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The spirit of Catholic high school football



After a hard-fought game earlier this season, Cardinal Ritter High School's head football coach, Ty Hunt, speaks to the Raiders players.

Fall tradition bonds families, generations

By John Shaughnessy

Just mention Chatard against Cathedral in football and pulses quicken. Eyes also burn with passion when Seccina faces Roncalli, Roncalli plays Cathedral, Providence lines up against Ritter and Breuef takes on Seccina.

Catholic high school football rivalries in the archdiocese are the equivalent of one-on-one backyard basketball games between brothers.

No one wants to back down. No one wants to give an inch. Everyone wants to walk away with bragging rights.

And yet, like brothers, the fierce rivalries are also marked by the bonds that connect—the same faith, the same commitment, the same discipline and even the same respect.

Put those qualities together, and they form the foundation for what could be called “the spirit of Catholic high school football.”

For anyone who has ever played or coached football for a Catholic high school team in the archdiocese, and for anyone who has ever cheered and agonized for one of those teams, you know the feeling, you have your stories.

One person from each of the seven Catholic high schools in the archdiocese that play football was asked

to share his or her thoughts and memories about the spirit of Catholic high school football. Together, they offer a look at a tradition where faith, family and football are intertwined.

Living the dream

Paul Corsaro grew up hearing the stories of how his grandfather was a star football player at Sacred Heart High School in Indianapolis. He grew up listening to people tell him how terrific his father was when he played football at Roncalli High School in Indianapolis. He grew up dreaming that one day he would put on a varsity football uniform and run on the field as a starter.

That moment came on an August night in 2005 when Paul started at quarterback for the Roncalli Rebels.

“That day at school, and the whole night before, I can’t remember anticipating anything like that before in my whole life,” recalls Paul, 17, now a senior at Roncalli. “When you grow up on the south side and go to all the games, putting on that uniform is something you dream about. It’s an honor.

“It’s something the entire team knows. We feel we’re not only playing for ourselves, but for everyone before us. All the alumni are in the stands, watching us during a game. They feel a loss just as bad as we do.”

Roncalli’s starting quarterback senses that players at other Catholic high schools in the archdiocese share a

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Roncalli quarterback Paul Corsaro continues a family tradition of Catholic football.

Photo by Mike Delaney

Six schools named Blue Ribbon Schools of Excellence

By John Shaughnessy

Continuing its record-setting achievement, the archdiocese had six schools named recently as Blue Ribbon Schools of Excellence by the U.S. Department of Education.

The six schools earning that honor this year are Christ the King School in

Indianapolis, Father Michael Shawe Memorial Jr./Sr. High School in Madison, St. Bartholomew School in Columbus, St. Lawrence School in Indianapolis, St. Lawrence School in Lawrenceburg and St. Monica School in Indianapolis.

In the past four years, 21 different schools in the archdiocese have earned the Blue Ribbon distinction. No other diocese in the United States has matched that distinction.

The six schools are among the 250 schools honored nationally by the No Child Left Behind Blue Ribbon Schools program. The archdiocesan schools accounted for almost half of the total 14 schools recognized in Indiana. One other Catholic school in Indiana—St. Jude School in Fort Wayne—was also honored.

“We are thrilled and proud of these accomplishments,” said Annette “Mickey” Lentz, executive director of Catholic education for the archdiocese. “It is a great tribute to our education system. The archdiocese is nationally recognized by these phenomenal numbers. When I travel to

D. C., it becomes a hot topic. ‘What do you do?’ they ask.”

She said she tells them, “We encourage, support, affirm and offer resources.”

Lentz also noted that the archdiocese’s past success helps to fuel its current success.

“I feel schools are focusing on their success and performance, becoming high performing schools,” she said. “We at the Office of Catholic Education emphasize its importance to the school community and its marketing efforts. We also connect them with previous recipients for assistance.”

Catholic schools are nominated for the award by the Council for American Private Education. Blue Ribbon schools are then chosen based upon the following

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TRADITION

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similar feeling.

"If I had to pick two games to win all year, it would be Chatard and Cathedral," Paul says. "You know they're going to be the hardest-hitting games all year. You know those are going to be hard games. We get noticeably bigger crowds for those two games. You know you want to step it up even more."

A mother's pain and joy

As a mother sitting in the stands, Lee Ann Smith has had to endure the excruciating moments when one of her football-playing sons was hit so hard that she just begged God to let him get up, to let him be healthy.

"I had a rule, especially with my son, Alex," she says. "He would lay on the ground like he was dead. I told him, 'If you're not dead, if your neck's not broken, get up.'"

The pain and violence of football is incredibly hard on the mothers of players, Smith says, but she also knows the benefits of the sport from having watched her three sons—Dan, Rodney and Alex Byrnes—play at Cardinal Ritter Jr./Sr. High School in Indianapolis.

She saw some of her sons' teams win only one game in a season. She also watched one of her son's team win a state championship in 2003.

"There's nothing like Friday night high school football," she says. "It was the best experience as a parent. It's exciting. It's heartbreaking. Alex was a quarterback, and Rodney was a running back, and Dan was on the bench until he was a senior. So I know what that felt like, too."

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

On holy ground

The weather was unseasonably warm on that memorable late November day when a Bishop Chatard High School football team would play for one of its seven state championships.

Early that morning, as the team met for breakfast, assistant coach Kevin Shine walked alone toward the practice field and sat on a bench. Looking across the field, he could see streaks of sunshine mixing with the early morning fog.

"In that moment, it was holy ground for me," recalls Shine, a 1973 graduate who played football at Chatard and has coached at the Indianapolis school for 27 years. "I thought of all the kids through the years who played and practiced on that field, who had dreams and learned lessons on that field. It was kind of a holy place for me."

Later that day, Shine would stand on that field and smile as he watched the players on that Chatard team continue their celebration of the state championship they won at the RCA Dome in Indianapolis.

"I always believe there are reasons why we're successful every year," he says. "The first is CYO [Catholic Youth Organization]. When we get a kid, they know the basics because they've had tutoring from people who have played Catholic football. It's like a torch that's being passed on."

"The second reason is our long-standing tradition, and that there's a certain amount of work that's expected when you're part of a tradition. The coaches buy into it. The players buy into it, and the parents buy into it. It all begins at home."

Faith and family

The ritual is the same a few hours before every Friday evening game. The players on the Cathedral High School football team dress in their uniforms and walk together from their Indianapolis school to nearby Our Lady of Fatima Retreat House for Mass.

On those walks to Fatima this year, running back William Stubbs has led the Cathedral team in a hymn to Jesus, according to the team's chaplain, Father William Munshower.

Mass is a pre-game tradition for the Catholic schools that play football.

"The Masses are beautiful," says Father Munshower, a 1950 graduate of Cathedral. "I give a short homily. During

Communion, Stubbs starts leading the singing again. After the blessing, the coach gives them a talk. It's as spiritual as it is inspirational. Jimmy O'Hara [Cathedral's head coach] does a good job."

Sports are part of the Catholic holistic approach to life that emphasizes the need for a healthy body and a healthy mind, says Father Munshower. He also sees the important connection that sports offer to families.

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

Following in his father's footsteps

As a high school football player, K.C. Leffler always knew the games against rival Catholic high schools would be the toughest battles of the season.

"We knew we were going to be matched up against teams that have the same type of education, the same type of beliefs and the same type of discipline," recalls Leffler, a 1987 graduate of Father Thomas Scecina Memorial High School in Indianapolis.

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

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

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

Now, K.C. is in his 13th year of coaching at Scecina, following in his father's footsteps in more ways than one.

"Many of the athletes who he coached will tell you that they took far more than just the game of football from their experience with my father," K.C. says. "I believe that this is one of the most rewarding and telling positives of Catholic high school football. The biggest rewards are the results, as exemplified in individuals who have succeeded after high school football."

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

"Playing football was instrumental in the development of my life," he says. "I'm just trying to give back."

Kneeling down, rising up

The answer comes quickly when Mickey Golembeski is asked his favorite memory of Catholic high school football.

"My favorite memory happens every week—win, lose or draw—at the end of the game," says the athletic director of Our Lady of Providence Jr./Sr. High School in Clarksville. "The team gets together in the middle of the field, on one knee, with their helmets off, giving thanks to our God."

The moment of prayer reflects the philosophy that Providence administrators and head football coach Gene Sartini have established for the school and its teams in southern Indiana.

"One of the biggest things we promote here is, 'Faith first, family second and football third,'" Golembeski says. "We believe that so strongly that we have a 30-foot sign in our locker room that says exactly that."

As a father, Golembeski has seen the difference that



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



The connection of faith and football in Catholic schools is displayed in a player's locker at Our Lady of Providence High School in Clarksville.

approach has made on the three of his four sons who have played football at Providence.

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

In the blood

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

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

"I think you can learn more on a football field than in a classroom. Now, the classroom is absolutely essential, but on the football field you learn teamwork, you learn how to deal with things when they don't go right, you learn how to pick each other up."

"There's a lot of camaraderie, too. You respect the people on the other team. You want to rip each other's heads off during the game, but you pat each other on the back after it."

"Football is just in the blood in Catholic schools." †

The Criterion

9/29/06

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Archdiocese honors couple, teen for their pro-life work

By Mary Ann Wyand

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



Claire Stange

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

Father Scott Nobbe, who was ordained on June 24, is the celebrant for the bilingual pro-life Mass, which is open to the public. He serves as executive assistant to Archbishop Daniel M. Buechlein and liaison for Hispanic ministry in the archdiocese.

The Aguayos were active in the Church's pro-life ministry in Guadalajara, Mexico, where they taught Natural Family Planning classes, presented a "Responsible Parenthood and Respect for Life" program, and helped with youth ministry activities in the diocese.

"Our family was an important part of the apostolate to support life and [to] organize and provide programs [in Guadalajara]," they explained. "We organized a march in the center of the city called 'The March of Silence' in honor of our brothers and sisters that died through ... abortions."

The Aguayos have four children and seven grandchildren. They are members of the Catholic Family Movement.

After moving to Indianapolis in 1997, they became active in pro-life ministry with Hispanics at St. Patrick and St. Mary parishes.

They teach Natural Family Planning classes, counsel expectant mothers to choose life for their babies as sidewalk counselors outside abortion clinics, and participate in the archdiocesan Helpers of God's Precious Infants monthly pro-life Mass and prayer ministry.

Father Michael O'Mara, pastor of St. Mary Parish, nominated the Aguayos for their "steadfast [work] in promoting the sanctity of life from conception to natural death."

"From the pro-life group we were forming [for Hispanics], we conducted two symposiums for youth with the pro-life theme," the Aguayos explained. "We are giving programs on [human sexuality from a Christian perspective] for youth and adolescents that include talks and parish retreats. We have programs of 'Responsible Parenthood' that teach the Billings Method [of Natural Family Planning] to couples."

They also participate in and promote the annual Central Indiana Life Chain on Respect Life Sunday, which begins at 2:30 p.m. this year on North Meridian Street.

The Aguayos also collaborate with the Justice Coalition for Immigrants, coordinate a Christian Family Movement group for 90 Hispanic families, present Marriage Encounter programs and organize a "Responsible



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

Mothers" support group for single mothers.

St. Lawrence parishioner Claire Stange of Lawrenceburg, the recipient of this year's pro-life youth award, is a home-schooled senior who plans to study occupational therapy in college.

The daughter of Larry and Susan Stange, she is the fourth child in a family of 11 children. The Stange family is active in Presentation Ministries, a Catholic lay ministry group based in Cincinnati.

