



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

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

CriterionOnline.com

November 11, 2005

Vol. XLVI, No. 6 75¢

Catholic Community Foundation meeting highlights improving finances

By Brandon A. Evans

For the first time since at least the 1996-97 fiscal year, the Archdiocese of Indianapolis ended a fiscal year with a budget surplus.

Jeffrey Stumpf, chief financial officer for the archdiocese, announced a budget surplus of \$213,000 for the 2004-05 fiscal year, which ended June 30, during the annual meeting of the Catholic Community Foundation (CCF) on Nov. 2

in Indianapolis.

The total budget for the archdiocese is about \$39 million.

Stumpf said he is expecting a similar surplus for this fiscal year, but noted that the surplus is still small—only half of 1 percent of the total budget.

Stumpf also announced that the number of CCF endowments has increased from 284 to 305. The value of those endowments increased from \$105.8 million to \$129.3 million last year.

The annual return on the CCF's investments, he said, was 8.9 percent for last year.

Each year, the CCF distributes funds to all sorts of archdiocesan ministries from its various endowments. In 2003-04, \$3.9 million was distributed. This past fiscal year, \$4.7 million was given to help support parish, school and agency ministries.

Among the challenges for this year's archdiocesan budget were healthcare

costs, higher construction and property insurance costs, school operating costs, parish deficits and an accrued amount of archdiocesan deficits from the mid-1990s of nearly \$10 million, Stumpf said.

Those challenges, though, were balanced out by several strengths, he said. Among them, strong parish giving, support for the United Catholic Appeal, deficit help from a new center-city

See CCF, page 8



Robert Brown, right, helps his father-in-law, John Jackson, step out of the remains of his home of 40 years after a tornado ripped through the Newburgh area of Evansville, Ind., on Nov. 6. The tornado killed more than 20 people and injured more than 100, many of whom were sleeping when the twister hit, officials said.

Diocese of Evansville asks all of its parishes to aid tornado victims

EVANSVILLE, Ind. (CNS)—Bishop Gerald A. Gettelfinger of Evansville asked all parishes in the diocese to take up special collections to help aid victims of the Nov. 6 tornado that killed at least 23 people and demolished more than 300 homes in southwestern Indiana.

The special collections will build up an assistance fund the diocese established the day after the tornado cut a 20-mile swath eastward from northern

Kentucky through Evansville to Newburgh.

The Diocese of Evansville committed an immediate \$25,000 for direct assistance to victims. Catholic Charities USA committed an additional \$15,000.

The diocese includes 70 parishes in 12 counties of southwestern Indiana, including Vanderburgh and Warrick counties, where the tornado struck about 2 a.m. on Nov. 6.

St. Mary's Medical Center in Evansville

was among the area hospitals that took in more than 100 people injured in the storm.

"Our condolences have been offered to all the families who have lost members, whose lives can never be brought back," said Bishop Gettelfinger in a statement. "Nonetheless, we will continue to reach out to them in their untold grief."

"Homes can be rebuilt, but

See TORNADO, page 7

Does a fetus feel pain? Hearing tries to sort out views

WASHINGTON (CNS)—In a House hearing room recently, much of the discussion focused on the meanings of the words "feels" and "pain."

Is pain "a subjective sensory and emotional experience that requires the presence of consciousness," as a recent article in the *Journal of American Medical Association* defined it? Or does pain instead depend on certain physiological and behavioral responses to stimuli? Or does it have to do primarily with brain development?

Answers to those questions could make all the difference to women considering an abortion—and to their unborn children—if a measure pending in the House becomes law.

The Unborn Child Pain Awareness Act of 2005, introduced in January by Rep. Chris Smith, R-N.J., got its first hearing on Nov. 1 before the Subcommittee on the Constitution of the House Judiciary Committee.

The legislation would require medical professionals to inform women seeking abortions—if their unborn child has reached "a probable stage of development of 20 weeks after fertilization"—that there is "substantial evidence that the [abortion] will cause the unborn child pain, and that the mother has the option of having pain-reducing drugs administered directly to the child."

Sen. Sam Brownback, R-Kan., has introduced a similar measure in the

See FETUS, page 8

Archbishop Buechlein to lead vocations retreat

By Sean Gallagher

Men who are considering the possibility that God is calling them to the priesthood have a chance to pray about this with Archbishop Daniel M. Buechlein at a vocations retreat at Our Lady of Fatima Retreat House on Nov. 18-19.

This is the third year that the archbishop has hosted the retreat. It is open to men from their senior year in high school

to age 50.

Father Eric Johnson, archdiocesan vocations director, described the upcoming retreat as an opportunity for participants "to step back a little bit from their day-to-day lives and spend a little bit of time with others in prayer and in discernment to try to come to a greater understanding of where God might be calling them, particularly with regards to the priesthood."

During the two-day retreat, the archbishop and an archdiocesan seminarian will share their vocation stories. The archbishop will also offer conferences on prayer that will aim to give the participants tools that they can use in their own discernment.

In addition to the conferences, the retreat will include Mass, the Liturgy of the Hours, eucharistic adoration and an

See VOCATIONS, page 7

Archdiocesan Mass honors couples married 50 years or more

By Brandon A. Evans

More than 164 couples celebrating 50 years or more of marriage turned out to celebrate a special Golden Wedding Anniversary Mass on Nov. 5 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Daniel M. Buechlein was the principal celebrant at the Mass at which the couples renewed their marriage vows and received a special blessing from the archbishop.

The archbishop also personally greeted and gave a gift to each of the 21 couples celebrating 60 or more years of marriage.

The couples at the Mass represented more than 8,800 combined years of marriage.

Imagine what a lonely person looking for someone to care would find if they came into the cathedral, Archbishop Buechlein said during his homily.

"Would they not find an answer to their seeking?" he asked. "How did these beautiful couples manage to find a love that could last 50, 60, maybe even 70 years? How could they do this in an age when so many marriages come apart?"

"The fact that you're here this afternoon says that when all is said and done, the meaning of your life together, the meaning of your love for each other and the trust that you have for each other had to be rooted in God. You have needed God's blessing on your marriage over and over again," Archbishop Buechlein said.

"In your own words, I think you would tell us that one of the secrets of a happy marriage is the commitment to have God as your mutual third partner," he said.

St. Luke parishioner Genevieve Claypool of Indianapolis, who has been married to her husband, Edward, for 67 years, said that their faith kept them

together, and that being able to celebrate so many years of marriage is unbelievable.

Her husband jokingly said that to keep young couples together they should be locked in the house so that they learn to get along.

Holy Family parishioner Chester Hublar of New Albany, who has been married to his wife, Cecelia, for 67 years, said that there are a lot of distractions for younger couples.

His advice for young couples is turn off the television.

As for his time being married, Hublar said that it doesn't seem to have been as long as it has. Once you get past the first 50 years, he said, you've got it made.

Too often, young people today, Claypool said, don't take their wedding vows seriously enough.

"No couple's love on the day of their wedding is enough for a lifetime," Archbishop Buechlein said, "because love is not static—love is a decision that grows and is pruned and is tempered by life's experiences."

Family and friends, he said, help married couples continually nurture that love and trust that cements their marriage.

"As their family and friends, we promise to continue to support them, not just this afternoon, but in the good times and in bad, in sickness and in health, all the days of their lives," he said.

He also called husbands and wives to continue giving their love, not just to each other, but to all those around them in need.

"That, my dear friends, is what we mean when we say marriage is a sacrament of the love of God," the archbishop said. "God's love takes flesh and reaches out to others through your married love. Your offering is to share your love with family and neighbors." †



Robert and Elizabeth Foor, member of St. Joseph Parish in Rockville, who have been married for 62 years, accept a gift from Archbishop Daniel M. Buechlein during the archdiocese's annual Golden Wedding Anniversary Mass on Nov. 5 at SS. Peter and Paul Cathedral in Indianapolis.



St. Mary parishioners John and Eleanor Weisbach of Greensburg, who have been married for 65 years, are greeted by the archbishop during the Golden Wedding Anniversary Mass. More than 160 couples who have been married at least 50 years attended the liturgy and reception.

Chester and Cecelia Hublar, members of Holy Family Parish in New Albany, who have been married for 67 years, accept a gift from the archbishop during the Golden Wedding Anniversary Mass. Twenty-one couples in attendance had been married for at least 60 years.



Correction

In an article in the Nov. 4 issue of *The Criterion*, the address for the perpetual adoration chapel at St. Vincent de Paul Parish in Bedford was listed incorrectly. The correct address is 1723 I St., Bedford. For more information about the chapel, call Cathy Andrews at 812-279-5814. †

Readers may share Christmas memories

Again this year, *The Criterion* invites readers to submit personal holiday memories for inclusion in the annual Christmas Supplement, which will be published in the Dec. 23 issue.

Christmas memories should be brief stories related to faith, family and friends. They may be written about

humorous or serious topics.

Submissions should include the writer's name, address, parish and telephone number, and should be mailed to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or sent by e-mail in care of criterion@archindy.org by the Dec. 5 deadline. †

Visit us online!

www.CriterionOnline.com

The Criterion 11/11/05

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

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

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

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

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

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

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

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

The Criterion

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

Price: \$22.00 per year 75 cents per copy

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

Website: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

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

Catholics celebrate feast day of St. Martin de Porres

By Mary Ann Wyand

The Lord speaks to us in many special ways and calls us to worship together regardless of the color of our skin and our culture, Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis, told several hundred people during the archdiocese's second annual St. Martin de Porres feast day Mass on Nov. 2 at St. Gabriel Church in Indianapolis.

Hispanic and African-American Catholics share a devotion to St. Martin de Porres, and his feast day was an opportunity to bring Catholics from different cultures and archdiocesan parishes together in prayer and song.

For the second year, Divine Word Father Stephan Brown, pastor of St. Rita Parish in Indianapolis, was the principal celebrant for the Mass sponsored by the archdiocesan Commission for Multicultural Ministry.

Archbishop Daniel M. Buechlein sent his greetings because he was not feeling well last week.

Several Catholics from Peru donated an ornate banner and icon of St. Martin de Porres to the archdiocese, which was placed near the altar during the feast day Mass. The banner was handmade by Juan Migel Diaz Carbajar, a Catholic from Lima, Peru, who is related to St. Mary parishioner Jamie Torpoco of Indianapolis.

The Mass celebrated the life of St. Martin de Porres, who was born in Lima, Peru, to a freed black woman from Panama and a Spanish nobleman. He devoted himself to good works, and was known for his humility, forgiveness and concern for justice. He founded an orphanage, organized fundraising events to gather money for the poor and needy, and housed the poor and the sick.

It is said that, when criticized for giving up his bed to a sick man, he replied, "Compassion, my dear brother, is preferable to cleanliness. Reflect that with a little soap I can easily clean my bedcovers, but even with a torrent of tears I would never wash from my soul the stains that my harshness toward the unfortunate would create."

St. Martin de Porres was known as "Martin of Charity" and is the patron saint of nurses and health care assistants. He was canonized by Pope John XXIII on May 6, 1962 at the Vatican for standing up to racism and injustice, comforting the sick, and providing food, clothing and medicine to the poor.

"I want the Word to nourish me for the rest of my life," Father Arturo said in his homily. "The Lord is preparing a meal for you right now. It's the body and blood of our Lord Jesus Christ that is being prepared for you."

But there's a lot of work to be done, he said, to bring Hispanic and African-



American Catholics together to celebrate the eucharistic liturgy as members of one faith community and as neighbors.

St. Martin de Porres was not accepted by his Spanish brothers and sisters because of his African mother, Father Arturo said, and biracial people were ostracized at the time.

He was a brother but other members of his religious community did not appreciate him, Father Arturo said. "But he always responded with humility and with a smile."

In his homily, Father Arturo also paid tribute to the late Rosa Parks, a black woman who refused to give up her bus seat to a white man on Dec. 1, 1955, in Montgomery, Ala.

Her action that day galvanized the civil rights movement, and led to a Supreme Court ruling banning segregation on city public transit vehicles. She died on Oct. 24 at age 92 in Detroit and was mourned by countless Americans.

"We make a big deal out of it and we better," Father Arturo said. "We better remember what this woman did. We have to remember what St. Martin de Porres did—just like what Rosa Parks did—and we cannot forget it. She sat down for justice. You, my brothers and sisters, have to stand up for justice."

There is a lot of work to be done in Indianapolis, he said, to resolve problems in the community and to promote reconciliation between people of different cultures.

"There should be tears in our eyes because we are not in fact celebrating Mass together," Father Arturo said. "There are problems between our brothers and sisters of brown skin and brown skin. What's the difference? We are brothers and sisters. We have one Father. All of us belong to the same family."

Many people responded with an "Amen."

Pointing to an icon of Our Lady of Guadalupe on his stole, Father Arturo called her his mother.

Catholics from many parishes in the Indianapolis area sing during the procession as a handmade banner of St. Martin de Porres is carried up the aisle at St. Gabriel Church in Indianapolis on Nov. 2 to begin an archdiocesan observance of his feast day. The eucharistic liturgy and reception was sponsored by the archdiocesan Commission for Multicultural Ministry. The banner was made by Juan Migel Diaz Carbajar, a Catholic from Lima, Peru, who has relatives living in the archdiocese. It was donated to the archdiocese by a group of Peruvian Catholics.

"This is Miss Mexico of 1531," he said, "and don't you forget it. Not only is she Miss Mexico, she is the Empress of the Americas. She is our mother because she has given birth to Jesus in this world. She is your mother, and she is mine."

God offers us richness in the Eucharist, Father Arturo said. "That is the food that you and I need. Let us build bridges between brothers and sisters. You and I have a lot of work to do. Let us love one another. What is the greatest commandment? You shall love the Lord your God with your whole heart, with your whole soul, and with your whole mind."

If you follow that commandment, he said, there won't be any room for the devil in your life.

St. Martin de Porres was called "Friar Broom" in Spanish, Father Arturo said. "That broom is going to help us free our minds, our hearts, our community, our Church. That broom is going to help us to begin to build a community where brothers and sisters of color can live as sons and daughters of the one God. You have a brother, and I do too, and his name is sweet. His name is Jesus. He's right here so get out the tissues and rejoice in the Lord always." †



Mary Petruzzi
Christ the King Parishioner
705-2547

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

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



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



Tim O'Connor
705-2545



Our Lady of Fatima Retreat House

"Healing Life's Hurts" Annual Charismatic Retreat

Fr. Noel Mueller, OSB
December 2-4, 2005

Daily living with others can be demanding and hurtful. This retreat will discuss various elements of God's healing power in our everyday lives. Learning to use the healing power of the Church's sacraments can be a tremendous aid for healing and growth.

This retreat is open to all!
Call 545-7681 for registration details!

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima



Our website is updated weekly! Spirit-Driven Renewal

Shelby Upholstering & Interiors



30% off

Selected Fabric

- Custom reupholstery
- Custom Window Treatments
- Blinds • Interior Painting
- Carpet Sales & Installation
- Custom wood refinishing
- Antique restoration

"Our Family's Business has been a HOUSE-HOLD WORD for over 70 years, owned and operated since 1932!"
The Quass Grand Children

Check out our website
shelbyupholstering.com



1932 Same family third generation.



317-631-8911 1-800-331-7697



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

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

Editorial

The purpose of a Catholic university

Holy Cross Father John Jenkins has begun his presidency of the University of Notre Dame with a bold statement: "My presidency will be driven by a wholehearted commitment to uniting and integrating these two indispensable and wholly compatible strands of higher learning: academic excellence and religious faith."

