



The

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Parishes will put extra focus on sanctity of life this Sunday

Columbus woman and Terre Haute youth to be honored for pro-life work

By Mary Ann Wyand

Thirty years ago, the U.S. bishops instituted the Respect Life Program in dioceses across the United States to promote awareness about the sanctity and dignity of life from conception until natural death.

Archdiocesan Respect Life Sunday events on Oct. 6 include pro-life Masses and Life Chain prayer vigils in cities throughout central and southern Indiana.

This Sunday, many pro-life supporters will gather at 1 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis for the annual archdiocesan Respect Life Mass.

The Central Indiana Life Chain, a one-hour prayer vigil for an end to abortion, begins at 2:30 p.m. along North Meridian Street.

After the Life Chain, Christian musician Tony Avellana of Carmel will present a youth rally promoting the sanctity of life at 3:30 p.m. in the Assembly Hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The youth rally and a Life Fair open to the public are sponsored by the archdiocesan Office of Pro-Life Activities.

Donations of baby supplies or gifts of money collected at the cathedral before and after the Respect Life Sunday Mass will benefit the archdiocese's Birthline ministry for women facing crisis pregnancies.

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Calls for help to the archdiocesan Birthline hotline have tripled in the last year. See story on page 2.

Dogs help students read

By Jennifer Del Vecchio

JEFFERSONVILLE—David Seis' reading partner can't see a thing.

That doesn't stop David, a sixth-grader at Sacred Heart School in Jeffersonville, from reading to Bandit, a blind cocker spaniel, each week.

Bandit is one of six dogs being used in the Jeffersonville area in the Reading Education Assistance Dogs program or READ.

Educators say that students who work with the dogs often improve their reading scores and miss less school. The students also find reading more fun and have an increased sense of pride in their accomplishments, said Kathy Jones, executive director of the Center for Lay Ministries in Jeffersonville, which manages the READ program for area schools.

"I'm learning new words," said David. "Bandit wants to play with you. She's playful and funny."

Sacred Heart School is the only Catholic school of the four schools in Jeffersonville using the program.

Unable to see David, Bandit finds him by sniffing and listening to his voice and footsteps. When she finds David, Bandit jumps onto a couch with him and settles in for their weekly meeting.

Last week, David read aloud *Rigsby*, a book by Beverly Cleary about a dog that lost its family. He kept focused on his reading for 20 minutes, despite Bandit's attempts to get his attention by pawing at him, licking him or walking on him.

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David Seis, a sixth-grader at Sacred Heart School in Jeffersonville, reads with Bandit, the cocker spaniel, and Kathy Jones, executive director of the Center for Lay Ministries in Jeffersonville. Bandit is part of the Reading Education Assistance Dogs program.

Vatican debates complex issues on sex abuse norms

VATICAN CITY (CNS)—As the Vatican debates how it will respond to U.S. norms on clerical sex abuse, it is not only dealing with the finer points of Church law. It is also confronting larger issues of Church communion—the particular ties that exist between a bishop and a priest and those between the pope and the bishops.

At the end of September, those bonds of communion seemed to be pulling Vatican officials in somewhat different directions.

Some spoke passionately about the risk of destroying the special trust that should mark the bishop-priest relationship. In their view, the U.S. norms would transform bishops from spiritual guides into reporting agents and sever this bond of trust just when a priest may need it most.

But others are just as concerned that the bonds of communion between Pope John Paul II and U.S. bishops could suffer serious damage if the norms are rejected. The bishops overwhelmingly approved the norms in June, and a Vatican "no" could appear to signal lack of papal confidence in the bishops as pastors and as teachers—with far-reaching repercussions among U.S. Catholics.

All this helps explain the quandary faced by a cluster of Vatican offices as they weighed the legal and pastoral effects of their decision.

Some were pushing for a type of conditional approval that would allow the norms to be used on an experimental basis. Others believed firmly that the Vatican should invite the bishops to change some key elements deemed

See NORMS, page 13

Statue inspires students to pray for vocations

By Jennifer Del Vecchio

Before learning about St. John Vianney, eighth-grader Jill Mullin thought little about vocations to the priesthood.

Now she's praying for them often.

It helps to have the saint's statue in her eighth-grade classroom at St. Roch School in Indianapolis.

"I never thought to pray for vocations before," Jill said. "Now I know to pray for vocations more and not just in class."

The statue of St. John Vianney, known as the patron of parish priests, is making its rounds in every classroom at the school thanks to Father James Wilmoth, pastor of St. Roch Parish.

"I'm trying to get young people to pray for vocations and think about whether they have a vocation themselves," Father Wilmoth said.

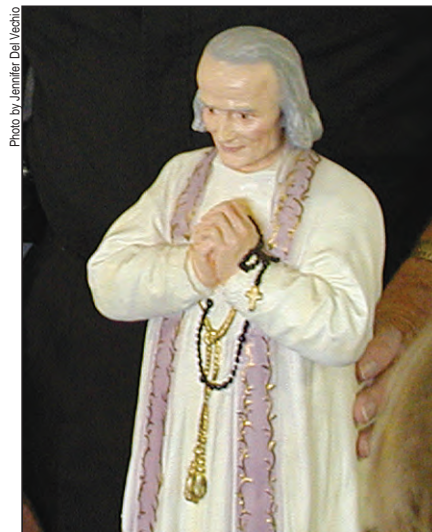
The saint is also a good role model for students to try their best despite limitations, Father Wilmoth said.

St. John Vianney, who was born on May 8, 1786, in France, was known for his long hours in the confessional and devotion to the people he served. He also was known as a man of limited intelligence and almost failed to become a priest because of his poor grades in school.

His desire to become a priest was also nearly foiled by military service, and when he was finally ordained he was sent to an obscure village. St. John Vianney persevered and became a noted saint.

Every week, a different classroom receives the saint's statue. They pray for his intercession for priests by using a prayer on the back of a holy card of the saint given to the students by Father

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Students at St. Roch School in Indianapolis have been using a statue of St. John Vianney to help them pray for vocations.

LIFE

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Father Richard Ginther, pastor of SS. Peter and Paul Cathedral Parish, will celebrate the eucharistic liturgy and Msgr. Joseph F. Schaedel, vicar general, will present distinguished service awards to two archdiocesan Catholics for their dedicated service to the cause of life.



Eileen Hartman

St. Bartholomew parishioner Eileen Hartman of Columbus, who brought the national Gabriel Project pro-life ministry to the archdiocese three years ago, will be honored with the Archbishop Edward T.

O'Meara Respect Life Award.

St. Joseph University parishioner and tri-parish youth group member Cullen Tierney of Terre Haute will receive the Our Lady of Guadalupe Pro-Life Youth Award for exemplary service to the Church and community in Vigo County.

Hartman said she will accept the Respect Life Award on behalf of all the Gabriel Project Angels in Indiana "whose

faith, love, prayers and sacrifices support women and families in crisis pregnancies. The generosity of the Angels and their families is an inspiration and a witness to all who respect life."

She also will accept the award on behalf of Father Clement Davis, pastor of St. Bartholomew Parish, and the pastors of other parishes who also sponsor the Gabriel Project ministry in thanks for their support and encouragement.

Hartman said the Gabriel Project is a "Good Samaritan" pro-life ministry that offers practical, ongoing assistance to pregnant women and new mothers in crisis situations.

Project Gabriel operates under the supervision of Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities.

"Through Project Gabriel, a parish community responds in a loving, caring and nonjudgmental way to a mother-to-be," Hartman said, by providing spiritual, emotional and material support.

"We seek first to save the lives of innocent babies," she said, "but we must be just as concerned about the welfare of their mothers."

By helping mothers in crisis, she said, "more souls may be brought to Christ."

Cullen's pro-life efforts include organizing a blood drive for his Eagle Scout project and creating a video of the March

for Life in Washington, D.C.

The Terre Haute North High School junior is a member of St. Joseph University Parish and participates in tri-parish youth group activities coordinated by Janet Roth, youth ministry coordinator at St. Benedict, St. Ann and Sacred Heart of Jesus parishes in Terre Haute.



Cullen Tierney

"He serves as a positive role model and inspiration to all who know him because of his commitment to the Church and his dedication to promoting the dignity of all human life,"

Roth said. "He genuinely cares about those who suffer and is an example of Jesus' compassion for others."

After participating in the March for Life in 2001 and 2002, Cullen prepared a video presentation about the national pro-life rally for use as an educational presentation.

"It gave a good overview of the importance of standing up against violence in the world," Roth said, "and [showed] how teens really care about others."

Cullen also organized a blood drive in memory of his grandparents, and 75 people

responded from the Terre Haute area.

"My grandparents on my mom's side of the family passed away within six months of each other," he said, "and they both needed blood donations. I just wanted to help out because I know there's a big demand for blood."

Cullen participates in the tri-parish youth group's annual peace and justice retreat and "Trick or Treat for the Poor" project. He also helps organize and deliver food baskets for poor families at Thanksgiving and Christmas.

"We have a great youth group that really cares about the Church and community," he said. "We have good adult leaders who help us become closer to God. The way they teach [the Catholic faith], they help us feel like we're in tune with God all the time."

Cullen said he was surprised to learn that he would receive the youth pro-life award because "there are two or three other people in our youth group that I would have picked for the award."

That attitude doesn't surprise his parents, Leo and Debi Tierney, who are members of St. Joseph University Parish.

"It is very exciting and very humbling for Cullen to receive this award," his father said. "He has chosen a path of a servant leader, [leading] quietly by example and helping and serving others. He has never turned down a request for help." †

Mothers coming to Birthline for help have tripled in past year

By Mary Ann Wyand

Calls for help to the Birthline hotline have tripled in the last year.

The needs are great, and the archdiocesan Birthline ministry relies on the generosity of others to help low-income women, who are experiencing crisis pregnancies, choose life for their babies.

During 2001, Birthline served more than 900 people. This year, in just nine months, this Church pro-life ministry has helped more than 1,600 people in need of material assistance for their babies.

Each Monday and Wednesday, Birthline volunteers assist single women and couples who come to the Archbishop O'Meara Catholic Center in Indianapolis because they desperately need clothing and other supplies for their babies.

Donations of new or gently used infant and maternity clothes as well as baby care products and money to benefit the Birthline ministry will be accepted at SS. Peter and Paul Cathedral in Indianapolis before and after the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 6.

A variety of layette supplies are needed, including clothes in newborn through 24-month sizes, blankets, crib sheets, towels, bottles, infant formula, disposable diapers, wipes, baby shampoo and safe, age-appropriate toys.

"The twofold mission of Birthline is to offer compassionate and life-giving options to women experiencing crisis pregnancies through our hotline and to provide poor mothers with material assistance for their infants," said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-

Life Activities. "We need more volunteers in both areas of the Birthline ministry."

In the tradition of St. Vincent de Paul, Sister Diane said, "Birthline volunteers assist women who come to us for help. The women are treated with great respect, and our volunteers look for opportunities to communicate God's love to them. It's not unusual for our volunteers to speak to the women about the Lord and about faith."

"The majority of women who come to us for help are not Catholic, yet most of them gratefully accept rosaries and prayer cards from us," she said. "They know that our prayers go with them as well. Certainly the poor who come to us experience Christ's love through the volunteers. Most, if not all, of the women leave the Catholic Center with a smile or a sense of well-being."

The Birthline ministry is a wonderful way to serve God and the poor, Servants of the Gospel of Life Sister Mary Therese Monroe said last week as she prepared baby layettes.

"When the little babies come in with their mothers, you can just see God in them," Sister Mary Therese said. "You really can. Their little faces are just so sweet, and you know you're serving Jesus. When I make up the layettes from the donations, I think of preparing them for Mother Mary and Baby Jesus."

