



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	15
Sunday and Daily Readings	15
Respect Life Supplement	9

CriterionOnline.com

September 30, 2005

Vol. XXXIV, No. 51 75¢

Five archdiocesan schools named Blue Ribbon Schools of Excellence

By Brandon A. Evans

Five archdiocesan schools have been named No Child Left Behind Blue Ribbon Schools of Excellence by the U.S. Department of Education.

The new Blue Ribbon schools are Holy Family School in New Albany, St. Michael School in Greenfield, and Immaculate Heart of Mary School, St. Simon the Apostle School and St. Thomas Aquinas School, all in Indianapolis.

Across the nation, 245 public schools and 50 private schools were honored this year. With 11 schools honored in the state of Indiana, the archdiocese operates nearly half of the Blue Ribbon schools.

The recent honors also bring the total number of Catholic schools in the archdiocese to be honored by the U.S. Department of Education to 20 since 1982. Last year, the archdiocese had six Blue Ribbon schools, and four the year before that.

To date, no other diocese in the United States has had as many Blue Ribbon schools as the Archdiocese of Indianapolis.

"I'm just thrilled to death," said Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese.

She was the principal of St. Mark the Evangelist School in Indianapolis in 1985 when it was named a Blue Ribbon school.

"There is, in my opinion, no higher accomplishment," Lentz said. "It's an awesome feeling."

More than just a marketing tool or an award for a principal, being named a Blue Ribbon school is a recognition of the community—parents, teachers, students and parish—that work to create an excellent Catholic school, she said.

And so many Blue Ribbon awards is a **See SCHOOLS, page 7**

Photo by Sean Gallagher



Shawn Varnado, far right, holding his 1-year-old son DaSean, watches, from left, his step-daughter Teri Kennedy, his wife Miranda, his son Shawn Jr., and his step-daughter, Dazha Holliday load their book bags in the back of their van at the end of the children's first day as students at St. Joan of Arc School in Indianapolis. The family, whose home in the Lower Ninth Ward of New Orleans was destroyed in the flood that followed Hurricane Katrina, are now living in Indianapolis through the aid of anonymous contributors.

Catholic grade school takes in students displaced by Hurricane Katrina

By Sean Gallagher

The family of Shawn and Miranda Varnado were on the move for the first two weeks after Hurricane Katrina threatened and eventually flooded their home in the Lower Ninth Ward of New Orleans a month ago.

But recently they found some hope and a more predictable life for

themselves in Indianapolis. An important part of this stability was the enrollment of three of the family's children at St. Joan of Arc School in Indianapolis.

Shawn Varnado Jr., is now in the school's kindergarten. His sister, Dazha Holliday, is in the sixth-grade. And Teri Kennedy is a seventh-grade student.

The family is currently living at a hotel in Indianapolis.

Their transportation to and in Indianapolis, their housing expenses and the children's tuition are all being donated by people from central Indiana who wish to remain anonymous.

Sept. 22 was the children's first day of school in nearly a month. For her part, Teri was glad to be studying again, even if it was in a new school in

See HURRICANE, page 2

Catholic Center employees kick off annual Called to Serve appeal

By Brandon A. Evans

A Sept. 20 luncheon at the Archbishop O'Meara Catholic Center in Indianapolis was the official start of the 2005-06



Called to Serve: Parish Stewardship and United Catholic Appeal (UCA).

The annual appeal seeks not only to help

Catholics serve their parish needs, but also to help the shared ministries and home missions of the archdiocese through the UCA, which has a minimum financial goal of \$5.5 million this year.

The luncheon is a way for the employees of the archdiocese—mostly those who work at the Catholic Center—to take the lead in making a sacrifice for the good of others in the archdiocese.

It was also a chance to introduce this year's co-chairs of the appeal, Dale and Teresa Bruns, members of Immaculate Conception Parish in Milhouse.

"We're grateful we can support the shared ministries and home missions of our Church," Dale Bruns said.

This year, the UCA will feature a greater emphasis on the home missions of the archdiocese—47 percent of the financial goal, or more than \$2.5 million, is allotted for direct outreach to those parishes and schools.

"In the next few years," said

See UCA, page 7

Archdiocese honors pro-life supporters for their work

By Mary Ann Wyand

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, will be honored with the Archbishop Edward T. O'Meara Respect Life Award and Sacred Heart of Jesus parishioner Jennifer Wulf of Terre Haute will receive the Our Lady of Guadalupe Pro-Life Youth Award during the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 2 at SS. Peter and

Paul Cathedral in Indianapolis.

Archbishop Daniel M. Buechlein will celebrate the pro-life Mass and present the annual archdiocesan pro-life awards in recognition of their outstanding leadership in promoting the sanctity and dignity of life. Father Kevin Morris, pastor of St. Susanna Parish, will concelebrate the liturgy, which is open to the public.

In addition to 30 years of abolition work for Amnesty International on the international, national and state levels, Karen Burkhart is a member of the faith

formation commission and liturgy committee at St. Susanna Parish. She also assists with the parish ministry to offenders incarcerated at the Plainfield Correctional Facility by coordinating a twice-a-month Bible study group and serving as an extraordinary minister of holy Communion at the prison.

Father Morris said Burkhart is "the wonderful wife and mother of a warm, giving, loving family," and will "jump in and try to help whenever there is an

See LIFE, page 8

Texas-Louisiana border areas hit hardest by Hurricane Rita

WASHINGTON (CNS)—Information about the full extent of the damage from the parts of Texas and Louisiana that were hit hardest by Hurricane Rita on Sept. 24 was still difficult to obtain two days later.

The second hurricane to sweep into the Gulf Coast region in a month veered east of the most heavily populated parts of Texas, rather than hitting the Galveston-Houston area head-on as had earlier been feared.

The storm's path brought it ashore closer to Louisiana at the Texas coastal town of Sabine Pass, near Port Arthur.

Karen Gilman, editor of the *East Texas Catholic*, newspaper of the Diocese of Beaumont, told Catholic News Service on Sept. 26 that she had seen photos showing damage to the dome of the recently renovated St. Anthony Cathedral, but had no idea yet what the extent of that damage was or what problems there might be for other Church property.

There is one Catholic parish in Sabine Pass, much of which was under 5 feet of water the day after the hurricane, Gilman said.

She had left Beaumont well into the day on Sept. 23, after Rita's path shifted more eastward than earlier predictions had put it, so she avoided the traffic jams headed north and instead went west to Houston to wait out the storm. She said she was headed back to Beaumont on Sept. 26.

Meanwhile, Erik Noriega, editor of the *Texas Catholic Herald* of the Houston-based Archdiocese of Galveston-Houston, had heeded earlier warnings to evacuate and gone to Dallas to wait out the storm.

He said it seemed the diocese had received a fairly light blow from Rita. An assessment of damage to diocesan property was expected late on Sept. 26, he said.

When Hurricane Rita hit coastal areas



A church with a cemetery in the background is damaged in the aftermath of Hurricane Rita in Cameron, La., on Sept. 24. Hurricane Rita was the second powerful storm in less than a month that left the U.S. Gulf Coast reeling. Rita brought renewed flooding in New Orleans, widespread power outages and roads across hundreds of miles closed by debris, although damage was less than feared.

of southwestern Louisiana, heavy rains caused severe flooding and strong winds knocked down trees and power lines.

Tom Sommers, editor of the *Acadiana Catholic*, diocesan newspaper of Lafayette, La., said his family evacuated but he stayed at home, thinking the hurricane was heading more toward Texas.

"I'll never do that again," he told CNS, noting how the 80 to 90 mph winds shook

his home in Crowley, about 30 miles west of Lafayette. The winds knocked some shingles off his roof but did not cause any other damage to his home.

Lafayette's diocesan offices were operating according to their usual schedule. The newspaper, which goes to press on Thursdays, was to come out as scheduled, although Sommers said the paper's layout would have to be redone to

include hurricane information.

A preliminary diocesan report noted that 10 churches in the diocese had flood damage. In many parishes, the damage occurred in rectories, parish halls and cemeteries. Lafayette Bishop Michael Jarrell sent a letter to all pastors prior to Hurricane Rita urging them to follow evacuation protocols and to take all sacramental records with them.

Sherry Swaney Heflin, editor of the *Catholic Connection*, diocesan newspaper in Shreveport, La., said her diocese had not been hit hard by the storm, which mainly knocked down trees and power lines but did not cause significant flooding. She said the chancellor's office as of Sept. 26 was not aware of damaged churches.

The Diocese of Alexandria, La., also had not yet received reports of damage, but the diocesan offices were closing early on Sept. 26 following a mandatory order that nonessential businesses close because of low water pressure. They were urged to stay closed until the following day at noon.

CNS was unable to reach Morris LeBleu, editor of *The Southwest Catholic*, diocesan newspaper of Lake Charles, La., an area where the hurricane's heaviest rains fell.

According to the National Weather Service, rain in Lake Charles was falling at a rate of 3 to 4 inches an hour and the town had 8 inches of rain more than two hours before the storm's landfall. In the coastal town of Cameron, the weather service recorded a wind gust of 112 mph as the center of the storm approached.

A brief message dated Sept. 26 and posted on the diocesan Website said: "During this difficult time for all people in southwest Louisiana, we ask that prayers be offered. St. Peter Claver, pray for us." †

HURRICANE

continued from page 1

a new city.

"I like it," she said. "I was excited about coming. I'm meeting new friends in my classes."

The day before Katrina hit the Gulf Coast, the family evacuated New Orleans for a motel in Houston. Unfortunately, many of Shawn Varnado's other relatives chose to remain and brave the storm's wrath.

They ended up staying at the then overflowing New Orleans Convention Center in squalid living conditions with food and water scarce.

"I begged them to come, to leave before the hurricane," Shawn Varnado said. "Plenty of times, we had rode hurricanes out in New Orleans. But this being a Category Four, I begged them to come, but they wouldn't come. Unfortunately, they paid for it."

The Varnados soon found a photograph of their home in New Orleans on the Internet. It was flooded "to the top of

its roof." Shawn Varnado also learned that floodwaters had lifted the house in which he grew up off its foundation and placed it in the backyard.

"The house has so many memories, and just seeing that and knowing your history, it's hard emotionally," he said.

Now that the family is in Indianapolis, they are finally catching up on some much-needed rest. At the same time, they are starting to see a brighter future.

"We're very happy," Shawn Varnado said.

"We're more relaxed now the kids are in school," said his wife, Miranda.

Although the family is not Catholic, they were glad that their children could attend an ethnically diverse Catholic school since they had been students at a similar one in New Orleans.

Although taking in the displaced students may seem like a noteworthy event, Mary Pat Sharpe, St. Joan of Arc School's principal, said that giving aid to those in need is something that happens there on a regular basis.

"It's just not unusual," she said. "We are always helping people. Always. I've got

students in this school that we're helping [with tuition]. But those students in turn are bringing in canned goods or doing some other things to help someone else.

"I think that's one of the things that is so important, so wonderful about this school. It doesn't make any difference where we are socioeconomically. Everyone here is always willing and ready to help someone else."

Sharpe also recognized that while Shawn Jr., Dazha and Teri have received a lot of help, their presence in the school will benefit the other students as well.

"We talked about the hurricane victims," she said. "We collected money.

We've sold candy. We've done all kinds of things for the hurricane victims.

"But that doesn't mean a lot until you actually come face-to-face with someone who is a victim. I think this is an opportunity for our kids to really see firsthand that these are real people, other kids their age, that they're collecting money for."

And like many other students her age, Dezha's hopes for the future aren't long-term. Despite all the challenges she and her family have faced over the past month, her goals are simple and straightforward.

"I hope that I pick back up on my work and make good grades," she said. †

How you can help hurricane victims

As of Sept. 27, the archdiocesan Mission Office had collected \$533,382 from archdiocesan parishes and \$14,656 from Catholic schools in the archdiocese for the relief of the victims of Hurricane Katrina.

Those who wish to make monetary donations can send them directly to the archdiocesan Mission Office at P.O. Box 1410, Indianapolis, IN 46206.

For more information about how to help the hurricane victims, log on to www.CatholicCharitiesIndy.org or www.archindy.org and click on the hurricane relief site. †



9/30/05

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____
 New Address _____
 City _____
 State/Zip _____
 New Parish _____
 Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
 Copyright © 2005 Criterion Press, Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Website: www.CriterionOnline.com

E-mail: criterion@archindy.org

Staff:

Editor: Greg A. Otoloski
 Senior Reporter: Mary Ann Wyand
 Reporter: Brandon A. Evans
 Reporter: Sean Gallagher
 Business Manager: Ron Massey
 Accounting Clerk: Dana Danberry
 Senior Account Executive: Barbara Brinkman
 Senior Account Executive: Kelly Green
 Senior Account Executive: Loretta Hahn Williams
 Art Director: Ann Sternberg
 Graphics Specialist: Dave Sechrist
 Graphics Specialist: Louie Stumpf

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2005 Criterion Press, Inc. ISSN 0574-4350.

Archdiocese holds symposium on *National Directory for Catechesis*

By Sean Gallagher

Building on the insights of the last half century, Catholic religious education is moving forward, continually striving to find effective methods to pass on the content of the faith.

This was the message that Msgr. Daniel Kutys, deputy secretary for catechesis for the U.S. Conference of Catholic Bishops, offered to approximately 200 pastors, parish life coordinators, parish administrators of religious education, principals and other pastoral leaders at the first of a series of archdiocesan symposia to introduce the new *National Directory for Catechesis* on Sept. 26 at the Primo South banquet facility in Indianapolis.

For much of his address, Msgr. Kutys explained how the new national directory builds upon the teaching documents on catechesis issued both by the Holy See and by the U.S. bishops since the close of the Second Vatican Council.

As he was concluding his remarks, Msgr. Kutys referred to *Religious Education at the Crossroads* by Francoise Darcy-Berube, a book published 10 years ago, shortly after the American publication of the *Catechism of the Catholic Church*.

"Today, thanks to how the catechism has been received and implemented and used, and also thanks to the renewed catechetical effort as represented by the national directory, I think we're through the crossroads," he said. "I think we're on the way and moving further along to create a Church which has a holier,

participating and witnessing evangelizing vector, a way that is making the Church in the United States much richer."

But as those present were invited to look forward to a bright future for religious education, Archbishop Daniel M. Buechlein encouraged them to look to the past for inspiration in their catechetical ministry.

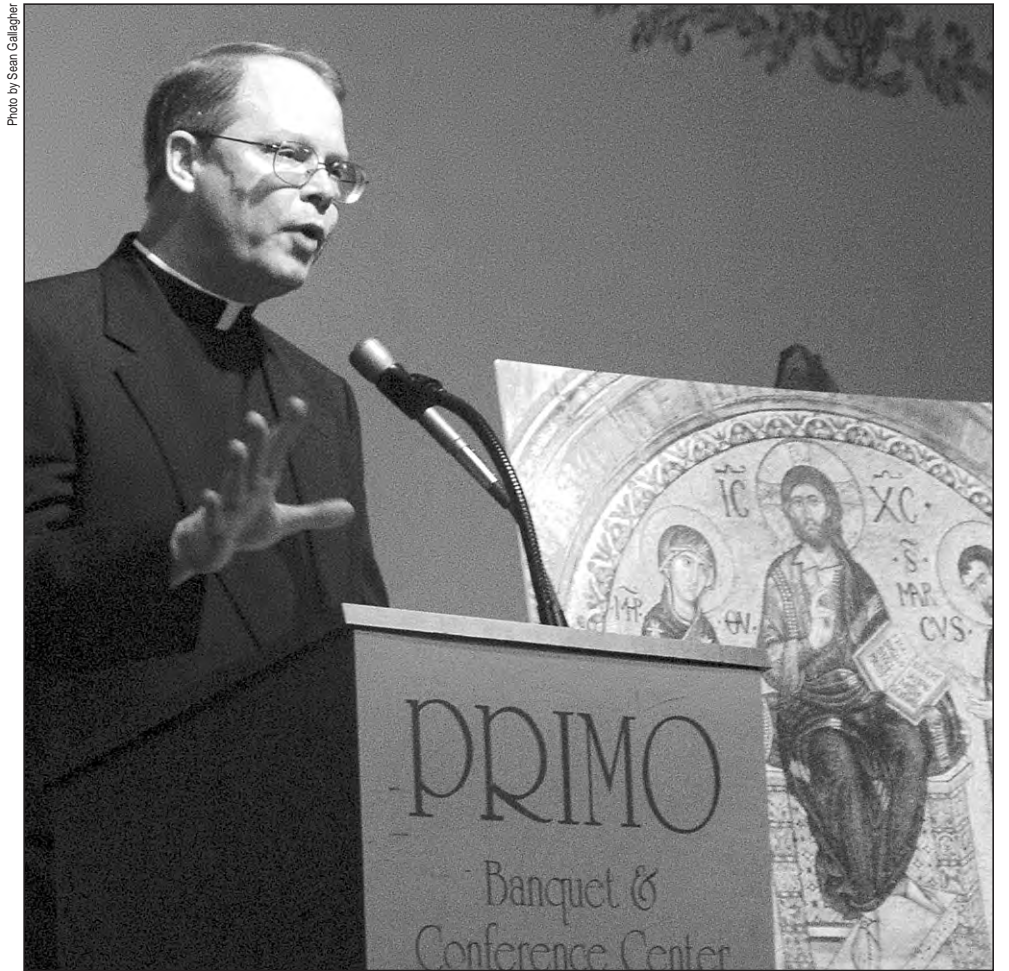
"I want to propose Bishop [Simon] Bruté as a great model for all of us who are involved in faith formation, in teaching the faith and in catechesis," he said. "Bishop Bruté was an outstanding theologian. He was considered the most important theologian at the Baltimore councils. He was a great teacher. He was a seminary teacher. But he was also a great pastor and a holy man."

Bishop Bruté was the founding bishop of the Diocese of Vincennes, which became the Archdiocese of Indianapolis. The Cause for Canonization of Bishop Bruté was opened on Sept. 12.

Now that the U.S. bishops have published the *National Directory for Catechesis*, it is the task of pastoral, catechetical and Catholic school leaders across the country to implement it where they minister.

Many who attended the Sept. 26 symposium had this in mind, seeking insights as to how the document can have a positive impact upon the average Catholic.

Darlene Davis, the chairperson of the archdiocesan Adult Catechetical Team and a member of St. Michael Parish in Greenfield, commented on this as she arrived for the event.



At a Sept. 26 archdiocesan symposium at the Primo South banquet facility in Indianapolis on the new *National Directory for Catechesis*, Msgr. Daniel Kutys, deputy secretary for catechesis for the U.S. Conference of Catholic Bishops, explains how this document builds upon previous post-Second Vatican Council documents on religious education.

"I think the more we know about what the bishops want from us and the more that we can articulate the vision [of catechesis] that the bishops have, the better we're going to be able to minister in our parishes," she said.

An important part of the bishops' catechetical vision that Msgr. Kutys addressed in his remarks was their desire to balance the attention given in religious education between the content of the faith and the way in which it is passed on.