We applaud Father Jenkins' vision. It is fully consistent with Notre Dame's founding purpose. It continues the work of his predecessors during the past 163 years. But, above all, it is the kind of countercultural witness that we desperately need today—when the forces of a secular, atheistic humanism confront diverse forms of blind or unreasoned religious fundamentalism.

According to Father Jenkins, "A Catholic university rejects a faith that trumps all claims of reason and rejects a rationalism that pre-empts all claims of truth. Instead, a Catholic university is a place where scholarly inquiry based on reason engages a theological tradition grounded in revelation."

God created human beings in his image and likeness, and he has given us the power to think, to discover, to know and to understand. To fulfill our mission as children of God, and to grow in holiness, we must develop our minds. We must use them to learn more about God, about the wondrous world God has made, and about ourselves as stewards of all creation.

At the same time, Christians believe that God has spoken to us definitively in the person of Jesus Christ (the incarnate Word of God). The voice of faith speaks the truth—telling us who we are and who we are called to become. Reason uninformed by faith is severely limited. It takes us only so far in the quest for wisdom and understanding. And it invariably distorts all efforts to find real and lasting solutions to the problems that confront us today—and every day—including war, poverty, stewardship of our environment, spiritual hunger and hopelessness among people of all nations, races and socio-economic classes.

In his inaugural address as president of the University of Notre Dame (Sept. 23, 2005), Father Jenkins called attention to three principles that define a Catholic university:

1. Knowledge is good in itself and should be pursued for its own sake.
2. There is a deep harmony between faith and reason.
3. The role of community and the call to service are central to Christian life.

"At Notre Dame, we have much to be proud of in our embrace of these principles," Father Jenkins said. "But complacency has never characterized

this university and it must not now. During my presidency, we will give fresh emphasis to the distinctive strengths of Notre Dame, and we will build on these strengths as we move toward a pre-eminent position among the world's universities."

All Hoosiers have reason to be proud of Notre Dame's accomplishments during the past 163 years. The university that would become Notre Dame started out in Vincennes (when it was the diocesan see for all of Indiana and Illinois). Its founder, Holy Cross Father Edward Sorin, wanted the new college to be "the most powerful means for doing good in this country."

Like Saint Meinrad School of Theology, Saint Mary-of-the-Woods College, Marian College and all the other Catholic colleges and universities in Indiana, Notre Dame was founded "from the heart of the Church." (*ex corde ecclesiae*, in the words of the late Pope John Paul II). Their purpose, according to Father Jenkins, is to be "a place of higher learning that plays host to world-changing teaching and research, but where technical knowledge does not outrun moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is strengthened by it."

We celebrate the University of Notre Dame's new era of leadership and the conversation that will continue on the South Bend campus between faith and reason. We agree with Father Jenkins that this dialog will challenge some intellectuals who see no need to acknowledge the claims of religious faith. We also agree that a Catholic university that is true to its mission will reject "a complacent and false understanding of faith."

In *Truth and Tolerance: Christian Belief and World Religions*, Cardinal Joseph Ratzinger (now Pope Benedict XVI) wrote: "Christian faith is not a system. It cannot be portrayed as a complete, finished intellectual construction. It is a path, and it is characteristic of a path that it only becomes recognizable if you enter on it and start following it."

Catholic universities exist to help humanity discover and follow the path to truth and holiness. In the words of Father Jenkins, "This is our goal. Let no one ever again say that we dreamed too small." †

— Daniel Conway

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

Faith and Society/Douglas W. Kmiec

Abortion and privacy rights

In evaluating nominees to the U.S. Supreme Court, some Senate members seem greatly concerned with the right to privacy. Since the text of the Constitution doesn't mention the term "privacy," what is this about?



The standard White House answer is the need to avoid

justices who will legislate from the bench; the equally standard Democrat answer is the desire to select the opposite—justices who will legislate from the bench, at least with respect to abortion.

Neither side, of course, mentions the A-word, but everyone knows that privacy has long been abortion's political disguise.

The legal root of the privacy-abortion nexus is claimed to be the case of *Griswold vs. Connecticut* (1965). Fairly read, *Griswold* did no more than invalidate a statute prohibiting the use of contraceptives. Connecticut sought to justify the law as a reasonable means of discouraging infidelity—not a bad objective, but a highly unworkable means.

No one could envision police in the marital bedroom looking for signs of contraceptive use.

While there is much wandering about in the opinion regarding privacy and rights formed from the "penumbras" of other rights, *Griswold* was more pro-marriage than pro-privacy. Religious instruction could and should promote fidelity, but, the court speculated, the most state law could be expected to do is regulate the sale or manufacture of contraceptives, not interfere with the internal marital union itself.

John Roberts proclaimed *Griswold* "settled law," and that's why—besides charm and talent—he is now chief justice.

Harriet Miers, who withdrew from consideration for the court, was treated far less kindly. Not surprisingly, she was faulted for not clearly proclaiming *Griswold* fealty. Her hesitation may have been that of a practical lawyer who knows that while *Griswold* itself is unproblematic, the opinion has been greatly misused, and its most profound misapplication is as a prop for abortion.

I don't know if Miers' questionnaire had all the "ts" crossed or not, but for my money that was careful lawyering.

Griswold was first misapplied in *Eisenstadt vs. Baird* (1972) to strike down a Massachusetts law penalizing the distribution of contraceptives to unmarrieds. Suddenly marriage was no big deal. Out of nowhere, Justice William Brennan asserted that "the marital couple is not an independent entity, but ... two individuals," and individuals have a right to be free of "government intrusion."

The argument has some obvious flaws, not the least its potential for elevating individuals over law and community generally; all one needs is an unelected judge who thinks a democratically chosen law is "too intrusive."

Of course, *Eisenstadt* hardly followed precedent. As then Chief Justice Warren Burger pointed out in dissent, *Griswold*, dealing with marriage and a limitation on use, hardly could be "controlling authority" for unmarrieds and a law regulating distribution.

The very next year, the court invented the abortion right in *Roe vs. Wade* (1973).

Without analysis, out came *Griswold*'s penumbras again, with Justice Harry Blackmun finding this pro-marriage decision to stand for a right of sexual privacy or liberty; he didn't know which, but he was darn sure the right is "broad enough to encompass a woman's decision whether or not to terminate her pregnancy."

The penumbras of *Griswold* in defiance of its actual holding roll on. Today, this obscure and dated "privacy ruling" has been used to sanction homosexual sodomy and, perhaps ironically given its actual pro-marriage beginning, same-sex unions.

Reflecting on the abuse of *Griswold* and the overstated abortion-privacy claim that sprung from it, the one-time Earl Warren clerk and Stanford Law Dean John Hart Ely wrote: "[*Roe* is] a very bad decision. ... It is bad because it is bad constitutional law, or rather because it is not constitutional law and gives almost no sense of an obligation to try to be."

Of course, Ely can say that openly now because he's dead and hasn't been nominated for the Supreme Court.

(Douglas W. Kmiec is a columnist for Catholic News Service.) †

Spirituality for Today/Fr. John Catoir

Does God still love this person?

"I am deeply troubled," a reader recently wrote, "and need your help. I have spent my life trying to be a good Catholic: receiving the sacraments, giving to my Church, showing acts of kindness. ... I love my Church and believe in the Nicene Creed."

But, the reader said, "I see both sides on many issues—like birth control, married clergy, etc. ... When I read articles that suggest that Catholics who are not in full compliance with the teachings of the Church should leave the Church that they love, I become sad. Doesn't our Lord love us all even though we try so hard to understand? I know there are millions like me. If you can provide any advice, I would appreciate it."

Here is my reply:

Dear Brother in Christ,

Yes, our Lord does love us all as we try to do the right thing, even unbelievers. Trust in his mercy. Don't even think about leaving, no matter what anyone says. You are an important part of our

community of faith. If you are troubled, find a good priest to talk with about your concerns.

Here is a little principle from moral theology which has stood the test of time. I hope it helps you: Unity in necessary things, freedom in doubtful things and charity in all things.

In order for the Church to remain true to Jesus Christ, she must remain faithful to his core teachings. Doctrinal integrity is essential if the Church is to be the same for people in every century. She can't change from century to century to satisfy the logical objections of each age. This requires constancy and clarity in matters of doctrine.

Unity in "necessary things" means that each of us must try to make the leap of faith even when to do so seems to go against logic. Many refuse to believe that God is love; they feel it doesn't make sense in the wake of a tsunami or Katrina. But we are not rationalists who demand evidence before we believe. The leap of faith transcends logic because it is theological. It based on revelation, not human logic.

You say you accept the Creed. That

See CATOIR, page 12

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

God has given each of us a specific vocation in this world

At one time, I could count well over 100 first cousins. Of course, as the years go by our number is beginning to dwindle. Both sides of our family have strong German-Catholic roots. Like many families, we continue to celebrate family reunions on a regular basis. Last August, it was the reunion for the Blessinger cousins—my mom's side of the family. Despite the large numbers, we all know each other still, even as age is taking its toll. We enjoy the visit and trade stories of our childhood and youth.

We have managed to keep in touch over the years, mostly by Christmas cards and letters. There has been one exception. After I became a bishop, one of my cousins, whom I didn't know so well because she was older than me, began to write to me at frequent intervals to assure me of her prayers. Like her, her letters were very simple accounts of what was going on in her family.

She would also keep me informed of what was happening in the families of her sisters and brothers. And she wanted to know if I was doing OK. More recently, her letters had stopped coming, and I wondered why. I saw her at our reunion and saw that because of health issues she is no longer able to write.

Recently, while confirming young people in one of our southern Indiana parishes, I was happy to greet her son and his family. I was reminded to send my faithful writing cousin a note to let her know that I continue to think of her and pray for her. She had been so faithful in keeping in contact with me; now it is my turn to assure her of my prayers.

As my November thoughts turn to saints I've known in my lifetime, I could mention a number of cousins who have been and are a simple inspiration for me and many others. My letter-writing cousin stands out as an example of a faithful wife and mother who lives faith in a truly simple way. I am not naming her because, in her shyness and humility, she would be mortified.

But as I think of the different lay vocations in the world, I think of this cousin. She is an example of countless unsung people who live their Catholic faith in a straightforward yet humble manner in the home, in the family, in the neighborhood. She is a loving wife and mother, and worked hard all her life to help make a home for her husband and son.

She has been a presence in her parish community—mostly present and working in the shadows because she is shy and

unassuming. At parish picnics, she would be one of those parishioners washing dishes in the kitchen; she would prefer to be one of the "anonymous" people who help clean the parish church. She would be at parish gatherings even though, because of her shy nature, she was inclined to stay at home.

When we think of the vocation of the laity, we tend to overlook the fundamental essence of vocation. We tend to think of the more visible roles that serve the liturgical celebrations or parish committees or other forms of public service in the parish.

The fact is each one of us has been called from all eternity to fulfill a divine vocation. By God's Providence, we have been brought into life. I agree with the comment that no one has been born by accident. God created the soul of each and every one of us. Through the sacrament of baptism, we have been initiated into intimate life with God. He has

"commissioned us; He has put his seal upon us and given us his Spirit in our hearts as a guarantee" (2 Cor 1:21-22).

However humble it may be, every one of us has a specific work to accomplish in this life and God has prepared a place for us in heaven. Within the universal call to holiness, God has given each of us a specific vocation by which we can make a difference in the world right where we live.

For some of us, the specific vocation is public and visible. For others, in fact I would say for most, like for my cousin, the specific vocation is largely unseen and unsung. Sometimes I think that more often than not the unseen among us may well live a more saintly life. But the real point is that the Christian vocation is not just filled by the more visible ecclesial roles, important as these are.

God points out a personal path to his love—it is our unique way to journey to the house of the Father. †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

Dios nos ha dado a cada uno una vocación específica en este mundo

En algún momento pude llegar a contar más de 100 primos hermanos.

Por supuesto, a medida que pasan los años esa cifra comienza a mermar. Ambas partes de nuestra familia tienen fuertes raíces germano-católicas. Al igual que muchas otras familias, continuamos celebrando reuniones familiares con regularidad. En agosto fue la reunión de los primos Blessinger, el lado materno de mi familia. A pesar de lo numerosos, todavía nos conocemos entre todos, no obstante el paso inexorable del tiempo. Disfrutamos la reunión e intercambiamos historias de nuestra niñez y de la adolescencia.

Hemos logrado mantenernos en contacto durante todos estos años, principalmente por medio de tarjetas de Navidad y cartas. Ha habido una excepción. Después de que me hice obispo, una de mis primas a quien no conocía muy bien porque era mayor que yo, comenzó a escribirme con cierta frecuencia para hacerme sentir sus oraciones. Al igual que ella, sus cartas eran relatos muy sencillos de lo que sucedía en su familia.

También me mantenía informado de lo que ocurría en las familias de sus hermanas y hermanos. Y quería saber si yo estaba bien. Hace poco sus cartas habían dejado de llegar y me preguntaba por qué. La vi en nuestra reunión y percibí que, debido a motivos de salud, ya no puede escribir.

Recientemente, mientras confirmaba jóvenes en una de nuestras parroquias del sur de Indiana, me alegró saludar a su hijo

y a su familia. Esto me recordó enviarle a mi prima fiel una nota para que supiera que yo continuaba pensando y rezando por ella. Ella ha sido tan leal a la hora de mantenerse en contacto conmigo, que ahora es mi turno de hacerle sentir mis oraciones.

Mientras mis pensamientos de noviembre van para los santos que he conocido en vida, podría mencionar a varios primos que han sido y son una sencilla inspiración para mí y para muchos otros. Mi prima epistolara resalta como un ejemplo de esposa y madre devota quien ha vivido la fe de una manera verdaderamente sencilla. No la nombro porque, debido a su timidez y humildad, se mortificaría.

Pero cuando pienso en las diversas vocaciones laicas en el mundo, pienso en esta prima. Ella constituye un ejemplo de todas las personas que pasan desapercibidas y viven su fe católica de manera categórica y al mismo tiempo humilde, en sus hogares, en su familia, en su urbanización. Ella es una esposa y una madre amorosa y trabajó muy duro toda su vida para ayudar a construir un hogar para su esposo y su hijo.

Ella ha tenido una presencia en su comunidad parroquial, mayormente a través de su asistencia y de su labor tras bastidores porque es tímida y sin pretensiones. En los picnics de la parroquia es de aquellas parroquianas que lava platos en la cocina; prefiere ser de las personas "anónimas" que ayudan a limpiar la igle-

sia de la parroquia. Iba a las reuniones de la parroquia, a pesar de que, debido a su naturaleza tímida, prefería quedarse en casa.

Cuando pensamos en las vocaciones de los seglares solemos pasar por alto la esencia fundamental de la vocación. Generalmente pensamos más en los papeles evidentes que desempeñan aquellos que sirven en las celebraciones litúrgicas o en los comités parroquiales, o cualquier otra forma de servicio público en la parroquia.

