between 20 percent and 30 percent of welfare recipients who have left the system "really are better off," another 30 percent to 40 percent are what he called "welfare cyclers." They find themselves in and out of the labor market, with welfare filling in the gaps. They have new job training or volunteer work requirements to meet, but their lives are not improving, he said.

The remaining 20 percent to 30 percent of welfare recipients "are the ones nobody is talking about," according to Father Massaro. They've been unable to get or hold jobs despite incentives to leave welfare and still need government support to survive, he said.

The Catholic Campaign for Human Development's Poverty USA project notes that the number of Americans living below the poverty level has increased by 3 million since 2000. That included 600,000 more people living in "severe poverty," for a total of more than 14 million people getting by on less than \$4,600 a year, half the poverty level for a one-person household.

About one of every three people in the country was poor enough for at least two months of the year to be classified as living in poverty, according to CCHD data from the Census Bureau. In 2004, the poverty level for a household of three was an income of \$15,670 a year, according to the Department of Health and Human Services.

A 2001 study by Network, a Catholic social justice lobby, found that a third of people taking advantage of soup kitchens and other charitable food programs had incomes above the federal poverty level. Of those, three-quarters were former welfare recipients who couldn't make ends meet in low-paying jobs without benefits.

"Faithful Citizenship: A Catholic Call to Political Responsibility," the U.S. bishops' quadrennial statement about how contemporary political issues relate to Catholic teachings, says a fundamental measure of society "is how we care for and stand with the poor and vulnerable."

It talks about the need for a living wage and encourages reducing poverty and dependency by providing job training, child-care assistance, health care, affordable housing and other forms of aid such as the Earned Income Tax Credit. It also said U.S. agricultural policy should have the goal of "food security for all," and encourages support for food stamps, the federal nutrition program for Women, Infants and Children, and other programs.

For Catholic social development activists, those goals translate into legislative efforts including: raising the minimum wage; increasing child-care subsidies for poor workers and people leaving welfare; fully funding housing programs; and providing nutrition vouchers and food stamps to immigrants and all others who are eligible.

Kerry supports raising the minimum wage from the current \$5.15 to \$7 an hour by 2007. Bush has said he fears an increase would price people out of jobs but that he might support a small increase in the minimum wage as long as states could choose to set their minimums lower.

On housing, the Bush administration has proposed turning the federal voucher program into a block grant to states, saying the change will give states flexibility they have sought. The administration's budget request for 2005 would fund the voucher program at a level \$1.6 billion below what would be needed to cover all the vouchers currently in use, according to a Network analysis. That would mean 250,000 fewer vouchers for low-income families.

Kerry opposes the proposed cuts in voucher funding and other housing programs. His campaign Web site notes his support in the Senate of various bills to expand housing assis-

tance through additional vouchers for people with AIDS and to allow housing authorities to increase subsidies in markets where rents are rising.

The five-year mandate for Temporary Assistance for Needy Families expired two years ago, but Congress has been unable to approve a reauthorization bill.

Bush's proposal for reauthorization called for continuing child-care subsidies for welfare recipients at the \$2.7 billion level funded for 2003. The version of the bill pending in the Senate includes an amendment to add \$6 billion for child-care programs for parents who are leaving TANF. The administration argues that additional funding is unnecessary.

The administration also supports increases in the number of hours a week TANF recipients would be required to work or be in job training, and in the number of participants required to work. The U.S. Conference of Catholic Bishops has opposed those proposals.

Kerry, who voted for the 1996 TANF law, opposed efforts in Congress to cut welfare spending by \$65 billion and has supported bills to more fully fund child-care programs for welfare participants, and to provide more job training before welfare recipients are required to leave the

program.

On food programs and other low-income supports, the Center on Budget and Policy Priorities reported that Bush administration budget projections call for cuts in domestic discretionary programs including the Women, Infants and Children nutrition program, energy assistance funds and child-care subsidies over the next five years. The cuts would amount to \$122 million less for WIC, for instance, meaning 18,300 fewer participants.

Kerry has called for full funding of WIC and other discretionary programs with spending caps to ensure such expenditures do not exceed the rate of inflation. The cap would not apply to defense, education and mandatory programs such as Social Security.

Bush signed legislation to expand the child tax credit from \$600 to \$1,000 per child. The law did not, however, include single parents with income under \$6,000 a year or couples who make less than \$12,000. The USCCB, Catholic Charities USA and other advocacy organizations have pushed to expand the credit to the poorest families.

Kerry has sponsored and voted for legislation to expand the credit to allow another 16 million lower-income families to participate. †

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# Sister Demetria Smith celebrates 50 years as a religious

By Mary Ann Wyand

Sister Demetria Smith, a member of the Missionary Sisters of Our Lady of Africa and the mission educator for the archdiocesan Mission Office, celebrated 50 years of religious life on Aug. 8 during a Mass at St. Andrew the Apostle Church in Indianapolis and a reception in the parish social hall.

The former Catherine Louise Smith was born in Indianapolis. She entered the Missionary Sisters of Our Lady of Africa in October 1952 in Belleville, Ill., and professed her first vows with the community there on Aug. 15, 1954.

From 1955-56, she studied nursing and became a licensed practical nurse. In August 1956, she traveled to Lyon, France, to study French in private lessons and at the University of Lyon.

In November 1956, Sister Demetria was sent to Algiers, North Africa, for a year of intense spiritual formation in French.

She was then assigned to serve in Malawi, Zambia, but her entry permit was refused by the government there. Six months later, she was assigned to serve in Uganda, East Africa.

Sister Demetria made her final profession of vows in August 1960 at Kisubi, Uganda, and served as a nurse there from 1958-62.

From April 1962 to August 1968, she studied general nursing and midwifery in Liverpool, England.

After completing her degree, she returned to the United States in August 1968 after living abroad for 12 years.

Following a home visit, she worked at Providence Hospital in Washington, D.C., to acquire her nursing registration.

She was sent to Rome to participate in the community's spiritual renewal program in April 1969.

In October 1969, she returned to Uganda to minister as a nurse and midwife as well as teach other nurses there. In 1977, she had to leave Uganda because Americans were being targeted in the civil war there.

Back in the United States, Sister Demetria completed a clinical pastoral education course.

In 1978, she returned to Uganda on the last international flight that would enter the country for the next three years. She served there until 1982.

In 1980, Sister Demetria pursued studies in public health nursing at Mulango Hospital in Kampala, Uganda. The hospital was affiliated with Makerere University in Kampala.

In 1982, she returned to the United States and worked in publications with her community.



Missionary Sister of Our Lady of Africa Demetria Smith, archdiocesan mission educator, second from left recently celebrated the golden jubilee of her profession of vows. She was joined recently by Msgr. Joseph F. Schaedel, vicar general and director of the archdiocese's mission office, left, her provincial, Sister Lise Giguere, right, a friend in the order, Sister Germaine Richer.

Also in 1982, Sister Demetria began a mission education and vocation animation assignment in Washington, D.C.

In 1995, she was named mission educator for the Mission Office in the Archdiocese of Indianapolis. She has

served in that ministry for nine years, traveling to parish schools in central and southern Indiana to teach students about other cultures and help them understand the importance of supporting Church mission efforts in Third World countries. †

## Sister Demetria Smith's call to evangelize has taken her around the world

By Sean Gallagher

The Catholic Church professes to be just what its title says it is—universal. And, indeed, its faithful can be found throughout the world.

However, it might be easy to think that such universality is difficult to experience here in the archdiocese. But our small corner of the Church has a great amount of diversity within it.

One way to see this is to learn about the relatively large number of religious communities that live and serve here. According to the *2004 Directory and Yearbook of the Archdiocese of Indianapolis*, nine religious orders of men and 25 congregations of women religious have members who currently call the archdiocese home.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, sees the presence of so

many religious orders as a great gift to the faithful in central and southern Indiana.