Archbishop Buechlein, who is the chairman of the bishops' Committee on Catechesis that oversaw the writing of the national directory, spoke about this during a break in the symposium.

"I think the new *National Directory for Catechesis* ... will help us to achieve the balance that we need between content and methodology," he said. "That's tremendously important."

Archbishop Buechlein is an established national leader in Catholic religious education.

Kenna Brewer is just taking her first steps into catechetical ministry as an

apprentice in the University of Notre Dame's Echo Program at St. Monica Parish in Indianapolis.

But she recognized the need for this balance in religious education and saw much in the symposium that can have a positive impact upon the members of St. Monica Parish.

"I think that the fact that we can equip ourselves as ministers and leaders of catechesis [will help them] experience it in the way that we can revise our programs, and kind of re-visit our pedagogical methods and especially look toward bringing out more of the content of catechesis," Brewer said.

Many other archdiocesan catechetical leaders explored the effect that the *National Directory for Catechesis* can have on those whom they serve in an extensive question and answer period.

Among the issues raised were the role of catechesis in evangelization, ecumenical considerations in teaching the faith in a school setting and the importance of understanding religious education as a lifelong task for all Catholics. †

Daily Mass intentions for archdiocese's Italy pilgrimage

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will lead a pilgrimage to Italy on Oct. 3-11. The faithful in the archdiocese are asked to pray for the intentions each day with the pilgrims.

Oct. 3 (leave Indianapolis) Feast of Blessed Mother Theodore Guérin—for the intentions of all teachers and religious educators in the archdiocese.

Oct. 4 (Rome) Feast of St. Francis of Assisi—for the intentions of all Franciscans and members of other religious communities serving in the archdiocese.

Oct. 5 (Rome)—for the repose of the soul of Pope John Paul II and the faithful departed of the archdiocese.

Oct. 6 (Siena) Feast of Blessed Marie-Rose Durocher—for the needs

and intentions of our archdiocesan pilgrims and their loved ones at home.

Oct. 7 (Florence) Feast of Our Lady of the Rosary—for the intentions of parishioners at Holy Rosary Parish and for all parishioners in the archdiocese.

Oct. 8 (Assisi)—for the victims of natural disasters, particularly the victims of the recent hurricanes in the Gulf Coast region.

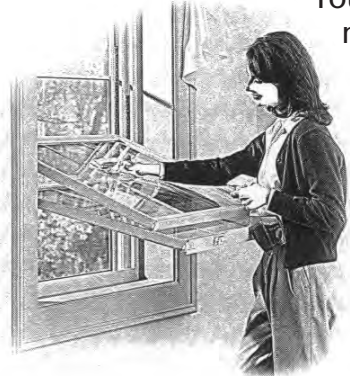
Oct. 9 (Rome)—for our archdiocesan seminarians and for an increase in vocations to the priesthood and consecrated life in the archdiocese.

Oct. 10 (Rome)—for the needs and intentions of Pope Benedict XVI and Archbishop Daniel M. Buechlein.

Oct. 11 (Rome)—for a safe return to Indianapolis. †

Custom-made to make cleaning a breeze

You can be comfortable knowing that your new Peterman Windows bring you the best **LOW MAINTENANCE FEATURES**. Features that help to make your home improvement dollars work harder than ever. Durable vinyl frames and sashes will **NEVER CHIP, PEEL OR CRACK** and **NEVER NEED PAINTING!** And simple-to-operate **TILT-IN SASHES** allow for safe, easy cleaning from inside your home.



For a Free Estimate
CALL (317) 859-4278



Licensed...Bonded...Insured

KEY BANK
FINANCING

"The Clear Choice"

WINDOWS & SIDING BY PETERMAN LLC

A Division of Peterman Heating & Cooling, Inc.

Our Lady of Fatima Retreat House

"Psalms of Passion"

Fr. William Munshower

November 14, 2005

8:30 a.m. - 2:30 p.m.

Fr. William Munshower leads this annual day of reflection on the Psalms. He will explore chosen Psalms that he finds to be personal, intensive and emotionally charged.

Cost is \$30.00 per person and includes continental breakfast, program and lunch.

Call 545-7681 to register!

Our Lady of Fatima Retreat House

5353 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

fatima@archindy.org



Spirit-Driven Renewal



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher William R. Bruns, Associate Publisher
Greg A. Otolski, Editor John F. Fink, Editor Emeritus

Editorial

Pro-life Democrats

No, "pro-life Democrat" really isn't an oxymoron, a contradiction of terms. But, in recent years, the national Democratic Party made it pretty clear that the party itself is pro-choice when it comes to abortion. Last year, before John Kerry was nominated, every Democratic candidate for president pledged to preserve the so-called "woman's right to choose."

Things have changed since last year's election, if only because of political realities. Since the Democrats' defeat last November, the party has tried to soften its pro-abortion rights position, at least with its rhetoric. No national Democratic leader has yet declared himself or herself anti-choice, and former Rep. Tim Roemer of South Bend, Ind., who is pro-life, was defeated by Howard Dean, a supporter of abortion rights, for chairman of the Democratic National Committee.

However, both West Virginia and Louisiana elected pro-life Democrats for governor last November. In Pennsylvania, Democrats are expected to nominate a pro-life candidate, Robert Casey Jr., to oppose Sen. Rick Santorum, a pro-life leader in the Senate. When Casey's father, Robert Casey Sr., was the pro-life governor of Pennsylvania, the Democratic leaders refused to allow him to speak at the party's 1996 national convention. So that's progress.

Many Democrats, especially Catholics whose families had long been Democrats, have long agreed with former Gov. Casey that pro-life supporters should have a home in the Democratic Party because it had historically been the party that championed the rights of the most vulnerable members of society. Almost as many Catholics vote for Democrats as for Republicans, despite the two parties' stances on abortion, and perhaps feeling guilty about it, because they agree with the Democratic candidates on other issues.

An organization known as Democrats for Life of America (DFLA) has been around now for six years. It has developed a proposal known as the "95-10 Initiative." DFLA asserts that, if the provisions of the initiative are enacted by Congress, abortions will be reduced by 95 percent in 10 years. Pro-life Democrats in Congress plan to introduce legislation for this initiative soon.

Although the 95-10 plan is still being refined, it began with 15 provisions to assist pregnant women, as well as mothers of children already born. They include a toll-free crisis counseling line for pregnant women, abortion

counseling and child care centers on college campuses, promotion of adoption through a permanent tax credit, a mandate that Medicaid cover pregnant women and newborns through the first year of life, and expansion of the WIC (Women, Infants and Children) program.

More controversial provisions, especially for Catholics, include funding for pregnancy-prevention programs in schools and a requirement for insurance coverage of contraceptives, including RU-486, the "morning-after pill." It's possible, though, that those provisions will be eliminated. Another pro-life group, Feminists for Life (FFL), generally supports DFLA but not the provision regarding contraception coverage.

Both FFL and DFLA have mainly female leadership. DFLA's co-founder is Carol Crossed, its president is Janet Robert and its executive director is Kristen Day. FFL's president, Serrin Foster, has expressed pleasure that DFLA is joining her older organization to try to discourage abortions.

95-10 does not propose the elimination of abortion and assumes that abortion will always be legal. The initiative is meant to discourage abortions by eliminating some of the problems that pregnant women face in our society. It remains to be seen if the few pro-life Democrats in Congress can garner enough support from more numerous pro-life Republicans to pass the legislation.

Robert, DFLA's president, claims that her organization believes in the consistent ethic of life associated with the late Cardinal Joseph Bernardin when he was chairman of the U.S. bishops' Committee on Pro-Life Activities. She said that the Republican Party "apparently does not since it supports unjust wars and the death penalty."

Meanwhile, the Republican Party appears to be slipping in its pro-life support. The party hasn't changed its platform, but several national leaders are now identified as pro-choice.

Naturally, we would like to see both political parties have pro-life agendas. Then the debates could be about the most effective ways to eliminate abortion. It might, though, be a while before that happens.

One thing is certain though: The term "pro-life Democrat" might not be an oxymoron, but "pro-choice Catholic" is.

—John F. Fink

The Human Side/Eugene Hemrick

In memoriam: the chief justice

The line of people waiting to pay their respects to Chief Justice William



Rehnquist stretched for several blocks. Interestingly, many of the mourners were men and women in their 20s and early 30s. The Supreme Court police were wearing their finest uniforms; their badges were covered with

black ribbons. Flags at half-staff were another of the many signs of respect paid to the chief justice.

Rehnquist was born on Oct. 1, 1925, in Milwaukee, Wis. During the presidency of Richard Nixon, Rehnquist was appointed to the U.S. Supreme Court, and in 1986 President Ronald Reagan made him chief justice. Those who knew him revered his integrity and wisdom.

The death of Rehnquist gives us pause to reflect on the awesome role he and other great justices have fulfilled in history.

On a decorative cornice at the rim of the roof of the Supreme Court, several medallions of famous lawmakers are etched in marble. Among them are Moses, Justinian, Hammurabi and Aristotle. There is also a frieze on the east side of the court that portrays Solon the great Greek lawmaker and Confucius standing at Moses' side. Moses gave us the Ten Commandments. Confucius showed us how to live together better by following laws such as, "Give instruction unto those who cannot procure it for themselves." Solon wrote some of the first laws ever whose aim was respect for the dignity of individuals.

In the house of Congress, there are

medallions of Pope Innocent III, Gregory the Great, St. Louis and Moses. During the 13th century, Pope Innocent III was considered head of the supreme court of the Holy Roman Empire. Among the many laws he created, one declared that marriage is not to be for the convenience of a country. This was at a time when women often were married off as pawns for enhancing the relationship between two countries. Innocent III took a giant step forward in championing the dignity of women.

Even though this law of Pope Innocent was a breakthrough in his day, women and children are still considered dispensable when it comes to deciding who lives and who dies in some suffering nations.

The word "law" in Latin means to bind together. When all is said and done, the history of those like Rehnquist, whose lives are truly dedicated to law, is a story of key individuals who struggled to keep the human family unified and to enable people to work together.

When life comes apart, as it often does, people lose respect for each other; chaos ensues. Laws at their best image God, the Creator, who in the beginning put order into chaos and unified life.

Today there is growing criticism of our lawmakers and judges. No matter what they decide, it never satisfies everyone. This has been the case down through history.

In paying our respects to Rehnquist, we upheld one of our most sacred traditions: respect for those who shoulder a responsibility for keeping us united, respectful and able to live the ordered life God intended.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Letters to the Editor

A homily to remember

As the end of the Year of the Eucharist draws near, I want to share the highlights of a great homily about this blessed sacrament and a prayer of thanksgiving that can be used after (or before) receiving Communion.

I heard the homily about four years ago from a visiting priest, who had been a priest for 61 years. He started his homily by banging his fist on the ambo and challenging us in a loud voice, "Why are you people here?" He paused so long to let us think about this question that we almost thought that he wanted responses from us.

He cited several reasons that might apply to some people:

- 1) They might feel guilty if they didn't attend Mass.
- 2) The ballgame doesn't start until an hour or two after Mass.
- 3) Force of habit, etc.

Of course, he softened these somewhat shallow reasons for going to Mass with a wee bit of humor.

He mentioned that going to Mass is a continuing education, in that we get to hear the readings, the Gospel and the homilies. But, the pinnacle of the Mass, the real purpose in being here, is to receive the body and blood of our Saviour, Jesus Christ.

He continued his discussion of the eucharistic celebration as a sacred mystery, the Real Presence which we were about to receive. He noted that the concept was a little difficult for the human mind to grasp.

He spoke of the precious Ark of the Covenant and noted how much greater a gift it is for each of us, individually, to become a receptacle for the body and blood of Christ. He said that in his 61 years as a priest, there have been just a few times

when he could almost grasp the depth and meaning of this great and beautiful mystery. Difficult to fully understand or not, this is the real reason we come together, to be one with Christ. He said, "There are times when I feel like I almost get it."

A prayer of thanksgiving for receiving this sacrament that is in such harmony with its purpose, that is, to be at one with Christ, follows below:

"Heart of Jesus, think of me.
Eyes of Jesus, look on me.
Face of Jesus, comfort me.
Arms of Jesus, hold me.
Hands of Jesus, bless me.
Feet of Jesus, guide me.
Body of Jesus, feed me.
Blood of Jesus, wash me.
Jesus, make me thus, thine own
Here and in the world to come."

The last four lines of this prayer address the central meaning of the Eucharist. How much more clearly can one express unity with Jesus, with the body and blood of Christ? One might think that the prayer is, perhaps, a little bit "me-oriented," but Jesus wants us to desire to be in unity with him.

And so, when I return to my seat and kneeler after receiving the body and blood of Christ, I look upon the crucifix above the altar and focus on God, the Father, the Son and the Holy Spirit, the maker of heaven and earth. I focus on each phrase and idea expressed by this prayer of thanksgiving, this prayer for unity with God through the Eucharist.

In doing so, the Communion hymn almost fades from awareness, at least for the moment. Why? Because the prayer focuses on Christ and how grateful we should be for his great love and sacrifice for us. Perhaps there will be "times when we will feel like we almost get it."

Carl Greger Mitton, Salem

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Tragedies beyond our control remind us we need God

The tragedy of Hurricane Katrina a month ago, and Hurricane Rita last week, was beyond belief. The heartfelt response to help the victims of the hurricanes was deeply felt around our nation and around the world. With the desire to help, there was also a frustrating sense of helplessness bordering on despair for the people so deeply and personally violated. It is difficult to comprehend that hundreds of thousands were left with nothing.

I think the horror of Hurricanes Katrina and Rita—and the memory aroused by the fourth anniversary of 9-11—stirred something deep within the soul of our nation. Much as a grave physical illness does, so I think these catastrophes touch a deep abhorrence for what we cannot control in life. The recent hurricanes and 9-11 made it abundantly clear that we as a nation and we as a human family are very vulnerable to powers beyond our control. The sense of vulnerability to those powers is not something most people of our culture are accustomed to experiencing. An exception would be those who live in the powerlessness imposed by poverty—financial poverty or physical or emotional poverty.

In a sense, as happens with hurricanes or terrorist attacks, when we experience

the threat of harm that is simply beyond our control, we want to react, sometimes with violence. I think of an editorial cartoon that showed three semitrailer trucks pulling into the hurricane-devastated area: one trailer carried food and water, another first-aid supplies; the third trailer was labeled “Blame.”

I suppose it is a natural instinct as old as humanity to want to strike out—in this case to find someone to blame in tragic circumstances. Nonetheless, I don’t think I was the only one who was disappointed when blame became a major focus so quickly in the aftermath of Katrina. There is no question that in disasters of such enormous proportions, the preparedness needed to respond should constantly be reviewed, and that problems and failures experienced should be corrected for future eventualities.

To deflect attention from the spirit of compassionate and massive response (and information needed) truly to help the unfortunate victims of the hurricane with a focus on “who was to blame for what” was not in their best interest. Nor did it present our best face as a nation.

I don’t think it is a stretch to say that recent tragedies can be a wake-up call at several levels. Certainly, like 9-11, the massive Hurricane Katrina serves as a reminder to all of us that we need to be

alert to the kinds of preparations needed to either avert disaster or to respond in the face of it. We are also reminded that we are not always aware of “neither the day nor the hour.”

I believe these tragedies can also serve us spiritually. In a culture that for the most part lives as if it doesn’t need God, it could be helpful to be reminded that when all is said and done, sometimes we simply have no control over what can harm us. I would like to think that Katrina and Rita can cause us to acknowledge our need for God more consciously. Maybe the ominous specter of natural disasters can remind us that “here we have no lasting city [or home]” (Heb 13:14). That is truly what thousands of citizens of Mississippi, Louisiana and Texas have so tragically experienced.

Suffering is never far from us. If not our own, we know of loved ones who’ve been struck with cancer or some other debilitating affliction. It moves us to deepen our faith as we see them struggle with suffering. The great consolation

available to us, if we turn to our faith, is the fact that our Lord and Savior Jesus Christ suffered for us and suffers with us. We have the blessed alternative to join our sorrow and suffering to his. It doesn’t take the affliction away, but it can make it a bit more bearable, especially as we renew our perspective that here is no lasting city. There is indeed a kingdom where every tear will be wiped away. There is a kingdom where there will be neither terrorism nor devastating hurricanes. There is a kingdom where there will be no homeless people.

On the way to that kingdom, we walk with the homeless and those who suffer from violence of any kind. We do so because we are brothers and sisters made so by Jesus. We do so because we are called to love our neighbor. We journey to the kingdom in a world that is imperfect now and will be so in the future. We either contribute to building up or we don’t. By the grace of God, we can do our part to make it better. †

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.

Las tragedias fuera de nuestro control nos recuerdan la necesidad de Dios

La tragedia del Huracán Katrina hace un mes y del Huracán Rita la semana pasada, sobrepasa los límites de la imaginación. La respuesta sincera de ayuda para las víctimas del huracán se hizo sentir ampliamente en todo el país y alrededor del mundo. Junto con el deseo de ayudar también había una sensación frustrante de impotencia que rayaba en la desesperación por la gente que sufrió tan profunda trasgresión en el ámbito personal. Es difícil asimilar que cientos de miles quedaron sin nada.

Creo que el horror de los huracanes Katrina y Rita, y los recuerdos que despierta el cuarto aniversario del 9-11, revolvieron algo en las profundidades del alma de nuestra nación. Al igual que las enfermedades físicas severas, considero que estas catástrofes despiertan una aversión profunda por aquello que no podemos controlar en la vida. Katrina y el 9-11 dejaron muy en claro que nosotros como nación y como familia humana, somos muy vulnerables a las fuerzas que se escapan de nuestro control. El sentido de vulnerabilidad frente a dichas fuerzas no es algo que la mayoría de las personas esté acostumbrada a experimentar en nuestra cultura. Una excepción a esto serían aquellos que viven en la impotencia impuesta por la pobreza, ya sea ésta una pobreza económica o física, o bien emocional.

En cierta forma, tal y como sucede con los huracanes o con los ataques terroristas, cuando experimentamos el peligro de una calamidad que se encuentra sencillamente

fuera de nuestro control, deseamos reaccionar, en ocasiones con violencia. Pienso en una caricatura de editorial que mostraba tres camiones de remolque estacionándose en el área devastada por el huracán: uno de los remolques llevaba comida y agua, el otro, provisiones de primeros auxilios; el tercer remolque se llamaba “Culpa”.

Supongo que es un instinto natural, tan antiguo como la humanidad, el deseo de atacar, en este caso para hallar a un culpable en medio de circunstancias trágicas. A pesar de ello, no creo que haya sido yo el único decepcionado cuando el hallar un culpable se convirtió rápidamente en el tema principal ante las secuelas de Katrina. No hay duda de que en el caso de desastres de semejante magnitud, el estado de preparación necesario para responder deberá evaluarse constantemente y los problemas y fallas experimentadas deberán corregirse para eventualidades futuras.

