



**The**

# Criterion

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## Respect Life Sunday

Photo by Mary Ann Wyand



Father Frank Pavone of Staten Island, N.Y., the founder and director of Priests for Life, uses a bullhorn to lead 170 pro-life supporters from Indiana and Kentucky in prayer on Sept. 13 outside an abortion clinic in downtown Louisville. Two women chose life instead of abortion for their babies during the pro-life prayer vigil that morning. Father Pavone also presented a series of pro-life programs on Sept. 12-13 at Saint Meinrad School of Theology.

## Priests for Life founder works to end abortion every day

By Mary Ann Wyand  
First of two parts

Every day is "Respect Life Sunday" for Father Frank Pavone of Staten Island, N.Y., the founder and director of Priests for Life, who tirelessly works for an end to abortion by preaching and teaching the Gospel of Life.

"Our pro-life work is not done, but it's getting done," Father Pavone told Saint Meinrad seminarians and other pro-life supporters during a series of educational talks about life issues on Sept. 12-13 at the Benedictine school of theology in southern Indiana.

The director of the international

pro-life organization for Catholic clergy encourages priests to speak out from the pulpit against abortion, artificial birth control, infanticide, euthanasia, capital punishment, embryonic stem cell research and cloning.

Father Pavone knows that priests don't like to preach about abortion because they don't want to upset any of the women in the pews who have aborted babies.

But women never forget about their abortion, he said, and it's better to preach about it in a firm but compassionate way and to remind them that the Church offers post-abortion reconciliation.

"We should be doing more, we should  
See LIFE, page 2

## High school senior and longtime pro-life volunteer to receive Respect Life Awards

By Mary Ann Wyand

A longtime pro-life speaker and a high school senior who prays for an end to abortion every day are the recipients of the 2003 archdiocesan Respect Life Awards for distinguished service to the cause of life.

St. Monica parishioner Stephen Martin of Indianapolis will receive the Archbishop Edward T. O'Meara Respect Life Award and Roncalli High School senior Kimberly Buckley

See AWARDS, page 2

## Pope names 30 new cardinals; Archbishop Rigali is only one from U.S.

VATICAN CITY (CNS)—Pope John Paul II named 30 new cardinals, including Philadelphia Archbishop Justin F. Rigali,



Archbishop Justin F. Rigali

enlarging and further internationalizing the group that will one day elect his successor.

The pope will induct the cardinals in a consistory at the Vatican on Oct. 21, adding a major event to an already heavy program of celebrations for the 25th anniversary of the pope's election.

"The candidates ... come from various parts of the world and carry out diverse duties in the service of the people of God," the pope said in announcing the names from his window above St. Peter's Square on Sept. 28.

"As a group, they will respect the universality of the Church and the multiplicity of its ministries," he said.

The new cardinals represent 18 countries from all six continents. Seven are Vatican officials, 19 are heads of archdioceses around the world and four are priests over 80 years old being honored for their service to the Church.

The pope also said he was preserving the name of one new cardinal "in pectore," or in his heart. In the past, such cardinals have served in places where public knowledge of their appointment might provoke hostility against the Church.

Those named included Australian Archbishop George Pell of Sydney, Canadian Archbishop Marc Ouellet of Quebec and Scottish Archbishop Keith O'Brien of Edinburgh. For the first time, cardinals were appointed from the African countries of Ghana and Sudan.

The pope made his announcement during a nine-hour electrical blackout in Italy, and the Vatican had to fire up emergency

See CARDINALS, page 10

## Celebrating Catholic School Values dinner will honor leaders and raise scholarship money

By Brandon A. Evans

Five people from the archdiocese will be honored for their role in the community and for being a model product of a Catholic education.

The annual "Celebrating Catholic School Values: Scholarship and Career Achievement Awards" dinner will be held at 6 p.m. on Oct. 14 in the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis.

The event will provide tuition assistance grants to help needy families in the archdiocese send their children to a Catholic school.

Over the past seven years, more than \$1 million has been given to more than 2,000 families.

Carolyn Woo, a nationally known speaker on business ethics and the Martin J. Gillen Dean of the Mendoza College of Business at the University of Notre Dame, will be the keynote speaker.

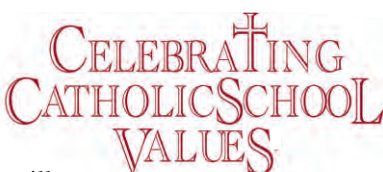
Woo was born and raised in Hong Kong. Her mother was a Buddhist and her father was Catholic.

She received 12 years of Catholic schooling from the Maryknoll Sisters

School in Hong Kong, and said that it gave her leadership skills, deepened her faith and taught her the value of community service.

She came to the United States in 1972 with two suitcases and enough money to pay for one year's tuition to Purdue University in West

Lafayette, Ind. She went on to earn bachelor's, master's and doctoral degrees from Purdue, where she joined the faculty in 1981. Woo joined the Notre Dame faculty in 1997.



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# LIFE

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be saying more," Father Pavone said about the need for priests to speak out against abortion.

Priests for Life "calls with equal vigor on the Church and on our clergy, when we do our clergy seminars, to address all kinds of issues of social justice," he said, "and also all kinds of issues that are even less popular to preach about than abortion, such as contraception.

"There's a lot of hesitation [on the part of priests] for all kinds of reasons," Father Pavone said. "We did a survey in 2000 of American Catholic priests to find out what are some of these hesitations, and basically it involves our emotional sensitivity. We're very careful. We don't want to be disliked because we're trained to shepherd the flock. A shepherd doesn't want his sheep growling at him. I don't know if sheep can growl, but people can."

Father Pavone also urges lay people to pray for an end to abortion and to join the pro-life movement to help reverse the culture of death prevalent in modern society.

More than 43 million unborn babies have died in surgical abortions in the United States, he said, since the medical procedures to terminate pregnancy during all nine months of gestation were legalized by the Supreme Court's *Roe vs. Wade* and *Doe vs. Bolton* decisions in 1973.

There is no way to accurately count all of the other unborn babies destroyed in chemical abortions, he said, during the past 30 years.

About 4,000 babies are aborted each day in the U.S., Father Pavone said, and

that is why priests and pro-life supporters must continually work for an end to abortion.

His three-day visit to Saint Meinrad to present the series of pro-life programs was arranged by seminarians who have formed a pro-life group there and pray on Saturday mornings outside an abortion clinic in downtown Louisville, Ky.

At Saint Meinrad, Father Pavone emphasized that he is committed to staying on the front lines in the struggle against abortion until the day when no more defenseless babies are killed in the womb.

Father Pavone said he also is concerned about the harmful long-term physical, mental, emotional and spiritual effects of abortion on women, and he praised ministries that provide post-abortion counseling to help women find healing and reconciliation with God.

Through a Web site, videos, audio tapes, publications and personal appearances by Father Pavone, Priests for Life promotes education and prayer to increase public opposition to the destruction of babies in a variety of gruesome abortion procedures.

Abortion is a direct attack on God because it kills his children, Father Pavone frequently tells pro-life supporters in his talks and homilies.

Christians must form an army of prayer warriors and peaceful activists, he said, to work to end this slaughter of innocents and help save women from making this tragic and irreversible mistake.

"As we do this, not only are we concretely serving those in need, we're also revealing the true face of the Church and of the pro-life movement," Father Pavone

said, "and that we are, in fact, ready to help [women experiencing crisis pregnancies]."

"The U.S. bishops have repeated this promise and have indicated that the Church is at the service of these individuals [in need]," he said, "whether it's through Catholic Charities or through pregnancy services that are coordinated through the diocese or through the many networks of pregnancy services that are run by Catholics or other Christians working outside of or in collaboration with the Church. The [pro-life] resources are there. The good news is that there are, depending on how you count them and how you categorize them, about 3,000 pregnancy resource centers in the United States."

There were two confirmed "saves" by pro-life sidewalk counselors on Sept. 13, when first one and then another expectant mother turned away from the Louisville abortion clinic and went to a pregnancy resource center across the street for help and counseling, while Father Pavone and more than 170 pro-life supporters prayed in front of the clinic.

Speaking through a bullhorn, Father Pavone told the women escorted along the sidewalk by abortion clinic staff members that they could still change their minds and that help is available for them and for their babies.

He continued to pray for the women as they walked into the clinic, and even offered prayers that the abortion clinic escorts and other staff members would experience a spiritual conversion and become pro-life.

A woman experiencing a crisis pregnancy has "a terrible desire to be 'unpregnant' and to somehow make this whole

situation go away," Father Pavone said later. "She ends up going to the abortion mill if someone has been able to convince her that that's what abortion is going to accomplish for her. In other words, it's just a big eraser. It's going to make her 'unpregnant.' She thinks it's going to make her whole problem go away, and then she can go back to her life as it was before."

But after a woman has an abortion, he said, she must face the reality that she has chosen to kill her child and she eventually realizes that her life will never be the way it was before.

That's when priests and the Church's post-abortion reconciliation ministries need to help her turn to God for forgiveness and healing, he said, and to support her as she grieves for her aborted baby.

Seminarian Brian O'Brien, a first-year theology student from the Diocese of Tulsa, Okla., helped coordinate Father Pavone's visit and said about 150 people attended the pro-life educational sessions open to the public.

"Father Frank [Pavone] is a wonderful example for us seminarians," O'Brien said. "There are so many wonderful priests here at Saint Meinrad and in our dioceses that we look to as role models, and Father Frank is at the top of that list in terms of someone that we would want to emulate in the way that he is, his prayer, the way that he relates to people and the way that he cares about life. I think having him speak here says a lot about Saint Meinrad, and there was a great turnout by the seminarians, the faculty and the public."

(Next week: Teaching the Gospel of Life.) †

# AWARDS

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of Holy Name Parish in Beech Grove will receive the Our Lady of Guadalupe Pro-Life Youth Award this year.

Archbishop Daniel M. Buechlein will present the archdiocese's pro-life service awards at the conclusion of the Respect Life Sunday Mass, which begins at 1 p.m. on Oct. 5 at SS. Peter and Paul Cathedral in Indianapolis.

Martin has volunteered for numerous pro-life organizations and projects in central Indiana since 1977 and has participated in every Respect Life Sunday observance for 25 years, but he is on a Marian pilgrimage in Medjugorje, Bosnia, until Oct. 10 so his son, Greg, will accept the award on his behalf.

The U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities in Washington, D.C., has chosen the theme "Life Is a Miracle" for the Church's 2003 observance of Respect Life Sunday.

"It is very appropriate that the theme for this year's observance of Respect Life Sunday focuses on the miracle of life itself," Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said. "Human life is a gift that comes from the creative and loving hand of God. It is invaluable and inviolable from the

moment of conception to the moment of natural death. But even death does not diminish the miracle of life. Through the power of Christ, each one of us can overcome death and be brought to glorified life forever in heaven. In this, we see our true dignity and destiny."

Also during the Respect Life Mass, Archbishop Buechlein will present a plaque to Providence Sister Marilyn Herber, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, in appreciation to the parish for hosting the monthly archdiocesan Helpers of God's Precious Infants pro-life Mass from its inception in August 1997 until last year.

The pro-life liturgy at 8:30 a.m. on the third Saturday of every month was moved to St. Michael the Archangel Parish in Indianapolis last year because an east-side abortion clinic relocated to the west side.

Following the Respect Life Sunday Mass, Catholics will join Christians of many denominations for the Central Indiana Life Chain prayer vigil from 2:30 p.m. until 3:30 p.m. along North Meridian Street.

The archdiocesan pro-life youth rally begins at 3:30 p.m. with an inspirational talk and concert by Christian musician Tony Avellana of Carmel, Ind., in the Assembly Hall at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

The archdiocesan Life Fair also is

scheduled in the Catholic Center Assembly Hall from 3:30 p.m. until 5 p.m. A variety of pro-life ministries and organizations will offer educational information about life issues.

The public is invited to participate in the Mass, Life Chain, youth rally and Life Fair.

Father Paul Koetter, pastor of St. Monica Parish, nominated Martin for the Respect Life Award because he "has been at the front of the battle of protecting the life of the unborn" for a quarter century.

Martin has chaired St. Monica's pro-life committee for more than 20 years and served on the pro-life speaker's bureau for Right to Life of Indianapolis since 1976, educating youth and adults about abortion, abstinence, cloning and other life issues.

In 1988, he received the Right to Life organization's Charles E. Stimming Sr. Pro-Life Award for distinguished service.

Martin also has coordinated St. Monica's participation in the annual Life Chain on Respect Life Sunday, written many letters to the editor regarding pro-life issues, and served as the master of ceremonies for Right to Life's solemn memorial service for babies killed in abortion on the anniversary of *Roe vs. Wade*, the Supreme Court decision that legalized abortion in 1973, which is held in January.

During three years at Roncalli High School, Kimberly has worked to educate teen-agers about respect for all life and

participated in many pro-life projects.

Gerard Striby, Roncalli's pro-life coordinator and a religion department faculty member, said Kimberly and two other students began a weekly rosary service at the Indianapolis South Deanery interparochial high school two years ago for the intention of promoting respect for the dignity of life.

Kimberly also prays outside an Indianapolis abortion clinic on the third Saturday of every month with the archdiocesan Helpers of God's Precious Infants pro-life ministry. She has participated in the Central Indiana Life Chain and the March for Life in Washington, D.C., for the past three years, visits elderly people at area nursing homes, serves on the archdiocesan Pro-Life Youth Council and is co-president of Roncalli's Pro-Life Youth Group.

"Kimberly Buckley has been a strong leader among her peers at Roncalli High School," Striby said. "There is no other student that has been as active as she has, and I know of no other student who cares as deeply about the sanctity of life. She has been a strong leader among her peers and a resounding voice for all life, from the unborn to the elderly."

(For more information about Respect Life Sunday events, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.) †



10/3/03

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# First deacon information session draws large crowd

By Brandon A. Evans

The first information meeting about the future of the permanent diaconate in the archdiocese was met with more interest than expected.

The meeting, held at St. Lawrence Parish in Indianapolis on Sept. 14, drew about 92 interested men—many of whom brought their wives along.

Benedictine Father Bede Cisco, director of deacon formation, said that the crowd was bigger than expected.

The meeting was designed to give a background on the permanent diaconate and the formation of the first class of archdiocesan deacons.

There will be eight more meetings that will build upon each other, covering topics from the ministries of a deacon to discernment to academic formation.

Each monthly meeting will be held from 2 p.m. to 4 p.m. on a Sunday at changing locations in the archdiocese.

They will be precluded by a general information meeting at 1 p.m. similar to the first meeting in September.

The next meeting will be at St. Anthony Parish, 4773 E. Morris St., in Morris, on Oct. 12.

Though Father Bede, who presented most of the information, was able to only meet a few men personally, he said that he was “impressed by the folks that were there, and I was impressed by their willingness to come out and spend a couple of hours on Sunday afternoon.”

Father Stephen Giannini, pastor of St. Luke Parish in Indianapolis and chairman of the permanent diaconate committee, said that “there seemed to be several qualified candidates” in attendance that he hopes continue to discern if they are called to the ministry of deacon.

Father Bede said that one of the best pieces of feedback is that 66 men signed up to come to the next meeting.

One of those was David Henn, a member of Our Lady of the Greenwood Parish in Greenwood, who attended the meeting with his wife, Mary Ellen.

Until recently, Henn didn't know that the permanent

diaconate existed, but now that he does he is interested.

He has already met with his pastor to begin the discernment process and will be attending the future meetings. He said that the session answered a lot of questions.

Henn also noted, along with Father Bede, that people also came simply for more information.

David Siler, the newly appointed secretary of Catholic Charities and family ministries for the archdiocese, attended the meeting with his wife, Kathy, to find out more about the formation process.

With five young children, he felt that God was not calling him to the ministry right now, but was glad he attended.

“One of the aspects of being a deacon that Father Bede continued to emphasize was the work of charity,” Siler said.

In his new leadership role, Siler hopes to involve parishes and individuals more in the charitable work of his secretariat.

“I really want to be involved in the formation process so I can stay very closely tied to the deacons,” he said. They could, in the future, become good parish contacts in the work of Catholic Charities.

Father Giannini recognized the importance of the ministry of charity in the diaconate.

“[The permanent diaconate] will allow ministry, particularly in service to the poor, to be given a venue in which people who are involved with helping others can speak for the Church in the workplace, in their parishes and in the archdiocese,” he said.

The information meeting attracted a crowd from all over the archdiocese. Father Giannini said that people came from Lawrence, Osgood, Richmond, Terre Haute and Brazil, to name a few cities.

Mike East, a member of St. Ambrose Parish in Seymour, attended with his wife, Charlotte.

“I've been interested in the program for a long time,” he said. East decided to go “after talking it over with my pastor.”

He found that the history of the permanent diaconate,

as well as what the diaconate is and is not, were particularly helpful parts of the information session.

East said that he encourages anyone who thinks that the diaconate might be for them to attend the coming sessions.

Father Giannini said that he hopes that anyone who could not attend the first meeting will either attend the next one or the meeting that will be closest to their home.

Now, he said, is a time for all Catholics to pray for the men who will be discerning their place in the first class of archdiocesan deacons.

Another man in the midst of that process is Robert Decker, a member of St. John the Baptist Parish in Osgood, who attended the first meeting.

“I've been waiting for a long time for this to come about,” he said. “I've been praying and wanting to be more involved in the Church in some way.”

His wife, Ann, attended the meeting and is in full support of him.

“I think it has to be that way for it to work,” he said.

East has discerned being a permanent deacon for four years, and will continue to do so as the sessions progress. He said that it will be good for the archdiocese to have deacons.

They can be a model of charity, he said, and help priests where their load is too heavy.

“I think that they can also bring the Word of God to other people,” he said.

He prays that he will be one of the 25 men chosen to enter into formation next year, but was excited at how many attended the first meeting.

“It's very encouraging to see that many men interested in our faith,” he said.

*(For more information about the permanent diaconate in the archdiocese, or if you are currently a permanent deacon and would like to begin the process for an assignment, call the archdiocesan Office for Deacon Formation at 317-236-1491, or 800-382-9836, ext. 1491) †*

## Conference will focus on childless couples dealing with infertility

By Brandon A. Evans

Couples who are struggling with infertility—and those who minister to them—are not alone.

They will have the chance to gather for a free conference titled “Waiting in Love” from 9 a.m. to noon on Oct. 11 in Priori Hall beneath Holy Rosary Church, 520 Stevens St., in Indianapolis.

The event, said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, is a chance to learn about recent moral reproductive technologies available to childless couples.

It is being presented by the Holy Family Apostolate for Chastity and Life.

“There's so much technology that's coming up [to overcome infertility],” said Monica Siefker, a member of St. Vincent de Paul Parish in Bedford. It can be difficult, she added, for couples to know which options are moral and which are not.

Sister Diane said that “assisted reproductive technologies that replace the natural act of intercourse are immoral and should be avoided.”

She recalled the 1987 Vatican document *Donum Vitae*, which reiterated the Second Vatican Council in calling children the “supreme gift” of marriage.