"All of the different religious communities that we have here, first of all, have the charism of their founder and the mission for which they founded," he said. "And if the people become familiar with that, then they are enriched."

One of these communities is the Missionary Sisters of Our Lady of Africa (MSOLA). Its only member currently living here is Sister Demetria Smith, who serves as the mission educator in the archdiocese's Mission Office.

According to Msgr. Schaedel, who is also the director of the archdiocese's Mission Office, Sister Demetria, by her ministry, brings the heritage of her community with her and helps all of us participate in the Church's mission of evangelization.

"It seems to me that Sister Demetria, in her work as mission educator," he said, "does a very necessary part in the missionary work for the Church and for her community and, for our part, the Holy Childhood Association, and the Propagation of the Faith."

By her presence here, the diverse history and experiences of her community become our heritage as well. But this exchange is not merely one-way. The MSOLA has been enriched by the Archdiocese of Indianapolis, for Sister Demetria was born and raised in Indianapolis.

In the early 1950s the then-Catherine Smith learned about the MSOLA when two of their sisters came to Indianapolis to recruit young women for their congregation.

Although she was interested in religious life, she was not happy when her father told the sisters about this.

Nevertheless, she agreed to meet with them. But after her time with them, she was sure that the order was not for her.

"I said, 'You'll never see me again,'" Sister Demetria said. "And I left the room and got in the car and I kept very quiet."

Over the course of the next two years, sisters from the MSOLA kept in contact with her. She finally agreed to enter their novitiate in Belleville, Ill and stay there for two years of formation. Still, she was not overflowing with enthusiasm.

"I said, 'God, I'm going to get you off of my back. I'm going for two years and then I'm leaving,'" Sister Demetria said. "That's exactly what I told God. But I never turned back. That's my story."

When she entered the novitiate in 1952, the MSOLA were less than 100 years old. The order was established in 1869 by Cardinal Charles Lavigerie, archbishop of Algiers, in Algeria.

Missionary Sister of Our Lady of Africa Lise Giguere, the provincial for the sisters of the congregation who minister in Canada, the United States and Mexico,

See **SISTER**, page 9



Dressed in scrubs, Missionary Sister of Our Lady of Africa Demetria Smith, right, visits a hospital in Ghana in a recent trip to Africa. Sister Demetria ministered as a nurse and midwife in Uganda, with some interruptions from 1958-1982.

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# Bioethicist says benefits of embryonic stem cells are exaggerated

By Mary Ann Wyand

Second of two parts

ST. LOUIS—Most people don't realize the importance of opposing embryonic stem cell research and cloning for therapeutic or reproductive reasons, a nationally known bioethics specialist explained, because many scientists, politicians and celebrities have "vastly oversold" the alleged benefits of these types of research.

Embryonic stem cell research and therapeutic cloning are morally wrong because they kill developing embryos, Father Tadeusz Pacholczyk emphasized during a media interview on Aug. 6 after his educational presentation for diocesan pro-life directors and state Catholic Conference directors in St. Louis.

The priest from the Diocese of Fall River, Mass., is the director of education for the National Catholic Bioethics Center in Philadelphia.

"The stress on destruction of embryos as a way to bring about medical cures is vastly oversold," Father Pacholczyk said. "The true cures are not coming from destroying embryos. The true cures are coming from adult and umbilical cord stem cells. ... Literally tens of thousands of people have already been cured of various ailments and treated for various disorders with adult stem cells."

However, Father Pacholczyk said, those medical successes don't receive adequate publicity in the secular media.

"If you ask the question 'How many people have been cured of any disease using stem cells from embryos?' " he said, "the answer is 'Exactly zero.' Nobody has ever been cured of any disease [with embryonic stem cells] yet. Now, when it happens, you can bet that the secular media will trumpet it on the

front pages [of newspapers] and say that this is the greatest thing to happen in a hundred years or so. But ... the cures are already happening with the non-morally objectionable sources of stem cells."

Father Pacholczyk earned a doctorate in neuroscience at Yale University in New Haven, Conn., and completed post-doctoral research at Massachusetts General Hospital and the Harvard Medical School in Boston as well as advanced studies in theology and bioethics in Rome.

Embryonic stem cells are taken from embryos very early in their development, he explained, "and have the propensity to grow very actively because they're trying to generate a whole new organism with all of its organ systems, elements of blood and all the other details that are necessary. So these cells are very, very energetic and—when you take them out of the environment of an embryo and put them into an adult body—they have a propensity to form what are called teratomas, a type of cancer, that continue to grow uncontrollably."

Tumor growth caused by embryonic stem cells has stymied medical researchers trying to isolate and replicate one type of tissue from them, he said. "They try to turn embryonic cells into one kind of cell, and they actually end up with many kinds of cells" because the embryonic cells generate a complete organism.

"The stem cells that come from our own bodies are already at peace with our bodies," Father Pacholczyk said. "They're a natural solution" because they don't cause tumor growth and aren't rejected by the body's immune system.

"My body is not going to reject my own cells," he said, "but if you take them from a random embryo, my body is going to try to reject them just like it would reject an [incompatible] organ transplant."

Embryonic stem cell research violates human dignity and the sanctity of life by taking one life with the intention of helping another life, he said, and that is "intrinsically objectionable."

Problems continue to plague research with embryonic stem cells, Father Pacholczyk said, but adult stem cells have proven to be natural tools for healing.

Many people also don't understand the fact that therapeutic and reproductive cloning are exactly the same procedure, he said, and cloning is morally wrong for either purpose.

"The creation of cloned embryos either to make a baby or to harvest cells occurs by the same series of technical steps," he explained in a brochure listing the myths of embryonic stem cell research and cloning.

"The only difference is what will be done with the cloned human embryo that is produced," he said in the brochure. "Will it be given the protection of a woman's womb in order to be born, or will it be destroyed for its stem cells?"

Many people also think the Catholic Church opposes all stem cell research and therapies, he said, but the Church only opposes the destruction of embryonic stem cells.

"The Catholic Church vigorously supports healing," Father Pacholczyk said. "She runs the biggest network of hospitals in the world. ... She promotes healing, but always in a manner that respects true human dignity, not violates dignity in order to achieve cures."

He said scientists, politicians and celebrities who support embryonic stem cell research "see life as dispensable, as disposable, as a commodity that they can utilize at their own whim, as they desire, in order to achieve their own goals. ... That's an awful step, a step we should

never take because we have to treat each other as equals, especially the weak and vulnerable, which is what embryos are."

Without the ongoing efforts of pro-life supporters, he said, human embryos will continue to be destroyed by scientists with the support of others who advocate their use in medical therapies.

Father Pacholczyk said there are two reasons for the national push to use embryonic stem cells in research.

"One has to do with money," he said. "When you have an embryonic stem cell line, you can patent it. ... Anybody who uses that stem cell line in the future will have to pay you royalties so it becomes very profitable."

"The other reason has to do with the general perception about the power of these cells," Father Pacholczyk said. "There's a primordial temptation, I would say, associated with this, something like splitting the atom. Scientists know that, 'When I split that atom, I'm going to have all this raw power at my fingertips. When I get these embryonic stem cells, I have the very elements of life, the fountain of youth ... the [means] to control and manipulate life.'"

That's why scientists are pushing so hard to expand embryonic stem cell research, he said. "It's a basic scientific drive, but it's one that I'm convinced is responding to a primordial temptation to power. But that needs to be ordered and disciplined so that science is good and not destructive."

Because of the complex scientific nature of embryonic stem cell research and cloning, Father Pacholczyk said, many people feel it is a rather remote medical issue that doesn't directly affect them.