Each time the Birthline telephone rings, she said, "It's a call for help. It really is."

St. Monica parishioner Lois Richter of Indianapolis enjoys helping the Birthline ministry because it enables her to support the Gospel of Life.

"It's a great opportunity to be able to provide help to unborn children and their



Photo by Mary Ann Wyand

A baby sleeps on his mother's shoulder while she receives assistance from the archdiocesan Birthline ministry at the Archbishop O'Meara Catholic Center in Indianapolis. Birthline has served more than 1,600 people so far this year, up from more than 900 clients assisted during 2001. The pro-life ministry relies on donations of baby supplies and funds to help low-income mothers choose life for their babies. Birthline Guild members raise funds to pay the telephone bill for the Birthline hotline, which is listed in the telephone book under "Abortion Alternatives." The hotline number is 317-635-4808.

mothers and families," Richter said. "Every person's story is different. Their needs are great, but are often unnoticed. It's not always the person you think would need help. There are a lot of people who fall through the cracks and don't qualify for government assistance, but they really need help. Many of our clients are single women. Other families are intact, but they've experienced financial problems due to job losses or illness and are living from paycheck to paycheck."

Ministry to poor Hispanic mothers and

families has increased during the last year, she said. "At least a third of our Birthline clients are Hispanic. Sister Diane speaks Spanish, but we need telephone and office volunteers who speak Spanish fluently."

The Birthline ministry is confidential, Richter said, and many clients are referred by hospital social workers.

"We encourage them in motherhood and the fact that they have chosen life," she said. "We spend time sharing the Church's pro-life beliefs and show them

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Archdiocese honors longtime married couples with Mass

By Mary Ann Wyand

"It's a beautiful prayer that we make together," Archbishop Daniel M. Buechlein told 186 couples celebrating 50 or more years of marriage during the archdiocesan Golden Wedding Anniversary Mass on Sept. 29 at SS. Peter and Paul Cathedral in Indianapolis.

Prayer is the foundation for happy lives, the archbishop said, and both personal and family prayer are the keys to keeping promises made in the sacrament of marriage.

"I dare say family prayer has been important for your commitment to each other as wife and husband," he said. "Nothing can take the place of our personal relationship to Jesus.

"With you, this afternoon, we celebrate the simple beauty and the life-giving power of golden years of keeping promises," Archbishop Buechlein said. "You are powerful witnesses to the fidelity of Jesus. Your lives together, in good times and in bad, in sickness and in health, are a powerful witness, not only of the possibility but of the fact that with the grace of God we can keep promises for life."

If the longtime married couples shared their life stories, he said, "I am sure we

would have a tapestry woven with beautiful threads of joy mixed with the dark threads of pain and heartache. Yet your stories would form a beautiful tapestry that shows that you chose life and not the culture of death.

"Your lives together stand as a witness to life in a time when respect for the life of the vulnerable, the unborn, the children, the disabled and, yes, our elderly sisters and brothers, is threatened," the archbishop said. "The most eloquent message your married lives give us today is your surrender to the cross in the stuff of everyday life, day after day, year after year. Only with prayer could you do that."

Reminding the couples that their years of faithful married life are an inspiration for young people, the archbishop said, "Thank you for living your promises and the Gospel of Hope. Thank you for staying together in good times and in bad. Thank you for your steady love for our Church. And, with you, we thank God for the grace he has given you."

The 186 couples from parishes in central and southern Indiana that were honored at the annual Mass represent 10,021 years of marriage, said David Bethuram, director of the archdiocesan Office for Youth and Family Ministries.



Archbishop Daniel M. Buechlein congratulates Helen and Robert White of Terre Haute, who have been married for 71 years, during the archdiocesan Golden Wedding Anniversary Mass on Sept. 29 at SS. Peter and Paul Cathedral in Indianapolis. The Whites are longtime members of Sacred Heart of Jesus Parish in Terre Haute, and now attend St. Paul the Apostle Parish in Greenfield with their son and daughter-in-law. The 186 couples honored during the liturgy represent 10,021 years of married life.

Thirty-two couples were honored for 60-plus years of marriage, 79 couples were recognized for 51 to 59 years of married life and 75 couples were celebrating 50th wedding anniversaries.

"They understand what it means to be the domestic Church," Bethuram said after the liturgy. "I think it's really interesting that all these couples probably feel as if they've done absolutely nothing out of the ordinary, and what's extraordinary about it is that they really embrace what it means to be sacred in the ordinary. We as a Church need to celebrate what they give to each other and to their families, neighbors and communities."

Noting that many of the honored couples pray the rosary together, Bethuram said, "I think that says something about how they have asked for the Blessed Mother's guidance during their lives together."

During the Mass, Sacred Heart of Jesus parishioners Robert and Helen White of Terre Haute and St. Christopher parishioners Merle and Gladys Cassidy of Indianapolis were honored for 71 years of marriage.

The Whites met at a dance and were married on Sept. 27, 1931, at Sacred Heart Church in Terre Haute. They were parishioners there for about six decades. Now they attend Mass at St. Paul the Apostle Church in Greencastle with their son, Robert White Jr., and daughter-in-law, Debbie White.

"It was love at first sight," Robert White said. "It sure was."

They have two children, 21 grandchildren and 52 great-grandchildren.

"We prayed the rosary together every day," Helen White said after the liturgy. They attended daily Mass for nearly 40 years.

Life wasn't easy during the 1930s, she said, but "we saved our money and we got by," even during the "tough times" of the Great Depression.

"We started out [married life] on a very, very long road with no money," he said. "I was earning \$12 a week when we got married. At the time, \$30 a week was considered a good salary. But she was the manager of the money, and we did very well."

St. Joseph parishioners Charles and Minnie Hyde of Universal will celebrate their 61st wedding anniversary on Oct. 5.

"We went to school together," she said, "so we knew each other when we were growing up."

"But we didn't like each other," he said, laughing.

"We got together by chance [after high school] and we liked each other then," she said. "He gave me a ride home from my job and wanted to see me again that weekend."

They started dating in May, became engaged in July and were married in early October.

"It was a whirlwind courtship," he said, adding that prayer and communication are the reasons for their many happy years of marriage.

"We talk everything over before we do anything," he said. "We've never had a serious argument, just a few spats over the years, but no serious arguments."

"Faith always helps," he said, "but it's a two-way street. If you have problems and you get on your knees and pray for something better, then when it happens you should get back on your knees and thank God."

The Hydies have two children, four grandchildren and four great-grandchildren.

Granddaughter Kellie Meyer and her husband, Peter, were married on the Hydies' 50th wedding anniversary in 1991.

"They renewed their marriage vows at our wedding," Kellie Meyer said. "We thought their 50 years together was so special, and it was a good way for us to start our marriage." †

BIRTHLINE

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fetal models so they can see their baby's prenatal development. It's usually not the first baby who is aborted. It's the second baby because the needs are greater. So although we see women who have chosen life, we want to make sure that they're going to continue to choose life, even if their circumstances remain difficult."

Holy Rosary parishioner Rosalind Mitchel of Indianapolis is a grandmother and enjoys helping other mothers with their babies.

"It's fun to put the little outfits together and to know that the babies are going to

come home from the hospital with at least something new to wear," Mitchel said. "It makes me feel good to know that they're going to be warm in the wintertime, and have some food and diapers.

"I always pray for the mothers and babies," she said. "We've had mothers come in for help who didn't even have a blanket for their baby."

(The Birthline hotline number is 317-635-4808. Birthline hours, by appointment, are Mondays and Wednesdays from 10 a.m. until 11:30 a.m. and 1 p.m. to 3:30 p.m. For information about volunteering or donating items, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.) †



Birthline volunteer Rosalind Mitchel, a member of Holy Rosary Parish in Indianapolis, helps Servants of the Gospel of Life Sister Mary Therese Monroe sort tiny baby clothes for babies born prematurely. Birthline volunteers recently assisted two mothers with twins and one mother with triplets.

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Editorial

On the brink

As this issue of *The Criterion* goes to press, the four horsemen of the Apocalypse—conquest, war, famine and death—are about to be unleashed on the world.

U.S. President George W. Bush continues his efforts to bring about a “regime change” in Iraq because of Iraqi President Saddam Hussein’s support of international terrorism, his reported preparation of biological and chemical weapons of mass destruction, and his attempts to obtain materials to construct nuclear arms.

President Bush has sent a draft resolution to the U.S. Congress that, if passed, would grant him broad war powers against Iraq. In addition, the administration continues its full-court press on the United Nations and the world’s governments to secure their cooperation in this venture.

Under international pressure, Hussein first agreed to allow U.N.-sponsored weapons inspections to resume with no conditions, then he belligerently announced that Iraq would not abide by any new U.N. resolutions if passed.

Meanwhile, political analysts, ethicists and theologians debate the morality of a pre-emptive unilateral U.S. strike against Iraq.

Writing for the administrative committee of the United States Conference of Catholic Bishops (USCCB), Bishop Wilton Gregory of Belleville, Ill., and president of the conference, has sent a letter to President Bush saying that a pre-emptive unilateral use of military force to overthrow the Iraqi government “cannot be justified at this time.”

Cardinal Joseph Ratzinger, prefect for the Vatican Congregation for the Doctrine of the Faith, echoed Bishop Gregory, saying he doesn’t believe that such an action by the U.S. would be morally justifiable under current circumstances. Cardinal Ratzinger said that the concept of a “preventive war” does not appear in the *Catechism of the Catholic Church* and that “the damage of such action would be greater than the values one hopes to save.”

Jesuit Father John Coleman, an ethicist, said that a pre-emptive strike against Saddam Hussein and Iraq is not now justified, even though Hussein has used chemical and biological weapons against his own people, aggressively invaded Kuwait and consistently thwarted U.N. weapons inspections.

“Are these reasons to go to war—a pre-emptive war which is not a direct defense

of innocent others?” he asked.

On the other hand, George Weigel, senior fellow of the Ethics and Public Policy Center in Washington, D.C., in an interview with the international news agency Zenit, said that three situations have traditionally satisfied the Church’s just-war theory: defense against aggression under way, recovery of something wrongfully taken and/or punishment for evil.

“I think,” Weigel said, “that a compelling moral case can be made that this is a matter of an ‘aggression under way.’”

“The nature of the [Iraqi] regime . . . makes that plain. It surely makes no moral sense to say that the U.S. or the international community can only respond with armed force when an Iraqi missile carrying a weapon of mass destruction has been launched or is being readied for launch.

“There are, in fact, instances,” Weigel said, “where it is not only right to ‘go first,’ but ‘going first’ may even be morally obligatory. And I think this may well be one of those instances.”

We do not believe, however, that President Bush and his administration have as yet “made the case” that the activities of the Hussein regime are such that a reasonable person could conclude that aggression is under way.

When President John F. Kennedy ordered the blockade of Cuba in 1962, the American public watched the debate of the U.N. Security Council on television. During the debate in which the delegate of the USSR protested his country’s innocence, Adlai Stevenson, the U.S. delegate, held up several enlarged satellite photographs clearly showing the construction of Russian missile silos on Cuban soil. The United States’ case was proven.

Such convincing evidence from the Bush administration has not yet been offered. We have been asked to “take his word” on it. Given the incompetence demonstrated by U.S. intelligence agencies over the last several years, information about Iraq coming from their reports will hardly be convincing.

However, until compelling evidence is presented, the case for a just war is nearly impossible to make.

Let’s pray that the United States will step back from the brink and pursue every diplomatic means possible to resolve the situation without triggering Armageddon. †

—William R. Bruns

Seeking the Face of the Lord

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



Faith and science can complement each other

Second in a series

This week I begin my thoughts on Natural Family Planning with a few words about the relationship of faith and science.