“We have to not look at the child as something we acquire when we're married,” she said. “It's just so important to look at children as a gift and not a product.”

“One cannot demand this gift; to conceive a child is not a right, such as the right to vote,” Sister Diane said. “Certain technologies, such as in vitro fertilization, do not treat the child as a gift, as the living testimony of that mutual self-giving of the parents in the sexual act.”

## Success of first conference provides a ‘firm foundation’ for the future

By Patricia Happel Cornwell

CLARKSVILLE—Like a mustard seed, the idea of the Firm Foundation Catholic Conference germinated into reality on Sept. 20 when 300 people attended the first-ever event at Our Lady of Providence Jr./Sr. High School in Clarksville.

Planning committee chairman Reid Ledford of St. Joseph Parish in Corydon said, “I could see from people's faces that they were thinking, ‘This is what I need. I'm not alone.’ That's the way I felt, too. It was something people will always remember.”

The conference took shape after Ledford and friends attended a Catholic conference in Illinois and wished

Nevertheless, the struggle can be extraordinarily difficult on couples who wish to conceive.

“When God withholds the gift [of children], couples need to turn to him in faith and trust,” Sister Diane said. “Certainly the suffering associated with infertility can be very intense. But no suffering offered to God in love is without fruitfulness.”

Siefker cited the late Archbishop Fulton Sheen as having said that the worst thing in the world is wasted suffering.

The idea for the conference, though, is meant in part to ease the suffering of couples by letting them know that they are not alone.

Siefker said that she felt childless couples were a need that was not currently being met in the archdiocese.

“The Holy Family Apostolate for Chastity and Life planned this event after discovering that many couples are struggling with infertility,” Sister Diane said. “In their mission to promote marital chastity and wholesome family life, they decided to address this topic with the same sensitivity and pastoral approach they used in their previous conference on Natural Family Planning.”

It was through Siefker's work teaching Natural Family Planning with her husband, Dale, that she came to know many couples who were wanting help conceiving a child.

Natural Family Planning, which helps women chart their cycles and thus know when they are the most likely to conceive, can be used to either avoid pregnancy or seek it.

Dr. Jason Mattingly, a family practice physician and member of St. Monica Parish in Indianapolis, will give a presentation along with his wife, Deborah, a FertilityCare practitioner, that will help infertile couples make use of Natural Family Planning.

Marilyn Shannon, a Catholic author of the book

there were one closer to home. A 30-member committee was gathered from parishes in Harrison, Floyd and Clark counties. The conference was sponsored by the Harrison County Tri-Parish (St. Joseph, Most Precious Blood and St. Peter) and the New Albany Deanery.

Participants heard nationally known speakers Alex Jones of Detroit, former Pentecostal minister, and Father Larry Richards, pastor of St. Joseph Parish in Erie, Pa. Christian singer Marty Rotella of Ridgefield Park, N.J., also performed original compositions.

Father Richards, veteran of hundreds of retreats, alternately startled and amused his listeners as he discussed faith, the sacraments, mortal sin, and the imperative of forgiving.

*Fertility, Cycles and Nutrition*, will speak about the value of good nutrition and supplements in aiding fertility.

Father C. Ryan McCarthy, associate pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, will present “Infertility—Children's Rights.”

Father McCarthy has a Licentiate in Moral Theology and a post-graduate degree concentrating in biomedical and reproductive ethics.

Siefker said that the conference will provide a lot of practical help for couples.

But she also said that it is important for couples to grow in trust and humility.

The world, she says, tells couples that they should have whatever they want, and is increasingly offering the means to get such things. Real help, though, comes from the Lord.

“We are assured that all things work together for our good when we love God,” Sister Diane said. “In prayer and surrender, couples will find peace and happiness because it is the Lord himself who will sustain them.” †



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## Editorial



CNS photo from Reuters

Pope John Paul II waves to the crowd as he arrives to celebrate Mass on Sept. 14 in Bratislava, Slovakia. The pontiff's four-day trip to Slovakia taxed his fading physical strength, but he continues to carry out a vigorous schedule despite the debilitating affects of Parkinson's disease.

# The pope's witness of infirmity

The pope's recent trip to Slovakia was the occasion for much speculation about his health. "He has appeared exceptionally weak during the trip, leading many to question if it will be his last foreign voyage," wrote one journalist. Another wire service report described the pope's arrival in Slovakia: "John Paul, 83, then slumped in his chair, looking pale and exhausted, although he had just landed in Bratislava after a flight of less than two hours from Rome."

In the eyes of the world, the pope is his own worst enemy. According to one news report, experts on Parkinson's disease say that the pope's health is not served by physically draining trips like his recent journey to Slovakia. "We are dealing with a patient who is hardly compliant," said one physician. "We have to expect his health to worsen."

The Vatican, on the other hand, says that the pope, who insists on continuing to work and travel in spite of his infirmity, is rejuvenated by his contacts with people in various regions of the world. Future papal trips to Austria, France, Switzerland and Poland are in the planning stage for 2004. In addition to these missionary journeys, which have been a hallmark of this papacy, even when he is at home in the Vatican, Pope John Paul II maintains an amazing schedule. He continues to pray, read, write, conduct meetings, greet visitors, and preside at liturgies and other Church functions.

The key to understanding why this pope continues his vigorous work and travel schedule—in spite of his debilitating illness—can be found in the comments of those who welcomed him to Slovakia.

One man observed, "The pope's coming here is a wonderful thing, a great spiritual encouragement for our nation for him to make the sacrifice of coming here when his health is so bad."

In the words of one Slovak bishop, the pope's visit was significant precisely because he came "with weakened health, with much strain and bearing a cross."

When he first began his papal ministry, nearly 25 years ago, John Paul II

was the most vigorous pope in living memory. He has shown us (beyond any doubt) what a difference youth and vitality can make in the service of the Gospel.

Now that the pope is aged and infirm, he has chosen to give witness to something that our youth-oriented culture has all but forgotten. He now demonstrates every day (in every public appearance) what it means to grow old gracefully, to accept the limitations of infirmity and to carry on with dignity in spite of human frailty.

The pope who was once distinguished by his health and vitality (to say nothing of his intellect and his spirituality) is now "the poor old pope" who can barely walk, who struggles in his speech, and who regularly has to "let go" and allow others to help him. This witness of infirmity is not a minor thing in our modern world.

All day long, the voices of our culture tell us that we must do everything in our power to appear young and vigorous. Old age and infirmity are embarrassments to be avoided at all costs. In this environment, a newspaper headline that reads, "Aide steps in for pope at an airport to finish a garbled speech to Slovaks," is implicitly negative. And yet, Pope John Paul II continues to expose himself to this kind of humiliation.

Why? Because the powerful witness of his infirmity forcefully reminds us (as it must surely remind the pope himself) that age, infirmity and even death are not evils to be avoided. They are moments of grace to be accepted, and to be offered up to God, as final steps in a lifelong journey of faith that includes periods of pain, suffering and humiliation—as well as experiences of great happiness and joy.

The pope's witness of infirmity is his final gift to the Church. May he continue to provide this counter-cultural witness for many years to come!

— Daniel Conway

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

# Letters to the Editor

## Parents should be principal educators

In response to your editorial in the Sept. 12 *Criterion* about religious education, I am deeply disturbed and offended that you overlooked the primary source of religious education as stated in the *Catechism of the Catholic Church*.

Paragraph 1653 states, "The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children by education. Parents are the principal and first educators of their children. In this sense the fundamental task of marriage and family is to be at the service of life."

There are hundreds of children in the archdiocese who are receiving an excellent religious formation in their homes. This is due to the parents making many sacrifices of time and money to educate their children at home.

There are also parents who choose to send their children to school and take religious formation of their children on as their responsibility.

The religious education of children is much too important to be left up to anyone but the parents of the child. As well-meaning and knowledgeable as teachers and catechists are they have not been vested with the responsibility that God has given parents to raise up our children in the ways of God.

I agree with you that increasing the budget is not the answer. Building bigger schools, buying more books, smaller classes, none of these will ever make any difference until parents realize that this is their responsibility.

We have to teach our children. I know that I don't want to go to heaven wondering

if I did everything I could to teach my children so that they could someday join me in heaven.

Perhaps we as a Church need to focus not only on adult formation, but on family formation.

Anna Daily, Lawrenceburg

## Immigration and following the rules

Our wonderful archbishop is correct in saying that we should all say a hearty welcome to immigrants to this country. It's a worn phrase, but true that virtually all of us are descendents of immigrants.

However, he should also have mentioned that we have a rule of law in this country and there is a difference between legal and illegal immigrants.

Those who have come here illegally make a mockery of those who follow the rules and wait their turn. And it is not pulling up the welcome mat to demand that we fix our immigration laws along with taking control of our borders to stop the massive inflow of illegals.

Gary A. Hofmeister, Indianapolis

## Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

# Church Facts

## Worlds Apart

Compared to the United States, religion seems more subdued in the lives of people in Canada and Great Britain.

Percent of citizens saying religion is very or fairly important in their life



Percent who say they attended church, synagogue or religious service in the last week



From surveys conducted in February and June 2003.

Source: Gallup

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Golden wedding jubilarians prove real love is rooted in God

For most people who were out and about Sunday afternoon a week ago, those out shopping or golfing, for instance, the afternoon pretty much came and went like any other Sunday in September.

Then as now, in Indianapolis, or in any town or community anywhere in our archdiocese, like anywhere else in the world, there were people, young and old, rich and poor, beautiful and not so beautiful, who were driving around or walking the streets or shopping centers looking for something to do. They were looking for some meaning in their lives. There were—and are—lonely people looking wherever people are—for someone who cares.

And if any of these lonely people had happened to walk into SS. Peter and Paul Cathedral in Indianapolis that Sunday afternoon, they could have found an answer to their seeking. Every September, one of the most beautiful liturgical events of the year takes place in our cathedral. We celebrate our golden wedding jubilarians, and the cathedral is packed with happy couples, their families and friends.

How did these beautiful couples manage to find a love that could last 50, 60 or 70 years? How could they do this when so many marriages come apart?

When these couples married many years ago, they knew theirs was not just another wedding. And their wedding day was not just another day in 1953 or 1943 or whatever year they were married. They wanted their wedding day to mark their calendars forever. They gave themselves to each other 100 percent or they would no longer be married. And they have lived in the good days and the bad, the days of sickness, perhaps even tragedy, and so they know that their life together was not, is not, and will not become a romantic dream.

The fact that they wanted to be in the cathedral last week tells us that when all is said and done, the meaning of married life together—the meaning of their love for each other and the trust that they have for each other—had to be rooted in God. Their very lives tell us that they have needed God's blessing on their marriage over and over again.

No one can go it alone through life. And those couples could not go it alone in marriage. I believe they would tell us that the secret to a happy marriage is the commitment to have God as your mutual third partner. Prayer has been a lifeline. And in the golden years, they know that even now their love needs to be carefully tended and nurtured. No couple's love on the day of their wedding is enough

for a lifetime, because love is not static. Love is a decision that grows and is pruned and is tempered by life's experiences and, yes, it can falter if not re-enforced. How well those jubilarians know that they need God's blessing for their love.

And to be sure, it is the rare jubilee couple that has not suffered the sadness of the cross, perhaps even tragedy, in their time together. To prepare for that eventuality, Christ graced our Church with the sacrament of matrimony. It is why husband and wife come to have their marriage witnessed and blessed in the Church. In any walk of life, the older we get the more we realize how much we need God.

Trust and faith between wife and husband need constant attention. That is the second reason why our jubilarians sought the blessing of the Church: before family and friends, they promised to help each other build the trust and love they would need all the days of their life together. And last Sunday afternoon they renewed their promise to stand by each other in

good times and in bad, in sickness and in health, until death.

I suspect that through the years there may have been days when keeping their marriage promises may have seemed like the only measure of their love. Marriage, like all of life, has growing pains. But I bet those challenging times pale compared to their proven love.

Why are our jubilarians so happy? They are wives and husbands who reach out to family and friends. Their prayer together led them to care for their neighbors. Through the years, they cared for the elderly, the poor and the sick.

True love is not just for the husband and wife. That is what we mean when we say marriage is a sacrament of the love of God. God's love takes flesh and touches others through married love. The key to a happy marriage is to share love with family and neighbors. And we remember that Christ expanded our notion of family and neighbor to include anyone in need.

God bless our jubilarians! †

#### 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.

## Los festejantes de bodas de oro demuestran que el amor verdadero tiene sus raíces en Dios

Para la mayoría de las personas que salieron o andaban por ahí el domingo pasado por la tarde, o para aquellos que estaban de compras o jugando al golf, por ejemplo, la tarde transcurrió como cualquier otra tarde de domingo septembrina.

Entonces, tal como ahora, en Indianápolis o en cualquier otra población o comunidad de nuestra arquidiócesis, o en cualquier otro lugar del mundo, había personas, jóvenes o mayores, ricas o pobres, hermosas o no tan hermosas, manejando o caminando por las calles o en los centros comerciales, buscando algo que hacer. Estaban buscando algún significado en sus vidas. Había, y hay, gente solitaria buscando entre otras personas a alguien que les anime.

Y si cualquiera de estos seres solitarios hubiese entrado en la Catedral de San Pedro y San Pablo en Indianápolis esa tarde de domingo, podrían haber encontrado la respuesta a su búsqueda. Cada Septiembre tiene lugar uno de los más hermosos eventos litúrgicos del año en nuestra catedral. Celebramos el arribo a las bodas de oro de nuestros matrimonios y la catedral se llena de felices parejas, sus familias y amigos.

¿Cómo lograron encontrar estas hermosas parejas un amor que durara 50, 60 ó 70 años? ¿Cómo han logrado esto cuando hay tantos matrimonios que se deshacen?

Hace muchos años, cuando estas parejas contrajeron matrimonio, sabían que la

suya no era otra boda más. Y su día de bodas no era cualquier día de 1953 o de 1943 ó de cualquier año que estuviésemos hablando. Ellos quisieron que el día de su boda marcara sus calendarios para siempre. Se entregarían uno al otro 100 por ciento o no permanecerían casados. Y han vivido los buenos y los malos momentos, los días de enfermedad, tal vez incluso de tragedia, y de este modo saben que su vida juntos no fue, no es y no llegará a ser un sueño romántico. El hecho de que quisieran estar en la catedral la semana pasada nos dice que cuando todo está dicho y hecho, el significado de la vida matrimonial juntos —el significado del amor de cada uno por el otro y la confianza que cada uno de ellos tiene en el otro—tiene que estar enraizada en Dios. Sus propias vidas nos dicen que ellos han necesitado la bendición de Dios en su matrimonio una y otra vez.

Nadie puede ir solo por la vida. Y esas parejas no pudieron ir solas en su matrimonio. Creo que nos dirían que el secreto de un matrimonio feliz es el compromiso de tener a Dios como nuestro mutuo tercer socio. La oración ha sido una línea de vida.

Y en los años dorados, ellos saben que aún hoy en día su amor necesita ser cuidadosamente atendido y alimentado. El amor de una pareja en el día de su boda no es suficiente para toda una vida, porque el amor no es estático. El amor es una decisión que crece, se poda y se tem-

pla con las experiencias de la vida y que también, es cierto, puede vacilar si no se refuerza. Estos jubilosos participantes saben que necesitan la bendición de Dios para su amor.

Y ténganlo por seguro, es rara la pareja entre estos festejantes que no haya sufrido la tristeza de la cruz, incluso quizás la tragedia en su vida juntos. Para prepararnos para esa eventualidad, Cristo ha honrado a la iglesia con el sacramento del matrimonio. Esa es la razón por la cual esposo y esposa se presentan para que la Iglesia sea testigo y santifique su matrimonio. En cualquier esfera de la vida, a medida que envejecemos nos damos cuenta de cuánto necesitamos de Dios.

La confianza y la fe entre la esposa y el esposo necesitan constante atención. Esa es la segunda razón por la cual nuestros festejantes buscaron la bendición de la Iglesia. Ante familia y amigos prometieron ayudarse uno al otro a construir la confianza y el amor que necesitarían todos los días de su vida juntos. Y en la tarde del domingo pasado renovaron su promesa de apoyarse uno en el otro en los buenos y en los malos momentos, en la enfermedad y en la salud hasta la muerte.

Sospecho que a través de los años hubo días cuando mantener las promesas de su matrimonio haya parecido como el único indicador de su amor. El matrimonio, como toda en la vida, tiene problemas en sus inicios. Pero apuesto a que esas épocas de retos palidecen cuando se comparan con la prueba de su amor.

¿Por qué están tan felices nuestros festejantes? Son esposas y esposos que ayudan a sus familias y amigos. Su oración conjunta les hace atender a sus vecinos. A través de los años han atendido a los ancianos, los pobres y los enfermos. El verdadero amor no es solamente para el esposo y la esposa. Eso es lo que queremos dar a entender cuando decimos que el matrimonio es un sacramento del amor de Dios. El amor de Dios encarna y toca a otros a través del amor conyugal. La clave de un matrimonio feliz es compartir el amor con la familia y el prójimo. Y recordemos que Cristo amplió nuestro concepto de familia y vecinos para incluir a todo aquel en necesidad.

¡Que Dios bendiga a nuestros festejantes en este aniversario! †

*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.

## Check It Out . . .

Holy Family Parish, 3027 Pearl St., in Oldenburg, is having its **parish festival** from 9 a.m. to 8 p.m. on Oct. 5. There will be food. For more information, call 812-934-3013.

St. Joseph Parish, 2607 St. Joe Road W., in Sellersburg, is having its **annual Turkey Shoot and fall festival** from 11 a.m. to 6 p.m. on Oct. 5. There will be a chicken dinner, shooting contest and games. For more information, call the parish office at 812-246-2512.

Holy Cross Parish, 12239 S.R. 62, in St. Croix, is having its **fall tour dealers craft and parish rummage sale** from 8 a.m. to 5 p.m. on Oct. 4 and from 9 a.m. to 4 p.m. on Oct. 5. Food will be served. For more information, call 812-843-5816.

The bakers of Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will have **poticas** available in the kitchen of Bockhold Hall. Poticas will be sold for \$15 each day from 8 a.m. to 2 p.m. on Mondays, from noon to 2 p.m. on Wednesdays and after the 9 a.m. Mass on Sundays. For more information, call the kitchen at 317-634-2289.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, now offers **free pregnancy tests**. They are offered from 8:30 a.m. to 4 p.m. on Mondays through Fridays. No appointment is necessary; however, one can be arranged. For more information or to make an appointment, call St. Elizabeth's at 317-787-3412.

The Divine Word priests who staff St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, will offer a **special commemorative Mass** at 10 a.m. on Oct. 5 to honor the canonization of the founder of the Divine Word Missionaries, Blessed Arnold Janssen. The canonization will take place at the Vatican on the same day. For more information, call Divine Word Father Stephan Brown at 317-632-9349.

