



The

Criterion

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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	11
Sunday and Daily Readings	11

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New archdiocesan campaign will bolster Church's spiritual mission

By Brandon A. Evans

The archdiocese is launching a new capital stewardship campaign titled Legacy for Our Mission: For Our Children and the Future as a way to ensure that the mission of the local Church stays vibrant in the coming years.



For more information see Archbishop Daniel M. Buechlein's column on page 5.

The resources raised will go directly to benefit such priorities as parish capital and endowment needs, Catholic education,

retired priests, seminarians, Catholic Charities and our cemeteries.

The title of the campaign, said Archbishop Daniel M. Buechlein, refers to the mission that the archdiocese has been given by Christ that we need to carry out now and in the future.

"What we need to keep in mind, always, is that the purpose of the campaign is to further the spiritual mission which Christ gave to our Church," he said. "There is no other justification. The Church lives in the real world and so it takes financial and personal resources to carry out the ministries that give glory to God and that help all of us to find salvation."

The new campaign does not come lightly, and from its outset the archbishop

is making clear that this is an initiative for the benefit of parishes, schools and agencies in all regions of the archdiocese.

The financial goals and purposes of the campaign were worked out after about three years of consultations with the leaders of the archdiocese, and now the campaign is getting underway in 10 pilot parishes.

"The needs for ministry were assessed, reviewed and discussed among pastors, lay leaders and those responsible for overseeing the various ministries of the Church," the archbishop said. "Our parishes participate in this campaign and the individual pastors, parish leaders and advisers determine their particular needs and their goals that accompany those of the larger arch-

diocesan Church."

Preliminary news about the campaign was first mentioned by Archbishop Daniel M. Buechlein at the annual meeting and luncheon of the Catholic Community Foundation (CCF) last fall.

As the archdiocese prepares for a new capital stewardship campaign, the archbishop recalled the great success of the last campaign.

The Legacy of Hope: From Generation to Generation campaign was conducted several years ago and raised more than \$85 million—mostly for the benefit of local parishes, but also for the home missions and shared ministry needs of the archdiocese.

See CAMPAIGN, page 2

Catholics mobilize to offer food and housing to hurricane refugees

WASHINGTON (CNS)—Catholic parishes and organizations across the country and particularly in Louisiana, Mississippi and Texas are responding to emergency and long-term needs for Hurricane Katrina refugees by providing shelters, food, medicine and schooling.

Virtually all dioceses nationwide planned parish collections the first weekends of September and immediate assistance is coming from Catholic Charities agencies, St. Vincent de Paul societies, Catholic schools, Catholic hospitals, parishes, retreat centers and families.

The Archdiocese of Galveston-Houston has responded to a request from the American Red Cross to open one of its 21 available shelters to help with the flow of refugees from Hurricane Katrina.

The archdiocese is prepared to open as many of its shelters as needed, according to Annette Gonzales Taylor, director of communications for the archdiocese.

"We are just waiting for the American Red Cross to give us the green light," Taylor told *The Texas Catholic Herald*, archdiocesan newspaper of Galveston-Houston.

On Aug. 31, St. Peter Claver was at capacity as more than 230 refugees had already found their way to the Houston parish.

Josephite Father Rawlin Enette, pastor at St. Peter Claver, received word from the American Red Cross on Aug. 30 asking him to open his doors to the wave of refugees.

"We mobilized very quickly. They called and said they wanted to come in and I said, 'Bring the folks!'" said Father Enette. As refugees arrived, American Red Cross nurses assisted those with medical needs, and everyone received food and clothing.

The priest said he has never seen an outpouring of charity such as the one he's witnessed since the refugees arrived.

"Every time you look up, they're bringing in more stuff, like food and clothing," he said. "People of all walks of life have brought in countless number of things."

Among the refugees at St. Peter

CNS photo from Reuters



A cross marks an improvised grave containing the body of a woman on a street in New Orleans on Sept. 4. As remaining residents of the city were being evacuated, officials said they could not estimate the number of people left dead by Hurricane Katrina and subsequent flooding.

Claver was Maxine Rixner, a parishioner at St. Monica Parish in New Orleans. Rixner, her daughter and granddaughter fled New Orleans before Hurricane Katrina made landfall. While she does not

See KATRINA, page 7

For more information about how you can help victims of Hurricane Katrina and to read more about what the archdiocese is doing, see page 3. †

Nominee for chief justice would be third Catholic in that position

WASHINGTON (CNS)—Should Judge John G. Roberts be confirmed as the chief justice of the United States, he would become the third Catholic to hold that post.

Two days after the Sept. 3 death of Chief Justice William Rehnquist, President George W. Bush announced that he was nominating Roberts, 50, to become the new chief. In July, Bush had nominated Roberts to fill the vacancy created by the retirement of Justice Sandra Day O'Connor. His decision to make Roberts his nominee for chief justice means there remains a vacancy for an associate justice.

Confirmation hearings for Roberts were to begin sometime after Rehnquist's Sept. 7 funeral.

The first Catholic on the Supreme Court was also the first Catholic chief justice. Justice Roger B. Taney served as chief from 1836 until 1864. Taney, the son of a Maryland plantation owner and slaveholder, was named to the court to fill the vacancy for chief justice.

The only other Catholic to have been chief justice, Edward Douglas White, was elevated to the position in 1910 after 16 years on the court as an associate justice.

See ROBERTS, page 2

CAMPAIGN

continued from page 1

"Campaign goals are challenging," the archbishop said. "We look at the track record of our previous efforts. Our last campaign demonstrated that our local Catholic parishioners are very generous—we exceeded the last campaign goal by about 75 percent."

The new archdiocesan campaign will begin with a preliminary financial goal of \$100 million to meet the challenges presented in six priority areas.

The first is that it will address the specific mission and ministry needs of each of the 150 parishes in the archdiocese.

A key part of this is the Growing Stewards: Mission Enhancement Initiative, which helps parishes develop an action plan that affirms or identifies their ministry priorities and long-term needs.

"The resources raised in the campaign are for enabling the pastoral mission of the archdiocese," Archbishop Buechlein said. "In other words, the money raised goes for pastoral ministry and not for central administration."

Second, the Legacy for Our Mission campaign will continue, enhance and sustain the mission of our Catholic schools in all regions of our archdiocese through teacher training programs, tuition assistance, high school capital needs and support for the rural and urban schools.

Among the objectives within that goal is to expand financial support to lower-income elementary school students outside the center-city of Indianapolis. Regarding this, the archbishop has stressed that the mission of Catholic education must not be only for the affluent.

The third goal for the campaign will be to provide long-term funding to sustain the home mission parishes and schools in all areas of the archdiocese, and also to help

parishes meet the needs of the growing Hispanic Catholic population.

"I am passionate about meeting the needs of home missions here ... in our own archdiocesan boundaries," Archbishop Buechlein said. "We care for the poor by providing for immediate needs, but we also provide for the poor by providing them with a good education and moral and spiritual formation in our schools and parish programs."

Fourth, the campaign will help renew our Church's age-old commitment to reach out to the poor and marginalized, to those in special need, and to do that especially through our Catholic Charities agencies.

Those various agencies in all corners of central and southern Indiana are in urgent need to sustain their essential services, the archbishop said.

The fifth goal will be to aid vocations recruitment, the education of seminarians, continuing education for priests and lay ministers, formation for permanent deacons, and funding for the expansion of new parish and school programs.

Finally, the Legacy for Our Mission campaign will help the archdiocese to care for the special needs of retired priests, provide for the special needs of guests at Our Lady of Fatima Retreat House, provide for our cathedral and care for our deceased members through the ministry of Catholic Cemeteries.

The leadership gift phase, for major benefactors and campaign leaders, will take place from this fall to the summer of 2006. A few parishes that have expressed special interest will also begin participating this year.

The majority of parishes will take part in the campaign in 2006 and 2007—and the 2006-07 United Catholic Appeal will be blended in with the Legacy for Our Mission campaign.

The agencies that will benefit have been well-chosen and

the planning behind the whole campaign has been impressive, said Richard Pflieger, a member of St. Simon the Apostle Parish in Indianapolis, who is serving the campaign as associate general chair, and also as chair of the leadership phase.

"We have a lot of things that need attention," he said. "I think that the Legacy for Our Mission campaign is a great opportunity for us as Catholics to share our gifts and blessings with those who are less fortunate."

The campaign will "expand Christ's work in central and southern Indiana," Pflieger said, and will provide Catholics with a real way to "get involved in a lasting legacy" for our children.

Jerry Semler, a member of St. Pius X Parish in Indianapolis and general chair for the campaign, said that the "campaign will bring much-needed funds to help us in our mission as a Church, such as creating Catholic education opportunities for needy children. We hope to do more to enhance our parish ministries and reach out and care for those who are poor—spiritually and materially."

Pflieger thinks that archdiocesan Catholics will be generous in the upcoming stewardship campaign.

"It's a big goal, but I think we can make it," he said.

Archbishop Buechlein asked that everyone directly participate in the campaign in three ways: by praying for its success, by becoming actively involved in parish and archdiocesan life, and by making sacrificial gifts of time, talent and treasure.

"We have received the mission and ministry of the archdiocese from those who have gone before us in the faith," Archbishop Buechlein said, "and now it is our turn to be the shoulders of those who will come after us. We remind ourselves that what we are about is largely for the benefit of our children and generations to come. We want to hand on a Church and a mission in central and southern Indiana that is secure and strengthened for the future." †

ROBERTS

continued from page 1

Roberts would be the 10th Catholic on the court since it first assembled in 1790.

He also would be the fourth Catholic among its current members, joining Justices Antonin Scalia, Anthony Kennedy and Clarence Thomas, the most at one time. Until Kennedy joined Scalia on the court in 1988, there had only been one Catholic on the court at a time.

Roberts, his wife, Jane Sullivan Roberts, and their two children are members of Little Flower Parish in Bethesda, Md. A native of Buffalo, N.Y., he attended Catholic schools there and in Indiana.

The nomination of Roberts to be chief justice in some ways echoes the situation when Rehnquist joined the court, when there also were two vacancies. The late Justice Lewis Powell was sworn in as an associate the same day as Rehnquist in January 1972. Rehnquist was elevated to chief justice in 1986.

The last justice to join the court as chief was Warren Burger in 1969, Rehnquist's immediate predecessor as head of the nation's highest court.

Roberts, who has been a member of the federal appeals court for the District of Columbia for two years, previously was in private practice in Washington, after serving as a deputy U.S. solicitor general from 1989 to 1993 and as a White House legal adviser during the Reagan administration. He also clerked for Rehnquist.

As of Sept. 6, it was unclear whether both O'Connor's and Rehnquist's seats could be filled by the time the court reconvenes on Oct. 3. When she announced her retirement, O'Connor said she would continue to work until her replacement was sworn in. So, depending on how quickly another nominee is confirmed, she might still be on the job for the first cases of the term. Senate Judiciary Committee staffers said it takes about six weeks from the time a nominee is named to gather background material and hold confirmation hearings. †

Official Appointments

Effective immediately

Rev. Joseph Moriarty to temporary administrator of Our Lady of the Springs Parish in French Lick and Christ the King Parish in Paoli while continuing as associate director of Spiritual Formation for Saint Meinrad Seminary in St. Meinrad.

Rev. Gerald Kirkhoff to dean of the Indianapolis North Deanery and priest moderator of St. Andrew the Apostle Parish in Indianapolis while continuing as pastor of St. Pius X Parish in Indianapolis and sacramental minister of St. Andrew the Apostle Parish in Indianapolis.

Rev. Msgr. Paul Koetter to dean of the Indianapolis West Deanery and temporary administrator of St. Anthony Parish in Indianapolis while continuing as pastor of St. Monica Parish in Indianapolis.

Effective Sept. 21, 2005

Rev. Elmer Burwinkel to administrator of St. John the Baptist Parish in Osgood and St. Magdalen Parish in New Marion, from retirement.

Effective Jan. 4, 2006

Rev. Timothy Sweeney, O.S.B., to pastor of St. Paul Parish in Tell City from pastor of the Parish of The Immaculate in Owensboro, Ky

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

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Archdiocese of Indianapolis is offering help to hurricane victims

By Sean Gallagher

Catholics throughout the archdiocese are participating in the relief effort for those affected by Hurricane Katrina by offering monetary donations, working on the scene and opening the doors of schools to educate displaced students.

As of Sept. 6, the archdiocesan Mission Office had received more than \$10,000 in contributions from individuals from across the archdiocese.