"We have to learn to think ... in terms

See CELL, page 15

## SISTER

continued from page 8

explained the founder's vision for the order in a recent visit to Indianapolis for Sister Demetria's jubilee.

Sister Lise said that Cardinal Lavigerie wanted the sisters to help newly created dioceses in Africa to become firmly established. And so the members of the MSOLA, mainly from Europe early on, would go to some of the more remote areas of Africa and help to create various Church institutions: schools, hospitals, orphanages.

The MSOLA also helped to establish new women's religious communities in these new dioceses to help continue on the ministry of the institutions that they founded.

Presently there are 990 members of the MSOLA. But Sister Lise explained that there are more than 5,000 members of the 22 different congregations that they

helped to establish.

"They call us 'grandmothers,'" Sister Lise said.

This particular mission of the MSOLA, to help the Church in Africa become firmly established, reflected the confidence that Cardinal Lavigerie had in the newcomers to the faith on that continent.

"Our founder had said 'It will be the Africans themselves who will solidify their own Church. It is their work, not yours,'" Sister Lise said.

Cardinal Lavigerie's conviction has certainly been fulfilled in ways that probably even he could not have imagined.

In 1950 there were 16 million Catholics in Africa. Today there are 120 million African Catholics. And that number could double by 2050.

But in the midst of such phenomenal growth, the Church in Africa has experienced many fierce challenges.

Sister Demetria and other members of the MSOLA were ministering in Uganda when the strongman Idi Amin rose to

power in 1971, beginning an eight-year dictatorship in which hundreds of thousands were executed at his command.

"It was really nerve-racking because he would say one thing one day and another thing the next," Sister Demetria said. "So we really never knew where we were with him."

She eventually left for the United States for a year, returning in 1978, determined to continue her ministry to the faithful in Uganda.

In fact, the nature of her service there and that of other members of the MSOLA changed to fit the dire conditions in which all were living.

Sister Demetria described how men who were agents of Amin would infiltrate villages and how, in response to this, rebels and troops from neighboring Tanzania would tell villagers to leave because they would be coming in.

"They [refugees] would come to our mission," she said. "And that night they [the soldiers] would go to that village and

destroy everything. And then the people would go back and start building up again."

Despite such life-threatening living conditions, the MSOLA was faithful to their call to build up the Church in Uganda. After returning to the country in 1978, Sister Demetria stayed there another four years.

A few of her sisters remain in the country, although there are much fewer there than in decades past. This reduction in numbers is largely due to the strengthening of the local Church. It is able to meet its own needs. Through the ministry of Sister Demetria and her fellow sisters, the mission of the MSOLA in Uganda has for the most part been fulfilled.

But there are many other places on that vast continent where the Church is just starting to grow. And so the Missionary Sisters of Our Lady of Africa continue to minister in Christ's name, working to build up his Church in 19 countries throughout Africa. †

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From the Editor Emeritus/John F. Fink

## Father Noll founds Our Sunday Visitor

Second of three columns

Last week I wrote about the way Father John F. Noll, a priest in Hartford City, Ind., found himself in the publishing business when he began to distribute a monthly pamphlet he wrote, called *The Parish Monthly*, to other parishes around the country.



In 1910, Bishop Herman Alerding of Fort Wayne, who had been a priest of the Diocese of Indianapolis, transferred the 35-year-old Father Noll to Huntington. As he began to look for a printer for his little periodical, an entire newspaper plant became available when the owner realized that Huntington was too small to support two newspapers. The priest bought it on favorable terms in 1911 and he now found himself with more printing equipment than he needed.

As mentioned last week, this was a period of vicious anti-Catholicism, with numerous anti-Catholic periodicals circu-

lating throughout the country. The granddaddy of them all was called *The Menace*, which had been spun off from the socialist periodical *The Appeal to Reason*. When *The Menace* achieved a circulation of 1 million, a rash of imitators broke out.

They had titles such as *The Peril*, *The American Defender*, *The Converted Catholic Evangelist*, *The Emancipator*, and *The Liberator*—some 30 of them in all. They built up circulation by sending men and women, often advertised as ex-priests and ex-nuns, around the country to spew out hatred for Catholicism—and to sell the periodicals.

Father Noll was determined to defend his Church. Early in 1912 he had his printer reproduce two pages of *The Menace* and on their reverse side a proposed answer to the allegations. He mailed these to almost every Catholic pastor in the United States and asked if they would support a Catholic newspaper that would both refute false accusations against the Church and instruct parishioners about Catholic doctrine. The newspaper would be sent to parishes in bundles for distribution at church doors.

The response demonstrated the need for

such a publication. The first issue of *Our Sunday Visitor* was dated May 5, 1912. The press run was 35,000. By the end of the first year it was up to 200,000 and it reached 400,000 in 1914. After that its increase in circulation wasn't as spectacular, but it neared 1 million at its peak.

Meanwhile, *The Menace* languished. It soon went out of business and, in 1919 when its publishing plant burned down, its insurance company refused to honor the claim.

In the first half of the 20th century, printing was an expensive proposition and small dioceses could not afford to publish their own newspapers. So *Our Sunday Visitor* developed diocesan editions, serving as a magazine insert in the middle of diocesan news. *The Register* in Denver had a similar chain of diocesan newspapers. Today's printing technology makes it much easier to publish a newspaper.

*Our Sunday Visitor* continues to exist as the largest of four national Catholic newspapers, but with a smaller circulation. Meanwhile, it has expanded tremendously as a Catholic publishing company, as we'll see next week. †

Research for the Church/

James D. Davidson

## A closer look at who reads diocesan newspapers

Diocesan newspapers are one of the means by which bishops try to communicate with Catholic laypeople. Papers, such as *The Criterion*, include news stories about worldwide developments in the Catholic Church and articles about events in their dioceses. They also include columns in which bishops



share their views on key issues and other writers interpret events and changes in the Church. Letters to the editor also give laypeople a chance to share their views.

How successful are diocesan papers in reaching Catholic parishioners? How many Catholic parishioners read their diocesan papers? What are the social and religious characteristics of those who do? How are they different from parishioners who do not read diocesan newspapers?

Sociologist Dean Hoge and I were able to explore these questions in a recent national study sponsored by the University of Notre Dame. As part of a larger study of U.S. Catholics, we asked registered parishioners if they "read their diocesan newspaper on a regular basis." Thirty-nine percent said "yes." This figure is a national average; it is higher in some dioceses and lower in others.

Three attributes set regular readers apart from parishioners who do not read their diocesan paper. First, the more parishioners participate in a variety of spiritual practices and feel that God is part of their daily lives, the more they are likely to be regular readers.

Here are just two examples. Catholics who pray at least weekly are three times more likely to be regular readers (42 percent) than those who pray once a month or less (only 14 percent). Parishioners who say they have experienced God's presence in special ways "many times" are four times more likely to read diocesan papers (47 percent) than parishioners who say they have never had this experience (12 percent). Similar patterns were found when we examined the frequency with which people pray the rosary, read the Bible and read books on spirituality.

Another set of attributes has to do with Catholics' stake in the Church.

Parishioners who say "being Catholic is a very important part of who I am" are nearly twice as likely (42 percent) as those who disagree with that statement (24 percent) to read diocesan papers.

Those who say the "Catholic Church is very important to me personally" are more than twice as likely to be regular readers (41 percent vs. 17 percent).

Half of Catholics who have had "a great deal" of Catholic instruction (apart from Catholic schools) read diocesan papers. It slips to 39 percent among Catholics who have had only "some" instruction and 30 percent for those who have had "none."

Forty-five percent of people who go to Mass weekly or more read the paper, compared to only 21 percent of Catholics who attend once or month or less.