El hecho es que cada uno de nosotros ha recibido el llamado de toda la eternidad para cumplir con una vocación divina. Por la Providencia de Dios se nos ha traído a la vida. Estoy de acuerdo con la aseveración de que nadie nace por accidente. Dios creó el alma de todos y cada uno de nosotros. Por medio del sacramento del bautismo se nos ha iniciado en una vida estrechamente vinculada a Dios. Él es "el que nos ungió y el que nos marcó con su sello y nos dio en arras el Espíritu en nuestros corazones" (2 Co 1:21-22)

Cada uno de nosotros tiene una tarea específica que cumplir en esta vida, sin importar lo humilde que sea, y Dios nos

ha destinado un lugar en el cielo. Dentro del llamado universal a la santidad, Dios nos ha entregado a cada uno de nosotros una vocación específica por la cual podemos marcar la diferencia en el mundo mismo en el que vivimos.

Para algunos de nosotros, dicha vocación es pública y visible. Para otros, de hecho diré que para la mayoría, como para mi prima, la vocación particular pasa mayormente desapercibida e inadvertida. A veces pienso que con gran frecuencia aquellos que pasan desapercibidos entre nosotros deben vivir una vida más santa. Pero el fundamento es que la vocación cristiana no se cumple solamente por medio de las actuaciones eclesísticas más evidentes, sin menoscabo de su importancia.

Dios nos señala un sendero particular hacia su amor; ésta es nuestra forma única de emprender la travesía a la casa del Padre †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

November 11

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.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Veteran's Day liturgy**, 8:30 a.m. Information: 317-927-7825.

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

St. Joseph Knights of Columbus Council 5290, 4332 N. German Church Road, Indianapolis. "Hoosier Heroes," **memorials honoring Hoosier servicemen and women**, chili supper to benefit Sfc. Jeffrey Mittman, free-will donation, 5-8 p.m.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. "The Crusades and Inquisition—Misconception," Scott DeFreese, presenter, 7 p.m. Information: 317-353-1420.

St. Francis Hospital, 8111 S.

Emerson Ave., Indianapolis. **Natural Family Planning (NFP)**, 7-9 p.m. Information: 317-865-554

November 12

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Breakfast with the Dominicans**, Mass, 8:30 a.m., reservations due Oct. 31. RSVP: 317-882-0724, ext. 235.

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **Annual craft fair**, 35 craft booths, quilts, baked goods, Lorna's famous egg rolls, Elsie's fabulous barbecue. Information: 317-787-8246.

St. Malachy School, hall, 326 N. Green St., Brownsburg. Altar Society **holiday bazaar**, food, decorations, gifts, doll clothes, candies, desserts, quilts, 9 a.m.-3 p.m. Information: 317-852-5910.

St. Rose Parish, 8144 W. U.S. Highway 40, Knightstown. **Holiday craft bazaar**, crafts, baked goods, Christmas items, "white elephant" booth, chicken and noodles, desserts. Information: 765-345-5595.

St. Maurice Parish, parish hall, 8874 N. Harrison St., Napoleon.

Smorgasbord, 4:30-7 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6, carry-out available. Information: 812-852-4394.

St. Joseph Parish, 1875 S. County Road 700 W., North Vernon. Rosary Society of Four Corners, **annual craft bazaar**, crafts, baked goods, homemade chicken and noodle dinners, cookbook "Favorite Recipes," Santa arrives at noon, 9 a.m.-2 p.m. Information: 812-523-3312 or 812-346-8685.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning (NFP)**, 7-9 p.m. Information: 317-465-0126.

St. Joseph Parish, hall, 1875 S. County Road 700 West, North Vernon. **24th annual craft bazaar**, chicken noodle dinners, baked items, cookbooks, spices, Santa, 9 a.m.-2 p.m. Information: 812-346-8685 or 812-523-3312.

November 13

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Bug-buster Flu and Pneumonia Shot Campaign, flu shot clinic**, 11:30 a.m.-12:30 p.m. Information: 317-637-2620.

Holy Family Council, Knights of

Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Open house for prospective students**, 1-3 p.m. Information: 317-924-4333, ext. 32, or e-mail vpurichia@cardinalritter.org.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Public talk, "Bona-venture: A Franciscan Saint for the Modern World," 3 p.m. Information: 317-955-6775.

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.

November 14

Marian College, Marian Hall, Room 251, 3200 Cold Spring Road, Indianapolis. Public talk,

"Bona-venture: A Franciscan Saint for the Modern World," 11:30 a.m. Information: 317-955-6775.

November 16

St. Thomas Aquinas Church, Bethany Room, 4625 N. Kenwood Ave., Indianapolis. **Death and dying series**, session one, "Be Not Afraid," Jo Groves, Jim Obergfell and Charles Williams, presenters, 7-9 p.m. Information: 317-251-1386.

November 17-19

Marian College, Peine Theatre, Fisher Hall, 3200 Cold Spring Road, Indianapolis. "The Physicist in Spite of Himself," evening performances, 8 p.m., Sat. matinee, 2 p.m., \$10 adults, \$5 students, alumni and senior citizens. Information: 317-696-3989.

November 19

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2 p.m., brown bag lunch, free-will donation. Information: 317-543-0154.

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. "The Parish Night Out," dinner, dance, entertainment, "The Marlins," 6 p.m.,

\$40 per person. Information: 812-923-3011.

St. Michael Parish, 11400 Farmers Lane N.E., Bradford. **Annual Spaghetti Supper and Christmas Craft Bazaar**, raffles, crafts, 4 p.m. Information: 812-364-6646.

November 19-20

St. Athanasius Church, 1117 S. Blaine Ave., Indianapolis. **Catholic Charismatic Renewal**, "Life in the Spirit," Sat., registration and breakfast, 8:30 a.m., Information: 317-592-1992.

November 20

Holy Name Parish, 89 N. 17th Ave., Beech Grove. Altar Society, **annual Christmas Bazaar and chicken noodle dinner**, 12:30-5 p.m., crafts, holiday items, baked good, white elephant booth, games, Santa arrives, 2:30 p.m. Information: 317-784-5454.

St. Martin Parish, 8044 Yorkridge Road, Guilford. **Social**, 6:30 p.m. Information: 812-623-3408 or 812-487-2096.

Saint Mary-of-the-Woods, gift shop, St. Mary-of-the-Woods. Sisters of Providence, **bake sale**, 9 a.m.-3 p.m. Information: 812-535-3131, ext. 434. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

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

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

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

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

Weekly events

Sundays

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

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763. †

VIPs...

Roger and Maryann (Beckerich) Pluckebaum, members of St. Luke Parish in Indiana-



polis, will celebrate their 50th wedding anniversary on Nov. 12. The couple was married on that date in 1955 at St. Joan of Arc Church in Indianapolis. They have five children: Anne Marie, David, Michael, Paul and Stephen Pluckebaum. They also have 11 grandchildren.

Two Benedictines in the archdiocese participated in the first World Congress for Benedictine Oblates at the Salesianum in Rome this past September. **Benedictine Father Meinrad Brune** of Saint Meinrad Archabbey was on a committee of four oblate directors from around the country who formulated the details of the congress. **Benedictine Oblate Juliet Frey**, representing the oblates of Our Lady of Grace Monastery in Beech Grove, was one of 60 delegates from the United

States. The hope was for the event to widen the horizons of the participants, give new impulse to the Benedictine spirituality and further the spiritual needs of people throughout the world. Benedictine oblates are men and women of all faiths who are associated with a particular Benedictine monastery and try to grow spiritually through structured prayer and the application of Benedictine charisms and values. †

Grants...

Catholic Charities Terre Haute recently received \$3,000 for its food bank from Kroger Food Stores. Such contributions allow the organization to operate free of charge to those in need. Catholic Charities Terre Haute has been in operation for more than 25 years and serves more than 120 food banks in the Wabash Valley. In 2004, the food bank distributed almost 2 million pounds of food in seven counties. In the Terre Haute area, from Oct. 28 to Nov. 11, people can donate food for the Thanksgiving food drive at local Kroger grocery stores, Kentucky Fried Chicken restaurants, WTHI television station, local schools and other local businesses. †



Painted plow

The front of an Indianapolis Department of Public Works snow plow was painted by St. Joan of Arc School fourth- and fifth-graders. The school was one of five chosen to participate in the annual competition where students paint city snow plows used on city trucks during the winter. The students painted a winter wonderland theme on the plow. A presentation of the plows with Mayor Bart Peterson took place on Nov. 8 at Monument Circle in Indianapolis.



'Character Counts'

Father James Wilmoth, from left, pastor of St. Roch Parish in Indianapolis; Indianapolis Mayor Bart Peterson; Rob Rash, associate director of schools, administrative personnel and professional development for the archdiocesan office of Catholic education; Lauren Kannapel, St. Roch School eighth-grade class president; and Joe Hansen, principal of St. Roch School, stand together on Oct. 25 when the mayor presented the school with the October "Character Counts" award. The award, created by Mayor Peterson during his first month in office, recognizes schools who demonstrate excellence in character. St. Roch School raised \$24,600 during their September "Roch-athon" fundraiser that benefited two schools in Mississippi damaged by Hurricane Katrina.

TORNADO

continued from page 1

memories lost may not be restored," he said. "I ask that all continue to pray for those who have lost so much, their homes, their personal effects and those family treasures forever lost."

Bishop Gettelfinger said the Sunday readings "were poignantly relevant for all of us here," and "it seemed as if they were selected to bring perspective to the awful realities caused by a storm."

The second reading of the day spoke of life after death and the Gospel parable was a warning to be ready always because no one knows when the Lord will come.

In addition to providing financial assistance, Catholic Charities will also provide immediate counseling to anyone in need and long-term assistance to help those who have lost their homes to recover and resettle, said James F. Collins, director of the diocesan office of Catholic Charities.

Father Jason Gries, assistant pastor at St. John the Baptist Church in Newburgh, celebrated all Sunday Masses by candlelight on Nov. 6. The parish school remained closed on Nov. 7, as electric power had not been restored and many roads in the area remained closed. Warrick County was in a declared state of emergency.

Across the area, Catholic parish and school staff continued to gather information on Nov. 7 about their families, offering assistance and comfort to family members of tornado victims and trying to provide some sense of normalcy for children affected by the storm.

Among the dead at a trailer park in Evansville was Pat Jones, a member of St. Mary Parish in Evansville. She was an extraordinary minister of holy Communion and a former parish nurse.

Among the 300-plus homes destroyed by the twister were the homes of two staff members and at least 20 parishioner



Trisha Memmer cries as she looks at what is left of her 6-month-old son's room after a tornado tore the roof off their home in the Newburgh area of Evansville, Ind., on Nov. 6.

families of St. John Parish in Newburgh.

Jim and Jeanette Pankey and their son, Thomas, live in Newburgh but attend Christ the King Parish in Evansville. Jeanette Pankey told *The Message*, Evansville diocesan newspaper, that they owe their lives to a phone call from her best friend.

The Pankeys were already awake because of an earlier call from Jim's mother in Loogootee, who had seen reports of impending bad weather. Jeanette Pankey turned on the TV and looked outside at the weather—but at that point, she and her husband were not overly concerned.

Another warning came from a family dog, scared of the thunder and lightning. But again, the Pankeys were not moved to take action—until Jeanette Pankey's best friend, Sarah Kiser, called from Newburgh.

"You have got to take cover," Jeanette Pankey said Kiser told her. "They are on their way." The friend said the tornado was already on the outskirts of Evansville.

Jeanette Pankey recalled that her first reaction was "You're kidding," but "right

then the wind was kind of picking up. So we got our son, we got our dogs, and as soon as we touched the bottom steps of our home, it started.

"The wind blew, we ran into the hallway behind our stairwell, and at that point we heard the train coming, and every window in our house busted," she said. "The roof was lifted off and the whole upstairs was gone.

"My son's bed was sucked out of the house. There's no exterior walls upstairs," she said. "There's no furniture upstairs. It's all gone. And we had just been there a minute earlier."

She said "It was just like 30 seconds saved our lives." Then, as the family huddled in the hallway beneath the stairway that went up to the open sky, "the house shook. It shook like somebody shaking a can with dice in it. The whole house shook. The wind blew right through it."

The Pankeys went to stay with relatives. Jeanette Pankey took her son to Christ the King School in Evansville, where he is in the second grade. She was pleased that school was in session so her son could

"find some normalcy."

Connie Summers is a kindergarten teacher at Holy Spirit School in Evansville. Her home was extensively damaged by the tornado Sunday, but the 30-year veteran schoolteacher came in Monday morning—not to work but to assure her kindergartners that she was OK.

The school principal, Sara Maas, related the story of what happened.

"Connie and her husband and two grandchildren ... were at home when the storm hit, and they were able to make it to their basement in the nick of time due to a phone call from her daughter-in-law telling her to take cover.

"The boys and Connie and her husband were able to free themselves from the rubble," she said.

"Connie said it reminded her of the movie *Honey, I Shrank the Kids*. She said that's what it was like coming out of her house, having to dig through and climb over trees and limbs, and try to actually find a way out not, only out of her house but then out of her back yard," Maas said.

The Holy Spirit principal was concerned about the storm's impact on children.

"We have a number of children who were spectators, or helping[in search and recovery efforts] with their parents," Maas said, "and those children are having a difficult time today."

Maas said, "We began our day [Nov. 7] with a schoolwide prayer in the gymnasium, where we all circled up and held hands and prayed this morning.

"We're taking every measure to try to provide for the children," she said. One little boy's grandparents were in the hospital, and a preschool teacher's brother-in-law and his wife were also in the hospital.

Another family's garage was demolished, but their house will be habitable after electricity is restored and the area is cleaned up, but "their youngest son is very sad because he [mistakenly] believes his home is totally gone," she said. †

VOCATIONS

continued from page 1

opportunity for the sacrament of reconciliation.

The participants will also learn the practical steps that a man takes in affiliating as a seminarian with the archdiocese.

Father Johnson said that the archbishop's presence during the retreat is helpful in a couple of ways. First, it helps the participants learn that their vocational discernment happens in the context of the overall life of the Church. No man, he said, comes to the priesthood in a vacuum.

He also noted that the archbishop's long experience in priestly formation at Saint Meinrad School of Theology before becoming a bishop can be very beneficial.

"I think it's good for guys to have the opportunity to hear that wisdom," Father Johnson said, "to hear [about] his years of watching people go through the discernment process, to hear what it is that he

feels that's important to that process."

Seminarian Joshua Cappel, a member of St. Monica Parish in Indianapolis and a freshman at Marian College who resides at the Bishop Bruté House of Formation, participated in last year's retreat.

He valued learning that he wasn't alone in his thoughts about the priesthood and was also struck by the similarity of the story of the archbishop's vocational discernment to his own and others on the retreat.

Cappel said that the retreat can be fruitful for men in various stages of their vocational discernment.

"Going will not hurt," he said. "If anything, you'll find your faith strengthened and you might feel a lot closer to God even if you don't decide to become a seminarian or a priest."

(Those interested in participating in the archdiocesan vocations retreat should call 317-236-1490 or 800-382-9836, ext. 1490. There is no fee.) †



Archbishop Daniel M. Buechlein, left, shows a special edition of the *Catechism of the Catholic Church* to students from St. Pius X School in Indianapolis who are participating in an elective class on vocations during a Nov. 3 visit to his office at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. From left, the students are Michael Joseph, T. J. Agnew, Frank Leemhuis, John Cavanaugh, Caroline Hawes and Meghan Searight.

Nights before
CHRISTMAS

CANDLELIGHT TOUR OF HOMES

Tour of Historic Private Homes and Public Sites
November 25, 26 & 27 and December 2, 3 & 4
Friday & Saturday 5 to 9 p.m. Sunday 4 to 7 p.m.
Adults \$15.00 Children (5-15) \$5.00
Tickets available by calling 1.800.559.2956 or at
Madison Area Convention & Visitors Bureau
601 West First St., Madison, IN 47250
www.nightsbeforechristmas.com

MEDICARE PART D?
HAVE YOU GOT QUESTIONS?