Special second collections from archdiocesan parishes for the relief of victims of Katrina were taken up on Sept. 3-4 and will be collected again on Sept. 10-11. The donations gathered in these collections will be sent to the Mission Office.

In response to the tsunami disaster in southeast Asia late last year, the Mission Office received more than \$400,000 in contributions from Catholics in the archdiocese.

Funds collected by the Mission Office in response to Hurricane Katrina will be given to dioceses directly affected by the storm.

Providence Sister Helen Vinton has ministered in the affected area for more than 10 years through the Southern Mutual Help Association in New Iberia, La., about 120 miles west of New Orleans.

Over that time, she has sought to make a better life for the rural poor working in agriculture and in the fishing and other related industries. Now she is simply helping them and those displaced from the New Orleans area that have come to the region to survive.

Before Katrina, New Iberia had a population of 30,000. Sister Helen said that this number has grown to 150,000 in the days since the hurricane came ashore.

"The biggest problem we have right now is food and water," she said. "We hope to be getting a helicopter in the next couple of days to help learn more and assess the greater needs of the people here."

Those wanting to contribute to Sister Helen's ministry may do so by sending checks made out to the Southern Mutual Aid Association and sent to the Sisters of Providence, One Sisters of Providence, Saint Mary-of-the-Woods, IN 47876. Mark the envelope for the Louisiana Relief Fund.

In an e-mail newsletter sent on Sept. 1 to

all archdiocesan grade schools and high schools, the archdiocesan Office of Catholic Education encouraged them to wave ordinary rules regarding registration and welcome students displaced by Katrina.

Catholic colleges in the archdiocese also have made efforts to take in students affected by the storm.

Saint Mary-of-the-Woods College president Sister Joan Lescinski, a member of the Congregation of St. Joseph, announced on Sept. 6 that the college will welcome displaced students enrolled at colleges and universities impacted by Hurricane Katrina. For the 2005-06 academic year, assistance at up to no-direct cost to students may include tuition, room, board and fees.

Marian College in Indianapolis recently took in a student from Xavier University in New Orleans and will admit other students affected by Katrina on a case-by-case basis.

Saint Meinrad School of Theology in St. Meinrad is doing what it can to participate in the relief of seminarians impacted by Hurricane Katrina.

Benedictine Father Mark O'Keefe, the president-rector of the southern Indiana seminary, said that on Friday he received a communiqué from the Bishops' Committee on Priestly Formation stating that Notre Dame Seminary in New Orleans would be closed for the remainder of the fall semester. It went on to request that Saint Meinrad and other seminaries throughout the United States take in Notre Dame Seminary's 106 seminarians.

Two such men from the Diocese of Biloxi have already arrived. Father Mark said that Saint Meinrad is willing to take in as many as 20 seminarians.

"It's been a lot of work, but, as a lot of the seminarians have said, it just gives us a sense that we're actually doing something for the people who suffered that devastation," Father Mark said.

David Stockstill, 53, was one of the Biloxi seminarians initially taken in by Saint Meinrad. As Katrina approached, he left Notre Dame Seminary for a parish in Kiln, Miss., about five minutes from the coast.

Stockstill, who said he lived through the 1969 Hurricane Camille, said that Katrina was "absolutely terrifying."

On Saturday, his vocations director

Hurricane Katrina relief fund

The Mission Office for the Archdiocese of Indianapolis has set up a special hurricane relief fund. The money collected will be given to dioceses affected by Hurricane Katrina.

The archdiocese is also checking with the Catholic Church Extension Society that helps fund churches in areas where there are few Catholics to ask about cooperating with them in their efforts.

Address checks to the "Mission Office" and mark them "Hurricane Katrina Relief Fund." Donations should

be mailed to the Archdiocese of Indianapolis—Mission Office, P.O. Box 1410, Indianapolis, IN 46206-1410.

For more information, call the Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.

Parish leaders have been asked to consider a special second collection at Masses on Sept. 10-11 for the Church in these areas—particularly in Mississippi and Louisiana. Also, school and religious education administrators are asked to consider holding student fundraisers. †

informed him that Saint Meinrad had invited him there and that he should leave as soon as possible.

"The monks, the students, have bent over backwards to make us feel at home," Stockstill said. "I came with two pairs of pants and three shirts. Anything that we need or anything that they think that we need they provide."

At least one priest from the Archdiocese of New Orleans, Msgr. Roger A. Swenson, pastor of St. Catherine of Siena Parish in Metairie, La., north of New Orleans, has sought refuge with relatives in the archdiocese.

Msgr. Swenson declined a telephone interview about the disaster, but requested "prayers for the repose of the souls of those who have perished, and also for the consolation and the swift assistance of the survivors."

Other Catholics from the archdiocese were directly affected by Hurricane Katrina.

Three young adults from the archdiocese who are studying in the University of Notre Dame's Alliance for Catholic Education (ACE) program have had their year turned upside down.

Part of the Masters of Education program entails spending two school years helping at under-resourced Catholic schools in the southern states. The three students were teaching at schools in the Diocese of Biloxi, Miss.

They were able to evacuate the area before Hurricane Katrina hit and now are waiting for word about the future of the schools where they were serving.

Elizabeth Elsener, one of the three, said that at least two of the three schools that they were serving in has likely been destroyed.

"I feel helpless here at home in Indy unable to do anything but prayer," she

wrote in an e-mail on Sept. 1, "and hoping that somehow we can mobilize efforts to bring relief, financial and otherwise, to our schools and communities in Biloxi."

Tony Hollowell, son of Roncalli High School president Joseph Hollowell, is another ACE teacher from Indianapolis, serving at Resurrection High School in Pascagoula, Miss., in the Diocese of Biloxi. He returned to Indiana before Katrina hit but returned to Mississippi on Aug. 31.

About a mile from the coast, Resurrection High School received heavy flood damage. Nevertheless, the bishop of Biloxi decided on Sept. 6 to make the effort to reopen it, although a date has not yet been established.

To aid in the clean-up effort, Joseph Hollowell gathered generators, shop vacs and other cleaning materials that are currently unavailable in the affected area and left for Pascagoula on Sept. 6.

"I just thought if there's any way we can reach out to these people to help them keep it going, we need to do that," Hollowell said.

St. Mary-of-the-Knobs Parish in Floyd County is responding to the victims of Hurricane Katrina by lending them direct support.

On Sept. 5, Kevin and Tammy Becht of the parish traveled to Baton Rouge, La., with cash donations as well as supplies ranging from school supplies and baby clothes to bottled water and personal hygiene items.

The donations were given to a parish in Baton Rouge that sent young people to a service camp that St. Mary-of-the-Knobs Parish hosted this summer called the Catholic HEART Workcamp. †

(Criterion reporters Mary Ann Wyand and Brandon Evans contributed to this article.) †

Louisiana police officer Earl Dunbar carries a 5-day-old baby in need of medical treatment in downtown New Orleans on Aug. 31. The baby's mother said she had been trapped in her home for three days after Hurricane Katrina hit. Authorities struggled to evacuate thousands of people from hurricane-battered New Orleans as food and water grew scarce and looters raided stores.



CNS photo from Reuters

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Editorial



Senate Majority Leader Bill Frist, R-Tenn., talks to Sen. Ted Kennedy, D-Mass., after a signing ceremony at the White House on July 29 for the Patient Safety and Quality Improvement Act of 2005, aimed at reducing medical errors. Frist says he will back funding for embryonic stem-cell research.

Funding for embryonic stem-cell research

Now that Congress is back from its August recess, the Senate will soon be taking up the bill that will provide additional funding for embryonic stem-cell research. Before its recess, on July 29, Senate Majority Leader Bill Frist, R-Tenn., made news when he broke with President Bush and announced that he was reversing his earlier stand. He now believes "that embryonic stem-cell research should be encouraged and supported." This is despite the fact that such research requires the killing of the embryos in the process of harvesting their inner cell mass.

It's extremely difficult to make people—Catholics as well as non-Catholics—feel sympathy for embryos. They might acknowledge, as Frist himself did, that an embryo is biologically human, but the possibility of curing diseases is a powerful incentive to experiment with embryos, even if it means killing them.

Nevertheless, the end still doesn't justify the means. That's a hard point to get across to pragmatic Americans.

Frist said that he would restrict experimentation to embryos left over from fertility treatments. That might sound like a good argument, but the fact is that the Catholic Church also condemns in vitro fertilization (IVF).

An article in the Aug. 12 issue of *Commonweal* pointed out that, in the debate over federal funding of embryonic stem-cell research, Catholics have been silent about the fact that in vitro fertilization clinics also kill embryos. The Catholic Church has always opposed IVF, but surveys show that Catholics have accepted it as a means of overcoming infertility in roughly the same numbers as other Americans have.

It appears to be true that, as the article says, "Catholic couples treasure the children that have been created through IVF and have a hard time seeing these children and the techniques that led to them as anything other than a blessing." Besides, the article says, the U.S. bishops have not condemned IVF nearly as strongly as they have abortion and embryonic stem-cell research.

You wouldn't know it by some of the news stories, but no law currently prohibits embryonic stem-cell research. It is being carried out legally by private

funding. The issue the Senate is considering, as the House of Representatives already did, concerns federal funding for such research. Christians and others who are opposed to such research, because it involves the killing of human beings, should not be forced to pay for such research through our taxes.

We also repeat what we said in an earlier editorial: We do not oppose stem-cell research. Most news stories mention "stem-cell research" without the word "embryonic," giving the indication that Catholics and other Christians oppose all stem-cell research. On the contrary, we strongly support stem-cell research that doesn't involve the destruction of a human embryo. And many scientists are convinced that research on adult stem cells will be much more successful—indeed, is already much more successful—than that on embryos' stem cells.

It should be noted, by the way, that "adult" stem cells don't necessarily come from adults. They can come from anything from a late fetus onward, but the process of harvesting them doesn't require the killing of a human being. In practice, they come from bone marrow, umbilical cord blood and rolls of fat that accumulate at the waist.

We said this in an earlier editorial, but it deserves repetition: Adult stem cells are already being used in the treatment of about 60 diseases, including damage from heart attacks and strokes, various types of cancer, anemia, Parkinson's disease and spinal cord injuries. They have even been used to grow new corneas to restore sight to blind patients. It's possible that embryonic stem cells could do even more, but if we must fund such research, why not spend more on what has already been proven to work?

We applaud President Bush's determination to try to prevent the destruction of more embryos. He has said that he will veto the bill now being considered by the Senate, and we believe that there are enough pro-life men and women in Congress to prevent an override of his veto.

Nevertheless, we encourage our readers to urge Senators Richard Lugar and Evan Bayh to vote against this bill.

— John F. Fink

The Human Side/Eugene Hemrick

Gaining perspective on our wants and needs

Recently, I went back to golf after laying off for some years. To my surprise, I am hitting the ball farther than when I was a young man. Ironically, I am not content with this; I find myself wanting to hit the ball even farther.



This desire for more distance isn't wrong. Nor is it

wrong to want more of anything that increases the quality of life for our good.

But when is wanting more out of order?

Is it out of order to want several automobiles when we only need one? When is a whole lot of food too much? Is there something wrong with building an entertainment room in our homes so as to have sound that is more real and pictures that are larger? Is it wrong to store up clothes that seldom are worn?

When does "wanting" and "having" get out of hand?

It is a characteristic of human nature that the more we get, the more we want. There is a good side and bad side to this. Were it not for scientists who have insatiable appetites for learning more, we would not be enjoying our present quality of life.

On the other hand, how often have we seen prominent individuals who earn substantial salaries sent to prison over a foolish theft? Why does this happen? The

answer we finally come down to is greed, one of the seven deadly sins.

Greed is a form of craving—wanting to get all we can. It is deadly in that it clouds our minds so that we see nothing but our own needs. It becomes fatal when it closes us in on ourselves to the point that we self-destruct due to selfishness. To learn how true this is, all we have to do is read the best literature ever written or see movies whose theme is not so much about going from rags to riches but about going from riches to rags.

"More" is "too much" when certain cravings take possession of us and we tell

ourselves we can't do without something, though in actuality we really don't need it.

More is too much when we justify ourselves on grounds that we earned something through our hard work, forgetting all the while that everything we possess is a gift from God.

More is too much when we get a guilty

feeling that we have much more than we need and feel even more guilty at seeing how little others have by comparison.

More is too much when possessions cause us to lose our taste for sacrificing on behalf of others.