Finally, of all the demographic factors we examined (including race, gender, education, and income), the one that produces the biggest differences is generation. Fifty-seven percent of pre-Vatican II parishioners (who were born in or before 1940) read diocesan papers, compared to 38 percent of Vatican II parishioners (born between 1941 and 1960), and only 30 percent of post-Vatican II and millennial parishioners (born between 1961 and 1985).

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

Cornucopia/Cynthia Dewes

## It's a blessing to choose work we enjoy

Here in the U. S. of A. we're a bunch of workers. In fact, we admire work so much that we've dedicated a national holiday to it. Labor Day celebrates all kinds of work, ranging from manual labor to cerebral activities in think tanks.



We're so "into" work that we've become a nation of workaholics, often spending 50 and 60 hours a week at a job. Sometimes this is because we're perfectionists, and sometimes it's because we want to compete with other perfectionists in climbing the corporate ladder. And, sometimes it's just for more, always more, money.

The stresses created by such obsessions are tremendous. We hear constantly of our national need to slow down, to understand that more is not always better. Only the Japanese seem worse in the excessive work department, with a scary number of suicides as a result.

Europeans tend to take a more casual view of work. Their usual workweek is shorter and they're given more vacation time. Maternity leaves are lengthy. The

idea seems to be to work as much as they need to in order to put bread on the table, and maybe enjoy a week in a sunny resort now and then, besides.

As I've noted before, the American concern with work may have originated in the Protestant work ethic so prominent in the founding of our country. Actually, it is based on Scripture, one example being when St. Paul writes to the Thessalonians in Chapter 3, Verse 10, "Indeed, when we were with you we used to lay down the rule that anyone who would not work should not eat."

In a country of immigrants such as ours, the need to work in order to be able to eat was reinforced by the fact of starting from scratch. Most of us had no inheritance, no family dynasty, no class privilege to establish us in America, the new country. We worked to create a good life for ourselves and our families by using our own brains, brawn and determination.

Although we seem addicted to it, work is not always popular. Kids pick up on this early, cleverly (or not) trying to avoid chores at home and projects at school. They learn barter and negotiation, useful skills for later adult life. But, if they're lucky, they also learn to do a good job just

for the satisfaction of doing a good job.

Parents mentor children in this way, demonstrating pleasure and even joy in the work they do. Naturally, some days are bad, a boss may be a pain or a job can be tedious, but overall if we try to enjoy our work we're sending a message about enjoying life. It's a choice we can make.

It seems to me that's the real message of Labor Day. In this country, we're able to select a goal, prepare ourselves for it and then work toward it. Both the motivation and the execution of satisfying work are strictly up to us, with the help of realistic common sense. I mean, most of us understand at some point that we'll never be a movie star or a first pick in the National Football League draft.

We can assess our skills, talents and family needs with the help of parents, teachers and others, and then select work that we're not only capable of learning and doing, but also will truly enjoy. In the end, we should love our work if we want to do it well.

Happy Labor Day, indeed!

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

Faithful Lines/Shirley Vogler Meister

## Reunion at the Shrine of Our Lady of the Snows

In my previous column, I mentioned the national Shrine of Our Lady of the Snows, across the Mississippi River from St. Louis but officially in my hometown of Belleville, Ill. I also noted that my recent Academy of Notre Dame class reunion was held there.



I well remember the first little office for the shrine across the street from St. Henry's Seminary in Belleville, for I passed that area every day by bus during the four years I was a student at Notre Dame.

Unfortunately, my high school doesn't exist any more. It was merged with another Catholic high school and then eventually razed because of structural damage. Fortunately, the shrine not only survived, but also flourishes as one of the largest shrines in the United States. It is administered by the Missionary Oblates of Mary Immaculate, an order founded by

St. Eugene De Mazenod.

Because the academy didn't survive, the class reunion held bittersweet memories. Yet, I rejoiced in knowing that the Catholic values and education learned there still grow through former classmates and through everything the shrine promotes.

Two-thirds of the remaining alumnae from the 103-member graduating class attended the reunion Mass at the beautiful Church of Our Lady of the Snows, and three are members of religious orders. Of course, we remembered in prayer the 10 alumnae who preceded us in death. Surely some of us wondered who would be chosen next for eternal life.

Readers who are not knowledgeable about the carefully landscaped and peaceful 80-acre shrine, which includes dozens of extraordinary hospitable and spiritual features, can obtain more information by calling 618-397-6700 or at [www.snows.org](http://www.snows.org).

According to a shrine booklet, the devotion to Our Lady of the Snows is the oldest Marian devotion in the Church and

St. Mary Major, built in Rome in 385, is the first Marian church.

The devotion to Our Lady of the Snows is linked to the legend about a miraculous snowfall in Rome in 356. In a dream, Mary indicated to a childless, wealthy Roman couple and Pope Liberius where to build a church and that the site would be covered with snow. On a hot August morning, the citizens of Rome awoke to find the Esquiline Hill covered with snow.

In the United States, Mary isn't honored as much for that as she is for her special role in the Church, which is "by its very nature, missionary," according to the Oblates. (Note: my daughter, Lisa Marie, was born on the Feast of Our Lady of the Snows.)

We alumnae of the Academy of Notre Dame might not have a standing school any more, but we are happy to have been reunited at Our Lady's beautiful shrine.

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

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

# The Sunday Readings

Sunday, Sept. 5, 2004

- Wisdom 9:13-18
- Philemon 9-10
- Luke 14:25-33

The Book of Wisdom is the source of the first reading for this weekend.



As indicated by its name, this book is part of the Wisdom Literature of the Old Testament, the effort by pious Jews to show that their belief in the One God of Israel was thoroughly consistent with sound human reason, or wisdom.

Wisdom builds upon the legendary wisdom of Solomon, Israel's great king. However, it was written long after Solomon's lifetime, probably in Alexandria, and in Greek.

Originating outside the Holy Land, and composed in Greek, some ancient Jewish scholars excluded Wisdom from the Hebrew Scriptures as defined 40 years after Jesus. The oldest Protestant translation of the Bible in English adopted this exclusion.

The Catholic Church accepts Wisdom as inspired Scripture. It was composed 500 or 600 years before Jesus.

The reading for this week rests heavily upon the Greek philosophical notion that matter and spirit, body and soul, comprised humanity. This concept was not Hebrew. Jews had heard of it as a result of the conquests of the Middle East by the Greek Alexander the Great.

Not only differentiating between body and soul, this reading also firmly establishes the fact that God is supreme to all earthly beings and things.

This weekend's second reading is from Philemon, the shortest book in the New Testament. Indeed, it is not even divided into chapters.

Most scholars regard Philemon as Paul's work, written to a person, Philemon, and not to a community, as in the case of Paul's letters to the Corinthians.

Paul's letter had a very practical purpose, which was to intercede for Onesimus, Philemon's slave who had run away.

Paul calls upon Philemon to receive the returning slave as a brother. However, to regard a slave as a brother was an unbelievable reversal of what prevailed in the culture.

St. Luke's Gospel offers the last reading.

The Catholic Church teaches that any reading of any of the four Gospels must consider the text from three standpoints.

The first standpoint is the event in the life of Jesus. The second consideration is

what was happening in the world, and in the Christian community, when the particular Gospel was written.

Many scholars hold that the Gospels were written generations after Jesus. No biblical day-by-day news report of occurrences in the Lord's life exists.

The third standpoint is to consider the Evangelist's own vision of the Lord.

Luke wrote for Christians already scorned by most in Roman society. Persecution was a real possibility. Surely, many Jewish families were divided when some members embraced Christianity.

The Gospel thus recalls that the Lord warned followers that even loved ones would turn against them one day.