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

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

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

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

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

life so much. I really enjoy helping children."

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

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

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

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

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

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

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Editorial



CRS photo/Nancy Wehner

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

Respecting all life from generation to generation

No one ever said it would be easy. It wasn't easy for our parents. Or grandparents. Or great-grandparents. At least that's what we hear.

So why should it be any different for our generation?

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

Walking miles to school each morning—sometimes in knee-deep snow in the dead of winter? No problem.

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

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

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

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

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

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

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

causes—not only this month, but every day.

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

There have been six executions in Indiana in the past 18 months, and ICC initiated in August a pro-life education campaign, "The Death Penalty: No Justice, No Healing, No Closure," which supports the U.S. bishops' ongoing efforts to educate people about the inhumanity of the death penalty.

Abortion and assisted suicide continue to be at the forefront of society as well. Families can also take time to recite the rosary together, praying for respect for all human life from conception until natural death.

During October, as part of their Respect Life Month activities, individuals can fast and abstain from meat on Fridays, too.

If we are to change hearts around us, we must be examples of Christ's message of respecting all human life in action.

And as people of faith, we know it all begins with prayer.

We encourage all Christians to take to heart the words our late Holy Father, Pope John Paul II, shared in St. Louis during his final pastoral visit to the United States in 1999: "The new evangelization calls us to be unconditionally pro-life: We will proclaim and celebrate and serve the Gospel of Life in every situation."

Whether we're seniors, baby boomers or from Generation X or Y, we must consistently tell ourselves that standing up for life won't be easy. Nothing worth fighting for is, we've been told time and time again.

Every human life, born and unborn, is made in the image and likeness of God. That's something all generations have been taught.

— Mike Krokos

Be Our Guest/Darlene Davis

New Mass response makes faithful more aware of responsibilities

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

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

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

Contrary to the author's claims, I believe this congregation does have a heart for social justice. In fact, they may have had that in mind when they were revising the translation of the Mass prayers highlighted by the author in changing the words "Lord, I am not worthy to receive you" to "Lord, I am not worthy that you should enter under my roof."

There is an old but true cliché that goes "charity begins at home." "Lord, I am not worthy to receive you" is a wonderful confession, but these words are rather narrow. They focus on me alone as we approach the most communal moment in the Mass.

The words "Lord, I am not worthy to

have you come under my roof," however, are much broader. What is under my roof? The answer is my family, my job, those I associate with, all that I do and say, my whole life—including the way I live out the social teachings of the Church.

Why am I not worthy to have the Lord come under that roof? Could it be that I am not so concerned about either social justice or worship under my roof? Could it be that there are ways in which I could live my Catholic life more fully under my own roof? How's my prayer life or the catechesis of the children I am responsible for? Am I doing all I can to live an authentic Catholic life under the lordship of Jesus? With whom do I share the Good News?

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

I personally see great wisdom in this new response for Mass. I believe it could make the faithful more, not less, aware of the richness of our responsibilities in being Catholic Christians in today's world.

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

Letters to the Editor

Give bishops the freedom to do their jobs well

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

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

Let's not be so narrow in our understanding of the role of Church leaders.

Yes, they have the responsibility of leading us in worship. They, like the rest of us, have multiple responsibilities. Check out the U.S. Conference of Catholic Bishops' Web site to see what your bishops are up to. There is the social justice campaign, "Faithful Citizenship," migrants and refugees concerns, ecumenical affairs, pro-life ministries, cultural diversity, family and youth ministries, catechetics, education and formation, evangelization and yes—liturgy!

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

Let's give the bishops the same freedom to do their jobs well. They need our support and prayers, not our nitpicking.
Nancy Fahringer, Guilford

Reader: Migration editorial has some serious flaws

I am an avid reader of John F. Fink's writings and usually share his views. However, his editorial on "Migration and Assimilation" has some serious flaws.

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

Why "threat"? Are not all humans equal? He concedes that there is no such "threat" in our country, "where even most Muslims assimilate into our culture." Fink is, of course, right. They do assimilate because they are few in number, and their entry is severely limited.

My second point is that assimilation depends on the quantity of the

immigrants. European immigration into the Americas just about wiped out the continent's native population. Anatolia was Greek before Turkmen tribes transformed it into what it is today: Turkey.

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

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

In our own Midwest, the French were "out baby-ed" by the English speakers. Assimilation into the main national body happens only if the quantity of immigrants is small when compared to the local population.

I have no quarrel with immigrants; I myself am one of them. But if the Latino immigration continues at the present rate, the U.S. will become Spanish-speaking.

Supermarkets in Bloomington (among all places!) carry notices in Spanish; the U.S. is becoming bilingual.

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

Professor Denis Sinor, Bloomington

'Under my roof' is a special place within us

As I read the "Letter to the Editor" in the Sept. 15 issue of *The Criterion* about the (forthcoming) change of wording at the celebration of Mass, from "Lord, I am not worthy to receive you" to "Lord, I am not worthy that thou should enter under my roof," it came to me that the person writing didn't fully understand the meaning of "under my roof."

It doesn't mean taking Jesus home to your house. It means taking Jesus into the home of yourself—your body, your mind, your heart, your soul—into the special place within us.

It is a most personal and private place where he can minister to us and, through us, to others.

Lorene Brancamp, Greensburg

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Jesus set the precedent where respect life issues are concerned

On Oct. 1, we observe Respect Life Sunday. We persist in doing so year after year. We can never concede the struggle to promote a culture of life.

We speak for the right to life of the voiceless unborn and the right to life of those who cannot care for themselves in the nighttime of life. And there is much more than a right to life at both ends of the spectrum.

Eloquent and deeply committed proponents of the right to life are prophetic in our culture. Secular materialism and consumerism are a powerful counterforce in society in general and within Christian ranks as well.

Two imposing social instances of the lack of respect for human life are having a deep impact on our local communities.

Here in Marion County, but elsewhere as well, there has been an alarming increase in the number of cold-blooded murders. Something has gone awry. Civil authorities and other community leaders are doing their best to address the problem. Much is drug-related; much is related to the quest for money. For sure, poverty is an issue.

As one reviews the circumstances of the publicized murders, in every case there is an astonishing lack for the value, the dignity, of the human person. One who kills to get money, one who kills to get money to buy drugs, one who kills to win

an argument in a street fight, no matter the details, lacks a fundamental respect for human life.

For many, that analysis may sound too philosophical, but it would be hard to deny its truth. Human life becomes dispensable when it is just one more commodity that can be discarded or terminated in the heat of anger or in a drugged or drunken state.

Blessed Teresa of Calcutta once remarked that it is a great poverty indeed that causes someone to terminate the life of the unborn because of inconvenience. She was prophetic in reminding us that a society willing to destroy the unborn won't stop there.

There is no question that the illegal ownership of guns, the accessibility of illegal drugs, irresponsibility of some parents, indifference in some of our neighborhoods and the impact of poverty in society must be addressed in cooperative social programs. But they are *symptoms* of a grave moral deficiency in our secular culture. As we address the symptoms of secular materialism that have gone awry, are we willing to name and own the need for respect for human life in all its dimensions?

Another social issue preoccupies our nation. It is the issue of illegal immigrants. Isn't it ironic that, except for our Native Americans, we are a nation of immigrants? Yet, there is a great divide in the nation about how to handle this issue. The

proposals run from "throw them all out" to "give them all green cards."

Recently, an attorney who practices immigration law, Thomas Roach, addressed five common myths about our immigrants (*National Catholic Register*, Sept. 3, 2006, issue). They included:

- Illegal immigrants take American jobs. Not true, they work in jobs Americans do not want. Their jobs are minimum wage with no benefits and little opportunity for advancement.

- Illegal immigrants don't pay taxes. The overwhelming majority pay the exact same taxes all of us pay. Employers deduct the federal income and social security taxes from their earnings.

- Illegal aliens don't learn English or assimilate. It may be true of the elder Mexicans who received only a rudimentary education in Mexico. However, their children go to our schools, are immersed in English and virtually all speak English. Like the Irish, Italians, Germans and Japanese, they will assimilate American culture in the years ahead.

- They don't contribute to the U.S. economy and come here to get

welfare. They pay taxes and consume goods and services that are vital to the U.S. economy.

- Illegal aliens should apply to legally come to work in the United States. True, but it is impossible. The present system for employment-based immigration allows only 10,000 low-skill green cards per year for the entire United States. It is a paradox: The U.S. needs workers, foreigners want to work, but the present immigration system doesn't make it possible.

Our Church does not condone the breaking of laws. But our Church also says fix laws that don't work. Furthermore, the estimated 11-12 million illegal immigrants in our country are to be respected in their human dignity. The solution to our situation must be legal, respectful and workable.

To the extent that racism is a significant factor affecting both the incidence of violence in our culture and the issue of illegal immigration, it too is a matter of respect for the dignity of human life. Every human person has a right to respect for his or her dignity. Jesus set the precedent. †

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.

Jesús sentó el precedente en lo concerniente al respeto a la vida

El 1º de octubre, celebramos el Domingo de Respeto a la Vida. Año tras año insistimos en seguir haciéndolo. No podemos rendirnos jamás ante la lucha de promover la cultura de la vida.

Abogamos por el derecho a la vida en nombre del nonato sin voz y por el derecho a la vida de aquellos que no pueden valerse por sí mismos en el ocaso de la vida. Y existe mucho más que el mero derecho a la vida en ambos extremos del espectro.

Los proponentes del derecho a la vida profundamente comprometidos y elocuentes resultan profetas en nuestra cultura. El materialismo secular y el consumismo son poderosas fuerzas de contrarresto en la sociedad en general, así como también en las filas cristianas.

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

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

A medida que analizamos las circunstancias de los asesinatos anunciados, en cada caso existe una falta impresionante de valor por la vida y la dignidad de la persona humana. Aquel que mata para obtener dinero, aquel que mata para obtener dinero para comprar drogas, aquel que mata para

ganar una discusión en una pelea callejera, independientemente de los detalles, carece del respeto fundamental por la vida humana.

Para muchos ese análisis puede sonar demasiado filosófico, pero resulta difícil negar su verdad. La vida humana se convierte en dispensable cuando no es más que un artículo que puede desecharse o eliminarse en el calor de la ira, bajo un estado de ebriedad o por efecto de las drogas.

La Santa Madre Teresa de Calcuta una vez indicó que una gran pobreza es la que verdaderamente ocasiona que alguien ponga fin a la vida de un nonato por cuestiones de inconveniencia. Fue profeta al recordarnos que una sociedad dispuesta a destruir a un nonato no se detendrá allí.

No hay duda de que la posesión ilegal de armas, el acceso a drogas ilegales, la irresponsabilidad de algunos padres, la indiferencia de algunos de nuestros vecindarios y el impacto de la pobreza de la sociedad deben abordarse en programas de cooperación social. Pero éstos son *síntomas* de una deficiencia moral grave en nuestra cultura secolar. Mientras abordamos los síntomas del materialismo secular que van mal, ¿estamos dispuestos a señalar y tomar propiedad en la necesidad de respeto por la vida humana en todas sus dimensiones?

Otro aspecto social mantiene ocupada a nuestra nación. Se trata de la cuestión de los inmigrantes ilegales. ¿No es acaso irónico que, salvo por los nativos americanos, somos una nación de inmigrantes? Sin embargo, hay una gran división en la nación sobre cómo manejar esta situación. Las propuestas van desde

“sáquenlos a todos” hasta “dénle residencia permanente a todos.”