Desviar la atención del verdadero espíritu de respuesta masiva y benéfica (y de la información necesaria), para ayudar a las víctimas desafortunadas del huracán, hacia un enfoque de “quién tiene la culpa de qué” no los beneficiaba en nada. Ni tampoco mostró nuestro mejor rostro como nación.

No creo que sea exagerado decir que las tragedias recientes pueden verse como un llamado a la conciencia en muchos aspectos. Ciertamente, al igual que con el 9-11, el devastador Huracán Katrina nos sirve a todos como recordatorio de que debemos estar atentos a los preparativos

necesarios para prevenir desastres o responder ante ellos. También se nos recuerda que no siempre sabemos “el día ni la hora”.

Creo que estas tragedias también pueden servirnos espiritualmente. En una cultura que vive mayormente como si no necesitara a Dios, resulta útil que se nos recuerde que al final, a veces simplemente no tenemos control sobre lo que puede perjudicarnos. Quisiera pensar que Katrina puede hacer que reconozcamos nuestra necesidad de Dios de manera más consciente. Tal vez el espectro siniestro de los desastres naturales nos recuerde que “aquí no tenemos una ciudad (o un hogar) perpetua.” Eso es lo que verdaderamente miles de ciudadanos de Mississippi y Louisiana han experimentado trágicamente.

El sufrimiento nunca se aleja de nosotros. Si no se trata de nosotros mismos, conocemos a un ser querido que es víctima del cáncer o de alguna otra aflicción debilitante. Su lucha contra el sufrimiento nos lleva a ahondar en nuestra fe. El gran consuelo del que disponemos, si recurrimos a nuestra fe, es el hecho de que nuestro Señor y Salvador Jesucristo sufrió por nosotros y sufre con nosotros.

Contamos con la bienaventurada alternativa de unir nuestros pesares y sufrimientos a los de él. Esto no hace desaparecer la aflicción, pero la hace un poco más llevadera, especialmente ante nuestra perspectiva renovada de que no existe una ciudad perpetua. En efecto, existe un reino en el que toda lágrima será enjuagada. Existe un reino en el que no existirá terrorismo ni huracanes devastadores. Existe un reino donde no habrá gente sin un techo.

Rumbo a ese reino, caminamos con aquellos que no tienen hogar y aquellos que sufren por la violencia de cualquier tipo. Lo hacemos porque somos hermanos y hermanas por medio de Jesús. Lo hacemos porque se nos ha llamado a amar a nuestro prójimo. Peregrinamos hacia el reino en un mundo que es imperfecto ahora y también lo será en el futuro. Podemos realizar nuestro aporte para construirlo o no. Por la gracia de Dios podemos hacer nuestra parte para que sea mejor. †

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!

SCHOOLS

continued from page 1

good reflection on the archdiocese as a whole, she added.

"I think it says that we're continuing to improve what we're doing," Lentz said. "We're continuing to know that the best even need to get better and that we need to get our students skilled in every area for whatever career or ministry they're going to serve."

To apply for the award, a Catholic school must first be nominated by the Council for American Private Education.

Then, the school must either have a significant number of students scoring in the top 10 percent of its state's achievement tests or at least 40 percent of its students from disadvantaged backgrounds and making dramatic academic improvements.

The review process examines several years of the school's past academic achievements to verify that continuous progress is being made.

But those are the minimum steps—the school must then show how it is set apart from other schools—the application is about 20 pages long and takes quite an effort to finish.

Those schools who applied had to do

so by the end of last year—and wait until just last week to hear the results.

It was quite a relief to know the school was receiving the award, said Gerald Ernstberger, principal of Holy Family School.

He was principal of the school in 2000 when it was honored as a Blue Ribbon school under the old program which was reworked during the first term of President George W. Bush.

The schools knew that the awards would be announced at the end of September—at the time when the press release was made public by the Department of Education, Ernstberger was on playground duty and got a call from his wife to see if he had checked on it.

A general announcement was made to the school, and a celebration is planned for the near future.

He credited all those involved with the school for the honor—especially the faculty and parents' association.

"It takes a lot of components to reach these levels of success," Ernstberger said. "We just have a wonderful community here at Holy Family."

Kathleen Wright, principal of St. Simon the Apostle School, said that they are blessed with masterful teachers, involved parents, good students and a supportive

faith community in the parish.

"This isn't a 'me thing,'" Wright said. "This is a full community endeavor."

Among the many programs that the school is involved with, she mentioned the foreign language program in the middle school and the emphasis on service learning as part of Catholic identity.

As soon as the news came, two teachers ran out to get balloons and flowers. At the end of the day, a representative from each class shared the good news and the students cheered their teachers.

"The kids were so excited," Wright said.

This honor, she said, is something that will be with the school as long it exists.

Teresa Slipher, principal of St. Michael School, said that the school had an assembly when they got the news last Friday.

"[The faculty and students] were thrilled—on cloud nine," she said. "It's a reward for everyone."

Like the other principals, she will be in Washington, D.C., on Nov. 10-11 with one teacher to receive the official recognition of being a Blue Ribbon school with a plaque and flag.

To Slipher, the honor is another proof that the hard work of the students and staff is paying off.

Bonnie Stevens, principal of St. Thomas Aquinas School, made an

announcement about the award to the parents who gathered in the schoolyard to pick up their children at the end of the day.

"We just have a very strong sense of community here," she said.

Each student is paired with either a younger or older student who is their prayer partner, and the faculty also pair up.

"I just think we're a unique school because we work very hard to value every student in the school," Stevens said.

The school will plan on another celebration in time—likely to coincide with a visit that each school receives from a Department of Education official.

Annette Jones, principal of Immaculate Heart of Mary School, is planning a similar assembly.

Last Friday, she had a meeting with all the students and gave blue carnations to each of the teachers.

She said that her school has a strong Catholic identity and a dedicated set of teachers.

"I just believe this is a tribute to all the hard work and dedication of our school," Jones said.

With all the benefits of that hard work, this is "icing on the cake," she said.

"We will continue our hard work," Jones said, "and continue our work with students as we always have." †

UCA

continued from page 1

Archbishop Daniel M. Buechlein at the luncheon, "we're spending time educating people about the need to support our home missions. Those are parishes, schools and parish-based ministries of the archdiocese that have to be where they are in order to carry out the mission of the Church but can't make it on their own.

"They require the generosity of other parishes and the greater community to accomplish Christ's work," the archbishop said.

In addition, the funds that a parish raises beyond its own goal can be donated to a separate fund which awards grants annually for home missions—the St. Francis Xavier Home Mission Fund.

For example, St. Paul School in New Alsace recently received a grant from this fund to help pay for a new fire alarm

system.

The shared ministries of the archdiocese, which will benefit from 53 percent of the funds raised in the UCA, are those tasks so large that it takes many people to make them a reality—like Catholic education, seminarian education, family ministry, evangelization and Catholic Charities.

Catholic Charities alone annually helps nearly 300,000 people; the job of educating Catholics in the faith encompasses more than 50,000 adults, youth and schoolchildren.

"Since all of us make up the body of Christ, we're called to support our shared ministries—ministries that no one parish could support alone," the archbishop said.

Two agencies that receive support from the UCA are Holy Family Shelter in Indianapolis, which also operates Holy Family Transitional Housing.

Rocio Camacho, who lives with her husband and son in the transitional housing, was on hand at the luncheon to speak from a prepared statement in her primary language is Spanish.

Her family came to the United States to help her son, who needed medical attention and surgery. Through the generosity of Catholics throughout central and southern Indiana, her family got the employment, health care, education and housing they needed.

"Just a few years ago we had nowhere to call home," she said to those gathered at the luncheon. After that point, she broke into tears and had Bill Bickel, director of Holy Family Shelter, finish reading the comments, which amounted to thanks

Photos by Brandon A. Evans



Bill Bickel, director of Holy Family Shelter and Holy Family Transitional Housing in Indianapolis, helps Rocio Camacho, whose family resides in the transitional housing, read a testimony of her thanks to those who support the annual Called to Serve appeal.

for the help her family had received.

"Please know how thankful we are," Bickel said on behalf of all those at the shelter.

This is an unprecedented time to ask for help, he said, especially after so many natural disasters this year. He asked those present to be generous in their support.

Archbishop Buechlein held up—as a model of generosity—the Servant of God Simon Bruté, first bishop of Vincennes, whose Cause of Canonization was opened earlier this month.

"Wherever he was asked to serve, he

did so generously, at his own health's expense," the archbishop said.

"One hundred seventy years ago, Bishop Bruté exercised an uncanny ability to find funds for a primitive Church that had no resources to carry on the ministry of Jesus," he said. "As I've said before, as Bishop Bruté's successors, we are challenged not only to secure but expand possibilities for Christ's mission for the future.

"And as in the day of Bishop Bruté, we need resources to do what we are called to do by Christ." †



Dale and Teresa Bruns

Holy Family Church, Oldenburg, Indiana

Fall Festival

Sunday, October 2, 2005

Chicken and Roast Beef Dinners
Serving from 10:00 AM - 3:45 PM (slow time)

Supper in Cafeteria at 4:00 PM

Carry-outs available

Turtle Soup, Beer Garden, Sandwiches, Snacks & Drinks, Home-made Ice Cream, MONEY Raffle, Quilts & Variety Raffle, Baskets Galore Booth, Silent Auction, Games, Country Store

Quaint German Town Surroundings and Hometown Hospitality

Just 3 miles off I-74 at Batesville-Oldenburg Exit

Festival License 2005 - 104841

A-1 Glass Block, Inc.

Replacement Basement Windows Installed With Air Vents

Mention *The Criterion* Receive 10% Off

10-year limited warranty
Fully insured
Licensed contractor

Distributor For

Call for free estimates

6111 E. Washington St.
317-359-9072 • Fax 317-359-9075
1-800-289-8970

St. Mary's-Of-The Rock
— ANNUAL —

TURKEY FESTIVAL

Sunday, October 9, 2005
(Serving 10:30 AM - 5:00 PM EST)

— Carry Outs Available —

Adults\$8.00
Children 12 and under\$4.00

BEEF, HOG & TURKEY RAFFLE

Games and Country Store

BETWEEN OLDENBURG AND BROOKVILLE
17440 St. Mary's Road, Batesville, Indiana
or I-74 - Sunman, Milan Exit 156

Lic. #106354

LIFE

continued from page 1

activity in the parish."

Burkhart and her husband, Joseph, are the parents of one son, Michael, who is a junior at Roncalli High School in Indianapolis.

"I've been a member of Amnesty International since 1975, beginning as a student," she said. "We won the Nobel Peace Prize in 1977, and as a member I'm actually a Nobel Prize winner."



Karen Burkhart

The Catholic faith is based on respecting life and loving others, Burkhart said. "God said we are made in his image and likeness, ... and we need to be looking for him in everyone that we see."

Janet Roth, youth ministry coordinator of Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute, said Jennifer Wulf is "a perfect example of a young person who promotes the Gospel of Life, ... lives her Catholic faith and serves as an inspiration to all who know her."

The daughter of David and the late Kimberly Wulf, Jennifer is a member of the Archdiocesan Youth Council, participates in the Terre Haute Deanery's annual Peace and Justice Retreat, and finds time to help with many church, school and community service projects.

"Jennifer has a strong faith and is a person of prayer," Roth said. "She takes the time to learn more about factors that

contribute to the oppression of others and seeks ways to work toward making the world a better place."

Twice, she has participated in the annual March for Life held in January in Washington,



Jennifer Wulf

D.C., as well as the annual Life Chain on Respect Life Sunday in the archdiocese. She also helps serve the poor at Nazareth Farm in West Virginia and Indiana's Nazareth Farm in Brown County.

Last summer, she helped build a Habitat for Humanity home for a low-income family in Terre Haute.

"The sanctity of human life is so important and it's so neglected in our society," Jennifer said. "I think it's really important to volunteer in my community and get my friends involved with me."

Respect Life Sunday events will focus on the U.S. Conference of Catholic Bishops' educational campaign to end violence in all its forms. The national theme for the annual pro-life observance to be celebrated by Catholics in dioceses throughout the country is "Help Build a World Where Human Life Is Always Loved and Defended, Every Form of Violence Banished."

After the liturgy, pro-life supporters from many denominations will assemble along North Meridian Street at 2:30 p.m. for the 15th annual Central Indiana Life Chain to spend an hour praying for an end to abortion. †

Synod of Bishops to review liturgical issues, emphasize Sunday Mass

VATICAN CITY (CNS)—Pope Benedict XVI presides in October over the Synod of Bishops on the Eucharist, an assembly that will review liturgical issues, emphasize the importance of Sunday Mass and mark the close of the "Year of the Eucharist."

More than 250 bishops from every continent will attend the Oct. 2-23 synod to discuss the theme "The Eucharist: Source and Summit of the Life and Mission of the Church." Earlier this year, Pope Benedict shortened the assembly and changed the format to include more group discussion and less speech-giving in response to long-standing criticism of the synod process.

The synod will take an in-depth look at many pastoral aspects of the Eucharist then formulate conclusions that are passed on to the pope for possible use in a later document. The synod's function has always been advisory, and many observers will be watching the October session to see if the new pope expands that role or gives the synod additional responsibilities.

Pope John Paul II announced the synod on the Eucharist several months before his death. Pope Benedict has embraced the

event, saying it will serve to highlight the Eucharist as "the true treasure of the Church."

The potential topics of conversation are many and varied, ranging from liturgical abuses to the real presence of Christ in the Eucharist. Some bishops are expected to zero in on particular pastoral problems, such as the local shortages of priests to celebrate Sunday Mass or the Church's policy against reception of Communion by Catholics who have divorced and civilly remarried without an annulment.

The working document for the synod, which will be used as a starting point for the synod discussions, said that because Christ is truly present in the Eucharist the sacrament must be treated with dignity and shared only by those who hold the same faith. It repeatedly called for balance in how the Eucharist is celebrated and for universal respect for liturgical norms.

The key problem, according to the working document, is that Catholics have a diminishing awareness of the obligation and benefits of attending Mass and receiving the Eucharist every Sunday. In addition, it said, too few Catholics are aware that the Eucharist can only be received

when they are in a "state of grace"—which means receiving the sacrament of penance if a serious sin has been committed.

The topic of shared Communion is also expected to be discussed at the synod. The Catholic Church allows eucharistic sharing with some Eastern Orthodox Churches, but not with Anglicans and Protestants under most circumstances. More than 12 non-Catholic observers have been invited to the synod to speak and take part in discussions, but will not have voting rights.

The Eucharist's connection with evangelization, charity and social justice are likely to be highlighted in synod speeches, too. These were important themes in a 2003 encyclical on the Eucharist written by Pope John Paul.

Pope Benedict opens the synod with a Mass at the Vatican on Oct. 2. In the days that follow, bishops and other participants meet in morning and evening sessions in the synod hall, which is closed to outsiders. The Vatican press office provides summaries of individual speeches and briefings to describe the follow-up discussions.

Pope Benedict is president of the synod, but three cardinals will take turns

presiding over the synod's daily sessions: Cardinals Francis Arinze of Nigeria, prefect of the Congregation for Divine Worship and the Sacraments; Juan Sandoval Iniguez of Guadalajara, Mexico; and Telesphore Toppo of Ranchi, India.

Midway through the proceedings, the synod's recording secretary, Italian Cardinal Angelo Scola of Venice, will summarize the major and minor themes in the bishops' discussion. At the synod's close, the bishops are expected to vote on a number of concluding propositions, considered confidential and for the pope's eventual use, and issue a message to the world, which is published.

Beyond the papers and speeches, Pope Benedict has already announced that he will also preside over a more simple event: an Oct. 15 meeting with children who have made their first Communion in 2005. He said he plans to remind parents of their responsibility to bring their children to Sunday Mass, which should be considered a joy, not a burden.

"Without Sunday, we Christians cannot live," the pope said in June. That is likely to be his main message during the October synod, too. †

New Notre Dame president pledges integration of academics, faith

NOTRE DAME, Ind. (CNS)—Pledging to integrate academic excellence and religious faith to make the



Fr. John I. Jenkins

University of Notre Dame "a great Catholic university for the 21st century," Holy Cross Father John I. Jenkins became the university's 17th president on Sept. 23.

He is only the third Notre Dame president in 53 years, succeeding

Holy Cross Father Edward Malloy, the president since 1987. Holy Cross Father

Theodore Hesburgh was president from 1952 to 1987.

Father Jenkins, 51, is a native of Omaha, Neb., and holds a doctorate in philosophy from Oxford University. Notre Dame's bylaws require that presidents be priests of the Indiana province of the Congregation of Holy Cross, the school's founding religious community.

In his inaugural speech on Sept. 23, Father Jenkins said many pre-eminent universities that started out as religious institutions now experience "a disconnect between the academic enterprise and an overarching religious and moral framework that orients academic activity and defines a good human

life."

Notre Dame will not suffer that fate, he said, for he will be committed to making the university "a place of higher learning that plays host to world-changing teaching and research, but where technical knowledge does not outrun moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it."

The priority and passion of his presidency, said Father Jenkins, will be to build on Notre Dame's tradition as a Catholic university to pursue the mission "to seek God, study the world and serve humanity."

Father Jenkins also pledged to build on the strengths of the 163-year-old university. He said he would enhance the undergraduate program by increasing the number of undergraduates involved in significant research efforts, by providing cutting-edge curricula and by ensuring that the life of the mind pervades all aspects of the Notre Dame experience.

Research that draws strength from the university's Catholic mission also must continue to advance, he said, making Notre Dame "a more significant leader in expanding knowledge and understanding," with all programs and departments excelling, and some even being the best in the world. †



Mary Petruzzi
Christ the King Parishioner
705-2547

Century 21 At The Crossing, Inc. is proud to be a contributing company in the Upromise network, a revolutionary savings program designed to help you save money for college.

4929 E. 96th Street
Indianapolis, IN 46240
Office: (317) 705-2500
Fax: (317) 573-5182



At The Crossing, Inc.
<http://www.century21atc.com>



Tim O'Connor
705-2545



You are invited!

St. Monica's and St. Mary's Family Health Fairs

<p>Sunday, October 9, 2005 11:30 a.m.–3:30 p.m. St. Mary Catholic Church Marian Center 311 N. New Jersey Street Oral & Vision Screens</p>	<p>Sunday, October 16, 2005 12:00 noon–3:00 p.m. St. Monica Catholic Church St. Augustine Hall 6131 N. Michigan Road Sickle Cell Screens</p>
--	---

Information about: Hispanic Health/Social/Legal Services, Health Insurance, cholesterol/diabetes/blood pressure checks

Activities and Services provided by:
IU National Center of Excellence in Women's Health • Wishard Health Services/Wishard Hispanic Health Project • Riley Hospital for Children • IU Schools of Medicine, Dentistry and Law • Marion County Health Department • Office of Women's Health/Indiana State Department of Health • Indianapolis Marion County Public Library • Neighborhood Christian Legal Clinic • Prevent Blindness Indiana • Julian Center • Hispanic/Latino Minority Health Coalition • Girl Scouts

Flu (\$25) & Pneumonia (\$35) Shots
St. Monica all day • St. Mary's (11:30–1:30 only)

Roe vs. Wade violates our human dignity and rights

By Richard Stith

On Jan. 22, 1973, in *Roe vs. Wade*, the U.S. Supreme Court declared that an unborn child enjoys no constitutional protection before he or she emerges from the womb.