Gaudium et Spes, (*Joy and Hope*), is the title of the Second Vatican Council document on *The Church in the Modern World*. In that document, the Catholic Church asserts that science can lay open new roads to truth and “elevate the human family to a more sublime understanding of truth, goodness and beauty, and to the formation of judgments which embody universal values” (*Gaudium et Spes*, n. 57).

The Church values the role of science for the betterment of the world (cf. *GS*, n. 5). In the view of the Church, “earthly matters and the concerns of faith derive from the same God” (*GS*, n. 36).

Faith can provide science with the context in which to locate its discoveries, suggesting what is best for the human family and all of creation (cf. *Human Sexuality: Where Faith and Science Meet*, Theresa Notare, M.A., NCCB Secretariat for Pro-Life Activities, “Respect Life Program 1994”).

The *Catechism of the Catholic Church* addresses the relationship of faith and science by positing the common source of faith and science in these words:

“Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth” (*Dei Filius* 4, DS 3017). “Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith because the things of the world and things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conservator of all things, who made them what they are” (*Gaudium et Spes*, 36 n. 1).

Pertinent to the theme of integrating faith and science through Natural Family Planning, surely we can agree that faith and science intersect in their common concern for and common responsibility for the good of the human person as an individual. And surely we can agree that faith and science intersect in their common concern and responsibility for the communal good of the human family. Surely we can agree that faith and

science intersect in their respective concerns for the significance and the good of human sexuality for the individual and for the human family.

In an article on the topic of Natural Family Planning that was published by our U.S. bishops’ Secretariat for Pro-Life Activities in 1994, Theresa Notare wrote: “It is no secret that some people question the Church’s admonition against sexual intercourse outside of marriage, while others reject the teaching outright. In some circles it is acceptable—even politically correct—to mock the Church’s beliefs. Yet the scientific study of human sexual behavior confirms the validity and the wisdom of Church teaching, and at the same time challenges us to respond to an emerging crisis” (Notare, *ibid.*).

What about the Church’s teaching on Natural Family Planning? As the title implies, Natural Family Planning must be understood and evaluated in the context of the Church’s vision of marriage and family in society.

Realizing that Church teaching about the sacrament of matrimony is voluminous, I limit my words to the *Catechism of the Catholic Church*, which treats of marriage extensively. The lead statement reads: “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament” (*Code of Canon Law*, can.1055, n.1; cf. *Gaudium et Spes*, 48, n. 1) (*CCC*, n. 1601).

The catechism reminds us that marriage is not a purely human institution despite the variations it may have undergone in many cultures through the centuries. Some sense of the greatness of the conjugal union exists in all cultures.

Quoting the Vatican II document on *The Church in the Modern World*, the catechism states: “The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life” (*Gaudium et Spes* 47, n.1) (*CCC* 1603).

The Church’s vision of marriage includes concern both for the individual spouses and family, for human society and Christian society. Marriage is not a private and individualistic state of life. Hence, marriage is publicly witnessed and it is blessed by a minister of the Church. †

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Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Buscando la Cara del Señor

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



La fe y la ciencia pueden complementarse la una a la otra

Segundo de la serie

Esta semana comienzo con mis pensamientos sobre la Planificación natural de la familia, con unas breves palabras sobre la relación entre la fe y la ciencia.

Gaudium et Spes, (Los gozos y las esperanzas), es el título de documento de Segundo Concilio Vaticano sobre “La iglesia en el mundo actual”. En ese documento la Iglesia Católica afirma que la ciencia puede abrir nuevos caminos a la verdad y “elevar la familia humana a los conceptos más altos de la verdad, el bien y la belleza, y al juicio del valor universal”. (*Gaudium et Spes*, No. 57).

La Iglesia valora el papel de la ciencia para la mejoría del mundo (Cf. GS, No. 5). A los ojos de la iglesia “los asuntos terrestres y las preocupaciones de la fe se originan del mismo Dios”. (GS, no. 35)

La fe puede proveer a la ciencia con el contexto dentro del cual colocar sus descubrimientos sugiriendo que es lo mejor para la familia humana y toda la creación (Cf. *Sexualidad humana donde se encuentra la fe y la ciencia*, Theresa Notare, M.A., NCCB Secretaria de las actividades a favor de la vida, “Programa del respeto a la vida de 1994”).

El *Catecismo de la Iglesia Católica* establece la relación de la fe y de la ciencia colocando una fuente común de la fe y de la ciencia en estas palabras:

“A pesar de que la fe esté por encima de la razón jamás puede haber desacuerdo entre ellas. Puesto que el mismo Dios que revela los misterios y comunica la fe ha hecho descender en el espíritu humano la luz de la razón, Dios no podría negarse a sí mismo ni lo verdadero contradecir jamás a lo verdadero” (*Dei Filius* 4, DS 3017). “Por ello, la investigación metódica en todos los campos del saber, si está realizada de una forma auténticamente científica y conforme a las normas morales, nunca será en realidad contraria a la fe, porque las realidades profanas y las de la fe tienen su origen en un mismo Dios. Más aún, quien con perseverancia y humildad se esfuerza por penetrar en los secretos de la realidad, está llevado, aun sin saberlo, como por la mano de Dios, tienen su origen en el mismo Dios. Más aún, quien con perseverancia y humildad se esfuerza por penetrar en los secretos de la realidad, está llevado, aun sin saberlo, como por la mano de Dios que, sosteniendo todas las cosas, da a todas ellas el ser.” (*Gaudium et Spes* 36 n. 1).

Pertinente al tema de la integración de la fe y de la ciencia a través de la Planificación natural de la familia, seguramente que podemos estar de acuerdo en que la fe y la ciencia tienen un punto de encuentro en su preocupación y responsabilidad común por el bienestar del ser humano como individuo. Y de seguro podemos estar de acuerdo en que la fe y la ciencia encuentran su preocupación y responsabilidad común por el bienestar común de la familia humana. Seguro que podemos estar de acuerdo que la fe y la

ciencia se encuentran en sus respectivas preocupaciones sobre la importancia y el bienestar de la sexualidad humana para el individuo y para la familia humana.

En un artículo sobre el tema de la Planificación natural de la familia que fue publicado por la Secretaría de nuestros obispos para las Actividades a favor de la vida, en 1994, Theresa Notare escribió: “No es un secreto que algunas personas dudan sobre la posición de la iglesia en contra de las relaciones sexuales fuera del matrimonio, mientras que otros rechazan la enseñanza en su totalidad. En algunos círculos es aceptable – es más, políticamente correcto – burlarse de las creencias de la Iglesia. Más el estudio científico de la conducta sexual del ser humano confirma la validez y la sabiduría de la enseñanza de la Iglesia, y al mismo tiempo nos reta a responder a una crisis emergente” (Notare, *Ibid.*).

¿Qué hay de la enseñanza de la Iglesia sobre la planificación natural de la familia? Como lo dice el título, la Planificación natural de la familia debe ser entendida y evaluada dentro del contexto de la visión de la iglesia, sobre el matrimonio y la familia en la sociedad.

Observando que las enseñanzas de la iglesia sobre el sacramento del matrimonio son voluminosas, limito mis palabras a las del *Catecismo de la Iglesia Católica*, el cual habla ampliamente sobre el matrimonio. La aseveración principal reza: “La alianza matrimonial, por la que el varón y la mujer constituyen entre sí un consorcio de toda la vida, ordenado por su misma índole natural al bien de los cónyuges y a la generación y educación de la prole, fue elevada por Cristo Nuestro Señor a la dignidad de sacramento entre bautizados.” (*Código de la Ley canónica*, can.1055, N.1; Cf. *Gaudium et Spes*, 48, N.1) (*CIC*, N.1601).

El catecismo nos recuerda que el matrimonio no es una institución puramente humana a pesar de las variaciones que puedan haber pasado en muchas culturas a través de los siglos. Existe un poco de sentido de grandeza sobre la unión conyugal en todas las culturas.

Citando el documento del Vaticano II sobre *La Iglesia en el mundo moderno*, el catecismo establece: “La salvación de la persona y de la sociedad humana y cristiana está estrechamente ligada a la prosperidad de la comunidad conyugal y familiar”. (*Gaudium et Spes* 47, N.1) (*CIC* 1603).

La visión de la iglesia sobre el matrimonio incluye la preocupación tanto por los esposos individualmente y la familia, por la sociedad humana y la sociedad cristiana. El matrimonio no es un estado de vida privado o individualista. Por ende, el matrimonio tiene testigos públicos y es bendecido por un ministro de la iglesia. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Letters to the Editor

Thank you, Father Todd Riebe

The article on the front page of the Sept. 27 issue of *The Criterion* about the new Seton Catholic High School in Richmond was a very good article. Thank you for being with us to celebrate that wonderful day.

However, I feel I need to point out that one thing was missing from the article. Father Todd Riebe was not mentioned at all. Father Todd has been the pastor to the Richmond Catholic Community for the last eight years, the entire time this project has taken to become a reality.

He was the rock and support for this high school project. Father Todd has put everything he has, including his heart, into bringing back a Catholic high school for the youth of our community. Father Todd's belief that a Catholic high school would open in Richmond never wavered. He rose to each and every challenge presented to him.

Father Todd has been a gift for the three Richmond parishes, and we love and appreciate all he does for us. He is truly a servant and, in his usual manner, he probably did not even notice that he was excluded. I feel that he needs to be, at the very least, recognized as the wonderful pastor and servant leader that he is and the driving force that gave us a Catholic high school in Richmond, and for this I am grateful.

Marcy Valentini, Richmond

Priest has responsibility to teach the faith

In the Sept. 20 Letters to the Editor, a member of our parish criticized the actions of our priest during the prayers of the faithful. She claimed that he used scare tactics defending “just war” with an example of Hitler, and that anytime anyone prays for something controversial he stops the prayers and gives his “responsible input.”

This is a criticism born from a lack of understanding of the Church that God founded and the role of priests. James 3 is a useful read, with warnings about not having too many teachers and the dangers of the wagging tongue. This admonishment by James is certainly counter to our modern culture, where everyone is encouraged to speak their piece—prayerful, educated, thoughtful, centered in God's will, or not. Why would James include the content in Chapter 3 unless there are very real dangers to people being led astray by false teachings?

“Beware of the leaven of the Pharisees and Sadducees,” Jesus warns us. Is he talking about bread making? Or is he talking about the dangers of their teaching and their attitudes? There is an indication here that a teaching or an attitude may be convincing, it may be logical, it may be taught by a charismatic leader, it may even feel right, and it can still be damaging.

Paul warns us often that the wisdom of the world is foolishness to God and vice versa. I'm afraid that means that each of us is called to not rely on our own wisdom and understanding as the final word. That's a troubling teaching, I know. I have not enjoyed coming to grips with it. Is this teaching a conspiracy designed by the hierarchy to maintain their power? Or is this a teaching consistent with the recorded instructions of Jesus and the Apostles?

Scripture reveals that we have the teachings of the Church to fall back on—at varying levels of Church-assigned certainty. We have a painstaking process by which teachings are defined in light of earlier defined truths by the guidance of the Holy Spirit as promised by Jesus.

These teachings are not then lightly set aside. And the keepers of these teachings—the bishops and their assistants, the priests, are bound before God to present them. Paul tells us that the body of Christ (the Church) is made up of many parts and that different parts perform different functions.

A man called to the priesthood by God, who then spends years in concentrated study and prayer and, in this case, scores of years in study and prayer, has the part of teacher. His part in the local body of Christ is to clarify the teachings of the Church, particularly while celebrating Mass, where he takes on the full mantle of his office in the Church.

I do not suggest that individuals in the Church not debate and discuss issues that they feel the Holy Spirit is guiding them to question, for this is part of the painstaking process by which teachings are defined. What I think is ridiculous is criticizing a priest for presenting Church teachings in church when a member of the congregation is leading others to dissension from this teaching.