More is not too much when we give more than we receive, when we think more of others than of ourselves and when we multiply our thanks to God for everything we have.

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

Letters to the Editor

Catholic college students and faith

On behalf of the Butler University Catholic Community in Indianapolis, we would like to thank the parishes of Immaculate Heart of Mary, St. Joan of Arc and St. Thomas Aquinas for their continued support of our ministry. As John Fink stated in his editorial in the Aug. 26 *Criterion*, "Most Catholic college students today though do not attend Catholic colleges." These three parishes have supported our Catholic community spiritually, socially and financially.

In 2003, Father Don Quinn, who had the responsibility for campus ministry at Butler, IUPUI and the University of Indianapolis, was called to parish work. In the last two years, these three parishes have shared their gifts and talents to keep

our student community alive.

They would have rejoiced with us at our Freshman Move In Day Mass. There were more than 350 freshman and their families in attendance. These parents and new students were so pleased to share the liturgy with the Butler Catholic Community.

Again, in large part, this is due to the continuing support of the parishes of Immaculate Heart of Mary, St. Joan of Arc and St. Thomas Aquinas. We thank you and feel blessed to know you care about our community. Please visit our website www.butler.edu/studentlife/catholic_community.

The Catholic spirit is alive at Butler!

The Student Leadership Council
Ashley Breitbarth, Peoria, Ill.
Kristine Myers, Fort Wayne, Ind.
Missy Hintman, St. Louis, Mo.
Kristin Jones, Corvallis, Ore.
Kate Jursik, Cudale, Wis.

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit let-

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Participation in campaign will help our Church carry on Christ's mission

Since the grounding of our Church in Indiana under the courageous leadership of Bishop Simon Bruté in 1834, faithful people—clergy, religious and laity—have carried on the mission of Christ. We are the beneficiaries of the fidelity, generosity and courage of countless ancestors. We stand on their shoulders. And now, conscious of our roots, we are the shoulders for our children and generations to come.

In 1834, the needs for ministry were many. The needs in our expanded local Church have more than kept pace with the growth of the population in central and southern Indiana. And we continue to grow.

In 1834, Bishop Bruté exercised an uncanny ability to find funds for a primitive Church that had virtually no resources to carry on the ministry of Jesus. Because of hard work, a bold vision, sacrifice and faith in God, in just five years, resources began to be found to establish a missionary apostolate.

As successors to the hard work and vision of our founding bishop and those who were co-workers with him in the Lord's Indiana vineyard, we are challenged not only to secure but to expand possibilities for Christ's mission for the future. For certain, we live in an era when material resources are more bountiful. We also live in an era that seems to be more

materialistic and secular in attitude and values.

One can argue the point that while more material resources will be available for our children, the values of our society are not promising for their future. Spiritual and moral values are threatened; in fact, the very meaning of life itself seems to be in the shadows. The prevailing worldview is one without God: all the more reason for us to fortify Christ's mission in our midst.

In order to foster the mission of Christ, in order to evangelize our challenging culture, now and for the future we are launching a bold campaign that we are calling the "Legacy for Our Mission: For Our Children and the Future."

As in the days of Bishop Simon Bruté, our Church must carry on Christ's mission in the real world. Like any other venture in the real world, we need resources to do what Christ calls us to do. The money we contribute to the campaign will support the spiritual life of our mission. The resources we share will enable our pastoral mission almost entirely in our parishes because that is where the Church thrives.

Through a lengthy process of discernment and planning, the present and future needs for ministry in central and southern Indiana were evaluated by pastors and lay leadership. It should surprise no one that the needs for ministry are far greater than

a capital campaign can hope to meet. And so time and energy went into determining the priority of needs.

On the front page of this issue of *The Criterion*, details of the ministries to be funded are named and explained. Other materials will also provide detailed information. Special emphasis on supporting a variety of ministries that serve the poor is central in the Legacy for Our Mission campaign.

Campaign goals are challenging. They are determined by the needs for ministry. There is also a rule of thumb that has proven itself over the years. A parish goal can usually be expected to equal 150 percent of what is contributed annually in the weekly offertory collection. We also look at the track record of previous efforts. Our last campaign demonstrated that our local Catholic parishioners are very generous. In our campaign of almost 10 years ago, parishioners pledged more than \$87 million.

I hope all of you are passionate, as I am, about meeting the needs of our home missions here in our own archdiocese. We

need to care for our poor—a charge Christ has given us. We care for the poor by providing for their immediate needs, but we also provide for the poor by giving them a good education and moral and spiritual formation in our parish programs and schools.

Recognizing that all of us are spiritually and morally in need, I am sure we agree that our Church is called to serve everyone, the affluent and poor alike.

We need to keep in mind, always, that the purpose of the Legacy for Our Mission campaign is to further the spiritual mission that Christ gave to our Church and that our pioneer Bishop Simon Bruté inaugurated here in 1834. It is most important that all of us participate in this campaign, first of all, by praying for God's blessing on us.

I urge us to especially seek the blessing of God through the intercession of St. Joseph, St. Francis Xavier and Blessed Mother Theodore Guérin. †

Archbishop Buechlein's intention for vocations for September

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

La participación en la campaña ayudará a que nuestra iglesia continúe la misión de Cristo

Desde la fundación de nuestra Iglesia en Indiana en 1834, bajo el valiente liderazgo del Obispo Simon Bruté, personas de fe, clérigos, religiosos y laicos, han continuado con la misión de Cristo. Somos los beneficiarios de la fidelidad, la generosidad y la valentía de innumerables ancestros. Nos sostenemos sobre sus hombros. Y ahora, conscientes de nuestras raíces, somos los hombros de nuestros hijos y de las generaciones venideras.

En 1834 eran muchas las necesidades del ministerio. Las necesidades de nuestra extendida iglesia local han seguido el ritmo de crecimiento de la población en Indiana central y del sur. Y continuamos creciendo.

En 1834 el Obispo Bruté demostró una habilidad sin precedentes para recaudar fondos para una Iglesia primitiva que virtualmente no tenía recursos para desempeñar el ministerio de Jesús. Debido a su ardua labor, su visión osada y su sacrificio y fe en Dios, en tan solo cinco años comenzaron a aparecer los recursos para establecer un apostolado misionario.

Como sucesores de la ardua labor y la visión de nuestro obispo fundador y de sus compañeros de faena en el viñedo del Señor en Indiana, tenemos el desafío de no solamente asegurar, sino también expandir las posibilidades de la misión de Cristo para el futuro. Ciertamente vivimos en una época en la que abundan los recursos materiales. También vivimos en una época que parece ser más materialista y seglar en actitud y valores.

Se puede alegar que, si bien habrá más recursos materiales disponibles para nuestros hijos, los valores de nuestra sociedad no son prometedores para su futuro. Los valores espirituales y morales se ven amenazados. En efecto, el propio significado de la vida parece estar en las sombras. La visión global predominante es la de un mundo sin Dios: otra razón más para que fortifiquemos la misión de Cristo entre nosotros.

Para poder fomentar la misión de Cristo, a fin de poder evangelizar nuestra cultura desafiante, ahora y en el futuro, estamos iniciando una campaña ambiciosa que llamamos el "Legado de Nuestra Misión: para los niños y el futuro."

Tal y como en los días del Obispo Simon Bruté, nuestra Iglesia debe continuar con la misión de Cristo en el mundo real. Como cualquier otra empresa en el mundo real, necesitamos recursos para llevar a cabo el llamado de Cristo. El dinero que contribuyamos a la campaña sustentará la vida espiritual de nuestra misión. Los recursos que compartamos, habilitarán nuestra misión pastoral casi por completo en nuestras parroquias ya que es allí donde la Iglesia prospera.

A través de un extenso proceso de discernimiento y planificación, pastores y líderes laicos evaluaron las necesidades presentes y futuras del ministerio en Indiana central y del sur. No debería sorprender a nadie que las necesidades del ministerio sean mucho mayores que la campaña capi-

tal que esperamos desarrollar. Por lo tanto, se dedicó tiempo y esfuerzo para determinar las necesidades prioritarias.

En la primera página de esta edición del *The Criterion*, se nombran y se explican los detalles de los ministerios a fundar. También se proporcionará información detallada en otros materiales. En la campaña del Legado de Nuestra Misión es vital el énfasis especial dedicado a sustentar una serie de ministerios que sirven a los pobres.

Los objetivos de la campaña son desafiantes. Las necesidades del ministerio las determinan. También hay un principio que se ha comprobado durante años. Por lo general, se espera que el objetivo de una parroquia equivalga al 150 por ciento del aporte anual de las ofrendas semanales. También observamos el historial de esfuerzos anteriores. Nuestra última campaña demostró que nuestros parroquianos católicos locales son muy generosos. En nuestra campaña de hace casi 10 años, los parroquianos donaron más de \$87 millones.

Espero que todos ustedes tengan la misma pasión que yo para cumplir las necesidades de nuestras misiones locales, aquí en nuestra propia arquidiócesis. Debemos cuidar de los pobres: es un

encargo que Cristo nos dejó. Nos ocupamos de los pobres atendiendo sus necesidades inmediatas, pero también cuidamos de ellos proporcionándoles una buena educación, así como también formación espiritual y moral en nuestros programas y escuelas parroquianas. Al reconocer que todos tenemos necesidades espirituales y morales, estoy seguro de que convenimos en que nuestra Iglesia ha sido llamada a servir a todos, a los que viven en la abundancia y a los pobres por igual.

Debemos tener en cuenta, siempre, que el propósito de la campaña del Legado de Nuestra Misión es avanzar la misión espiritual que Cristo le entregó a nuestra Iglesia y que nuestro pionero, el Obispo Simon Bruté, inauguró aquí en 1834. Es de suma importancia que todos participemos en esta campaña, primeramente, rezando para obtener la gracia de Dios.

Les exhorto especialmente a que busquemos la bendición de Dios por intercesión de San José, San Francisco Xavier y la Santa Madre Theodore Guérin. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 9

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship and healing prayers**, 7 p.m. Information: 317-797-2460.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning class**, 7-9 p.m. Information: 317-865-5554.

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

September 10

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, games, food, talent show, 4-9 p.m. Information: 812-379-9353.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Sacred Heart High School, **Class of 1965, 40th Anniversary Reunion**, 6 p.m., Mass, 5 p.m., Sacred Heart Church, 1530 Union St., Indianapolis. Information: 317-783-0376.

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. **Class of 1955, 50th Anniversary Reunion**, Mass, 5:30 p.m., dinner, Brickyard Crossing Restaurant, 4400 W. 16th St., Indianapolis. Information: 317-631-2939.

Geneva Hills Golf Club, Clinton. **Saint Mary-of-the-Woods College Scholarship Scramble**, registration and lunch, 11 a.m., shotgun start, noon, \$60 per person. Information: 812-235-0460.

September 10-11

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **"IHM Festival of the Arts,"** Sat., adult celebration, 6:30-10:30 p.m., Sun., family celebration, 11:30 a.m.-4:30 p.m. Information: 317-257-2266.

St. Michael Parish, 250 High St., Brookville. **Fall Fest**, Sat. 4-9 p.m., Sun. 10 a.m.-9 p.m., pork chop and chicken dinners. Information: 765-647-5462.

St. Mary Parish, 212 Washington St., North Vernon. **Parish festival**, Sat. 9 a.m.-midnight, Sun. 9 a.m.-6 p.m. Information: 812-346-3604.

St. Mary Parish, 512 N. Perkins St., Rushville. **37th annual Fall Festival**, Sat., German band, food, Sun., fried chicken dinner, adults 12 and over \$8.50, children \$5. Information: 765-932-2588.

September 11

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **"People of Peace,"** Mass, 11 a.m., Secular Franciscan Order meeting, noon-2 p.m. Information: 317-955-6775.

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. **Prayer service for Victims of the 9/11 Tragedy**, 1-1:45 p.m., reception to follow service. Information: 317-955-6775.

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic**, chicken and pulled pork dinners, homemade desserts and salads, games, bake sale, dinners served 10:45 a.m.-2:30 p.m., picnic, 10:45 a.m.-5 p.m.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **John Michael Talbot concert**, 6 p.m.,

advance ticket sales, \$20 per person. Information: 812-945-2374.

St. Pius V Parish, Troy. **Fall Festival**, famous soup, fried chicken or roast beef dinners, homemade pie, entertainment, antique tractor show, games, serving begins 11 a.m. Information: 812-547-7994.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest Chicken Dinner**, quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

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

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic Single Adults Club, party**, 8-10:30 p.m. Information: 812-284-4349.