Even after viability, the fetus *in utero* counts only as a “potentiality of human life.” Location—in or out of the womb—thus determined whether actual human life existed and was worthy of protection under the *Roe vs. Wade* ruling.

For a closer look at *Roe’s* holding and at the key non-legal judgment with which the Supreme Court backs it up, here is an excerpt from *Roe’s* concluding summary:

“For the stage subsequent to viability, the State in promoting its interest in the potentiality of human life may, if it chooses, regulate and even proscribe abortion, except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother.”

Our highest court claims not to know that any unborn child is actually human and alive. *Roe* holds that a change in location, passage through the birth canal, can turn a potential human being into an actual human being.

But this makes no sense. What something is does not depend on where it is. How something is perceived may change with location, but not what it is in itself. The Supreme Court abandoned reason, in favor of a wholly arbitrary stipulation of when actual human life must be considered to begin.

One fundamental reason that *Roe vs. Wade* must be overturned is this: It commits our nation to a wholly irrational definition of who we are, and so of our human dignity and rights.

Yet, I think there are reasons to hope because most states now treat the killing of an unborn child as a kind of homicide, if committed without his or her mother’s permission.

In 2004, the federal Unborn Victims of Violence Act became law. This law provides that an unborn child at every point in its development gets the same federal protection as its mother.

The first footnote in *Roe vs. Wade* has indicated that the Supreme Court was not granting a right to abortion during the birth process itself, but in *Stenberg vs. Carhart* the Supreme Court built on *Roe* to allow abortion even during the delivery of a child (i.e., abortion after a “partial birth” in which the child is pulled out feet first, right up to its neck, before his brains are suctioned out while his head still lies inside the womb).

Ironically, *Carhart* itself gives us a measure of confidence that reason will win out in the end. For *Carhart* ridicules *Roe’s* idea that location can matter when deciding who deserves legal protection.

Judge Richard Posner, in a case affirmed by *Carhart*, put the matter very clearly: “From the standpoint of the fetus, and, I should think, of any rational person, it makes no difference whether, when the skull is crushed, the fetus is entirely within the uterus or its feet are outside the uterus. . . . No reason of policy or morality that would allow the one would forbid the other.”

Picking up on Posner’s argument, Justices Ruth Bader Ginsberg and John Paul Stevens argue that any prohibition of partial-birth abortion is (in their words) “simply irrational” because it is no more (again in their own words) “brutal,” “gruesome,” “cruel” and “painful” than the sort of late-pregnancy abortion already approved by *Roe*.



CNS file photo by Paul Haring

James Zakrzewski of Pittsburgh displays a pro-life sign in front of the U.S. Supreme Court building during the March for Life on Jan. 22, 2004, in Washington, D.C. The annual demonstration marked the 32nd anniversary of the court’s decision in *Roe vs. Wade* that legalized abortion.

These justices concede that *Roe’s* original sort of abortion is at least as brutal and painful as partial-birth abortion. In arguing that it is “simply irrational” for the states to think a baby’s location can matter, they implicitly concede that *Roe vs. Wade* itself was simply irrational in its reliance on location as a test of human existence and dignity.

Roe abandoned reason in holding that some children can be cast out from the human community and brutally killed. That is obvious from the text of *Carhart*, and from the irrational lengths to which judges and others must go to defend the decision. May reason prevail, and soon.

(Richard Stith teaches at the Valparaiso University School of Law in Valparaiso, Ind. In addition to his law degree, he has a Ph.D. in religious ethics, both from Yale University in New Haven, Conn.) †



CNS file photo by Bob Roller

Young pro-life advocates leave the MCI Center after a rally and Mass, and make their way to the annual March for Life in Washington, D.C., on Jan. 24, 2005. As they have in previous years, young people made a strong showing at the pro-life events marking the anniversary of the Supreme Court’s *Roe vs. Wade* decision.



CNS file photo by Rick Misachio, Tennessee Register

Students at St. Cecelia Academy in Nashville, Tenn., kneel in prayer on Jan. 22, 2001, among 4,000 crosses set up on campus to recall the number of abortions taking place each day in the U.S. Jan. 22 marked the 32nd anniversary of the landmark *Roe vs. Wade* ruling that legalized abortion in the U.S.

Supporting life issues includes opposing the death penalty

By Archbishop Charles J. Chaput, O.F.M. Cap.

Writing about forgiveness can be easy. Encouraging other people to forgive can be easy.

But when it comes our own turn to forgive—forgiving another person who has wounded us, stolen from us, humiliated us or destroyed some precious part of our life that we lose forever—forgiveness is never easy.

The “sanctity of the human person” is a powerful and true idea built on powerful and true words. But, ultimately, words are cheap. Actions matter. The moment to act is now. It’s time to end capital punishment—now.

On the surface, the case for capital punishment can seem persuasive. Most people live honestly, act decently and want communities governed by justice—for both the innocent and the guilty.

Killing the guilty is the wrong choice for a civilized nation because it accomplishes nothing. It does not bring back or even honor the dead. It does not ennoble the living.

And while it may satisfy society’s anger for awhile, it cannot even release the murder victim’s loved ones from their sorrow. Only forgiveness can do that.

Jesus showed again and again, by his words and in his actions, that the only true road to justice passes through mercy. Justice cannot be served by more violence. God’s ways are not our ways; they are wiser and

better. God’s heart, unlike ours, is driven by love, not by anger.

Catholic teaching on the death penalty is best understood by viewing it through two lenses: what it is and what it is not.

The Church’s critique of capital punishment is not an evasion of justice. Victims and their survivors have a right to redress, and the state has a right to enforce that redress and impose grave punishment for grave crimes.

The death penalty is not intrinsically evil. Both Scripture and long Christian tradition acknowledge the legitimacy of capital punishment under certain circumstances.

It is not an idolatry of individual rights—in this case, the rights of the murderer. The right to life of the convicted murderer must be balanced against society’s right to justice and security.

Finally, it is not a false equation of related but distinct issues. Catholic teaching on euthanasia, the death penalty, war, genocide and abortion are rooted in the same concern for the sanctity of the human person. These are different issues that do not all have the same gravity or moral content.

What Catholic teaching on the death penalty *does* involve is this: a call to set aside unnecessary violence, including violence by the state, in the name of human dignity and the building of a culture of life.

In modern industrialized states, killing convicted

murderers adds nothing to anyone’s safety. It is an excess. It cannot be justified except in the most extraordinary conditions.

Moreover, for Pope John Paul II, the punishment of any crime should not only seek to redress wrong and protect society. It should also encourage the possibility of repentance, restitution and rehabilitation on the part of the criminal. Execution removes that hope.

In January 2003, former Illinois Gov. George Ryan took the extraordinary step of pardoning four Death Row inmates outright and commuting all of the remaining 167 inmates to terms of life imprisonment or less.

Ryan explained his actions by saying: “My goal was to stop innocent people [from] being murdered by the state. We almost executed 12 [or] 13 innocent people. We had a system that didn’t work.”

In exercising his power of clemency, Ryan acted well within his rights of office—and, even more importantly, he did the right thing.

As citizens, our choices and our actions matter because they create the kind of future our families and our nation will inhabit. What we choose, what we do, becomes who we are. Choosing against the death penalty is choosing in favor of life. We need to end the death penalty now.

(Archbishop Charles J. Chaput, O.F.M. Cap., is the bishop of the Archdiocese of Denver, Colo.) †

Pope John Paul II urged people to serve others

By Helen M. Alvarez

In the 10th anniversary year of the great encyclical *Evangelium Vitae* (*The Gospel of Life*), its author, Pope John Paul II, infused this gospel with particular meaning to the last moment of his papacy.

Not only by his life, but even in his dying, Pope John Paul II proved that he was right when he said that this Gospel of Life, this good news about life lived in service to others, "has a profound and persuasive echo in the heart of every person," Christians and non-Christians alike.

We should reflect on the power of a document that has inspired theologians and philosophers as well as journalists, politicians and others to begin facing more honestly the "culture of death" and the possibilities for a "culture of life."

When I first read through *Evangelium Vitae* and read its characterization of the modern conditions which had provoked its drafting, I felt as if John Paul II was speaking directly and even exclusively to the situation in the U.S.

Of course, he was not, but the picture he painted of the degree and kinds of disrespect for life, and the rhetoric that accompany them, was uncannily descriptive of our own country.

One of its most important components was its dissection of the ideas about freedom that allow arguments against life to succeed in a society, even to the point where killing could become a "fundamental right" in law. No one who has ever encountered U.S. abortion and euthanasia debates could fail to notice that they revolve around the meaning of "freedom" and "rights."

In some of the most accessible philosophy ever written by a pope, John Paul II explains in *Evangelium Vitae* the

characteristics of true freedom and contrasts these with the marks of false freedom. John Paul II writes that freedom must have reference to objective truth, must be lived in solidarity with others and needs God.

Without God, human persons are unable to see themselves as "mysteriously different." They are more inclined to regard themselves "merely as one more living being," even a "thing." They tend to regard life as their own property, which can and must be brought under their control.

If this version of freedom prevails in a nation like the United States, where it is claimed that laws are developed through democratic processes, supporters of abortion and euthanasia take all the more comfort that "freedom" has been served.

But John Paul II assails this comfort with some of the strongest language in the encyclical: "Really, what we have here is only the tragic caricature of legality; the democratic ideal, which is only truly such when it acknowledges and safeguards the dignity of every human person, is betrayed in its very foundations" (#20, emphasis in original).

There is really one task—to live as a people of life for life and to conform our own lives to Jesus Christ so that the quintessential "man for others" becomes our way of life.

In a sentence that should by all rights stop readers in their tracks, John Paul II states in *Evangelium Vitae* that the "meaning of life" lies in "being a gift which is fully realized in the giving of self. This is the splendid message about the value of life which comes to us from the figure of the Servant of the Lord... ." (#49, emphasis in original).

While, of course, the task of each person will differ according to his or her station in



Pope John Paul II kisses a baby during a weekly general audience in this Nov. 28, 2001, file photo. In his encyclical *Evangelium Vitae* (*The Gospel of Life*), the pope states that the "meaning of life" lies in "being a gift which is fully realized in the giving of self." The death of Pope John Paul II, or rather the celebration of his life we have now witnessed, is a call to continued conversion and action for the pro-life cause.

life, all are charged with some basic, crucial responsibilities. These include prayer and personal conversion to the good news about the sacredness of human life.

Fasting and prayer, in fact, are called "the first and most effective weapons against the forces of evil" (#100). We are further called to maintain hope. We are called to adopt a lifestyle which clearly communicates the primacy of "being" over "having"—one that makes room for the embrace of those who need us, not merely those we choose.

Thereafter, whether we are women or men, intellectuals, citizens, physicians, teachers or women who've suffered from an abortion, we have specific

contributions to make.

The death of Pope John Paul II, or rather the celebration of his life we have now witnessed, is a call to continued conversion and action for the pro-life cause.

Evangelium Vitae has made philosophers, theologians and aspiring saints out of ordinary citizens who struggle against the killing of vulnerable human beings. Its effects on us, and on our culture, will be felt for generations.

(Helen Alvarez is an associate professor of law at the Columbus School of Law at The Catholic University of America and is a consultant to the USCCB Committee for Pro-Life Activities.) †

Your Home... Not a Nursing Home!

- Geriatric Care Management
- Indiana Licensed Agency
- Home Management Services

Specializing in custom designed, private-duty services. Privately owned and locally operated since 1988.

Member: Indiana Association of Home & Hospice Care and Indiana Better Business Bureau

Visit our web site for more information
Serving Hamilton, Boone & Marion Counties

1980 E. 116th St., Suite 315
Carmel, IN 46032
www.caretakershomehealth.com
317-575-0001

Caretakers
HOME HEALTH SERVICES

ATRIA ASSISTED LIVING

Atria Heritage offers a full range of amenities to fit each senior's specific needs. Veteran's and their spouses may qualify for a VA benefit that covers some assisted living expenses. Call today for more information.

ATRIA HERITAGE
7365 East 16th Street
Indianapolis, Indiana
317.351.2578
www.atriaseniorliving.com

015-2952

Bruns-Gutzwiller, Inc.

General Contractors,
Construction Managers

**Southeastern Indiana's
Largest Stove and
Fireplace Dealer**

305 S. John Street
Batesville, IN 47006
Phone: 812-934-2105
Fax: 812-934-2107
Website: WWW.BRUNS-GUTZWILLER.COM

Your lifestyle. Our plans.

Dial-up services for \$20 per month!

Offer includes 56K, V.92, and ISDN dial-up services. Also available high-speed broadband DSL services as low as \$39.95! FREE Virus-Scanning and SPAM control. E-mail services and web-hosting as low as \$19.95

For more information call 317.726.6766 or log on to www.iquest.net.

IQuest
INTERNET

Defend the Innocent... Fight for What is Right:
the unborn, newborn, disabled, and elderly...

• Would your church like to participate in the **Rose Drive?**

• Would you like a **speaker** on "Life Issues" for your Sunday School Class or Church Group?

317-582-1526

Volunteer Opportunities • Educational Events

Right To Life of Indianapolis, Inc.
1060 East 86th Street, Suite 61-B, Indianapolis, Indiana 46240
www.rtlindy.org

Pope called assisted suicide an 'inexcusable injustice'

By Fr. J. Daniel Mindling, O.F.M. Cap.

The teaching of Pope John Paul II about sickness and death came not only from his speeches, addresses and encyclicals. He taught us just as convincingly with the witness of his own faith in the face of injury, suffering, hospitalization, illness and dying.

He taught us that to understand death with dignity we must first accept the dignity of life. Human dignity is an undeserved gift, not an earned status. The dignity of life springs from its source.

Pope John Paul, who was no stranger to sickness and suffering, raised the prophetic voice of the Church compassionately, often insisting on the quality of medical care, which is due to the sick and the dying.

Dying often includes pain and suffering.

Pope John Paul II admitted to his own personal sufferings, and proclaimed that these offered him a new source of strength for his ministry as pope.

Pain should be managed in such a way as to allow patients to prepare for death while fully conscious. The dying should be kept as free of pain as possible.

True "compassion" leads to sharing another's pain. It does not kill the person whose suffering we cannot bear.

Pope John Paul II was blunt in his condemnation, calling assisted suicide an "inexcusable injustice."

In light of the tragic case of Terri Schindler Schiavo, Pope John Paul II left no doubt about the Church's clear teaching regarding those persons living in a so-called "persistent vegetative state" (PVS).

In the opinion of their doctors, these patients have suffered such severe neurological damage that they can no longer give any indication that they are aware of themselves or of their environment.

It is unfortunate that their state is labeled "vegetative." Human persons are not vegetables. Such regrettable terminology may lead some people to conclude falsely that these handicapped persons are more like vegetables than human beings.

PVS patients, like all other patients, have a right to basic health care. They should be kept comfortable, clean and warm. They should be given appropriate rehabilitative care and monitored for signs of improvement.

Families who bear the heavy burden of dealing with a

loved one living in an unresponsive condition should be assisted by the rest of society, as true solidarity demands.

Pope John Paul II taught unequivocally that there is a moral obligation for care providers. These patients should be provided food and water, even when these are supplied through a feeding tube.

Nutrition and hydration is a natural means of preserving life, and "should be considered, in principle, ordinary and proportionate, and as such morally obligatory, insofar as and until it is seen to have attained its proper finality, which in the present case consists in providing nourishment to the patient and alleviation of his suffering."

A culture of life will reject all forms of euthanasia.

Euthanasia is "an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering."

It is "a grave violation of the Law of God, since it is the deliberate and morally unacceptable killing of a human person."

True "compassion" leads to sharing another's pain. It does not kill the person whose suffering we cannot bear.

Moreover, the act of euthanasia appears all the more perverse if it is carried out by those, like relatives, who are supposed to treat a family member with patience and love, or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful terminal stages.

Respect for the dignity and sanctity of life of patients also includes concern for their spiritual needs.

The sacrament of the sick, confession and viaticum acknowledge and celebrate the very relationship with God through which we have received the dignity and sanctity of life, especially as a prelude to the final journey to our Father's house.

John Paul II never tired of praying for the help of the Mother of God, especially for the sick and dying. No summary of his catechesis is complete without turning our eyes to our Mother, who stood vigil at the cross of her Son.

"I entrust all of you to the Most Holy Virgin," he said, "... may she help every Christian to witness that the only authentic answer to pain, suffering and death is Christ our Lord, who died and rose for us."



No matter how frail or sick people become as death approaches, they never lose their intrinsic value or dignity. True "compassion" leads to sharing another's pain. It does not kill the person whose suffering we cannot bear. Pain should be managed in such a way as to allow patients to prepare for death while fully conscious. The dying should be kept as free of pain as possible.

(Father J. Daniel Mindling is the academic dean at Mount St. Mary's Seminary in Emmitsburg, Md., and a consultant to the U.S. Conference of Catholic Bishops' Committee for Pro-Life Activities.) †



MAKE PLANS WITH DIGNITY.

One of the most important things you can do for your family is also one of the most difficult to think about. Prearranging a funeral or cremation service protects your family from unnecessary stress and anxiety and comforts them with peace of mind. Dignity Memorial® is a trustmark. A mark of assurance that symbolizes a higher level of funeral care. Our attentive care and expanded services are of the highest quality and backed by a 100% Service Guarantee. Dignity Memorial Funeral and Cremation Plans are exclusively available through Dignity Memorial providers. Call to arrange a personal visit to prearrange your funeral or cremation.

Service Beyond Expectation

FEENEY-HORNAK MORTUARIES

1307 N. Shadeland Ave. Indianapolis, IN 46219 (317) 353-6101	2126 East 71st Street Indianapolis, IN 46220 (317) 257-4271
--	---

DignityMemorial.com

Retirement Housing Foundation is pleased to announce:

AFFORDABLE HOUSING



Crooked Creek Tower
7988 North Michigan Road
CALL 317-875-0618

GRACIOUS APARTMENT LIVING WITH VARIOUS RECREATIONAL, SOCIAL & CRAFT ACTIVITIES

ELIGIBILITY REQUIREMENTS: Must be 62 years of age or older. Barrier-Free Apartments for Persons under 62 years of age who need accessibility features. Rent based on income. Have incomes below the levels of: \$35,900 for 1 person household; \$41,000 for 2 person household. If you have an extremely low income, call today & ask how we can help. Social Services Coordinator on-site.