Roderick Hughes, Indianapolis

Supports priest who refused Church wedding

A recent letter writer seems to be confused about what took place in Medicine Hat, Alberta, Canada where a priest refused to marry a woman who works for Planned Parenthood.

According to the *National Catholic Register*, Volume 78, No. 37, Celina Ling admits that she disagrees with many Catholic teachings, does not attend Mass every Sunday—a grave sin—lives with her boyfriend, supports abortion and contraception, and has no intention of leaving Planned Parenthood.

For Father John Maes to do anything but refuse to marry Miss Ling and her boyfriend would be a scandal, clearly in opposition to Church teaching.

As Bishop Henry, of the Calgary Diocese, said: “One cannot pick and choose what to believe in the Catholic Church. People have this idea that nobody is supposed to judge them, that they can do whatever they think is right. Nobody is supposed to throw stones, according to the parable of the woman found in adultery. What they ignore is that Jesus said [to the woman], ‘Go and sin no more.’”

The letter writer is also confused about the Church “slamming doors” on people. The Church did not “slam the door” on Miss Ling. By choosing NOT to admit fault, being in conflict with Church teaching, and NOT seeking forgiveness and reconciliation, she has chosen her own course, in this case a “civil” wedding over a Catholic Church wedding.

If, as Miss Ling states in the *National Catholic Register*, “Everything I do in my everyday life makes me a Catholic,” she is sadly mistaken about what a Catholic should be.

Thank you, Father Maes and Bishop Henry. May God grant his Church more priests like you.

Jim Davis, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

Check It Out . . .

Holy Family Parish, Main St., in Oldenburg, is having its **parish festival** from 9 a.m. to 8 p.m. on Oct. 6. There will be food. For more information, call 812-934-3013.

Pope John XXIII Elementary School, 221 W. State St., in Madison, is having its **fall bazaar** from 11 a.m. to 3 p.m. on Oct. 6. There will be a country store featuring fall decorating items, a haunted house, games, a yard sale, a used cookbook sale and a fried chicken dinner in the Pope John Cafeteria from 11 a.m. to 1 p.m. Carry-outs and drive-through service will be available. For more information, call the school at 812-273-3957.

Holy Trinity Parish in Indianapolis is taking **orders for poticas** at \$15 a loaf. No orders will be taken after Nov. 1. To place an order, call 317-636-8874 or 317-634-2289.

St. Elizabeth's Regional Maternity Center, 601 E. Market St., in New Albany, will be selling **homemade apple dumplings with "Mammaw's Special Sauce"** on Oct. 10-13 to support their ministry. For more information, call 812-949-7305

Joseph Pearce, a J.R.R. Tolkien scholar, will **discuss "Catholicism in The Lord of the Rings"** at 7:30 p.m. on Oct. 19 at the St. Michael Center on the St. Boniface Parish campus, 816 North St., in Lafayette, Ind., in the Lafayette Diocese. The lecture is free and open to the public. Pearce is a convert to the Catholic faith and a best-selling author who teaches English and writing at Ave Maria College in Ann Arbor, Mich. For more information, call 765-742-1351 or visit the parish Web site at www.stboniface.org.

Crispin, a nationally recognized Catholic band that performed at World Youth Day 2002, is scheduled to **play a free concert** at 7 p.m. on Oct. 24 in the sanctuary of St. Monica Parish, 6131 N. Michigan Road, in Indianapolis. The concert is sponsored by the Knights of Columbus, St. Monica chapter. The band is named after St. Crispin, whose life inspires all Christians to bring the Gospel of Jesus Christ to others through their daily work. For more information, call the parish at 317-253-2193.

St. Francis Hospital and Health Centers will offer **free prostate cancer screenings** from 8 a.m. to noon on Oct. 12 at the St. Francis Cancer Care Center, 8111 S. Emerson Ave. The screenings will include a digital rectal exam and a PSA blood test. Appointments are required. The American Cancer Society recommends that men begin annual screenings at the age of 50, or at 45 if they have increased risk factors. To schedule an appointment or for more information, call 317-782-6660.

VistaCare is sponsoring a **bereavement support group** that will meet over the course of six Mondays from Oct. 7 to Nov. 11 at the VistaCare Office, 8325 S. Emerson Ave., in Indianapolis. Afternoon sessions will be from 3 p.m. to 4:30 p.m., and evening sessions will be from 6:30 p.m. to 8 p.m. The series of meetings are open to any adult who has

experienced the death of a loved one. Registration is required. For more information, or to register, call the VistaCare Office at 317-883-2231 or 800-480-9408.

Students interested in attending Saint Mary-of-the-Woods College in the campus-based program are invited to attend the college's **fall open house** on Nov. 1-2. It is a time for students to experience life at the Woods by visiting with current students and faculty. Prospective students can even get a firsthand look at college life by staying on campus overnight with current students. For more information, call the Office of Admission at 812-535-5106 or 800-926-7692.

Tickets for Saint Mary-of-the-Woods College's **annual "Christmas at The Woods" dinner theatre** are on sale in the Providence Center at Saint Mary-of-the-Woods. The show will be presented at 7:30 p.m. on Dec. 5-7 in the O'Shaughnessy Dining Hall. Tickets are \$30, \$28 and \$24 per seat and may be purchased on weekdays at the Providence Center reception desk or by telephone at 812-535-4531 from 9 a.m. to noon and 1 p.m. to 4 p.m.

Caregiver Support Groups for caregivers of older adults will meet from 5:30 p.m. to 7:30 p.m. on the fourth Thursday of each month at A Caring Place, 4609 N. Capitol Ave., in Indianapolis, and from 5:30 p.m. to 7:30 p.m. on the third Tuesday of each month at Holy Trinity Place, 907 N. Holmes Ave., in Indianapolis. All are welcome who are caring for an older adult who is ill, frail or who do not ordinarily require assistance. Each meeting will include a free dinner, mutual support and education. Please call ahead to register. For more information or to register, call A Caring Place at 317-466-0015 or Holy Trinity Place at 317-638-8322.

The Family Growth Program is offering a six-meeting course on **Systematic Training for Effective Parenting (STEP)** from 6:30 p.m. to 8 p.m. on Tuesday evenings from Oct. 8 to Nov. 12 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, or to register, call 317-236-1526.

Father Giles Conwill will conduct the **annual revival** at Holy Angels Parish, 740 W. 28th St., in Indianapolis. The three-day revival will be at 7 p.m. on Oct. 18, 6 p.m. on Oct. 19 and 5 p.m. on Oct. 20. The public is encouraged to hear this evangelist speaker. Father Conwill has published many articles on catechesis, evangelization, preaching and culture, all from the African-American Catholic perspective. There will be a reception for Father Conwill immediately following the revival on Oct. 20. For more information, call the parish at 317-926-3324.

A workshop titled **"Critical Choices: Legal, Ethical and Medical Issues about End-of-Life Decision-Making"** will be held at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Panelists will include pro-life attorneys Tom Marzen, Jim Smyth and Joanna Feltz. Also participating will be Msgr. Stuart Swetland, Newman Foundation director, Rhodes Scholar and medical ethicist from the University of Illinois, and Dr. Gary Wright, anesthesiologist and medical ethicist at St. Vincent Hospital in Indianapolis. They will present brief lectures on specific topics such as Catholic teachings, ethical and medical discernments and notable legal case descriptions. A discussion session will follow in which the audience can participate and ask questions about their own concerns. The final section will address the legal process and begin to understand some essential elements of legal planning. The workshop is free. For more information, call the parish at 317-636-4478.

Volunteers are needed for the Youth 2000 prayer festival to be held Nov. 8-10 at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis. The event is for youth and young adults who desire to explore and learn more about their faith. There will be inspiring talks, eucharistic adoration, group workshops by age, music, personal testimonies and faith-sharing. There is a volunteer meeting and Mass at 7 p.m. on Oct. 7 at Christ the King Parish, next to the high school, with the meeting taking place at the high school. Youth 2000 will be from 6 p.m. to 11 p.m. on Nov. 8, from 8 a.m. to 10 p.m. on Nov. 9, and from 8 a.m. to 12:30 p.m. on Nov. 10. For more information, call Sharon Teipen at 317-842-6583.

ROMANS, a contemporary Catholic music group, will present a **Sunday evening concert** at 6 p.m. on Oct. 6 at the Greensburg Junior High School Auditorium, 505 E. Central Ave., in Greensburg. St. Mary Parish will host the event. The primary focus of the band is the presentation of popular Catholic music with contemporary orchestration, a dynamic yet reverent style and an underlying orthodoxy that conforms to the liturgical reforms expressed in the documents of the Second Vatican Council. The group performs both during and outside of the Mass. A free-will offering will be taken. People of all Christian faiths are invited. For more information, call the parish office at 812-663-8427. †

VIPs . . .



Paul and Mildred Herrman, members of Holy Family Parish in Richmond, will celebrate their 60th wedding anniversary on Oct. 8. They were married on that date in 1942 at St. Gabriel Church in Connersville. The couple has four children: Jeanne Carter, Patricia Cornett, Jim and Thom

Herrman. They have five grandchildren and four great-grandchildren. †

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

Sweet Home Alabama (Touchstone)
Rated **A-III (Adults)** because of some alcohol abuse, mild profanity and homosexual references.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Trapped (Columbia)
Rated **A-III (Adults)** because of some violence, frequent menace, a sexual situation, occasional profanity and much rough language.
Rated **R (Restricted)** by the MPAA.

The Tuxedo (Dimension)
Rated **A-II (Adults and Adolescents)** because of brief deadly violence, much comic violence and some sexual innuendo.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †



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MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
Also in this peaceless time,
I call you to prayer. Little children, pray for peace so that in the world every person would feel love towards peace. Only when the soul finds peace in God, it feels content and love will begin to flow in the world. And in a special way, little children, you are called to live and witness peace—peace in your hearts and families—and, through you, peace will also begin to flow in the world.
Thank you for having responded to my call."*

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STATUE

continued from page 1

Wilmoth.

The eighth-grade class was hosting the statue last week.

Chris O'Neal said having the statue in class and learning about the saint has helped him understand what a vocation is about.

"It's when God calls you in a special way to serve him and help persuade people to the faith," Chris said.

Eighth-graders said they liked learning about vocations with the entire school.

"I think it's cool," said Colleen O'Gara. "You see the little kids praying before the statue, and they get to know what he looked like and did."

Others spoke about how the lesson has helped them feel closer to Christ.

"By sending St. John Vianney's statue around, we are continuing his work and spreading the thoughts about vocations," said Kristina Mitchell. "It encourages people to think about [vocations]."

Students knew a lot about the saint, list-

ing facts about the saint from his feast day—it's Aug. 4—to how he lived his life. He spent 16 hours in the confessional daily, hearing as many as 20,000 confessions yearly or 300 daily.

When St. John Vianney arrived in the village of Ars, there were only 40 homes but four taverns.

Church attendance was minimal and most people spent their time drinking.

Yet his preaching began to transform the village, stirring people's hearts to turn to God.

Word of his wisdom spread, making the small village a pilgrimage site for people from all over France.

By 1855, 20,000 pilgrims had journeyed to hear St. John Vianney preach or go to confession with him, according to the *Catholic Encyclopedia*.

Students at St. Roch said they have enjoyed learning about St. John Vianney.

"It gives me something else to think about and pray about to God," said Curtis Kiel. "I like priests and I want them to continue to teach the little kids how to pray."

Learning about St. John Vianney and



Father James Wilmoth prays for vocations with eighth-grade students at St. Roch School in Indianapolis. The school is using a statue of St. John Vianney, also known as the Cure of Ars, as a way to encourage and pray for vocations. St. John Vianney is the patron saint of parish priests.

his role for parish priests has also helped students appreciate their own pastor and the job he does, they said.