September 11-13

Holy Angels Church, 740 W. 28th St., Indianapolis. **Church revival, "What Drives Your Life?" in memory of Father Clarence Waldon**, Sun., 6 p.m., Mon. and Tues., 7 p.m. Information: 317-926-3324.

September 12

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis. **John Michael Talbot concert**, 7 p.m., advance ticket sales, \$15 per person. Information: 317-546-2559.

September 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, **meeting**, 12:30 p.m.

September 14

St. Michael Church, 3350 W. 30th St., Indianapolis. **16th Anniversary of the Divine**

Mercy Chapel's Perpetual Adoration, Feast of the Exaltation of the Cross, Mass, Msgr. Joseph F. Schaedel and Father Kenneth Taylor, presiders, 7 p.m. Information: 317-926-1963.

St. Mary Parish, 302 McKee St., Greensburg. **"Tatiana in Concert,"** 7 p.m. Information: 812-663-8427.

September 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: www.catholicbusinessexchange.org.

September 16

Twin Bridges Golf Club, 1001 Cartersburg Road, Danville. St. Christopher School, **benefit golf outing**, noon, \$80 per person, \$400 foursome includes hole sponsorship, sign-up due Sept. 9. Information: 317-241-6314, ext. 160, or e-mail golfoutingsaintchristopherparish.org.

Marian Inc, 1011 E. St. Clair, Indianapolis. Holy Cross Parish, **Feast of the Holy Cross**, dinner, dance, 6:30-10:30 p.m., \$40 per person. Information: 317-578-4581 or 317-695-6323.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. **"Finding Spiritual Meaning for the Home in the Liturgical Year,"** Sean Gallagher, presenter, 7 p.m. Information: 317-353-1420 or 317-902-7147.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Seminar, **"Cancer 101,"** cancer patients and families, noon-2 p.m., no charge. Information: 317-257-1505.

September 16-17

Sacred Heart of Jesus Parish, 1500 block of S. Meridian St., Indianapolis. **Old Southside Fall Festival**, rides, children's

games, German food, auction to benefit Sacred Heart Parish and Concord Neighborhood Center, 5-11 p.m. Information: 317-638-5551 or www.sacredheartindy.com.

St. Malachy Parish, 326 N. Green St., Brownsburg. **Country Fair and hog roast**, 4-11 p.m., food, booths. Information: 317-852-3195.

September 16-18

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest**, family fun, food, crafts, games, children's games, all day until 10:30 p.m. Information: 317-831-4142.

September 17

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **French Market**, noon-11 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Funfest**, Mass, 4 p.m., food, games, music, 5-11 p.m. Information: 317-257-4297.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Traditional Slovenian Sarma (cabbage roll) dinner**, 5 p.m. following 4 p.m. Mass, \$10 per person, \$5 children 12 and under. Information: 317-858-0484.

Greenwood Amphitheater, Surina Square, Greenwood. Indy Voices, **free concert**, musicians from churches including St. Barnabas and St. Jude parishes, 4-8 p.m. Information: 317-784-4683.

Knights of Columbus, Council #580, 204 N. 10th St., Richmond. Benefit for Seton South Gym and K of Capital Fund Drive. **Italian Night**, 5:30 p.m., \$7 adults, \$4, children under 12. Information: 765-962-9526.

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Underground railroad re-enactment**, tickets available at Hulman Center, Indiana State University campus, \$15 per person, includes dinner. Information: 812-299-5932 or 812-237-3737.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

September 17-18

Town Square, Spencer. Owen County **Apple Butter Festival**. St. Jude Parish, Booth #21, Sat. 9 a.m.-8 p.m., Sun. 9 a.m.-5 p.m., crafts, confections, baked goods. Information: 812-829-3082.

September 18

St. Luke Parish, 7575 Holliday Drive, Indianapolis. **"Pope Benedict XVI,"** program, John F. Fink, presenter, between 9 a.m. and 11:30 a.m. Masses. Information: 317-259-4373.

Military Park, corner of Ohio and West Streets, Indianapolis. **Indy Irish Fest, Celtic Mass**, 11 a.m., donations of canned goods, pasta, rice, cereal, paper goods, health care items to St. Vincent de Paul Society Client Choice Pantry is admission to festival between 9:30 and 11:30 a.m. Information: www.indyirishfest.com

St. Louis Parish, 13 St. Louis Pl., Batesville. **Parish festival**, fried chicken and roast beef dinners, mock turtle soup, quilts, games, music, 10:30-4 p.m., food served. Information: 812-934-3204. †

Check It Out . . .

Retreats

September 9-10

Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. Spirit Pro retreat series, **"Positive Aging: Saying Yes to Growing Older,"** Roger Golden and Canny Poppen, presenters. Information: 812-535-4531 or e-mail spiritpro@spsmw.org.

September 9-16

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **Directed**

retreat. Information: 800-880-2777 or e-mail kordes@thedome.org.

September 13

Oldenburg Franciscan Center, Oldenburg. **"Guidance in Prayer: Focusing on Praying with Scripture,"** second of four Tuesdays, 1:30-3 p.m., \$30 series, \$10 per session, Franciscan Sister Janet Born, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

September 15-December 15

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session,

Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

September 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Experiences of Prayer in the Bible,"** Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Retreat for men and women, **"Faith and Witness—The Challenge for Today's Christian."** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

September 17

Michaela Farm, 3127 N. State Road 229, Oldenburg. **"Franciscan Fun Day,"** 4 p.m. Information: 812-933-0661.

September 17-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"School of Lectio Divina."** Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

September 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 20

Holy Cross Church, 125 N. Oriental St., Indianapolis. Tri-Parish **Spiritual Enrichment Program**, "The Eucharist," 7 p.m. Information: 317-637-2620, ext. 402, or e-mail epaige@holycrossindy.org. †

Sister professes final vows

Providence Sister Susan Paweski professed perpetual vows during a final profession ceremony during a Mass on Aug. 14 at the Church of the Immaculate Conception at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. Sister Susan has many memories of the sisters, particularly from growing up.

"I was taught by Sisters of Providence at St. Francis Borgia School in Chicago," she said, "and I attended the Aspirancy at Saint Mary-of-the-Woods for the first semester of my freshman year then transferred to Mother Theodore Guérin High

School in Chicago.

"I graduated in 1967. I have had the desire to become a Sister of Providence since I was a child. Here I am many years later," she said.

After years spent satisfying her interest in politics and looking into other religious congregations, she came back to the Sisters of Providence.

"I've always been around Sisters of Providence. No matter where I seemed to be, they seemed to be there with me. I found myself coming to Saint Mary-of-the-Woods a couple of times, and doing a retreat on my own," Sister Susan said.

During the ceremony, she professed vows of obedience, poverty and chastity.

"It's a commitment that is consecrated. I'm really doing something that is sacred. My entire life has to be about that, being aware of God in my life and how I interact with others, and knowing how God moved in my life with other people," she said. †



VIPs...

Anselmo and Rose Povinelli, members of St. Bernadette Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 4 with a Mass at their parish. The couple was married on Sept. 2, 1945, at



Mother Cabrini Church in Chicago. They have four children: Roberta Green, Raymond, Ronald and Vincent Povinelli. They also have eight grandchildren and seven great-grandchildren.

James and Mary (Huesing) Withem, members of St. Jude Parish in Spencer, will celebrate their 50th wedding anniversary on Sept. 10 with a reception and on Sept. 17 with a Mass at their parish. The couple was married on Sept. 10, 1955, at St. Philip Neri Church in Indianapolis. They have four children: Monica Davis, Joan Jacobs, James and Matthew Withem. They also have seven grandchildren. †

Awards...

Knights of Columbus St. Malachy Council #12540 of Brownsburg has earned the distinction of Star Council, the international organization's top award, for the 2004-05 fraternal year. The award recognizes overall excellence in the areas of membership recruitment and retention, promotion of the fraternal insurance program, and sponsorship of service oriented activities. The award was presented to the council by District Deputy Paul Zielinski at a special ceremony on Sept. 5. †

KATRINA

continued from page 1

have any confirmation, Rixner is assuming the worst regarding her home.

"From the area my home was in, I'm pretty certain it's gone," Rixner said.

After spending a night in a hotel, Rixner and those she was traveling with found their way to St. Peter Claver. "When we got to the hotel, they had a list of shelters that were open," she said. "We picked this one because it was St. Peter Claver, and we have a Peter Claver back home."

The elderly refugee said she has been amazed at the level of hospitality she has received in Texas. "It's something I didn't expect. I had a different perspective of Texas before we came here. But they have just been amazing. I can't believe it."

"I'm so grateful. I was telling my daughter you see the Holy Spirit working in everyone. If we could just keep this togetherness going after this disaster, what a wonderful world it would be," Rixner added.

The Diocese of Alexandria, La., 190 miles north of New Orleans, had several of its facilities designated as evacuation sites. The diocesan high school was housing people evacuated from Our Lady of Wisdom House, a retirement facility in New Orleans, which initially evacuated 103 residents to a stadium in Alexandria.

The Alexandria diocesan retreat center was housing a group of retired Sisters of the Holy Family and Red Cross relief workers. St. Mary's Residential Treatment Center for the Developmentally Disabled provided shelter to 26 patients with feeding tubes and many developmentally disabled adults.

The Diocese of Shreveport, La., where a number of refugees have been resettled, announced it would accept any children affected by Hurricane Katrina in Shreveport diocesan schools at no cost. The schools will keep a transcript of grades to send back to the schools in southern Louisiana when they reopen.

In Beaumont, Texas, the Catholic schools are also opening their doors to the children displaced by the hurricane and students from Msgr. Kelly High School in Beaumont are volunteering their time at the shelters. Local churches have been feeding the people in shelters and in hotels, cooking meals and providing monetary and medical assistance. The St. Vincent de Paul Society in nearby Winnie, with a population of about 5,000, has coordinated community efforts to house and feed several hundred refugees at the local community center.

Dozens of parishes in Arkansas are also assisting parishioners who are taking in family members and other evacuees who relocated to the state. Catholic Charities

of Arkansas is planning for long-term assistance to families. Several Catholic schools have already enrolled students at no charge. The diocese and schools are going to ensure families will not have to pay for their child's textbooks, uniforms and lunches.

Tricia Nicholson, a parishioner at St. Mark Church in Monticello, Ark., may have hurricane refugee houseguests for quite some time. Her sister, Carolyn Kieffer, arrived on Aug. 28 with six members of her family, including two elderly women, and a neighbor.

Kieffer, who is from New Orleans, said she continues to watch the news about when she could return home, but she is not optimistic that it will be anytime soon.

"This reminds me of 9/11," she said. "Not knowing, watching television and searching for something familiar, just waiting for news. We're just in a state of shock."

Holy Family Retreat Center in Beaumont has become a haven for 35 peo-



CNS photo from Reuters

Residents of New Orleans rescued by police boats walk from floodwaters in front of the Superdome in New Orleans on Sept. 1. New Orleans Mayor Ray Nagin issued an urgent plea for relief, saying the flooded city lacks food for thousands of Hurricane Katrina's refugees as well as buses to evacuate them.

ple, three dogs and a cat from New Orleans. The refugees range in age from 21 months to the 80s; they do not know what they will find, if anything, when they

are finally able to return to their homes.

Adlai Depano, staying at the center with his wife and three children, said the uncertainty of what life will

be like when he returns to New Orleans is unsettling, but just "being able to stay at the retreat center, with structure to the day, daily Mass and evening prayer

helps," he told *The East Texas Catholic*, Beaumont diocesan newspaper.

"We are not in control," Depano said. "It is humbling, disconcerting." †

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In hurricane's wake, a new dilemma: Treating the dead with dignity

WASHINGTON (CNS)—Not long after Hurricane Katrina devastated U.S. cities along the Gulf of Mexico, news media captured an image as indelible as it was poignant: a woman weeping alongside the body of her common-law husband, who had died of cancer amid the rising floodwaters of New Orleans. With his body wrapped in a sheet, she found little solace and even less help until, for \$20, a truck driver carted both the woman and her dead companion in a flatbed truck filled with downed tree limbs to a hospital.

Msgr. James Moroney, executive director of the U.S. bishops' Secretariat for Liturgy, said that an image that stayed with him was that of a "woman with the body of her husband on a raft, carrying him down the streets, floating his body to some place of proper repose," he said.