Every Christian must walk toward a personal Calvary, facing the pains and reversals of human life with faith.

## Reflection

Intelligent human decisions always are based upon priorities and options. How best to achieve a purpose?

The difficulty in this process is that human reasoning, although splendid and vastly forthcoming in its inventiveness, ultimately is flawed.

Original sin impaired us all. We cannot see everything clearly. We are fearful for ourselves, and our insecurity can lead us into trouble.

These readings remind us that God has not deserted us to our inadequacies. He gave us the wisdom of Solomon. Most of all, God gave us Jesus.

God's way more often than not will lead us contrary to human instinct. We will have to make difficult decisions. Some will hurt. It may be a challenging walk to Calvary. However, it is the only way to the Resurrection, to true joy and to everlasting life. †

## Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of [criterion@archindy.org](mailto:criterion@archindy.org).

*The Criterion* is not able to pay for prose or poetry submissions, but the writer retains first rights and may publish the essay or poem elsewhere. †

## Daily Readings

Monday, Sept. 6  
1 Corinthians 5:1-8  
Psalm 5:5-6, 7, 12  
Luke 6:6-11

Tuesday, Sept. 7  
1 Corinthians 6:1-11  
Psalm 149:1-6, 9  
Luke 6:12-19

Wednesday, Sept. 8  
The Nativity of the Blessed Virgin Mary  
Micah 5:1-4a  
or Romans 8:28-30  
Psalm 13:6  
Matthew 1:1-16, 18-23  
or Matthew 1:18-23

Thursday, Sept. 9  
Peter Claver, priest  
1 Corinthians 8:1b-7, 11-13

Psalms 139:1-3, 13-14  
Luke 6:27-38

Friday, Sept. 10  
1 Corinthians 9:16-19, 22b-27  
Psalm 84:3-6, 8, 12  
Luke 6:39-42

Saturday, Sept. 11  
1 Corinthians 10:14-22  
Psalm 116:12-13, 17-18  
Luke 6:43-49

Sunday, Sept. 12  
Twenty-fourth Sunday in Ordinary Time  
Exodus 32:7-11, 13-14  
Psalm 51:3-4, 12-13, 17, 19  
1 Timothy 1:12-17  
Luke 15:1-32  
or Luke 15:1-10

Question Corner/Fr. John Dietzen

## Catechetical resources help Catholics study Scripture

Our ROMEO group (Retired Old Men Eating Out) occasionally wrestles with theological questions, some probably beyond our competence.

We understand that today we are not bound to believe that everything in the Old Testament is to be taken literally, particularly in light of scientific evidence about the origins of the earth and the theory of evolution.

Where does that leave us regarding God's creation of our world in six days, Adam and Eve, and the Garden of Eden? Any ideas where we can get some help? (Indiana)

First, congratulations for tackling some of these intriguing questions about our faith.

Judging only from my mail, I'm awed by the number of people who gather as you do, searching for deeper biblical knowledge about God and our relationship to him.

And don't be too quick to assume that questions are beyond your competence. Approaching these areas of truth with faith, care, study and an open mind can only be fruitful for you and members of your group.

You have already taken the first major step in answering your question by acknowledging that by no means can all the Bible be read as a literal, factual, scientific account of "what really happened."

The human authors wrote under the inspiration of the Holy Spirit, but used human ways of speaking and telling the truths they wanted to convey.

Thus, much of the Bible is made up of allegories and parables, poetry, short fictional tales, speeches, war and love stories, and numerous other forms of literature, all with their unique way of describing human events and experiences.

It's not surprising that most of the book of Genesis is not straight history in our sense of that word. Particularly those events described in the first 11 chapters are pre-history, supposedly taking place thousands of years before human beings even invented writing.

The authors who finally put all this down as our Bibles have it today knew

probably as well as we do that they didn't have a clue as to what actually took place eons before. So they related their truths, explained their theology, and inspired their readers and listeners by telling stories that carried the message that God wanted to give.

As you say, the Catholic Church has no problem today with some sort of evolution from pre-existing living beings as a scientific explanation of the origins of the human body.

Pope John Paul II noted eight years ago that converging investigations of several sciences create a progressively "significant argument in favor of this [evolutionary] theory."

Regarding Adam and Eve, near the beginning of the 20th century the Roman Pontifical Biblical Commission (PBC) decreed that parts of the Genesis stories must be understood as literally true.

Among the facts to be accepted were the creation of the first woman from the first man; the descent from them of all human beings; and the appearance of the devil to Eve in the form of a serpent.

After a half-century of biblical scholarship, however, the PBC announced in 1955 that Catholics had "complete freedom" on these subjects, except where they affected faith and morals.

In 1950, in his encyclical "*Humani Generis*," Pope Pius XII wrote that it "is not apparent" how the theory of polygenism (more than one ancestor of the human race) squares with Catholic teaching, but—contrary to what some seem to believe—he did not condemn polygenism or absolutely rule it out.

Interestingly, some avenues of genetic discovery in the past 20 years seem to point perhaps to one set of parents for all human beings.

Two excellent resources for your group discussions would be *Responses to 101 Questions on the Bible* by Father Raymond Brown, published by Paulist Press, and the *New American Bible, St. Joseph Edition*, which includes information on questions like yours.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Prayer from the Pew

Away from ho-hum and humdrum,  
There is peace in your presence, Lord.

With pressure and deadlines aside,  
There is calm and quiet accord.

This hodgepodge life needs direction.  
Hem and haw can lead me astray,

In all that is willy-nilly,  
Please center my strivings, I pray.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



Photo by Mary Ann Wyand

## 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 5 p.m. Thursday one week in advance 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](mailto:mklein@archindy.org) (e-mail).

### September 3

St. Mary Church, 317 N. New Jersey St., **Indianapolis**. Catholic Charismatic Renewal, teaching, 7 p.m., praise and worship, 7:30 p.m., Mass. Information: 317-787-3287.

Holy Trinity Parish, Bockhold Hall, 2618 W. St. Clair St., **Indianapolis**. All-class reunion, open house, 6-7 p.m. Information: [www.indyslovenefest.com](http://www.indyslovenefest.com).

### September 3-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "A Journaling Retreat," Joe Zarantonello, presenter, \$145 per person. Information: 317-545-7681 or [fatima@archindy.org](mailto:fatima@archindy.org).

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Prodigal Son and His Elder Brother," Benedictine Father Eugene Hensell, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### September 3-6

Sacred Heart Parish, 558 Nebecker St., **Clinton**. Little Italy Festival. Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

### September 4

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-228-9276.

Dick's Bodacious Bar-B-Q, 723 Broad Ripple Ave., **Indianapolis**. Indy Slovene Fest, polka jam, 1-9 p.m. Information: [www.indyslovenefest.com](http://www.indyslovenefest.com).

### September 5

Slovenian National Home Picnic Grounds, West 10th Street (1 mile west of Raceway Road, turn north on Yates Lane), **Indianapolis**. Picnic, 11 a.m.-10 p.m. Information: [www.indyslovenefest.com](http://www.indyslovenefest.com).

St. John the Evangelist Parish, 9995 E. Base Road, **Enochsburg**. Parish festival, fried chicken and roast beef dinners, 11 a.m.-4 p.m. Information: 812-934-2880.

St. Pius V Parish, Hwy. 66, **Troy**. Parish picnic, homemade turtle soup, 11 a.m.-5 p.m. Information: 812-547-7994.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### September 6

St. Peter Parish, 1207 East Road, **Franklin County**. Labor Day festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carryout meals. Information: 812-623-3670.