**Ordained Indiana pastors** interested in Lilly Endowment's Clergy Renewal Program for Indiana Congregations are invited to attend an information session from 1 p.m. to 4 p.m. on Oct. 7 at North United Methodist Church, 3808 N. Meridian St., in Indianapolis. The program gives grants to pastors to take a sabbatical. For more information, call 317-924-5471.

Saint Meinrad Archabbey will host **pilgrimages to honor the Blessed Mother** at the Monte Cassino Shrine, located one mile east of the archabbey on State Highway 62 in St. Meinrad, on four Sundays in October. The pilgrimages begin at 2 p.m. with an opening hymn and a short sermon, followed by a rosary and procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. Each week has a topic. Benedictine Father Simeon Daly will present "God's Will Be Done" on Oct. 5. Benedictine Father Germain Swisshelm will present "Do Whatever He Tells You" on Oct. 12. Benedictine Brother Paul Nord will present "Mary, Queen of Heaven and of Earth" on Oct. 19. Benedictine Archabbot Lambert Reilly will present "Too Much is Never Too Much for Mary" on Oct. 26. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

There will be a **family Rosary candlelight procession** at 7:30 p.m. on Oct. 12 at Holy Family Parish, 129 W. Daisy Lane, in New Albany. The event, sponsored by the New Albany Deanery, will be in honor of Pope John Paul

II's request for the "Year of the Rosary." For more information, call the parish office at 812-944-8283.

All are invited to an **open house and rededication** of the Oldenburg Franciscan Center from 1 p.m. to 4 p.m. on Oct. 5 at the motherhouse of the Sisters of the Third Order of St. Francis of Oldenburg. The dedication ceremony is at 2 p.m. The center contains space for retreats, meeting rooms, a dining room, a chapel, library and beautifully landscaped grounds. For more information, call 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

Members of the **St. Therese of the Child Jesus (Little Flower) School Class of 1953** will be special guests at an all school reunion on Nov. 8. The planners are looking for anyone who might have been a member of that class between the years 1946 and 1953. For more information, call Joanne McAtee Johnson at 317-783-4223 or Judy Bevan Moran at 317-897-1457 or June Nally Jorgenson at 317-894-9070.

Singers of all faiths are invited to **audition for the Catholic Choir of Indianapolis** on Oct. 8 at the Knights of Columbus Hall, 2100 W. 71st St., in Indianapolis. The mixed-voice community choir is under the direction of Marcelo Urias and is currently preparing Christmas music for concerts in a variety of venues. The choir also performs at various Catholic and Protestant liturgies. For more information and audition times, e-mail Marcelo Urias at [murias@indiana.edu](mailto:murias@indiana.edu) or call Maria Walsh at 317-328-6038.

The St. Joan of Arc Parish pro-life committee is having an **adoption series** each Wednesday night in October from 7:30 p.m. to 8:30 p.m. at the parish, 4217 N. Central Ave., in Indianapolis. The series will present adoption as a loving alternative to abortion and answer concerns about the legalities of adoption. The sessions are free. For more information, call 317-283-5508.

**Tony Avellana**, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, will present his **Christian music concerts** at four locations in the archdiocese in the coming weeks. He will play at the pro-life youth rally from 3:30 p.m. to 5 p.m. on Oct. 5 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis; from 7:30 p.m. to 9 p.m. on Oct. 10 at St. Simon the Apostle Parish, 8155 Oaklandon Road., in Indianapolis; from 7:30 p.m. to 8:15 p.m. on Oct. 17 at SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood; and from 7:30 p.m. to 9 p.m. on Nov. 7 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis.

**Chris Muglia**, a Catholic singer, songwriter, recording artist and producer from Arizona, will offer **four concerts** in Indianapolis in October. He will play at 7 p.m. on Oct. 6 at St. Barnabas Parish, 8300 Rahke Road; at 7 p.m. on Oct. 12 at St. Thomas Aquinas Parish, 46th and Illinois streets; at 7 p.m. on Oct. 13 at St. Luke Parish, 7575 Holliday Dr. E.; and at 7 p.m. on Oct. 14 at Marian College, 3200 Cold Spring Road.

St. Francis Hospital and Health Centers will host its **18th annual Walk to Remember** at 11 a.m. on Oct. 4 at St. Francis Hospital-Beech Grove, 1600 Albany St. Families from around central Indiana who have lost a child through miscarriage, stillbirth or newborn death are invited to attend the event to honor and remember their children. The walk will conclude at Sarah T. Bolton Park, 1300 Churchman Ave., in Beech Grove, where there will be a memorial service. For more information, call 317-865-5199.

**Pre-Cana Conferences** are held monthly at Fatima Retreat house, 5353 E. 56th St., in Indianapolis. The Sunday afternoon program starts at 1:45 p.m. and concludes at 6 p.m. The upcoming dates are Oct. 19 and Nov. 16. There will be no conference in December. The event, which includes a Mass, will address family of origin, communication, Christian marriage and other important relationship topics. The cost is \$30 per couple, which includes a *Perspectives on Marriage* workbook, other materials and lunch. Advance registration is required. For more information or to register, call the archdiocesan Office of Family Ministry at 317-236-1596 or 800-382-9836, ext. 1596.

Upcoming **Tobit Weekend retreats**, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Oct. 17-19 and Nov. 28-30. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and learn how important it is to have Christ at the center of a marriage. The cost is \$250 per couple. For more information, call 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org). †

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

**Anything Else** (Dreamworks)

Rated **A-IV (Adults, with reservations)** because of a nihilistic view of morality, several sexual encounters, recurring sexually crude and religiously irreverent humor, an instance of drug abuse, as well as a few instances of profanity.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA)

**Cabin Fever** (Lions Gate)

Rated **O (Morally Offensive)** because of excessive gory violence, sexual encounters with nudity, recurring drug abuse, as well as pervasive rough and crude sexual language.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

**Duplex** (Miramax)

Rated **A-III (Adults)** because of a black comedy murder plot, an implied sexual encounter, recurring vulgar humor and sporadic crude language.

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

**The Fighting Temptations** (Paramount)

Rated **A-II (Adults and Adolescents)** because of a few sexual references with sporadic crass language. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**Luther** (RS Entertainment)

Rated **A-III (Adults)** because of recurring violence and theological complexities.

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

**Once Upon a Time in Mexico** (Columbia)

Rated **O (Morally Offensive)** because of excessive gory violence, including profanely using a church as the setting for gunplay, brief partial frontal nudity and much rough language.

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

**The Rundown** (Universal)

Rated **A-IV (Adults, with reservations)** because of recurring action violence and some crude language. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**Under the Tuscan Sun** (Touchstone)

Rated **A-III (Adults)** because of an implied sexual encounter, references to a lesbian relationship, brief crass words, and an instance of rough language and profanity.

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

**Underworld** (Screen Gems)

Rated **O (Morally Offensive)** because of excessive violence, fleeting shadowy rear nudity, as well as sporadic rough language and an instance of profanity. Rated **R (Restricted)** by the MPAA. †

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# 'Love means you do what's best for your beloved'

By Mary Ann Wyand

Second of two parts

Straight talk about sex, sexually transmitted diseases and God's plan for young people to save sexual intimacy until marriage impressed thousands of teen-agers who heard nationally known chastity speaker and author Jason Everett of San Diego, Calif., speak at eight locations in the archdiocese last month.

The teen-agers listened attentively then gave Everett a standing ovation after 10 chastity presentations on Sept. 8-11 at schools and parishes in central and southern Indiana.

Roncalli High School senior Jessica Davis of St. Jude Parish in Indianapolis said she first heard Everett speak two years ago during a chastity presentation at the Indianapolis South Deanery inter-parochial high school.

"When I was a sophomore, I had the privilege of hearing Jason [speak] for the first time," Jessica said when she introduced Everett on Sept. 10 at St. Jude Church in Indianapolis. "His words have stuck with me ever since. Today I was privileged to hear him speak again as he made a second appearance at Roncalli. I'd like to challenge everyone here tonight to listen to him with your ears, but also to listen to his message with your heart."

Describing his faith-centered chastity message as "a calling to a deeper kind of love," Everett acknowledged the tension that teen-agers feel between lust and love.

"As a Christian guy, you only need to know one verse in the Bible to love women," he said, citing Chapter 5, Verse 25, of St. Paul's Letter to the Ephesians.

"Men, love your bride like Christ loved the Church," he said, "... so that she will be holy and without blemish."

It's easy for teen-age boys to confuse lust and love, Everett explained, especially if they are influenced by pornography like he was during his high school years.

"Pornography teaches guys that girls are things to use," he said, "and guys begin to judge the value of a woman by how much lust she generates in us. Teen-age girls who find out that teen-age guys struggle with pornography feel sorry for us because we can't relate to women in a more interesting way."

Many popular culture magazines encourage teen-age interest in premarital sexual activity, he said, influence teen-age girls to dress in clothes that reveal too much skin, and lead them to confuse physical attraction with love.

"Dress modestly," he told the girls, "or you will make guys think that the greatest thing about you is your body. Modesty doesn't mean dressing so you look ugly. Modesty just means listening to your heart. 'Is this too tight? Is this too low? Is this too short?' Girls who dress like [singer] Britney Spears turn heads, but then guys get bored because there's nothing left for mystery, which is one of the most captivating things about womanhood and femininity."

By dressing modestly, Everett told the

girls, you are telling guys to respect you and to take you seriously as a person.

"Modesty empowers women and leaves something for the imagination," he said. "Modesty means instructing the world about how much a woman is worth. A girl's belly is sacred because it is the womb. It is priceless. A girl's body is the temple of the Holy Spirit, and the clothing is a veil to invite the guy to consider the mystery about the woman."

Teen-agers who choose purity in dating relationships find peace and have greater self-esteem, Everett said, and are able to experience romance without regret.

"What do you learn from abstinence?" he asked. "Sacrifice, patience, humility and love. It trains you in faithfulness. It trains you for a successful marriage."

Citing startling statistics about the harmful long-term physical effects of early sexual activity and multiple sexual partners on young women, Everett told the teen-agers, "Love means you do what's best for your beloved."

Researchers surveyed girls who became sexually active at an early age, he said, and examined how promiscuity affected their lives.

"As an average, they found out that girls who started having sex at 12 years old or younger had an average of 21 sexual partners in their life," Everett said. "They found out that the younger a girl gets sexually active, the more likely she is to have broken relationships, sexually transmitted diseases, out of wedlock pregnancies, out of wedlock childbearing, often becoming a single mother, more likely to end up divorced, more likely to have poverty, more likely to have an abortion, less likely to be happy, more likely to be depressed, and it goes on and on and on."

But those statistics don't mean "that if you messed up when you were 13 or 14 you're doomed to a terrible life," he emphasized. "It doesn't matter where you've been. It matters where you're going. So if you're sexually active, take the sex out of the relationship and see if there is love there."

Society lies to girls and women about birth control pills, Everett explained, which "treat fertility like a disease so guys can have lifeless love. A woman's fertility cannot be flipped on and off like a light switch."

Artificial contraceptives are routinely prescribed by doctors, he said, "but do the doctors ever tell you girls that if you have three or more sexual partners in your life you're 15 times more likely to develop cervical cancer? Do they tell you girls that you are more likely to get STDs because birth control pills harm your immune system, making you more likely to get different types of infections? Do they tell you that if you take the Pill for an extended period of time you are increasing your odds of developing breast cancer by about 40 percent or more? Do they tell you that those hormones will thin the lining of your uterus and abort your child in the first trimester before you ever know that you are pregnant?"

Teen-age guys and girls are also lied to about condoms, he said, including the fallacy that condoms guarantee "safe sex" even though they don't prevent transmission of all sexually transmitted diseases.

The human papilloma virus is the most common STD, he said, but most teen-agers have never heard of it even though it causes 99 percent of the cases of cervical cancer in women.

Oral STDs are also on the rise, he said, which can cause mouth and throat cancer.

"If you've been sexually active, go get tested at a doctor's office or a Christian pregnancy counseling center," Everett said. "Get treated for this stuff and then move on with your life [without sex]. Purity is a gift from Jesus Christ, and he

will give it to you if you ask him for it with humility and perseverance."

If you want pure love, he said, "go to confession and be open and honest with the priest. Come to Mass often. The Eucharist is the fountain of purity. Pray the rosary. And sign an abstinence commitment card."

Scecina Memorial High School freshman Andy Black of Our Lady of Lourdes Parish in Indianapolis heard Everett speak on Sept. 10 at his school.

"I liked it when he said, 'Save sex for marriage,'" Andy said. "Even when he was making us laugh, he made us understand the realities of sexual health. I think he was a really good speaker, and I will remember what he told us." †

## They broadened my understanding of theology and faith.

Pictured are 2003 graduate Jeremy Blackwood and some of his favorite professors.

Left to right are: Denis R. Kelly, M.A., Jeremy, Michael P. Maxwell, Ph.D., J.D., R. Michael Clark, Ph.D., Donna A. Proctor, M.A., and Andrew P. Hohman, S.T.L.



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My favorite class at Marian was professor Hohman's "God and Philosophy," because it proved to me what I could do intellectually. And that's the point of a liberal arts education—to make you think about issues from many different angles without judgment or prejudice. I learned that many viewpoints contribute to a deeper understanding of any topic—and that there is unity in diversity. I developed a greater understanding of faith with their help, and will be a better theology professor for it.

### Jeremy Blackwood

Will enter a master's degree program in theology next year.

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Jason Everett, the author of *Pure Love and If You Really Loved Me*, tells teen-agers not to be influenced by popular culture messages to be sexually active and dress inappropriately during a Sept. 10 chastity presentation at St. Jude Church in Indianapolis. His four-day visit to the archdiocese last month was made possible by the archdiocesan Office of Catholic Education in partnership with six Catholic high schools, the New Albany Right to Life Office and *Our Sunday Visitor*.



Photo by Mary Ann Wyand

# FIRM

continued from page 3

"What is the meaning of life?" he asked. "The teaching of the Church has always been very clear. Why did God make me?"

The largely older crowd joined in as he recited the old *Baltimore Catechism* response, "To know, love and serve God in this life and to be happy with him forever in the next. Period. All of you over the age of 50 knew that. The younger ones didn't.

"High school kids are bored when they go to church," he said. "Why? Because they don't know about Jesus. They know about the culture of Catholicism. We gotta know the faith. We can't just be culturally Catholic."

Alex Jones related how his study of the Church Fathers led him to discover that the earliest Christian worship was identical to the Catholic Mass. He was surprised to find that Catholic practices were Bible-based. He said, "I thought, 'Why didn't I see that before?'"

For a year, he incorporated more and more "apostolic" elements into the services of Maranatha Christian Church,

which he had founded 25 years before. He said, "I wasn't being Catholic! I was being 'apostolic.'"

Finally in 1998, Jones joined the Catholic Church with his wife, three sons, a sister, a niece and 60 members of his congregation.

"You are the original Pentecostal Church," Jones told his mostly Catholic audience. "You are the Church of the Upper Room."

Those attending ranged from 10 days old to 87 years and came from Louisville, Lagrange, Ky., Indianapolis, and all over southern Indiana. Between sessions, they browsed displays of 26 vendors who offered everything from rosaries, books and videos to T-shirts printed with "Who Started Your Church?"

The program concluded with Mass concelebrated by Father Richards; Benedictine Father Ralph Lynch, chaplain of St. Martin de Porres Lay Dominican Community in New Hope, Ky.; and Mercy Father Wade Menezes of Auburn, Ky. Christine Vincent, coordinator of youth ministries at St. Joseph Parish, Sellersburg, and Lisa Schindler of St. Michael Parish, Charlestown, led the singing.

The visual backdrop of the conference was a 6-by-10-foot canvas painted by Marilyn Bauer of Fort



Speakers Alex Jones (left) and the Rev. Larry Richards go over the schedule with emcee John Cornwell before the Firm Foundation Catholic Conference on Sept. 20 in Clarksville. Jones is a former Pentecostal minister, and Richards is a pastor in Erie, Penn. Three hundred people attended the inaugural event.

Wayne, mother of Michelle Copperwaite of Corydon. Bauer spent two weeks painting the original work in her daughter's garage. It depicts God the Father with outstretched arms and the Holy Spirit as a dove above the crucified Christ. The painting's new home will be St. Joseph Church in Corydon.

Encouraged by the success of the event, the committee is already planning next year's conference.

"There has to be a constant ministry," Ledford said. "If it's not a moving Church, it's dead. That's the whole mission, to get other people focused on the faith in a deeper, more personal way."

Audiotapes of the conference, as well as other audio and videotapes of the speakers, are available from St. Joseph Communications, 800-526-2151, [www.sain-tjoe.com](http://www.sain-tjoe.com). Rotella's music is available from [www.marty-rotella.com](http://www.marty-rotella.com). His second album, *Love Songs*, will be released in December.

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.) †

## Catholic Charities representatives tell of social concerns

DETROIT (CNS)—America's social safety net needs mending in a number of places, especially when it comes to health care for the working poor, affordable housing, services to senior citizens and the plight of illegal aliens, said representatives of Catholic social services agencies from around the country.

They voiced their concerns to the Social Policy Committee of Catholic Charities USA at a hearing during the organization's 2003 annual conference in Detroit on Sept. 11-15.

"Social Policy Committee members sat as if they were a congressional committee," Sharon Daly, Catholic Charities' vice president for social policy, told *The Michigan Catholic*, newspaper of the Detroit Archdiocese.

According to Daly, the format for the hearing was similar to a setting in which the national organization might make its case for public policy recommendations. She said her organization also uses such a format to prepare members of local affiliates on how to engage in social policy advocacy before state and local governments.

"We want them to be more effective in their own advocacy. It is the responsibility of the Church and all Catholics to not only serve the poor through direct service, but also to advocate for change in social policies," she said.

Paul Martodam, chief executive officer of Catholic Social Services of Central and Northern Arizona, told the Sept. 13 hearing about hardships resulting from state cutbacks in family assistance funds in his own state, as well as what he called unreasonable work participation requirements under current welfare reauthorization proposals.

"Mothers with children under the age of 6 should be provided a special exemption from work requirements. A mother caring for an infant is contributing to the common good as much as a paid worker," Martodam said.

Speaking of shortfalls in funds available to help those in need of emergency assistance, Joyce Campbell of the Catholic Charities Emergency Services Division in the Diocese of Trenton, N.J., said, "Our programs in central New Jersey are already out of funds for 2003."

John Kelafas, of Catholic Charities in the Archdiocese of Denver, called for adequate funding for the U.S. Department of Housing and Urban Development's homeless assistance programs that provide supportive services for homeless families.

Discussing the need for prescription drug coverage under Medicare, Mary Jo Giambelluca of Catholic Charities of Buffalo, N.Y., said current proposals are flawed by provisions for co-pays and maximum benefits.

"Any of the Medicare coverage plans I am aware of will not be an option to those individuals with incomes above the Medicaid levels and below the very wealthy," she said. †



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# SCHOOL

continued from page 1

She has received a number of research and teaching awards, and served as a consultant for a number of organizations, including Eli Lilly and General Electric.