"What was she looking for? She was looking for a way to carry him to his place of rest. She was looking for the arms of God," he added.

The woman's plight brings home one dilemma that will confront Catholics throughout the hurricane-stricken areas of the Gulf Coast: how to deal with the dead with dignity.

Thousands were feared killed in the hurricane, although no comprehensive tally was available in the days immediately afterward. Catholics were no less likely to be victims than those of other faiths.

In the Archdiocese of New Orleans, where the hurricane struck hardest, the situation could be more acute, since about 35 percent of all residents of the archdiocese are Catholic; in the United States as a whole, the figure is closer to 24 percent.

Both Msgr. Moroney and Mark Christian, president of the National Catholic Cemetery Conference, made comparisons between Katrina's devastation and the Sept. 11, 2001, attacks.

"Although the loss [in 2001] was tragic, it certainly wasn't as widespread," Christian said. "Our infrastructure was fairly intact on 9/11—it's not here."

Msgr. Moroney said there are "a number of strategies that could be employed that remind us all in a particularly tragic way of what took place immediately after 9/11—large numbers of Catholics who needed to be buried in the full course of Catholic burial rites."

The primary goal was to "provide for the greatest



Associates of the Union County Coroner's Office recover bodies at the University of Southern Mississippi's Huckleberry Hill Wildlife Rehabilitation Center in Pass Christian, Miss., on Aug. 31. Catholic officials said the massive number of deaths caused by Hurricane Katrina presents a challenge in treating the dead with appropriate dignity.

respect of ... the body of the deceased—[to give] the fullest extent of Catholic burial rites wherever possible," he said. He acknowledged that in Katrina's aftermath "the first challenge is simply getting the bodies to a place where bodies can be preserved to an extent that burial is possible."

The next concern "would be the celebration of funeral rites to whatever extent possible. Just as neighboring dioceses have embraced the family members of these dioceses that have suffered so terribly," Msgr. Moroney said, "at the same time I know that the neighboring dioceses would welcome the opportunity to be of assistance in the burial of those who have died."

Msgr. Moroney and Christian each have seen other

images on television of grave markers upset and uprooted by the hurricane and its flooding, and of floodwaters halfway up the above-ground burial vaults in New Orleans, much of which lies below sea level.

"We're dealing with massive destruction at the cemeteries themselves," said Christian, who is also executive director of Catholic cemeteries for the Diocese of Wilmington, Del.

Catholic cemetery directors in the Archdiocese of Newark, N.J., and the Diocese of Albany, N.Y., "offered to send crews to help. But again, we need some direction. That's kind of where we're at, really," Christian said. "We're waiting for further information."

"We're waiting to hear from some of the local dioceses down there," he added. "We haven't heard from any of them."

The cemetery organization has members in the Archdiocese of New Orleans and dioceses of Baton Rouge, Lafayette and Lake Charles, La., and Biloxi, Miss.

Said Christian: "I don't have the answer for you. I wish I did."

Msgr. Moroney said it is not an absolute requirement to have the body of the deceased present at a funeral Mass to be able to pray for the dead. "We experienced that in a painful way in [the case of] 9/11, often when there was just ashes and sometimes no body at all. I suspect we will find those circumstances at the end of this recovery process."

He added that Catholic rites "are very adaptable to a variety of circumstances even in our daily life. In this extraordinary circumstance, their adaptability will become all the more evident."

Msgr. Moroney said one of the corporal works of mercy is burial of the dead. "At a time like this, this comes home in a very concrete and painful way," he said. "This is a critical point at this stage of recovery to whatever extent that is possible." †

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The role of Christians is to foster the City of God

By Fr. Robert L. Kinast

The opening chapters of the book of Genesis portray God as creating a varied and diverse world, culminating in the complex differences between men and women. God the Creator seems to delight in diversity.

Human beings, however, are not so fond of diversity. Many find it confusing. In extreme cases, dictators, tribal groups and whole nations have engaged in genocide and ethnic cleansing to eliminate people with different values, customs and principles.

Christians are not immune from discomfort with diversity. Guided by its belief in monotheism and proclaiming Jesus as the one, true Savior of all people, Christianity historically has prized unity over diversity as it sought to convert people to Christ. At times, when Christians were the political or numerical majority, this commitment even has led to a type of Christian imperialism.

Of course, there also is the rich history of the Church promoting the arts and sciences, establishing universities, preserving elements of civilization, ennobling work, improving health care, altering social systems on behalf of the poor, and welcoming the creative alternatives of diverse cultures, religions and movements.

So how are Christians to relate to the diverse values and practices we encounter in our world today? Four points are worth noting.

First, every Christian has to answer the basic question: Is diversity in itself a threat and a problem to eliminate or is it a

gift from God and a reflection of divine creativity?

Embracing the latter position prompts a Christian initially to adopt an attitude of respect for diverse beliefs and practices, such as those found in Islam or among Native Americans.

Second, with this attitude a Christian looks for signs of God's presence and grace in different religious and cultural expressions.

God has ways of reaching people. Wherever there are indications of God's grace at work, Christians should recognize and affirm them in the spirit of Jesus. He was able to say that whoever is not against us is with us (Mt 9:40).

This does not mean that Christians abandon their faith's distinctive claims and mission when, for example, they dialogue with Jews or work with agnostics on social projects.

But from a Christian perspective, good works by those who are not Christian are still good works and do not detract from Christianity or lessen its importance.

Rather, as Vatican Council II said, "Christians should acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, including their social life and culture" ("Declaration on Non-Christian Religions," #2).

Third, a positive orientation toward religious and cultural diversity must always be tempered by a critical examination of the beliefs and practices of religions and cultures.

Not all religions are of equal value, and even the best secular service is not the same as full human salvation.

Pluralistic culture challenges people

By David Gibson

How should Catholics relate to people whose views on important religious and social issues differ from their own?

Culture is pluralistic in many ways. People differ in religion, and along the lines of the religious and nonreligious.

The challenge is "to belong to two societies" at the same time, Bishop Amadee Grab of Chur, Switzerland, said recently.

"This world's values are not enough for us," he said, adding that to despise culture also isn't the answer to our

challenge.

Bishop George Niederauer of Salt Lake City, Utah, speaking recently to a pluralistic audience, suggested that it is beneficial to understand those whose views on important matters are different and said seeking their well-being is a good thing.

"All of us have many more common interests and convictions than we are often willing to admit," said Bishop Niederauer, but this doesn't imply that all views are interchangeable.

(David Gibson edits Faith Alive!) †



A Muslim student reads from the Quran at a school operated by the Catholic Church in the West Bank. As Vatican Council II said, "Christians should acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, including their social life and culture."

Where there is hatred, sexism, deceit, exploitation, violation of human rights and dignity, there is conflict with God's intention for humanity.

Oposing a practice like abortion on Christian grounds is not the same as imposing Christianity on society or on another religion; it is uplifting humanity and contributing to a better world from a Christian perspective.

To do this effectively, Christians may have to translate their values and principles—for example, regarding capital punishment or the primacy of the poor—into terms and behaviors that communicate with people in a particular culture.

This is one of the primary challenges of effective evangelization and a continuation of what Jesus did. He expressed the profound truth of revelation in images and actions that people could grasp easily.

Fourth, in relating to other religions and cultures, Christians should be open to examining their own faith from the perspective of those who are not Christian.

Just as Jesus extolled the faith of the

Roman centurion (Lk 7:1-10), the persistence of the Syro-Phoenician mother (Mk 7:24-30) or the generous neighborliness of the Good Samaritan (Lk 10:29-37), so Christians might just learn a new reverence for the Bible from witnessing the devotion of a Muslim for the Quran or develop a new appreciation for service to the common good from witnessing the heroism of firefighters and rescuers.

In shaping a Christian attitude toward difference and diversity, we may want to recall what St. Augustine wrote about what he called the City of God and the City of Man. Augustine acknowledged that there were these two worlds. But these two worlds do not stand side by side, clearly separated from each other. They co-mingle, intertwine and complement each other.

The role of Christians is to recognize and foster the City of God wherever it appears and thereby to give praise to God.

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

Discussion Point

Believers are humble, charitable

This Week's Question

What is the difference between "self-righteousness" and "firm belief"?

"Someone who is self-righteous points out immediately how they're right and you're wrong. A firm believer is much more charitable and understanding in complex situations. That doesn't mean they're waffling on their belief, but they express it with more charity." (David Patterson, Knoxville, Tenn.)

"Self-righteousness is imbued with an element of pride. A firm believer shows humility." (Elaine Anderson, Cornville, Ariz.)

"For me, firm belief is biblically based and is Christ's intention. Self-righteousness has more to do with ego." (Jon Underhill, Little Rock, Ark.)

"The self-righteous say, 'Look at me, I'm great, I'm holy, I do everything right.' Firm believers say, 'I'm humble, I'm saved, God is my guide.' There's a joke where a man sits behind a desk with a sign that reads: 'I'm a self-made man, and I worship my Creator.' That's a self-righteous person. The firm believer's sign would read: 'God made me, and I worship my Creator.'" (Deacon Paul Henscheid, Rupert, Idaho)

Lend Us Your Voice

An upcoming edition asks: When addressing someone who had never heard of Jesus before, how would you begin?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He claims divinity

See John, Chapter 8



Those who say that Jesus was a great man, but never claimed to be God—and they are numerous today—should read this chapter of John's Gospel. He was clear enough to those who heard him that they took up rocks (they're everywhere in Jerusalem) to try to stone him. They thought that he blasphemed, calling himself God—and he would have if what he said wasn't true.

The author of John's Gospel has Jesus arguing with people whom he characterizes simply as "the Jews," reflecting the animosity that existed between the Jews and Christians when the Gospel was written. Jesus was pretty rough with his antagonists, at one point telling them, "You belong to your father the devil and you willingly carry out your father's desires," and in

another place, "If you do not believe that I AM, you will die in your sins."

Three times, Jesus deliberately called himself "I AM," which Jewish tradition understood as God's own self-designation. When God sent Moses to the Israelites while they were enslaved by the Egyptians, he told him to say to them, "I AM sent me to you" and, "This is my name forever; this is my title for all generations" (Ex 3:14-15). Now Jesus was telling them that, if they didn't believe that he was on a par with God (Yahweh), they would die in their sins.

"The Jews" then argued that they were children of Abraham. But Jesus claimed that he was greater than Abraham or the prophets, and he said, "Abraham your father rejoiced to see my day; he saw it and was glad." He explained how that was possible by saying, "Before Abraham came to be, I AM"—clearly a claim that he was eternal, God.

They understood that claim when they picked up the rocks to stone him.

If you read John's Chapter 8 as I

indicated at the top of this column, you already know that it begins with the episode of the woman caught in adultery. It's the episode where Jesus told those who wanted to stone the woman, "Let the one among you who is without sin be the first to throw a stone at her." If you think that the episode doesn't belong here, you're right. It's missing from all early Greek manuscripts of this Gospel.

Scholars tell us that the style of the story is similar to that of the author of Luke's Gospel rather than John's, and probably belongs there. It's found in different places in different manuscripts. Nevertheless, the Church accepts the passage as canonical Scripture.

Besides the obvious lesson that we are all sinners and should not judge another person, we can observe that Jesus, too, did not judge the woman. He simply told her, "Go, and from now on do not sin any more." As he earlier had told Nicodemus, he was not in the world to condemn it, but to save it. He will return as judge, but he was sent by his Father as redeemer. †

Cornucopia/Cynthia Dewes

Miracles come in all sizes, large and small

Reading in the Old Testament, I'm always struck by the extremely personal relationship God had with his chosen people. The Jews talked to him out loud, they berated him for their hard times and, humanly, they sometimes forgot to thank him when times were good.

Since no one we know has come down from the mountain with stone tablets lately, or even heard the voice of God in a burning bush, we may wonder if God is truly present to us nowadays. We still speak to God in prayer and listen for a reply, certainly, but sometimes we may wonder, "Is anybody there? Does anybody care?"

Which brings us to miracles. Do miracles still happen? Even when we're so sophisticated that we no longer feel the need for miraculous proofs of God's existence and influence in our lives, we must admit it would be comforting to experience a miracle. Just one, maybe, just a little one.

Finding God obviously working in our lives was featured recently in the excellent Hallmark Television Channel



program on the life of Pope John Paul II, titled "Karol: A Man Who Became Pope." Although the word "miracle" was never used, the implication was that the pope experienced God's hand directly on several occasions.