AMENITIES INCLUDE:

- Carpet • Blinds • Disposals • Electric Stoves • Frost-Free Refrigerator • Lovely Balcony
- On the Busline • Individually Controlled Air Conditioning and Heat • Lunch Program
- Van Available to Groceries/Shopping • Utilities Furnished (except telephone)

Qualified applicants will be selected in accordance with the U.S. Department of Housing and Urban Development Guidelines. Management agent 504 Coordinator is Mr. Stuart Hartman, Vice President of Operations for Foundation Property Management, 911 N. Studebaker Road, Long Beach, CA 90815.


Call 562-257-5100 or TDD 1-800-545-1833, Ext. 359.




DEPRESSION

Emotional, behavioral, and psychiatric disorders and chemical dependencies -- all treated with specialized programs for adults, adolescents and children. We offer acute and extended care services through partial hospitalization, intensive outpatient care and outpatient counseling. We also provide Neurobehavioral care, mobile assessments, Geropsychiatric services, psychiatric consult liaison services and psychiatric home care.

Peace...the calm after the storm.




CARITAS Peace Center

A department of CARITAS Medical Center

www.caritas.com

2020 Newburg Road
Louisville, Ky 40205
(502) 451-3330



Contraception prevents self-giving love in marriage

By Father Walter J. Schu, L.C.

In the 1950s, a revolutionary development occurred that affects the most intimate relations between men and women: the birth control pill.

Now that contraceptive use has been widespread for more than 40 years, the facts clearly belie the claim that such use leads to a decrease in abortions. New research suggests that heightened access to contraception makes the problem worse.

According to the Alan Guttmacher Institute, more than

half of women having abortions say they were using a contraceptive in the month they became pregnant.

In his 1968 encyclical *Humanae Vitae*, Pope Paul VI gives an authoritative definition of contraception as "every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible."

Pope Paul VI goes on to explain that contraception violates "the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act."

We can bring about a change in the contraceptive mentality and help build a culture of life through what Pope John Paul II has left as a legacy—a compelling defense of the truth of Natural Family Planning.

In his theology of the body, Pope John Paul has situated the Church's teaching in the context of a total vision of the human person.

Everything begins with original man before sin. Adam recognizes Eve as a person, with whom he is called to form a communion of persons in the image of the self-giving love of the Blessed Trinity. Before sin, Adam and Eve recognize fully the nuptial meaning of the body.

The freedom of the gift which Adam and Eve experience is soon destroyed by one mysterious act: they sin. With sin, historical man emerges upon the scene. Sin brings with it the capacity to use the other person as an object rather than loving him or her as a person.

In his unfathomable love and mercy, Christ rescues mankind through the suffering of the cross and the glory of his resurrection. He makes it possible for men and women to recapture the freedom of the gift by walking the narrow yet joyful path of life in the Holy Spirit.

The total vision of the human person is completed by pondering mankind's future destiny. Eschatological man represents the fulfillment of our destiny with God, after the resurrection of our bodies.

Paradoxically, the nuptial meaning of the body is fulfilled in heaven, where "they neither marry nor are given in marriage" (Mt 22:30). In heaven, the only adequate response to God's outpouring of love will be to give ourselves entirely to him in all that we are as personal

Natural Family Planning classes are offered at archdiocesan parishes

For more information about Natural Family Planning classes offered at parishes in central and southern Indiana, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. †

subjects. As we give ourselves to Christ, the bridegroom, we will also be giving ourselves to all others in him—the communion of saints.

Every act of conjugal union is an expression of the spouses' complete self-giving to one another and acceptance of each other in their fullness as persons. This self-giving love is fruitful, both in the union of the couple in "one flesh" and in its openness to new life.

Contraception violates the truth of the language of the body. It means telling a lie with the body. Contraception therefore keeps the conjugal union from being an act of true, self-giving, personal love as it was designed to be.

A day will come when the culture of life is fostered, not merely in our legal system, but in the very heart of the most intimate relations between man and woman.

(Legionary of Christ Father Walter J. Schu was ordained in 1994 and is the author of *The Splendor of Love: John Paul II's Vision for Marriage and Family*, published by New Hope Press, New Hope, Ky., in 2003.) †

3 PILGRIMAGES

December 10-11

Advent Pilgrimage to St. Louis Cathedrals & National Shrine of Our Lady of Snow's—Way of Lights "Journey to Bethlem"

January 30-February 9, 2006

Fr. Damien's Hawaii—Inspirational Islands

April 17-27, 2006

Fatima-Avila-Paris and much more in Portugal, Spain and France

Call For FREE Brochures



Lion and the Lamb
JOURNEYS

www.lion-lamb.com
E-mail: taiwl@lion-lamb.com

800-452-9153



SENIOR HOME COMPANIONS OF INDIANA, INC.

Helping Seniors Remain in Their Homes
Since 1996

Praise from the Daughters of Charity at St. Vincent Hospital

"The Daughters of Charity are very pleased with the services rendered by Senior Home Companions. We are indeed very grateful for the prompt, effective service, as well as the quality of the persons this organization had provided for us. We highly recommend Senior Home Companions."

~ Sister Lucille Marie Beauchamp, Daughters of Charity
Board of Directors, St. Vincent Hospital



Providing individualized, private care for Seniors who do not want to leave their homes.

Call for a free home visit to discuss your needs:

Gloria Scott, Owner

(317) 255-3272



Apples to Apples...

We're COMPETITIVE

Check our prices before making your decision and **SAVE!**

Monuments
Markers-Granite and Bronze
Mausoleums
Serving all Catholic Cemeteries



AMERICAN
Classic Monuments
8502 E. 30TH St. Indianapolis

317-898-7800
Toll-Free 1-800-338-3340

Present this ad to receive an CM "Added Value Item with Monument Purchase Offer Valid thru October 31, 2005 Not Valid with other offers or previous purchases
www.classicmonuments.com

Make a resolution to help those less fortunate than yourself!

The Crisis Office of Catholic Social Services is always in need of the following items:

✓ Food ✓ Used clothing ✓ Paper grocery bags

Get Debt Free!

A Full-Service Debt Management and Credit Counseling Company!

- Call for free consultation
- Save 30 to 100% on credit card interest
- Stop late and over-limit fees
- One place to pay
- Most bills handled here
- 4 Indiana locations






Credit Counselors Corp.



CALL NOW!
317.253.4000
800.937.9030
www.cccindy.com

"Today I overheard John Leppert, Jr. of Leppert Life Story Funeral Homes® say that it's not about the casket.



He said that helping people preserve memories is their primary focus.

Finally, something that was refreshing and makes sense – a funeral home focusing on **Keeping Memories Alive.**"



www.lifestorynet.com

Carmel - 900 N Rangeline Rd.
Indianapolis - 740 E 86th St.

John Leppert, Manager
Chris Branson, Manager

(317) 846-2091
(317) 844-3966



ST. ELIZABETH'S COLEMAN
PREGNANCY & ADOPTION SERVICES

FREE PREGNANCY TESTING

TEEN RESIDENTIAL MATERNITY & PARENTING PROGRAM

LICENSED ADOPTION AGENCY – DOMESTIC,
SPECIAL NEEDS & INTERNATIONAL

Rooted in love, respect and courage.

2500 Churchman Avenue Indianapolis, IN 46203
317-787-3412 800-499-9113

www.stelizabeths.org

The Apostles immediately responded to Jesus' call

By Edward P. Hahnenberg

What I love about the movie *The Apostle* is the same thing that my wife hates about it: The hero is hard to like.

Actor Robert Duvall plays Sonny, a Pentecostal preacher. In a drunken fit of rage, he kills a man with a baseball bat. Sonny runs from the law, but not from the Lord. He adopts a new name—The Apostle E.F.—and takes his ministry to a Louisiana backwater.

As we follow his journey, we get to know a violent, aggressive and stubborn man. But we also see what drives him: a deep love for Jesus, a passion to preach the word of God and genuine concern for others.

He is a sinner who does a lot of good.

The movie illustrates how God often works through flawed people. But there's nothing new in that. It's a message that goes back to the Bible itself.

Consider those "other" Apostles—the Twelve—and some of the ways they shape our Catholic imagination. But in the end, what is really captivating about this group is the same thing that first captivated me about Sonny: Like each of us, these are flawed people trying to follow Jesus.

We speak of the Twelve Apostles—not the Twenty-Seven, not the Five, but the Twelve Apostles. The number is significant. By choosing this number of close associates, Jesus reminded all those around him of the 12 sons of Jacob, the distant ancestors of the 12 tribes of Israel.

This act was a prophetic gesture. By it,

Jesus symbolically established a new Israel. The Twelve were a sign of a new future for the people of God (Mt 19:28).

First of all then, the Twelve remind us of Christianity's Jewish roots. The only way to understand Jesus is in light of God's long history of love for the people of Israel.

In fact, the first followers of Jesus could conceive of no other way of talking about him except in the context of this larger story.

We must not forget this story. Nor should the sad separation of Christianity from Judaism lead us to believe that God's promises to Israel no longer matter.

We can affirm with Vatican Council II what St. Paul recognized: that today the Jews remain dear to God, for "God does not take back the gifts he bestowed or the choice he made" ("Declaration on Non-Christian Religions," #4; see Rom 11:28-29).

The word "apostle" means "one who is sent." The Twelve Apostles were the first ones sent out by Jesus to spread the good news. Their ministry inspired other ministers, including those who also went off to preach the Gospel and those who stayed behind to care for the community.

By the second century, Christians saw their local leaders—the bishops—as the successors to the Apostles. These leaders guaranteed continuity between the past and the present; they linked the local Church to the life of Jesus.

Catholics call the connection between the Twelve Apostles and the college of bishops "apostolic succession."

And so the Twelve remind us of our

Jesus came to serve others

By David Gibson

After the mother of James and John, known as the sons of Zebedee, asked Jesus to assure her that her sons would sit, "one at your right and the other at your left" in God's kingdom, Jesus called the Apostles together and said: "Whoever wishes to be great among you shall be your servant. ... The Son of Man did not come to be served but to serve."

In what we read about the Twelve and others mentioned in the New Testament, we learn about these unique people, what they were like, the questions they raised

and the challenges they faced.

Astonishingly, these people who lived so long ago are so like us.

But these people of the New Testament also serve to bring Jesus into focus. Through their relationships and encounters with Jesus, we discover more of what he was like, what he taught and what he was about.

In the case of the sons of Zebedee, one of the basics of faith comes forward: that being a follower of Jesus is not an entitlement to status or importance, but is a call to generous service and self-giving.

(David Gibson edits Faith Alive!) †



Modern-day fishermen pull in a net off the port of Gaza City in August. The Apostles abandoned their nets and followed Jesus. The Gospels dramatize their response as immediate and total.

historical connection to the ministry of Jesus. There is a basic continuity to the faith. But this is not a carbon-copy continuity.

It is interesting that after Judas' betrayal, the remaining Apostles felt the need to maintain the Twelve. And so they chose Matthias to replace Judas.

But this process is never repeated. We have far more than 12 bishops today! Faithfulness to the mission of Jesus required an expansion of leadership.

Thus, the profound continuity of the faith which apostolic succession guarantees does not rule out development, adaptation and genuine newness in the way this faith is passed on.

Finally, we return to where we began. Before the Twelve were Apostles, they were disciples. Jesus called them before he sent them.

The Gospels dramatize their response as immediate and total: "They abandoned their nets and followed him" (Mk 1:18). But the New Testament acknowledges their hesitations—indeed their outright failures—too.

As disciples, the Twelve hardly stand out as inspiring role models. They appear at times jealous, self-serving, clueless and annoying. When it really counts, Judas betrays Jesus. Peter denies even knowing him. And the rest flee as cowards. With friends like these, who needs enemies?

Yet there is something so human about these first disciples. There is something so powerful in their imperfection. For their very lives embody the Gospel message.

Who better to preach Jesus' message of forgiveness to the world than those so in need of it? Who better to speak about the sheer gratuitousness of the reign of God?

If the Twelve seem like heroes who are sometimes hard to like, they also are encouraging examples of God's ability to work through flawed and often-failing people.

(Edward P. Hahnenberg is the author of *Ministries: A Relational Approach*, published by Crossroad in 2003. He teaches at Xavier University in Cincinnati.) †

Discussion Point

God calls us to be obedient

This Week's Question

As you see it, what is most challenging about being a follower of Jesus?

"Obedience. Today, many people make up their minds based on poll results. We follow Christ by being obedient to his teachings and accepting Church teaching." (Tom W. McNamara, San Diego, Calif.)

"The most challenging thing is incorporating Jesus' way of life into all facets of my life, so that Jesus' philosophy doesn't only exist in the physical church building, but in all aspects of my life and in everything I do." (Carol Walters, Chicago, Ill.)

"When I think about embryonic stem cell research and other things in the world today, I don't think it's what

God wants. We shouldn't take life to improve life. But it's hard not to go along with the world because we're almost brainwashed." (Jeanne Casey, Hockessin, Del.)

"I usually don't find it a challenge personally. I know the evils of the world are there. ... Not that I couldn't be tempted, but I think my faith is strong enough to resist it." (Terry Zoubovitch, Arvada, Colo.)

Lend Us Your Voice

An upcoming edition asks: Does your parish have a ministry to the sick? What/who is involved in this?

To respond for possible publication, send an e-mail 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

Jesus in the Gospels: Sending the disciples

See Luke 10:1-24

My previous four columns concerned the things that Jesus did in Jerusalem while he was there for the feast of Tabernacles, as described in John's Gospel. That Gospel goes immediately from that feast, celebrated around the middle of October, to the feast of Hanukkah, celebrated in December. Where was he during those four months?

We know that he didn't return to Galilee. He had left there because he knew that Herod Antipas was looking for him. Matthew and Mark say that he went to "Judea across the Jordan," but Judea didn't stretch across the Jordan River. Scholars disagree about where he went, but some are convinced that he went to Batanea, also known as Bethany Beyond the Jordan, perhaps located east of the Sea of Galilee. It would have been



at least a four-day journey from Jerusalem.

Whether from there or someplace closer to Jerusalem, Luke's Gospel tells us that Jesus appointed 72 disciples (although some early texts say only 70), and sent them in pairs to every town and place he intended to visit. Our first reaction has to be, "Where did those 72 disciples come from all of a sudden?" This is the first we've heard of them.

We are accustomed to thinking of Jesus traveling with his 12 Apostles and women who ministered to their needs. That would already be a large group. But apparently Jesus had more disciples than we thought. How many? Acts 1:15 tells us that 120 disciples were present in the Upper Room when the Apostles chose Matthias to replace Judas, and Paul (1 Cor 15:6) says that Jesus appeared to more than 500 brothers after his resurrection. Even in Bethany Beyond the Jordan, John's Gospel reports, "Many there believed in him" (Jn 10:42).

Not only believed in him, but also apparently willing and able to leave their homes and employment at least long

enough to go out as advance men (and women?) for Jesus. Jesus commissioned them much as he earlier had done with the Apostles—to heal the sick and preach the message that "the kingdom of God is at hand."

If those 72 disciples, traveling in pairs, went to places Jesus planned to visit, Jesus must have been traveling constantly—at least to 36 places. When they returned, they rejoiced at their success. Jesus too "rejoiced in the Holy Spirit," the only time in the Gospels that we're told that he was joyful. He rejoiced that God had revealed the mysteries of the kingdom to the childlike.

He followed that up with a statement that could have come from John's Gospel: "No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him."

We can only imagine how the disciples felt when Jesus reminded them how fortunate they were because "many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it." †

Cornucopia/Cynthia Dewes

Seeking the ridge where the West commences

Every few years, we get this yearning to go out West. Maybe we've seen too many Westerns at the movies and on television. Maybe Hopalong Cassidy and John Wayne are in our blood, I don't know. But there's a definite urge in us to gaze again at the vast, uniquely American scene we associate with personal freedom.

When our kids were young, we took them on three-week vacations, sometimes going as far as California and back. Those were the days when eight of us would drive a week to get out there, visit relatives and sights for a week, and then take a week to return. Makes me tired to think of it.

History was big on our agenda, and we saw more forts, pioneer villages and obscure ruts in the road than anyone needs to know about or can remember. But some western things, places and people remain fondly in our memories.

Buffalo, Wyo., is a small town at the base of the Big Horn Mountains. Years ago, the town had a wonderful municipal

swimming pool lined with rocks and a gravel bottom, which was fed by mountain waters. Next to it was a tree-lined park beside a stream, where families could camp for free.

Cowboys are everywhere there, including the famous bar of the old Occidental Hotel, immortalized by Owen Wister in *The Virginian*. Once, while shopping for our camp supper in a grocery, I stood next to a pole-thin, extremely tall fellow in spurs and a 10-gallon hat. I was totally charmed when he drawled, "Pardon me, Maaam," as he leaned across to pick up a package of meat.

Broken Bow, Neb., is another of our western favorites. There they have a pretty town square right out of a Norman Rockwell calendar, with a bandstand in a park surrounded by thriving stores, restaurants and businesses. They also have a museum featuring photographs of the sod houses formerly prevalent in the area.

On one corner, there's the Arrow Hotel, where every guest is assigned a two-room suite with bedroom, living area and kitchenette. It was built in the 1920s with an elegant mahogany-paneled lobby, and it also offers an excellent restaurant serving steaks cooked to perfection. This is beef country, after all.

On the mesa above Fort Robinson, Neb., lies the site of the former Red Cloud Indian Agency. Here, at twilight, the setting sun sends down golden shafts and colors the surrounding buttes with crimsons and blues. There's always a breeze whispering in the eerie silence, and you expect a party of Indians to ride up from the hill below at any moment.

Our latest western trip was a search for Lewis and Clark locations, but as usual we were entertained with more than just a dose of history. We witnessed the "casual wave," which folks exchange even with strangers when passing by in cars or on horseback.

People actually say stuff like, "Howdy," and spontaneously offer to show you where to find good food or interesting historical artifacts or the best places to picnic. And the names! There's not only a "Bill," Wyo., but also beer in Montana called Moose Drool, Trout Slayer and Fat Tire. Ours not to reason why.

We're forever grateful that, on our western jaunts as in all things, we find God in the details.

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

Faithful Lines/Shirley Vogler Meister

Honor God through responsible animal care

"Serenity sits upon my windowsill and preens her feline fur until sweet sleep descends, then she curls and blends into her private dreams."

Years ago, I wrote the above in a poem titled "Peace." The poem refers to one of two homeless female cats our family has hosted, Windy and Mimi. Of the three males we also rescued, two—Ziggy and Domino—are still with us. (Kat Stevens died years ago.) "Peace" was written about Mimi-cat, but applies to all the felines for whom I have cared.

Sharing their names here emphasizes how much they are a part of the family. I suspect the majority of *The Criterion* readers understand the close bond between humans and animals—no matter what pet companion one might have.

When God created Eden, he placed our forefather-and-mother in charge of all that was created. However, since God

is love and we are made in the image and likeness of God, it behooves us to treat not only fellow human beings with respect and love, but all creatures coming into our lives. This is part of the inherited mandate from God.