Marah Brandon said she believes Father Wilmoth and all priests are "very special" because "they teach us about God and the faith."

While students see Father Wilmoth regularly, they have begun to think about what he really does, they said.

"For Father Wilmoth, being a priest isn't just a job for him, it's a lifestyle," said Charlie Lind. "He's always there for us. For him, there is no off-duty."

St. John Vianney's example hasn't only

helped students grow in their faith.

It's helped them with their education. They know how the saint struggled with schoolwork, but set goals to try to get better each day.

"I can use St. John Vianney as an example," said Anne Ratz. "People don't have to think you are bright for you to do great things."

T.J. Van Cleave said the saint is also a role model for him.

"He heard confessions for so long and worked hard," he said. "He didn't give up. He tried his hardest to accomplish what he needed." †

READ

continued from page 1

Some dogs will turn the page for students, but it's up to the student to decide how much they want to interact with the dogs, Jones said.

School counselor Susan Kocher heard about the program through the Clark County Youth Coalition.

Wanting to help those students who needed extra reading time, Principal Dottie Clarke agreed to try Bandit out at Sacred Heart School.

Kocher said she has noticed David's self-confidence grow, and she recommends it to other schools.

Students chosen by the principal to take part in the program must have parental approval. The student meets once a week with a dog.

Jones keeps the same dog with a student for each lesson. She tries to match a dog to a student by learning whether they like big dogs or small dogs.

For now, David is the only Sacred Heart student taking part in READ. Jones said more dogs need to be trained because more schools are requesting to take part in the program.

The Center for Lay Ministries needs more volunteers to take the dogs into the schools, she said.

Using therapy dogs is one way to reach all types of student learners, Kocher said.

"This gives David a different medium to learn," she said. "It meets a child where they are at."

Although David is the only student that Bandit works with at Sacred Heart School, Jones said other students are learning an important lesson from the dog. She said the students have been inspired by the important role that Bandit can play despite being blind.

"She's blind, but helping," Jones said.

(For more information or to volunteer, call the Center for Lay Ministries at 812-282-0063.) †

Grant will help Indianapolis parish teach its staff Spanish

By Jennifer Del Vecchio

At St. Philip Neri Parish in Indianapolis, parishioners are suffering from a failure to communicate.

It's not that anyone is mad. As the Hispanic population near the parish has increased in recent years, many new members speak little English and few longtime members speak Spanish.

The pastor, Father Carlton Beever, is trying to bridge the language gap. He said a \$7,500 matching grant the parish recently received from the Indianapolis Center for Congregations will help the parish better serve its members.

"The first step is communication," he said. "I want to let everyone know this and that we are a welcoming community."

The money from the grant is being used to teach Spanish to key parish staff, such as the parish bookkeeper, youth minister and regular volunteers.

The grant pays for five hours of intensive Spanish study each week and is broken into two semesters, said Father Beever.

St. Philip Neri School Principal

Catherine Spencer is taking the class to help speak with the influx of Latino parents who are registering their children at the school.

Signs of the growing Latino population in the neighborhood can't be missed.

There are more Mexican grocery stores and restaurants, and more Hispanics attending the Spanish Mass.

"This neighborhood is saturated with Latinos," Father Beever said.

As the neighborhood and parish changes, Father Beever wants the Anglo parishioners to get to know their neighbors both in church and out.

He wants them to learn about the unique culture that Latinos bring to the Church.

About 400 people attend the Spanish Mass on Sundays. Father Beever also holds bilingual Masses, such as on Ash Wednesday, for both communities to meet one another.

At the school, about 48 percent of the students are Latino.

The lower grades have the highest concentration of Hispanic students. In

See GRANT, page 13

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Christians place their trust and hope in God

By Fr. Dale Launderville, O.S.B.

In our journey between birth and death, we vulnerable humans, no matter how favorable or unfavorable our circumstances, never outgrow our yearning for something still absent from our lives.

The state in which all our desires are fulfilled completely only will occur in "the end time." The Greek term for the end times, the last things, is "*ta eschata*," so theologians have labeled reflection upon the end time as "eschatology."

We humans can have foretastes of perfect happiness and can imagine what this might be like, but the reality of its promise of fulfillment lies in the future, beyond our grasp.

In Genesis, Abraham was promised land, posterity and a great name (Gn 12:1-3). These earthly promises, after a lengthy wait, were fulfilled. Afterlife, however, played no part in the Israelite ancestors' expectation of the good life.

Centuries later, these ancestral promises were threatened as the empires of Assyria, Babylonia, Persia, Greece and Rome gained control over Israel and Judah.

When existing political and social structures marginalized God's chosen people, such that they had no political or military means of restoring their status and well-being as a people, their only option was eschatological: to pray that

God would remove those oppressing them.

With Jerusalem's destruction and its people's deportation to Babylon in the sixth century B.C., the exiles called upon God in worship and drew closer together, strengthening their identity through reflection upon their traditions. The lofty, engaging poetry of Isaiah 40-55 aimed to lift the despairing exiles' hearts and minds to the power and grandeur of their God, who was about to act.

The chosen people survived the trauma of losing their temple, monarchy and homeland by refusing to be stymied by their troubles and believing God was still with them and would restore them.

In 538 B.C., Cyrus the Persian, regarded as an anointed one of Israel's God in Isaiah 45:1-7, issued an edict calling for the exiles' return to Jerusalem and reconstruction of the temple. But the actual return and reconstruction of the temple did not measure up to the lofty expectations of Isaiah's poetry (Is 40-55, 60-62).

God had intervened, partially fulfilling their expectations, yet the less than perfect results left people yearning for still further interventions by God. The desire for the eschaton continued.

When the Jewish community in Jerusalem and Judea was threatened with extinction in the early second century B.C. by the Greek Seleucid ruler Antiochus IV Epiphanes, the need for

Christians look to the future

By Fr. Robert L. Kinast

My uncle used to respond to a crisis or disappointment by saying, "Well, this isn't the end of the world. It just seems like it."

He put negative situations into a larger frame of reference and turned attention to the future as a positive, inviting opportunity. In his own way, he expressed an important truth of Christian faith.

Jesus' resurrection and the promise of everlasting life give Christians an unmistakable orientation toward the future.

The future that Christians believe in, including the end of the world, is not simply the termination of life as we know it, but its completion. The end time is the final stop where everything is gathered up and transformed.

This culminating event is God's work, but each of us is expected to contribute to the whole creative process. Every decision we make and action we take becomes part of the eventual end

of the world.

The end of the world actually is happening all the time. It is that continual process of bringing the past into the present so it may guide us into the future that God desires for us.

For Christians, the interplay of past, present and future is most fully experienced in the liturgy. There, God's Word, which distills our ancestors' wisdom and experience, is proclaimed and applied to our lives. Then the meaning of that tradition is realized in concrete acts, such as baptizing, anointing and sharing the Eucharist.

Renewed by this encounter with a graced world, we go about turning our lives toward the future, where God will transform and fulfill them. We all face the end of our world every day. The challenge is to use each day and each opportunity to make that ending a fulfillment.

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



Eschatology in the Jewish and Christian traditions means reflection upon the human condition. Eschatology leads us to look beyond our present circumstances and to trust and hope in God, who comes to save us now and at the end of the ages.

God's intervention on the Jewish people's behalf was urgent.

The author of Daniel 7 offered a vision to these persecuted people. It informed them God was acting behind the scenes and was about to rescue them from oppressors putting them to death if they refused to transgress the Torah.

Why would God allow the apostates to live and the faithful to be killed?

Daniel's author responded to this pressing question about God's love for the Jewish faithful and his power to rescue them, saying that the martyrs would be raised from the dead (Dn 12:3), the first mention of individual resurrection to an afterlife in the Old Testament tradition.

From 63 B.C. to A.D. 132, the chosen people in Israel chafed under Roman occupation. Numerous texts found in the Qumran caves near the Dead Sea tried to make sense of God's covenants with Abraham, Moses and David in light of this continuing foreign occupation.

The Qumran sectarians came to regard themselves as engulfed in a cosmic battle between the forces of light and darkness. The spirit of truth waged war in each individual's heart against the spirit of falsehood. The sectarians also believed God would intervene through royal, priestly and prophetic messiahs.

Within this context of yearning for divine intervention to restore the Jewish people's political, social and religious life, John the Baptist preached that the end time was imminent.

Then Jesus proclaimed that God's reign was both a present and a future reality.

- Present reality—Those who receive his message can experience God's rule in their lives and have a foretaste of future blessedness.

- Future reality—Those who yearn for the final banishment of oppressors, the complete healing of all illnesses, and the full experience of justice and peace must await the glorified Jesus' return at the end of the ages.

How individuals experience the balance between future and realized eschatology varies. The more individuals receive God's Spirit, the more they partake of Jesus' victory now.

Believers can be described as those "already" partaking of God's reign but "not yet" partaking of it fully.

The expectation of life after death plays a key role in the Christian understanding of suffering and of the balance between good and evil experiences. One baptized into Christ's death rises with Christ into everlasting life (Rom 6:3-5).

Eschatology in the Jewish and Christian traditions means reflection upon the human condition. Eschatology leads us to look beyond our present circumstances and to trust and hope in God, who comes to save us now and at the end of the ages.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

We will feel loved in heaven

This Week's Question

What would you tell a teen-ager about heaven?

"That's where you want to go!" (Anne Beer, Huntsville, Ark.)

"I would say that we expect to see God face to face there and that we will be fully alive there." (Jeanne Gaffney, San Jose, Calif.)

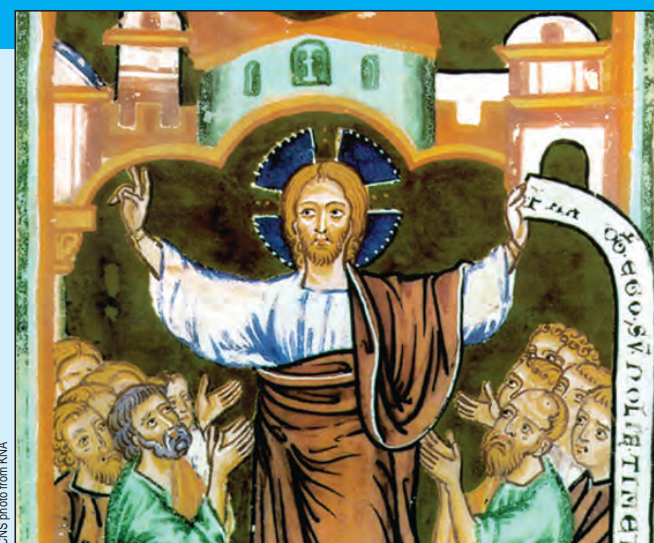
"Imagine walking into a room filled with family and friends obviously enjoying each other. Everyone welcomes you, truly glad to have you with them. You feel

totally accepted and loved. Heaven would be this feeling all the time." (Dot O'Leary, Southgate, Ky.)

Lend Us Your Voice

An upcoming edition asks: What can you do to express your belief that the parish is a community, not just a crowd?

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



From the Editor Emeritus/John F. Fink

Spain: Muslim tolerance comes to an end

Last in a series

The adage says, "All good things must come to an end." At the beginning of the 11th century, the Muslim dynasty that was tolerant of Christians and Jews as "Peoples of the Book" faced opposition from more extreme Muslims from Morocco—the Berbers.



In 1009, the magnificent Madinat al-Zahra in Cordoba was destroyed and the Cordoban caliphate itself was dissolved in 1031. From then until 1090, there were *taifas*, or independent city-states, scattered throughout al-Andulus. In that year, the Almoravids established their empire.