The first time concerned a woman who was once the youthful Karol Wojtyla's girlfriend, but was now married to their mutual friend and living in the United States. Unknown to her, after the birth of her second child, doctors told the husband that his wife had a terminal cancer, with only months to live.

The distraught man wrote to their friend Karol, now Father Wojtyla, asking for prayers. Within a year, the woman's cancerous tumor disappeared and her X-rays were clear. The husband joyously embraced his surprised wife, while back in Poland Father Wojtyla thanked God for her healing.

Another miraculous story told of a young Communist who was assigned to pose as a student in order to spy on Father Wojtyla, who was teaching at a Polish university. He tried to catch the priest making treasonous remarks about the Communist state so that the authorities could arrest him. The fellow used an innocent Catholic student as a cover, eventually causing her to fall in love

with him.

For years, the young man heard nothing but love and the dignity of every human person being taught by Father Wojtyla. He resisted this teaching and the girl's affection until, finally, he had to give in to the power of love. He renounced his Communist ties, confessed tearfully to the priest, and admitted that he loved the girl. The priest forgave him joyfully, calling him "a chosen one" who'd come to understand God's message.

A third "miracle" occurred when now-Bishop Wojtyla encountered the Jewish boyhood friend he thought had died during the Nazi occupation of Poland. As the television biography makes clear, this relationship led to the many insights about ecumenism and religious tolerance that the future pope presented during Vatican Council II.

Indeed, miracles still happen. I've experienced some myself, as have others I know. Sometimes they're worthy of Lourdes, and sometimes they're just a realization that our hearts have changed. God is with us.

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

Faithful Lines/Shirley Vogler Meister

'Ugly Quilts' and caring for the homeless

Years ago, while cool-weather camping with my husband in a small new tent in Colorado, a heavy rain pelted us during the night. I awoke in pitch-dark so cold my teeth chattered. My comfortable husband could not understand why. We learned at dawn that my side of the tent was defective, so icy water ran down the canvas, soaking only my sleeping bag and me. How I suffered!

I recall that experience whenever I think about homeless persons sleeping night after night outdoors, especially during winter or in other inclement weather. How much more they suffer!

Help sometimes comes their way in the good work of good people. In the 1990s, my own parish began helping in a significant way when Fran Quigley introduced an Ugly Quilts project she read about in a *Family Circle* magazine. Another parishioner, Mary Zinkan (317-842-2824), is now in charge with Fran's

guidance and (as Mary said) "with enthusiasm of parishioners and friends who volunteer ... with enough help, this could be a yearlong project."

Readers can access the *Family Circle* article on the Internet at www.reese.org/sharon/uglyhist.htm. For those without computers, here is a condensed version of the story gleaned from the work of writer Celeste Mitchell:

In the 1980s, rural Pennsylvanian Flo Wheatley founded an organization called My Brother's Keeper after a series of experiences with the homeless during trips to New York City for her son Leonard's non-Hodgkins lymphoma treatments. Each time she went, she became more affected by their plight, especially remembering the first man she encountered. He had softly said to her, "Don't abandon me." After two years, Leonard showed signs of a recovery, but still went to New York for follow-up tests. She noticed a man wrapped in a crocheted blanket. Since Flo worked 17 years as a nurse, she knew the dangers of hypothermia.

At home, she gathered whatever scraps

of fabric she could find to produce a quilt she turned into a sleeping bag. Her husband, Jim, took her to the city to find a recipient. The family made eight sleeping bags that year—7 feet by 7 feet so that even a mother and child could cuddle in warmth. They stuffed the bags with mittens, hats and sweaters. (Some include faith messages and prayers of hope.)

Neighbors began participating and a local church pastor invited her to demonstrate the project. To make sure volunteers were not daunted, they called their product Ugly Quilts. This idea has since spread throughout America.

Parishes and individuals can find more information and quilt instructions on the Internet site in this column or by writing:

My Brother's Keeper Quilt Group
c/o Wheatley, Strawberry Hill Farm
R.R. 1, Box 1049
Hop Bottom, PA 18824

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

Spirituality for Today/John Catoir

Faith and how it connects with daily life

It's so important for Catholics to see the connection between their beliefs and their daily lives. Christ's teachings can hardly be effective if we confine them to abstract principles.

The Second Vatican Council had this to say on the topic: "Where Christianity pervades a whole way of life and ever increasingly transforms it, there will exist ... an excellent school of the lay apostolate. In such a home, husband and wife find their proper vocation in being witnesses to one another and to their children of faith in Christ and love for him" ("Dogmatic Constitution on the Church," #34).

Faith in the doctrine of the Incarnation is most important. God became man. "The Word became flesh and dwelt among us" (Jn 1:14). Jesus came as a light to the world, to dispel darkness. He gave up his life to bring love and joy to the human experience.

The doctrine of the Incarnation teaches us that we grow from darkness to light. The Church blesses the idea of human progress. As we carry Christ's light within us, we can show it forth by the choices we make. Our joys and aspirations, the words we use in our contacts with others, and especially in the way we show love for our own family members, demonstrate the degree to which we have embodied our beliefs.

Our faith is not merely a series of abstract principles. Keeping it at that level leads to sterility. Cardinal John Henry Newman said that this happens when the teachers of doctrine focus their attention on negativism and religious prohibitions rather than creative Christian love and witness. Complaining and condemning is no substitute for positive, constructive action. It is always better to light one candle than curse the darkness.

One of the great teachings of the Church is found in the doctrine on grace, which tells us that God's help is always available, enabling us to illuminate the world. With God at our side, we can change the world around us for the better by influencing the way people interact with one another socially, culturally and politically. The doctrine on grace also teaches us that God is actively present among us.

God dwells among us, transforms us and works through us. In this way, we become instruments of his love. We can radiate his justice, truth and love. Through grace, we become the shapers of human history. We can contribute to the fulfillment of the divine plan by speaking out against those actions in society that clearly work against God's will.

Without getting on a soapbox, we can write to our elected representatives about issues that concern us like respect for life from conception to natural death.

Eschatology is the doctrine concerning "the last things." The end of time is a concern for everyone. Catholic teachings urge us to look beyond our present life to the kingdom of heaven, which gives us great hope. We more readily endure the hardships of this life when we see that our eternal reward is within reach. Joy is found in our deep and vital participation in God's plan for us.

More on this topic is available in my book of 365 meditations, *Joyfully Living the Gospel Day by Day* (\$8 each; three for \$20 postpaid), obtainable at P.O. Box 480134, Fort Lauderdale, FL 33348. Feel free to write to me in care of the same address.

(Father John Catoir is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Sept. 11, 2005

- Sirach 27:30-28:9
- Romans 14:7-9
- Matthew 18:21-35

The Book of Sirach is the source of this weekend's first biblical reading.



Sirach's author was Joshua, the son of Sirach. (He should not be confused with Joshua, active centuries earlier as a disciple of Moses and leader of the Hebrews as they passed into the Promised Land.)

Written in Hebrew between 200 and 175 B.C., the text was translated into Greek sometime after 132 by the author's grandson. Though not included in the Hebrew Bible after the first century, nor accepted by Protestants, the book of Sirach has always been recognized by the Catholic Church as divinely inspired and canonical.

Evidently, Joshua, the son of Sirach, operated a school in Jerusalem for young men. (Young women received no formal education.) His great interest was to teach ethics to his students. Thus, this book is very much a testament of Jewish belief in God, and of Jewish belief in right and wrong.

In this weekend's reading, the book builds on its exaltation of human wisdom.

Composed less than 200 years before Christ, it indicates the intellectual environment in which it appeared, an environment affecting even pious Jews.

This environment was filled with regard for human logic, a circumstance taken from the Greeks, whose military exploits had overtaken much of Asia Minor, including the Holy Land.

The reading frankly calls upon its audience to forgive the faults of others and to trust in the merciful God. Wrath and anger are hateful things, the reading insists. No one who succumbs to these faults should expect mercy from God.

St. Paul's Epistle to the Romans provides the second reading.

Probably the great majority of Christian Romans, to whom this epistle first was

written, were among the poorer classes, tempted to look longingly at the rich and aristocratic, assuming that the privileged controlled their own destinies.

Instead, Paul insists, God controls the lives of all. All belong to the Lord.

For its last reading this weekend, the Church presents the Gospel of Matthew.

In this reading, Jesus answers the question of how often, and to what extent, must disciples forgive the wrongs done to them.

The Lord answers not "seven" times, but "70 times seven" times. The number should not be taken literally, namely six plus one, but symbolically since seven was a symbol. It meant complete, absolute and total, so to urge persons to forgive others seven times for wrongdoing would have been a great statement. However, "70 times seven" dramatically underscores the need to forgive others.

True Christian forgiveness, however, must in all things take account of, and resemble, God. Thus, those stingy with forgiveness themselves are not of God. They cannot expect to benefit from God's own patience and mercy. If unwilling to forgive, they do not resemble God.

Reflection

During recent weeks, the Church calls us to be good disciples, but it takes no one down a primrose path. It bluntly reminds us that we are human. We are imperfect. Others can hurt us. Wrongs can upset our lives. Being mistreated can harden our hearts. Forgiving those who have hurt us is much more easily said than done.

St. Paul's Epistle to the Romans, the source of the second reading, reminds us also of who and what we are. Indeed, we are humans, all of us with human imperfections. But, in the last analysis, we belong to God. God created us. God invites us to eternal life, so our great destiny is to be with God.

Imperfect, wounded by wrongs inflicted by others, and vulnerable, we need God's healing and strength, and also God's forgiveness. If we are sincere in admitting our faults, this forgiveness will come to us 70 times seven times, but we must seek to imitate the Lord. We must be merciful. We must patiently and absolutely forgive others who hurt us. †

Daily Readings

Monday, Sept. 12

1 Timothy 2:1-8
Psalm 28:2, 7-9
Luke 7:1-10

Tuesday, Sept. 13

John Chrysostom, bishop and doctor of the Church
1 Timothy 3:1-13
Psalm 101:1-3, 5-6
Luke 7:11-17

Wednesday, Sept. 14

Exaltation of the Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Thursday, Sept. 15

Our Lady of Sorrows
1 Timothy 4:12-16
Psalm 111:7-10

John 19:25-27
or Luke 2:33-35

Friday, Sept. 16

Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Timothy 6:2c-12
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 17

Robert Bellarmine, bishop and doctor of the Church
1 Timothy 6:13-16
Psalm 100:1-5
Luke 8:4-15

Sunday, Sept. 18

Twenty-fifth Sunday in Ordinary Time
Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20c-24, 27a
Matthew 20:1-16a

Question Corner/Fr. John Dietzen

Theology explores aspects of Catholic doctrines

Q What is a theologian? Is it just someone who has a degree in theology? Or is it a special designation?



with dogma or doctrine.

Dogmas are the official teachings of the Church about our faith: Jesus is God and human, there are seven sacraments and so on.

Theology is something else entirely. At its base, theology is a discourse or study about God. More specifically, it is an organized system of thought that attempts to synthesize the doctrines we have received from reason or revelation to see how they fit together and how they mesh with other aspects and experiences of human life.

As an ancient saying puts it, theology is "*fides quarens intellectum*," faith seeking understanding.

Theologies may focus on any area of Christian belief and activity—doctrine, moral behavior, Scripture, bioethics, history and development of doctrines, to mention only a few.

In that sense, there are many respectable and acceptable theologies in the Catholic tradition. St. Augustine evolved a theology, still widely accepted, with which later theologians, like St. Thomas Aquinas, often disagreed.

A good illustration is the theology handed down by St. Paul. At the risk of oversimplifying a bit, the focus of his theology was the resurrection of our Lord. It was this event, he often said, which bestowed the saving power of the Lord Jesus (Rom 1:4), which bestows the promise of resurrection on Christian believers and which made everything else hang together.

Some later schools of theology identified the key Christian event as the Incarnation itself rather than the Resurrection.

Such differences may appear academic, but they have immense consequences on

how we understand and live our life in Jesus Christ.

To answer your question more directly, theologians are simply knowledgeable experts in these specialized sciences.

Through the centuries, the Church, all of us, including bishops and popes, have depended heavily on competent theologians like St. Gregory of Nyssa, St. Irenaeus, St. Jerome, St. Ambrose, St. Robert Bellarmine, St. Teresa of Avila, St. Alphonsus Liguori and hundreds of other great and lesser lights.

Perhaps because good theologians are often at the cutting edge of Catholic thinking and exploration, many—perhaps even most of them—were at some time "prophets without honor" in the Church.