Corporate sponsorships for the dinner begin at \$1,500 per table and go up to \$15,000.

Schools can purchase a table for \$600. The five people that will be given awards are:

**J. Patrick Byrne** has been a driving force behind St. Mary-of-the-Knobs School in Floyds Knobs—one of the archdiocese's newest schools.



Byrne is starting his third year as a member of St. Mary-of-the-Knobs Parish's school commission, on which he is the vice-chairman. He has served

on the school's feasibility and steering committees.

He grew up in Louisville, Ky., where he attended Catholic elementary and secondary schools. He received his bachelor's degree from Bellarmine College in Louisville, a Catholic liberal arts school.

Byrne is a certified public accountant (CPA) and is a partner in McCauley, Nicolas and Co., LLC, in Jeffersonville.

He served on the board of directors of the Southern Indiana Chamber of Commerce and Guerin Inc., and has been a board member of the Jeffersonville Rotary Club, the Clark Memorial Hospital Foundation, Camp Honor Bright and Home Builders of Southern Indiana.

Byrne has been active in the United Way of Clark County, having served as campaign chairman and president.

He has also received the 1998 Professional of the Year Award from the Southern Indiana Chamber of Commerce and the 1997 Allen Society Community Service Award from the Metro United Way.

Byrne and his wife, Brenda, have three children and are active at their parish.

**Lawrence "Bo" Connor** is the retired managing editor of *The Indianapolis Star*.



He attended Cathedral Grade School and Cathedral High School in Indianapolis before serving three years in the Army Air Corps during World War II.

Connor went on to the University of Notre Dame, where he earned his bachelor's degree in 1949. He then spent the next 41 years at *The Indianapolis Star*, retiring in 1990 as managing editor.

During his tenure as city editor, the newspaper received a Pulitzer Prize for a series on police corruption, and again while he was managing editor for reporting on medical malpractice.

Connor is the author of *Hampton Court: Growing Up Catholic in Indianapolis Between the Wars*.

He served on the Immaculate Heart of Mary Parish Council, the board of advisors at Our Lady of Grace Monastery, the board of directors of *The Criterion* and the archdiocesan Catholic Community Foundation communications committee.

He was named Man of the Year by the Notre Dame Alumni Club of Indianapolis and was inducted into the Indiana Journalism Hall of Fame in 1997.

Connor and his wife, Patty, are members of St. Pius X Parish in Indianapolis.

They are proud of their six children, who have served others through charitable work in schools and community.

**Msgr. Harold Knueven** recently retired as the pastor of Our Lady of the Greenwood Parish in Greenwood after giving 45 years of his life to the archdiocese as a priest.



"The Lord has given Msgr. Knueven much grace to fulfill his priestly mission in this life," said Father Darvin Winters, pastor of St. John Parish in Osgood and St. Magdalen Parish in New Marion. "I believe he has used God's gift of priestly zeal well."

Msgr. Knueven was born in New Alsace and attended St. Paul School and then high school at Saint Meinrad Seminary.

He received a bachelor's degree from Saint Meinrad in 1954, a bachelor's degree in theology from The Catholic University of America in Washington, D.C., in 1958 and a master's degree in history from Butler University in Indianapolis in 1967.

He was ordained a priest in 1958 and in 1998 was named a prelate of honor.

For 12 years beginning in the early 1960s, he served as an instructor at the Bishop Bruté Latin School in Indianapolis.

He served as associate pastor at St. Pius X Parish in Indianapolis and the former St. Catherine Parish in Indianapolis. He served as pastor at St. Bernadette Parish and St. Simon the Apostle Parish in Indianapolis, St. Gabriel Parish in Connersville, St. Augustine Parish in Jeffersonville and Our Lady of the Greenwood Parish in Greenwood.

"By those who know him, Msgr. Knueven's life has been one of priestly service to the people of God within the Archdiocese of Indianapolis," Father Winters said.

He added that Msgr. Knueven will "forever be remembered as an excellent listener, a man with a tremendous work ethic, and as a very patient pastor and reliable brother priest [and] friend."

Msgr. Knueven developed a perpetual adoration chapel at Our Lady of the Greenwood Parish, and became the dean of the Indianapolis South Deanery.

He served as the president of the Saint Meinrad Alumni Association board of directors, president of the East Suburban Ministerial Association and chaplain of the Indiana State Police.

Msgr. Knueven is currently offering

sacramental assistance to parishes near his home in Liberty.

**Franciscan Sister Joan Luerman** is the pastoral associate of St. Vincent de Paul Parish in Bedford.



She came to teach at St. Vincent de Paul School in 1981, having taught there for six years earlier in her life. For the past 16 years, she has been the pastoral associate.

"She's a very outgoing person, and very welcoming," said Benedictine Sister Carlita Koch, pastoral associate of St. Mary Parish in Mitchell. The two parishes share Father Bernard Cox as pastor.

Sister Carlita said that Sister Joan welcomed her when she arrived seven years ago, and has offered her service to both parishes.

"She teaches Catholic values mostly by who she is and how she ministers," Sister Carlita said. She added that Sister Joan is "dearly loved" by members of both parishes.

Sister Joan reached her golden jubilee as an Oldenburg Franciscan this year.

She attended St. Andrew School in Richmond and spent her undergraduate college years at Marian College before pursuing graduate degrees at Clarke College and Seattle University.

She has worked in Catholic schools in Indiana, Ohio, Michigan and Missouri. She was one of four sisters to begin St. Mary of the Lake School in New Buffalo, Mich., and 11 years after leaving the school came back as its principal.

She has written down in a small notebook about 1,000 names of the students that she has taught over the years.

For the past 15 years, she has served as a counselor to women and a compassion-

ate assistant to the terminally ill and dying.

She is a member of the parish choir and bereavement commission, and also serves as a lector and Eucharistic minister.

**Michael G. Browning** will receive the Community Service Award.



He grew up in Grosse Pointe, Mich., where he attended Catholic elementary and secondary schools.

He attended the University of Notre Dame and received a bachelor's degree in business administration.

While serving in the U.S. Army in the Vietnam War, he received a Bronze Star. Upon coming back to Indianapolis, he began a career in real estate.

Since 1981, he has been the owner, president and chairman of the board of Browning Investments Inc.

Browning helped build the downtown Indianapolis skyline as well as helping to develop Capital Center, Gateway Plaza and Landmark Center, among others.

He was a member of the steering committee for the archdiocesan Building Communities of Hope campaign, as well as serving as the chairman of the capital campaigns for Cathedral High School in Indianapolis and St. Paul Hermitage and Our Lady of Grace Monastery in Beech Grove.

Browning and his wife, Mary Ann, have six children and are members of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Diocese of Lafayette.

(For more information, call Brian Doyle at 317-236-1447 or 800-382-9836, ext. 1447, or e-mail [bdoyle@archindy.org](mailto:bdoyle@archindy.org), or call Suzanne Dijk-Robinson at 317-236-1425 or 800-382-9836, ext. 1425, or e-mail [sdijk-robison@archindy.org](mailto:sdijk-robison@archindy.org).) †

## Join the crackdown on hardcore obscene pornography

Come to a conference with veteran investigators, grass roots strategists, legal and other experts

After a ten-year pause, federal prosecutors have renewed the legal battle for a decent society. The Justice Department now has scores of obscenity investigations underway, something unheard of since 1992. You have a vital role to play. Find out how you can help get hardcore porn off the Internet and out of your community.

**Where:** Mt. Comfort United Methodist Church  
3179 North Mt. Comfort Road (600 West)  
Greenfield, Indiana  
(½ mile north of I-70)

**When:** 10 a.m. to 4 p.m. Saturday, November 1  
Registration begins at 9:30 a.m.

### Conference speakers:

Roger Young, retired FBI Special Agent (Reno, NV)  
Tom Rodgers, retired Indianapolis Police Detective Lieutenant  
Robert Peters, Esq., President, Morality in Media (New York City)  
Micah Clark, Executive Director, American Family Association of Indiana  
Phil Burress, President, Citizens for Community Values (Cincinnati)  
Vickie Burress, Coordinator, Victims of Pornography Campaign  
Dr. Tim Gardner, Indiana Family Institute  
Craig Fall, Associate director, Catholic Social Services of Central Indiana

### Topics to be covered:

- Extent of the hardcore pornography problem
- Convergence between the hardcore porn industry and entertainment media
- Effects of pornography: on marriage, on children, on a safe and decent society
- Internet pornography (Roger Young and Tom Rodgers share their experiences)
- Obscenity and related laws and the need for citizens to make complaints
- Putting pressure on "mainstream" distributors of hardcore pornography
- Being good stewards of our resources
- The role of the churches

**Admission:** \$10 (Family maximum is \$25. No one turned away for lack of funds.)

**Conference sponsors:** Morality in Media and American Family Association of Indiana

**For information** contact Micah Clark at 317-541-9287 or [micah@afain.net](mailto:micah@afain.net)

## Immigrant rights

Participants in a cross-nation ride for changes in U.S. immigration policy demonstrate in Detroit on Sept. 27. The Immigrant Workers Freedom Ride was making stops across the country calling for reforms in the U.S. immigration system. The Freedom Ride stopped at Holy Trinity Parish in Indianapolis on Sept. 29.



CNS photo by Jim West

# CARDINALS

continued from page 1

generators so pilgrims could hear the pontiff. In the darkened Vatican press hall, journalists worked by flashlight and candlelight to get out the news.

The appointments will bring the total number in the College of Cardinals to 194, a record high number of cardinals from 69 countries. After the last consistory of 2001, there were 184 cardinals.

As he has done previously, the pope waived the maximum of 120 cardinal-electors, those under age 80 and thus eligible to vote in a conclave. When they accept their "red hats" at the consistory, the total number of cardinal-electors will be 135—matching the record high number of 2001. All but five of the 135 have been named by Pope John Paul.

The new voting-age cardinals include 14 Europeans; three each from Africa, Asia and North America; two from South America and one from Australia.

Cardinal-designate Rigali, 68, worked for 30 years at

the Vatican, where he was president of the Holy See's diplomatic academy from 1985-89, and secretary of the Congregation for Bishops from 1989-94. Appointed archbishop of St. Louis in 1994, he was recently named to head the Philadelphia Archdiocese and will be installed there on Oct. 7.

Absent from the list of new cardinals was Archbishop Sean P. O'Malley of Boston, who took over the archdiocese last summer in the wake of clerical sex abuse scandals. Many inside and outside the Vatican had expected him to be given the red hat.

In Canada, Cardinal-designate Ouellet is a 59-year-old Sulpician who took over as head of the country's third-largest archdiocese, Quebec, less than a year ago.

The complete list of new cardinals included the following Vatican officials, in the order in which they were named:

- French Archbishop Jean-Louis Tauran, 60, the Secretariat of State official who deals with foreign affairs. The honor appeared to signal an imminent job change for the cardinal-designate.

- Italian Archbishop Renato Martino, 70, president of the Pontifical Council for Justice and Peace.

- Italian Archbishop Francesco Marchisano, 74, archpriest of the Basilica of St. Peter.

- Spanish Archbishop Julian Herranz, 73, president of the Pontifical Council for the Interpretation of Legislative Texts.

- Mexican Archbishop Javier Lozano Barragan, 70, president of the Pontifical Council for Health Care Workers.

- Japanese Archbishop Stephen F. Hamao, 73, president of the Pontifical Council for Migrants and Travelers.

- Italian Archbishop Attilio Nicora, 66, president of the Administration of the Patrimony of the Holy See.

The complete list of residential archbishops, in the order named:

- Italian Archbishop Angelo Scola, 61, the patriarch of Venice.

- Nigerian Archbishop Anthony Olubunmi Okogie of Lagos, 67.

- French Archbishop Bernard Panafieu of Marseilles, 72.

- Sudanese Archbishop Gabriel Zubeir Wako of Khartoum, 62.

- Spanish Archbishop Carlos Amigo Vallejo of Seville, a 69-year-old Franciscan.

- Archbishop Rigali of Philadelphia.

- Scottish Archbishop O'Brien of St. Andrews and Edinburgh, 65.

- Brazilian Archbishop Eusebio Scheid of Rio de Janeiro, 70, a member of the Congregation of the Priests of the Sacred Heart of Jesus.

- Italian Archbishop Ennio Antonelli of Florence, 66.

- Italian Archbishop Tarcisio Bertone of Genoa, a 68-year-old Salesian.

- Ghanaian Archbishop Peter Turkson of Cape Coast, 54.

- Indian Archbishop Telesphore Toppo of Ranchi, 63.

- Australian Archbishop Pell of Sydney, 62.

- Croatian Archbishop Josip Bozanic of Zagreb, 54.

- Vietnamese Archbishop Jean-Baptiste Pham Minh Man of Ho Chi Minh City, whom the Vatican lists as born in 1934.

- Guatemalan Archbishop Rodolfo Quezada Toruno of Guatemala City, 71.

- French Archbishop Philippe Barbarin of Lyons, 52.

- Hungarian Archbishop Peter Erdo of Esztergom-Budapest, 51.

- Archbishop Ouellet of Quebec.

The four elderly priests named cardinals all have personal ties to the pope:

- Swiss Dominican Father Georges Cottier, 81, has been "theologian of the pontifical household" since 1989. He is known for his expertise on social ethics.

- Belgian Msgr. Gustaaf Joos, an 80-year-old moral theologian, was a classmate of the pope's at the Belgian College in the 1940s, and the two kept close ties afterward.

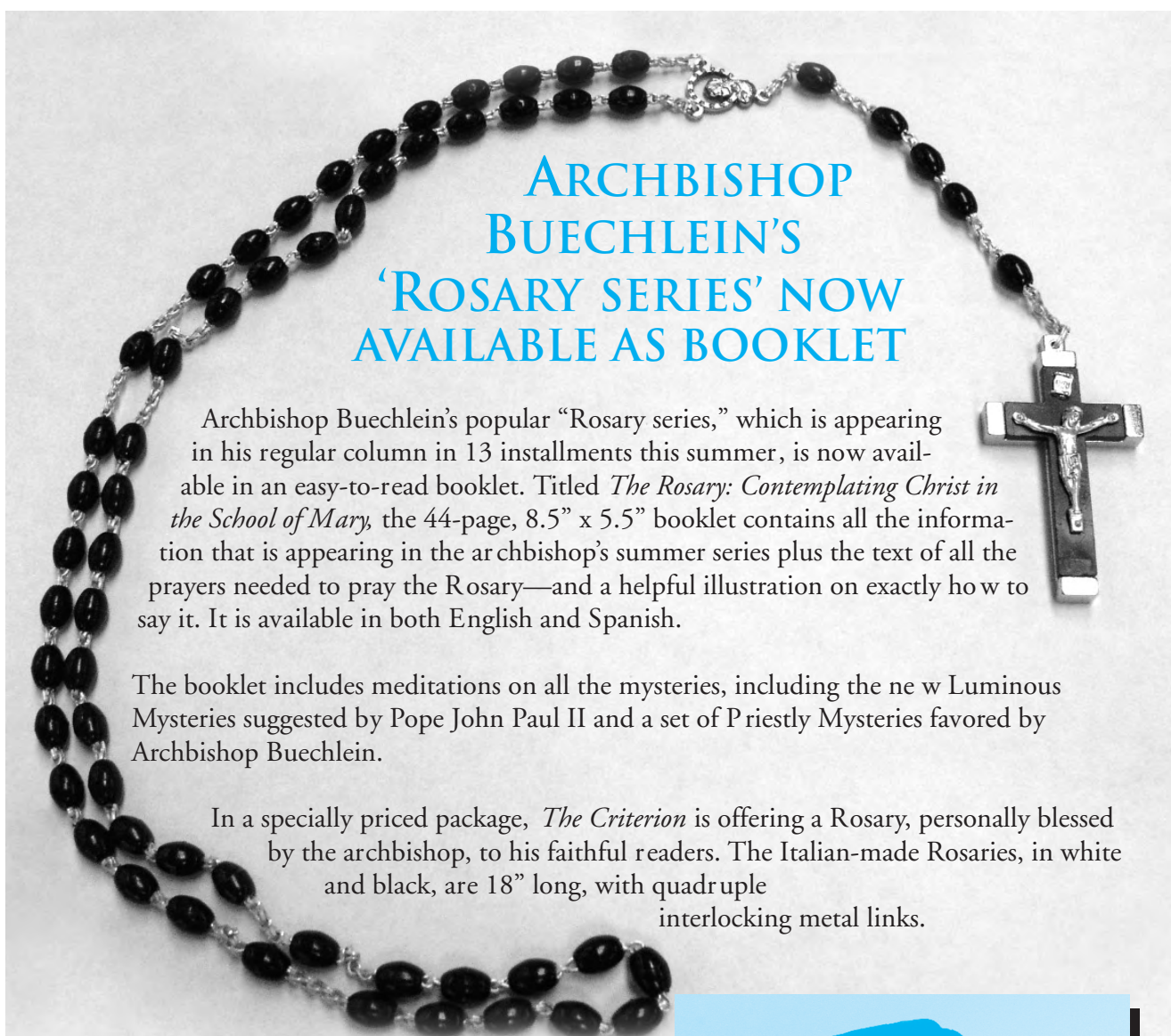
- Czech Jesuit Father Tomas Spidlik, 83, an expert in Eastern spirituality, led the pope's Lenten retreat in 1995.

- Polish Father Stanislas Nagy, an 81-year-old Dehonian theologian, taught with the pope at Lublin University in Poland, was named by the pope to the International Theological Commission and served as an adviser to two synods of bishops.

The consistory will be held immediately after a six-day program of liturgies, meetings and festivities to mark the 25th anniversary of the pope's election on Oct. 16, 1978. It will come just two days after the beatification of Mother Teresa of Calcutta.

All the cardinals had been invited to the anniversary events, and Vatican sources said that was one factor in deciding to call a consistory for October, instead of waiting until early next year.

The consistory events typically span two days, with formal induction into the College of Cardinals on the first day and Mass with the pope on the second. If the pope celebrates Mass with the new cardinals on Oct. 22, the liturgy would fall on the 25th anniversary of his first Mass as pope. †



**ARCHBISHOP BUECHLEIN'S 'ROSARY SERIES' NOW AVAILABLE AS BOOKLET**

Archbishop Buechlein's popular "Rosary series," which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled *The Rosary: Contemplating Christ in the School of Mary*, the 44-page, 8.5" x 5.5" booklet contains all the information that is appearing in the archbishop's summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the new Luminous Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein.

In a specially priced package, *The Criterion* is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white and black, are 18" long, with quadruple interlocking metal links.