I believe children reared in homes where this respect is taught become responsible adults in so many practical and humane ways. Such creatures come into our lives for various reasons: comfort and companionship as well as for human use. Their lives sustain our bodies and our souls in countless ways, including as a food source.

Many vegetarians abhor the thought of using animals for food, but it is one of their primary purposes. I learned this as a city girl visiting country cousins, and I accepted these new experiences as normal. I was told such animals were well cared for and butchering was done in a humane way.

As an adult, I am learning otherwise. Just as I soon realized domestic-type animals are not always cared for well, I have repeatedly found through the media that

many food-supply animals can be even more cruelly raised. I have a copy of the July 18 *Newsweek* magazine in which "The Last Word" column by George W. Will is titled "What We Owe What We Eat." This tells how animal abuse is, indeed, prevalent in many meat-producing businesses.

My eldest daughter, Donna, who converted to Judaism, has told me repeatedly that kosher food is the most healthy. Why? Because Jewish law and tradition orders responsible stewardship and the best treatment of animals—even at the moment of death. My own research has proved this correct. (For starters, see www.wisegeek.com.)

Ponder these things as we approach the Oct. 4 feast of St. Francis of Assisi, founder of the Franciscan Order and beloved patron saint of animals and the environment.

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

Faith and Family/Sean Gallagher

Expectant mothers share a sacred bond

All mothers share a sacred bond. Their relationship has a deep nature that I, as a man, can never experience, but one that I and everyone else should always revere. For it is through mothers that God brings forth new life, an immortal soul, the very continuation of our human race.

Yes, fathers have a key part to play in the drama of the passing on of life. In light of this, expectant mothers may perhaps feel their common bond more intensely than mothers whose children are already born.

Although I can only observe this relationship from the outside, sacred Scripture gives me a close glimpse of two expectant mothers who rejoiced in the blessings God gave them in their motherhood and in the children they bore.

I am referring here to the story of Mary, the mother of Jesus, and her kinswoman, Elizabeth, the mother of John the Baptist. The fact that the conceiving of new life in both these women was miraculous should not deter us from making connections between them and mothers of all other times. The creation of a new person in the womb of any mother is always a miracle.

Reflecting on the beautiful interplay between Mary and Elizabeth could be the subject of an entire book. And so in this column, I'll only focus on a couple of facets.

When Mary learned from the angel that she was to conceive a child by the Holy Spirit, she was also told of Elizabeth's wondrous conception of a child as a confirmation that God also had great plans for her. Soon after assenting to God's will, Mary set out to visit Elizabeth.

There were many things she could have done in response to the angel's words to her. But she made a relatively long trip (for a young woman at that time) from her home in Galilee to the Judean hill country to visit Elizabeth.

Perhaps she knew deep down in her own flesh that the bond that she already had through blood with her kinswoman was now much deeper. And so she wanted to go and see her at once.

Maybe one of the purposes of this deep relationship between mothers, especially expectant ones, is that it helps them come to grips with the enormous changes happening in their lives because of the children growing in their wombs. We are told of the first words that Mary and Elizabeth shared, but I suspect that over the three months of the visit, they had many long conversations about the wonders that God was working in their lives and the impact of these miracles on them from day-to-day.

I also suspect that much of their talks were filled with joy, as that first conversation appears to us. Here were two expectant mothers meeting. Before they even spoke, they intuitively knew that each was brimming over with wonder and awe. And so we see Elizabeth not just speaking to Mary as we would in any ordinary conversation.

She "cried out in a loud voice" and sang the praises of Mary and the baby in her womb (Lk 1:42). Mary, in turn, spoke words that have reverberated down through the ages, praising God who "looked upon his handmaid's lowliness" and prophesying that "from now on will all ages call me blessed" (Lk 1:48).

These two women knew deeply how much God was at the heart of the miracle of new life growing in their wombs. And they came together to revel in that wonder.

On this Respect Life Sunday, it would be a good thing for us to consider how we can nurture similarly fruitful relationships between mothers, especially those whose children are yet to be born. †



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

The Sunday Readings

Sunday, Oct. 2, 2005

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The first section of the Book of Isaiah provides this weekend's liturgy with its first reading.



The author of this section of Isaiah was very disappointed with his people. Furthermore, he saw them moving along a path that would lead to their destruction.

Very devoted to God, the author

intensely believed that God's people would create their own doom if they were not loyal to God.

At the time, the people were lax in their religious observance, at least in the prophet's mind, and certainly their leaders were flirting with neighboring pagan states and allowing the paganism of these neighbors to influence policy.

The Book of Isaiah is outstanding in its eloquence. It is one of the most splendid works of literature in the Scriptures.

This weekend's reading is an example of this superb writing. The prophet describes the land of God's people as a vineyard, which belongs to God. God tends the vineyard. Lavish in generosity and care, God fills the vineyard with the choicest vines.

However, wild grapes grew there. The prophet then speaks directly to the people. He speaks as God, in the first person. What more could God do? His love is seen everywhere. Yet, the people sinned. They sinned at their own peril.

For the second reading this weekend, the Church presents a passage from the Epistle to the Philippians.

Philippi was an important military post in the Roman Empire, located in modern Greece. As such, it was a thoroughly pagan community. Christians were regarded as being outside the mainstream, to say the least. Disdain for Christians in the empire soon erupted into outright persecution.

Understandably, this epistle had as its objective encouragement and reassurance for Christians. Certainly, the passage read this weekend meets this objective. It admonishes the Christians of Philippi always to be faithful to God, always to be holy.

St. Matthew's Gospel is the source of the third reading.

As has been the case on other weekends, the selection for this weekend is a parable. Again, the story is about a discussion

between Jesus and the priests and elders. Jesus refers to a "landowner," who is God.

The landowner has planted a vineyard. Vineyards often were used in the Old Testament to describe the nation of Israel. He protected the vineyard by surrounding it with a hedge then he went on a journey, leaving the tenants to tend the vineyard.

The message is clear. The vineyard belongs to God. Those who occupy the vineyard merely are tenants.

In due course, the landowner sends his servants to the tenants to collect the yield. The tenants kill these servants. He sent more servants. They too were killed. Finally, he sent his son, who also was killed. The final result is that the tenants are driven from the vineyard.

Reflection

The Church has called us to discipleship during these weekends. It restates this call in these readings.

The lesson is not altogether of doom and destruction, although both Isaiah and Matthew occur against a backdrop of unhappiness and death. Rather, the message is of salvation.

However, salvation is not forced upon us. We must place ourselves within God's plan. We must obey God. We must live as God has taught us. Only in such obedience will we find salvation.

By disobeying or ignoring God, we bring chaos upon ourselves. Thus it was when First Isaiah wrote. Thus it is always. God does not hurl thunderbolts of anger and revenge at us. Instead, we create our own eternal situation. We are with God, or we are not with him in eternity.

Being a devoted disciple is not easy. The Epistle to the Philippians reassures us and encourages us, and shows us the way to holiness. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Oct. 3

Jonah 1:1-2:2, 11
(Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, Oct. 4

Francis of Assisi, religious
Jonah 3:1-10
Psalm 130:1-4, 7-8
Luke 10:38-42

Wednesday, Oct. 5

Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 6

Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Malachi 3:13-20b
Psalm 1:1-4, 6
Luke 11:5-13

Friday, Oct. 7

Our Lady of the Rosary
Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, Oct. 8

Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, Oct. 9

Twenty-eighth Sunday in
Ordinary Time
Isaiah 25:6-10a
Psalm 23:1-6
Philippians 4:12-14, 19-20
Matthew 22:1-14
or Matthew 22:1-10

Question Corner/Fr. John Dietzen

Baptism of infants dates to early years of Church

Q After your recent column on infant baptism, some evangelical Protestant friends described their Church's view that babies should not be baptized at all.



They said baptism should come only when people are old enough to profess personal belief in Jesus as their savior.

The Bible, they claim, only speaks of the baptism of adults, not of infants. When did the baptism of young children or babies begin? (Missouri)

A The New Testament makes clear that, from the beginning, baptism was the common way to become a Christian. It is true that, according to our earliest biblical records (as in Acts 2, for example), perhaps only adults were baptized, though we can't be sure of that. Soon afterward, however, infants were apparently included as whole families were brought into Christian communities.

All Eastern and most Western Churches consider infant baptism as having been the norm from the beginning of the Christian era. The great theologian Origen, for example, about 400, considered infant baptism a "tradition received from the Apostles."

St. Polycarp, bishop of Smyrna, said at the time of his martyrdom in the year 155 or 156 that he had been "Christ's servant" for 86 years.

St. Irenaeus, one of the foremost early Christian writers and theologians (died about the year 200), was a close friend of St. Polycarp, who in turn knew St. John and the practices followed by the Apostles.

Christ, writes Irenaeus, gives "salvation to those of every age" who are reborn through him, and he explicitly includes "infants and little children" among them.

Certainly by the third century, the common tradition was that children born to Christian parents were baptized as infants, a practice which continued until the Reformation.

In the 16th century, the Anabaptist movements, and later the Baptists and Disciples of Christ, renounced infant baptism in favor of ministering this sacrament, as you note, only after one is able to make a personal act of Christian faith.

The Oxford Dictionary of the Christian

Church notes that the New Testament never suggests that children will need to seek baptism later. It positively hints, in fact, that infant baptism was the practice even in the time of the Apostles.

Children are told they must obey their parents "in the Lord" (Col 3:20). Paul speaks of baptism as the Christian counterpart of Jewish circumcision, by which boys were admitted to the covenant community shortly after birth (Col 2).

Beyond this, evidence is lacking for infant baptism. The lack of evidence is not surprising, however, the Oxford reference says, since the New Testament is concerned mainly with the expansion of the Church into the non-Christian world, and hardly at all with the natural growth of membership among persons of Christian parents and upbringing.

There is, in other words, overwhelming support for the ancient Christian practice of baptizing infant children. The psychological and spiritual bond of the family as a Christian community was recognized very early.

Though children may be too young to believe on their own, the parents knew they were what St. Paul called them, a "new creation" in Jesus Christ (2 Cor 5:17).

Interestingly, the discoveries of modern psychology concerning the deep psychological and religious connections between parents and children seem to strengthen the wisdom and validity of that tradition.

Q Is it a mortal sin to use God's name in vain in a fit of anger? (Illinois)

A The traditional three requirements for a mortal sin are:

- Serious matter—The action must be one that is completely incompatible with a respect and love for God.
- Sufficient reflection—One must realize when he is doing the action (or refuses to do it in a sin of omission) that if he does what he is contemplating, he is deliberately rejecting God's love and friendship. He must be fully aware that what he is contemplating is a mortal sin.
- Full consent of the will—Realizing all this, he still deliberately wants to go ahead and do it anyway.

Considering these requirements, it is difficult to see how the action, as you describe it, could be a mortal sin. †

My Journey to God

The Face of Jesus

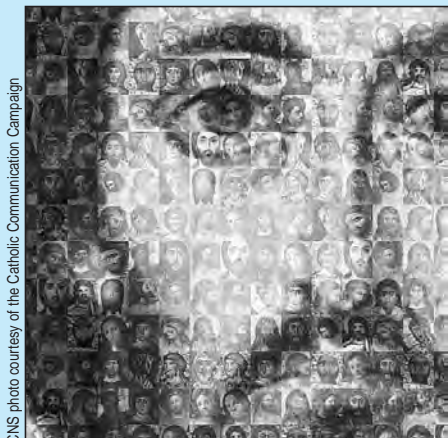
The body of Christ,
the face of Jesus,
the host placed upon my hand
so small, but yet so strong.

I see the face of Jesus there
giving me a stronger faith
and a blessed peace within.

I know he is always very near.
I am not afraid.
The body of Christ.
Amen.

By Martyne Sheehan

(Martyne Sheehan is a member of St. Michael Parish in Charlestown and a member of the Benedictine Oblates of Saint Meinrad Archabbey. This image of Christ is a detail taken from the promotional artwork for the film *The Face: Jesus in Art*, which was released on March 31, 2001. The work is a mosaic-composite made up of tiny images of Christ. The film, funded in part by the Catholic Communication Campaign, examines 2,000 years of artistic renderings of Christ.)



CNS photo courtesy of the Catholic Communication Campaign

Five Sisters of St. Benedict celebrate jubilees

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove recently celebrated the jubilees of five sisters and honored their fidelity to the monastic way of life.

Benedictine Sisters Mary Bede Betz, Mary Lucien Dippel and Dorothy Wargel are celebrating 60 years as women religious this year, and Sisters Lucia Betz and Norma Gettelfinger are celebrating 50 years in religious life.

The jubilarians entered the Monastery Immaculate Conception in Ferdinand, Ind. When the new Benedictine community was established in Beech Grove, the sisters transferred to Our Lady of Grace Monastery and became founding members.

Sister Mary Bede Betz was born in Schnellville, Ind. She earned a Bachelor of Science degree at the former St. Benedict College in Ferdinand, Ind., and also studied at the Catholic University of America in Washington, D.C.

She began her teaching career at St. Benedict School in Evansville, Ind., and also taught at Christ the King School in Indianapolis, St. Mary-of-the-Knobs School in Floyds Knobs, the former St. Paul School in Tell City, the former St. Michael School in Bradford, the former St. Michael School in Cannelton, the former St. Martin of Tours School in Siberia and Perry Central School in Leopold, Ind.

Sister Mary Bede retired to the monastery in June 1999, where she performs many tasks for the community.

Sister Mary Lucien Dippel was born in Evansville, Ind. She earned a Bachelor of Science degree in Education from the former St. Benedict College in Ferdinand, Ind., an Associate Degree in Nursing at the former Indianapolis Central College and a Bachelor of Science degree in Nursing at Spalding University in Louisville, Ky.

She began teaching at St. Anthony of Padua School in Clarksville and also taught at St. Mary-of-the-Knobs School in Floyds Knobs, the former St. Paul School in Tell City, the former St. Joseph School in Sellersburg and Transfiguration School in Florissant, Mo.

Sister Mary Lucien changed her ministry due to the need for nurses, and later worked at St. Paul Hermitage and Our Lady of Grace Monastery in Beech Grove as well as at Clark Memorial Hospital in Jeffersonville.

She retired in 1996 although she continued her nursing



Sr. Mary Bede Betz, O.S.B.



Sr. Mary Lucien Dippel, O.S.B.



Sr. Dorothy Wargel, O.S.B.



Sr. Lucia Betz, O.S.B.



Sr. Norma Gettelfinger, O.S.B.

duties in the health care department at the monastery. She also serves as one of the receptionists for the monastery.

Sister Dorothy Wargel was born in Mount Vernon, Ind. She began teaching art classes at the former Assumption School in Indianapolis and also taught at St. Bartholomew School in Columbus, the former St. Michael School in Cannelton, Holy Name School in Beech Grove and St. Roch School in Indianapolis.

Sister Dorothy also taught at St. Theresa School in Evansville, Ind.; Washington Catholic School in Washington, Ind.; and the former St. Peter School in Montgomery, Ind., all in the Evansville Diocese.

She retired to the monastery in 2000 after nearly 53 years in the classroom. She continues to share her artistic talents with her religious community and performs other duties at the monastery.

Sister Lucia Betz was born in Schnellville, Ind. She earned a Bachelor of Science degree in Elementary Education from St. Benedict College and a Master of Science degree in Education from Marygrove College.

Her first assignment was at Christ the King School in Evansville, Ind. She also taught at Christ the King School in Indianapolis, St. Anthony of Padua School in Clarksville, St. Bartholomew School in Columbus, St. Joseph School in Corydon, St. Ambrose School in

Seymour and St. Barnabas School in Indianapolis.

Sister Lucia later became a director of religious education at St. Andrew the Apostle Parish in Indianapolis. She currently ministers as the pastoral associate and director of religious education at St. Anthony Parish in Indianapolis.

Sister Norma Gettelfinger was born in Palmyra, Ind. She attended Immaculate Conception Academy in Ferdinand, Ind., and earned a Bachelor of Arts degree in Education at the former St. Benedict College in Ferdinand, Ind. She also received a Master of Arts degree in Education at Indiana University in Bloomington.

Sister Norma began teaching second-grade at Holy Rosary School in Evansville, Ind. She also taught at St. Bartholomew School in Columbus, St. Ambrose School in Seymour, Holy Name School in Beech Grove and St. Anthony of Padua School in Clarksville.

She also taught at the former Assumption School, St. Pius X School, Christ the King School, St. Barnabas School, St. Anthony School and Our Lady of Lourdes School, all in Indianapolis.

After retiring from teaching, Sister Norma worked in food services at St. Paul Hermitage. She presently works in food services at the Benedict Inn Retreat and Conference Center. †

St. Joseph Hill
 2605 St. Joe Rd. W. • Sellersburg, IN

**Turkey Shoot
 Chicken Dinner
 Fall Festival**

Sunday, October 2, 2005

Serving 11 a.m 'til 4 p.m.
**Chicken Dinner
 with Homemade Dumplings**
 Adults \$8.00 • 4-12 yrs. \$4.00
 3 & under **FREE** w/purchase of Adult meal

Carry-outs available • Air Conditioned Dining Room
 Shuttle from Parking Lot Provided
 Booths - Showdown - Quilts - Bingo - Special Quilt
 Barrels of Groceries - much, much more!!!
Drawings for \$5,000 in Cash Prizes!!!

Directions:
 • Exit 7 from I-65
 • From Hamburg/Sellersburg: Go west on Hwy. 60 to St. Joe Rd West, then follow signs. Approx. 4 miles north of I-265 on Hwy. 111
 License # 105867



The spiritual value of sports

Children play soccer in St. Peter's Square at the Vatican before the weekly audience with Pope Benedict XVI on Sept. 21. The pope told soccer enthusiasts at the audience that sports can have "important human and spiritual values."

Servers Albs

Wash & Wear, with Raglan Sleeves and Double-ply Yoke With or Without Hood. Cinctures included. Sizes 7 to 20.

#205 White	\$37.60-46.25
#207 Polyester.....	\$53.40-62.35
#210 Flax.....	\$61.90-72.85
Front Wrap Alb	
#225 White or Ivory Polyester.....	\$63.50-79.95

QUANTITY DISCOUNT
 Cassocks in black, red, white and purple. Surplices in square and round yoke styles.

Open: Monday-Friday 9:30 to 5:30
 Saturday - 9:30 to 5:00

Krieg Bros. Catholic Supply House
 - Established 1892 -
 (2 blocks South of Monument Circle, across from Nordstrom, Circle Centre)
 119 S. Meridian Street Indianapolis, IN 46225
 317-638-3416 • 1-800-428-3767

ZORES
 Indianapolis, Indiana
 INC.
 317-247-8484

**Body Shop, Wrecker
 and Late Model
 Used Parts**

Free estimates if we repair the vehicle.

"OVER 75 YEARS IN BUSINESS"

**234,000 People Will Read This
 Space In One Week.**

Imagine what that could do for your business!
 Call us and find out.
317-236-1572

can you help us help the poor?