Interestingly, through the centuries more than a few theologians who were at one time condemned or refused permission to teach were later recognized as saying something extremely valuable that the Church needed to hear. St. Thomas Aquinas and several major theologians of the 20th century are good examples.

As with mothers, fathers, priests, physicians and attorneys, there are capable and less capable theologians. They may be right or wrong or in between. But unlike revealed doctrines—which are accepted by faith—theologians' theories and opinions—which deserve to be studied carefully—are as good or bad as their reasons for them.

Another characteristic of truly authentic theologians in the Church is that they are perceived by ordinary people as being in touch with real lives of real men and women. Theories—no matter how learned they are and that the majority of good Christian believers cannot personally relate to—never have a lasting impact on the Church.

Theology and theologians, in other words, are at the service of the Church, both the hierarchy and the laity. As history has proven (a vast number of the most illustrious Catholic theologians have been saints), however awesome their learning, they need to have the Catholic faith in their blood and live it with their lives.

The effectiveness of their service in forming and enriching the spirituality, hope and faith of Christians is an indispensable criterion of "good" and authentic theologians. †

My Journey to God

In Memoriam

(For the victims of Hurricane Katrina)

Death is the blossom, life the stem—
One breath will touch the two of them.
Forevermore the bloom will live
Reflecting what the stem could give.
No matter length or breadth of shaft
But depth of truth from which it quaffed.

O ageless flower, withered stem,
How sweet the scent of requiem.

A Touching Scene

(For all those affected by the hurricane)

Jostled, trampled, threatened,
Intent, she held her ground.
She reached, she touched His robe.
She uttered not a sound.

"Who touched me?" asked the Lord.
There was no place to hide.
She knelt, she sobbed, she prayed.
The crowd watched open-eyed.

Skeptics now were silenced,
The meek stood tall and bold.
She had felt His mercy,
The number touched—untold.

By Dorothy M. Colgan

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



An aerial view taken on Aug. 30 shows an entire block in Biloxi, Miss., completely destroyed by Hurricane Katrina after it ripped through the U.S. Gulf Coast area on Aug. 29.

Little Sisters care for New Orleans home residents displaced by hurricane

By Mary Ann Wyand

In the wake of Hurricane Katrina, the Little Sisters of the Poor in Indianapolis and throughout the United States are providing care for 64 residents of the Mary-Joseph Residence for the Elderly in New Orleans.



Sr. Margaret Banar, L.S.P.

in bumper-to-bumper traffic on Interstate 10.

The residents of that Little Sisters' home for the elderly poor, which was founded in 1868, were evacuated to St. Clare Manor, a Catholic nursing home in Baton Rouge, La., on Aug. 27, one day before the hurricane's high winds and flooding devastated New Orleans. Their 90-mile trip to safety took nearly seven hours

Sister Margaret Banar, who ministers at the St. Augustine Home for the Aged in Indianapolis and served at the New Orleans home for nine years during the 1980s, was contacted by Mother Celine de la Visitation, the superior general of the international order based in St. Pern, France, last week and instructed to fly to Baton Rouge on Sept. 1 to help about eight Little Sisters care for the displaced residents from New Orleans.

A sign displayed at the reception desk at the St. Augustine Home for the Aged on Aug. 31 explained that, "Our Little Sisters in New Orleans had to evacuate to Baton Rouge ... with our residents. They were able to take very little with them and now they are in need of financial help. Anything that you could donate would be greatly appreciated. One of our sisters from here is flying down tomorrow to help the sisters care for the residents."

Sister Geraldine Harvie, superior of the Indianapolis home, said on Aug. 31 that, "In many ways, we are blessed because our residents are safe. They are

unhappy because they want to go home and they don't understand why they can't. Our sisters are overburdened [there] and Sister Margaret is going down to assist them. But we have to count our blessings. God has protected us during these days, and the people who have assisted us in this nursing home have been very kind and helpful."

The Little Sisters' home in New Orleans is located in an area on the west bank of the Mississippi River that was least affected by the disaster, she said, "but there is no way that the sisters and residents can go back for a while."

Sister Geraldine said two Hispanic residents of the New Orleans home were transported to the St. Augustine Home last weekend.

"I believe there are four residents going to Cincinnati," she said, "and, for the moment, four residents going to Washington."

When the residents were forced to evacuate the home in New Orleans, Sister Geraldine said, "they only took the very essentials with them. They haven't got a lot of change of clothing or anything so we have to begin to buy them the essentials."

Sister Margaret said it is sad to see so many people

See LITTLE SISTERS, page 14



PATIENT: C SYFERD

DOB 09/02/98

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New Orleans Archdiocese establishing satellite office in Baton Rouge

BATON ROUGE, La. (CNS)—In the wake of the massive destruction of Hurricane Katrina, the Archdiocese of New Orleans has decided to launch a satellite office in Baton Rouge to make key decisions about restoring social services and rebuilding schools and churches, Archbishop Alfred C. Hughes said after a meeting of archdiocesan officials at Our Lady of Mercy Parish.

"This is very important because we need to begin to organize both our immediate short-term response and our more long-term response," Archbishop Hughes said on Aug. 31 "Obviously, we face extreme devastation, the likes of which we have not felt in this country apart from the Civil War."

The location of the satellite office had not been determined, although archdiocesan officials were considering space that has been offered at Our Lady of Mercy and at the closed St. Pius X School. The archbishop said he plans to meet daily with a small group of key archdiocesan personnel to determine how best to respond to the crisis and to assess damage reports, which have not yet come in because of sporadic communications.

One of the major dilemmas is setting up a payroll plan for archdiocesan employees who are now scattered over several states. A significant percentage of the estimated 8,000 archdiocesan employees are paid through paper checks, and their locations

were unknown.

Internal communication with employees and external communication with the general public also are critical issues, the archbishop said. With people spread out over such a large geographic area, the goal is to regularly update the archdiocesan website (www.archdiocese-no.org) with key information on policies and news items. Those plans were being developed on Sept. 1.

"I think we need to meet daily to update one another and identify what may be the next steps," Archbishop Hughes said.

There were no solid damage estimates on Sept. 1, although archdiocesan officials know they will be incredibly high. The following is a preliminary list:

- St. Louis Cathedral apparently sustained relatively minor roof-slate damage, but water was reported rising. Oblate Father Frank Montalbano and archdiocesan archivist Chuck Nolan were still in the rectory and did not evacuate. A large tree felled by the winds in St. Anthony's garden behind the cathedral left a statue of the Sacred Heart of Jesus untouched.

- A chimney collapsed and left a hole in the roof of the Old Ursuline Convent on Chartres Street.

- Notre Dame Seminary sustained water and roof damage. Bishop Roger P. Morin, auxiliary bishop and vicar general, stayed in New Orleans during the storm and reported



New Orleans Archbishop Alfred C. Hughes talks with Bertha Myles after Sunday Mass at St. Joseph Cathedral in Baton Rouge, La., on Sept. 4. Myles, also a New Orleans resident, was among those attending the service who had been displaced by Hurricane Katrina and subsequent flooding.

seeing looters at a nearby drug store.

- A Plaquemines Parish official told WWL radio that everything below Diamond, La., located 40 miles from the Gulf of Mexico, was under water.

- Chateau de Notre Dame, a nursing home and assisted living facility, took on a foot and a half of water. Villa St. Maurice and St. Bernard Manor, elder facilities, had water up to the second floor. Metairie Manor had only minor water damage.

- The 12-story archdiocesan office building in the central business district had about

15 windows blown in, including three on the fourth-floor offices of the *Clarion Herald*, the archdiocesan newspaper.

- Msgr. Clinton Doskey, pastor of St. Pius X Church on the south shore of Lake Pontchartrain, was rescued by airboat on Aug. 30 and reported seeing homes in the leafy Lakeview neighborhood with water up to the top of street signs.

At a morning briefing on Sept. 1 in the Baton Rouge Catholic Life Center, archdiocesan officials said their biggest concerns were securing long-term housing for displaced families and bringing in counselors and case managers. They also talked about setting up a national prayer line and grief counseling line.

Catholic Charities USA was expected to take the lead in getting out information to U.S. dioceses about the need for shelter. Already, several dioceses had called to offer assistance with housing and other needs. Religious orders and Catholic colleges and universities will be canvassed to see what help they can offer to students and parents.

"It's very important that we take to heart the words that for those who love God everything works together for the good," Archbishop Hughes said. "Our resources are limited, but our people are innumerable. I am convinced that God is going to work things in a way that counteracts the terrible suffering people are experiencing." †

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Ellen Kerrigan, Marquette Manor resident since 1997

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Rest in peace

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

BURNS, Richard Lyons, 74, St. Margaret Mary, Terre Haute, Aug. 19. Husband of Mary Skaggs-Burns. Father of Elizabeth Howes, Rita Senseman, Laura Yeakey and Julia Burns. Stepfather of Debra Adrian, Teresa Coble, Richard and Steve Hawkins.

CONDON, Raymond, 82, St. Barnabas, Indianapolis, Aug. 15. Husband of Yoshiko Condon. Father of Yukari Ryli, Bill and Mike Condon.

DAVIS, Rosetta, 82, St. Vincent de Paul, Bedford, Aug. 18. Mother of Frances Benton, Chris Delze, Ray Kimbro, David and Douglas Davis. Grandmother of 15. Great-grandmother of 20.

FOCO, Ernest A., 74, Our Lady of Perpetual Help, New Albany, Aug. 23. Husband of Bethany Foco. Father of Tina Burtch, Trish Capehart, Melanie Henderson and Colleen McKain. Brother of Jeri Fisher and Carol Morgan. Grandfather of 12.

FREDRICK, Thomas N., 60, St. Louis, Batesville, Aug. 26.

Husband of Deborah Fredrick. Father of Lisa Reames and Douglas Fredrick. Stepfather of Wendy Phillips and Teresa Frederick. Son of Virginia Burke. Stepson of Patrick Burke. Brother of Alfred, Harry and William Frederick.

HANNA, Gerard, 69, St. Joan of Arc, Indianapolis, Aug. 23. Brother of Sharon O'Farrell.

HOBBS, Jo Ann, 78, St. Barnabas, Indianapolis, July 27. Mother of Shirley Sherer and Sam Hobbs. Sister of Mary Lou Taylor. Grandmother of six. Great-grandmother of 14.

JONES, Ruth M., 82, St. Luke, Indianapolis, Aug. 28. Mother of Charles, Daniel and Joseph Jones. Sister of Virginia McAlpin. Grandmother of 12. Great-grandmother of 24. Great-great-grandmother of two.

KRIECH, Francis J., 82, St. Philip Neri, Indianapolis, Aug. 22. Husband of Rita Kriech. Father of Karen Artrip, Laura Blok, Jean Donlan, Joan Fishburn, Therese Myers, Mary Beth Pilano, Ruth Smith Blaise, Daniel and Ken Kriech. Brother of Bertha Gagnon and Edna Reilly. Grandfather of one. Great-grandfather of 28.

LaBARBERA, Pauline J., 97, St. Joseph, Shelbyville, Aug. 28. Mother of Rose Ann Haverkos, Marlene Tucker and Donna Winkler. Grandmother of 13. Great-grandmother of 19. Great-great-grandmother of seven.

LAUBER, Carl J., 97, St. Michael the Archangel, Indianapolis, Aug. 23. Father of

Betty Ann Fentz, Mary Kathryn Hermance, Frank Lauber, Jim and Tom Kurtz. Brother of Agnes Clouser. Grandfather of 16. Great-grandfather of 10. Great-great-grandfather of two.

LUZAR, Mary M., 82, Holy Trinity, Indianapolis, Aug. 22. Wife of Joseph Luzar. Mother of Patti Wiseman, Joseph and William Luzar. Grandmother of one.

MUNCHEL, Margaret, 75, St. Peter, Franklin County, Aug. 20. Aunt of several.

NOONE, Cecilia (Toomey), 91, St. Barnabas, Indianapolis, Aug. 23. Mother of Jack and Mike Noone. Sister of Lucille Shiver. Grandmother of six.

REDMOND, John L., 80, St. Michael the Archangel, Indianapolis, Aug. 23. Father of Rosalie Sullivan, John and Larry Redmond. Brother of Rita Brown, Alice Gong, David, Paul, Richard, Robert and Thomas Redmond. Grandfather of five.

ROELL, Mary F., 93, Sacred Heart, Indianapolis, Aug. 22. Mother of Linda Calvin, Ellen Ross and John Roell. Grandmother of 18. Great-grandmother of 22. Great-great-grandmother of two.