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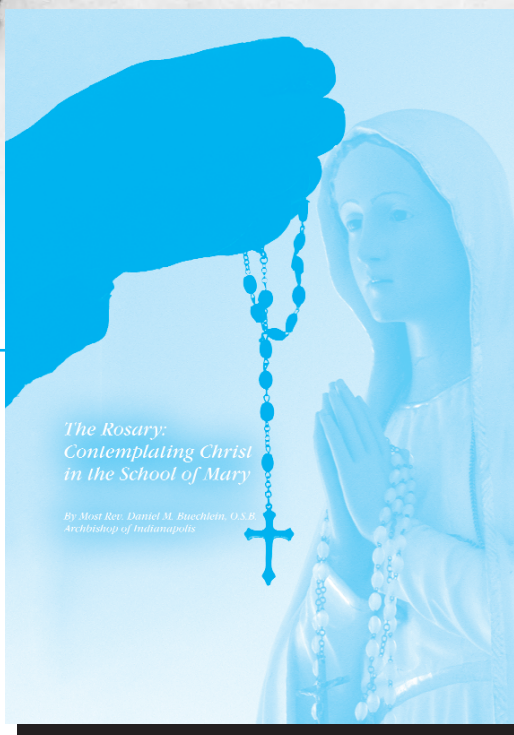
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Pope John Paul II arrives for a memorial Mass to commemorate his two Italian predecessors—Paul VI and John Paul I—in St. Peter's Basilica on Sept. 27. The following day, the pontiff named 30 new cardinals and said he was preserving the name of another cardinal "in pectore."

# Life is a Miracle

## U.S. bishops issue Respect Life Sunday message for Catholics

We expect to pay more for something that will last a long time. We value rare or unique items, and works of great beauty can be extremely expensive.

Yet our society seems to place little value on the one thing that is truly priceless—human life itself. If we compare human beings to things that we prize, by every measure human beings come out on top.

- **Durability**—Human beings last forever. Everything on Earth will pass away. The Earth itself will pass away. But God offers each of us eternal life.

- **Uniqueness**—Every human being is unique, unrepeatable and irreplaceable. Even identical twins have different fingerprints, facial expressions and personalities. Never in the history of humankind has there been another you, nor will there ever be.

- **Beauty**—Is there anything more beautiful, anything you'd rather look at a dozen times a day, than the face of a loved one?

From the moment of conception, the awesome complexity of a new human life unfolds. Parents provide the baby's 46 chromosomes, but God supplies the human soul to create the person he knew and loved from all eternity.

Even before birth, human life is miraculous: the differentiation of cells, the development of organs with highly specialized functions, and the maturing of the brain, the memory and the five senses.

Every human being shares the same origin, nature and destiny, but our features and physiques, skills, interests, tastes and habits are astonishingly diverse.

What is most miraculous about human life is why we exist at all.

Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, addressed the mystery and the miracle of life when he said, "God created the universe in order to be able to become a human being and pour out his love upon us and to invite us to love him in return."

CNS photo by Martin Lueders



March for Life participants hold up signs of protest in front of the Supreme Court building in Washington, D.C. Each January, thousands of pro-life supporters of all ages from across the United States participate in the annual march to peacefully protest the Court's *Roe vs. Wade* decision in 1973 that legalized abortion. The U.S. bishops join Catholics in opposing the killing of unborn babies on this solemn anniversary of the Court's decision 30 years ago.

God created every human life in his image—you, me, one-celled human embryos in lab dishes, unborn children and their impoverished parents living in the slums of less-developed nations, people who struggle with disabilities, comatose or dying patients, and convicted killers on death row.

Each and every person possesses inherent God-given dignity equal to that of every other human.

Life is a gift—ours to take care of but not to throw away, and never to take from another. God calls each of us to safeguard our own lives, and also the lives of those in need of assistance, attention and prayers. Surely we can do no less than heed his call.

As individuals and as a community, we can change the face of our world to reflect the value and dignity of every human life.

We can help one person this week (and next week).

We can expand and publicize programs of service and care for pregnant women who may think their only "choice" is abortion and for those suffering because of a past abortion.

We can increase the effectiveness of programs for those who are very old or dying, and broaden education and assistance to those who are poor and newcomers to our nation.

But no matter how many compassionate services that we provide, no matter how many pro-family economic and social policies are adopted, unless the fundamental right of each human being to live is respected from conception until natural death, the structures of community life have no solid foundation. It's like building a house on shifting sand.

Laws that permit or promote abortion, infanticide, human cloning, destructive embryo research or physician-assisted suicide ignore the sanctity of each human life and undermine the foundation of a just and healthy society.

As citizens and people of faith, each of us should actively advance our convictions in the public square in every legitimate and ethical way. We should rededicate ourselves to upholding the sanctity of human life, and hold those elected to represent us to the same standard.

By our Christian example and advocacy for public policies respectful of the human person, we can create a culture that affirms the miracle and glory of every human life.

(This statement was prepared by the U.S. Conference of Catholic Bishops for the 2003 Respect Life Sunday observance.) †

# 10 legal reasons condemn Court's *Roe vs. Wade* decision

By Susan E. Wills

Special to The Criterion

For 30 years, the abortion industry has promoted the mistaken notion that *Roe vs. Wade*, the 1973 Supreme Court abortion decision, is a great landmark of constitutional law.

Today many people mistakenly believe that the "right" to abortion is a core American principle like freedom of speech and trial by jury. In the 30 years since *Roe vs. Wade* announced that the "constitutional" right to privacy encompasses a woman's decision to abort her child, its fame—or infamy—just keeps growing.

For many Americans, *Roe* is a symptom of and catalyst for a continuing decline in American culture and institutions. It represents a tragic failure of the government, an abdication of its duty to defend the vulnerable and innocent.

The judicially created regime permitting abortion on request throughout pregnancy has eroded principles on which this nation was founded—the sanctity of life, the equal dignity of all and impartial justice.

Even the fundamental principle of self-government is shaken when seven unelected judges can overturn the will of the people expressed in the laws of 50 states.

And how does one begin to assess the meaning and impact of destroying more than 40 million children?

Many other Americans, less attuned to public policy matters, hold a very different view of *Roe vs. Wade*. They see *Roe* as being immutable, permanent, "settled law." They believe that "abortion is a constitutional right."

In 30 years, the *Roe* abortion license has been elevated by some to the stature of "freedom of speech," "trial by jury" and other bedrock American principles.

It is not surprising that many people share this distorted view. For three decades, the abortion industry has refined and perfected this message. Advocates like Gloria Feldt, president of Planned Parenthood, proclaim with no apparent irony, "It's been 30 years since women were guaranteed the basic human right to make their own childbearing choices—a right as intrinsic as the right to breathe and to walk, to work and to think, to speak our truths, to thrive, to learn, and to love."

*Roe* has also become a lodestar for abortion advocates and the politicians who support their agenda. Any event or policy affecting a child before or near birth is minutely scrutinized for its potential to "undermine *Roe vs. Wade*."

Anything and anyone that threatens the shaky "constitutionality" of *Roe* must be stopped. State laws that punish violent attacks on unborn children and their mothers are denounced as schemes "designed to chip away at the constitutional rights of women." Even expanding eligibility under the State Children's Health Insurance Program to provide prenatal care to children from conception onward is labeled "a guerilla attack on abortion rights."

Allegiance to *Roe* has become the *sine qua non* for presidential aspirants of one political party and a litmus test used by many politicians in evaluating judicial nominees. Senate filibusters are being used to block confirmation votes on highly qualified judicial nominees, chiefly because abortion lobbyists object to nominees' suspected personal antipathy to *Roe*.

Already, two presidential candidates seeking election in 2004 have announced that, if elected, they would appoint no one to the Supreme Court "if they don't commit to supporting *Roe vs. Wade* and a woman's right to choose."

Some members of Congress act as if *Roe vs. Wade* and the U.S. Constitution have equal authority. They are

wrong. Few Supreme Court decisions have been so fraught with errors of law, fact and reasoning. Few have cried out so loudly to be reversed on both moral and legal grounds.

Among the legal scholars who have criticized the *Roe* decision as not being grounded in the U.S. Constitution are six Supreme Court justices—White, Rehnquist, Scalia, Thomas, Kennedy and O'Connor—and virtually every constitutional scholar.

Yale Law School professor John Hart Ely wrote that *Roe vs. Wade* "is bad because it is bad constitutional law, or rather because it is not constitutional law and gives almost no sense of an obligation to try to be."

Edward Lazarus, a former law clerk to *Roe*'s author, Justice Harry Blackmun, has written, "As a matter of constitutional interpretation and judicial method, *Roe* borders on the indefensible. I say this as someone utterly committed to the right to choose."

### 10 legal reasons to condemn *Roe*

1. The Supreme Court's decision exceeded its constitutional authority.

The power to make laws is vested in Congress and retained by state legislatures. The Supreme Court's role is to determine if a challenged law infringes on a constitutionally protected right, not to substitute its policy preferences for those expressed in laws enacted by the people's elected representatives.

In *Roe vs. Wade* and its companion case, *Doe vs. Bolton*, the Court struck down criminal laws of Texas and Georgia which prohibited certain abortions because it found that these laws—and those of the other 48 states—violated a "right of privacy" that "is broad enough to

# LEGAL

continued from page 11

encompass a woman's decision whether or not to terminate her pregnancy."

Such a right is not mentioned in the Constitution nor derivable from values embodied therein.

In his dissenting opinion in *Doe vs. Bolton*, Justice Byron White, joined by Justice William Rehnquist, wrote, "I find nothing in the language or history of the Constitution to support the Court's judgment. The Court simply fashions and announces a new constitutional right for pregnant mothers ... and, with scarcely any reason or authority for its action, ... override[s] most existing state abortion statutes."

2. The Court misrepresents the history of abortion practice and attitudes toward abortion.

The *Roe* opinion creates the impression that abortion had been widely practiced and unpunished until the appearance of restrictive state laws in the prudishly Victorian 19th century. This interpretation is contradicted by both common law and 2,000 years of medical ethics guided by the Hippocratic Oath.

3. The *Roe* opinion misconstrues English common law regarding the status of abortion.

The Court argues it is "doubtful that abortion was ever firmly established as a common-law crime." But William Blackstone's *Commentaries on the Laws of England* (1765-1769), the primary treatise on English common law adopted by the United States, contradicts that view, calls it "a very heinous misdemeanor" and shows that the lives of unborn children were valued and protected, even if their beginning point was still thought to be "quickening" rather than conception.

4. The Court distorts the purpose and legal weight of state criminal abortion statutes.

In the 19th century, laws were enacted in almost every state and territory to define abortion as a crime throughout pregnancy, with only narrow exceptions, generally permitting abortion only if necessary to preserve the mother's life. According to legislative histories, their purpose was to afford greater protection to unborn children, reflecting a new medical knowledge of prenatal life.

The Court instead claims they were enacted mainly to protect the mother's life and health from a risky surgical procedure. Reasoning that abortion was safer in 1973, the Court said the laws had outlived their purpose.

5. A "privacy right" to abortion has no foundation in

the text or history of the Constitution.

The Court in *Roe* declared that a woman's "constitutional" right of privacy to decide to abort her child was found in either "the Fourteenth Amendment's concept of personal liberty ... or ... in the Ninth Amendment's reservation of rights to the people."

The 14th Amendment was not intended to create new rights, but to secure to all persons, notably including freed slaves and their descendants, the rights and liberties already guaranteed by the Constitution.

Then the Court tries to graft abortion onto the line of decisions recognizing privacy/liberty rights in the following spheres: marriage, childrearing, procreation and contraceptive use by a married couple. Abortion, however, negates these spheres of privacy. It's not childrearing. It's child destruction. The father's right to procreate is nullified by a woman's right to destroy his offspring without his knowledge or consent.

6. The Court adopts a very narrow definition of "person" in the 14th Amendment to exclude unborn children.

Ignoring clear biological evidence that human life begins at fertilization, the Court tried to sidestep the issue of when human life begins. It decides unborn children are not included in the meaning of "person" in the 14th Amendment and are, therefore, not entitled to protection. Yet many things that are not "persons," such as sea turtle eggs, are protected by law from destruction.

7. The *Roe* Court assumed the role of a legislature in establishing the trimester framework.

*Roe* creates a framework of rules governing abortion regulation based on the trimester of pregnancy. The majority opinion of Justice Rehnquist in *Webster vs. Reproductive Health Services* states, "The key elements of the *Roe* framework—trimesters and viability—are not found in the text of the Constitution or in any place else one would expect to find a constitutional principle. ... the result has been a web of legal rules that have become increasingly intricate, resembling a code of regulations rather than a body of constitutional doctrine."

8. What *Roe* gives, *Doe* takes away.

Many pollsters and journalists continue to describe *Roe vs. Wade* as the case that "legalized abortions in the first three months after conception." Some abortion lobbyists falsely claim that 36 states outlaw abortion in the third trimester.

But the Court ruled that all state laws banning late-term abortions must contain a "health" exception. Health is defined in *Roe*'s companion case, *Doe vs. Bolton*, as including "all factors—physical, emotional, psychological,

familial and the woman's age—relevant to the well-being of the patient. All these factors may relate to health." This broad definition guarantees abortion on request throughout pregnancy.

9. The Court describes the right to abortion as "fundamental."

Fundamental rights are those recognized as "deeply rooted in the history and traditions" of the American people or "implicit in the concept of ordered liberty," such as the free exercise of religion, the right to marry, the right to a fair trial and equal protection. A state law that infringes on a fundamental right is reviewed under a strict standard, and is rarely upheld.

It's ludicrous to claim that abortion is deeply rooted in American history or traditions or that our governmental system of "ordered liberty" implicitly demands the right to destroy one's child. Years later, the Court abandoned this approach.

10. The opinion gives little guidance to states concerning the permissible scope of abortion regulation.

Abortion decisions that followed *Roe* chronologically have not followed *Roe* jurisprudentially. The Court has contradicted itself frequently and many decisions have five separate opinions filed, often with no more than three justices concurring on most points.

The Court's joint opinion in *Planned Parenthood of Southeastern Pa. v. Casey* in 1992 all but conceded that *Roe* was wrongly decided. The Court jettisoned *Roe*'s trimester framework and standard of legislative review, but allowed *Roe* to stand so the Court would not be seen as bowing to public opinion.

But the Supreme Court often reverses itself when a prior ruling is later believed to be flawed, as it did recently in the Texas sodomy decision. A dissent in *Casey* notes that in the past 21 years, the Court "has overruled in whole or part 34 of its previous constitutional decisions."

The extreme difficulty of correcting judicial error by constitutional amendment makes it the Court's duty to reverse wrongly decided rulings because justices take an oath to uphold the Constitution—not the glosses of their predecessors.

*Roe* must be reversed to restore integrity to the Court, meaning to the Constitution, political rights to the people and their elected representatives, and—most importantly—the right to life to children in the womb.

(Susan E. Wills is an attorney and associate director of education for the Secretariat for Pro-Life Activities for the U.S. Conference of Catholic Bishops.) †

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# Women deserve unplanned joy, not abortion

By Serrin M. Foster

Special to The Criterion

"Women experiencing an unplanned pregnancy also deserve unplanned joy," said Patricia Heaton, a best-selling author, winner of two Emmy awards and honorary chair of Feminists for Life, a pro-woman and pro-life organization.

The sad reality is that the "unplanned joy" that Patricia Heaton envisions for women is all too rare. Instead, women experiencing an unplanned pregnancy often end up experiencing the tragic violence of abortion.

Statistics gathered by abortion supporters reveal that the primary reasons women with unintended pregnancies turn to abortion are lack of financial resources and lack of emotional support. Many women also say they felt abandoned, or even coerced into having an abortion.

Women at highest risk of resorting to abortion are those of college age. One out of five abortions occurs in this age group.

Young women who tested positive for pregnancy at a campus clinic have told Feminists for Life that the next words they heard from clinic staff were "I'm so sorry." Then they were handed a business card for a local abortion clinic.

University counselors and professors echo this message, telling students that they can't possibly continue their education and have a child—as if pregnancy makes women incapable of reading, writing or thinking.

Resources are similarly lopsided. Forcing a woman to choose between sacrificing her education or career and sacrificing her child is not a choice.

Beyond the campus, support is also lacking for any choice other than abortion. Many women "choose" abortion because they believe they have no other choice.

January 2003 marked the 30th year since the U.S. Supreme Court handed down the *Roe vs. Wade* decision legalizing abortion. The pro-choice mantra we hear every Jan. 22—"Our body, our choice"—still means the same thing: *Our problem*. This is nothing for women to celebrate.

Abortion is not a measure of society's success in meeting the needs of women. It is a measure of its failure. The damage that abortion causes to women's bodies can result in infertility, future miscarriages, breast cancer and even death.

Many women also carry emotional scars from the experience. Studies reveal higher rates of suicide, attempted suicide and psychiatric admissions among women who have had an abortion compared to women who have given birth.

Tragically, abortion is the most common surgery in America. It is a symptom of—never a solution to—the problems faced by women.

Three decades have passed since *Roe vs. Wade* unleashed on America a new, violent norm. While the abortion debate often seems to be stalled at the impasse between "women's rights" vs. "the baby," the basic needs of women are often ignored. We have forgotten to ask women the questions, "What do you need? What do you really want?"

Every day that goes by with the needs of some pregnant women unmet is another day marked by thousands of abortions.

We need to listen, to hear women and to create a comprehensive, step-by-step plan to systematically eliminate the root causes that drive so many women to abortion—primarily the lack of financial resources and lack of emotional support.

Men should be welcomed to the table, too. Most importantly, we must listen to women from all walks of life, especially those who have personally experienced

the tragedy of abortion, and those facing an unplanned pregnancy. We must begin by finding solutions for those at highest risk of abortion—college women, young working women and low-income women.

Pregnancy care centers need funding to assist women to follow through on a life-affirming choice—married parenthood, single parenthood, extended family or co-parenting options, or adoption.

More and more Catholic parishes are answering the call of the late Cardinal John O'Connor by opening their doors to help any woman in need through a parish-based model of pregnancy support called the Gabriel Project.

We need to replicate the success achieved in Pennsylvania, where abortions have been greatly reduced through state funding of resource centers that promote life-affirming alternatives. Pennsylvania law also mandates that a woman seeking an abortion be accurately informed about the procedure, fetal development, and the father's rights and responsibilities so she can make an informed choice.

We can work with states to implement the State Children's Health Insurance Program (SCHIP), whose services include prenatal care for low-income women and their unborn children.

We also must reverse negative attitudes toward children and parenting prevalent in our culture. Society needs to cherish motherhood, champion fatherhood, and celebrate the benefits and rewards of parenthood.

Every woman deserves better, and every child deserves a chance at life. It is time to reaffirm the strength and dignity of women, the importance of fathers, and the value of every human life.

Increasingly, hard questions are being directed at abortion advocates whose unfulfilled promises have left us with



Holy Name parishioner Veronica Poole of Ebensburg, Pa., carries a "Love them both—Choose life" sign during the March for Life in Washington, D.C.

40 million missing children and 25 million women suffering in silence. Women deserve better than abortion.

(Serrin M. Foster is president of the Washington-based Feminists for Life of America.) †

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# Human cloning is a threat to life and must be banned

By Richard M. Doerflinger  
Special to *The Criterion*

Why do Christians oppose human cloning?

It's a fair question. Sheep, cattle and other animals have now been "replicated" by the cloning procedure called somatic cell nuclear transfer.