In 2004 The Society of St. Vincent de Paul gave to the poor:

- 654 clothes dryers
- 633 refrigerators
- 633 stoves
- 619 washers

and thousands of tables, chairs and all other types of furniture and bedding and other household items. We have a problem now because we can't meet the demand for these items unless you donate your gently used appliances and furniture to us.

For Free pickup or to volunteer please call us at 317-687-1006

The Society of St. Vincent de Paul
 P.O. Box 19133
 Indianapolis, IN 46219
 www.svdpindy.org

Blue Mass honors police officers and firefighters

By Mary Ann Wyand

Indianapolis-area police officers and firefighters gathered at Calvary Cemetery in Indianapolis on Sept. 13 to remember public safety officials who have died in the line of duty in recent years.

"Let us remember in prayer those public servants buried here and all those who gave their lives on 9-11," Msgr. Joseph F. Schaedel, vicar general, said during the memorial service.

"Let's remember those [people] who have given their lives in the [Hurricane] Katrina disaster," he said, "and let's remember all those [in the military] who have fallen during their time of service to our country and to their fellow men and women."

After the Mass at the cemetery mausoleum and a prayer service at the public servants section of the Catholic cemetery, Marion County Sheriff Frank Anderson of Indianapolis said "it's unfortunate that it took something like 9-11 to really bring to the forefront how the firefighters and the police officers serve the public."

Sheriff Anderson said police officers and firefighters are dedicated to helping people in need even if it means risking their own lives.

"It's one of the very few jobs that you

sign a contract and you put your life on the line for collateral," he said. "Certainly, all those who have gone before us have served their contract and done it with dignity."

The sheriff said public service to the community "never ends" for police officers and firefighters.

"Even in their own personal suffering, they reach out to serve and protect others," he said. "That's the way we do it. When we raise our hand and we take that oath, we don't think about ourselves. We are continuously thinking about others, and that's why we are willing to give up our life if it calls for that to do what we're supposed to do to serve and protect."

Indianapolis Fire Department Lt. Stephan Hall played the trumpet for the solemn memorial service at the public safety section of the cemetery.

"It's the least that I can do," Hall said of his musical participation in the prayer service.

"They have given a whole lot more than me," he said of firefighters and police officers who gave up their lives in the line of duty. "It is indeed an honor to be able to do that for them."

Hall said he has relatives who live near the Gulf Coast and elsewhere in Mississippi who survived Hurricane Katrina by evacuating the area before the



Franciscan Sister Rita Vukovic, a teacher at Cardinal Ritter Jr./Sr. High School in Indianapolis, lights a candle for an Indianapolis Fire Department firefighter during the Blue Mass for public safety officials on Sept. 13 at the Calvary Cemetery Mausoleum in Indianapolis.

storm made landfall.

"They lost property," he said, "but that's all replaceable stuff. Their lives are not. They're all OK. We were very blessed in that respect."

"[Indiana] Task Force One has a lot of

Indianapolis firefighters on it," Hall said, "and I was very proud of the job that they did down there. It's good to know that they can respond, and give that aid and assistance wherever they're needed. That really makes me feel very proud of them." †

Governor denies Alan Matheney's clemency appeal

By Mary Ann Wyand

Gov. Mitch Daniels denied Indiana Death Row inmate Alan Matheney's request for clemency on Sept. 27 in a brief statement released by Jane Jankowski, his media relations assistant.

As *The Criterion* went to press on Sept. 27, the 54-year-old Matheney was scheduled to be executed by chemical injection early on Sept. 28 at the Indiana State Prison in Michigan City, Ind.

He would be the fifth Death Row inmate killed by the state this year.

His attorney, Carol Heise, had sought to have his capital sentence commuted to life in prison without parole based on his delusional behavior.

Matheney refused to be interviewed by Indiana Parole Board members during a Sept. 19 hearing at the state penitentiary.

On Sept. 23, the Indiana Supreme Court denied his request for a new trial.

Jankowski said the governor "has concluded his review of the case of Alan Matheney and has denied his petition for clemency."

Matheney was sentenced to death for the March 4, 1989, murder of his ex-wife, Lisa Marie Bianco, after beating her with a shotgun at her home in Mishawaka, Ind.

The governor's statement noted that, "At the time of the murder, Matheney was on an eight-hour furlough from prison, where he was serving time for a previous assault on Ms. Bianco."

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, prays outside the Governor's Residence before executions.

"We need to stop the cycle of violence," Burkhart said. "Execution is never the solution." †

INDIANAPOLIS
BEECH GROVE

Restoring joints & quality time.

In your mind, you're the same person you've always been. Ready to play, exercise, compete and move like you always have. It's just your hip or knee that won't cooperate. That's when you need to visit the specialists at the Center for Joint Replacement Surgery at St. Francis.



The Center has received 5 stars from HealthGrades for its work in hips, knees and overall joint replacement surgery.

The Center offers a comprehensive program providing expert diagnosis and treatment options for lifelong relief from chronic hip and knee problems. From partial replacements to minimally invasive surgical techniques to total joint replacement and advanced post-op pain control, you'll experience outstanding care from some of the leading orthopedic specialists in the country. St. Francis is the first Indianapolis-area hospital to install a computer navigation system, helping surgeons to more accurately position hip and knee implants. You'll also

enjoy the comfort of your own private room and the commitment of an entire team of nurses and therapists who will do all they can to help you regain your strength and realize newfound control of your life.

Inspired to learn more? Call (317) 783-8578 for more on whether our comprehensive joint replacement program is right for you.

ST. FRANCIS
ORTHOPEDICS

www.StFrancisHospitals.org



Rest in peace

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

BAKER, Max Grant, 59, St. Christopher, Indianapolis, Sept. 6. Husband of Donna (Maled) Baker. Father of Mary Osmun, Jessica Smith, Sonya Timmerman and Lance Green-goss. Brother of Charlotte Lee, Delores Webster and Bob Baker. Grandfather of seven.

BAKER, Ruth Hutchinson, 92, St. Christopher, Indianapolis, Sept. 15. Mother of Susan Caldwell, James, Joseph and Louis Hutchinson.

BARTLING, Hilda E., 92, St. Louis, Batesville, Sept. 20. Sister of Betty Jo Schaefer. Aunt of several.

BEIDELMAN, John C., 73, Our Lady of the Greenwood, Greenwood, Sept. 16. Father of Brenda Whitmore, Brian and Bruce Beidelman. Brother of Kathy Pfeiffer, Rose Rudnicki, Martha and Robert Beidelman. Grandfather of five.

BOSE, David Pepper, 79, St. Thomas Aquinas, Indianapolis, Sept. 16. Husband of Caroline Bose. Father of Julie Todd and John Bose. Stepfather of Zanna DiBartoli, Juliana Pontious, Mary and Joseph Mitchell. Grandfather of one.

CLARK, Frances L., 86, St. Matthew, Indianapolis, Sept. 16. Mother of Sue and Joe Clark. Grandmother of one.

CONN, Deborah G., 51, Sacred Heart, Jeffersonville, Sept. 3. Wife of Kevin R. Conn. Mother of Kara and Kamryn Conn. Sister of Joyce Conrad and Charles Dodds. Grandmother of two.

DESAUTELS, George L., 70, St. Pius X, Indianapolis, Sept. 16. Husband of Helen (Logan) Desautels. Father of Julianne Gallagher, Michele Knutson, Eileen Padro, JoEllen and Logan Desautels. Brother of Providence Sister Kathleen Desautels, Marianne Mahaffey, Joseph and Robert Desautels. Grandfather of 13.

FEIST, Margaret (Morgan), 75, St. Lawrence, Indianapolis, Sept. 21. Mother of Susan

Arena, Paula Smith and Timothy Feist. Sister of Rose Nolan and Harvey Morgan. Grandmother of seven. Great-grandmother of three.

FENTON, Eleanor, 85, St. Bartholomew, Columbus, Sept. 13. Mother of Sharon Kube. Grandmother of two.

FLAKE, Mary Laura (Bates), 88, St. Christopher, Indianapolis, Aug. 26. Aunt of several.

HERLEY, Thomas M., 48, St. Augustine, Jeffersonville, Sept. 16. Brother of Ann Wilkinson and John C. Herley.

HOESLI, Marie K., 96, St. Paul, Tell City, Sept. 12. Mother of Mary Anderson, Victoria Johnson, June Kress, Linda Parks, Jerry, John, Larry, Michael, Steve and Ted Hoesli. Grandmother of 50. Great-grandmother of 93. Great-great-grandmother of 18.

HOGUE, Audrey F., 84, St. Michael, Cannelton, Aug. 31. Mother of Ruth Bryant, Susan Seifert, Mary Stephens, Jerry Perry and Delmer Hogue Jr. Sister of Ruth Greer, Bernice Lanman and James Van Hoosier. Grandmother of 19. Great-grandmother of 29.

HODSON, Russell E., 91, Holy Name, Beech Grove, Aug. 26. Husband of Marie (Reed) Hodson. Father of Marilyn Jarvis and Rosaline Sylvester. Grandfather of four. Great-grandfather of eight.

HOUSTON, William Edward, 24, St. Matthew, Indianapolis, Sept. 15. Son of Brent and Theresa Houston. Brother of Alice, Catherine, Colleen and Haley Houston.

JONES, Christine Elizabeth, 83, St. Rose, Knightstown, Sept. 9. Mother of Ruth Miller, Dee Peredo, Sharon Rainey, Mary, David, James, John and Mark Jones. Sister of Rose Mary Clarke. Grandmother of 11. Great-grandmother of seven. Step-grandmother of three. Step-great-grandmother of eight.

JONES, Rita, 86, Holy Family, Richmond, Sept. 15. Wife of William Jones. Mother of Douglas and Kevin Jones. Sister of Joanne Wylie, Edward and Larry Dangerfield. Grandmother of three.

KELLEY, Richard, 73, St. Mary, Richmond, Sept. 17. Husband of Florence Kelley. Father of Patty Kearnaghan, Mary Leverton, Dr. Kathleen, Joseph, Mike and Tom Kelley. Brother of Jack Kelley.

Grandfather of 11.

KLEINE, Elmer L., 83, Holy Family, Oldenburg, Sept. 19. Brother of Mildred Brackman, Caroline Duerstock and Martin Kleine.

KUEHR, Andrew Carl, 23, St. Simon the Apostle, Indianapolis, Sept. 8. Son of Joanne (Kuehr) Cassada. Brother of Amanda Kuehr, Ryan and Sean Cassada. Grandson of Richard and Charlotte Kuehr.

LANAHAN, Timothy J., 51, St. Roch, Indianapolis, Sept. 12. Father of Tammy Smith, Brandy and Jason Lanahan. Son of Helen (Mennel) Lanahan. Brother of Patricia Sahn, Dennis and Michael Lanahan. Grandfather of six.

LEONARD, Harry H., 79, St. Augustine, Jeffersonville, Sept. 16. Husband of Helen Y. Leonard. Father of Deborah Glasscock, Nella Hosea, P. Marchell Stemler, Donna, Mary, Daniel, Dennis and George Leonard. Brother of Mary Jane Bischof. Grandfather of 15. Great-grandfather of nine.

LYNCH, James J., 75, St. Pius X, Indianapolis, Sept. 7. Brother of Kathleen Higbee. Uncle of several.

MATTINGLY, Terrence X., 50, Holy Spirit, Indianapolis, Aug. 28. Father of Teresa White and David Holaday. Brother of Marie, Sherce, Matthew, Michael and Patrick Mattingly. Grandfather of four.

McMEANS, David W., 56, St. Philip Neri, Indianapolis, Sept. 15. Husband of Beverly Karen McMeans. Father of Heather Crouch and Kelly McMeans. Brother of Glenda Dillon, Jean Drook and Eugene McMeans.

McQUEEN, Darla Yvette (Sallee), 37, St. Simon the Apostle, Indianapolis, Sept. 12. Wife of Brian McQueen. Mother of Jackie and Tyler McQueen. Daughter of James and Nancy (Kiefer) Sallee. Sister of Kim Griffin, Lana Harves, Randy and Tim Sallee. Granddaughter of Mabel Kiefer.

MEIER, Dorothy Catherine (Hoff), 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 5. Wife of Arthur Meier. Father of Donna Selm and Daniel Meier. Sister of Edith Hoff, Franciscan Sister Irene Hoff, Franciscan Father Alphonse Hoff and Joseph Hoff. Grandmother of six.

MOODY, Albert F., 86, St. Louis, Batesville, Sept. 17. Husband of Mary Patricia Moody. Father of Gretchen Cline, Bonita Hobbs, Melinda Trenkamp, Bryan, John and Michael Moody. Brother of William Moody. Grandfather of

10. Step-grandfather of three. Great-great-grandfather of five.

MOONEY, Joseph John, 68, Annunciation, Brazil, Sept. 2. Father of Johnny Mooney. Brother of Joan Millsap.

MORRISON, Jay, 58, St. Vincent de Paul, Bedford, Sept. 6. Husband of Susan Morrison. Father of Michelle Hicks and Patrick Morrison. Son of Carroll and Ruth Morrison. Brother of Radonna Jean Holmes and Jed Morrison. Grandfather of one.

NOLAN, James F., 87, St. Christopher, Indianapolis, Aug. 22. Father of Mildred Guthrie, Patricia Klavuhn, Dennis, Gregory and Stephen Dolan. Brother of Mildred Guthrie. Grandfather of six.

PICH, Stephen Michael, 36, Holy Name, Beech Grove, Sept. 5. Husband of Annisa (Long) Pich. Father of Elizabeth, Olivia, Thomas and Vincent Pich. Son of James and Doris Pich. Brother of Maria, James, John and Thomas Pich. Grandson of Eleanor Zimmerman.

QUATHAMER, Margaret, 78, Good Shepherd, Indianapolis, Sept. 15. Mother of Karen Board, Mary Dinkins, James, Richard and Steven Quatham. Sister of Patricia Dausch, Aline and Kathryn Miller. Grandmother of seven. Great-grandmother of two.

ROBERTS, William J., 84, St. Lawrence, Indianapolis, Sept. 16. Husband of Suzanne Roberts. Father of Barbara Stround, Jane and Peter Roberts. Brother of Richard Roberts. Grandfather of four.

RUPP, Gladys Mildred, 81, St. Lawrence, Lawrenceburg, Sept. 10. Mother of Janet Murphy, Bill, Greg, Janet, Philip, Rick and Ted Rupp. Sister of Rosella Deck. Grandmother of nine. Great-grandmother of three.

SCOTT, Cynthia L., 47, St. Malachy, Brownsburg, Sept. 5. Mother of Amanda Kendall. Sister of Nancy Ingram and Mike Pajersky.

SIEFERT, Joseph Justin, 85, St. Gabriel, Connerville, Sept. 8. Father of Rose Anne Taylor, David, George and Richard Seifert. Brother of Judy Jones. Stepfather of David Hamilton. Grandfather of eight. Great-grandfather of seven.

SULLIVAN, Louise T. (Habig), 91, St. Roch, Indianapolis, Sept. 14. Mother of Maureen Golden, Lois Harmon, Margie, Jack and Michael Sullivan. Sister of Marie Atkinson and Charles Habig. Grandmother of 22. Great-grandmother of 43. Great-great-grandmother of five.

WALTERS, Vera J., 83,

Immaculate Conception, Mill-housen, Sept. 21. Mother of Jeanne and Thomas Walters. Sister of Marjorie Herbert, Marie Kesterman, Rose Ann Sturgis, Betty Vandenbosch, Carl, Leo, Louis and Robert Wenning. Grandmother of one. Great-grandmother of three.

WELDISHOFER, Margaret, 90, St. Joseph, St. Leon, Aug. 28. Mother of Dorothy Barth, Wilma Burckey, Annie

Darling, Bertha Jacob, Bonnie Mills, Evelyn, Bill, Jim, Joe, Lawrence, Paul and Richard Weldishofer. Sister of Tony Hilbert. Grandmother of 26. Great-grandmother of 16.

YOUNG, Robert W., 86, St. Mary, Greensburg, Sept. 16. Father of Sarah Mattingly and Patricia Young. Brother of Virginia Bedel and Albert Young. Grandfather of two. Great-grandfather of four. †

Dr. Louis C. Gatto served Marian College as president for 18 years

Dr. Louis C. Gatto, who served as president of Marian College in Indianapolis for 18 years, died on Sept. 23. He was 78.

The Mass of Christian Burial was celebrated on Sept. 27 at the Bishop Chartrand Memorial Chapel at Marian College.

Gatto served as the second lay president of the Franciscan college from 1971-89, and was the longest tenured president in the college's history.

Daniel Elsener, president of Marian College, said Gatto "led the establishment of a number of innovative academic programs" at the college founded by the Sisters of the Third Order of St. Francis of Oldenburg.

"Under his leadership," Elsener said, "Marian College was particularly adept at adjusting to the changing educational needs of society while retaining its liberal arts foundation."

"Marian College's curriculum combined the best of the traditional and career-oriented education," he said. "The four-year undergraduate nursing program with a liberal arts foundation that was established toward the end of his tenure is the most noteworthy example."

Elsener said Gatto was committed to Catholic higher education and to cultivating a sense of community at Marian College.

"He deeply loved and served this community," Elsener said, and was "a humble gentleman that the world will miss."

He said Gatto was a Medieval and Renaissance English Literature scholar, a painter and a cartoonist.

Gatto received a bachelor's degree from St. Mary's College in Winona, Minn., a master's degree from DePaul University in Chicago and a doctorate from Loyola University in Chicago.

His distinguished academic career spanned five decades, beginning with teaching in secondary education.

His professional positions included vice president of academic affairs at St. Joseph's College in Rensselaer, Ind.; director of the Independent Colleges and Universities of

Indiana Consulting Service; director and creator of the Indiana Conference Compact of the Indiana Conference of Higher Education; and executive director of the Indiana Educational Facilities Authority.

He also served as president of the Consortium for Urban Education, president of the Indiana Conference of Higher Education, vice president of the Associated Colleges of Indiana, vice chairman of the American Red Cross in Hamilton County and president of the National Association of Higher Educational Facilities Authorities.

Gatto also volunteered on numerous community service boards and committees, including the archdiocesan Catholic Social Services, Indiana Health Careers and the Greater Indianapolis Progress Committee.

He was appointed by Sen. Richard Lugar to his USMA Merit Selection Committee and also served as a West Point recruiter for Indiana. In 2000, Gatto was inducted into the Friends of West Point.

He also was honored as a Sagamore of the Wabash by former Gov. Evan Bayh and former Gov. Otis Bowen.

Other honors included the Indiana Health Careers Outstanding Service Award, the Indiana Coalition of Blacks in Higher Education Circle Award, the Dedicated Service to Indiana Higher Education Award by the Indiana Conference of Higher Education and the Sponsors Award for Service to Veterans.

Gatto was a veteran of World War II and a member of the American Legion's Lowell Beaver Post in Fishers, Ind.

Surviving are four daughters, Christine Glasgow, Beth Roberts, Janine Daniels and Sandra Minnear; two sons, Gregory and Mark Gatto; 12 grandchildren and two great-grandchildren.