SCHAEFER, Bertha J., 99, St. Paul, New Alsace, Aug. 18. Mother of Rosemary Conrad, Bertha Pfliegel, Alfred Jr., Elmer, Harry, John, Lester, Ralph, Raymond and Robert Schaefer. Grandmother of 37. Great-grandmother of 56. Great-great-grandmother of three.

SCHROEDER, Emma, 89, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 21. Mother of Sheila Edward, John, Ronald and William Schroeder.

Grandmother of eight. Great-grandmother of four.

SMITH, Yvonne R., 93, St. Luke, Indianapolis, Aug. 22. Mother of K. Clay Smith. Sister of Claire Bradicich, Marie Hunter and Maxine McMahon. Grandmother of three. Great-grandmother of two.

STARR, Wilma Catherine, 93, Annunciation, Brazil, Aug. 18. Mother of Mildred Gilmer, Catherine Hargis, Nelda Medley, Christine Sonnenberg, Albert, Charles, Gary, George, John, Marion and William Starr. Grandmother of 32. Great-grandmother of 44. Great-great-grandmother of six.

WALKE, Clifford A., 77, St. Mary, Greensburg, Aug. 28. Husband of Edith Walke. Father of Dan and Richard Walke. Brother of Rose Marie Hausman, Mary Vogelsang and Eugene Walke. Grandfather of two.

WEISS, Ellen R., 64, St. Elizabeth of Hungary, Cambridge City, Aug. 21. Wife of Charles Weiss. Mother of Liesl Flanagan and Charlotte Harris. Sister of Hilary Cook and William Higgins. Grandmother of four.

WILLIAMS, Mark W., 34, St. Joseph, Shelbyville, Aug. 25. Husband of Robin Williams. Son of Luke and Mary Pat Williams. Grandson of Wilma Williams, Tom and Martha Muehlenkamp.

YOUNGSTAFEL, Thomas J., Sr., 45, St. Philip Neri, Indianapolis, Aug. 14. Husband of Judi Youngstafel. Father of Kathryn, Christopher and Thomas Youngstafel Jr. Son of Mary Youngstafel. Brother of Anne Thompson, Mary, Rose, Carl, Lawrence, Mark and Richard Youngstafel. †

LITTLE SISTERS

continued from page 12

suffering from the destruction caused by the category 4 storm.

"I was in New Orleans for nine years so I know the area that is affected," she said. "Everybody is suffering. The whole city has been paralyzed."

In Baton Rouge, Sister Margaret will help care for the remaining residents at the nursing home until they are relocated to other homes operated by the Little Sisters.

"Many of the residents are infirm," Sister Geraldine said, "and the sisters are caring for them without the usual aid that we have from [lay] staff members."

Sister Margaret said she is going to Baton Rouge "to bring my energy to them, to be a support to the sisters that are there," for about two weeks.

"One of the hard things about the sisters being there is that they have no chapel," Sister Geraldine said. "They had Mass for the feast of Blessed Jeanne Jugan [on Aug. 30], but they're not sure about having daily Mass. They don't have the Blessed Sacrament there, and the Eucharist is our life.

"Our hearts are bleeding for everyone," she said. The Little Sisters also operate the Sacred Heart Residence in Mobile, Ala., she said, and all the sisters and residents there are safe.

"The elderly residents don't understand what has happened," Sister Margaret said. "One of the residents said, 'The sun is out. Why can't we go home?'"

(For information about how to help the Little Sisters of the Poor with their ministry to the elderly poor, call the St. Augustine Home for the Aged in Indianapolis at 317-872-6420.) †

Oldenburg Franciscan Sister Rita Agnes Werner served as a teacher and nurse

Franciscan Sister Rita Agnes Werner died on Aug. 29 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on Sept. 1 at the

motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Anna Teresa Regina Werner was born on Nov. 24, 1911, in Oldenburg. She entered the Oldenburg Franciscan community on Dec. 8, 1928, and professed her final vows on July 2, 1934.

Sister Rita Agnes ministered as a teacher for 38 years and as a nurse for 10 years.

In the archdiocese, she taught at St. Joseph School in Shelbyville, St. Lawrence School in Lawrenceburg, St. Gabriel School in Connersville and Our Lady of Lourdes School in Indianapolis.

Sister Rita Agnes also ministered at St. Mary School and St. Anthony School, both in Evansville, Ind., as well as in Ohio, Missouri and Illinois.

In 1986, she retired to the motherhouse, where she ministered in community service.

Surviving are four sisters, Henrietta Stein of Oldenburg and Ellie Kramer, Gertrude Riedman and Rita Kramer, all of Greensburg.

Memorial gifts may be sent to the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Providence Sister Margaret Gallagher taught at Providence College in Taiwan

Providence Sister Margaret Gallagher, also known as Sister Marie Blanche, died on Aug. 31 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Sept. 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Margaret Therese Gallagher was born on Jan. 20, 1915, in Chicago. She entered the congregation of the Sisters of Providence on Aug. 20, 1932, professed first vows on Jan. 23, 1935, and professed final vows on Aug. 15, 1940.

Sister Margaret taught at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois, Washington, D.C., and

California. She also taught at Providence College in Taiwan in 1965-66 and 1968-69.

In the archdiocese, Sister Margaret taught at the former St. Benedict School in Terre Haute in 1934, St. Philip Neri School in Indianapolis from 1937-40, St. Charles Borromeo School in Bloomington from 1943-45 and the former St. John Academy in Indianapolis in 1951.

Sister Margaret retired to Saint Mary of the Woods in 1996 and participated in the sisters' ministry of prayer.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



Third Annual Blue Mass

Celebrant: Msgr. Joseph Schaedel
September 13, 2005
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Questions: 317-784-4439

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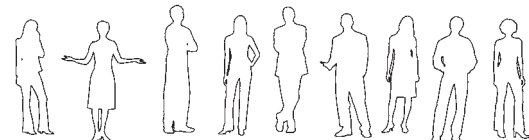
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Rehnquist left a long legacy of landmark rulings

WASHINGTON (CNS)—The Sept. 3 death of Chief Justice William H. Rehnquist at the age of 80 left a legacy of landmark decisions and a tightly run courtroom. But it also leaves the Supreme Court with two vacancies after 11 years of stability.

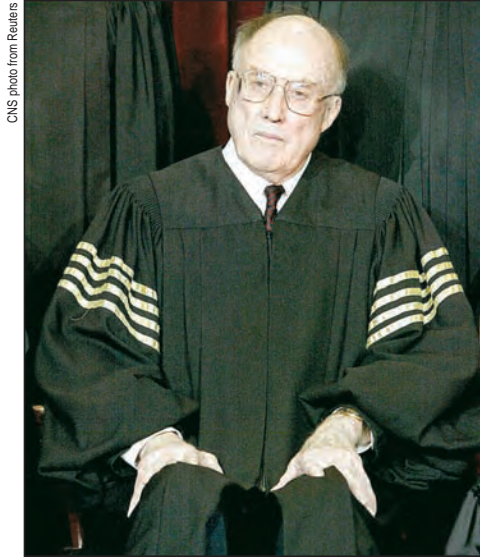
He died at his home in Virginia just under a year after the court announced he had been diagnosed with thyroid cancer. His body was to lie in repose in the Supreme Court until his Sept. 7 funeral at St. Matthew Catholic Cathedral.

The current court's longest-serving member, Rehnquist first joined the court in 1972 on the same day as Justice Lewis Powell, the last time there were two vacancies at once. Rehnquist was elevated to chief justice by President Ronald W. Reagan in 1986, upon the retirement of Justice Warren Burger.

Rehnquist was praised by abortion opponents for his votes dissenting from the 1973 *Roe vs. Wade* decision and later to overturn that ruling that legalized abortion nationwide, and for declaring in another case that "life begins at conception." He also wrote opinions supporting government-funded programs that included students at religious schools and opposing laws to permit assisted suicide.

On other legal issues the Church followed closely, however, his rulings permitted General Electric to refuse to pay for maternity leave under disability coverage, said the military ban on wearing religious apparel such as yarmulkes was permissible and repeatedly upheld the death penalty.

Rehnquist, a native of Milwaukee, died just over three weeks short of his 81st birthday on Oct. 1. Though Rehnquist was Lutheran, his family requested the use of the cathedral because of its size,



U.S. Supreme Court Chief Justice William Rehnquist died at his home in Virginia on Sept. 3. Rehnquist was 80 years old and had been suffering from thyroid cancer. He is pictured in a photo taken on Dec. 5, 2003, in Washington.

according to the Archdiocese of Washington. The recently renovated cathedral seats 2,000.

Rehnquist served in the U.S. Army Air Corps in North Africa during World War II. Upon his return, he attended Stanford University, where he earned bachelor's and master's degrees as well as a law degree.

One of his 1952 classmates at Stanford's law school later was to join him on the Supreme Court as Justice Sandra Day O'Connor. On July 1, she announced her plans to resign from the court as soon as her replacement has been confirmed. Federal appeals court Judge John G. Roberts was nominated in July to fill O'Connor's seat. On Sept. 5, President George W. Bush announced that Roberts

would be his nominee to become chief justice and that another nomination would soon follow for the associate justice's seat.

Rehnquist was named to the court after working in private practice in Phoenix for 16 years and serving as an assistant U.S. attorney general from 1969 to 1972.

Rehnquist was the last remaining member of the court who ruled in *Roe vs. Wade*. In that much-debated landmark decision, a 7-2 majority of the court agreed that the 14th Amendment protecting privacy rights precluded states from prohibiting abortions. In his dissent, Rehnquist disagreed with the majority's finding that abortion is a protected right, as well as their conclusion that the right to abortion was so universally accepted "in the traditions and conscience of our people as to be ranked as fundamental."

In 1992, Rehnquist was among a minority of four justices who would have overturned *Roe*, using a case challenging Pennsylvania's abortion restrictions.

In *Planned Parenthood vs. Casey*, Rehnquist was among seven justices who upheld provisions of state law requiring informed consent, waiting periods and parental notification for minors before abortions could be obtained. He wrote the minority opinion in the same case that would have abandoned *Roe*, arguing that time had proven how "outlandish" the 1973 ruling had been.

"When it becomes clear that a prior constitutional interpretation is unsound we are obliged to re-examine the question," Rehnquist wrote.

Beginning with the 1972 *Furman vs. Georgia* case, a 5-4 ruling that found most federal and state death penalty laws to be "arbitrary and capricious," Rehnquist consistently upheld capital

punishment statutes and their application. He wrote one of four dissenting opinions in *Furman*.

Once states rewrote their capital punishment laws, and cases based on the new statutes reached the court, Rehnquist generally upheld the use of capital punishment, even in situations where the majority said otherwise. One such case was a 1976 ruling in which the 6-3 majority found North Carolina's mandatory death sentence statute to be unconstitutional, and Rehnquist dissented.

In 1993, Rehnquist wrote for a 6-3 majority that evidence of innocence is not necessarily a reason to stop an execution. Rehnquist said the innocent are protected by the power governors have to commute death sentences. Those who were convicted in fair trials are not entitled to new trials, he said. A claim of "actual innocence" is not itself a constitutional claim," Rehnquist wrote.

During his tenure as chief justice, Rehnquist supported decisions that restricted the rights of death row inmates to petition federal courts to stop their executions. He also wrote a 6-3 majority ruling in 1986 that said prosecutors may keep death penalty opponents off juries in capital offense cases.

More recently, Rehnquist was in the minority of justices who dissented in rulings that ended capital punishment for juveniles and for people who are mentally retarded. In 2002, the court by a 6-3 majority said executing people who are retarded is cruel and unusual punishment and unconstitutional. This March, in a 5-4 ruling, the court found similar constitutional objections to executing people for crimes committed when they were under age 18. Rehnquist dissented in both decisions. †



The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L. Ubich

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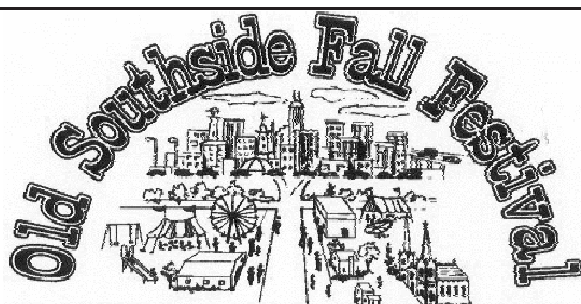
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