Recientemente un abogado que ejerce derecho migratorio, Thomas Roach, abordó cinco mitos comunes sobre nuestros inmigrantes (*National Catholic Register*, edición del 3 de septiembre de 2006). Estos incluyen:

- Los inmigrantes ilegales se apoderan de los trabajos de los americanos. No es cierto, ellos realizan trabajos que los americanos no quieren hacer. Trabajan por un sueldo mínimo sin beneficios y con pocas oportunidades de superación.

- Los inmigrantes ilegales no pagan impuestos. La inmensa mayoría paga los mismos impuestos que todos nosotros pagamos. Los empleados descuentan de sus ingresos los impuestos federales y de seguridad social.

- Los extranjeros ilegales no aprenden inglés ni se asimilan a la cultura. Tal vez sea cierto en el caso de mexicanos mayores que recibieron únicamente una educación rudimentaria en México. Sin embargo, sus hijos van a nuestras escuelas, se encuentran inmersos en el inglés y virtualmente todos hablan inglés. Al igual que los irlandeses, italianos, alemanes y japoneses, asimilarán la cultura americana en los próximos años.

- No aportan a la economía estadounidense y vienen aquí para obtener asistencia social. Ellos pagan impuestos y consumen bienes y servicios que son

vitales para la economía estadounidense.

- Los extranjeros ilegales deberían introducir una solicitud para venir a trabajar legalmente en los Estados Unidos. Es cierto, pero imposible. El actual sistema de inmigración basada en empleo permite un máximo de 10.000 tarjetas verdes al año en todos los Estados Unidos para trabajadores poco calificados. Es una paradoja: Estados Unidos necesita trabajadores, los extranjeros quieren trabajar, pero el sistema actual de inmigración no lo permite.

Nuestra Iglesia no aprueba que se infrinjan las leyes. Pero nuestra Iglesia también dicta que arreglemos las leyes que no funcionan. Más aun, los aproximadamente 11 o 12 millones de inmigrantes ilegales en nuestro país merecen respeto por su dignidad humana. La solución a nuestra situación debe ser legal, respetuosa y viable.

En la medida en que el racismo es un factor significativo que afecta tanto la incidencia de violencia en nuestra cultura y el tema de la inmigración ilegal, se convierte también en una cuestión de respeto por la dignidad de la vida humana. Toda persona humana tiene derecho a que se le respete por su dignidad. Jesús sentó este precedente. †

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!

Events Calendar

September 29-30

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Fri. 5 p.m.-1 a.m., Sat. 3 p.m.-1 a.m., Sun. noon-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

September 30

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Alumni homecoming gathering, fundraiser**, tour of school and parish, 3:30 p.m., candlelight dinner, memory lane, Mass, 4:30 p.m., activities, 5:30-9 p.m. Information: 317-546-1571.

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Rummage sale to benefit 4-year-old Peter Dudley's medical expenses**, sponsored by the Women's Club, 8 a.m.-3:30 p.m. Information: 317-485-5212.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **Old School Dance**, 7 p.m., \$5 per person. Information: 317-926-3324.

Benedict Inn Retreat and Conference Center, Shop Inn, 1402 Southern Ave., Beech Grove. **Open house, Sara Wuthnow, jewelry designer**, featured artist, 9 a.m.-3 p.m. Information: 317-788-7581.

St. Francis Hospital and Health Center, 8111 S. Emerson Ave., Indianapolis. **Free screening for peripheral vascular disease**, people over age 50. Registration: 317-782-4422 or 877-888-1777.

October 1

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Archdiocesan Respect Life Sunday Mass**, 1 p.m., pro-life award ceremony, public invited.

North Meridian Street, Indianapolis. **Central Indiana Life Chain**, pro-life prayer vigil, 2:30 p.m.-3:30 p.m., public invited.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Golden Jubilee Celebration**, Mass, 1:30 p.m., luncheon following Mass.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Life Chain 2006**, 2 p.m. Information: 765-653-7789 or e-mail llewis@insightbb.com.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Model of Faithfulness"**, Benedictine Sister Kristine Harpenau, 2 p.m. CDT. Information: 800-682-0988 or www.saintmeinrad.edu.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 9 a.m.-8 p.m. chicken and roast beef dinners. Information: 812-934-3013.

St. Joseph Parish, 2605 St. Joe Road West, Sellersburg. **Turkey Shoot and Fall Festival**, food, chicken dinner, turkey shoot, 11 a.m.-6 p.m. Information: 812-246-2512.

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 Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

October 2

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of

Family Ministries, **"Divorce and Beyond" series**, six sessions, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

St. Francis Hospital, Community Relations, 3145 E. Thompson Road, Indianapolis. **"Freedom from Smoking," seven sessions**, 6-8 p.m., \$50 per person. Information: 317-782-7999.

October 2-November 6

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Systematic Training in Effective Parenting" (STEP) program**, six sessions, 6:30-8:30 p.m., \$90 individual or \$135 couple. Information: 317-236-1526.

October 3

St. Athanasius Byzantine Church, 1117 S. Blaine Ave., Indianapolis. **Blessing of animals**. 4-6 p.m. Information: 317-632-4157.

Saint Meinrad Archabbey, Newman Theater, 200 Hill Drive, St. Meinrad. **Saint Meinrad School of Theology, 16th annual John S. and Virginia Marten Lecture in Homiletics**, Dr. Thomas G. Long, presenter, 7 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

October 3-November 7

St. Francis Hospice, 438 S. Emerson Ave., Indianapolis. **Bereavement support group**, six sessions, 6:30-8 p.m. Information: 317-865-2092.

October 4

St. Michael Church, 519 Jefferson Blvd., Greenfield. **"Theology of the Body,"** Father Jonathan Meyer, presenter, Mass, 6:30 p.m. Information: 317-462-2248.

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **Theology on Tap**, 6:30 p.m., speaker 7:30 p.m. Information: theologyontapindy@yahoo.com.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Saint Meinrad School of Theology, workshop**, Dr. Thomas G. Long, presenter, 9:30 a.m.-3 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **Irish Sampler, "Irish Foods and Culinary Arts,"** Matt O'Neill, presenter, 6-9 p.m., \$45 per person. Information: 317-353-6664 or 317-862-0817.

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over**, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"What to Eat When You Feel Like Eating Nothing,"** noon-2 p.m. Information: 317-782-4422.

October 5

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Liturgy Basics,"** session 1, **"Liturgical Renewal,"** Father Rick Ginther, presenter, 6:15-9 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail ctuley@archindy.org.

St. Francis Hospital, Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support Group for Head and Neck**

Cancer Patients (SPOHNC), 6:30-8:30 p.m. Information: 317-782-6704.

October 5-7

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Fall rummage sale**, Thurs.-Fri., 8 a.m.-6 p.m., Sat, 8 a.m.-noon, \$2-a-bag-day. Information: 317-546-1571.

October 6

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"A Journey through the Bible,"** four sessions, 6:30-8 p.m., \$12 per family. Information: 317-535-4370 or e-mail obrienml@juno.com.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

October 6-8

Oldenburg Franciscan Center, 22143 Main St. Oldenburg. **"God's Plan for a Joy-Filled Marriage,"** facilitator training. Information: 317-236-1595 or 800-382-9836, ext. 1595, or e-mail dsarell@archindy.org.

October 7

St. Michael School, 11400 Farmers Lane, N.E., Bradford. **School reunion**, Mass, 4:30 p.m., reception, 5:30 p.m., dinner, 6:30 p.m., \$12 per person. Information: 812-364-6646.

St. Anne Parish, 102 N. 19th St., New Castle. **Fall bazaar**, bakery, crafts, bookstore, 8 a.m.-2 p.m. Information: 765-529-0933.

South 5th Street and C Street, Richmond. **Seton Catholic High School and Richmond Catholic Community, fifth annual Oktoberfest**, German-American cuisine, dance, children's games, 11 a.m.-7 p.m. Information: 765-935-3894.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

October 8

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Catholic Choir of Indianapolis, noon Mass**.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **Turkey Festival**, booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "A Handmaid's Lowliness."** Benedictine Father Vincent Tobin, presenter, 2 p.m. CDT. Information: 800-682-0988 or www.saintmeinrad.edu. †

Regular Events

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings in July or August), noon-2 p.m. Information: 317-955-6775.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

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

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

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.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Rosary, 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 Wednesdays

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over**, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

First Thursdays

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

First Fridays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021.

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

Our Lady of the Most 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. Information: 317-356-7291.

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.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

Holy Name of Jesus 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. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

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.

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. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

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

Youth pilgrimage to celebrate canonization of St. Theodora

The archdiocesan Office for Youth and Young Adult Ministries is sponsoring a pilgrimage for high school students on Oct. 15 to Saint Mary-of-the-Woods to celebrate the canonization of Blessed Mother Theodore Guérin, which

will have happened earlier that day in Rome.

A tour of the grounds of the motherhouse of the Sisters of Providence, including the Heritage Museum, various chapels and the gift shop, will begin at 3 p.m.

A celebration of the Mass will start at 4 p.m. This will be the first Mass celebrated in the archdiocese in honor of St. Theodora. Youths representing all 11 deaneries will take part in the Mass, which will feature music and the opportunity to pray to Indiana's first saint.

The Office for Youth and Young Adult Ministries is not organizing transportation to Saint Mary-of-the-Woods.

Reservations are strongly encouraged but are not required. Those who make reservations prior to Oct. 10 will receive a CD with music, prayers and information about the life of St. Theodora.

For more information about the pilgrimage, send an e-mail to kscoville@archindy.org or call 317-236-1477 or 800-382-9836, ext. 1477. †



Archbishop Milingo, four others incur excommunication

VATICAN CITY (CNS)—Recent ordinations made without papal approval have placed Zambian Archbishop Emmanuel Milingo and the four prelates he ordained under automatic excommunication, the Vatican said.



Archbishop Emmanuel Milingo

Starting with his "attempted marriage" in 2001 until his Sept. 24 ordinations of four bishops in Washington, Archbishop Milingo's actions have led him to "a condition of irregularity and progressive breach in communion with the Church," said a written statement by the Vatican press office.

Various Church officials tried "in vain" to contact the retired archbishop of Lusaka, Zambia, and "dissuade him from continuing acts that provoke scandal," the Sept. 26 press statement said.

It said that despite the "patient vigilance" shown by the Vatican and Pope Benedict XVI in hoping the retired archbishop would return to full communion with the Church, the archbishop's Sept. 24 ordinations "have dashed such hopes."

Because of the unapproved ordinations, "both Archbishop Milingo and the four ordained men are under a *'latae sententiae'* excommunication, according to Canon 1382 of the Code of Canon Law," the statement said. A bishop who consecrates a bishop without a pontifical mandate and the person who receives the consecration from him automatically incur the penalty of excommunication.

The Vatican statement also said "the Church does not recognize nor does it

intend to recognize in the future such ordinations and all the ordinations derived from them." It also added that the canonical status of the "four presumed bishops is the same in which they found themselves before ordination" by Archbishop Milingo.

The press office statement said the Vatican had been following the archbishop's activities "with marked apprehension." It said his involvement with a new association of married priests has helped sow "division and perplexity among the faithful."

The four men, all of whom already claimed to have been ordained bishops in the Old Catholic Church, were leading figures the previous week in a "Married Priests Now!" convocation held by Archbishop Milingo in Saddle Brook, N.J.