- What is the Medicare Part D Prescription Drug Plan?
- How does the program work?
- Am I eligible for Medicare Part D?
- When can I enroll?

WE HAVE ANSWERS!!
For Complete Information, Call... Larry Moran

Jim Sorg
Founder

Sorg-Moran Agency
Insurance & Financial Services
1711 North Shadeland Avenue
Indianapolis, IN 46219
317-356-4396
Toll Free 1-866-374-3921

Larry Moran

A-1 Glass Block, Inc.

Replacement Basement Windows Installed With Air Vents

Mention *The Criterion* Receive 10% Off
10-year limited warranty
Fully insured
Licensed contractor

Distributor For
PITTSBURGH CORNING
GLASS BLOCK™

Call for free estimates

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

CCF

continued from page 1

school consortium, the refinancing of a 1996 municipal bond issue at lower interest rates and the introduction of a new archdiocesan capital campaign.

That campaign, titled *Legacy for Our Mission: For Our Children and the Future*, was the focus of Archbishop Daniel M. Buechlein's address.

The new campaign was first announced publicly at the CCF annual meeting last November, and is currently in its initial phases in 10 pilot parishes. (Log on to www.archindy.org/osd for more information.)

The archbishop reiterated that the campaign, which seeks to raise at least \$100 million in gifts and pledges over the next two years, is set up so that 100 percent of the money will be used to support parishes, schools, ministry agencies and retired priests.

Photo by Brandon A. Evans



L.H. Bayley, president of the board of trustees of the Catholic Community Foundation, speaks during the annual CCF meeting on Nov. 2 in Indianapolis while Archbishop Daniel M. Buechlein, from left, Joseph Therber, archdiocesan executive director of stewardship and development and Jeff Stumpf, archdiocesan chief financial officer, listen.

The ministry goals of the campaign, he said, are directed to a better living of the Gospel by teaching the faith, serving the poor, caring for future ministries,

thanking retired priests, growing in spiritual renewal, growing as Christian stewards, and nurturing prayer and worship. Joseph Therber, executive director of

stewardship and development for the archdiocese, joined the archbishop in presenting some of the details of the campaign.

The early successes of the campaign include the first pre-pilot parish raising 2.3 times its Sunday and holy day collections for the year, and one of the 10 pilot parishes has already raised 1.7 times its annual giving.

Therber said that the archdiocesan funds will be allocated to the ministry of Catholic education, the home mission grant fund, Catholic Charities, the training of priests and deacons, the recruitment of seminarians, and to a "ministry of care," which includes caring for retired priests and improvements to the cathedral, Catholic cemeteries and Our Lady of Fatima Retreat House.

At a Mass before the annual meeting, Archbishop Buechlein reminded those gathered that despite all the other business of the day, the Mass would be "the most important thing we will do today." †

FETUS

continued from page 1

Senate.

"The topic of pain of the unborn, including whether, how early and to what extent an unborn child feels pain, ignites heated debate," said Rep. Steve Chabot, R-Ohio, subcommittee chairman and a co-sponsor of the bill. "Yet 77 percent of the individuals surveyed in an April 2004 Zogby International poll favor a law

requiring that women who are 20 weeks or more along in their pregnancy be given information about pain of the unborn before having an abortion."

Dr. Kanwaljeet S. Anand, professor of pediatrics, anesthesiology, pharmacology, neurobiology and developmental sciences at the University of Arkansas for Medical Sciences in Little Rock, said the topic of fetal pain "deserves a scientific appraisal that is independent from the highly controversial and partisan issues surrounding abortion, women's rights or philosophical

projections about the beginning of human life."

Anand disputed the findings of a review of earlier studies published in August in the *Journal of the American Medical Association*, which concluded that fetal perception of pain is unlikely until 29 to 30 weeks after fertilization.

"The conclusions ... regarding fetal pain are flawed because they ignore a large body of research related to pain processing in the brain, present a faulty scientific rationale and use inconsistent methodology for their systematic review," he said. "Based on the available scientific evidence, we cannot dismiss the high likelihood of fetal pain perception before the third trimester of human gestation."

Teresa Stanton Collett, a law professor at the University of St. Thomas School of Law in Minneapolis, said the conclusions of the August *JAMA* article also were contrary to that of the British Medical Association, which said in 1999 that "due consideration must be given to appropriate measures for minimizing the risk of pain" to the fetus, both in abortions and in therapeutic interventions.

"If there is a single issue in the abortion debate where common ground could be found, one would hope it might be on the issue of ensuring that women who obtain abortions at 20 weeks or later be informed of the possibility of fetal pain and their options to relieve that pain," Collett added.

To a certain degree, that consensus already exists. When the bill was introduced in January, Nancy Keenan, president of NARAL Pro-Choice America, said her organization did not oppose the legislation.

"Pro-choice Americans have always believed that women deserve access to all the information relevant to their reproductive health decisions," Keenan said. "For some women, that includes information related to fetal anesthesia options."

But Arthur L. Caplan, chairman of the

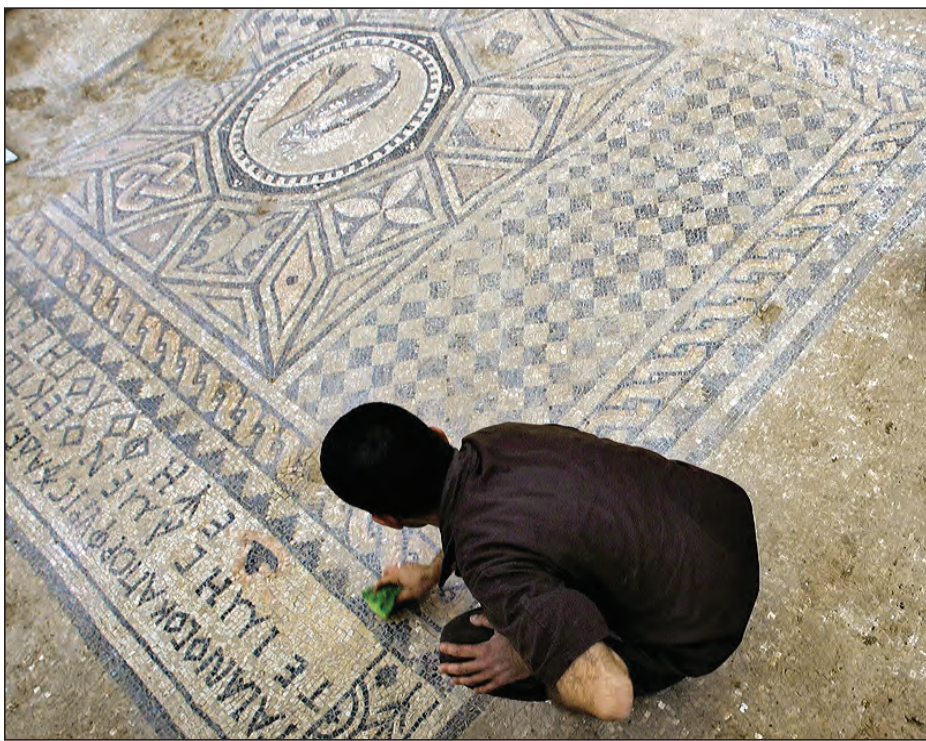
department of medical ethics at the University of Pennsylvania School of Medicine, strongly objected to the proposed law, calling it "an unwise interference with the practice of medicine by Congress" that could have "enormous ramifications for the future practice of medicine."

Caplan said that because the medical profession has not reached a consensus about when a fetus is capable of pain, "legislation mandating that a health provider or physician represent something as a fact which is not known to be true or agreed upon by the majority of medical and scientific experts as valid would not only be poor public policy, it would set a terrible precedent for other topics where Congress might choose to mandate disclosure about 'facts' for political or even ethical reasons which have no foundation in science or medicine."

Offering the most hands-on testimony at the hearing was Dr. Jean A. Wright, executive director of Children's Hospital and Women's Institute at Memorial Health University Medical Center in Savannah, Ga., who traced the history of pediatric anesthesia since the early 1980s, when "little or no pain management" was offered to premature infants undergoing major surgery.

Today, however, "our understanding of the presence of pain and the need to clinically treat this pain in the premature infants leads us to understand the presence of pain and the need to treat pain in the unborn fetus of the same gestational age," Wright said.

"Our conscience as clinicians requires us to apply the same standards of informed consent that we would to any other patient in the same or similar situation," she said. "We no longer can ignore the fact that maternal anesthesia treats the mother's pain perception during these procedures, but leaves the unborn with no pain protection." †



CNS photo from Reuters

Ancient Christian church discovered

A prison inmate cleans a mosaic that is believed to be the floor of an ancient Christian church dating to the third or fourth century in Megiddo, Israel, on Nov. 6. Excavations inside Megiddo maximum security prison in northern Israel unearthed the remains of a structure that included a mosaic with inscriptions in Greek and murals of fish as well as an altar, according to the Israel Antiquities Authority.

Look For Our Envelope
in Today's Criterion!
Help Us to Feed and
Clothe the Poor!



Archdiocesan Council
Society of St. Vincent de Paul
P.O. Box 19133
Indianapolis, IN 46219
317-687-1006
www.svdpinindy.org

ADVENT DEVOTION WREATHS



Liturgically Designed
Terra Sancta
Solid Brass Wreaths
\$47.50 to \$90.00
ADVENT CALENDARS
from \$2.50

Krieg Bros.

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

Large Selection of Candle Kits . . .

A daily candle lighting prayer service preparing for the coming of Christmas. Easily assembled and complete.

Basic Kit - \$11.91-\$14.20
(All kits include candles)

Large Advent Church Fixtures

School or Chapel kits using 5 day insert candles in glass - \$31.30 per set

Abbey Press Kits
(include candles)
from \$20.95 to \$45.95

Purple, Blue & Pink Candles, Taper and Column, Large Candle Refills, Advent Devotion Books

New & Used Pianos

Choose from a large selection of Grands, Verticals, Player Pianos and Digital Pianos

Used From \$788

New From \$1,988



Piano Solutions

Toll Free from anywhere
1-888-582-1946
317-582-1946

Locally owned & operated . . . since 1994
Just west of the Monon Trail

290 West Carmel Drive Carmel, IN 46032

Church offers moral principles for end-of-life decision-making

By Fr. John W. Crossin, O.S.F.S.

Last St. Patrick's Day, I visited my mother at a hospital in Philadelphia. She did not know where she was.

I became upset and the feelings were like a tidal wave that washed over me. I could barely speak. I wondered if my mother would "pass over" to eternal life as my father did two years ago.

The question of whether to use extraordinary medical care is surrounded by deep emotions. In most cases, it isn't the decision-making that is so difficult. The principles can be relatively clear and the decision easy in a certain sense.

But decision-making about life and death for our own life or for a parent or beloved family member is emotionally difficult. At these times, we may look for a principle or rule to decide for us.

Over many centuries, the Catholic tradition has developed moral principles for end-of-life decision-making. These principles shape our thinking. They help us to make reasonable decisions, but do not clothe them with absolute certainty.

We always seek to have respect for life. God puts each person here for a purpose. We seek to follow the divine will for our lives. This includes giving others good pro-life examples of how to live in

faith toward the end of life.

Our culture has become—in part—one of death. Mothers may legally choose to kill a child in the womb. Some people encourage society to "euthanize" the "useless."

A recent exhibit at the Holocaust Museum in Washington showed how the Nazis killed their "imperfect" children in Germany. Today, some people subtly encourage others who are suffering or disabled to kill themselves or engage in "assisted suicide."

Christians seek to encourage respect while others encourage death. This context should make us cautious but not immobile. We can have confidence in principles that developed in the Church over centuries of very careful thinking.

A key distinction made in Catholic moral thinking is between ordinary and extraordinary means of preserving life.

We are bound to use ordinary means. We can use extraordinary means if we wish, but they are not obligatory.

We do not define the terms "ordinary" and "extraordinary" as do most medical personnel. For them, "ordinary" is what "the book" says for this medical situation. "Extraordinary means" are experimental treatments, surgeries and the like.

The Catholic definition differs from



Germaine Paro, a patient at Strong Memorial Hospital in Rochester, N.Y., receives the sacrament of anointing of the sick from Father William Endres. Christians always seek to have respect for life.

this. We judge surgeries, medications and so forth by two criteria.

First, does this mean offer a "reasonable hope of benefit" for the patient? What good will it do for the person? If the medication offers such hope, it is ordinary. If not, it is an extraordinary means.

The second criterion sometimes is referred to as "burdensomeness." Can this treatment be obtained without excessive pain, expense or other burden to oneself or others?

These criteria are helpful but fluid. What is reasonable? What is a burden? The traditional virtue of prudence—the virtue for wise decision-making—enters at this point. The prudent person gathers the facts from the medical personnel, consults other family members, grasps the moral principles and seeks advice from the chaplain or ethics committee at the hospital before making a decision.

Some people may choose to embrace extraordinary means.

My friend, Cathy, who learned at 50 that she had cancer, chose to participate in some experimental therapies. She died within the year, but possibly the scientists learned something from her illness and new medical treatments.

Pope John Paul II chose to remain at home rather than return to the hospital for further treatments as his death neared last April. It seems there was not a "reasonable hope of benefit" to further treatments so they were optional.

While the divine plan in our lives can be hard to discern, it seems that God was calling the pope home on April 2.

In developed nations today, we have the ability to control pain and also may have insurance or government assistance to pay for medical treatments without impoverishing our families. Yet prolonged treatments can be burdensome and thus extraordinary.

A critical question arises as to what treatments we always, or almost always, give to people out of respect for their humanity. We often refer to these as "comfort care." We change the bed linens. We try to give people food and water. This is how we respect human life.

As the *Catechism of the Catholic Church* notes (#2278 and #2279), we should not cease trying to help others. We give painkillers to help ease suffering. We encourage palliative care.

Yet, as the end draws near, the body may begin to shut down and quit absorbing food and water. In some instances, this may cause the person to feel discomfort. Then we cease this care for we have the person's well-being at heart.

We care for others by being present in love and seeking to make wise decisions.

In June, I visited my mother at home. She has recovered. Praise God!

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Ministry includes patients, homebound

By Louise McNulty

When it comes to ministry to the sick or homebound, St. Luke the Evangelist parishioners in Lakewood, Ohio, are pretty involved throughout the year.

Visits to hospital and hospice patients are made by Father Francis Walsh, the pastor, or Marilyn Streeter, the pastoral associate, but about 50 parishioners step in to help whenever possible.

Many volunteers are extraordinary ministers of Holy Communion who serve people at two nursing homes and three assisted-living or independent-living facilities. Ministry members conduct weekly Communion services, lead the rosary, assist wheelchair-bound residents to the service and visit people in their rooms, offering Communion, conversation or a blessing.

On weekends, parish volunteers drive homebound and elderly parishioners to the 4:30 p.m. vigil Mass on Saturday or the 9:30 a.m. Mass on Sunday. Extraordinary ministers of Holy Communion visit those who cannot travel.

Patients at nursing homes and assisted-living or independent-living facilities are invited to a monthly Mass and annual

anointing of the sick service. Ministry members work with Lakewood's Office on Aging to provide transportation.