Christians escaped to the northwest of Spain, where there were still Christian communities. It was precisely at this time, too, that those Christian communities began to consolidate into kingdoms and slowly advanced south as part of the *Reconquista*, or reconquest, of Spain.

Of all the Spanish heroes of the time,

the man most chronicled was Rodrigo Diaz, known as El Cid—from the Arabic *al-sayyid* meaning "the lord." Both Christian and Muslim writers praised him because at times he fought for the Christians and at other times for the Muslims.

In 1085, the Christian Alfonso VI of Castile managed to defeat enough Muslim *taifas* to establish a kingdom with Toledo as its capital. That's when the Muslims called in the Almoravids, who defeated Alfonso in 1085 and, four years later, established their kingdom. They were succeeded by even more repressive Muslims, the Almohads.

In 1198, Pope Innocent III began his 18-year reign as pope. He began numerous crusades, both in and outside of Europe, including the crusade against the Albigensians in France. In 1212, the Christians won a great victory at the battle of Las Navas de Tolosa. After that, the Muslim cities fell like dominoes—Cordoba in 1236, Valencia in 1238, Seville in 1248.

Finally, all the Muslims had left was Granada. This *taifa* was awarded to the Nasr family because of its invaluable assistance in the battle for Cordoba. The

Nasrids continued to rule Granada for the next 256 years. It was during that time that they built the magnificent Alhambra, still today one of the most popular tourist places in Spain.

After Ferdinand of Aragon and Isabella of Castile married and united their kingdoms in 1469, they decided to rid Spain of all Muslims and Jews. In 1492, they marched to the Alhambra dressed in Moorish clothes. There, Muhammad XII handed over the keys to the last Muslim stronghold. Spain was once again a Catholic country.

Unfortunately, the Catholic monarchs, as Ferdinand and Isabella were called, were not as tolerant as the Umayyad Muslims had been. Although in 1492 they had guaranteed religious freedom to Muslims when they signed the Capitulation Accords, these were rescinded in 1499. Any Muslims or Jews who refused to convert to Christianity were expelled from the country. The Spanish Inquisition was established to root out insincere converted Jews and Muslims.

Books written in Arabic were burned and use of the language was prohibited. Spain's entire culture was changed.

It was not Christianity's greatest hour. †

Cornucopia/Cynthia Dewes

Imagine the wonder of God's imagination

There are always the whimsically painted furniture, the batiks, the pottery, the leather handbags and belts. Paintings abound, this being the annual Penrod Arts Fair in Indianapolis, and sculpture pops up here and there. In this day, it's sometimes unrecognizable, but it's still sculpture.



There are photographs, including portraits, handwoven textiles and etchings, wooden toys and fine cherry furniture. And, this year at the fair, there were many booths featuring hand-blown glass and handcrafted jewelry.

The most artful things I found were framed pictures made of folded, twisted and cut paper, almost like collage. Subjects such as large, splashy flowers were done in bold colors, and all were cheerful and interesting.

On another day, at a school grandparents' day, the students entertained us with various musical and athletic events. The special education students also performed. Their "act" consisted of holding on to the edge of a giant, brightly colored parachute and flapping it up and down in time

to music.

Of course, their timing was not always perfect, and some of them forgot what they were supposed to do and let go in order to turn around and smile at the audience. Their joy was infectious and their performance was the hit of the day.

On another occasion, we attended a stock car race in which one of our southern relatives was driving. We'd seen the racers working on their old junkers, agonizing over every mechanical detail, so we appreciated the excitement, if not the noise, when they finally caromed around the track.

Speaking of cars, street hotrods may be an urban annoyance, but they also display superior creativity. The decorations painted on their sides, not to mention standard frames teetering over monster wheels, leopard upholstery and heavy-duty sound systems, scream, "Look at me! Fun! Speed!"

Music never ceases to amaze. We've heard church choirs so stirring they raised the hairs on our necks, and subway musicians so entrancing they made commuters miss their trains. We've witnessed the playing of a piano piece which required the pianist to strike notes with her forearms and elbows.

We've heard music composed for the zither, the contrabassoon and the Irish harp.

We've enjoyed jazz, rock and roll, country-western, chant, pop, swing, symphonies and chamber quartets. We've been moved and exhilarated by musical and non-musical plays.

Over time, we've all enjoyed arts and crafts, mechanical inventions and many other creations of our fellow humans. But, what exactly was it that inspired Handel to compose the *Messiah*, or Thomas Edison to invent the light bulb? How did the phenomenon of a William Shakespeare come to be?

For that matter, what impulse gave someone the idea to make a colorful parachute to flap to music, or to paint fanciful curls of fire on the side of his car? What gave an artisan the notion to make funny little animals out of hunks of scrap metal? Why did anyone think of creating the Hula Hoop, the pet self-feeder dish or the non-lick postage stamp?

If we think about the word *imagination*, we realize that human imagination comes from that part of us which images God. Used correctly, it brings only joy. So, if our imagination can be this rewarding, just think what God's imagination has in store for us!

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

Faithful Lines/Shirley Vogler Meister

Embracing Mary through rosary and book

On Dec. 21, 2001, CWNews.com in London announced the following information, which I first read in my parish bulletin on the Eleventh Sunday in Ordinary Time under the title, "Saying the Rosary is Good for You":



"Doctors have today announced something Catholics have known for centuries—reciting the rosary is good for you. Writing in the *British Medical Journal*, Peter Sleight of the John Radcliffe Hospital in Oxford, in conjunction with doctors from Florence and Pavia in Italy, said the formulaic nature of the prayer helps harmonize breathing cycles with involuntary rhythmic fluctuations in the blood pressure to an optimum six per minute ... The doctors say a rosary may have evolved because it synchronized with inherent cardiovascular rhythms and thus gave a feeling of well-being and perhaps

an increased responsiveness to the religious message."

The truth is the rosary was presented by the Blessed Mother to St. Dominic in 1214 during a vision of Mary. The devotion grew in popularity and then waned until Blessed Alan de la Roche re-established it as "the voice of the people" in 1460.

Rosary means "crown of roses." According to the Web site www.rosarycreations.com, "every time people say the rosary devoutly, they place on the heads of Jesus and Mary 153 white roses and 16 red roses that never fade ... The rose is the queen of flowers and so the rosary is the rose of devotions."

In order to understand why Catholics are so devoted to Mary, I recommend reading a newly-released book (Loyola Press, \$11.95): *The Seekers' Guide to Mary* by Maria Ruiz Scaperlanda, an award-winning Catholic journalist and author.

The author explains the rosary devotion, noting, "To say or to pray the rosary is, ultimately, to take the time to meditate upon a particular mystery of our

redemption and to learn to treasure it in our hearts, as Mary did when the events were actually taking place."

Scaperlanda approaches the subject of Mary in Scripture and in history, Mary as the first Christian and in other faith traditions, and Mary in apparitions, in prayer, as a Catholic patroness and in the Catholic Church today. She also adds a reader's guide and a bibliography.

To emphasize Mary's special place in our faith, Scaperlanda also quotes Father William Joseph Chaminade (1761-1850), founder of the Daughters of Mary Immaculate and the Society of Mary, "We do not go to Mary as our God, but we go to God through Mary, as faith tells us. He came to us through her."

Reading this book gives a thorough understanding of Catholic devotion to Mary, and it's very much like a hug from Mary herself!

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

Coming of Age/Amy Welborn

Respect life by remembering that God made you

If you have brothers or sisters, I wouldn't be surprised if, at some point in your long, fascinating life, one of you has tried to insult another by questioning his or her place in the family. Oh, let's just be blunt. Did you ever get told that you were adopted? (And you weren't?) Or did you ever get told that you were, uh, an "accident"? Or, were you the one to do the telling?



That's OK. It usually happens at least once to everyone. Why do kids say things like that, anyway? Because they think it's a handy insult, that's why. And you probably know that brothers and sisters are always on the lookout for something new to prod, pry and torment each other.

By saying something like, "You know you were adopted, right?" a sneaky kid is hoping to drive a sort of wedge between you and the rest of the family.

In revealing the supposed news that you were an "accident," the very same sneaky kid wants to make you feel unwanted and only grudgingly accepted.

Oh, we can be so mean to each other, can't we?

Of course, since you're older now, in thinking about those alleged "insults" you know that there's really nothing insulting about them at all.

Being adopted is a gift and a grace. More people than you know have been born of one set of parents and adopted by another. There's no shame in it, only love on all sides. You could say that adopted kids actually have received twice as much love as anyone else: love from the parents who wanted the best for them and love from the parents who brought them into their family.

No, adoption's not a wedge. It's a life-long hug.

As for the "accident" thing, if you exist it's because God wanted you to. It's because God thought of you and brought

'If you ... remember where respect for your own life begins, it shouldn't be too hard to stretch your thinking to every other soul on the planet.'

you to life. Even if your birth was "planned" and hoped for by parents, they could never plan the unique person who is you.

During the first weekend of October, the Church celebrates Respect Life Sunday. You may wonder sometimes what "respecting life" means for someone your age. Well, it starts, strangely enough, with examining your gut response to those silly childhood insults.

It doesn't matter if I'm adopted or not, or even who my parents are or what they were thinking when I came into existence. I'm here because God made me, that's something to celebrate, and that's what really matters.

If you start there and remember where respect for your own life begins, it shouldn't be too hard to stretch your thinking to every other soul on the planet.

There's no insult to us in any of our origins (how old our mom is; if she's married or not; if we were "planned" by human beings or not; if we end up with different parents than we began with), and we shouldn't be made to feel that way.

What matters is that God made each of us because he wants us to live.

Celebrate that, and you're respecting life.

(Amy Welborn is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 6, 2002

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

The Book of Isaiah furnishes the first Scriptural reading for this weekend.



When Isaiah wrote these verses, God's people were in grave danger, but they did not realize it. Their general drifting from righteousness, and their toying with foreign pagan powers, weakened their resolve and their resources.

Isaiah warned that they were courting disaster, and subsequent events proved that his warnings were well-stated.

He compared the land to a vineyard. God is the "friend" who owned the vineyard. God protected and prepared the soil. Into the soil, God planted the finest of vines, expecting a harvest of the finest grapes. However, wild grapes, tough and bitter, grew there instead.

The nation, of course, is the vineyard. Endowed with a knowledge of God, and of right and wrong, all acquired through divine Revelation, God's people were the choicest vines to be planted in the soil God carefully had prepared.

However, the people themselves distorted their own growth. They made of themselves a bitter and unappealing crop.

When the inevitable results would come, it would not be that God had failed. Rather, the people failed. Their turning from God would upset the entire order. Not even the life-giving rains would fall. Doom was bound to come.

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

Philippians is not the longest of the Pauline epistles, yet it has its own distinctiveness. It has its moments of theological grandeur.

Central in Philippians, as in the other writings attributed to Paul, is Jesus. He is the strength that gives Christians life.

Strengthened by the Lord, Christians can and should dismiss anxiety from their minds. They should turn to God for every need. They will not be disappointed.

Philippi was a city of some, although not commanding, importance in the Eastern Mediterranean world of the Roman Empire. It was thoroughly pagan. Christians in Philippi had to reinforce their commitment to Christ every day, virtually

at every moment, in every circumstance.

The epistle calls the Christian Philippians to this unqualified dedication to the Lord. Paul offers himself as an example. If all live according to this dedication, then they will know peace.

St. Matthew's Gospel provides the last reading.

The Gospel reading, like the first reading for this weekend, relies on the imagery of a vineyard. It is an image with which the contemporaries of Jesus in the Holy Land would have known well, as modern inhabitants of Israel still would be quite familiar with vineyards. Viticulture was, and is, an important industry there.

Wine was the principal beverage. Of course, today coffee, tea and even soft drinks have supplanted what once was the unchallenged place of wine in popular consumption.