An unfertilized egg has its nucleus removed or inactivated, and replaced with the nucleus from an animal's body cell. This nucleus, containing the animal's full genetic makeup, is stimulated to interact with the egg, and a new embryo develops that is genetically identical to the animal providing the body cell.

Scientists say the technique can be useful for animal breeding and medical research, and the Catholic Church does not object as long as the norms against mistreating animals in research are respected.

Yet Catholics and other Christians are in the forefront of the effort to ban human cloning. Public sentiment against all human cloning is strong and transcends the usual political and religious beliefs.

Despite this, supporters of cloning accuse us of imposing our religious beliefs on a diverse society in this debate. But our tradition insists on the dignity of the human person and on the need to respect that person's basic human goods—the first and most basic of which is life itself. This is where a true answer begins.

Cloning may seem like a new way to create human life, not destroy it. But a closer look reveals its darker side.

The cloning technique can be used for two purposes: to produce a live-born child (so-called "reproductive" cloning) or to create human embryos to be destroyed in medical experiments (so-called "therapeutic" cloning—more accurately called research

cloning, since therapies may never come from these experiments).

Animal trials indicate that any attempt to use human cloning for reproduction will have many victims. Well over 90 percent of cloned embryos miscarry or are stillborn. Dolly the cloned sheep was the sole survivor of 277 attempts. Those few who survive to birth have serious medical problems. Dolly developed premature arthritis and lived only half a normal life span. Even carrying such a pregnancy to term may pose special dangers to the mother due to the risk of "large offspring syndrome" and other problems.

Anyone who chooses to reproduce this way must disregard the life and health of the child and mother to fixate on the supposed benefits of creating a much younger "replica" of oneself.

Human reproductive cloning is a dangerous and unethical experiment on women and children. Many scientists oppose "reproductive" cloning for these reasons, but still favor cloning for research.

In reproductive cloning, most cloned humans will die very young. In cloning for research, all of them will die because they will be deliberately killed as a means to someone else's idea of medical progress. The fact that this killing may take place at a very early stage makes no difference because our moral tradition regards human life at every stage as deserving respect and protection.

Cloning for research presents a new evil not found even in the practice of abortion: creating new human lives solely in order to destroy them. This is the ultimate reduction of human life to an object, to a commodity that has no value except for the use someone else chooses for it.

Pope John Paul II has underscored the grave evil of such experiments, calling them "atrocities" that are "unworthy of man" ("World Day of Peace Message," Jan. 1, 2001,

#19).

Some try to obscure the gravity of such evils by denying the humanity of their victim. They say the entity produced by cloning is not really a human being with a human soul. Sometimes they even claim that no embryo can be a human being until implantation in a mother's womb. But these are self-serving arguments with no factual basis.

A human life begins when a new organism of the human species forms—that is, when the human genetic makeup is complete and the development of a new individual has begun. Implantation in the mother's womb is an important step needed for later survival—but it is essentially a change in location, one stage among many in a new life already begun.

And while union of egg and sperm are the normal and usual way for such human development to begin, we now know there are other ways.

Catholics have no reason to deny that a cloned human has a human soul. Respect for natural reason, and for the equal dignity of all human beings under God, leads us to respect every member of the human species regardless of his or her origins.

The account of Jesus' origin in the Gospel of Luke certainly reminds us that there may be more than one way to come into existence as a member of the human family!

But if cloning would create a fully human being, can it be wrong in principle? If the right to life were not under attack, and the death rate from cloning were greatly reduced, would Catholics still reject it? Answering this question requires an even closer look.

As the Second Vatican Council affirms, moral judgments about procreation must be based on "the nature of the human person



When considering new genetic developments, the Catholic Church emphasizes that just because scientific procedures are possible does not make them ethically right.

and his acts" (*Gaudium et spes*, #51). To understand the nature of the act of human procreation is to realize why cloning does not respect this nature.

In sexual procreation, a man and woman join in a loving embrace that expresses their love for each other, and is open to cooperating with God to create a new person the two will love and care for together. This openness to new life sets the stage for our life-long attitude toward our children.

We know that our children arise from our act of self-giving love, that their makeup will be a new and unpredictable combination of traits from both parents, and that we provided the opportunity for God's

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creative act rather than forcing the production of a particular child. By the very nature of our procreative act, we respect God's creative role. We also show respect for our children, welcoming them as free and equal members of the human family with their own open future—as persons over whom we have stewardship, not absolute dominion.

Some reproductive technologies assist this natural process. But some ignore or violate its central features. These technologies make children result from the meeting of sperm and egg in a Petri dish, rather than from parents' act of embodied love. They introduce third parties into the procreative act, and allow technicians to manipulate and control life at its very beginning.

Human cloning is the final step down this path of depersonalized procreation. It involves no meeting of male and female at all—in fact, a child produced this way has no "mother" or "father" in the ordinary sense, but only a template or model.

Instead of openness to life, it involves domination over life—for a technician manufactures the new embryo in a laboratory, and even controls his or her genetic makeup to be identical to that of someone else. This act has the nature of a manufacturing process, suited to a commodity rather than a human being. It dehumanizes in the act of creating.

This is not only a Christian insight, for it is imbedded in our human nature. Yet Christians above all should realize how important this insight is. The Nicene and

Apostles Creeds underscore the equality of God the Son with God the Father by insisting that He was "begotten, not made."

The Son is not a creature like others, but arises in an eternally spontaneous outpouring of the Father's love. Our humility before God begins with the fact that although we are made in God's image and likeness, we are indeed creatures he has made, "the work of His hands."

This is central to the infinitely vast difference between the divine and the human—a difference bridged only by God's free act of infinite love toward us.

When we manufacture offspring according to preset specifications, then we are violating a fundamental aspect of human procreation. We are treating our children as inferior beings, as our "creatures." The other abuses of human cloning—the selfish fixation on producing a child "just like me," the willingness to subject cloned humans to high risks of death and disability, and even scientists' willingness to clone embryos solely to exploit and destroy them—flow from this first fundamental error.

Human cloning would create a human being who deserves to be treated as our equal, but would do so in a way that undermines this equal dignity. It is not a worthy way for humans to bring other humans into the world.

Cloning invites humans to treat their "creations" as less than themselves, as less than human. But it also tempts them to

think of themselves as greater than human, as gods with the power to "create" life. This is, of course, the first and greatest temptation presented to human beings, to Adam and Eve: "You will be like gods" (Gn 3:5).

Cloning is a "gateway technology" to efforts to engineer the human species for two reasons.

First, genetic engineering is such a hit-and-miss procedure that one must be able to duplicate one's rare successes.

Second, if scientists can make a new being who is exactly the same as another, they can refine their procedure to make that new being the same except for one or two "superior" traits, and then build on this. The human species itself would be the laboratory bench and the research animal for such experiments.

Tragically, many scientists are blind to the paradox in this grand scheme. When the true God makes people in His image and likeness, he produces an inexhaustible variety of people who reflect different facets of His infinite goodness.

When we mere humans try to do the same, we only replicate one narrow set of traits already provided to us in the past, and when we try to "improve" on that heritage, all we can apply are our own narrow, biased and imperfect ideas of a "better" human.

By imposing those biases on our offspring, we would still treat them as objects we can control and dominate—even if we are trying to create a "superior" product. To

imagine we are ready for such control over fellow humans is to commit the ultimate sin of overweening pride—what the Greeks called *hubris*, the pride of grasping at what belongs only to gods.

While any reasonable person can see the destructiveness of such pride, Christians know, above all, that the road to human progress is paved instead by humble service to others. Jesus' sacrifice blazed the right path for us long ago. From this perspective, human cloning, and the mentality that accepts and uses it, is an affront to God.

Catholics and others who respect human life stand at a crossroads. For decades, we have waged a sometimes lonely fight to insist that innocent human life must never be attacked. Today we face a challenge that is more subtle, but even more overpowering, as human beings are tempted to exert ultimate control over the origins and traits of fellow humans.

The debate on "cloning for research" demonstrates that there will be much outright destruction of life along this path as well. But this willingness to destroy life is a symptom of a new level of disdain for human dignity, a mentality that treats other human beings as objects for our control. Nothing could be more alien to the attitude needed to build a culture of life.

*(Richard Doerflinger is deputy director of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.) †*

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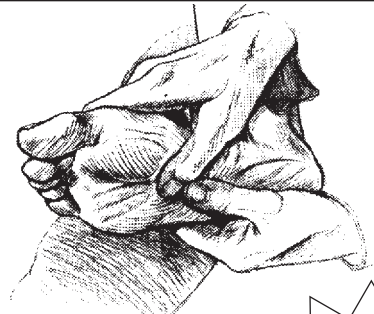
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# Physician's first obligation is always to 'Do No Harm'

By Dr. F. Michael Gloth III  
Special to The Criterion

The nation's largest and most influential medical organizations—the American Medical Association and the American College of Physicians—as well as many smaller physicians' groups are on record as opposing physician-assisted suicide.

Physician-assisted suicide is a crime in 45 states, by statute in 39 states and by common law in the remaining six. Hawaii, Nevada, Utah and Wyoming have no controlling law. Yet Oregon has approved the practice and some Oregon physicians are legally writing prescriptions to help patients kill themselves.

Advocates of physician-assisted suicide try to obscure its real nature by avoiding references to euthanasia and homicide. Suicide is not advocated, except where it is cloaked as a medical procedure with the qualifier "physician-assisted."

Yet, the arguments supporting physician-assisted suicide apply equally to suicide without a physician's assistance as well as to euthanasia and homicide.

Today many people measure the value of life in strictly utilitarian terms. Seeing diminished value in lives that are no longer robust, they conclude that physician-assisted suicide is a rational choice.

Physician-assisted suicide occurs when a physician facilitates a patient's death by providing the necessary means and information to enable the patient to perform a life-ending act.

Most laws against physician-assisted

suicide require evidence that the physician intervened to assist suicide. Physician-assisted suicide is distinct from active euthanasia, where the physician directly acts to cause death—but the intent of helping to cause that death is the same.

The assistance of a physician is supposed to provide expertise to increase the likelihood of a successful suicide attempt and make the act "cleaner"—both literally and politically.

Advocates of assisted suicide add that systemic changes to medical care, such as improved palliative care, won't benefit the individual currently dying in discomfort. They argue from the premise that immediate death is preferable to suffering with pain or "lack of dignity" in the last days, weeks or months of life.

Catholic teaching condemns physician-assisted suicide because it, like murder, involves taking an innocent human life: "Suicide is always as morally objectionable as murder. The Church's tradition has always rejected it as a gravely evil choice: To concur with the intention of another person to commit suicide and to help in carrying it out through so-called 'assisted suicide' means to cooperate in, and at times to be the actual perpetrator of, an injustice which can never be excused, even if it is requested" (*The Gospel of Life*, #66).

The Pain Relief Promotion Act passed the House of Representatives in 2000, but was not brought to a vote in the Senate. The bill promoted pain management and palliative care through the education and

training of health care providers. It banned dispensing federally controlled drugs with the intent to assist in a patient's suicide. It also provided a safe haven for physicians who dispense pain control medications in accordance with the federal Controlled Substances Act.

Physician-assisted suicide is fundamentally incompatible with the physician's role as healer and poses serious societal risks.

The American Medical Association's 156-year-old *Code of Medical Ethics* prohibits physician-assisted suicide in the same strong language it uses to prohibit physician involvement in euthanasia.

Patients near the end of life deserve to

receive emotional support, comfort care, adequate pain control, respect for patient autonomy and good communication with their physicians.

A physician's first obligation is always to "Do No Harm." Doctors must not be forced to participate in physician-assisted suicide, abortion, capital punishment or other practices that run counter to professional ethics or personal beliefs.

(Dr. F. Michael Gloth III is associate professor of medicine at Johns Hopkins University School of Medicine, president of Victory Springs Senior Health Associates Inc., and associate medical director for Carroll Hospice in Maryland.) †

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## God gathers us into Trinity of love via liturgy, sacraments

By Sr. Genevieve Glen, O.S.B.

Consider the hands of a parent bathing a child. The parent's presence, the parent's protection, the parent's love—through the touch of those hands—wrap the child in security and delight.

Yet the parent, so near in body, so near in attention, so near in care, is so far from the child. The parent looms large to one who is tiny. The parent speaks a language the child must yet grow into. The parent knows worlds of reality at which the child cannot even begin to guess.

So near, and yet so far from each other, they are joined by the touch of a hand!

With something like a parent's hands, God gathers us into the Trinity of love through liturgy and sacraments. The fundamental sacrament—or tangible and effective sign of mystery at work in the world—is, of course, Jesus Christ.

John's Gospel calls Christ the Word of God made flesh (Jn 1:14). Paul says to the Romans that Christ is God's love made visible (Rom 8:39).

Both writers describe a truth we can hardly imagine: The God who fashioned and refashions all reality, including our own, chose and chooses to enter into human reality—in all its glory and grubbiness—to gather us back into the communion tossed away in all our foolish Edens.

Early Christian writers called Christ both the face and the hand of God.

The disciples who knew Jesus as teacher, leader and friend knew fear when he outgrew the boundaries of humanity as they knew it. After he stilled the storm on the Sea of Galilee, they did not give him a hug and say, "Thanks, we needed that!" They asked, "Who then is this whom even wind and sea obey?" (Mk 4:41).

So near and yet so far from each other, joined by a common humanity, they were separated by the vast reality of divinity in Jesus that lay beyond humanity yet embraced it.

• Christ reaches into the depths of our lives through our worship. Our faith tells us that Christ speaks and acts in all the human agents of our liturgical celebrations: the priest or bishop, the reader and, in fact, the whole assembled community.

• Christ bathes us in God's cleansing and enlivening Spirit in baptism.

• Christ deepens our Spirit-bond with the Church in confirmation.

• Christ, who is both the Word of Life and the Bread of Life, feeds us with his own paschal life in the Eucharist.

• Christ heals our divisions in penance.

• Christ strengthens us with Spirit-life in the anointing of the sick.

• Christ fashions deacons and priests into servants in his own image in the sacrament of holy orders.

• Christ forms couples into living icons of his fruitful love for the Church in the sacrament of matrimony.

• And Christ gathers us into his own prayer in the Liturgy of the Hours.

These statements are all too brief to do more than hint at the real depth of what God's love made tangible does in us as individuals and as a body through the Church's liturgy.

We are challenged to see Christ at work in the liturgy through the whole community, including ourselves, imperfect human beings that we are. We use all sorts of signs—words, gestures and objects.

God comes to us especially through the medium of the humanity that the Word assumed in Jesus. Bread and wine speak clearly of God's nearness. We, in our goodness and our selfishness, both reveal and conceal God's love.

The Christ of our worship, hidden or glimpsed, remains both very near and very far.

God in Christ is nearer than the parent who holds the child.

Moses tells the Israelites that the Word is not up in heaven or far across the sea so that someone has to go get it for us. The Word, now the Word made flesh in Christ, is on our lips and in our hearts because in Christ we live and move and have our being (see Dt 30:11-14; Acts 17:28).

Yet this One who is nearer to us than we are to ourselves is also far away, not in geography but in Mystery. Even revealed in the human face of Christ, our saving God remains wrapped always in what the Israelites saw as a cloud of fire—warming, guiding, fascinating, terrifying in the otherness we can't grasp, either with our hands or with our minds.

So near and yet so far, the immeasurable bond between God and humanity, celebrated and nurtured in liturgy and sacrament, is mirrored in the bond expressed and deepened by the hands of the parent holding the child. The bond is love.

*(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga in Virginia Dale, Colo.) †*



CNS photo by Bill Witman

Consider the hands of a parent bathing a child. The parent's presence, protection and love wrap the child in security and delight. Yet the parent, so near in body, is so far from the child. With something like a parent's hands, God gathers us into the Trinity of love through liturgy and sacraments.

## God reaches out to us in Eucharist

By Fr. Lawrence E. Mick

Thirteen men gathered in an upper room. They had spent most of the past three years together and were aware of strong political currents swirling around them that threatened their lives. They reclined at table for a solemn ritual meal, sharing intimate conversations and talking about the meaning of their lives.

In the midst of this intimate supper, Jesus took water and washed the feet of the Twelve Apostles. Washing another's feet was a very intimate gesture.

Peter at first was resistant, but Jesus insisted that Peter open himself to this unusual experience. Then Jesus joined them again at the table and shared his most personal hopes and prayers for them.

What an intimate and emotional dinner this Last Supper must have been! This meal long has been seen as the model for the Church's celebration of the Eucharist.

There surely was little doubt in the minds of the Twelve that this meal was an encounter with a unique Son of God. They may not then have fully understood

his nature as both God and man, but they knew that God was in him. At the Last Supper, there was no gap between the intimacy of the meal and their awareness of God's presence.

Because they had come to know Jesus intimately, their experience of God was of closeness. They knew the meal was sacred because it was so intimate.

Through Jesus, God invited us into intimacy with the life of the Trinity. Jesus revealed a God who did not remain aloof from us, but shared our lives in every way except sin.

For eons, people had related to God as a distant deity, often to be feared and placated with ritual sacrifices.

For Jesus to invite us into intimacy with God was an astounding move. The Eucharist is one way that God continues to try to lead us to such closeness with God and with one another in Christ. Each Christian must accept or reject Christ's invitation to enter into intimacy with God.

*(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †*

### Discussion Point

## Mass connects people to God

### This Week's Question

What moment during the Mass do you personally sense God's presence strongly?

"During the Mass, I personally sense God's presence while reciting the Our Father as a community. We are called to be disciples of Christ. What better way to feel as connected as the Apostles were than by publicly reciting this beautiful prayer as Jesus taught us?" (Kathleen Zuccari, Hamilton, N.J.)

"I feel God's presence most strongly when we are responding in prayer as an entire community." (Jenean Grigelevich, Kissimmee, Fla.)

"During the meditation song following Communion. This is when everything comes together—the readings,

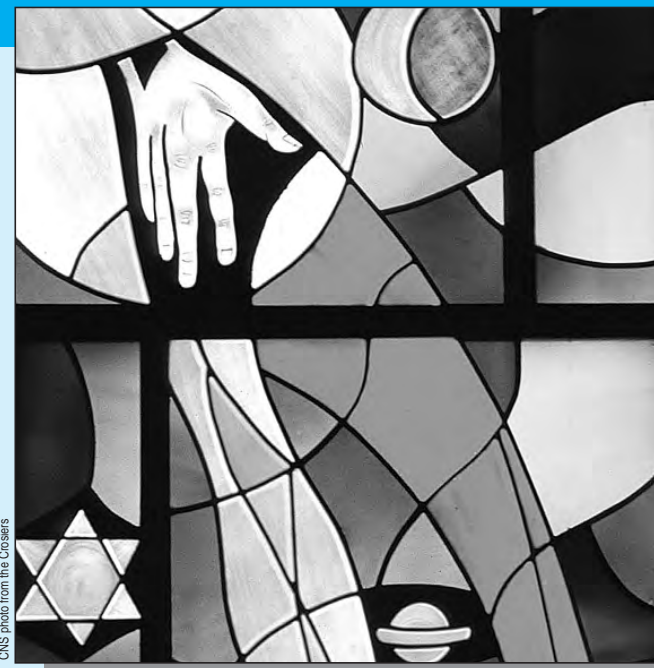
the homily and the eucharistic prayer." (Jim Boyle, Alexandria, Minn.)