Streeter said this ministry "is neither as simple nor as defined as people might think. We're here to respond to needs—spiritual or corporal. A call might come from a person seeking help or someone volunteering to give it."

Volunteers visit or call the homebound and help them with errands. The ministry serves from 60 to 100 sick and/or elderly people each week.

Parishioner Lee Kissel, a widowed grandmother, said she feels "honored and proud" to bring the Eucharist and a smile to people in need, but she hopes younger people will help with the ministry.

Involving young people in the program is a way of teaching them about social justice and compassion for the sick and elderly, Streeter said. It is "the Sermon on the Mount in action."

The parish wants the sick and homebound "to know that they are part of the parish," she said, "and that we remember them and love them."

(Louise McNulty lives in Akron, Ohio.) †

Discussion Point

Laity minister to homebound

This Week's Question

Does your parish have a ministry to the sick? What is involved? Who helps with it?

"A corps of volunteers—mostly retired people—take Communion to homebound people and visit them once a week or once a month depending on what the person wants. Our pastor takes care of visits to nursing homes and hospitals." (Teri Scherer, Aberdeen, Wash.)

"We have a care-giving minister who visits the sick and sees that those in wheelchairs have a way to get to church. Also, members of our Ladies Guild visit shut-ins or those sick for a long time." (Diane Willis, McAlester, Okla.)

"We have one man who takes care of visiting nursing homes and hospitals once a week to have prayer and give Communion. We also have a group of three or four people who take turns each week going to homes to serve Communion." (Hope Dodd, Hopewell, Va.)

Lend Us Your Voice

An upcoming edition asks: What is a way that you can extend God's mercy to those around you?

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: The plan to kill him

See John 11:45-57



Jesus' raising Lazarus back to life, which we explored last week, had its desired effect, both on his friends and his enemies. John's Gospel says that many of the Jews who had seen what he had done began to believe in him. They were his friends. But he had made enemies among the Jews, too, and they now plotted to kill him.

We have heard before that some of the Pharisees wanted to kill Jesus because they were convinced that he had blasphemed by claiming to be God and because he had violated many of the traditions they held dear, especially by curing people on the Sabbath. But the Pharisees were part of the Jewish religious establishment. It was the Sadducees who were the Jewish power politicians, the ones who had control of the temple, although John's Gospel, for whatever reason, doesn't mention them.

The Sadducees hadn't paid too much attention to Jesus up to this time. Later, they would try to ridicule his and the Pharisees' belief in life after death. But they really weren't much concerned about Jesus' religious beliefs.

Now, though, with the raising of Lazarus in nearby Bethany, it appeared that Jesus might be about to make a bid for power. It wouldn't be the first time that a rebel tried to unite the people against their Roman occupiers. The Sadducees, as the Jewish wealthy aristocracy, had learned to live with the Romans, and the Romans even permitted them to have their own governing body, the Sanhedrin. Most of its members were Sadducees, although there were a few Pharisees, such as Nicodemus and Joseph of Arimathea.

The Sanhedrin was convened to decide what to do about Jesus. The members feared that Jesus might arouse the Rome-hating Jews sufficiently that the Romans could clamp down on them, perhaps even destroy the temple and disperse the Jews. (That, of course, is precisely what

happened between the time of Jesus and when John's Gospel was written.)

Now we're introduced to Caiaphas. He was the high priest, the son-in-law of Annas, a former high priest whom the Romans had deposed 15 years earlier. Caiaphas held that office from 18 to 36 A.D. He advised the Sanhedrin that it would be better for one man to die in order to save the nation. He had no particular dislike or hatred for Jesus; it's doubtful that he had ever met him. He simply wanted to preserve the *status quo* and not antagonize the Romans.

The evangelist couldn't resist adding something to Caiaphas' words. He took them as a prophecy that Jesus would die "not only for the nation but also to gather into one the dispersed children of God." Wouldn't Caiaphas have been surprised to hear that that was what he meant!

With the Sadducees now determined to get the Romans to kill Jesus, he hid in a village called Ephraim, about 12 miles from Jerusalem at the edge of the Judean desert. It's believed that this was the former Ophrah and today it is called Taibe. †

Cornucopia/Cynthia Dewes

Romance and waiting for the baby train

It's interesting how words and their meanings evolve. It used to be if we talked about eggs we were usually discussing the offspring of hens to be used in cooking, eaten for breakfast, deviled or put into potato salad.



After a while, eggs as food became the subject of controversy. Did they raise

our bad cholesterol? Did they lead to clogged arteries? A "bad egg" came to mean something even worse than we'd thought.

Now, eggs have come even further on the road to importance in everyday life. Today, they're the "fruit" of young women, which are part of the ripeness resulting in children. The old formula of "find an attractive mate, get married, have a baby" has evolved (if that is the word) into sophisticated harvesting of female eggs to be used in reproduction only when, where and if their owner so desires.

On a recent news program, we were edified to see a 37-year-old woman who has not yet found the man of her dreams, or even a man she finds suitable to make her a mother. So, she's deposited several of her eggs, at great expense, in a freezer bank to be used "whenever she wants."

The annual rental fee for the freezer amounts to many people's monthly wage, but this woman says it's worth it. She said she's now "relieved of the pressure" to have a baby while she's young. Apparently she doesn't expect to meet a prospective dad anytime soon.

Now I ask you, how sad is that?

First of all, this woman seems never to

'It seems that young men and women today are afraid to trust each other, to take a step into the unknown with someone they love because there are no guarantees of success in human existence.'

have met a guy she wanted to make a baby with, let alone marry. Or, even if she did, she apparently ran into the inability of young people to commit to permanent relationships or their desire to "wait" for marriage and kids until they have the house, the cars, the boat, whatever.

It seems that young men and women today are afraid to trust each other, to take a step into the unknown with someone they love because there are no guarantees of success in human existence. Instead of adventure and hard work and—well—real life, they want instant sexual gratification,

comfort and no problems.

Naturally, this attitude destroys romance. There's a good reason why chastity before marriage is essential since abstinence, like absence, does make the heart grow fonder. Just ask any grandma or grandpa who slow-danced to Frank Sinatra or Elvis, or waited for their beloved to finish military service or college. Indeed, the discipline of chastity before marriage carries over to the discipline of loving fidelity afterward.

Furthermore, there's a good reason for that "pressure to produce" this woman is feeling. By the time she meets Mr. Right, she may be well into her 40s or even 50s. As any mother can tell you, this is not an ideal age to be raising babies.

Unlike the young granny of 45 or 50, the older mom of that age will have those kids 24/7, without the "Now it's time to take Junior home" escape clause. Besides, patience and physical endurance will be harder for middle-aged parents; think of Girl Scout campouts, trick-or-treating jaunts, romping at the beach and science projects looming ominously ahead.

So my advice is have a little faith. Take the plunge, marry that person you admire and start a family. Now.

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

Faithful Lines/Shirley Vogler Meister

Celebrating the lighter side of life in 'spam'

A few weeks ago while overwhelmed with sadness about the disastrous aftermath of Hurricane Katrina, I opened my "significant spam" file on my computer. Yes, I do sometimes save e-mail spam because of its humor, beauty or calming effect. The first spam I checked was something my brother, Stan, sent from South Dakota last summer.



In the more than two decades I have written for *The Criterion*, I have never before shared a column like this. I hope readers will indulge my digression from more serious subjects. After all, humor and good cheer, whether significant or not, is an integral part of our Christian lives. Laughter promotes healing for body and soul. With that in mind, I share these seven "spam" anecdotes:

- A gracious lady mailing an old family

Bible to her brother in another part of the country. "Is there anything breakable in here?" asked the postal clerk. "Only the Ten Commandments," she said.

- There are only two kinds of people in the world—those who wake up in the morning saying, "Good morning, Lord," and those who wake up saying, "Good Lord, it's morning."

- A pastor one Sunday announced to his congregation: "I have good news and bad news. The good news is we have enough money to pay for the new building program; the bad news is it's still in your pockets."

- While driving in Pennsylvania, a family caught up to an Amish carriage that had a hand-painted sign on the back of the horse-drawn buggy: "Energy efficient vehicle runs on oats and grass. Caution: Do not step in exhaust."

- A clergyman waited in line to fill his car with gas before a holiday weekend. Finally, an attendant motioned him to a vacant pump and said, "Sorry for the delay. Everyone seems to wait till the last minute

for a trip." The clergyman replied, "It's the same in my business."

- After Sunday School, a mother asked her very young daughter what the lesson was. The daughter answered, "Don't be scared. You'll get your quilt." The perplexed mother later asked the pastor what the lesson actually was. He said, "Be not afraid, thy comforter is coming."

- A clergyman parked his car in a no-parking zone because he was short on time and couldn't find a space with a meter. He put a note under the windshield wiper that read, "I have circled the block 10 times. If I don't park here, I'll miss my appointment. Forgive us our trespasses." Upon returning, the clergyman found a citation with a note from a police officer: "I've circled this block for 10 years. If I don't give you a ticket, I'll lose my job. Lead us not into temptation."

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

Research for the Church/

James Davidson

Catholic views on the sacraments

The *Catechism of the Catholic Church* says that "for believers the sacraments of



the New Covenant are necessary for salvation" (# 1129). But some Church leaders wonder if American Catholics still believe the Church is an essential component in our relationship with God. They suspect that a growing

number of laypeople have a more individualistic—some might say Protestant—view of the Church.

Colleagues and I tested this hypothesis in a new national survey of American Catholics. Some of the findings indicate that the vast majority of Catholics still affirm the importance of the sacraments. Seventy-six percent of Catholics say that "sacraments such as the Eucharist" are "very important" and another 20 percent say they are "somewhat important." Less than 5 percent say the sacraments are "not important."

When asked to respond to "The sacraments of the Church are essential to your relationship with God," 52 percent strongly agree and 29 percent agree somewhat for a total of 81 percent. Only one-fifth of Catholics disagree.

In terms of actual participation in the sacraments, 73 percent of married Catholics say their marriages have been approved by the Church. Thirty-four percent go to Mass at least once a week, and another 30 percent attend one to three times a month. About one-third attend less than once a month. Other research we have done shows that about 43 percent of Catholics go to Confession at least once a year.

However, generational differences in other responses suggest that belief in the Church as a mediator is slipping. For example, 63 percent of pre-Vatican II Catholics strongly agreed that the sacraments are essential to their relationship with God. About half of the Vatican II generation (52 percent) and the post-Vatican II generation (51 percent) strongly agreed, and only 38 percent of millennial (18- to 25-year-old) Catholics strongly agreed.

The rate at which Catholics are marrying in the Church also varies by generation. Ninety percent of pre-Vatican II Catholics, but only 70 percent of Vatican II Catholics, 66 percent of post-Vatican II Catholics, and 75 percent of millennials have married in the Church.

Generation also affects Mass attendance rates. While 60 percent of pre-Vatican II Catholics attend Mass at least once a week, only about one-third of Vatican II Catholics and one-quarter of post-Vatican II Catholics do. Only 15 percent of millennials go to Mass on a weekly basis.

Two other items also point to a trend away from the traditional view of the Church as a mediator. Fifty-seven percent of pre-Vatican II Catholics, but 68 to 77 percent of Vatican II, post-Vatican II and millennial Catholics say one can be a good Catholic without marrying in the Church. Sixty-nine to 76 percent of pre-Vatican II, Vatican II, and post-Vatican II Catholics, but 95 percent of millennial Catholics, say one can be a good Catholic without attending Mass weekly.

Thus, generational differences indicate that Catholics' views of the Church are changing in the direction that many Church leaders suspect. As the number of the pre-Vatican II Catholics declines and number of millennial Catholics increases, the view of the Church as a mediator is declining and a more individualistic view of Catholics' relationship with God is increasing.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 13, 2005

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

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



A major figure in the development of Western civilization was Alexander the Great, the young Greek king whose conquest of the eastern Mediterranean world left effects still visible.

Among these effects was the insertion of Greek thinking into Judaism and through ancient Judaism into Christianity. This insertion largely was accomplished either by reacting to Greek philosophy or by using Greek philosophy to understand and explain Christian thought.

The Book of Proverbs came as a result of the need perceived by pious Jews to react to Greek philosophy and culture.

In the Greek culture, human logic was supreme. The prevailing religion saw many gods and goddesses, and a structure of values and assumptions that very often was quite opposite the revelation of the one God of Israel to the Chosen People.

Proverbs then, along with other books in the Bible, was an attempt to say that the ancient ideals of Judaism were not contrary to, but in fact expressive of, the greatest human wisdom.

In hearing this weekend's reading from Proverbs, it helps to remember that marriages under the Greek arrangement usually were contrived. Wives were not treated much better than servants or even slaves. The concept of love, freely and gladly exchanged between spouses, was not always evident by any means in Greek life.

St. Paul's First Epistle to the Thessalonians supplies the second reading.

In the early days of the Church, the general presumption was that momentarily Jesus would return to earth to vanquish the evil and vindicate the good.

Paul had to remind the Christians of Thessalonica that following the Gospel might be a long, tiring and difficult process as Christ might not appear as quickly as they would like.

For its third and last reading, the Church this weekend presents St. Matthew's Gospel.

The story in essence also appears in Mark. The story builds on the same theme as that given in First Thessalonians. The

present order will end one day. There is no question about this. It will end in the individual sense because each human will die. For that matter, no human can predict with exactitude the happenings of the next hour.

Life can change for societies very quickly, which Americans realized after Dec. 7, 1941, and Sept. 11, 2001.

The reading from Matthew calls upon Christians to remember the uncertainty of life, and also to remember the certainty of the end of life.

God has given each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. They possess many advantages. They must not waste time or ignore the fact of life and its uncertainty. They must live as good disciples.

Reflection

In just two weeks, the Church will conclude its liturgical year. Its great celebration, and final message, will be the feast of Christ the King. Jesus is the only answer, the answer to every question, worry and need.

One day, at a time none of us can predict, life will change for us individually. It will change for our societies.

Jesus has promised one day to return in glory. How and when this return will occur is not known, but the Lord will return.

As we approach the end of the year, the Church impresses upon us the reality that life is impermanent. Everything can, and will, change. We will die.

In the meantime, we possess God's gifts. In Jesus, we have the lesson of how to live. In Jesus, we are redeemed. We are heirs to heaven. But we must respond by Christian living. We must place ourselves near, and indeed in, the Lord Jesus, Christ the King. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Nov. 14

1 Maccabees 1:10-15, 41-43, 54-57, 62-63

Psalm 119:53, 61, 134, 150, 155, 158

Luke 18:35-43

Tuesday, Nov. 15

Albert the Great, bishop and doctor

2 Maccabees 6:18-31

Psalm 3:2-8

Luke 19:1-10

Wednesday, Nov. 16

Margaret of Scotland Gertrude, virgin

2 Maccabees 7:1, 20-31

Psalm 17:1, 5-6, 8, 15

Luke 19:11-28

Thursday, Nov. 17

Elizabeth of Hungary, religious

1 Maccabees 2:15-29

Psalm 50:1-2, 5-6, 14-15

Luke 19:41-44

Friday, Nov. 18

The Dedication of the Basilicas of Peter and Paul, Apostles Rose Philippine Duchesne, virgin

1 Maccabees 4:36-37, 52-59

(Response) 1 Chronicles

29:10-12

Luke 19:45-48

Saturday, Nov. 19

1 Maccabees 6:1-13

Psalm 9:2-4, 6, 16, 19

Luke 20:27-40

Sunday, Nov. 20

Our Lord Jesus Christ

the King

Ezekiel 34:11-12, 15-17

Psalm 23:1-3, 5-6

1 Corinthians 15:20-26, 28

Matthew 25:31-46

Question Corner/Fr. John Dietzen

Catholics may donate anatomical gifts to others

Q Please explain the position of the Church on the Uniform Anatomical Gift Act.



