



The

Criterion

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January 21, 2005

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Iraqi archbishop freed unharmed after kidnapping

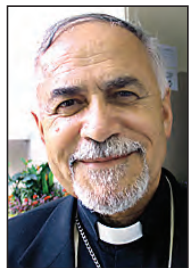
VATICAN CITY (CNS)—A Catholic archbishop was freed unharmed in Mosul, Iraq, less than 24 hours after he was kidnapped by unidentified gunmen.

Pope John Paul II thanked God for the happy ending to the ordeal, and the Vatican said no ransom was paid for the prelate's release.

Syrian-rite Archbishop Basile Georges Casmoussa of Mosul was released on Jan. 18 and was resting safely at his residence. Church officials said it was unclear whether the abduction was directed against the Christian community or was part of the general criminality in Iraq.

Archbishop Casmoussa, 66, told Vatican Radio after his release that his

captors had treated him well and freed him soon after they discovered he was a Catholic bishop.



Archbishop Basile Georges Casmoussa

"I'm very happy to be back in the archbishop's residence, where many friends and faithful gathered to meet me," Archbishop Casmoussa said.

"In general, I can say I was not mistreated. The kidnapers were very friendly toward me. As soon as they learned that I was a bishop, their behavior changed," he said.

"This morning, they came to tell me that even the pope had asked for my release, and I answered, 'Thank God.' On the basis of the conversations I had with them, I don't think they wanted to strike the Church as such," he said.

Although there were reports that the kidnapers had asked for a ransom, Archbishop Casmoussa said he was freed without any payment.

The Vatican originally condemned the kidnapping as a "terrorist act," but after the archbishop's release Church officials seemed more inclined to attribute it to the proliferating number of abductions for ransom in Iraq.

Archbishop Fernando Filoni, the

Vatican's nuncio in Baghdad, Iraq, said it was difficult to say whether the kidnapping was part of a wave of terrorism before the Jan. 30 national elections or simply "an episode of common criminality."

Asked whether Iraq was ready for the elections, Archbishop Casmoussa said: "I don't think this is the right moment. The very first thing we need is security and reconciliation."

In a statement, the Vatican welcomed the news of Archbishop Casmoussa's release with "great satisfaction."

"The Holy Father was immediately informed, and he thanked God for the

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Photo by Brandon A. Evans



The choir of St. Susanna School in Plainfield sings during the rededication ceremony of the building used by St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis on Jan. 15. The building was badly damaged by a tornado last Memorial Day weekend and has undergone major renovations in the past seven months.

St. Elizabeth and Coleman agency rededicates tornado-damaged building

By Brandon A. Evans

When Michelle Meer, director of St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis, saw the damage to the center last May by a tornado, she held onto hope.

"When I came and saw it, I thought, we'll be back," Meer said. And not

only did the center recover from the damage, but it has come back to a renovated home and a larger staff.

Meer, her staff and the friends of St. Elizabeth and Coleman celebrated the official return of the teen mothers and their children in the residential program with a rededication ceremony on Jan. 15.

Archbishop Daniel M. Buechlein was

on hand to lead a prayer service and bless the building. He was assisted by Father Gerald Burkert, pastor of Holy Name Parish in Beech Grove, and the choir of St. Susanna School in Plainfield.

"Seven months ago, God sent his powerful winds to change forever the

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Catholic priest weighs morality of therapeutic cloning and embryonic stem cell research

By Brandon A. Evans

One of the problems of using embryonic stem cells to cure diseases—besides their uncontrollable growth—is that they will be rejected by a patient's body just like foreign matter would be.

One of the solutions to this problem has come about through what is termed "therapeutic cloning," a process by which a person's clone, or twin, is created in order to be killed for its stem cells—which would be a direct match to the donor.

The ethical questions that surround cloning and embryonic stem cell research were the subject of a presentation by Father Tadeusz Pacholczyk on Jan. 12 at Marian College in Indianapolis.

Father Pacholczyk is a priest of the Diocese of Fall River, Mass., a neuroscientist and a national Catholic speaker. The event was co-sponsored by the Indiana Catholic Conference and Marian's newly formed Center for Ethics in Business and the Professions.

See CLONING, page 8

Criterion website adds more news and features

By Brandon A. Evans

The archdiocese recently launched a revamped online version of *The Criterion* that adds expanded national and international news coverage and many other new features.