Archbishop Milingo had told convocation participants that he was under Vatican orders to stop his campaign for married priests or face suspension from ministry.

A news release from Archbishop Milingo's group claimed the new ordinations would make the Old Catholic bishops "bishops of the Roman Catholic Church."

The ordinations took place in Washington at Imani Temple, the headquarters of Archbishop George A. Stallings Jr., a former Catholic priest of the Washington Archdiocese who broke from the Church in 1989 to form his own African American Catholic Congregation. In 1990, Archbishop Stallings was ordained a bishop by bishops of independent Old Catholic Churches.

Archbishop Stallings was one of the

bishops re-ordained by Archbishop Milingo.

The others were:

- Bishop Peter Paul Brennan of the African Orthodox Church and the Ecumenical Catholic Diocese of the Americas, who according to one Web site, was first consecrated a bishop on June 10, 1978, and subsequently reconsecrated in October 1979 and twice more in March 1987.

- Archbishop Patrick E. Trujillo of the Archdiocese of Our Lady of Guadalupe of New Jersey of the Old Catholic Church in America, who was originally consecrated in 1997.

- Bishop Joseph J. Gouthro of Las Vegas, presiding bishop of the Catholic Apostolic Church International.

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

In 2001, he married Korean acupuncturist

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

Archbishop Milingo's actions have led him to 'a condition of irregularity and progressive breach in communion with the Church.'

— Vatican statement

Pope says nun slain in Somalia worked for victory of love over hatred

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI said a missionary nun slain in Somalia exemplified the "logic of Christianity" by working for the victory of love over hatred.

The pope's comments on Sept. 24 came exactly one week after the nun, Consolata Sister Leonella Sgorbati, was gunned down with her bodyguard as she left the children's hospital where she worked in Mogadishu.

Somali authorities arrested one suspect and two potential witnesses to the slaying, which came amid rising tensions in the Muslim world over a recent papal speech on Islam. It was not known if the killing was connected to Muslim criticism of the pope's speech.

Addressing pilgrims gathered for a noon blessing at his summer residence outside Rome, the pope spoke about the Gospel's encouragement of peacemakers.

"These words bring to mind the witness of so many Christians who, with humility and in silence, giving their lives in the service of others for the cause of Jesus Christ, work concretely as servants of love and therefore as artisans of peace," the pope said.

He said some, like Sister Leonella, are asked to make the supreme sacrifice of their own lives.

"This sister, who served the poor and the little ones for many years in Somalia, died pronouncing the word 'forgiveness.' Here is the most authentic Christian witness, a peaceful sign of contradiction that demonstrates the victory of love over hatred and evil," he said. †

EXCELLENCE

continued from page 1

three criteria, according to G. Joseph Peters, the archdiocese's associate executive director for Catholic education:

- Schools with at least 40 percent of their students from disadvantaged backgrounds that dramatically improve student performance on state tests.
- Schools whose students, regardless of background, achieve in the top 10 percent of their state on test scores.
- Private schools that achieve in the top 10 percent in the nation.

The honor is a tribute to the commitment to Catholic education that parents, teachers, staff and students make, according to Jerry Bomholt, the principal of Shawe Memorial High School in Madison.

"Probably the most important factor is the commitment to education that our parents have made," Bomholt said. "Our kids have heard it over and over again from

their parents and our staff that education is important. And they're great kids, too."

The Shawe community marked its recognition with a faith-based celebration on Sept. 26. For the celebration, Bomholt invited all former Shawe teachers, staff and students, and the school community of Pope John XXIII School, the only Catholic elementary school in Madison.

"As our elementary school, they've obviously had a tremendous influence on what has happened here," Bomholt said. "This is an award we all need to share."

The high school has been decorated in blue ribbons, and the cafeteria staff made blue Rice Krispies treats for students.

Blue ribbons and balloons were also part of the celebration at Christ the King School in Indianapolis, where students and staff planned to dress in blue on Sept. 28.

"I'm proud for our school community and the entire parish," said Scott Stewart, the principal of Christ the King School. "This is my third year here, and it's been obvious to me that the school has been overdue for this honor for a long time.

This school has really done well over the years."

So has St. Lawrence School in Indianapolis, which was recognized as a Blue Ribbon School for the second time.

"There are a lot of people excited here," said Betty Popp, the school's principal. "We're in the top 250 schools in the nation."

St. Lawrence began its celebration on Sept. 25 as teachers, staff and the school's 360 students flowed into the parish church for a prayer service of thanksgiving.

St. Monica School in Indianapolis proclaimed its Blue Ribbon recognition on the school's marquee.

"It's a fantastic place—the school and the parish," said Debbie Reale, the assistant principal at St. Monica. "Everyone pulls together and works hard. We have a lot of parental involvement, which you need if a school is to be a success. And we love our kids."

That successful combination of parents who offer support and students who set goals was also cited by Kathy Schubel,

the principal of St. Bartholomew School in Columbus. Schubel also noted another essential quality for becoming a school of excellence.

"I read a while ago that a staff that collaborates is a greater indicator of student success than socio-economic issues," she said. "We have a staff that collaborates. The teachers work hard every day to make a difference in the lives of the children."

The Blue Ribbon recognition is a dream-come-true at St. Lawrence School in Lawrenceburg.

"This has been a vision of mine as long as I've been principal," said Dena Steiner, the principal at St. Lawrence School in Lawrenceburg. "This is my sixth year. Our thought was we were working for this every year. So every year, we've become a better school.

"To me, it shows the strength of Catholic education. It shows that what we're doing, we're doing right, especially in the archdiocese. Our students get strong academics and a values education." †

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All in the family

Women's group organizes unique retreat to benefit mothers, children

By Katie Berger

Special to The Criterion

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

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

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

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

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

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

"The Lord put it on my heart," Padilla said.

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

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

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

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

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

While the mothers had a chance to share together, the children had a session of their



Above, St. Vincent de Paul parishioner Molly Wagner of Bedford writes down a blessing for her mom, Susan. The Mom and Kids Retreat was sponsored by Catholic Women in Faith of Lawrence County.

At right, parishioner Michelle Woodward of Bedford is traced by her daughter, Karoline West, during a faith-sharing activity at the Mom and Kids Retreat at St. Vincent de Paul Parish in Bedford on Sept. 16.

own. It focused on how to be a good helper for moms through a scavenger hunt, puppet show and crafts.

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

"I made some new friends here," he said.

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

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

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

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

For the final activity, the children

traced their mother's on a body-length piece of paper. Mothers then traced their children inside their outlines.

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

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

"One of the things I prayed about today," she said, "is for us, as Catholic women, to come together and be strong. We want to raise our children to be close, too." †



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Care for all God's creation

We must protect children in their first environment—the womb

By Roxana Ulloa Barillas

Respect Life Sunday, on the first weekend of October, falls near the Oct. 4 feast day of St. Francis of Assisi, who was named the patron saint of the environment by Pope John Paul II in 1979.

St. Francis can inspire us to reflect anew on the ways that our attitudes, uses and abuses of creation affect the poor and vulnerable, especially our children both before and after birth.

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

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

"If we turn our backs to our own unborn children, can we truly expect that nature will receive respectful treatment at our hands? The care of the earth will not be advanced by the destruction of human life at any stage of development. As Pope John Paul II has said, 'Protecting the environment is first of all the right to live and the protection of life' " (Oct. 16, 1991, homily of Pope John Paul II at Quiaba, Mato Grosso, Brazil).

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

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

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

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

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

Addressing environmental health issues is challenging. Often, the science is not clear or conclusive. Such is the case with mercury, a known



toxin that can interfere with the nervous system and the development of the human brain from early in pregnancy.

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

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

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

Power plants are the primary man-made source of mercury. More than 1,100 coal-fired power plants, the nation's largest source of airborne mercury pollution, send an estimated 48 tons of mercury into the atmosphere annually.

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

and spread the cost of emissions reduction throughout the public?

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

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

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

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

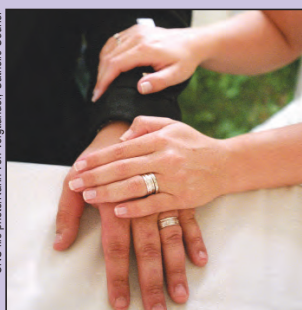
As we highlight the Respect Life program and celebrate the feast day of St. Francis of Assisi, we should reflect on our personal lifestyle and consider how abuse of our environment threatens children's health and their ability to realize their full potential before as well as after birth.

(Roxana Ulloa Barillas is project administrator of the Department of Social Development and World Peace for the U.S. Conference of Catholic Bishops.) †



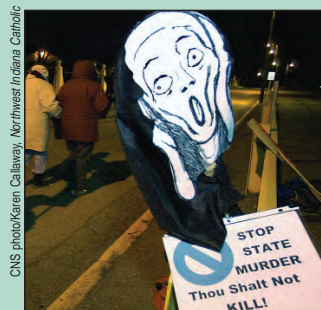
Partial-birth abortion

Partial-birth abortion exposes depravity of abortion, legal flaws, page 10.



Go organic

Science supports Catholic sexual ethics, page 11.



Death penalty

Victims' relatives advocate against use of the death penalty, page 12.

Partial-birth abortion exposes depravity of abortion, legal flaws

By Susan E. Wills

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



Susan E. Wills

In March 1996, in riveting eyewitness testimony to Congress, a nurse gave "partial-birth abortion" a face—specifically the "most perfect angelic face" of a baby boy at 26½ weeks' gestational age. Haskell had delivered the boy alive, feet-first, up to his neck, then stuck scissors into the base of his skull, inserted a suction tube and vacuumed out his brain.

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

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

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

Thanks to eight years of hearings and debates in Congress, pro-life educational efforts and the proliferation of alternative news sources, particularly the Internet, Americans did learn about partial-birth abortions and more than 70 percent of the people want to ban them.

Haskell's 1992 speech has far-reaching consequences:

- At least one wire service, one major polling company and a number of major newspapers still misrepresent *Roe* as

legalizing abortion only "in the first three months of pregnancy." Many Americans were shocked to learn that abortions are being done in the second and third trimesters of pregnancy, and are legal throughout pregnancy.

- The gruesome particulars of partial-birth abortion shifted the focus of the public debate away from the sometimes difficult social and economic circumstances women may face due to an unplanned pregnancy toward the act itself. With the growing use of ultrasound, many Americans began to see the child's obvious humanity.

- Nationwide polls have recorded a seismic shift toward pro-life positions. From 1991 to 1995, polls showed that 32 percent of Americans, on average, favored unrestricted abortion. In mid-1996, as public knowledge of partial-birth abortion spread, such support dropped to 25 percent. In an April 2005 poll by the polling company, inc.™ which offered six possible views on abortion's legality, only 10 percent said abortion should be "legal any time, for any reason." That compared to 17 percent who responded "never legal," 14 percent who said "only legal when the mother's life is in danger," and 31 percent who would permit abortion only when the mother's life is at risk and for rape and incest.

- Publications like *American Medical News* and *The [Bergen County] Record* did their own research and discovered that thousands of partial-birth abortions were being done annually, primarily on healthy mothers and healthy babies.

- The strong public reaction against partial-birth abortion resulted in the enactment of laws banning the procedure in 30 states between 1996 and 2000. Congressional efforts to ban partial-birth abortion nationwide were stymied by two vetoes by President Clinton and, in June 2000, by the Supreme Court when it declared Nebraska's law unconstitutional. Americans saw how some government officials can disregard and thwart the will of the people on this issue.