What is it? Is it ethical and moral to offer one's body parts, or entire bodies, for transplant or medical research before or after death? How do you arrange to be a donor? (New Jersey)

A It is morally lawful, and can be a generous act of charity, to donate one's organs or body tissues to persons who need them.

Numerous parts of our anatomy, including bone, heart valves, skin and cornea, and major organs can make the difference between life and death for thousands of people.

Body parts for transplant or research and education are a significant need in medical care and science today. Though medical schools rely increasingly on models that simulate most major human physiological structures and functions, my understanding is that actual human bodies still provide advantages that other possibilities do not.

Some years ago, Pope John Paul II spoke of the shortage of donors for patients awaiting transplants. It is a matter of Christian generosity, he said, and "no solution will be forthcoming without a renewed sense of human solidarity" based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

This just makes good human and Christian sense, of course. Over a lifetime of love and sacrifice, we help each other all the time. If something that has been ours in life can still do good for someone else, before or after death, why not share it?

In one way or another, countless people have given us part of their lives already. Without these gifts, we would not be alive today.

If science allows us to extend the gift of our bodies even after death, it is something to be grateful for and to use thoughtfully but generously.

The ethics of a specific transplant procedure may become complicated since it must deal with several considerations:

- the determination of death,
- if donating the organ depends on the donor's death,
- physical consequences for the donor if the donor is living,
- degree of hope for a successful transplant,
- proportionate balance between the physical and psychological danger to the donor and the benefit for the recipient,
- informed consent, and so on.

Amid today's legal battles over such issues as assisted suicide, the *Catechism of the Catholic Church* appropriately points out that it is morally unacceptable to directly cause a disabling mutilation or death of a human being, even if that might help, or delay the death of, another person (#2296).

I believe you would be wise to discuss your desires with your family, and consider their feelings as well, before you make a decision.

The National Commission on Uniform State Laws published the Uniform Anatomical Gift Act in 1968 to provide a uniform legal environment for this "new frontier in modern medicine."

All 50 states and the District of Columbia have adopted it.

A Uniform Donor Card providing for the gift of one's organs to a living person who needs them or all of one's body for education and research may be obtained from Living Bank, Box 6725, Houston, TX 77265.

Many regional centers also exist, and most states have donor forms attached to their driver's licenses. Funeral directors can usually supply more specific local information.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. It is available through bookstores and costs \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Rocket for Sale

I rode a rocket into space.
I tried to see God face to face.

But I did not see God up there
until I said my bedtime prayer.

And God was where God's always been.
So I rode right back home again.

And talked to God right here on Earth.
Do you know what a rocket's worth?

By Ryan Considine

(Ryan Considine is a member of Immaculate Heart of Mary Parish in Cincinnati. He wrote this poem last year when he attended Immaculate Heart of Mary School in Indianapolis. His grandmother, Immaculate Heart of Mary parishioner Mary Keller Fox, submitted his poem. St. Francis Xavier School kindergartners Bryce Jones, left, and Nicholas Carpenter of Moundsville, W. Va., show off astronaut attire as part of a NASA Kindernauts program introducing children to the wonders of space exploration held at their Catholic school on Feb. 20, 2002.)



CNS photo by Colleen Duran, Catholic Spirit

Catholic Campaign for Human Development collection is Nov. 12-13

By Brandon A. Evans

The annual second collection taken by parishes to benefit the Catholic Campaign for Human Development will be Nov. 12-13.

Last year, the archdiocese collected more than \$122,500, and this year the goal is \$125,000, said David Siler, executive director of Catholic Charities for the archdiocese.

The CCHD was founded 35 years ago by the U.S. Conference of Catholic Bishops and works to help the poor become self-sufficient, active members of the community through the various programs funded by annual grants.

Each year, the archdiocese keeps about 25 percent of what it raises for local grants to programs and agencies, both

within and outside the archdiocese.

At the national level, the CCHD also awards larger grants to programs, some of which go to our archdiocese.

Last year, seven local grants, for a total of \$39,000, were awarded. Also, two local programs received national grants totaling \$70,000.

This year, nearly \$9 million was awarded to 315 local and national community and economic development projects from the national office of the CCHD.

While Catholic Charities is primarily responsible for helping mostly with immediate needs and works of mercy, such as feeding the hungry and sheltering the homeless, CCHD "is about organizing people around the root causes of poverty in order to affect societal change to help

eliminate the need to be fed, sheltered, clothed, etc.," Siler said.

"Borrowing from an ancient Chinese proverb," Siler said, "Catholic Charities is about giving a fish so that someone can eat today, while CCHD is about teaching others to fish so that they can eat for a lifetime. Christ and the Church call us to both actions."

The two do overlap, though. Last year, Siler said, two of the local grants awarded were to Catholic Charities agencies in Terre Haute and Tell City "for efforts that they have to organize their communities around issues that are affecting the poor."

Catholic Charities Terre Haute, thanks to a CCHD local grant, has started a neighborhood association through Ryves Hall that Siler said is doing tremendous work.

Another locally funded secular program is the Citizens Action Coalition, Siler said. They have been active in working to educate citizens about the proposed natural gas price increases.

They have also been lobbying the state legislature to step in to minimize the increase and are a strong voice for the poor, he said, by attempting to communicate the large negative effects that a large rate hike will have on them.

Siler said that whenever he speaks to

Catholics from around the archdiocese, he finds that most of them don't know about the CCHD.

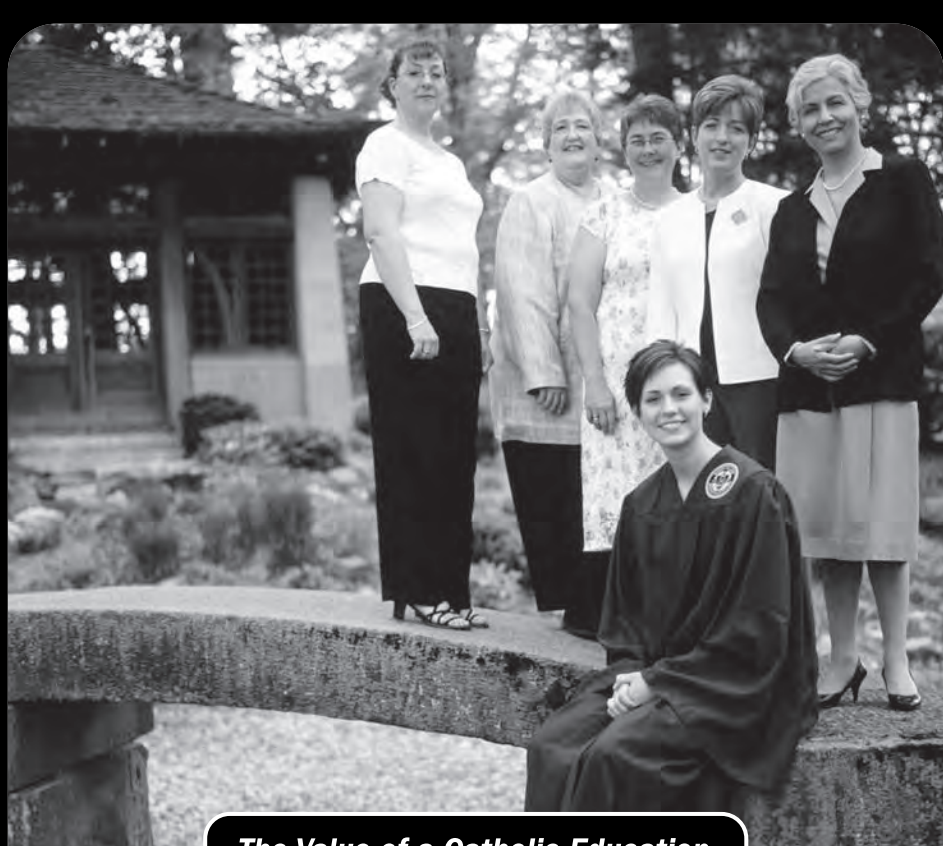
"It should be a great source of pride for us as Catholics," he said. "It is one of the most important ways that our Church seeks to influence unjust systems that contribute to poverty."

He said that he wishes to see more awareness of the CCHD and more involvement in the programs that it funds. Once that happens, the financial support should grow, and thus give more impact to the funded programs, he said.

Siler would like to bring in a CCHD volunteer coordinator to help achieve these goals as well as to help educate people about the issues of poverty. The coordinator could also go to Catholic schools to perform this task.

Catholics have already shown a great capacity for generosity in the past year, and Siler hopes they continue.

"With the tsunami and recently the hurricanes along the Gulf Coast, we have seen a tremendous outpouring of support for the victims," he said. "Since much support has gone toward these relief efforts, I do hope that Catholics will continue to be generous in supporting the ongoing needs of those who suffer every day due to the effects of poverty." †



The Value of a Catholic Education

They make Marian College different from the rest.

Each person that comes to Marian College's campus is treated individually. One of my professors even took the time to speak with the director of the neonatal intensive care unit about me so that I could get some first-hand experience and further my career. I intend to apply this kind of personal attention to my own practice as a well-rounded, caring professional.

Jen Morphey

Currently working in the labor and delivery unit at Community Hospital North in Indianapolis.

Marian College, B.S. in Nursing '05
Carmel High School '01

Jen is shown above with some of her favorite professors. From left to right are: Marilyn Chestnut, R.N., C.S., F.N.P., M.S.N.; Carol Lee Cherry, R.N., M.S.N.; Jill Cardwell, R.N., M.S.; Peggy Keen, R.N., M.S.N.; and Gladys Phillips, R.N., M.S.N.

Strong Foundations. Remarkable Futures.

MARIAN COLLEGE
INDIANAPOLIS



Please share this message—and the Marian College experience!

Daniel J. Elsener

Daniel J. Elsener, President

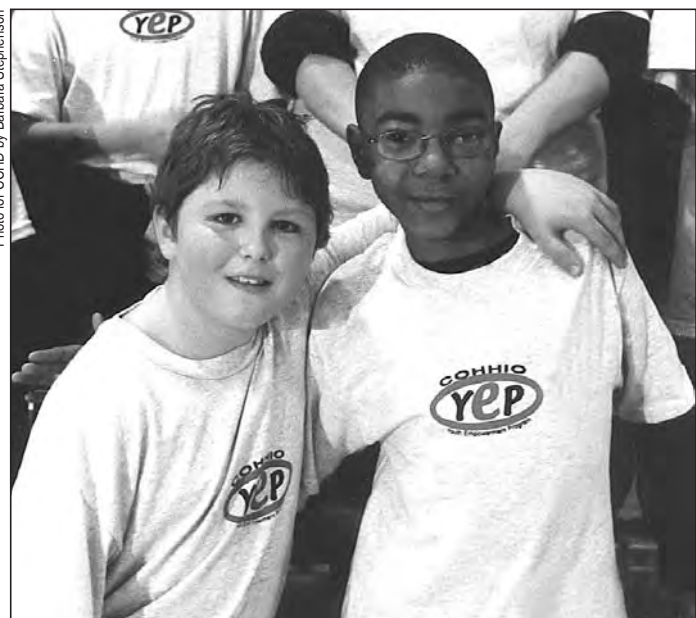
Apply online at grads.marian.edu

Photo for CCHD by Peter Howard



At a daycare center in rural New Mexico, children are learning, safe and well-fed. Thanks to *Las Mujeres en Progreso* program, five women have brought affordable daycare to their community to keep children from spending their days alone or in the fields with their parents. Nearly 13 million American children live in poverty, but this one community built them a better place. The Catholic Campaign for Human Development will distribute nearly \$9 million in 2005 to more than 300 projects, like this one, that work to break the cycle of poverty one community at a time.

Photo for CCHD by Barbara Stephenson



The Youth Empowerment Program (YEP) in Ohio is dedicated to advancing the needs of thousands of homeless children and youth in the state. Housing and education have become the top priorities of YEP. Youth leaders work inside local shelters to change policies that separate teenagers from their families and to strengthen the rights of homeless students to access public education.

CATOIR

continued from page 4

means you believe that Jesus Christ is "true God and true man." Good for you; that is a leap of faith. You are part of the Catholic heritage. Those who deny the Lord's divinity are called heretics. They are still members of the people of God, but are not Catholics in the strict sense.

However, in moral matters, a Catholic has a right and a duty to follow his or her

conscience. No, the human conscience does not replace the Church's magisterium in these matters, it merely tries to apply the teaching to one's particular circumstances. And we must make the effort to form our consciences well.

But you are still part of the body of Christ. The Church is a port in the storm of life for you and for everyone in need of healing and forgiveness. And does God still love you? I am certain of it.

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

Fundraiser will benefit construction of hospital in Haiti

By Mary Ann Wyand

A simple beans and rice luncheon and program on Nov. 19 in Indianapolis will raise funds to help build Visitation Hospital at Petite Riviere de Nippes in Haiti.

The "Hope and Healing for Haiti" fundraiser will be held from noon to 1 p.m. on Nov. 19 at the Hook's Discovery and Learning Center, 1227 W. 29th St., in Indianapolis.

The program includes presentations by several speakers and a video about the hospital plans.

The not-for-profit project is being coordinated by the Visitation Hospital Foundation based in Nashville, Tenn. Construction of the hospital is expected to begin by early 2006.

There are about 8 million people in Haiti but only 30 hospitals and about 450 physicians. Less than a dozen hospitals are full-service facilities. The rest are medical clinics that only provide basic health care services.

"The initial building will be a medical clinic, which will house radiology facilities, examination rooms and birthing rooms," St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis said. "We're now raising funds for the rest of the hospital, which will be surgical wards. But the real beauty of this hospital is that it will be the only hospital in all of Haiti to do pediatric cardiovascular surgery."

Anise Fluorentus, a 13-year-old girl from Belle Riviere, Haiti, died of complications from heart surgery in September at St. Petersburg, Fla.

Her mother, Onise, was unable to accompany her to

Florida because the U.S. Embassy did not grant her a visa. Anise needed the surgery to repair significant problems in her heart.

"Having a hospital in Haiti where children could have major surgeries and their families could be present with them is so vital," Zelenka said. "A group of physicians, a pediatric cardiovascular team from Tennessee, has agreed, once the hospital is built, to come to Haiti to perform 150 to 200 pediatric cardiovascular surgeries a year.

"The people of Haiti live on hope," Zelenka said. "The real blessing is the spiritual connection" when helping people in Haiti and other Third World countries.

"We are being prayed for by them," he said, when American parishes partner with faith communities in Haiti and other countries through the Parish Twinning Program of the Americas.

"I'm convinced that we do very little for Haiti, but Haiti does so much for us," Zelenka said. "Haiti gives us a better appreciation of our own wealth, our own riches, our own blessings, but it also calls us to the real Gospel values to reach out to the poorest of the poor. And that's the real gift that I see [in helping the poor]."