Again, in the Gospel reading, the land is the vineyard. God is the vinedresser and the owner of the vineyard. Here the word "owner" is critical. The land belongs to God, not to its inhabitants.

The yield of the vineyard rightfully in part belongs to God. It is important here to note that the rights of the inhabitants to some of the yield are admitted. People do join themselves with God in their good works. It is a mighty thought.

However, the people living on the land, whom the Gospel calls "tenants," rather than "owners," resent God. They oppose and even kill God's representatives.

Finally, God's son comes. He, too, is seized and killed. The reference to Jesus and to the crucifixion is obvious.

The people bring disaster upon themselves as they reject God.

Reflection

A common complaint after great tragedies such as Sept. 11, 2001, or even after personal troubles such as the death of a loved one or a serious personal illness, is that God brought this awful happening.

People "blame" God. They become angry with God. The readings today remind us all that God is a merciful provider. He has given us a great and rich land in which to live, the land of earth with its human community. We turn the tables when we make human decisions that cause disaster, or when others make such decisions.

God was not responsible for the horrors of Sept. 11. God sent Jesus, the Son of God, to lead all humankind away from such manifestations of hatred and evil. God was ignored. Human decisions, on the part of the 19 hijackers and of those under

Daily Readings

Monday, Oct. 7
Our Lady of the Rosary
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 8
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 9
Denis, bishop and martyr, and his companions, martyrs
John Leonardi, priest
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 10
Galatians 3:1-5

(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 11
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 12
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 13
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

whose command they acted, created the terrifying events of that awful day.

Individual humans do not usually bring upon themselves serious illnesses, although certainly at times they do. However, all humans are subject to the limitations and frailties of their nature. Their frailties lead

at times to illness and death. They cause a weakness that makes withstanding certain injuries impossible. Nothing is more human.

Where is God amid these limitations? He is there with the promise of everlasting life. †

Question Corner/Fr. John Dietzen

Religious items that were blessed should not be sold

Q We need your opinion on how to handle religious items at our semiannual parish rummage sales. It seems that when a parent dies the children pass on to us all the rosaries, Bibles, sick call sets and statues.

A Some shoppers want these religious items free. Other people criticize us for selling them. When we ask for donations, we may receive 50 cents for the entire day. What can you suggest? (Illinois)

A The Church has no detailed rules on this to cover all circumstances. Usually, blessed items should not be sold.

One reason is to avoid any semblance of selling or taking monetary advantage of blessings. Thus rosaries, statues and other religious items normally are blessed after being sold by religious goods dealers.

I believe a nominal amount may be asked just for your providing the opportunity to purchase the religious items.

Also, it is generally held that when particularly precious or historic items are sold, a price may be set for their artistic or antique value.

Another consideration is that when religious objects, even sacred places like churches, are destroyed, so they can no longer be used for their proper religious purpose, or when they are permanently given to secular use, they lose their blessing (See Canon 1212).

The same holds true for smaller sacramentals. Candles, palms, rosaries, statues, holy pictures, etc., lose their blessing when they lose their identity and suitability for religious use.

Therefore, unless one has room to store generations of Bibles and other religious items, there are limits to how many one can save.

To significantly alter their identity, and hence their blessing, by breaking or burning or otherwise destroying them is not irreverent, but is a respectful way to dispose of blessed religious articles.

Being aware of this may help those who

wonder what to do with an excess of old and unusable religious articles.

Religious articles also may be donated to the missions in Third World countries. For information about how to donate items to the missions, contact the diocesan mission office or a missionary order.

Q I received a copy of your column on the need of parents to memorialize their children who die before birth.

Your readers may like to know that, at the request of many parents, the hospital where I work conducts a burial and graveside service for parents, families and friends of miscarried babies, even the tiniest infants.

The service, which began in 1993, is nondenominational, includes Scripture, song and prayer, and is conducted three times a year. Only parents who have stated they wish to be informed are notified.

The cemetery has set aside a beautiful area, which contains a new monument marking the burial site. It is visited by many parents, especially on feast days and anniversaries. The staff there tells us this is the most visited gravesite in the cemetery.

Often, a miscarriage is just ignored. Knowing their babies' remains are cared for with love, dignity and respect offers some sense of comfort to grieving parents. We feel that by recognizing and acknowledging their feelings we give them the gift of compassion, and help them heal and continue their journey. (Indiana)

A Thank you for sharing your experience. Judging from the number of parents and grandparents who have written to me on this subject, I suspect others will want to consider establishing a program like this in their own communities.

Readers and groups who wish more information are invited to contact Cathy Dardeen, parent facilitator at St. Mary's Medical Center, 3700 Washington Ave., Evansville, IN 47750 by mail or call her at 812-485-4646.

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

My Journey to God

Word of God

Word of God,
Father of all humankind,
Create in me a new heart.

Word of God,
Jesus Christ, the light,
Speak to me of God's great love.

Word of God,
Holy Spirit, the one who reveals truth,
Show me the darkness of my ways.

Word of God,
Father, Son and Holy Spirit,
Reveal to me your light, life, truth and
glory. Amen.

By Mary Saam

(Mary Saam is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this prayer in response to homework for a New Albany Deanery Denver Bible Study class at the Aquinas Center in Clarksville. Members of the class are studying the Book of John.)



CNS photo from Reuters

The Active List

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

October 4

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

October 4-6

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

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

October 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Archdiocesan Respect Life Sunday Mass, 1 p.m., followed by Central Indiana Life Chain on North Meridian Street, 2:30 p.m.

Archbishop O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., **Indianapolis**. Archdiocesan Life Fair and pro-life youth rally, 3:30 p.m.

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

Greensburg Junior High School, auditorium, 505 E. Central Ave., **Greensburg**. St. Mary Parish, ROMANS, contemporary Catholic music concert, 6 p.m., free-will offering. Information: 812-663-8427.

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

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

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

St. Joseph Hill Parish, 2605 St. Joe Road, W., **Sellersburg**. Fall festival, chicken dinner, turkey shoot, homemade dump-lings, booths, quilts. Information: 812-246-2512.

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

October 9

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

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

October 10-12

St. Andrew the Apostle Parish, 4050 E. 38th St., **Indianapolis**. Fall rummage sale, Thurs. and Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-noon. Information: 317-545-1571.

October 11

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting,

7-8:30 p.m. Information: 317-927-6900.

October 12

Sacred Heart Church and Concord Neighborhood Center, 1100-1300 blocks of South Meridian Street, **Indianapolis**. "Old Southside Fall Festival," noon-10 p.m. Information: 317-638-5551.

Saint Meinrad Archabbey, **St. Meinrad**. Charismatic Mini-Conference, registration, 8:30 a.m., conference, 9 a.m.-6 p.m., \$20 per family, meals available. Reservations: 812-357-6808.

October 15

Roncalli High School, 3300 Prague Road, **Indianapolis**. Saint Meinrad School of Theology, "The Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)," Benedictine Father Matthias Neuman, presenter, 7-9 p.m., continues Oct. 22, \$30, less for seniors. Registration: 317-955-6451.

North Side Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Civitas Dei, Mass, 4:30 p.m., social, 5-7:30 p.m., \$5 per person, cash bar. Reservations: 317-469-9999, ext. 244, e-mail jljliston@finsvcs.com.

Daily

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

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

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

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

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

Weekly

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indiana-**

polis. Mass in Vietnamese, 2 p.m.

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

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

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

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

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

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

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael

Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

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

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

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

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

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

Thursdays

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

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

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

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

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

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

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

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

Fridays

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

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

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

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

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

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

Monthly

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

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

First Fridays

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

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

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

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

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

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

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

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

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

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NORMS

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"incompatible with the Church's universal law."

As September drew to a close, the "experimental" route appeared the most likely, according to a senior Vatican official. Other sources said the delicate debate was still simmering and predicted it could go on longer than expected.

The pope was to review the final recommendation; he was not taking a direct role in the preliminary meetings. But the relationships between bishops and priests, and between pope and bishops, were clearly on his mind.

Addressing Brazilian bishops making their *ad limina* visits to the Vatican, the pope emphasized the unique communion that should exist between bishops and the pope, and said this "unity of pastors" was essential if the Church wants to respond credibly to modern cultural challenges.

In other words, any clear divergences between Rome and local bishops can only weaken the Church's voice.

A few days later, talking to an international group of bishops, he reminded them of their special bond with priests. When ordained, the young priest entrusts himself to the bishop, and the bishop "becomes responsible for the fate of those hands which he grasps in his own," the pope said.

"A priest must be able to feel, especially in moments of difficulty or solitude, that his hands are grasped by the bishop's," he said.

Among the Vatican's experts in Church law, one of the more subtle arguments—and perhaps least understood by the public—is that the U.S. norms would poison this trust by forcing bishops into an antagonistic legal relationship with any accused priest.

"The bishop has a pastoral responsibility for his priest, even if the priest is guilty. The priest can eventually repent and seek forgiveness, and the bishop should in fact be working for this, trying to recover him spiritually. But many of these norms instead seem designed to cut the priest off," said one Rome canonist.

There's no doubt that among the circle

of canon law experts consulted by the Vatican, the prevailing view of the U.S. norms is negative. That sentiment percolates up through many offices of the Roman Curia, too. In some cases, there's a tangible fear of things "American."

Some experts, for example, worried that the accepted definition of sexual abuse has become too elastic in the United States. They see it as based too much on the subjective feelings of a victim rather than objective behavior and believe this principle should not find its way into Church law.

Others see a political problem in granting an exception to standard Church rules for one country—especially when the one country is the United States.

"How would you feel as a bishop of Honduras or Paraguay, if when the Americans arrive, powerful and important and full of money, we give in, and when these poor [bishops] from Honduras arrive, we say: 'This is the law, it has to be followed,'" said one high-ranking Vatican official.

"Because the day we give in to the powerful Americans, then we'll have to

give in to the powerful Germans, and so on," he said.

But at other levels of the Roman Curia, the strong sentiment is to avoid provoking a break with the U.S. bishops—not because their country is rich and powerful, but because Church unity requires a solution that does not open new wounds.

"It's certainly not a matter of public relations. The issues are collegiality and communion. Everybody here wants to help the bishops solve the problem, but recognizing that in the pressure to do things quickly, some things could have been done better," said one Vatican official.

Last spring, U.S. bishops and cardinals met with the pope and key Vatican officials to discuss the sex abuse crisis. They left convinced they had the Vatican's moral support as they prepared to formulate a national policy.

They did not have a prior Vatican endorsement on many of the specifics, however, and, as one U.S. bishop put it at the time, "the devil is in the details."

Now those details are sitting at the Vatican, proving as devilish as predicted. †

GRANT

continued from page 8

kindergarten, 65 percent of the students are Latino and 75 percent of first-graders are Latino, Spencer said.

Spencer believes that if she wants the students and parents to learn English, she should try learning Spanish.

"It's important if we expect our parents to learn English that we model the example," she said. We need to show that we respect their language. It's very important not just to talk about something, but to also do it."

Already, about five parents attend English classes at the school.

While Spencer is taking her Spanish class through the grant received by the parish, the parish hopes to get more grants in the future to offer more Spanish classes to teachers and parishioners.

As Latinos continue to make the St. Philip Neri neighborhood their home, Spencer wants to reach out.

Speaking Spanish helps Latino parents learn there is a Catholic school for their children.

It also helps dispel the misconception that you have to be wealthy to attend the school. Usually, in Mexico only the wealthy attend private schools, Spencer said.

Spencer said that by speaking Spanish she is able to connect with her non-

English speaking students, who rarely hear English at home.

"By taking Spanish, I am able to understand their difficulties in learning English," she said. "In Spanish, there are only two contractions in the whole language."

"I tell my teachers to really pound this one, because the students have little concept of how to pick up [English] contractions," she said.