- Partial-birth abortion has had a probable influence on elections. NARAL Pro-Choice America, in its 2006 report on reproductive rights, identifies 24 states as having pro-life legislatures, 19 of which also have a pro-life governor; the report states that nine states have a majority pro-choice legislature and four states also have a pro-choice governor.

- NARAL's report also describes a flurry of pro-life legislative activity at the state level. Fifty-eight pro-life measures passed in 2005 alone of the 614 pro-life measures considered that year.

- A growing number of federal judges openly criticize the Supreme Court's abortion jurisprudence for, among other things, unclear and inconsistent standards which often contradict standards applied in other legal contexts.

- Americans now strongly disagree with a "litmus test" for judicial nominees requiring that they demonstrate whole-hearted allegiance to *Roe v. Wade*.

The Supreme Court's 2000 decision in *Stenberg v. Carhart* found Nebraska's partial-birth abortion ban unconstitutional, with the result that state bans in 29 other states were voided. Three federal district courts later found the federal Partial-Birth Abortion Ban Act of 2003 unconstitutional on the basis of *Stenberg*. Three federal appellate courts have agreed.

While no one can predict Supreme Court rulings, there is reason to hope that the Supreme Court will uphold the federal ban on partial-birth abortion when it hears the case of *Gonzalez v. Carhart* this fall.

First, the abortion procedure is defined in a more precise and limited way in the federal ban, which prohibits killing the infant after he or she is delivered "substantially outside the mother's body at specified anatomical points."

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

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

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

We can hope that the Supreme Court will review *Gonzales v. Carhart* with minds attuned to the Constitution and hearts open to the truth about human life.

(Attorney Susan Wills is associate director for education for the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.) †

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Go organic: the scientific case for Catholic sexual ethics

By Jennifer Roback Morse

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

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

Answers: Married people have more frequent and more satisfying sexual relations than the unmarried. As for sexual violence, marriage is by far the safest kind of sexual relationship, both for women and their children. Rates of domestic violence for cohabiting and for dating couples are higher than for married couples. Children are more likely to be abused by their mothers' boyfriends than by their mothers' husbands, even when the boyfriend is their own biological father.

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

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

The procreation part of this equation ought to be self-evident. But the widespread acceptance of contraception and abortion has obscured the reproductive purpose of sex for many people. Planned Parenthood even calls the sexual aspect of our bodies "the reproductive system."

Did you know that science can show the physiological pathways by which we attach to our sex partners?

During sex, women secrete a hormone called oxytocin, the same hormone they experience when they give birth or are nursing their babies. Some experts refer to oxytocin as the attachment hormone because it causes a woman to relax and connect with the person.

Oxytocin, the bonding hormone, has a survival value. Connecting with our sex partners increases the chances that we will stay together long enough to build a stable home and raise a baby to adulthood.

What about men? At least one psychologist argues that jealousy helps men to connect with their sexual partners. A

man doesn't feel jealous or possessive toward every woman he sees or even finds attractive. He feels jealous over women he has had sexual relations with.

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

Possessiveness is the dark side of male attachment. The bright side of the very same tendency to attach is loyalty. Men are capable of heroic loyalty to their wives and children, to their teams, companies and countries. Loyalty is the desirable trait which is signaled by male jealousy. Most women are looking for men who have the capacity to commit to a relationship.

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

This biological tendency to bond with each other means that, in a very real sense, casual sex isn't even possible. There is a reason why guys come unhinged when they find out their "friend with benefits" has another "friend." There is a reason why girls sit by the phone, wondering whether the guy they hooked up with the previous night will ever call them again.

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

Pope John Paul II, in the "theology of the body" and his earlier work, *Love and Responsibility*, makes it very clear that it is always wrong merely to "use" another person to serve our own purposes.

Our own experience shows us the problem with using other people. No matter how much fun we think we're having during casual encounters, the truth is that no one wants to be on the receiving end of the "use and be used" culture.

Another common pitfall is cohabitation. Many earnest young people live together because they are afraid of divorce. But the social sciences have shown that living together is not good preparation for marriage because people are more likely to divorce if they lived together before marriage than if they did not.

Sex is and ought to be an act of complete self-giving. But cohabiting couples often hold back on each other. Instead of



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

giving with abandon, they calculate whether it is in their interest to stay in the relationship or leave it. They practice not trusting. They practice conditional, not unconditional, love.

The cohabiting relationship enshrines a "use and be used" consumer approach to dealing with each other. Once again, social science validates Church wisdom. Cohabitation is a bad idea.

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

(Jennifer Roback Morse, Ph.D., is a senior research fellow in economics at the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Mich.) †



50th Anniversary of Our Lady of America The Immaculate Virgin



Beginning on the Feast of the North America Martyrs September 26, 1956, The Blessed Virgin Mary appeared to Sister Mary Ephrem (Mildred Neuzil) at a Precious Blood Sisters Convent in Indiana, and continued to appear to Sister there and at a cloister in Ohio. A summarization of revelations by The Blessed Virgin Mary, under the title of "Our Lady of America," is:

- Our Lady of America expressed Her thanksgiving and encouragement to the U.S. Catholic bishops for the National Shrine of the Immaculate Conception at Washington, D.C.;
- She stated Her desires that Her children honor Her by the purity of their lives, and She wishes that America be the country dedicated to Her purity;
- She often emphasized Her desire that the National Shrine of The Immaculate Conception be made a place of special pilgrimage where She wishes to be honored as Our Lady of America, The Immaculate Virgin, with a statue of this likeness placed in this Shrine at Washington, D.C.;
- Our Lady of America stated Her desires to make the whole of America Her shrine by making every heart accessible to the love of Her Son, Jesus;
- She asked Her children to reform their lives, for sanctification from within, so that when God looks at the heart of each, it resembles the Heart of His Divine Son, Jesus;
- Our Lady of America asked for acts of penance and self-denial, and for family prayer of The Rosary so that Her children will recognize The Indwelling Most Holy Trinity;
- Our Lady of America stated that peace is from within, not from without; peace will come when Her children are purified and cleansed from defilement, when Her children can recognize, adore and love The Divine Indwelling Trinity more.

The next Procession of this statue of Our Lady of America is at The Shrine of The Most Blessed Sacrament, Hanceville, AL, on October 7th, 2006 1:00PM, Feast of The Most Holy Rosary

By Thy Holy and Immaculate Conception,
Oh Mary, deliver us from evil.

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Victims' relatives advocate against the death penalty

By Andrew Rivas

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

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

Four people whose lives were touched by murder unexpectedly became public advocates against capital punishment.

Vicki Schieber's daughter, Shannon, was 23 years old in 1998 when she was murdered by a serial rapist in Philadelphia. In 2002, Troy Graves pleaded guilty to assaulting, raping and killing Shannon, and to 13 other sexual assaults.

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

"We believe he is where he belongs today, as he serves his prison sentence, and we rest assured that he will never again perpetrate this sort of crime on any other young women," Vicki Schieber said. "But killing this man would not bring our daughter back. And it was very clear to us that killing him would have been partly dependent on our complicity in having it done."

Now she serves on the board of directors of Murder Victims' Families for Human Rights (MVFHR), a national non-profit organization of people who have lost a family member to murder or to state execution.

David Kaczynski is the brother of

Ted Kaczynski, "the Unabomber," a mentally-ill man whose anti-technology bombings over 17 years left three people dead and 23 people injured.

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

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

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

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

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

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

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

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

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

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

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

If it could happen to someone like him, he reasoned, it could happen to others. And



A protester outside the Indiana State Prison in Michigan City, Ind., displays a mask of Edvard Munch's famous painting, *The Scream*, during a pro-life demonstration in front of the penitentiary.

it does. Since 1973, more than 120 people have been exonerated from death row after being cleared of their charges.

Now Bloodworth works for the Justice Project's Campaign for Criminal Justice Reform and the Criminal Justice Reform Education Fund.

What is striking about these stories is seeing how God embraces people as they face some of the most terrible and hopeless situations that life can present.

If these men and women can overcome human hatred and bring a gospel of mercy and love to the world, how can we claim a right to demand the death of a killer to "honor the victim" or to "win justice" for the victim's family? We cannot. To do so dishonors the lives of all the people involved, making us complicit in perpetuating violence rather than ending it.

(Andrew Rivas is executive director of the Texas Catholic Conference.) †



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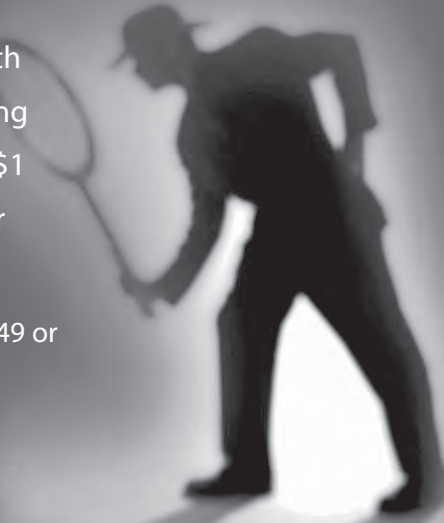
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Catholics celebrate the Eucharist in many cultures

By Jim Schellman

Not so long ago, it was common to hear Roman Catholics speak of the comfort they found in the familiar celebration of the Mass, whether they experienced it in Portland or Paris.

The Latin texts and the priest's carefully prescribed movements and gestures created the effect of the predictable, wherever Catholics found themselves for worship.

Many of my friends now make a similar observation about the Mass, despite the fact that it is being celebrated in a large variety of languages around the globe. Often, they are surprised by Mass in another cultural setting and express feelings of being fairly at ease.

Although the language may be unfamiliar, the gestures and movement of both priest and people nonetheless seem familiar enough for people to feel at home. The ritual structure of the Mass is perhaps even more apparent now that a variety of languages may be used for the liturgy.

We are at the beginning of the "inculturation" of the Mass and all the Church's liturgy set in motion by the overwhelming approval of the "Constitution on the Sacred Liturgy" by the world's bishops at the Second Vatican Council.

The reality of inculturation was addressed in the liturgy constitution in its great opening to further use of living languages in the liturgy and in its final several paragraphs dealing with degrees of "adaptation" of the liturgy.

Catholics seek Masses in native language

By Alejandro Aguilera-Titus

Anybody who has spent time in a foreign land can identify with the delightful experience of hearing someone speaking one's language.

The connection with that person is immediate—it touches the very essence of what is familiar to us.

For people who have been away from home a long time, a conversation with others who speak their language can turn into a profound dialogue.

People will seize the opportunity to share the feelings and thoughts trapped in their souls because they have lacked the

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

Liturgical expression is an intrinsic part of this process. Inculturation is nothing new to Catholic tradition.

Centuries of inculturation of the Mass began with the spread of the faith from the early Jewish-Christian community to the gentiles and the change of the language of worship from Hebrew to Greek.

This was followed several centuries later by transition to Latin as a result of the acceptance of Christianity in the Roman Empire.

A third "moment" of inculturation occurred when this largely Mediterranean religious experience made its way into the many parts of Europe and its disparate cultures.

Our present time can be seen as the next great moment of inculturation. The faith experience of the preceding centuries is being authentically "earthed" anew in cultures where it already has a long history and newly "earthed" in other major cultures of the world.

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

right words to express them in a language that is not their own.

The power of language and familiarity it brings to one's heart moves many Hispanics and Latinos to drive miles to participate in Mass celebrated in Spanish.