(For reservations or more information about the fundraiser to help build Visitation Hospital at Petite Riviere de Nippes in Haiti, call Joe Zelenka at 317-283-7061 before the Nov. 16 registration deadline. For additional information, log on to the website at www.visitationhospital.org.) †



Anise Fluorentus, a 13-year-old girl from Belle Riviere, Haiti, right, poses for a photograph with her mother, Onise, last spring. Anise died in September of complications from heart surgery. St. Thomas Aquinas parishioners are helping host a fundraiser for Visitation Hospital, which will be built at Petite Riviere de Nippes, Haiti, on Nov. 19 in Indianapolis.

Girl's story shows need for medical care for Haitians

By Mary Ann Wyand

St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis has made 35 mission trips to Haiti since the parish began a twinning relationship with St. Jean Marie Parish in Belle Riviere, Haiti, in May 1990.

About 20 St. Thomas Aquinas parishioners also have participated in medical missions to Haiti since the spring of 1995.

Zelenka speaks fluent Creole and loves to visit with Haitians, but dreaded a visit there in September because he had to return the ashes of Anise Fleurentus, a 13-year-old girl from Belle Riviere, who died of complications from heart surgery at a hospital in St. Petersburg, Fla.

"It was probably the toughest trip I've ever made to Haiti," he said. "When I went to Haiti in May, I met with Anise's mother, Onise, and we talked about Anise coming to the United States for surgery and how we would take good care of her."

Zelenka said he promised her mother that Anise would come back to Belle Riviere "much better than she was" because she would be healed.

"When Anise died, I felt terrible because I had promised her mother that we would take good care of her," he said. "When I took the ashes back, my biggest fear was that the family would not forgive us and would not trust us again."

However, he said, "there was no need for forgiveness. We hugged and she thanked us for giving Anise a chance to live. That was a real grace-filled moment, ... a moment where God was truly present, and I felt honored to be able to take the ashes of Anise back to Haiti." †

You can do it. You can lose the weight. And you can keep it off, once and for all. Because we will be with you, every step of the way, with a personal treatment plan just for you. Do it. Take the first step. (317) 782-7525

ST. FRANCIS
MEDICAL AND SURGICAL
WEIGHT LOSS CENTER

SOLUCIENT
TOP HOSPITALS

weightloss.StFrancisHospitals.org

Rest in peace

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

BECK, Victoria Ann (Sauerland), 54, Holy Guardian Angels, Cedar Grove, Oct. 21. Wife of Ronald Beck Sr. Mother of Stephanie Beck Borden, Missy Beck-LeFavre, Kerry Verme and Ronald Beck Jr. Daughter of LaVerne Sauerland. Sister of Donna Ketcham, Michael, Steve and Tony Sauerland. Grandmother of three.

BROWN, Albert J., 93, Holy Spirit, Indianapolis, Oct. 25. Father of Patty Brown, Peggy Cole, Teri Duell and Kathy Thompson. Grandfather of six. Great-grandfather of two.

CALLIS, Mary Alice, 77, St. Bartholomew, Columbus, Oct. 25. Mother of Lisa England, Denise Kaspar, Patricia Setser, Glen Callis, Ann and Paul Wysocki. Sister of Jean Rutledge. Grandmother of nine. Great-grandmother of seven.

CARTER, Frank Zeno Stephenson, 74, St. Augustine, Jeffersonville, Oct. 25. Father of Gisele Carter Balogun, Alison Simone Carter Bennett,

Janis and Kimberly Carter. Brother of Mamie DeJean, Barbara Estes and Jerroldyn Hedges. Grandfather of seven. Great-grandfather of one.

CAVAZOS, Jesus Manuel, 62, St. Bartholomew, Columbus, Oct. 24. Husband of Elva Avendaño Cavazos. Father of Rebecca Gredy, Raquel, Viviana and Rodrigo Cavazos. Brother of Maria Peck, Angelica Rogers, Damian, Herman, Isaac, Jose and Mario Salinas. Grandfather of eight.

FLODDER, Anna Mae, 79, St. Louis, Batesville, Oct. 29. Wife of Robert Flodder. Mother of Diana Belter, Roberta Siebert, Bernard, George, Terry and Timothy Flodder. Sister of Virginia Hummell, Helen Nunlist, Mary Stahley and Melvin Paul. Grandmother of 14. Great-grandmother of 10.

FRITSCH, Alberta (Hankemeier), 84, Holy Name, Beech Grove, Oct. 25. Mother of Denise Crowder, Darlyn, Deborah and Daniel Fritsch. Grandmother of two. Great-grandmother of two.

GAVIT, Ann C., 75, St. Luke, Indianapolis, Oct. 18. Mother of Mary Sue McChesney, Margaret and Sarah Gavit. Grandmother of three.

GAYSO, Edward V., 81, Sacred Heart of Jesus, Terre Haute, Oct. 21. Brother of Marge Baker and Mildred Thompson.

GILTNER-MOSS, Ella Bernice, 77, Christ the King,

Indianapolis, Oct. 27. Mother of Mary Adair, Carol Alford, Nancy Maloney, Barbara Savka, Jack, James, Robert and William Moss. Grandmother of 18. Great-grandmother of eight.

HUNT, Marie E., 94, St. Philip Neri, Indianapolis, Oct. 24. Aunt of several.

HASSELBACK, James C., 78, St. Mary, Lanesville, Oct. 12. Husband of Mary Ann (DeVore) Hasselback. Stepfather of Mona Highfill, Doni Ann McAfee, Dale and Philip Deuser. Brother of Sue Cook, Norma Koehler, Judy Palmore, Bill and Mickey Hasselback. Grandfather of 14. Great-grandfather of five.

HURLEY, Francis James, 78, St. Jude, Indianapolis, Oct. 29. Husband of Pat Hurley. Father of Eileen Brown, Dr. Daniel, David, Kevin, Paul and Robert Hurley. Grandfather of nine.

LAHEE, Mary Frances, 89, St. Bartholomew, Columbus, Oct. 25. Mother of Mary Ann Grove and Eva Hamant. Sister of Margie Rhodes and Alice Zarrella. Grandmother of eight. Great-grandmother of one.

MASCARI, Magdaline (Caito), 91, Holy Rosary, Indianapolis, Oct. 27. Sister of Ida Rose Meyer, Frances Navarra, Gus, Joseph and Thomas Caito. Aunt of several.

McGOVERN, Thomas Joseph, 63, Holy Name, Beech Grove, Oct. 19. Brother of Mary Jo Seveska, Edward, James and Joseph McGovern.

MENKHAUS, Barbara, 67,

Holy Guardian Angels, Cedar Grove, Oct. 8. Wife of Robert Menkhaus. Mother of Charles, Douglas, James, Michael and Robert Menkhaus Jr. Sister of Christine Comstock, Elaine, Katie and Walter Banzhaf. Grandmother of eight.

MEYER, Alfred A., 83, St. Mary, Greensburg, Oct. 28. Brother of David Meyer.

NOBBE, Gary R., 49, Holy Family, Oldenburg, Oct. 29. Son of Mary Volz. Stepson of Harry Volz. Brother of Belinda Brown, Bill, Cliff, Doug, Ken and Tom Nobbbe. Uncle of several.

STRANGE, James T., 81, St. Malachy, Brownsburg, Oct. 25. Husband of Adela Strange. Father of Shelley Blythe, Marci Hartshorne, Robert and Timothy Strange. Brother of Julia Bomalaski, Mary Hatfield, David, John and William Strange. Grandfather of eight.

SWAIN, Christopher E., 86, St. Anthony, Indianapolis, Oct. 30. Father of Rosalie Hawthorne, Allan, Eugene and Stephen Swain. Grandfather of nine. Step-grandfather of five. Great-grandfather of 12. Step-great-grandfather of nine. Step-great-great-grandfather of seven.

TORRANCE, Frances Louise (Murty), St. Rose of Lima, Franklin, Nov. 2. Mother of Suzanne Goss, Daniel, Michael and Timothy Torrance. Sister of Sally Wire. Grandmother of 12. Great-grandmother of two. †

Providence Sister Paul Marie Gutsell ministered as a teacher and principal

Providence Sister Paul Marie Gutsell died on Oct. 31 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 88.

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

The former Gertrude Gutsell was born on Oct. 23, 1917, in Shelbyville. She entered the congregation of the Sisters of Providence on Feb. 10, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944.

During 69 years as a Sister of Providence, Sister Paul Marie served as a teacher and principal at grade schools staffed by the order in Indiana, Illinois, Massachusetts and Maryland.

She taught at St. Philip Neri School in Indianapolis from

1952-60, ministered as a teacher and principal at St. Malachy School in Brownsburg from 1961-67, served as a teacher and principal at the former Holy Trinity School in New Albany from 1968-71, and was principal of the former Catholic Central School in New Albany from 1971-73. She taught at St. Paul School in Sellersburg from 1973-75.

She served as pastoral associate at St. Mary-of-the-Woods Parish from 1989-93 then ministered in health care activities and other activities at the motherhouse from 1993-2001, when she retired and began her prayer ministry.

Surviving are one brother, Paul Gutsell of O'Fallon, Ill., and 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. †

Daughter of Charity Bridget Hamilton ministered at St. Vincent Hospital

Daughter of Charity Bridget Hamilton died on Oct. 26 at Seton Residence in Evansville, Ind. She was 87.

The Mass of Christian Burial was celebrated on Oct. 31 at the Seton Residence Chapel in Evansville. Burial was at St. Joseph Cemetery in Evansville.

The former Catherine Hamilton was born on Aug. 12, 1918, in Barrow-in-Furness, England. She received her early education in England. Her family came to the United States in 1929 when she was about 10.

She received her secondary education at Our Lady of Lourdes High School in Detroit and graduated in 1936.

She entered the Daughters of Charity on Feb. 1, 1943, after completing her postulancy at Mount Hope Retreat in Baltimore.

Sister Bridget graduated from St. Joseph College in Emmitsburg, Md., in 1951 with a Bachelor of Science degree in Social Sciences. That fall, she was sent to study at the Catholic University of America in Washington, D.C., and work at Providence Hospital there. She completed a Bachelor of Science degree in Nursing in 1954.

From 1956-63, Sister Bridget served as a nursing supervisor and clinical instructor at the Daughters of Charity hospital in Buffalo, N.Y.

In 1963, Sister Bridget went to live at the DePaul House of

Studies in Jamaica. She completed a Masters' Degree in Nursing Administration at St. John's University in 1964.

From 1964-71, Sister Bridget served as an instructor at St. Vincent Hospital in Jacksonville, Fla.; Providence Hospital in Southfield, Mich.; and St. Margaret Hospital in Montgomery, Ala.

Sister Bridget served as a nurse at Marillac Hall in Farmington Hills, Mich., for the next two years.

From 1973-92, she worked as an in-service instructor at Providence Hospital in Southfield and Our Lady Queen of Peace in Farmington Hills. During that time, she earned a certificate in diabetes education.

Sister Bridget continued working at Our Lady Queen of Peace in the library and in community health until 1995, when she went to St. Vincent Hospital in Indianapolis to work as a receptionist at the information desk.

In January 2003, Sister Bridget came to Seton Residence in Evansville and entered the order's ministry of prayer.

Surviving are a brother, Leonard Hamilton of Dearborn, Mich., and many nieces and nephews.

Memorial gifts may be sent to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720. †

Benedictine Father Prosper Lindauer lived as a hermit near Saint Meinrad

Benedictine Father Prosper Lindauer, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Nov. 7 at Memorial Hospital in Jasper, Ind. He was 82, and was a jubilarian of profession and priesthood.

The Mass of Christian Burial was celebrated on Nov. 9 in the Archabbey Church. Burial followed in the Archabbey Cemetery.

The former John Henry Lindauer was born on Nov. 5, 1923, in St. Henry, Ind. He entered the former Saint Meinrad Minor Seminary in 1939.

In 1944, he was invested as a novice. He professed his simple vows on Aug. 10, 1945, and was ordained to the priesthood on May 30, 1950.

Shortly after his ordination, Father Prosper served as an assistant pastor at St. Ferdinand Parish in Ferdinand, Ind., for one year. During that assignment, he also taught history, English, Latin and religion at

St. Ferdinand High School.

He then pursued graduate studies at St. Louis University.

Upon his return from St. Louis, Father Prosper taught Latin and religion in the minor seminary for a number of years. He also became quite proficient at making vestments.

In 1970, Father Prosper received permission from the archabbot to live as a hermit at a farmhouse several miles from the monastery, where he prayed and worked for 30 years. He celebrated the Byzantine Divine Liturgy every day.

In 2003, he returned to the monastery for health reasons.

Surviving are a sister, Rita Niehaus of Ferdinand, Ind., and four brothers, Norbert and Wilfred Lindauer of Ferdinand, Ind., and Martin and Edwin Lindauer of Fort Branch, Ind.

Memorial gifts may be made to Saint Meinrad Seminary, 100 Hill Drive, St. Meinrad, IN 47577. †



Mr. Handyman

On time. Done right.™

**Bonded & Insured
Experienced Employees
Prompt, Safe & Reliable**



**Call Today!!
317-815-5500**
(Serving Marion & Hamilton Counties)
www.mrhandyman.com



Dianna Batchelder
REALTOR®
At The Crossing, Inc. Each Office Is Independently Owned And Operated



Currently listing and selling homes!

**If you're going to pick one,
pick a GREAT one!**

Dianna Batchelder Cell: 317-908-3848
Office: 317-705-2500 Fax: 317-573-5182
Direct: 317-705-2611 dbatchelder@century21atc.com
www.century21atc.com

FALL SPECIALS

C.K. Construction & Design Inc.
Call (317) 786-8090 for your free estimate

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

\$1,000 OFF ALL GARAGES THIS MONTH

Custom Built Room Additions
• shell or finished
• slab or crawl foundation
• 1 or 2 story additions

Custom Build Garages
• attached or detached

Heating bills going crazy!!

Vinyl replacement windows Vinyl siding

as low as \$289 Free low "E" and Argon

As low as \$1,995 Free insulation board

COMPLETE ROOFING SERVICE
Call and Save!

C.K. Construction & Design Inc.
3637 Shelby St. • Indianapolis, IN 46227 Call (317) 786-8090
30 Years Experience • Family owned and operated
LICENSED • BONDED • INSURED

SENIOR CITIZEN DISCOUNT MINIMUM PURCHASE REQUIRED EXPIRES 11/30/05 AD MUST BE PRESENTED AT TIME OF DEMONSTRATION

Classified Directory

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

Mortgages

**GUARANTEED
LOWEST RATES WITH
SAME DAY APPROVALS**
All types of mortgages available
Brice Scobell—owner
30 YR. Fixed at 5.5%
317-575-1970/866-557-9910
Indiana Federal Finance LLC


**Call or Email
Dana to
Share your
Thanksgiving
blessings**
**236-1575 or
ddanberry@archindy.org**

Gutter

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

Buy or sell nearly ANYTHING!


Make \$\$\$ off of
all that stuff
that is cluttering
up your closet, garage or attic.