Central to Father Beaver's vision for the parish is making sure Latinos feel welcomed and not ashamed of their heritage.

"They have a unique culture and that should be preserved," he said. "This attempt is to meld the two groups together, but not to lose the Latino

heritage."

He also believes that Latino Catholic traditions enrich the Catholic faith.

Sadly, Father Beaver said he has seen Latinos leave the Church for other religions because those pastors are speaking Spanish.

Missionaries of Charity sisters who live in the neighborhood are trying to help the children understand what they have been given with their Catholic faith by teaching religious education classes.

Youth ministry coordinator Marianne Kubica said learning Spanish not only helps to communicate with parents about their children, but also helps her do her job better.

"You get to know your youth better," she said. †

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

ANDRES, Eleanor M., 81, Our Lady of Perpetual Help, New Albany, Sept. 19. Wife of Louis W. Andres. Mother of Marian Crum and Dennis Andres. Grandmother of three.

BIRD, William L., 84, St. Joseph, Shelbyville, Sept. 21. Husband of Martha (Nauert) Bird. Father of David, Dann and Steve Bird. Brother of Jim Bird. Grandfather of five. Great-grandfather of four.

BRAFFORD, Betty (Lutz), 86, Christ the King, Indianapolis, Sept. 25. Mother of Anne Fritz, Jody George and R. Robert Brafford. Grandmother of seven. Great-grandmother of five.

CARMAN, Mildred I. (Carney), Holy Family, New Albany, Sept. 18. Mother of Mary Anne Staser, Eugene and Patrick Carney. Grandmother of eight. Great-grandmother of 13.

Great-great-grandmother of four.

CHANEY, John, 82, Sacred Heart of Jesus, Terre Haute, Sept. 14. Husband of Stella Chaney. Father of Debra Reeves, John and Patrick Chaney. Brother of Carl Chaney.

DOWD, Thomas J., 86, Holy Family, New Albany, Sept. 20. Husband of Betty (Prosser) Dowd. Father of Tekla Cochran, Kevin Marie Coombs and Nancy Grantz. Brother of Alice E. "Gene" Cartwright. Grandfather of nine. Great-grandfather of two.

GARLAND, Rita L. (Becker), 70, St. Malachy, Brownsburg, Sept. 19. Mother of Rebecca Garland Rhude, Debbie, Edward, Rodney and Stephen Garland. Grandmother of 10. Great-grandmother of three.

HANCOCK, Catherine B., 92, Our Lady of Perpetual Help, New Albany, Sept. 19. Mother of Madonna Burke, Mary Caulfield, Joy Sprigler, Eddie, Glenn and Nick Hancock. Grandmother of 20. Great-grandmother of 23. Great-great-grandmother of seven.

HODGE, Mary Catherine Clifford, 79, St. Simon the Apostle, Indianapolis, Sept. 15. Mother of Susan Brooks-

Harlan, Stephanie Dickerson, Mary Ellen Wainscott, Andrew, Larry, Mark, Michael, Paul and Timothy Hodge. Grandmother of 22. Great-grandmother of 15.

INGMIRE, David Edward, 71, Holy Name, Beech Grove, Sept. 14. Husband of Patty (Devlin) Ingmire. Father of Connie Kiefer, Susan, Jeff and Steve Ingmire. Grandfather of 11. Great-grandfather of five.

JEMERSON, Beth, 77, Sacred Heart, Jeffersonville, Sept. 15. Mother of Ama Boakyewa, Hope, Kevin and Lowell Jemerson. Sister of Nelsine Baines, Rose Head, Mamie Stubbins and Vivian Taylor. Grandmother of seven. Great-grandmother of 10.

LIBERTI, Sarah, 79, St. Andrew, Richmond, Sept. 8. Wife of Henry Sam Liberti. Mother of Maria Brown, Cindy Petty, Rosalia, John, Michael and Timothy Liberti. Sister of Verna Cohee. Grandmother of nine. Great-grandmother of five.

McCULLOUGH, Margaret Louise (Beasley), 83, St. Benedict, Terre Haute, Sept. 9. Mother of Michael McCullough. Sister of Ruth Beasley Schram. Grandmother of three. Great-grandmother of five.

MEISSNER, Alan, 85, St. Matthew, Indianapolis, Sept. 22. Father of Stephanie Lucas and Michael Meissner. Brother of Betty Witham.

O'BRIEN, Mary Catherine, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 17. Mother of Kathleen Deis, Maureen Merkley, Bernard and James O'Brien. Sister of Michael Coffey. Grandmother of 10.

OLLIER, Philomene M. "Phil", 93, St. Louis, Batesville, Sept. 26. Aunt of several.

PALADINO, Jean, 56, St. Mary, Richmond, Sept. 20. Wife of Nickolas Paladino. Mother of Kristin Dixon, Cynthia Stumm, Dominic and Nickolas Paladino Jr. Sister of Cynthia Krause, Mary Pat Sampsel, Geoffrey, Gerard and Warren Hall. Grandmother of three.

RUDOLF, Rita A., 82, St. Louis, Batesville, Sept. 24. Mother of MaryBeth Freyer, Joan Haessig, Helenrose and Marty Werner, George, Jerry, Kenneth, Lou and Paul Rudolf. Sister of Johanna Billman, Frances Rudolf and Anthony

Nobbe. Grandmother of 35. Great-grandmother of 32.

SCHUMACHER, Gerald E., 64, St. Mary, North Vernon, Sept. 21. Husband of Betty (Corum) Schumacher. Father of John, Gerald Jr. and Kenneth Schumacher. Brother of Annabelle Stark, Paul and Robert Schumacher. Grandfather of four.

SEILER, Margaret Katherine "Kay", 60, Holy Family, New Albany, Sept. 20. Mother of Terri Lyons. Daughter of Mary Cambron. Sister of Chris Cahill, Irene Coffman, Rose Mary Conrad, Carol Schultz, Conrad, Fred, George, Pat and Paul Cambron. Grandmother of one.

SMITH, Robert Vincent, 74, Holy Guardian Angels, Cedar Grove, Sept. 20. Brother of Helen Hall, Virginia Kolb, Paulette Kuntz and Ruth Sizemore.

STIENS, Melanie, 53, St. Andrew, Richmond, Sept. 20. Wife of Thomas Stiens. Mother of Eric and Kyle Stiens. Sister of Anita Warner and Steven Fouts.

STIPP, William O., 86, St. Benedict, Terre Haute, Sept. 15. Mother of Mary I. (Kerstein) Stipp.

STOTTS, Valerie Leuthart, 91, St. Mary, New Albany, Sept. 18. Aunt of several.

SULLIVAN, Mary, 88, St. Andrew, Richmond, Sept. 17. Mother of Allen and James Weiss. Sister of Helen Fletcher. Grandmother of five. Great-grandmother of four.

VISSING, Martha M., 74, Sacred Heart, Jeffersonville, Sept. 19. Mother of Joann Galligon, Diann Murphy, Janet Tomazin, Kathy Young, Gary and Michael Vissing. Sister of Shirley Risinger. Grandmother of 19. Great-grandmother of 11.

VOELKER, Hilda M., 83, St. Mary, Lanesville, Sept. 18. Wife of Oscar Voelker. Mother of Linda Hill, Carolyn, Darrell, Dennis, Ken and Robert Voelker. Sister of Marina Schellenberger, Clem, Elmer and Maurice Geswein. Grandmother of 14. Great-grandmother of five.

WALLACE, Donald E., 69, St. Augustine, Jeffersonville, Sept. 18. Father of Donna Larison. Son of Mary Wallace. Brother of Georgia, Richard, Robert and Ronald Wallace. Grandfather of three. Great-grandfather of five.

WEINGARDT, Anna M., 94, Holy Name, Beech Grove, Sept. 8. Mother of Eileen Berry, Corina Dennis, Margaret Little, Lavonne Schnable, Virginia Wilson and Robert Weingardt. Sister of Silverine Parker.

Grandmother of 31. Great-grandmother of 27. Great-great-grandmother of two.

WLODARZ, Joseph, 88, Sacred Heart of Jesus, Terre Haute, Sept. 16. Father of Zophia Bonham. †

Death penalty forum is Oct. 11-18 in Bloomington

"Two Views—An Engagement of the Community on Death Penalty Issues" is scheduled on Oct. 11-18 at various locations in Bloomington, including Indiana University. Programs, which are open to the public, include:

- "The Death Penalty: Two Views"—St. Joseph of Medaille Sister Helen Prejean of New Orleans, the author of *Dead Man Walking*, and Tom Perkins, representing the Indiana attorney general's office, will discuss pro-life and legal aspects of capital punishment at 7:30 p.m. on Oct. 15 at the Indiana University Auditorium.
- "Is the Death Penalty System 'Broken'?"—This discussion will be presented by I.U. School of Law faculty members and law school students at 7:30 p.m. on Oct. 16 in Room 123 of the law school.
- "A Murder Victim's Family Member Speaks"—Terre Haute resident Doug Sloan will share the story of his son's murder and discuss pro-life views and feelings at 7:30 p.m. on Oct. 17 at the Unitarian Universalist Church, 2120 N. Fee Lane, in Bloomington.
- "Faith Speaks on the Death Penalty"—This panel discussion, also at 7:30 p.m. on Oct. 17 at the Unitarian Universalist Church, will be presented by members of the Bloomington faith community.

(For more information, log on to www.twoviews.org.) †

Batesville Deanery parishes to host missionary image

Many Batesville Deanery parishes are hosting prayer services and Masses with the Missionary Image of Our Lady of Guadalupe during October, the month of the Holy Rosary. Corrections to the previously published schedule of times for Masses and veneration with the missionary image are as follows:

- Friday, Oct. 4—St. Nicholas Church, Ripley County, 6461 E. St. Nicholas Dr., Sunman, 8 a.m. Mass, veneration for the remainder of the day.
- Saturday, Oct. 5—St. Nicholas Church, Ripley County, 6461 E. St. Nicholas Dr., Sunman, 8 a.m. Mass followed by rosary.
- Sunday, Oct. 6—Immaculate Conception Church, 2081 E. County Road 820 S., Millhousen, 11:30 a.m. until 12:30 p.m.
- Sunday, Oct. 6—St. Peter Church, Franklin County, 1207 East Road, Brookville, 2 p.m. to 4 p.m.
- Sunday, Oct. 6—St. Louis Church, 13 St. Louis Place, Batesville, 5 p.m. Mass in Spanish.
- Monday, Oct. 7—St. Louis Church, 13 St. Louis Place, Batesville, 8 a.m. school Mass, veneration for the remainder of feast day of Our Lady of the Rosary.
- Wednesday, Oct. 9—St. Mary Church, 203 Fourth St., Aurora, 5:30 p.m. EDT, rosary. (correction)
- Monday, Oct. 14—St. Paul Church, New Alsace, 9798 N. Dearborn Road, Guilford, 6 p.m. EDT, rosary. (correction) †

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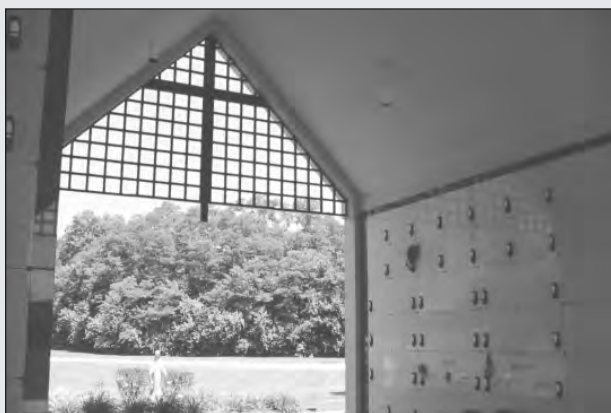
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