What they find in this celebration is an encounter with God in the context of the familiar. It involves understanding the readings and homily through the spoken word and the ability to participate in song.

(Alejandro Aguilera-Titus is associate director of the U.S. bishops' Secretariat for Hispanic Affairs.) †



Congolese Catholics pray in their own language during Mass in the capital of Kinshasa. The ritual structure of the Mass is even more apparent now that a variety of languages may be used for liturgies.

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

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

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

to the fully sung and modulated celebration in a Vietnamese community.

Parishes of mixed ethnic groups have a special responsibility to ensure that the celebration of Mass is sufficiently inculturated and reflective of their people.

The Sunday Mass will usually need to be an occasion that draws them together.

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

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

- Is liturgical music planned that engages all?

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

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

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

Discussion Point

Multicultural ministry serves everyone

This Week's Question

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

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

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

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

Lend Us Your Voice

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

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



From the Editor Emeritus/John F. Fink

Mother Theodore's conflict with the bishop

(Fourth of five columns)

After Mother Theodore Guérin established the Sisters of Providence at St. Mary-of-the-Woods, Ind., they were often desperate to keep their convent and schools solvent.



They were short of money, and Bishop Celestine de la Hailandiere of Vincennes—who recruited the sisters to come here from France—refused to support them. He suggested that Mother Theodore go back to France to raise money for the community.

In 1843, she did return to France and was gone for 11 months. She was successful in raising money, and also in clarifying the relationship between the sisters in the United States and those in France.

Mother Theodore's return trip to Indiana was nearly as difficult as her first journey there. Her ship again experienced bad weather, and she was ill when she reached New Orleans. Her health continued to be

very frail.

Mother Theodore's greatest problem from 1843 to 1847, though, concerned her relationship with Bishop de la Hailandiere. Even before she left for France, it was clear that the bishop believed that he possessed total control over the Sisters of Providence, despite what the community's rule said. Mother Theodore often had to oppose his decisions as they affected her community, always doing so as respectfully as possible.

While she was in France, Bishop de la Hailandiere took over the community. He admitted novices to vows, closed the school the sisters had established in St. Francisville, Ill., received three nuns from another community, opened a new establishment, and called for the election of a new superior—all without input from the sisters and contrary to the community's rule. He hoped that the sisters would elect a different superior, but they re-elected Mother Theodore.

After her return, Mother Theodore's meetings with Bishop de la Hailandiere grew more and more contentious, often lasting for hours. Sometimes the bishop

berated her for her leadership of the community, and other times he insisted that he did not want to be involved in the affairs of the community.

The diocese still owned the property at St. Mary-of-the-Woods and, at times, the bishop would promise to give it to the sisters and other times would refuse to do so. He insisted on an "Act of Reparation" from the sisters because he believed that they had spoken out against him to his superiors.

The matter reached its climax on May 20, 1847. After visiting her establishments, which by then were scattered from one end of Indiana to the other, Mother Theodore went to meet with Bishop Hailandiere. During that meeting, the bishop insisted that Mother Theodore agree to everything he proposed and then left the room, locking the door as he left.

That night, when two sisters arrived to see where Mother Theodore was, Bishop Hailandiere released her, but then declared to her and the sisters that Mother Theodore was no longer the superior.

Furthermore, he said, she was no longer a Sister of Providence. He demanded that she leave his diocese and forbade her to return to St. Mary-of-the-Woods. †



Indiana's first saint

Cornucopia/Cynthia Dewes

Conspiring to believe the unbelievable

It's funny how we tolerate things about those we love that would drive us crazy in a stranger. The old saying "love is blind" seems to be true.



Which brings me to Frank, a dear friend from childhood. Every so often, he calls me on the phone and we reminisce. As we visit, we share opinions, and this is where the toleration part comes in. To be blunt, Frank is a conspiracy theorist of the worst kind, a quality I despise in everyone else.

Last time we talked, Frank told me when political candidates call him for money he always asks them: What happened at the meeting in 1965 (1965?) between President Bush, Vicente Fox, president of Mexico, and someone from Canada? Of course, the solicitors never know the answer and neither did I so Frank enlightened me.

He said the three leaders discussed how to combine the entire North American continent into one country. He also said their desire to accomplish this was the reason not much has been done about

protecting our borders in past years. I was so flabbergasted that I forgot to ask him where he got this information.

Now, Frank isn't the only one advancing outrageous theories. Just think about *The Da Vinci Code*. And merely claiming one's ideas to be true, as Dan Brown did in that novel's preface, does not make them so. Credible sources and logic must do that, unlike the imaginative nonsense that too often passes for authenticity.

Then we had Oliver Stone's movie, *JFK*, in which the Grassy Knoll figured prominently. After seeing it, if you didn't believe the Warren Commission, you'd be convinced that JFK assassins with umpteen murky motives are still out there. Poor, crazy Lee Harvey Oswald would be only one of several.

Or how about those who declare that the Holocaust never happened? That it was all a plot to gain sympathy for the idea of a Jewish homeland, or something? How's that for outrageous? Considering the vast number of people who saw the death camps in person, how could such a notion exist?

But the conspiracy theory that disgusted me most recently is one I read in a *Wall Street Journal* column by Heather

Wilhelm. In it, Wilhelm, "director of communications for Americans for Limited Government," takes the Presbyterian Church to task for allegedly publishing a conspiracy theory. The Presbyterians!

According to Wilhelm, Westminster John Knox Press released a book called *Christian Faith and the Truth Behind 9/11: A Call to Reflection and Action*. Written by David Griffin, the book "argues that 9/11 was a highly orchestrated Bush administration sham. The collapse of the World Trade Center—which the book says was brought on by controlled demolitions, not Islamic hijackers—was merely a 'false flag' operation, designed to spur wars in the Middle East. The goal: an all-powerful American global empire."

Wilhelm concluded: "The old adage that 'if you don't stand for something, you'll fall for anything'... seems to apply to the Presbyterian leadership."

I don't know about that, but if you ask me, it certainly applies to Griffin, Frank, Oliver Stone and Holocaust deniers.

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

Faithful Lines/Shirley Vogler Meister

'60s film recalls the tensions in prejudice

Recently, after a busy day, I turned on the television to check Turner Classic Movies, one of the few TV stations that I watch for good films. *Guess Who's Coming to Dinner* had just begun.



Because neither my husband nor I had ever seen it, we decided to have dinner in front of the TV. Paul set up tray tables and served the "crab gumbo" that I had kept simmering in a crock pot for most of the day. It is very rare for us to do this because we believe dining and TV do not mix well, but the movie was that important to us.

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

Paul and I have never understood that kind of prejudice, and do not believe that a difference in skin color or ethnic background or religion should be an issue in relationships. Fortunately, we passed on this openness to our daughters.

For readers not familiar with the 1967 film, I highly recommend searching for a copy of *Guess Who's Coming to Dinner*. Paul and I and some of our friends have since had good conversations about it.

It has been interesting learning that Spencer Tracy was deathly ill while filming his role as the father, yet I would not have guessed that from his acting. It was his last film. Katharine Hepburn, the mother in the film, was in love with Spencer Tracy in real life.

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

I'm a longtime fan of Sidney Poitier, too, and he played the fiancé who was a doctor to Katharine Houghton's role as the wealthy couple's daughter. The fiancé's parents were

Roy Glenn and Beah Richards, and the housekeeper-maid was played by Isabel Sanders. All are superb in their roles. The film is not without production flaws, but I consider it a classic.

After the film ended, I remembered the following poem that I wrote for a friend whose daughter has a successful interracial marriage. For those in similar relationships, I dedicate it to all of you:

Harmony

Youthful romance, black and white:
sunshine on a sable night,
moonbeams on a midnight day,
mellowing what others say.
Silent yearning—whispered, dear—
crystallizing passions clear—
warning shunned, caution fleet,
knowing love is bittersweet.
Hearts retreating from the hate,
souls entreating gentle fate,
union bright in graying light,
vital force—not black, not white.

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

Faith and Family/Sean Gallagher

Take a pilgrimage with family this fall

Labor Day has come and gone. And now the crisp feel of autumn is in the air.



Why not go on a road trip?

This isn't the usual reaction to this time of year when summer gives way to fall. In addition to the climate changes that preclude many typical outdoor activities, there are also ordinarily a rising

number of commitments for families once school begins in August.

But fall can be a good time for parents and their kids to take a trip, even for a day somewhere here in central or southern Indiana.

This year in particular may give us even more motivation to do so and to make those trips into pilgrimages.

In just a couple of weeks, Pope Benedict XVI will solemnly declare Blessed Mother Theodore Guérin, the 19th-century foundress of the Sisters of Providence of St. Mary-of-the-Woods, as the first saint from Indiana.

While hundreds of people from our state will make a pilgrimage to Rome for the Oct. 15 canonization Mass, most Catholics in the archdiocese will remain here at home.

But that does not mean that they cannot participate in the festivities in a spiritually significant way.

First, the archdiocesan-sponsored pilgrimage will have prayer intentions for each day of the pilgrimage. These will be publicized in the Oct. 6 edition of *The Criterion* and can be viewed at www.CriterionOnline.com. Catholics remaining in Indiana can join with the pilgrims in praying for these causes.

Second, people in Indiana—as well as those interested across the country and around the world—can read about the pilgrimage and view pictures of it while it is happening on the pilgrimage's Web log. A link to it will be on *The Criterion's* homepage when the pilgrimage starts on Oct. 11.

But families who will be in their homes on the day of the canonization can still make a pilgrimage of their own here in the state.

Most appropriate this year would be a spiritual journey to St. Mary-of-the-Woods.

There, families can pray together at the tomb of Blessed Mother Theodore. They can learn about her and view her personal effects in the Heritage Museum at Providence Center.

Finally, they can give thanks and praise to God for the beauty of his creation, especially in the fall's colorful leaves while walking through the grounds of the Sisters of Providence's motherhouse.

A particularly special time to visit St. Mary-of-the-Woods will be on Oct. 21-22.

Oct. 22 is the anniversary of the day on which Blessed Mother Theodore arrived at her western Indiana home. Thus, it has been historically celebrated by the Sisters of Providence as their "Foundation Day."

On Oct. 22 this year, there will be a festive public celebration of Blessed Mother Theodore's canonization.

For more information about the events at St. Mary-of-the-Woods that weekend, go to the Sisters of Providence's Web site at www.spsmw.org and click on the link in the box on the homepage titled "Celebrate."

Catholic families in the archdiocese have much to be thankful for in every season. But this fall will be a special time for all of us.

And, for families, it can be a blessed season when the youngest Catholics in central and southern Indiana can learn about a holy woman who helped lay the foundation for our local Church. †

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

The Sunday Readings

Sunday, Oct. 1, 2006

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

The Book of Numbers, the source of the first reading for this weekend, is one of the first five books of the Bible.



The ancient Hebrews, and Jews today, attribute these five books, collectively called the Pentateuch, to Moses.

However, Jews see Moses as only the human instrument

through whom God spoke to the people.

Thus, these five books, in the Jewish theological mind, are the very words of God. For this reason, the Pentateuch, or the Torah, is the basis of all Jewish belief and religious practice. Even historical events, such as that mentioned in this weekend's reading, have a religious message.

The message in this reading is that God's inspiration does not follow any route that humans may suppose or prefer. For that matter, mere humans cannot judge whether or not a person possesses God's grace.