Mount Saint Francis Retreat Center, **Floyd County**. Charismatic Mass, music, 7 p.m. Information: 502-239-0208.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day picnic, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

### September 7

Sacred Heart Parish, 1125 S. Meridian St., **Indianapolis**. Seminar, "Is Your Retirement Protected?" Anna Dujan, presenter, 9:30 a.m. and 6:30 p.m. Information: 317-407-1045.

### September 9

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, week 2, "Catholics: Why They Leave, Why They Return," 7-8:30 p.m. Information: 317-831-4142.

### September 10

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast, \$10 per person. Information: 317-919-5316.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Couple to Couple League, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

St. Stephen Martyr Church, 2931 Pindell Ave., **Louisville, KY**. Charismatic Mass, praise, music, 7 p.m. Information: 502-239-0208.

### September 10-17

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Directed retreat. Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### September 11

St. Francis Neighborhood Health Center at Garfield Park, 234 E. Southern Ave., **Indianapolis**. St. Francis Hospital and Health Centers, free oral cancer screening, 9 a.m.-noon, appointments



"I made an A on the Spanish test. Gracias."

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required. Information: 317-782-6704.

Geneva Hills Golf Club, **Clinton**. St. Mary-of-the-Woods College, scholarship scramble, registration and lunch, 11:30 a.m., \$55 per person. Information: 812-235-0460.

### September 11-12

Marian College, St. Francis Residence Hall, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, "Life in the Spirit Seminar." Information: 317-927-6565.

### September 12

Sacred Heart Parish, 1530 Union St., **Indianapolis**. Angels from the Heart Day V, volunteers report 7-8 a.m., continental breakfast, 8:30 a.m. Information: 317-638-5551.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest Chicken Dinner, 11 a.m.-3 p.m., adults \$7, children 10 and under \$4, under 4 free, bake sale, quilts. Information: 812-282-2677.

St. Mary Parish, 212 Washington St., **North Vernon**. Parish festival, 9 a.m.-5 p.m., "all you can eat" fried chicken dinner, games, crafts store, quilts. Information: 812-346-3604.

St. Pius V Parish, Highway 66, **Troy**. Picnic, 11 a.m.-5 p.m., dinners, famous homemade turtle soup. Information: 812-547-7994.

St. Mary Parish, **Ireland** Highway 56 (4 miles west of Jasper), **Diocese of Evansville**. Picnic, chicken and beef dinners, homemade chicken noodle soup, games, quilts, 10:30 a.m.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### 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.

#### 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 for vocations, 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.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

#### First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration 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. until 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.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed

—See ACTIVE LIST, page 13

## St. Patrick Church Annual Festival

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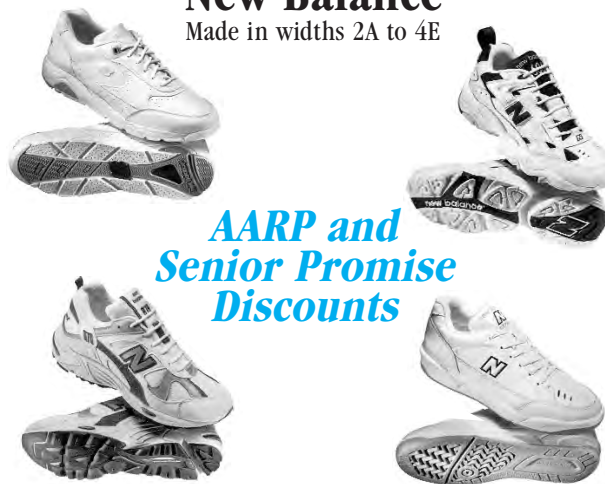
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**The Active List, continued from page 12**

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 5:45 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.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

**First Saturdays**  
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

**Second Mondays**  
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

**Second Tuesdays**  
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich

Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

**Second Thursdays**  
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

**Second Saturdays**  
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

**Third Sundays**  
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

**Third Mondays**  
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Informa-

tion: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Tuesdays**  
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

**Third Wednesdays**  
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

**Third Thursdays**  
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption

Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

**Third Fridays**  
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**  
St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction. †

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# Rest in peace

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

**ADAMS, Mary Romona Carr (Beikes)**, 73, St. Thomas Aquinas, Indianapolis, Aug. 18. Mother of Bill and John Beikes. Sister of Paul Carr.

**BATTA, Martha Catherine**, 80, St. Peter, Franklin Co., July 30. Wife of Richard Batta. Mother of Karen Anderson, Mary Jane Fussner, Daniel, David, George, Nicholas and Roger Batta. Sister of Lucille Braun, Alma Schwering, Carl, Lawrence and Ralph Moorman. Grandmother of 29. Great-grandmother of seven.

**BRINKER, Fred**, 89, St. Andrew, Richmond, Aug. 16. Husband of Betty Brinker. Father of Deborah Heath. Brother of Angela Brinker, Rose Morrison and Ruth Stearns. Grandfather of two. Great-grandfather of two.

**BUFORD, Ruby Marie (Hall)**, 83, Holy Angels, Indianapolis, Aug. 15. Sister of Mattie Boozer, Lawrence and Roy Savage.

**CANGANY, Jeannine M.**, 71, St. Joseph, Shelbyville, Aug. 18. Mother of Patricia Hancock, Carol Huesman, Catherine Scott, Eileen Tooley, David, John, Kevin and Peter Cangany Jr. Sister of Providence Sister Joseph Fillenwarth, Sister Patricia Fillenwarth, James and John Fillenwarth. Grandmother of 26. Great-grandmother of six.

**CLEMENTS, Mary M.**, 93, Our Lady of Perpetual Help, New Albany, Aug. 11. Mother of Louise Clements and Mary Matthis. Sister of Phylis Weight and Edna Wildman. Grandmother of five. Great-grandmother of 17. Great-great-grandmother of three.

**COFFMAN, Juanita M. (Voignier)**, 75, St. Mary, New Albany, Aug. 17. Wife of Dr. John E. Coffman Jr. Sister of Robert Voignier.

**COLIN, Edward C.**, 84, Our Lady of Perpetual Help, New Albany, Aug. 20. Father of Robin Hipps, Rebecca Liebman and Donna Southard. Grand-

father of five. Great-grandfather of two.

**CRAVENS, Michael**, 43, Holy Cross, Indianapolis, July 31. Husband of Kelly (Castner) Cravens. Father of Cheyenne, Joe, Michael and Travis Cravens. Son of James Cravens and Barbara Lime. Brother of Debbie Castner and Jamie Newett.

**DAVIS, Leona M.**, 87, SS. Peter and Paul Cathedral, Indianapolis, Aug. 15. Mother of Vicki Bebley, Bonita, Roderick and Theodore Davis.

**FORD, Arnold, Jr.**, 77, St. Michael, Indianapolis, Aug. 14. Husband of Margaret T. Ford. Father of Jeannie Banich, Karen Haden, Mary Nally, Sheila Smith, Peggy Sullivan, Judith Watson, Greg, Jeff, Mark and Roger Ford. Brother of Denzil, Floyd and Ivan Ford. Grandfather of 27. Great-grandfather of four.

**FORD, John F.**, 90, St. Luke, Indianapolis, Aug. 14. Husband of Louise (Keene) Ford. Father of Jane Bachert, Joanne Brezette, Mary Queisser, John, Joseph and Michael Ford. Grandfather of 15. Great-grandfather of three.

**GAITHER, Bethel "Bill,"** 88, Holy Spirit, Indianapolis, Aug. 7. Father of DeLanna Gaither. Grandfather of three. Great-grandfather of two.

**HAIGERTY, James J.**, 63, St. Roch, Indianapolis, Aug. 18. Husband of Nancy Haigerty. Father of Therese Alpern, Laura Farmer, Kathleen, Jeffrey and John Haigerty. Son of Mary Elizabeth Haigerty. Brother of Patricia Catton, Mary, Dennis, Michael and William Haigerty. Grandfather of 12.