"As a deacon, I feel Christ's presence most strongly when I kneel at the altar during the consecration. Knowing that God is truly present there is awe-inspiring to me." (Deacon Max Elliott, Jacksonville, Ark.)

### Lend Us Your Voice

An upcoming edition asks: Describe your parish's baptismal preparation program. Who provides it?

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



CNS photo from the Crossiers

From the Editor Emeritus/John F. Fink

## Important events: *Humanae Vitae* issued

Forty-ninth in a series

Pope Paul VI issued the encyclical *Humanae Vitae* ("Of Human Life") on



July 29, 1968. It is the 49th on my list of the 50 greatest events in Catholic history.

This event is not on my list because the encyclical said something new but because of what happened after the letter was issued.

Both supporters and opponents of the encyclical agree that the theological dissent that exists in the Catholic Church today began with the rejection of *Humanae Vitae* by a large segment of Catholics.

The Catholic Church has always condemned artificial contraception as a method of birth control. By the 1960s, though, various scientific breakthroughs, especially "the Pill," offered women methods of birth control other than barrier methods. Some theologians believed that these methods might be morally permissible.

During the Second Vatican Council's debate on the document *Pastoral*

*Constitution on the Church in the Modern World*, some bishops asked for reconsideration of the Church's prohibition of artificial contraception. Pope Paul then intervened to remove that item from the agenda, saying that the Commission on Population and Family Life, appointed by Pope John XXIII in 1963, would study the issue after the council ended.

The majority of the members of the commission voted to permit medical methods of birth control—the pill that made a woman temporarily sterile. However, what the commission advised the pope was not made public for a long time. During the delay, before Pope Paul made his decision, many theologians advised Catholics that the Church position would be changed, and many Catholics acted accordingly.

The encyclical, however, when it finally came, did not change the Church's teaching. It said that every act of sexual intercourse must remain open to the transmission of life and forbade any act that would render either a man or woman sterile, either temporarily or permanently.

The reaction that the encyclical received was unprecedented in the Church—and has not been seen since. Theologians dissented

openly and priests began advising husbands and wives to use their own judgment in matters of birth control. Today, polls indicate that most Catholics virtually ignore the ban on contraception.

The decades following the promulgation of *Humanae Vitae* were marked by bitter disagreements among theologians, some faithfully upholding the pope's decision and others entirely rejecting it. Soon dissent from traditional Catholic teachings became commonplace. It spread from the issue of contraception to the Church's teachings on premarital sex, homosexual acts and other matters having to do with sex. Eventually, even those who are pro-choice on abortion have come to consider themselves faithful Catholics.

Soon the expression "cafeteria Catholic" entered the lexicon, meaning a Catholic who chooses only those teachings of the Church that he or she wishes to accept. The authority of the Church's magisterium was damaged.

*Humanae Vitae* put the authority of the pope in crisis. Pope Paul clearly did not expect the reaction his encyclical received and his pontificate never recovered. Although he lived another 10 years, he never again wrote another encyclical. †

Making a Difference/Tony Magliano

## The Church's best-kept secret

The Catholic Church has a big secret. It is powerful, challenging and relevant, and if every bishop, priest and lay leader were committed to communicating and implementing this secret, it literally would transform the world.



However, revealing its contents and actively applying its

message would surely cause great controversy. The Church's leaders would come under attack from both the left and right. They would be characterized as naïve and acting outside the acceptable bounds of Church leadership.

Catholic social teaching, therefore, will remain our best-kept secret.

What is it about Catholic social teaching that is so threatening to the status quo? The short answer is that its foundational tenets of love and justice demand that wealth and power be used for the good of all people, not just the strong and the rich.

But because the strong and rich most often insist on remaining in dominant and privileged positions, too many perceive such teachings as dangerous. This attitude affects not only individuals, but nations too.

The United States is the world's richest and most powerful country, and millions of Americans are wealthy and privileged—compared with billions of poor people in the developing world. Catholic leaders passionately advocating an equitable sharing of wealth and power would not be well received by the government, the corporate world or most Americans.

So the path of least resistance is chosen. From time to time, a passing reference is made to Catholic social teaching, but these token efforts are too weak and too infrequent to make much difference for the unborn, the poor and those afflicted by the wars of our world.

The best-kept secret is that the Catholic Church is deeply blessed with hundreds of years worth of outstanding social justice and peace documents authored by the popes, Vatican Council II, assemblies of the world Synod of Bishops and the U.S. Conference of Catholic Bishops. Sadly, they attract more dust than readers.

Catholic social teaching is a highly developed set of principles and reflections designed to guide us in applying the liberating message of the Gospel to the social, economic and political problems facing modern humanity. Our social teaching's central themes are:

- The life and dignity of the human person.
- The call to family and community participation.
- The rights and responsibilities of all.
- The option for the poor and vulnerable.
- The dignity and rights of workers.
- The promotion of the common good.
- The building of global solidarity.
- The invitation to stewardship and the universal distribution of goods.
- The call to peacemaking.

Catholic social teaching could become a tremendously effective tool for building a just and peaceful world if we would regularly read it, pray with it, teach it, preach it and live it. An excellent overview of it is found in the latest edition of *Catholic Social Teaching: Our Best Kept Secret* from the Center of Concern (for more information, log onto [www.coc.org](http://www.coc.org) or call 202-635-2757).

Of course, it is essential to read some of the original documents themselves. Of great importance is Vatican II's *Pastoral Constitution on the Church in the Modern World* and Pope John Paul II's encyclical *On Social Concerns*.

(Tony Magliano is a columnist for *Catholic News Service*.) †

Cornucopia/Cynthia Dewes

## Fatima Retreat House and the fruits of silence

Being a convert, the idea of "going on retreat" was both intriguing and satisfying to me in the early days of my Catholicism.



Protestants employ spiritual practices too, but most are community-centered events rather than time spent in glorious isolation with God. Perhaps such a practice

smacks too much of a precious mystical quality they fear is the road to idolatry.

As I've mentioned here before, in the early 1960s I attended a silent weekend retreat at the convent of the Sisters of the Good Shepherd in Indianapolis. It was all new to me, but I loved the little lace caps to wear in church, the dormitory of plain cots where we slept, even the regimen of early rising and early to bed.

The keyword was asceticism. Silence was maintained even at meals, during which we listened to spiritual readings. The rest of the time we were in church praying or listening to "conferences" delivered by a solemn retreat master.

Later, I learned he was the famous priest

whose alcoholism led to his own reform and programs for other alcoholics among the clergy. No wonder he was serious. His themes were serious too, things like controlling our sinful thoughts and behaviors and being sorry, sorry, sorry for them.

Many of the young women present, including yours truly, were probably there as much for the respite from household and kids as for the spiritual rewards. In any case, it was a good experience, which I like to think made me a better person, at least for a couple of weeks.

In a few years, the dedicated women in central Indiana who supported the retreat movement got busy and founded a retreat house of their own with the blessing of Archbishop Paul C. Schulte. It was called Our Lady of Fatima Retreat House, a modern facility built on lovely wooded acreage on the northeast side of Indianapolis.

Dominican sisters staffed the house, and Father Kenny Sweeney was director. Parishes were encouraged to send their women's groups on annual retreats, and many individuals attended as well. Over the years, the staff and director changed, but Fatima's mission remained constant.

On Fatima's 25th anniversary, a gala dinner was held, featuring the popular

Archbishop Fulton J. Sheen as speaker. Among others on the dais with him sat three women who were heads of religious orders, no longer dressed in habits but in modern clothes.

Archbishop Sheen began his remarks, "Reverend fathers, recognizable religious sisters, ladies and gentlemen." It was a sign of the changing times, which as the archbishop demonstrated, were not pleasing to everyone.

But, of course, change is inevitable and over the years the nature of retreats, if not their goal, has changed. To mandatory silence were added touchy-feely, Eastern spirituality, ecumenical outreach, and other spiritual methods and insights. The house's outreach has been extended to many others, in addition to women.

My personal experiences at Fatima have been among the most spiritually fruitful of any in my life. Long after respite was high on my list of reasons for retreat, Fatima continued to offer the intellectual stimulation and the inner silence so necessary when trying to listen to God.

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

Faithful Lines/Shirley Vogler Meister

## Pregnancy crisis inspires pro-life ministry

Nine years ago, Maria (Finnane) Johns, who was 11 weeks pregnant, and her two small children were attending Mass in a Chicago suburb. Her "very dear friend,"



Jesuit Father Michael Sparough, was the celebrant. Maria began experiencing severe breathing problems and was hospitalized.

Later, a pulmonologist told her she wouldn't live beyond her 25th week because of her pregnancy. Abortion was recommended.

Father Michael and their prayer group, Rosa Mystica, asked Our Lady of Guadalupe for a miracle. Her family and other friends prayed, too. However, her condition worsened. She learned she had a rare lung disease, lymphangiomyomatosis (LAM), "for which there is no effective therapy," said Maria.

"Doctors didn't know what to do with me," she said. Abortion was again urged.

She declared, "I am a Roman Catholic, rosary-praying communicant ... no way, no how would I ever consider killing my unborn child to save my own life."

When a doctor reminded her that two other children needed her, she said, "What greater message can I give them than to tell them that, at whatever cost, I would give my life for any one of them. This child is equal, too."

Other doctors also pushed for an abortion. She held her ground, finally being taken to Chicago's Loyola Hospital, where more sympathetic physicians dealt with her precarious condition. Maria—a faith-filled, determined mother—claims she "heard the Blessed Mother say these words to me in an audible voice: 'Protect this life at all cost, and in the end we shall see a miracle ... your illness will glorify God.'"

Yet, the list of complications grew until, after one more lengthy hospitalization, her near-death ordeal resulted in the birth of the healthy, nearly 6-pound Conner, now 8 years old. In thanksgiving, she wrote a song titled "A Child of Hope," which she—

an accomplished singer—performs on an album with the same title and in programs.

Maria's health returned when Conner was born. He joined a sister, Caitlin, now 14, and a brother, Colin, now 11. Six months later, after doctors discovered a football-sized uterine tumor, a hysterectomy was necessary. She and her husband, Jeff, were devastated. They had planned a large family.

After this, she dreamed repeatedly of cradling a happy African-American baby boy in her arms. In one dream, Mother Teresa handed her the baby. Three years ago, the Johns family moved to Cincinnati, where they learned about "special needs" children. Fulfilling Maria's dreams, the couple adopted 4-week-old Caleb, a "crack baby."

Next week, I will continue their story, telling how they are once more increasing their family and their ministry.

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

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

# The Sunday Readings

Sunday, Oct. 5, 2003

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis furnishes the first reading for this weekend's liturgy.



It is a story of creation, namely the creation of women. Sadly, the Creation Narratives of Genesis have become such a battleground and are so badly misunderstood that people rarely turn to them for personal insight into reality

itself.

Yet, the Creation Narratives abound in great wisdom and exceptional insight. This reading very often is used to suppose that the Scriptures themselves relegate women to a place less than fully human, and this reading itself is used in this process. The argument is that God created men first, and then God created women to serve men.

In fact, the reading states that women are men's equals in human dignity. They share the same nature. They are not two different species of creation. They are of the same essential element, yet there is a profound difference between male and female. Admitting this fact humbles neither gender. It elevates neither gender above the other.

Instead, it proclaims the individuality of each person as real and physical, but it also says that all humans are in the one community of humanity.

No activity more bespeaks the divine than creation. In the mind of Genesis, however, men and women, who together possess the loftiest of created nature, namely human nature, have been empowered to create new life.

We take procreation for granted. Genesis does not take procreation for granted. Procreation is a God-given ability, and it requires the closest of bonds between a man and a woman. In this bond, if truly worthy of humans and of their sublime nature, love is the adhesive. So, procreation is the product of human love, or at least it is the product of human love if it is worthy of humans.

In this, human procreation reflects God. In love, God creates new life. Through love, humans share God's power to procreate.

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

No other biblical source is richer than Hebrews in extolling the majesty of Jesus, the Son of God made flesh. This reading illustrates this point. Jesus, the Son of God, the Savior, links with us in the unbreakable

bond of human nature.

In our behalf, Jesus reconciled all to God.

St. Mark's Gospel furnishes the last reading.

This passage, somewhat but not exactly duplicated in the Gospel of Matthew, is one of the most discussed sections of the New Testament.

Some intrigue lay behind the question put to Jesus as to whether or not divorce could be permitted. If nothing else, taking a strong stand, one way or the other, could plunge Jesus into a debate among Jewish religious scholars. What procedure should divorce follow? What grounds were appropriate?

(It should be remembered that divorce in first-century Judaism was no great boon to women. It was an unregulated, strictly personal action by husbands alone, and divorced women simply were cast out onto the mercy of society.)

Additionally, King Herod's family was riddled with divorce and infidelity. To denounce divorce easily could have been twisted to be a denunciation of the unfor- giving Herod and his clan.

Instead, Jesus returned to the basic revelation of God about human life. Marriage is a bond between a man and woman that reflects the very life and reality of God. In love, and through love, they not only procreate new life, they also become one in themselves.

## Reflection

Just two years before the First World War ended, the aged Austrian emperor and Hungarian king, Francis Joseph I, in whose name the war had begun, died. War had made the monarch's role virtually impossible. The empire staggered under the hor- rific demands of fighting the war.

Into the old sovereign's place stepped his young grandnephew, Karl. Married to an Italian princess, Zita, Karl sought vainly to end the war. He failed. A weary, infuriated populace swept him away along with the entire governmental system.

Karl generally is remembered because of his few short years as emperor and king. He is now being more and more remembered as a very devout Catholic. His cause for canonization is underway.

Before their wedding, Karl and Zita made formal, silent retreats. (She was as devoted to Catholicism as he was.) They made the retreats, they explained, because as husband and wife their chief responsibility would be to help each other attain heaven. This was paramount. It came before governing the vast empire. It even came before parenting.

It was a view of marriage that many now would regard as excessively religious, simply because our values, at least our cultural values, have become so outrageously

## Daily Readings

### Monday, October 6

Bruno, priest  
Blessed Marie-Rose Durocher,  
virgin

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

### Tuesday, October 7

Our Lady of the Rosary  
*Jonah 3:1-10*  
*Psalm 130:1-4, 7-8*  
*Luke 10:38-42*

### Wednesday, October 8

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

### Thursday, October 9

Denis, bishop and martyr  
and his companions, martyrs  
John Leonardi, priest

*Malachi 3:13-20a*  
*Psalm 1:1-4, 6*  
*Luke 11:5-13*

### Friday, October 10

*Joel 1:13-15; 2:1-2*  
*Psalm 9:2-3, 6, 8-9, 16*  
*Luke 11:15-26*

### Saturday, October 11

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

### Sunday, October 12

Twenty-eighth Sunday in  
Ordinary Time  
*Wisdom 7:7-11*  
*Psalm 90:12-17*  
*Hebrews 4:12-13*  
*Mark 10:17-30*  
or *Mark 10:17-27*

irreligious.

The words of Jesus in this weekend's Gospel, as well as the story from Genesis, tell us that marriage is a profoundly religious reality in which God must be first. It utilizes a great capacity of humans to love,

and also the ability to procreate. These are God's gifts. Humans possess them for a purpose.

The purpose is to join with God, now and eternally, and to bring God to human life and experience. †

## Question Corner/Fr. John Dietzen

# Church teaches that the death penalty is unjust and immoral

Q Is it true that a Catholic juror who votes for a death sentence commits a sin?



to vote for capital punishment. (Louisiana)

In our diocese recently, a man convicted of murder received a life sentence. A defense attorney had told the jury (two members were Catholic) that the Catholic Church does not allow its members

A There is no question that today the strong teaching of the Catholic Church is that the death penalty is unjust and immoral, at least in nearly all cases.

Nine years ago, the American bishops taught that "violence is not the solution; it is the most clear sign of our failures.... We cannot teach that killing is wrong by killing" ("Confronting the Culture of Violence," 1994).

The following year, Pope John Paul II noted the growing opposition to the death penalty, and said that cases where executing the offender is necessary are "very rare, if not practically nonexistent" (*The Gospel of Life*, #56).

These kinds of statements have been repeated numerous times by Church leaders here and throughout the world, though the death penalty already was abolished years ago in Europe, Canada and most other developed countries.

I give this brief background because it is an important part of the answer to your question.

If I understand correctly, you are asking whether voting for the death penalty is automatically and objectively a sin. The answer is no. The Church's teaching is clear, but it does not decree that kind of penalty. It is not, however, just that simple and easy.

The opposition to capital punishment is based on many factors, including:

- the large numbers of people sentenced to death but later proved innocent,
- racial inequalities (nonwhite murderers are given the death sentence at a much

higher rate than whites, and killers of white people are executed far more often than killers of black people), and

- social inequalities (poor defendants receive a death sentence much more often than the more affluent).

There are also staggering regional inequalities. Approximately 80 percent of the executions in the United States during the last 27 years took place in nine Southern states, with nearly a third of them in Texas.

There is also, of course, the larger question of whether, and how, we human beings ever have the right to directly kill one another.

In such drastic situations, serious and conscientious individuals must act out of their own sincere and well-formed consciences, considering the above factors to determine what is just.

For Catholics, of course, the teachings of the Church and the reasons for those teachings should have some considerable significance.

Q One of my parishioners asked a question that I can't answer. The book of Numbers tells how one day Miriam and Aaron, brother and sister of Moses, protested that they also should be recognized as prophets, like Moses. God wasn't pleased with this and afflicted Miriam with a form of leprosy, from which, however, he soon healed her.

Why wasn't Aaron afflicted also? They both were jealous of Moses and not happy with God. Was God just picking on women? (Iowa)

A This Scripture passage sounds like a good Bible trivia question.

Miriam and Aaron spoke against Moses, complaining that God had spoken through them as well as through Moses, but they weren't getting any credit (Nm 12:2).

Maybe Miriam's grumbling had some merit. She had, in fact, been called a prophetess previously (Ex 15:20). But the Hebrew verb "spoke" in verse one is feminine, perhaps indicating that Aaron was just tagging along for the complaint. At any rate, it ended happily, and Moses as usual came out on God's side, or vice versa. †

## My Journey to God

# Stars in the Well

Into the deep dug well on Indian  
summer eves  
The sky spills stars that shine like silver  
pence.  
Arbor grapes hang in luscious redolence,  
And the dove, in its endless sorrow,  
grieves.

Homesteaders rolling westward knelt  
and prayed  
For skill to witch a well with willow  
wand,  
And dig it deep with pickaxe and with  
spade  
On the site set forth by the willow frond.

Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)

A hundred years or more, its water vein  
Has quenched the thirst of those whose  
seeking roots  
Created loving homes, green crops,  
sweet fruits,  
And brightened fertile fields with golden  
grain.