Moses made this clear. The men discussed in the reading did not appear to be worthy messengers of God. Moses warns his contemporaries that they should not judge these men. God does not operate according to any human timetable or set of requirements.

For its second reading, the Church this weekend presents a section from the Epistle to James.

All the epistles are interesting since they reveal the circumstances of Christian life several generations after Jesus. They were written long after the times remembered in the four Gospels.

The Christians living in the last third of the first century A.D. had to face the fact that some people, then as now a minority in the population, possessed many material things. Their wealth produced, then as now, a certain sense of security. It certainly provided ease.

It was easy for Christians to assume that God especially blessed persons of wealth.

The epistle corrects this thinking. Wealth is impermanent. Furthermore, it so often is a temptation. If nothing else, it distracts us from what truly matters in life, namely being with God and building up storehouses of spiritual treasures.

St. Mark's Gospel furnishes the last reading.

Here, wealth is not the point. Instead, John is troubled by the fact that a man uses the name of Jesus to drive away demons.

How can this be? John does not know this man. The man is within the circle of disciples. Therefore, the man cannot be authentic.

Jesus replies that obviously no enemy of the Lord would, or could, invoke the name of Jesus to accomplish anything good. The Lord states that all those of honest faith are of God.

The reading has a second part. It reminds us that the benefits, and indeed the needs, of this world may be fleeting when eternity and things of the spirit are considered.

Reflection

The story is told that when Cardinal Thomas Wolsey—the Archbishop of York in the days immediately prior to King Henry VIII's break with the Church as well as the chancellor, or prime minister, of England for many years—was dying, he said that if he had served God as diligently as he had served the king, he would not be afraid to die.

This worldly cardinal was hardly alone among humans in looking back upon life with regret. For that matter, Cardinal Wolsey was hardly the only human approaching death to realize that he squandered time on earth by running after material rainbows. He finally saw that only the spiritual endures beyond life on earth.

The Church calls us all to realize that earthly achievements and gains one day will count for nothing. Only our nearness to God in this life will matter as we face entry into the next life.

The readings also remind us that we are human. We can be tempted. Temptations can be strong. We are limited, and our judgments are flawed. We need God. †

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.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

My Journey to God

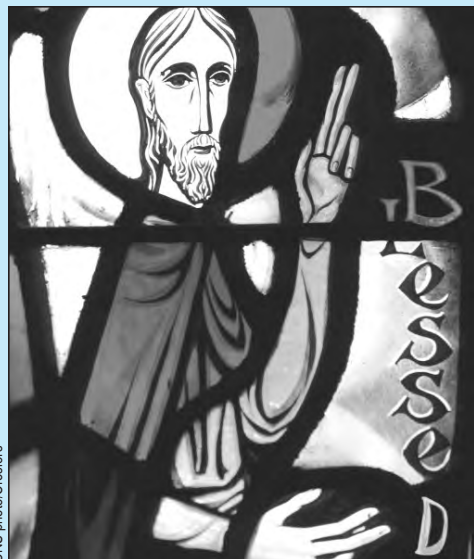
Raboni

I searched the roads of Palestine
I did not find Him there.
I read the pages of Scripture
I found Him everywhere!

Yahweh
Fullness of life
Adonai
Lord of mystery
Kyrios
Lord
Raboni
Master, Teacher
Messiah
Anointed One, Christ
Jeshua
Leader, Savior

Revealing yourself to me
I need only listen, wait, watch!

By Sister Norma Gettelfinger, O.S.B.



(Benedictine Sister Norma Gettelfinger is a member of Our Lady of Grace Monastery in Beech Grove. This church window depicts Jesus giving his Sermon on the Mount, which begins with the Beatitudes.)

Daily Readings

Monday, Oct. 2
The Guardian Angels
Job 1:6-22
Psalm 17:1-3, 6-7
Matthew 18:1-5, 10

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

Wednesday, Oct. 4
Francis of Assisi, religious
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, Oct. 5
Job 19:21-27
Psalm 27:7-9, 13-14
Luke 10:1-12

Friday, Oct. 6
Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, Oct. 7
Our Lady of the Rosary
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125,
130
Luke 10:17-24

Sunday, Oct. 8
Twenty-seventh Sunday in
Ordinary Time
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or Mark 10:2-12

Question Corner/Fr. John Dietzen

Jesus often used parables to illustrate his teachings

Q Why did Jesus speak so much in parables when he was addressing mostly illiterate crowds?



As I understand it, only the religious leaders, scribes, priests and the like were educated.

Why didn't Jesus just say plainly what he wanted to teach? (Ohio)

A You are right that Jesus often spoke in parables. If we extend the meaning of parable to the many forms it has in the Bible—proverbs, similes, stories, metaphors, "figures" in John's Gospel and others—nearly everything that Jesus said was a parable. In fact, Mark says that Jesus spoke to the people only in parables (Mk 4:34).

It's important to keep in mind that most parables went through some significant changes in form and meaning in the process of moving from the life of Jesus through the proclamation of the Christian message in the early Church to their final inclusion in the Gospels. Thus, some of the parables have a different focus from one Gospel to another.

Parables were a common teaching technique for rabbis and other religious leaders for much the same reason that Jesus used them. Their most obvious purpose was to illustrate a teaching. The stories of the Prodigal Son, for example, or the Good Samaritan are perfect illustrations of the preferential love that God has for sinners and social outcasts.

Jesus often spoke in parables to "trick" his listeners into really hearing what he was saying. The crowds sometimes thought they knew where he was going then he suddenly disarmed them by throwing in a hook at the end that forced them to see themselves as the rascal in the story.

As distinct from allegories that usually have many points of meaning, parables normally have only one. To know what that point or thrust is, one of the most helpful questions to ask is: What comes at the end? Who is being spoken to at the finish, and what is being said?

The condemnation of King David by the prophet Nathan is a classic example of this in the Bible. David commits adultery with the wife of one of his soldiers. To cover up his crime, he has the husband murdered.

Nathan then tells David about a rich man who, instead of slaughtering one of his many sheep for his guests, steals and kills the beloved single sheep of a poor man. David says: The man who did this deserves to die. Nathan replies: That man is you (2 Sm 12).

We find Jesus doing the same, as, for example, in the story of the Good Samaritan (Lk 10:29-37) or in his parable about the obedient and disobedient sons (Mt 21:28).

Especially in Mark, we find that another reason for parables is to obscure the message that Jesus is proclaiming. Parables allowed Jesus to speak, but to conceal his message about the kingdom of God from enemies who were all too ready to accuse him of sedition against the Roman occupation forces.

Finally, another reason was that parables are a common teaching and memory aid. Good stories always helped people understand and reflect in their hearts on what Jesus was revealing to them.

Perhaps this advantage especially applied to mostly illiterate audiences, but it doesn't end there. Even for us, nothing in the Bible more crystallizes Jesus' proclamation of the reign of God, our part in that kingdom and God's unconditional, all-encompassing love for us than the great Gospel stories that I've mentioned and countless others, such as Matthew's description of the Last Judgment (Mt 25:31-46).

Parables are an intimate part of the Bible. It's impossible to imagine the Gospels or the life of Jesus without them.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Criterion wins national award for papal coverage

Staff report

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

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

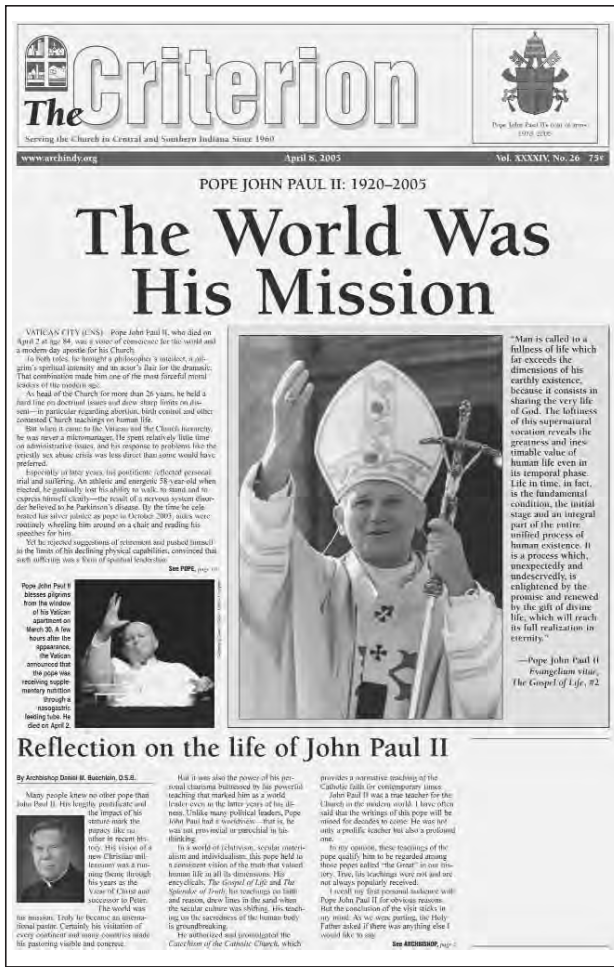
Senior reporter Mary Ann Wyand earned the national honor—which she said really is a staff award—for editing the 32-page commemorative edition published on April 8, 2005.

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

But the commitment to the special issue didn't end there. Art director Ann Sternberg and graphic specialists Dave Sechrist and Louie Stump (who has since retired) all did yeoman's work in helping the issue come together, noted Greg Otolski, associate publisher of *The Criterion*.

"It's an unfortunate part of the journalism business that newspaper staffs often do their best work when moments of great sadness or tragedy strike. The death of Pope John Paul II was one of those occasions," Otolski said.

While several other diocesan newspapers throughout the country delayed their special editions about the pope's death until the following week, "the entire staff of *The Criterion* worked around the clock under extreme deadline pressure to put together an outstanding issue of the newspaper filled with local, national, and international stories and photos about the life and death of the pope," Otolski said. "We tried to keep our readers foremost in our minds throughout the process, and I think we ended up with a paper that not only would the archdiocese be



Reflection on the life of John Paul II

By Archbishop Daniel N. Rostker, U.S.C.

Had I not seen that the entire life of his personal charisma followed by the personal teaching that marked him as a world leader over the last two years of his life, I would have been struck by the impact of his personal teaching on the world. The impact of his personal teaching on the world is the impact of his personal teaching on the world. The impact of his personal teaching on the world is the impact of his personal teaching on the world.

Pope expresses respect for Muslims, pledges to continue dialogue

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

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

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

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

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

The pope expressed his "esteem and profound respect" for Muslim believers and said he wanted to continue to build bridges, especially between Muslims and Christians. Productive dialogue, he said, will be based on mutual knowledge, which "with joy recognizes the religious values that we have in common and, with loyalty, respects the differences."

He said historical animosities should be left behind. The lessons of the past, he said, should help Christians and Muslims seek "paths of reconciliation" that lead to respect for individual identity and freedom.

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

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At catechetical symposium, bishop shares importance of evangelization

By Sean Gallagher

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

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

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

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

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

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

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

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

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

He then described several dominant themes in American culture, including the valuing of freedom, even if its purpose is sometimes misunderstood, and moral relativism.

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

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

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

Foremost among them, the archbishop said, was prayer.

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

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

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

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

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

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

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

"I think that the benefit of participating in something like this with leaders of our Church who have a much broader understanding of what is going on ... is that they're able to more accurately contextualize [the NDC] for us," said Brewer. †



Portland, Maine, Bishop Richard J. Malone listens to the comments of a participant during a Sept. 12 symposium on the National Directory for Catechesis in Indianapolis.