Memorial gifts may be sent to the Kay Gatto Nursing Scholarship or the Marilyn Bennett-Gatto Nursing Scholarship at Marian College, which were named for his late wives. †

"Your One Stop Custom Builder"

C.K. Construction & Design Inc.

Call (317) 786-8090 for your free estimate

THIS MONTH'S SPECIAL-UP TO \$1000 OFF ALL ROOM ADDITIONS

\$500 OFF ALL GARAGES THIS MONTH

Custom Build Room Additions

- shell or finished
- slab or crawl foundation
- 1 or 2 story additions

Custom Build Garages

- attached or detached

Free Estimates Also on:

- Vinyl siding and soffits
- Custom built porches
- Complete roofing service
- Designs and Blueprints
- Vinyl replacement windows
- Permit Services

C.K. Construction & Design Inc.

3637 Shelby St. • Indianapolis, IN 46227 Call (317) 786-8090

30 Years Experience • Family owned and operated

10% SENIOR CITIZEN DISCOUNT MINIMUM PURCHASE REQUIRED EXPIRES 8/30/05

LICENSED • BONDED • INSURED

TRI-COUNTY ASPHALT

Paving Indiana Since 1948

CALL FOR YOUR FREE ESTIMATES

- ASPHALT DRIVEWAYS
- SEALCOATING

Discounts for Senior Citizens and non-profit organizations

CALL: 317-849-9901

317-356-1334

317-862-2967

LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Suzanne L. Yakimchick,
Chancellor

317-236-7325 or 800-382-9836, ext. 7325.

Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

Mortgages

**GUARANTEED
LOWEST RATES WITH
SAME DAY APPROVALS**
All types of
mortgages available
Brice Scobell-owner
30 year fixed at 5.375%
317-575-1970/866-557-9910
Indiana Federal Finance LLC

Asphalt Paving

ROWE PAVING Co.
• Residential Driveways
• Commercial Parking Lots
Call 852-0102 or 898-3373

**200,000 People
Will Read This Space
In One Week**
Call 317-236-1572

Positions Available

**Salesperson's Dream
Indianapolis**
Exciting new position in the
biotechnology product distribution field.
Awaits energetic self-starter. Local
environmental service provider, who
services the food service industry,
seeks aggressive sales rep who can
implement established market plan.
Only career oriented candidates need
apply. Base/Comm. & Full Benefits.
Fax résumé to Biologix
(502) 266-9253

Prayers Answered

THANK YOU St. Jude and
Blessed Mother for prayers
answered. B.K.

Auto For Sale

'93 HONDA Accord SE, 4 dr.
sedan, 128K mi., AT, emerald
green ext., beige leather int.,
Bose sound sys., cold AC, new
Bridgestone tires, new front coils
(Honda West), new resonator &
new exhaust flex pipe (Ralph's
Muffler). Kelly Blue Book \$5195,
asking \$3950. 317-849-1821

Home Improvement

HOUSEHOLD HANDYMAN
Painting, Kitchen & Bath
Remodeling, Residential Roofing
All Types General Home Repair
Dependable/Insured/Family Man
FREE
ESTIMATES 317-357-8955

**PAINTING
INTERIOR & EXTERIOR
'RESIDENTIAL'
JAMES A. MADER
PAINTING
REASONABLE PRICES
782-3048**

**C.K. Construction
& Design Inc.**
**For all your Roof Leaks or
Minor Repairs Needed**
• Immediate service
• LICENSED, BONDED, INSURED
• FREE estimates
(317) 786-8090

**Indiana's Largest Weekly
Newspaper Is Growing!**
Call 236-1572 to advertise!

Positions Available

Vacation Rentals

BEACHFRONT CONDO, Madera
Beach, FL, 2BR/2BA, pool & 25ft
balcony overlooking the Gulf of
Mexico. Meet Indpls. owner. See
photos, maps. Call Scooter at 317-
257-2431

NEW SMYRNA Beach, FLA.
Oceanview condo, fully furn. 2
BR/2BA., 2 pools & tennis. Visit
Disney, Epcot, NASA, & enjoy the
beach, too! Phone 386-427-5376

INDIAN ROCKS Beach, FL. Pri-
vate 2BR/2BA condo facing beach,
on Intercoastal, gorgeous pool,
secure bldg., covered parking.
Available Sept. to Jan. \$650 wk/
\$2400 month. 317-422-1004

FT. MYERS, Florida, on the
beach. Great view. \$475/wk. 317-
823-9880.

BEACHFRONT CONDO
Cocoa Beach, FL. Newly decorated,
2BR/2BA, sleeps 6, Daily maid service.
Convenient to Disney & NASA. Pool, hot
tub, tennis & basketball.
\$995 per wk.
317-862-6470 or 317-502-8099

MARCO ISLAND
Waterview, 2BR/2BA, pool,
overlooks Smokehouse Bay,
walking distance to Esplanade,
elevator access. Weekly/Monthly.
www.marco-island-vacation.com,
site WESTV205

Gutter

**KELLY'S
GUTTER SERVICE**
Gutter Cleaning
Free Estimates • Minor Repair
862-9377

Patronize Our Advertisers

Floor Coverings

BROTHERS FLOOR COVERING
Since 1952
Residential & Light Commercial Specialists
Sales & Installation
Elegant Line of Carpets • Area Rugs • Hardwood Floors
Ceramic Tile • Vinyl
brothers.flooringplus.com
1025 E. 54th Street • Indianapolis
251-0739

Positions Available

Youth Minister

The Catholic Community of Saint Christopher, in
the West Deanery of the Archdiocese of Indianapolis, is
seeking a full-time Director of Youth Ministry. The suc-
cessful candidate will be responsible to revitalize our
youth program in Grades 7 through 12, and provide
new leadership in developing Christian based pro-
grams and social activities for our college-age and
young single parishioners. We are a parish of approxi-
mately 2400 families located in Speedway, Indiana.

Minimum qualifications for candidates would be a
bachelor's degree preferably in youth ministry, reli-
gious studies or education. The person must be a prac-
ticing Catholic with a minimum of two to five years of
experience. We are looking for someone who is cre-
ative, energetic, self-motivated and faith-filled.
Applicants must have good organizational skills and
have the ability to work well with experienced volun-
teers and parish staff.

Interested applicants should submit a confidential
cover letter expressing their interest along with their
résumé to:

Search Committee
Saint Christopher Catholic Church
Attention: Nancy Meyer, Pastoral Associate
5301 West 16th Street
Speedway, IN 46224
Telephone: 317-241-6314, Extension 114
Or via e-mail: nmeyer@saintchristopherparish.org

Real Estate For Sale

BY OWNER
4444 Kessler Blvd. E. near St.
Matthews, Cathedral & Chatard.
8 rms. 3BR/2½BA. Hardwood flrs.,
3 car gar. Insulated free-standing
bldg. 1 ac., taxes \$1900 yr.
317-254-8348

Wall Covering

**Mulinaro's
Wall Covering Service**
Installation & Removal
Interior Painting
Established 1983—Insured
Free Estimates
Call 317-535-4904

For Sale

OUR LADY OF PEACE Ceme-
tery Mausoleum, crypt 139, tier F
2 entombments outside patio B.
Currently selling for \$7000, ask-
ing \$5900. 317-849-1821

LAST AVAILABLE
Holy Cross Cemetery, Indpls.
(2) contiguous 2/grave lots
Blk 7 Sect G, \$2600 each.
Call 317-240-0026

Roofing

D & S ROOFING
24-hour service!
Rubber, torch downs, hot tar roofs,
re-roof and tearoffs.
• Any large or small repairs
• Wind or hail damage repairs
Call Dale for free estimates!
317-357-4341
Licensed • Bonded • Insured
25 years experience • References available

**Call or
Email Dana
For your
Classified
Needs**
236-1575 or
ddanberry@archindy.org

Real Estate

**Living and Working
in your Community**

Steve J. Sergi
Broker/Owner
317-507-5883
RE/MAX
Realty Mart

**Century 21
Breedon Realtors®**

Columbus, IN area
Jan Stone, GRI, CRS
Broker Associate
Business: 812-378-7950
Fax: 812-378-1706
janstone@c21breedonrealtors.com


Health Insurance

Need health coverage?

Ideal for:
**Seniors
Self-employed
Students
COBRA Alternative
Early Retirees
Leaving a group plan**



Barbara Ash
Toll Free 866-840-6260

Anthem 
INDIVIDUAL
Anthem Blue Cross and Blue Shield is the trade name of Anthem Health
Plans of Kentucky, Inc.
An independent licensee of the Blue Cross and Blue Shield Association.
Registered marks Blue Cross and Blue Shield Association.

Investment Services

Edward Jones
Serving Individual Investors Since 1871
• Stocks • Mutual Funds • IRAs
• Bonds • CDs • Money Market Funds
...and Much More
Greg Berkemeier—Investment Representative
Batesville, IN
812-934-9996 • 800-944-5541

**IT'S
Garage Sale
TIME!**


The Criterion is the best place
to advertise your garage sale!
Let us help you advertise the
day, location and time.
WHAT BETTER WAY TO GET THE WORD OUT.

For more information please call Dana at
317-236-1575 for your classified needs.
ddanberry@archindy.org

Positions Available

JAFRA Beauty With A Purpose
Helping women and men have healthier
and more beautiful skin.
**A Career With A Purpose
Be A Jafra Consultant**
Experience Better Living
Through Pampering Others!
For more information on a new career choice, contact:
Morna Patrick, (317) 925-6004, mspatrick@indy.rr.com

Advertise in The Criterion!
Indiana's Largest Weekly Newspaper
Call 236-1572 to advertise!

DEVELOPMENT DIRECTOR

Oldenburg Academy of the Immaculate Conception, a
Catholic college preparatory school, has an opening
for a Development Director. This position reports to
the President and responsible for the formulation and
management of a fund-raising plan for annual solici-
tations, major gifts and cultivation of donors. This posi-
tion also oversees volunteers, special events and bud-
geting while working with the Marketing/Alumni
Director and Director of Admissions.

The Development Director position requires a bache-
lor's degree, good analytical, planning and communi-
cation skills and fund-raising experience preferred.
Letters of application with salary requirements and
résumé should be submitted by October 5, 2005 to:

Sr. Therese Gillman, OSF
President of Oldenburg Academy
PO Box 200
Oldenburg, Indiana 47036
E-mail: tgillman@oldenburgacademy.org.
Oldenburg Academy is an Equal Opportunity Employer

Part-time Choral Director

St. Michael's Catholic Church, on Indianapolis' west side, is
seeking a part-time adult choir director to minister approxi-
mately 10 hours per week. This includes weekly rehearsals,
ministering at Sunday's 10 am Mass, and other liturgical/spiri-
tual growth activities through out the year. St Michael's adult
choir actively ministers nine months of the year, Labor Day
through Pentecost, with the summer months off.

Candidates should possess a knowledge of and respect for the
Catholic liturgy and have a sincere ministry perspective. A
bachelor's degree in music or the equivalent of conducting/
choral experience is required. Keyboard skills are a plus/ben-
efit but are not required. Salary to commensurate with expe-
rience.

Please send your résumé via fax (317)329-2933, e-mail us at:

winemstrs@aol.com

or mail to:

St. Michael's Choir Search Committee
5655 West 74th Street
Indianapolis, In 46278
Please respond no later than October 15, 2005.

Artist says shroud's image left on cloth at moment of Resurrection

LOS ANGELES (CNS)—World-renowned Los Angeles liturgical artist Isabel Piczek earned accolades for her breakthrough theory “opening new doors of research” at the International Shroud of Turin Conference in Dallas on Sept. 8-11.

The conference drew 160 scientists, artists and physicians from around the world to share the latest research on the shroud, believed by many to portray a full-length image of the crucified Christ.

A Catholic and also a theoretical physicist, Piczek believes the image was left on the shroud at the moment of Christ's resurrection.

Using a statue she created as a visual aid that measures one-third the actual size of the man depicted on the shroud, Piczek presented her explanation of the image's “concealed bas-relief effect.” She theorizes

the image of the shroud was transported onto a straight and taut linen above and below the man's hovering body.

“One of the puzzling mysteries of the shroud is that the image transported to an absolutely straight, taut surface is not flat. It is semi-three-dimensional, very much the same as a bas-relief is in art,” explained Piczek. “In art, the bas-relief image always curves out of a straight background that radically eliminates the rest of the space behind the bas-relief.”

Refuting theories that the figure on the shroud was painted, Piczek said the image's strong foreshortening of the body combined with the lack of a continuous film of a paint medium on the cloth's surface are “decisive arguments” that the shroud is not a painting.

According to Piczek, the foreshortening

of the legs, reflecting the reclined figure's elevated knees, excludes the possibility of a contact image of any kind.

“An unknown system obeying laws different from optics created the image with strangely similar visual results,” she said.

Piczek said she arrived at her theory during the creation of the shroud statue a month before.

“A heretofore unknown interface acted as an event horizon,” explained Piczek. “The straight, taut linen of the shroud simply was forced to parallel the shape of this powerful interface. The projection, an action at a distance, happens from the surface and limit of this, taking with itself the bas-relief image of the upper and, separately, the underside of the body.”

Piczek, who holds degrees in art and particle physics, thinks this new explanation of how the image appeared warrants greater investigation of the nonimage area of the shroud. Such research could yield scientific clues to the “unknown information field” that caused the projection, according to her.

“The image of the shroud and its riddle cannot be solved through the science of the past,” she said.

Concurring with French physicist and shroud researcher William Wolkowski, Piczek believes that the transdisciplinary study of the shroud will give birth to a new scientific age. “The shroud shows the future of science,” she said.

In an interview with *The Tidings*, Los Angeles' archdiocesan newspaper, she called the conference a “landmark event” because of the presence of Turin, Italy, officials who fielded questions about the shroud, last displayed in public in 2000. Msgr. Giuseppe Ghiberti, adviser and spokesman for the papally appointed custodian of the shroud in Turin, led the delegation and delivered the keynote address.

Piczek said the Turin officials dispelled rumors about the shroud, including whether or not the shroud has been vacuumed.

“The old thought that the shroud has been vacuumed is not true. The dirt on the cloth is historic,” said Piczek, a founding board member of the Dallas-based American Shroud of Turin Association for Research. The association co-sponsored the Dallas conference along with the 400-year-old Centro shroud organization based in Turin and the 50-year-old Holy Shroud Guild based in Esopus, N.Y.

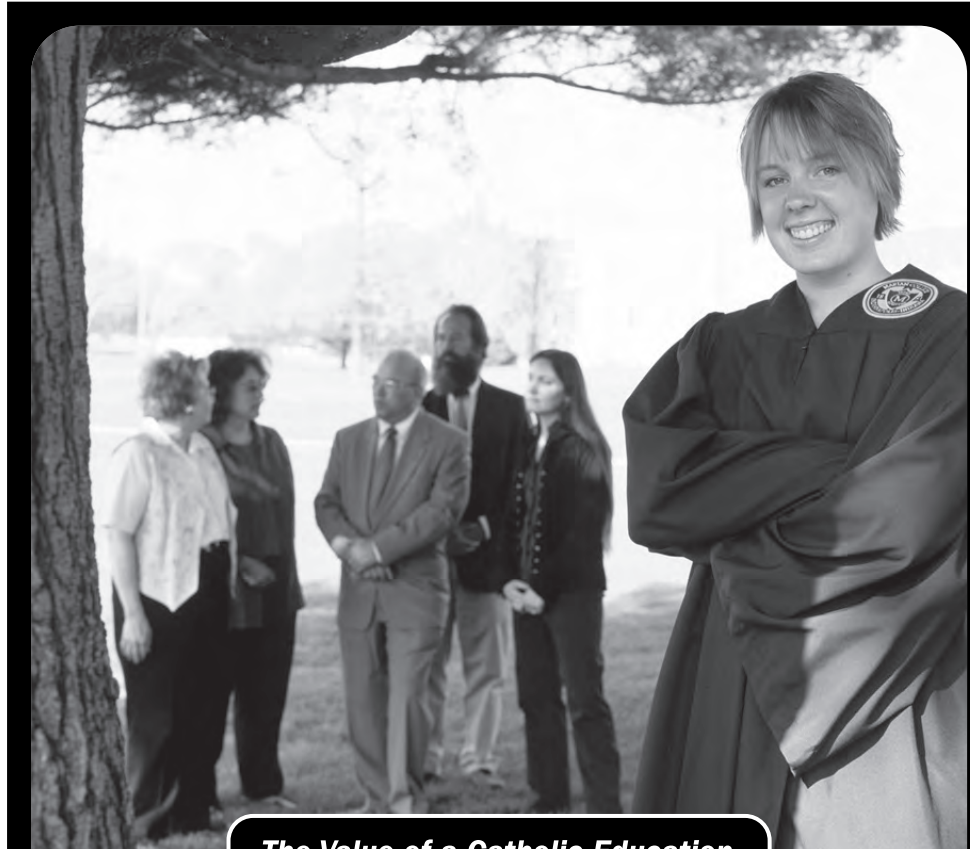
During the conference, botany expert Alan Whanger indicated that pollen and flowers on the shroud reveal plants native to Jerusalem at the time of Jesus. Other conference presenters discussed their analysis of the shroud's human bloodstains as well as biblical references to the shroud and an explanation of the cloth's



The left portion of the Shroud of Turin showing the frontal view of the mysterious image is pictured in vertical. The cloth has been revered for centuries to be the burial shroud of Christ.

“lost years” before it resurfaced in France in the 13th century.

Next year, another international shroud conference, organized by Dr. August Accetta, founder of the Southern California Shroud Center in Huntington Beach, will be held in the Los Angeles area. †



The Value of a Catholic Education

They guided me to think about serving others.

I chose Marian College because of its size and Catholic faith tradition, and because I wanted to be a teacher. I stayed because of the relationships. I had opportunities—like a pilgrimage to Assisi, Italy—that were not available anywhere. I developed my faith and a better understanding of my spirituality and am prepared to help others discover theirs.

Amber Blandford

Currently pursuing a master's degree in Theology at Franciscan School of Theology in California.

Marian College, B.A. in Pastoral Leadership (cum laude) '05 • Our Lady of Providence High School '01 • Member of Saint Mary's Parish in New Albany, Indiana.

Amber is shown above with some of her favorite professors. From left to right are: Faye Plascak-Craig, Ph.D.; Donna Proctor, M.A.; Andy Hohman, S.T.L.; Mike Clark, Ph.D.; and Andrea Bertotti Metoyer, Ph.D.

Strong Foundations. Remarkable Futures.
MARIAN COLLEGE
INDIANAPOLIS



Please share this message—and the Marian College experience!

Daniel J. Elsener

Daniel J. Elsener, President

Apply online at grads.marian.edu



Isabel Piczek, a Los Angeles liturgical artist whose artwork is displayed at the Vatican, was a featured presenter at the International Shroud of Turin Conference in Dallas on Sept. 8-11.