Into the deep dark well, stars softly spill,  
God's answer to the prayers that blessed  
the hill.

By Anna-Margaret O'Sullivan

## 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 3

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Fifth night of nine-day novena, hymns, talk, prayers, 6:30 p.m. Information: 317-888-2861.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal, Mass, healing service and teaching, 7 p.m. Information: 317-927-6709.

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Cancer 101: Program to Dispel Myths and Misconceptions about Cancer," noon-2 p.m., lunch provided for registered participants. Information and reservations: 317-257-1505.

### October 3-5

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Friends of Francis Retreat, "Journeying with Jesus Christ." Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### October 4

St. Joseph Parish, 1401 S. Mickle Ave., **Indianapolis**.

Oktoberfest, German dancers, children's games, food, 4:30-9 p.m. Information: 317-244-7240.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 9:30-11:30 a.m. Information: 317-228-9276.

St. Francis Hospital and Health Centers, 1600 Albany St., **Beech Grove**. 18th annual Walk to Remember, 11 a.m. Information: 317-865-5199.

### October 4-5

St. Charles Parish, 2222 E. Third St., **Bloomington**. Third and High streets, Festival of the Arts, entertainment, food, games, arts, crafts, Sat. 9 a.m.-6 p.m., Sun. 11 a.m.-6 p.m. Information: 812-856-9911.

Holy Cross Parish, 12239 State Road 62, **St. Croix**. Fall tour, dealers craft and parish rummage sale, Sat. 8 a.m.-5 p.m., Sun. 9 a.m.-4 p.m. Information: 812-843-5816.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Certified

Nursing Assistant Retreat, \$95 per person. Information: 317-788-7581.

### October 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Archdiocesan Respect Life Sunday Mass, Archbishop Daniel M. Buechlein, celebrant, 1 p.m., followed by Central Indiana Life Chain on North Meridian Street, 2:30-3:30 p.m. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, ext. 1569.

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., **Indianapolis**. Youth pro-life concert with Tony Avellana, 3:30-5 p.m., and Life Fair, 2:30-5 p.m. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, ext. 1569.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Novena prayer after each Mass.

Holy Family Parish, 3027 Pearl St., **Oldenburg**. Parish festival, 9 a.m.-8 p.m., chicken and roast beef dinners, carryout available, quilts, crafts, country store. Information: 812-934-3013.

Oldenburg Franciscan Center, Olivia Hall, 22143 Main St., **Oldenburg**. Open house and re-dedication of Oldenburg Franciscan Center, re-dedication, 2 p.m., tours, 1-4 p.m. (EST). Information: 812-933-6437.

Mary's King's Village Schoen-

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

### October 6

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Eighth night of nine-day novena, hymns and prayers, 6:30 p.m. Information: 317-888-2861.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond program, six-week program, 7-9 p.m., \$30 per person. Registration: 317-236-1596 or 800-382-9836, ext. 1596.

St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," fifth of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### October 7

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Conclusion of nine-day novena, feast day of Our Lady of the Most Holy Rosary, 6:30 p.m., Mass, procession, social. Information: 317-888-2861.

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

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

### October 7-8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Certified Nursing Assistant Retreat, \$95 per person. Information: 317-788-7581.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Respect Life Committee presentations, 7:30-9 p.m. Information: 317-283-5508.

### October 8

Immaculate Heart of Mary Parish, Conference Room 1, 5692 Central Ave., **Indianapolis**. Indianapolis North Deanery Bible Study, Denver Catholic Biblical School text, four-year Bible study, \$90 per semester plus books, 7 p.m. Information: 317-257-2266, 317-353-6223 or 317-257-4297.

Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. Catholic Choir of Indianapolis, auditions, call for audition times. Information: 317-328-6038.

### October 9

St. Louis de Montfort Church, 11441 Hague Road, **Fishers, Ind.** (Diocese of Lafayette). Anniversary Mass for Adoration Chapel, prayer for an end to abortion and peace in the world,



6 p.m. Information: 317-845-7537.

### October 10

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Youth pro-life concert with Tony Avellana, 7:30-9 p.m. Information: 317-826-6000.

St. Francis Hospital-South Campus, 8111 S. Emerson Ave., **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-865-5554.

### October 11

Holy Rosary Parish, Priori Hall, 520 Stevens St., **Indianapolis**. Holy Family Apostolate for Chastity and Life, "Waiting in Love," day of prayer, support, education and reflection for married couples that bear the cross of infertility, 9 a.m.-noon. Information: 317-77-2785 or [www.archindy.org/prolife](http://www.archindy.org/prolife).

Saint Mary-of-the-Woods College, faculty lounge of library, **St. Mary-of-the-Woods**. Free course on life and health insurance concepts, 9:30 a.m.-noon, continuing education credit with \$5 processing fee. Information and registration: 812-535-5261.

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. Trivia night, \$20 per person, 7:30 p.m. Information: 317-631-8746.

Michaela Farm, **Oldenburg**. "Exploring a Pond Ecosystem," 7-9 a.m. EST, free-will offering. Information: 812-9330661.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m. EST. Information: 812-933-0661.

### October 10-12

Saint Mary-of-the-Woods College, Cecilian Auditorium of Conservatory of Music, **St. Mary-of-the-Woods**. The Women, satire written by playwright Clare Booth Luce, 8 p.m. on Oct. 10-11, 2 p.m. on Oct. 12, \$8 adults, \$5 students and senior citizens. Information and reservations: 812-535-5265.

### October 12

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

### Daily

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

Holy Rosary Church, 520

Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 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) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

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

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

#### Mondays

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

Our Lady of the Greenwood Church, 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

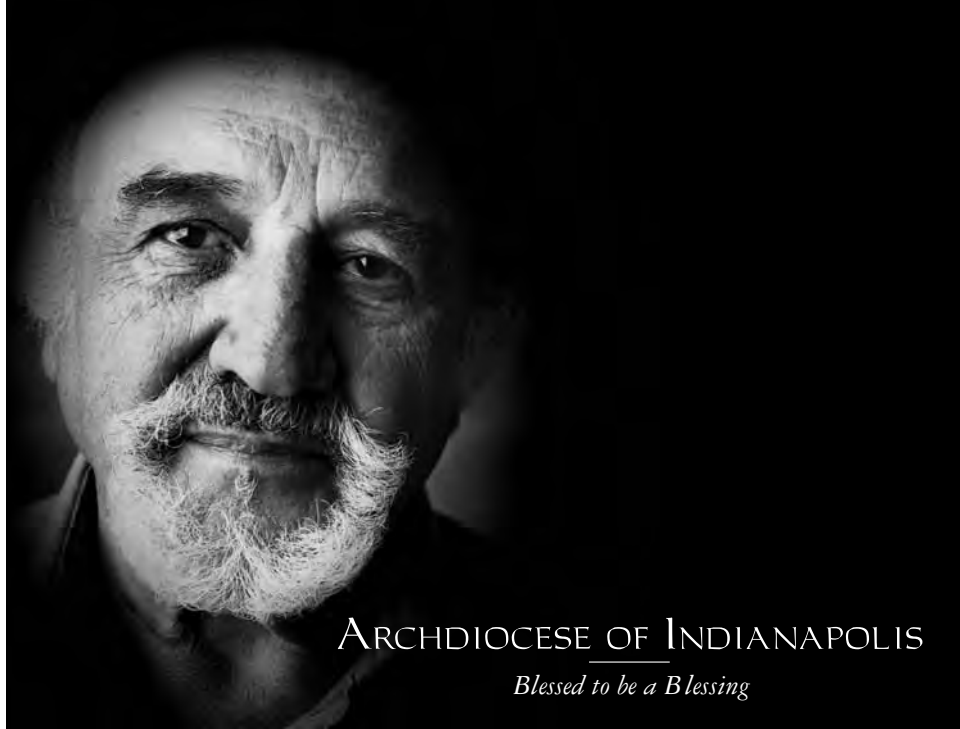
St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

—See ACTIVE LIST, page 21

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ARCHDIOCESE OF INDIANAPOLIS  
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# Rest in peace

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.

**ALLEN, Raymond R.**, 54, St. Mary, Greensburg, Sept. 22. Father of Kimberly Willey and Rodney Allen. Brother of Linda Allen and Vickie Despain.

Grandfather of five.  
**ANDREWS, Mary Margaret (Davis)**, 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 17. Mother of Steven Kriech. Grandmother of seven. Great-grandmother of two.

**BELL, Brian Howard**, 33, Holy Angels, Indianapolis, Sept. 6. Father of Tyler Howard and Christopher Bell. Son of Dr. W. Howard and Barbara Bell. Brother of Alison, Tracie and Christopher Bell.

**BESSLER, Agnes Elizabeth**, 80, St. Louis, Batesville,

Sept. 23. Mother of Linda Proctor, Joyce Raver, Theresa Simmons and Douglas Bessler. Sister of Joan Luttel and Henry Laker. Grandmother of 11. Great-grandmother of four.

**BURGMEIER, Lester**, 90, St. Mary, North Vernon, Sept. 14. Husband of Louise (Decker) Burgmeier. Father of Sherida Burgmeier Moore, Denny, Larry, Randy and Tim Burgmeier. Brother of Alma Hill, Veronica Kelly and Fay McCammon. Grandfather of 21. Great-grandfather of 37.

**CURRAN, Margaret Leora (Marshall)**, 98, Holy Spirit, Indianapolis, Sept. 18.

**DAWKINS, Dorothy**, 91, St. Rita, Indianapolis, Sept. 12. Grandmother of three. Great-grandmother of eight.

**DEVINE, Bernard T.**, 78, St. Philip Neri, Indianapolis, Sept. 16. Father of Margaret Babcock, Helena, Daniel, Kelly and Patrick Devine. Brother of Patrick Devine.

**FARRIS, James**, 45, Sacred Heart, Jeffersonville, Sept. 5. Son of Louise Farris. Brother of Katrina Gerhart, Michelle McGloshen and David Farris.

**HANLEY, Donna Lou (Cain)**, 68, Good Shepherd, Indianapolis, Sept. 19. Mother of Melissa Woronoff, Luke, Mark and Matthew Hanley. Sister of four. Grandmother of 10.

**HELLMICH, Gladys L.**, 87, St. Mary, Greensburg, Sept. 18. Mother of Janet and Richard Hellmich. Sister of Bertie Jean Cox and Ruth Rogers.

**HOFMANN, Janice T.**, 67,

Holy Spirit, Indianapolis, Sept. 5. Mother of Lisa Pence, Susan and Michael Hofmann. Grandmother of two.  
**KNABLE, Gregory F.**, 42, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 12. Husband of Lisa Knable. Father of Ashlee, Jordan and Shelby Knable. Brother of Joan Kiefer.

**LACY, Christopher Michael**, 23, St. Augustine, Jeffersonville, Sept. 9. Son of Richard Lacy and Patricia Frakes. Brother of Brandi Sharpe, Jenna and Lori Frakes, Chelsea and Shawn Lacy and Daniel Quinn. Grandson of Jerry and Jettie Lee Bowling, Bryce and Delores Lacy and Michael and Jerry Tully. Great-grandson of Katie Voyles.

**LEE, Virginia P.**, 83, St. Michael, Indianapolis, Aug. 29.

**LOVELL, Clifford E.**, 83, Holy Family, Oldenburg, Sept. 17. Husband of Mildred Lovell.

**MEYER, Cecilia**, 98, St. Anthony of Padua, Morris, Sept. 13. Mother of Frances Hornbach, Diana Fry, Albert and Thomas Meyer. Grandmother of 11. Great-grandmother of 11.

**MICHAELIS, Albert F.**, 89, Christ the King, Indianapolis, Sept. 14. Father of Maribeth Beadle, Debby Busfield, Joanna Carter, Rosemary Ryan, Rick and William Michaelis. Brother of William Michaelis. Grandfather of 21. Great-grandfather of 12.

**MONES, Beulah**, 82, St. Anthony of Padua, Clarks-ville, Sept. 5. Wife of Felix Mones. Sister of Vera Pelkey and Donnie Bussey.

**OLVEY, Pearl**, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 13. Mother of Mary Ann Olvey. Sister of Mary Galbo.

**O'NEIL, Nancy Lynn**, 54, St. Augustine, Jeffersonville, Sept. 8. Mother of Esther and Lillie Williamson and Kenneth O'Neil. Sister of Linda Conwell. Grandmother of 13.

**RASOR, Mary Katherine**, 83, Christ the King, Indianapolis, Sept. 12. Mother of Dianne and

Cathy Keys. Grandmother of four. Great-grandmother of four.

**REAVES, Margaret Cook**, 83, St. Augustine, Jeffersonville, Sept. 12. Mother of Janet Cooksey, Anne Holmberg and John Stratton. Sister of Thelma Harris, Lois Lambert and Charles Cook Jr. Grandmother of six. Great-grandmother of 10.

**RUNYON, Mary Lucille**, 88, St. Bartholomew, Columbus, Sept. 17. Mother of Herbert Stilts Jr. Sister of Sadie Boone and Margaret Norris. Grandmother of three.

**SCHULER, John R.**, 73, Our Lady of Perpetual Help, New Albany, Sept. 18. Father of Terri Cooke, Patti Hearn, Lorri and Greg Schuler. Brother of Jeanne Andres, Ruth Biscan, Virginia Middleton, Vera Ricke, Marilyn Zur Schmiede and Jerome Schuler.

**SMITH, Robert D.**, 76, Our Lady of Lourdes, Indianapolis, Sept. 16. Husband of Marian Jean (Scott) Smith. Father of Julie Berkholtz, Eileen Brewer, Gerry Lykens, Annette Winter, David, Kevin and Mark Smith. Brother of Doris Perkins. Grandfather of 14. Great-grandfather of seven.

**SPEARS, David**, 48, St. Elizabeth of Hungary, Cambridge City, Sept. 12. Father of Jennifer, Jason and Jeremy Spears. Brother of Janette Hauser, Carol James, Bryan and Dennis Spears. Grandfather of one.

**ULLRICH, Mary Helen (Lyons)**, 83, St. Jude, Indianapolis, Sept. 20. Mother of Dorry Ante, Jan Davis, Barbara Hoberg, Mary A. Rahe, Trea Sullivan, Judy Weber and John Ullrich. Sister of Joan Dowling, Lillian and Joe Lyons. Grandmother of 22. Great-grandmother of 16.

**VALADEZ, Estela**, 82, St. Anthony of Padua, Clarks-ville, Sept. 7. Mother of Maria Pistole, Edmundo, Francisco and Juan Valadez. Grandmother of six. Great-grandmother of four.

**VAUGHN, William E. "Gene,"** 75, St. Benedict, Terre Haute, Aug. 23. Brother of Robert Hensley. †



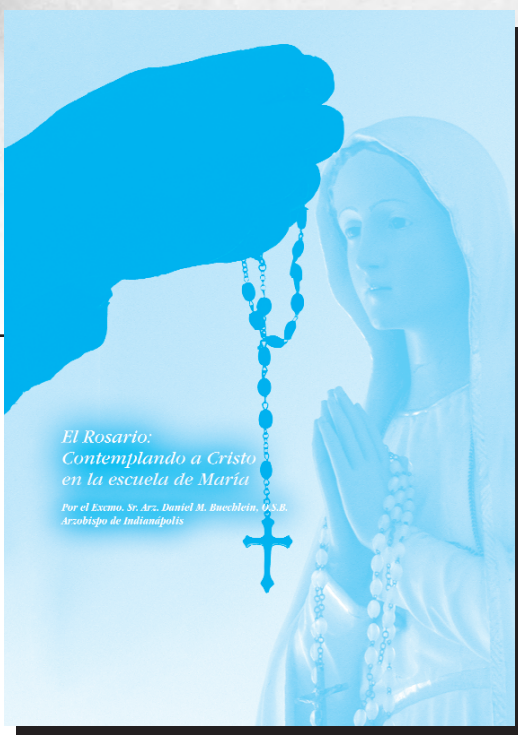
## LA SERIE DEL ROSARIO DEL ARZOBISPO BUECHLEIN, AHORA EN UN DEVOCIONARIO

La popular "Serie del Rosario" del Arzobispo Buechlein, publicada este verano en su columna semanal en trece entregas, ahora se encuentra disponible en un librito sencillo. El devocionario de 44 páginas de 8.5" x 5.5", titulado *El Rosario: Contemplando a Cristo en la escuela de María*, contiene todas las reflexiones publicadas en la serie del verano del arzobispo, además de todas las oraciones necesarias para el Rosario y una descripción ilustrativa y precisa de cómo rezarlo. Se encuentra en inglés y en español.

El devocionario contiene meditaciones para todos los misterios, incluso los nuevos Misterios Luminosos presentados por el Papa Juan Pablo II y el conjunto de Misterios Sacerdotales de la preferencia del Arzobispo Buechlein.

Como un paquete especial para los lectores devotos, The Criterion ofrece un Rosario bendecido por el propio arzobispo. Estos Rosarios en blanco y negro confeccionados en Italia, tienen un largo de 18", con eslabones metálicos de enlaces cuádruples.

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## Providence Sister Francis Pierre Pagels was a seamstress and teacher

Providence Sister Francis Pierre Pagels died on Sept. 12 at Union Hospital in Terre Haute. She was 93.

A Mass of Christian Burial was celebrated on Sept. 16 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Grace Pagels was born on Oct. 3, 1909, in Belvidere, Ill. She entered the Congregation of the Sisters of Providence on Sept. 12, 1927, and professed

first vows on Feb. 26, 1930, and final vows on Aug. 15, 1935.

Sister Francis Pierre taught in schools staffed by the Sisters of Providence in Indiana and Illinois. In the archdiocese, she taught at the former St. Margaret Mary School in Terre Haute.

She also ministered for more than 35 years as Habit Room seamstress and did sewing, needlework and crafts for the Gift Shop.

Surviving are several nieces and nephews. †

## Franciscan Sister Mary Michael Wilson was a teacher and musician

Franciscan Sister Mary Michael Wilson died on Sept. 21 at St. Clare Hall, the healthcare facility for the Sisters of the Third Order of St. Francis in Oldenburg. She was 85.

A Mass of Christian Burial was celebrated on Sept. 24 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Frances Elizabeth Wilson was born on Jan. 29, 1918, in Indianapolis. She entered the Oldenburg Franciscan Community on Sept. 8, 1938, and professed final vows on Aug. 12, 1944.

Sister Mary Michael taught at Holy Name School in Beech

Grove, Our Lady of Lourdes School in Indianapolis, Holy Family School in Richmond, St. Lawrence School in Lawrenceburg, the former St. Anthony of Padua School in Morris and St. Michael School in Brookville.

She also taught at St. Wendel School in Evansville, Ind., and at schools in Ohio and Illinois.

Sister Mary Michael also served as an organist and choir director for various parishes.

In 1990, she retired to St. Clare Hall at the motherhouse.

Surviving are a sister, Bernice Van Noy, and a brother, Robert Wilson. †

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