**HALLER, Nellie M.**, 95, Our Lady of Perpetual Help, New Albany, Aug. 18. Mother of Barbara Kennedy and John Haller. Grandmother of four. Great-grandmother of four.

**HOFFBAUER, Ralph J.**, 62, St. Peter, Franklin Co., July 23. Father of Wendy Olson. Son of Delores Hoffbauer. Brother of Albert, Mike, Robert and William Hoffbauer.

**JOHANTGEN, Dorothy M.**, 92, St. Pius X, Indianapolis, Aug. 19. Mother of Dotty Morris and Dr. Walter Johantgen Jr. Grandmother of three.

**KEAL, Renard R.**, 56, Prince of Peace, Madison, Aug. 16. Father of Emily, Stephanie and Adam Keal. Son of Ernest and Mary Keal. Brother of Nancy Bramble, Patricia Keal-Banta, Gordon, James and Philip Keal.



The coffin of Poland's Nobel Prize-winning poet Czeslaw Milosz is carried during his funeral in Krakow, Poland on Aug. 27. Pope John Paul II was reported to have drawn on Milosz's work for his 2003 poetry collection, *Roman Tryptych*. Milosz died in Krakow on Aug. 14 at the age of 93.

**LAMPART, Elmon E.**, 92, St. Anne, New Castle, Aug. 17. Father of Lynn Storie and Larry Lampart. Brother of Wanda Masters and Ivan Richard. Grandfather of four. Great-grandfather of three.

**LEWIS, Dorothy**, 78, St. Agnes, Nashville, Aug. 18. Mother of Sharon Lemke and Michael Lewis. Sister of Raymond, Rex and Richard Thompson.

**LORENZ, Marie**, 90, Prince of Peace, Madison, Aug. 17. Mother of Jane Lorenz. Sister of John Harrod.

**MAPLE, Rita A.**, 80, St. Louis, Batesville, Aug. 22. Mother of Brenda Boozer, Nancy Ollier, Don and Melvin Maple Jr. Sister of Lorraine Foster and Paul Goldsmith Sr. Grandmother of 13. Great-

grandmother of seven.

**NOBBE, Melvin G.**, 56, St. Louis, Batesville, Aug. 24. Brother of Rosina Forthofer, Evalena Kuntz, Mary Jo Wuestefeld and Edward Nobbe.

**PAINTER, Eugene E.**, 71, St. Roch, Indianapolis, Aug. 16. Father of Diane Gordon, Christopher, Gregg and Michael Painter. Brother of Carolyn English and Patricia Jester. Grandfather of nine. Great-grandfather of two.

**PECK, Cassandra N.**, 61, St. Bartholomew, Columbus, Aug. 22. Wife of Stephen Peck. Mother of Alison, Monica and Andrew Peck. Daughter of Margaret (Bavetz) Mivec. Sister of Myrna Craney and Margaret Weber.

**ROTHBAUER, Cora L.**, 83, Holy Family, New Albany, Aug. 15. Mother of Betty Lou Helbig, Alan and Tony Rothbauer. Sister of Janet Grayum, Earl and Lloyd Whitworth. Grandmother of 11. Great-grandmother of 20. Great-great-grandmother of two.

**STETZEL, Joseph F., Sr.**, 92, St. Pius X, Indianapolis, Aug. 20. Father of Marilyn Conner, Barbara Weilhamer and Joseph Stetzel Jr. Grandfather of seven. Great-grandfather of five.

**SURENKAMP, Leon**, 75, St. Therese of the Infant Jesus (Little Flower), Aug. 16. Husband of Barbara Jean Surenkamp. Father of Rebecca Galyan, Karen Hacker, Kathleen Robinson, Donald, James, John, Michael, Ronald and Stephen Surenkamp. Brother of LaDonna Surenkamp and Phyllis Wiese. Grandfather of 12. Great-grandfather of seven.

**WAGNER, Clara**, 95, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 16. Mother of Rita Watkin and James Wagner. Sister of Kathleen Lantz. Grandmother of 25. Great-grandmother of 43. Great-great-grandmother of four.

**WELLING, Alma E.**, 97, St. Anne, Hamburg, Aug. 19. Sister of Ruth Stout.

**WEWE, Richard J.**, 73, St. Michael, Brookville, Aug. 8. Survived by Barbara, Tina Lakes, Kathy Till, Sheila Wullenweber, Roger Smith, James and Tim Truembull. Brother of Audrey Revilla, Paul and Ronald Wewe.


**ZUKOWSKI, Mildred C. (Fitch)**, 75, Holy Spirit, Indianapolis, Aug. 10. Mother of Paula Dugan and Stanley Zukowski. Sister of Eugene Fitch. Grandmother of four. Great-grandmother of 6. †

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# CELL

continued from page 9

of what kinds of questions are the most important ones," he said. "The questions about human life are, in fact, more important than the question of 'How much more can I be earning by next year?'"

"If we don't have human life safeguarded," Father Pacholczyk said, "all the other questions that come later can't even begin to be asked. ... We can't minimize [life issues] or treat them as if they are on the same level as housing starts or education. ... These other issues are important ... but, if you don't have the life issues straight, you're eventually going to threaten the very roots of the society that allows for all of those other goods to be promulgated

and shared among the people."

Destruction of embryos and unborn babies aborted in later stages of development attack the moral framework of society, he said. "There are issues here of moral choice. You're given the opportunity to make moral choices as a society, and if you make bad moral choices that eats away at the fabric of the society. If you're willing to kill babies in the womb or kill early embryonic life that means you're also willing to do other things that are wrong."

The Scriptures remind us that he who commits a sin becomes a slave of sin, Father Pacholczyk said. "That opens the door to the disordering of many other levels of society. ... We do need to broaden our vision [about life issues], and that's what the Church helps us to do." †

## Survey shows support for nonembryonic stem-cell research

WASHINGTON (CNS)—A survey commissioned by the U.S. bishops' pro-life office reported that U.S. adults strongly prefer federal funding of stem-cell research that does not destroy human embryos.

The survey also reported strong opposition to human cloning to provide embryos for research.

The telephone survey of 1,001 adults was conducted on Aug. 13-17 by International Communications Research and has a margin of error of plus or minus 3 percent.

It was commissioned by the Secretariat for Pro-Life Activities of the U.S. Conference of Catholic Bishops. The results were released in Washington on Aug. 23.

Also released on Aug. 23 was a separate survey by the National Right to Life Committee which reported similar results. A survey released on Aug. 24 by the Pew Forum on Religion and Public Life, however, reported that a slim majority of Americans say stem-cell research is more important than preventing the destruction of human embryos.

The pro-life secretariat survey asked two related questions about embryonic stem-cell research.

When asked about legislation before Congress that would allow federal funding for stem-cell research that destroys human embryos, respondents were closely divided, with 46.9 percent saying they opposed such funding and 43.3 percent expressing approval.

But when respondents were presented with an alternative between funding research that destroys human embryos and that which uses adult stem cells requiring no destruction of embryos, only 23 percent supported embryonic research and 61.4 percent approved using adult stem cells.

The question noted that "scientists disagree on which source may end up being most successful in treating diseases."

Regarding medical research in general, 79.8 percent opposed using cloning to create human embryos and 13.3 percent approved.

Regarding human reproduction, 82.1 percent opposed using cloning "to create children for infertile couples" and 11.1 percent approved.

The survey reported that opposition to government funding of embryonic stem-cell research was stronger among women, low-income respondents, seniors and reg-

ular churchgoers.

In response to the closely divided question on funding which did not offer the alternative of adult stem-cell research, regular churchgoers and people identifying with a religion showed stronger opposition to embryonic research than the general population.