Call or e-mail
Dana 236-1575 or
ddanberry@archindy.org

Investment Services


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

Floor Coverings

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


Vacation Rentals

Serenity Ridge Cabin
in beautiful Brown County. Built in 1860, a short drive from historic Nashville, IN. Quiet, peaceful, great for family vacations, couples weekends or personal retreat. Sleeps 8, 2BA, full kitchen, den w/ fireplace, scenic porch with grill, outdoor fire pit, large party deck on 300 acre lake. Lake access, fish, swim, paddle boat, hiking trails.
Awesome!
www.steiner4.com/cabin. Call 317-697-0981 or email r_nagel@saintmeinrad.edu.
**Book now for winter & spring getaways.
Reduced weekday rates available.**

Vacation Rentals

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

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

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

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

GULF SHORES LUXURIOUS BEACHFRONT CONDOS
Fully Furnished. Indoor/Outdoor Pools. 1, 2, 3 & 4 BR. Owner Direct saves you \$\$\$. Call Chris 1-800-713-6435
cashley945@earthlink.net or www.babeachproperties.com

Catering


CALIFORNIA CONNECTION
Catering
6880 Hawthorne Park Dr.
Indianapolis, IN 46220
317-570-0727
Ed Knouse Dan Murphy

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

Wall Covering

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

Roofing

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

For Sale

2000 Dodge Durango SLT
4 wheel drive, fully loaded, leather seats-3rd row seat **\$9,000.**
Call 317-786-8090 for more details

Call Dana
236-1575
**For your
Classified
Needs**

Real Estate

Living and Working
in your Community

Steve J. Sergi
Broker/Owner
317-507-5883


Home Improvement

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

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

Crow's Construction
(Parishioner of Little Flower)
All Types of Construction & Masonry
Brick • Chimneys • Concrete • Roofing • Fencing
40 years experience
Family owned & operated
317-356-3405 • 317-501-2341

FREE ESTIMATES!
To stop roof leaks
with Guarantee
or Complete Tear Offs
**Commercial
or
Residential**
Clean Gutters
Replace missing siding
Clements Remodeling
317-247-7509
Licensed - B.B.B.

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


**Century 21
Breeden Realtors®**
Columbus, IN area

Jan Stone, GRI, CRS
Broker Associate
Business: 812-378-7950
Fax: 812-378-1706
janstone@c21breedenrealtors.com

Health Insurance

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

Barbara Ash
Toll Free **866-840-6260**

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

Positions Available

Youth Ministry
Youth Ministry at **Holy Spirit Catholic Church at Geist** is currently seeking a Director of Youth Ministry for an established and active teen ministry program. We require a person of vision and spiritual leadership to work in partnership with the parish staff and parish volunteers to promote the total personal and spiritual formation of parish teens and the teen faith community. For job qualifications and information please go to our website at hspgeist.org.

News briefs

U.S.

Maryland bishops urge Catholics to fight same-sex marriage proposals

BALTIMORE (CNS)—In a strongly worded pastoral letter on marriage released at the end of October, Maryland's Catholic bishops called on the faithful throughout the state to stand up and defend traditional marriage. Citing continuing attempts by lawmakers in Annapolis, the state capital, to legally recognize same-sex relationships and endow them with the status, rights and privileges of marriage, Maryland's bishops said it is "clear that the preservation of marriage as the union of one man and one woman requires legislation that provides the strongest possible support for marriage and families."

Sisters are 'good shepherds' to battered women at Chicago shelter

CHICAGO (CNS)—For 25 years, Chicago's House of the Good Shepherd has stood as a beacon of safety and healing for battered women and children caught in the physically and psychologically deteriorating hold of their abusers. A ministry of the Sisters of the Good Shepherd, the shelter has helped more than 4,000 women and their children through "a comprehensive recovery program for abused women ready to learn to rebuild their lives," said Good Shepherd Sister Dorothy Renckens, administrator of the shelter. "Our belief in the human dignity of each person lies at the heart of the program," she told *The Catholic New World*, newspaper of the Chicago Archdiocese. The house, whose funding comes from foundation grants, individual donations, an appeal and an annual brunch fundraiser, has 14 apartments for abuse victims and their families. Typically, a stay at the house is three to four months, although it can be extended.

WORLD

Pope says text on divine revelation one of mainstays of Vatican II

VATICAN CITY (CNS)—Pope Benedict XVI praised the Second Vatican Council's document on divine revelation, a text he helped draft, as being "one of the supporting columns" of the council's entire work. The Dogmatic Constitution on Divine Revelation, "*Dei Verbum*," was approved by the council on Nov. 18, 1965. "This document dealt with revelation and its transmission, with the inspiration and interpretation of sacred Scripture and with its fundamental importance in the life of the Church," the pope said on Nov. 6 during his midday Angelus address. As a young theologian and expert at the council, the then-Father Joseph Ratzinger worked closely with the document's drafters, particularly in explaining how Scripture and tradition relate to each other and how they relate to the magisterium, the Church's teaching authority.

Pope tells Austrians not to be afraid to present Church teachings

VATICAN CITY (CNS)—A bishop's words must be chosen carefully, but he cannot be afraid to present the full teaching of the Catholic Church just because some modern listeners might disagree, Pope Benedict XVI said. "It is true that we bishops must act with prudence, but that prudence must not stop us from proclaiming the Word of God in all its clarity, even those points which people hear less gladly or that are sure to provoke reactions of protest or even derision," the pope said. Pope Benedict made his remarks on Nov. 5 in a meeting with the bishops of Austria who were completing their *ad limina* visits to the Vatican. Bishops make the visits every five years to report on the status of their dioceses. The pope told the bishops it was clear that secularization was present not only in Austria, but also among many Austrian Catholics who doubt the Church's teaching authority and question its moral code.

Pope says Catholics, Lutherans must keep dialogue focused on Christ

VATICAN CITY (CNS)—As the Catholic Church and the Lutheran World Federation work for full unity, they must remain committed to patient dialogue and keep their work focused on Christ, Pope Benedict XVI said. "We should intensify our efforts to understand more deeply what we have in common and what divides us, as well as the gifts we have to offer each other," the pope told Bishop Mark S. Hanson, president of the Lutheran World Federation. The Lutheran bishop and top officials of the federation, including its general secretary, the Rev. Ishmael Noko, met on Nov. 7 with Pope Benedict during the annual meeting of staff members from the federation and from the Pontifical Council for Promoting Christian Unity. Bishop Hanson, presiding bishop of the Evangelical Lutheran Church in America, thanked the pope for making clear since his April 19 election that Christian unity would be a priority in his pontificate. †

Do space aliens have souls? Inquiring minds can check Jesuit's book

VATICAN CITY (CNS)—Galaxy-gazing scientists surely wonder about what kind of impact finding life or intelligent beings on another planet would have on the world.

But what sort of effect would it have on Catholic beliefs? Would Christian theology be rocked to the core if science someday found a distant orb teeming with little green men, women or other intelligent forms of alien life? Would the Church send missionaries to spread the Gospel to aliens? Could aliens even be baptized? Or would they have had their own version of Jesus and have already experienced his universal or galactic plan of salvation?

Curious Catholics need not be space buffs to want answers to these questions and others when they pick up a 48-page book by a Vatican astronomer.

Through the British-based Catholic Truth Society, U.S. Jesuit Brother Guy Consolmagno has penned his response to what he says are questions he gets from the public "all the time" when he gives talks on his work with the Vatican Observatory.

Titled *Intelligent Life in the Universe? Catholic Belief and the Search for Extraterrestrial Intelligent Life*, the pocket-sized book is the latest addition to the society's "Explanations Series," which explores Catholic teaching on current social and ethical issues.

Brother Consolmagno told Catholic News Service that the whole question of how Catholicism would hold up if some form of life were discovered on another planet has piqued people's curiosity "for centuries."

He said his aim with the book was to reassure Catholics "that you shouldn't be afraid of these questions" and that "no matter what we learn, it doesn't invalidate what we already know" and believe. In other words, scientific study and discovery and religion enrich one another, not cancel out each other.

If new forms of life were to be discovered or highly advanced beings from outer space were to touch down on planet Earth, it would not mean "everything we believe in is wrong," rather, "we're going to find out that everything is truer in ways we couldn't even yet have imagined," he said.

The Book of Genesis describes two stories of creation, and science, too, has more than one version of how the cosmos may have come into being.

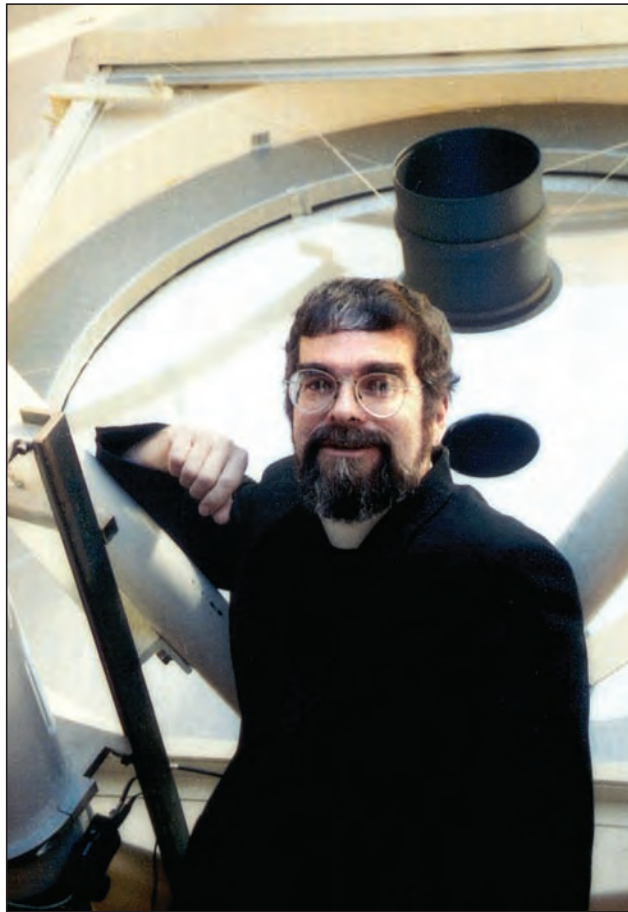
"However you picture the universe being created, says Genesis, the essential point is that ultimately it was a deliberate, loving act of a God who exists outside of space and time," Brother Consolmagno said in his booklet.

"The Bible is divine science, a work about God. It does not intend to be physical science" and explain the making of planets and solar systems, the Jesuit astronomer wrote.

Pope John Paul II once told scientists, "Truth does not contradict truth," meaning scientific truths will never eradicate religious truths and vice versa.

"What Genesis says about creation is true. God did it; God willed it; and God loves it. When science fills in the details of how God did it, science helps get a flavor of how rich and beautiful and inventive God really is, more than even the writer of Genesis could ever have

CNS photo by Judith Britt



U.S. Jesuit Brother Guy Consolmagno stands near the Vatican Advanced Technology Telescope located on Mount Graham in Graham County, Ariz. The Vatican astronomer has a new booklet out that answers some common questions about the possibilities of extraterrestrial life and what it means for the faithful.

imagined," Brother Consolmagno wrote.

The limitless universe "might even include other planets with other beings created by that same loving God," he added. "The idea of there being other races and other intelligences is not contrary to traditional Christian thought.

"There is nothing in Holy Scripture that could confirm

or contradict the possibility of intelligent life elsewhere in the universe," he wrote.

Brother Consolmagno said that, like scientists, people of faith should not be afraid of saying "I just don't know."

Human understanding "is always incomplete. It is crazy to underestimate God's ability to create in depths of ways that we will never completely understand. It is equally dangerous to think that we understand God completely," he said in his booklet.

He told CNS that his book tries to show "the fun of thinking" about what it would mean if God had created more than life on Earth. Such speculation "is very worthwhile if it makes us reflect on things we do know and have taken for granted," he said.

He said asking such questions as "Would aliens have souls?" or "Does the salvation of Christ apply to them?" helps one "appreciate what it means for us to have a soul" and helps one better "recognize what the salvation of Christ means to us."

Brother Consolmagno said he tried to show that "the Church is not afraid of science" and that Catholics, too, should be unafraid and confident in confronting all types of speculation, no matter how "far out" and spacey it may be.

For science fiction fans, Trekkies or telescope-toting space enthusiasts, the book's last chapter reveals where there are references to extraterrestrials in the Bible.

Brother Consolmagno said the Bible is also replete with references to or descriptions of "nonhuman intelligent beings" who worship God. For example, he said the Scriptures talk about angels, "sons of God" who took human wives, and "heavenly beings" that "shouted for joy" when God created the earth.

The book, however, offers no "hard and fast answers" to extraterrestrial life, since such speculation is "better served by science fiction or poetry than by definitions of science and theology," he wrote.

He said the book is meant "to put a smile on your face" and, perhaps, make people think twice about who could be peering at Earth from alien telescopes far, far away.

(Readers in the United States and Canada can order this booklet and other CTS publications through the society's Website at www.cts-online.org.uk or by e-mail at orders@cts-online.org.uk.) †

CNS photo courtesy NASA, Hubble Heritage Team



The beauty of a nebula is pictured in a new view from the Hubble Space Telescope. A Vatican document from last year analyzing evolution in the light of faith accepts as likely the prevailing tenets of evolutionary science, including that the universe erupted 15 billion years ago. This image shows the Cat's Eye nebula, an interstellar cloud of gas and dust.

Holland America Line Special from \$1699*

Father Walter Grabowski to Host Catholic Group with Daily Mass on This

19-Day Panama Canal Cruise

Plan ahead and take advantage of this Holland America Line "early bird" special.

Join your Spiritual Director Father Walter Grabowski, pastor of Immaculate Conception Roman Catholic Church in Eden, NY. This will be Father Walter's third cruise as YMT's chaplain. On October 23, 2006, you'll board the ms Ryndam in Los Angeles. Mexican Riviera ports include: Cabo San Lucas; Puerto Vallarta; & Puerto Santa Cruz Huatulco. Next there's Quetzal, Guatemala. Here you may tour the museums, or visit a jade factory or volcano. On November 1 you'll find yourself in Costa Rica. Next is the highlight, the daytime Panama Canal crossing where you will be raised and lowered by giant locks. You will slowly float through the lush jungle and cross the rugged continental divide via 45 miles of canals and the largest man-made lake in the world, Gatun Lake. Next visit Cartagena, Colombia; Costa Maya, Mexico; and Cozumel, Mexico, in the Caribbean Sea. You'll fly home from Tampa November 10. *Prices (per person, double occupancy) start at only \$1699 for inside staterooms; \$2049 for outside ocean view staterooms; and \$3099 for larger outside staterooms with private balcony. Add \$539 port/taxes/gov't. fees/services. Add \$500 for round trip airfare from Indianapolis.

Deposits are now due.

Cabins are selling out fast!

For information, reservations, & brochure call 7 days a week:
'YOUR MAN' TOURS 1-800-968-7626
Providing carefree vacations since 1967!

2000 Years of Papal History

in one easy to use book with:

- 266 Brief biographies
- Map & Glossary
- Highlights of historical events
- 68 Color pages

Published with Ecclesiastical Permission in English and Spanish

Mail your check or money order for \$19.95

Includes \$5.00 shipping & handling (Credit cards and PayPal accepted)

along with language preference and return address to:

Popes

20272 St. Joseph Drive
Durango, IA 52039

Phone: (563) 552-1158

Email: bookofpopes@aol.com

www.bookofpopes.com



Make a difference in the life of a child.

During this busy holiday season, people buzz from store to store in search of the perfect gift. But for some Indiana children, the perfect gift can't be bought in any store—they need a nurturing, loving home. And you can help.

Whether you're interested in becoming a foster or adoptive parent or making a charitable gift, you can brighten children's spirits not only during the holidays, but throughout the coming year.

Visit villageskids.org to view the Wish List for The Villages' children and families.

800-874-6880
villageskids.org



The Villages
Nurture a Child and You Change the World!