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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.

CHAVE, Laura Lee (Schmedtje), 48, Christ the King, Indianapolis, Sept. 6. Wife of

Dr. Alan Chave. Mother of Ashlea Chave. Daughter of Dr. John and Winifred Schmedtje. Sister of Diane Steward and Dr. John Schmedtje Jr.

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

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

HOBBS, Jeffrey, 51, St. Christopher, Indianapolis, Aug. 26. Father of David Hobbs. Son of Ralph Hobbs.

HULL, Benjamin Lee, 85, St. Mark the Evangelist, Indianapolis, Sept. 8. Father of Anna Johnson, Kathleen Nix, Mary, Susan, David, Steven and Thomas Hull. Grandfather of seven.

KAISER, William, 87, Christ the King, Indianapolis, Sept. 13. Father of Michael Kaiser. Brother of Dorothy Rector. Grandfather of four.

KIPPER, Donald C., Sr., 65, St. Mary, North Vernon, Sept. 8. Husband of Margaret (Hardebeck) Kipper. Father of Rose Ann Walters, David and Donald Kipper. Brother of Susie Davis, Jane Richart, James and

Leroy Kipper. Grandfather of eight. Great-grandfather of six.

LENTS, Donna Elizabeth, 52, St. Anthony, Indianapolis, Sept. 6. Mother of Angel Lents. Daughter of Anthony and Beatrice Lents. Sister of Debbie Crawford, Jason, John, Mark, Paul and Richard Lents. Grandmother of one.

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

MERKAMP, Kenneth, 84, Holy Family, Richmond, Sept. 16. Father of Marie Camden, Brenda Radford, John and Malcolm Merkamp. Brother of Erpha Baumer, Ruth Nocton and Richard Merkamp. Grandfather of 19. Great-grandfather of 20. Great-great-grandfather of one.

METZGER, Mary G., 73, Sacred Heart, Jeffersonville, Sept. 5. Mother of Susan Johnson, Jennifer Smith, David, Philip and Richard Metzger. Sister of Anne Banet. Grandmother of five.

MEYER, Joseph Michael Vincent, 88, St. Elizabeth of Hungary, Cambridge City, Sept. 10. Husband of Edith May Meyer. Father of Jeni Dieselberg, Betsy Schultz, Jill, Brian, Christopher, Glen, Jeffery, Mark and Michael Meyer. Brother of Marleen Brown, Irene Davis and Charles Meyer. Grandfather of 13. Great-grandfather of three.

MULLEN, B. Frances, 83, St. Roch, Indianapolis, Sept. 7. Sister of Margie Hunt and Elizabeth Mullen.

O'CONNOR, Thomas E., 82, St. Malachy, Brownsburg, Sept. 4. Father of Joan, Daniel, James, John and William O'Connor. Brother of Agnes Arvin, Charles

and Daniel O'Connor. Grandfather of six.

PAYNE, Joseph L., 66, St. Mark the Evangelist, Indianapolis, Aug. 30. Husband of Margaret (Mohrhaus) Payne. Father of John and Timothy Payne. Stepfather of Anne Burt, John and Robert McGauley. Brother of Carol Daft, Kay Jenkins, Julia Morris, Cindy Orton and Michael Payne. Grandfather of six.

PIERLE, Mary Jo, 60, Sacred Heart of Jesus, Indianapolis, Sept. 10. Sister of Lee Ann Briggeman, Donna Wheeler, Daniel, Gary and Michael Pierle.

PORFIDIO, Josephine, 74, St. Mary, Richmond, Sept. 12. Wife of Charles Porfidio. Mother of Anita Gonzalez and Angela Richter. Sister of Colomba Cristiano. Grandmother of five.

REMBUSCH, Kevin J., 56, Christ the King, Indianapolis, Sept. 3. Father of Marna Jane Hendricks, Kevin and Peter Rembusch. Brother of Grace Bill, Mary Catherine Johnson, Michael and Patrick Rembusch.

SANTINI, Gertrude, 94, St. Christopher, Indianapolis, Sept. 4. Mother of Norma Kaufman, Rita Springer and Dennis Santini. Sister of Josephine Cornibe, Lucy Monaco and Lorraine Tamburlin. Grandmother of eight. Great-grandmother of six.

SCHMITT, Kathryn (Snider), 93, St. Jude, Indianapolis, Sept. 15. Stepmother of Robert Booth.

SENG, Eugene F., 75, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 17. Husband of Wydema Seng. Father of Rowena Durrett, Bruce, Gene Jr., Michael and Robert Seng. Brother of Paul Seng.

STOKES, Helen E., 85,

St. Peter, Franklin County, Sept. 12. Mother of Jo Ann Koester, Shirley Wilson and Janice Wyatt. Sister of Beulah West. Grandmother of six. Great-grandmother of nine.

TOLODAY, Michael, 67, St. Michael, Greenfield, Aug. 18. Husband of Judith (Hubert) Toloday. Father of Lea Anne St. Clair, Randy and Steven Toloday. Brother of Ina Cain, Glenn, Robert and Victor Toloday. Grandfather of seven.

TONNE, Charles, 65, St. Lawrence, Lawrenceburg, Aug. 21. Brother of Mary Dawson, Theresa Jackson, Patricia Riddell, Bernadette Wilkerson, John, Robert and William Tonne.

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

TURK, John L., 45, St. Roch, Indianapolis, Aug. 28. Father of Daniel and John Turk. Son of John Turk. Stepson of Shirley Turk. Brother of Joan Bates, Susie Brancheau, Bonnie and Tom Turk. Stepbrother of Darbi Walkup.

TYREE, Helen (Cooper), 65, St. Roch, Indianapolis, Sept. 3. Mother of Anna Bundren, Mary McDonald, George and Shane Tyree. Daughter of Anna (Brady) Cooper. Sister of Geraldine Carothers, Sandra Cook, Jean Mahurin, Mary Smyser, Bob, Ed and Tim Cooper. Grandmother of nine. Great-grandmother of four.

UNSWORTH, Dorothy Louise (Wolf), 88, St. Rose of Lima, Franklin, Sept. 6. Mother of Kay Wood, Andy, Bill, Jim and Mike Unsworth. Grandmother of seven. Great-grandmother of two. †

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OPPORTUNITY FUND EXPANDS TO ADDRESS GROWING DEMAND, HIGHER TUITION

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

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

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

"Expanding the Opportunity Fund means that children throughout central and southern Indiana will be forever affected in a positive way by the generosity of their fellow Catholics in parishes miles or even counties away," Therber said. "Far from being seen as a sign of separation, this sharing of resources will reflect the Catholic belief that our neighbors are often people we never meet, but whose lives and futures are every bit as real and important as our own."

Just as in center-city Indianapolis, many families in the last decade throughout the archdiocese



Photo by the Criterion staff

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

have experienced a tightening of the belt, Therber explained. In some cases, rising tuition rates have simply outstripped the family's ability to pay. This makes it all the more important that all Catholics come together as a collective Church for these children and their Catholic schools.

"As Catholic school costs increase along with other expenses, having adequate funds to provide financial aid to deserving students becomes increasingly

important," said Joseph Peters, associate executive director of Catholic Education for the archdiocese. "We have families in need in virtually every school as a result of plant closures and other economic factors."

The school system of the archdiocese is the second largest in the state of Indiana. Seventy Catholic schools serve nearly 23,000 students at a cost of \$84 million per year to operate. Catholic schools in several areas of the archdiocese are facing rising expense budgets, which nearly always translate into higher tuition rates.

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

"This fund will support our commitment to serving all students, regardless of their family's financial circumstances, faith or changes in the community's economy," Therber said.

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

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

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News briefs

U.S.

Democrats announce second bill reducing number of abortions

WASHINGTON (CNS)—Just six days after a group of Democrats from the House of Representatives announced legislation aimed at reducing the number of abortions in the United States, a second bill with the same goal was presented by another House Democrat. The proposed legislation, Pregnant Women Support Act, was unveiled during a Sept. 20 press conference on Capitol Hill by Rep. Lincoln Davis, D-Tenn. The bill has the support of the U.S. Catholic bishops, unlike the similar legislative proposal, Reducing the Need for Abortion and Supporting Parents Act, announced on Sept. 14 by Rep. Tim Ryan, D-Ohio. The newest legislative proposal does not include expanded contraception access, a component of Ryan's proposal which drew objections from the U.S. bishops' pro-life spokeswoman. In a statement distributed at the press conference announcing the Davis bill, Deirdre McQuade, director of planning and information for the bishops' Secretariat for Pro-Life Activities, said she "applauds constructive initiatives to support women and their children, both born and unborn."

Speaker says new 'culture of poverty' is rapidly sweeping the U.S.

MINNEAPOLIS (CNS)—A new "culture of poverty" is sweeping the United States at a "phenomenal and frightening" rate, a speaker told Catholic Charities workers at the Catholic Charities USA annual gathering, held in Minneapolis on Sept. 14-17. Generational poverty, in which two or more generations of a family have lived in poverty, is becoming an epidemic in this country, said Allison Boisvert, justice and charity minister at Pax Christi Parish in Eden Prairie, Minn. Social workers need to understand this new culture of poverty if they are to be effective advocates for those they serve, declared Boisvert, who herself emerged from generational poverty and worked for Catholic Charities for 22 years. "There is a language of the poor, a psychology of the poor, a worldview of the poor," Boisvert said. "Everything about them, from the condition of their teeth to the way in which they love, is suffused and permeated by the fact of their poverty."

Dalai Lama says world's faiths must keep dialoguing, working together

BUFFALO, N.Y. (CNS)—As religious tension rises in some parts of the world, the Dalai Lama reminded 6,000 people gathered in Buffalo about the importance of continuing dialogue and promoting harmony among the world's religions. "In one way, we need religious spirituality, but it also causes divisions," he said during an interfaith service in the Alumni Arena at the University of Buffalo on Sept. 18. He was joined by Catholic Bishop Edward U. Kmiec of Buffalo and several other local religious dignitaries representing other Christians as well as Muslims, Jews and Hindus. "To promote religious harmony like with this interfaith service is a wonderful experience. Please keep in your minds the importance of inner value," said the spiritual leader of the Tibetan Buddhist people. "Religious teaching should be a part of daily life, [but] keep in mind that all the religious traditions carry the same message, and we must respect all traditions."

WORLD

Three Catholic men executed in Indonesia, triggering riots

JAKARTA, Indonesia (CNS)—The three Catholic men convicted of murdering 200 Muslims during sectarian riots in Central Sulawesi province in 2000 were executed by firing squad on Sept. 22, triggering rioting in other provinces. Father Jimmy Tumbelaka, spiritual counsel for Fabianus Tibo, 60, Dominggus da Silva, 39, and Marinus Riwu, 48, said on Sept. 22 the three "were executed early this morning at about 1:50 a.m." The priest spoke to UCA News, an Asian Church news agency based in Thailand, by phone from Palu, the capital of Central Sulawesi province. For the execution, he said, the men were handcuffed and tied to chairs. Da Silva and Tibo allowed themselves to be blindfolded, but Riwu refused, added Father Tumbelaka, parish priest for Poso, the town where the 2000 riots occurred. The Vatican expressed its "deep disappointment" at the executions, saying an act of clemency would have helped the process of reconciliation in Indonesia. In a written statement issued on Sept. 23, the Vatican noted that several papal appeals had been made to the Indonesian government. †

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