Here is the breakdown:

- Among the 394 people attending religious services at least weekly, 61.6 percent opposed government funding for embryonic research and 28.8 percent were in favor.
- Among the 878 respondents giving a religious affiliation, 48.2 percent were opposed and 42 percent were in favor.
- Among the 123 respondents who said they have no religious affiliation, 38.3 percent were opposed and 52.1 percent were in favor.

Richard Doerflinger, deputy director of the pro-life secretariat, said the poll shows strong opposition to cloning and embryonic stem-cell research at a time when "cloning embryos for their stem cells is the logical next step in the embryonic stem-cell research agenda."

Doerflinger said polls should not mislead the public by failing to mention that human embryonic research destroys the embryos or by "ignoring the documented benefits" of adult stem-cell research.

The National Right to Life Committee survey reported that 53 percent of respondents opposed federal funding for stem-cell research that destroys human embryos and 38 percent supported such research.

The committee survey was conducted by Wilson Research Strategies and involved 1,000 adults interviewed Aug. 16-18. It has a margin of error of plus or minus 3.1 percent.

The Pew survey reported that 52 percent of respondents said it was more important to conduct stem-cell research than to keep embryos from being destroyed. This was up from 43 percent who expressed the same view in a 2002 survey, Pew reported.

In a breakdown for white Catholics, the Pew survey reported that 55 percent said stem-cell research was more important than not destroying embryos. The breakdown did not give the frequency of churchgoing.

The Pew survey was of 1,512 adults conducted Aug. 5-10. It had a margin of error of plus or minus 3 percent. †

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## Philippines flood

Worshippers attend Mass inside a flooded Catholic church in Lubao, Philippines, on Aug. 28. The death toll in the Philippines from the heaviest rains in three years was more than 20.

# Vatican delegation returns Kazan icon to Russia as goodwill gesture

MOSCOW (CNS)—An icon held sacred by Pope John Paul II has been returned to Russia, the country of its origin, as a gesture of good will intended to help bridge the long-standing divide between the Roman Catholic and Russian Orthodox Churches.

The ornate relic, an 18th-century copy of the Mother of God of Kazan, was delivered to Patriarch Alexy II, head of the Russian Orthodox Church, following a liturgy on Aug. 28 in Assumption Cathedral on the grounds of the Kremlin.

The icon was placed on a pedestal to the right of the altar in the legendary gray limestone church where Patriarch Alexy marked the feast of the Dormition of Mary, the Orthodox equivalent of Mary's assumption into heaven.

"This sacred image traveled a long and difficult path across many countries and cities of the world. Catholics and Christians of other confessions prayed before it," the patriarch, wearing a vibrant blue robe embroidered with gold, told several hundred Orthodox faithful.

For more than a decade the icon—which was spirited out of the country following the Bolshevik Revolution—hung over the desk of the pope, who had hoped to deliver it personally, but Patriarch Alexy has resisted such a visit.

Instead some 5,000 people gathered Aug. 25 in the Vatican's audience hall to see off the 12-inch-by-10-inch relic, which was delivered in a special wooden case, sealed with wax, by a Vatican delegation headed by Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity. Cardinal Theodore E. McCarrick of Washington also was part of the delegation.

The patriarch said that the homage to the Blessed Virgin Mary in both Churches "reminds us of ancient

CNS photo from Reuters



Patriarch Alexy II, head of the Russian Orthodox Church, and Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, venerate the icon of the Mother of God of Kazan during a ceremony on Aug. 28 in Assumption Cathedral in the Kremlin in Moscow. The icon, which was spirited out of Russia following the Bolshevik Revolution, was returned at the request of Pope John Paul II as a gesture of good will.

times and undivided Churches." He added during the three-hour ceremony that he hoped that the overture by the pope "attests to the firm wish of the leadership of the Vatican to return to sincere relations of mutual respect between our Churches—relations that would be devoid of hostile rivalry, but would fulfill the wishes to help each other in brotherhood."

Since the early 1990s Russian Orthodox leaders have accused the Vatican of proselytizing in Russia and failing to stop what they characterize as discrimination against Orthodoxy by Byzantine Catholics in Western Ukraine. Both issues will need to be addressed before the first Slavic pope in history can set foot in the most important Slavic country in the world, said Father Vsevolod Chaplin, Russian Orthodox spokesman.

Pope John Paul sent a message to Patriarch Alexy. "Despite the division which sadly still persists between Christians, this sacred icon appears as a symbol of the unity of the followers of the only-begotten Son of God,

the one to whom she herself leads us," the message said in part.

The daily newspaper *Moskovsky Komsomolets* published material about the transfer of the icon on Aug. 28 under the headline "Today Demons Leave Russia" and linked the disappearance of the icon with the troubles brought on by the 1917 revolution.

Still, the return of the icon, venerated for years by Catholics as well as Orthodox, has received relatively little attention in Russia. The Russian Orthodox Church appeared to play down the event as much as the Vatican tried to play it up; the return of the icon was not mentioned on the Church's official Web site, [www.mospat.ru](http://www.mospat.ru), until Aug. 28, several hours after the ceremony.

Patriarch Alexy placed the return of the icon in the following context in an interview with Itar-Tass, a Russian news agency: "Over the past decade we have observed the return to the motherland of many icons and church plates that were lost in the country during the years of repression against the Russian Orthodox Church, and this copy is one among them."

"Still, we hope that the matter isn't limited to the transfer of the icon, that this act will be followed by others, and that our relationship will improve," the patriarch said.

In a written message to Pope John Paul, Patriarch Alexy thanked him for the icon's return and called the gesture "a step in the right direction."

"I believe that your decision to hand over the icon points to the sincere desire to overcome the difficulties existing in relations between our two Churches," the patriarch wrote the pope. †

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## DEACONS

continued from page 1

personally experienced all of the feelings that the current class of aspirants are now having.

Ordained to the diaconate in 1991 for the Archdiocese of Chicago, he and his wife moved to Morris four years later for the slower pace of life that helped them cope with his wife's physical disabilities.

Chlopecki has been involved in the implementation of the diaconate in the Archdiocese of Indianapolis for over two and a half years. He will continue to serve on the formation staff as a mentor for the aspirants.

At the retreat he shared in the excitement of the historic moment.

"I couldn't tell you how much it means to me," Chlopecki said. "I've cried many nights in thanksgiving to the archbishop for what he has done and to God in answer to my prayers."

The men that Chlopecki, Father Bede, and Father Larry Voelker, director of spiritual formation for the deacon formation program as well as pastor of Holy Cross Parish in Indianapolis, will guide in their formation represent the diversity of experiences and ethnicities of the faithful of the archdiocese.

The aspirants reside in all but one of the deaneries. They range in age from 35 to 66. They have all been married for at least 9 years. Four aspirants represent the Hispanic, African-American, and Filipino communities.

The occupational experience among the aspirants is also wide and varied. One is a truck driver. Another is a sales representative. Others are lawyers and doctors. Several are retired.

Most have taken part in a faith-renewing program and many have participated in Christ Renews His Parish or Cursillo.

Whatever their background, the wives of the aspirants played a vital role in their discernment. They were also present during the weekend retreat and expressed support for their husbands' participation in the deacon formation program.

"If it weren't for him, I wouldn't be on this journey" said Eva Morales, wife of deacon aspirant Oscar Morales, both members of St. Patrick Parish in Indianapolis. "I'm privileged and honored to be behind my husband all the way. With God's power, we can make it."

As the retreat concluded, the 25 deacon aspirants looked forward to the start of their academic formation this fall.

(Next week's Criterion will include photos and biographical information on each of the 25 deacon aspirants.) †