The Criterion Online Edition can be found by logging on to www.archindy.org and clicking on *The Criterion*.

The website was launched a decade ago as one of the first Catholic diocesan newspapers to go online, and since then has never seen a major overhaul.

The new site will include a couple of local stories from the print edition of

The Criterion, including pictures that were not published in the print edition, but the biggest change for readers of the online edition will be the greatly expanded national and international news coverage.

Each business day of the week, the website will be updated with three additional stories from Catholic News Service, and all the stories posted will be available in an archive for 30 days.

Additionally, the news briefs of all major Catholic news stories will be posted near the end of each day.

The site also will include all of the movie reviews published each week by the U.S. Conference of Catholic Bishops'

Office for Film and Broadcasting.

Archbishop Daniel M. Buechlein's weekly column, "Seeking The Face of The Lord," as well as editorials, letters to the editor and a weekly list of activities and events from around the archdiocese will also be available each week on the website.

Readers will have easy access to an ongoing archive of the archbishop's columns, and in coming weeks an archive of all print stories starting with January 2005 will appear on the site.

On the lighter side, there is a featured link at the bottom of the page that leads to

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IRAQ

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happy outcome of this episode,” the statement said.

“No ransom was paid. The kidnapping prompted great surprise because the archbishop was very well-liked, both by Christians and by Muslims,” it said.

Archbishop Casmoussa, who ministers to some 30,000 Syrian-rite Catholics in the Mosul Archdiocese, was seized while on a pastoral visit in Mosul on the afternoon of Jan. 17. His abductors bundled

him into the back of a car and drove away, according to witnesses.

The Vatican called for his immediate release, and Iraqi Church leaders quickly organized prayer vigils.

Chaldean Patriarch Emmanuel-Karim Delly of Baghdad cautioned against seeing the abduction as an anti-Christian act.

“We don’t know who was responsible for this kidnapping. Nor do we know who kidnapped a Chaldean-rite priest in recent days and held him 24 hours before releasing him,” he told the Italian news agency ANSA.

“The real problem is that Iraq is in chaos. We need to pray—and we also ask this of you—so that peace may come to our suffering country,” Patriarch Delly said.

Catholics in the northern Mosul region have reported increasing acts of violence and intimidation against Christians in recent months; they attribute much of the violence to Islamic extremists.

Churches have been bombed, priests and religious threatened, and thousands of Catholics have fled the country for safe haven in Syria and Jordan. The exact number of those who have left is

unknown, but Syrian media say up to 70,000 Iraqi Christians now live in Syria.

Most recently, an Armenian Catholic church and the Chaldean Catholic bishop’s residence were destroyed on Dec. 7 in two separate bomb attacks in Mosul. No one was killed or injured in the attacks.

In October, Archbishop Casmoussa said terrorist groups that bomb Iraqi churches “hope that many, many more Christians will go.

“Their strategy is to create fear among the Christians and push them out of Iraq,” he said. †

ST. ELIZABETH

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face of St. Elizabeth and Coleman,” Meer said at the rededication.

The tornado—which destroyed two chimneys, tore off parts of the roof, felled several trees and caused considerable water damage to the two-story building—jump-started plans for a renovation.

The renovation was completed thanks to a \$500,000 grant from United Way of Central Indiana and financial help from the archdiocese. In the midst of that renovation, St. Elizabeth’s acquired Coleman Adoption Services.

The staff of St. Elizabeth and Coleman was able to return to their office in September, but the teen mothers and their children, who are a part of St. Elizabeth and Coleman residential program, lived in temporary housing until this past week.

Janetta McKenzie, residential director at St. Elizabeth and Coleman, said the last seven months have been a “very long, hard road for us.” During the renovation of the building, McKenzie said she sometimes worked out of her car as she kept busy trying to help the teen mothers get to school and work and finding daycare for their children.

“We’re just so excited to get here and really, truly minister to this population of teen mothers,” McKenzie said. “My heart is truly overjoyed.

“When you are tried by fire, you understand how much strength you have



Members of the staff of St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis look on as Archbishop Daniel M. Buechlein blesses part of their newly renovated building on Jan. 15.

in God’s faithfulness, because he is faithful and good all the time,” she said. “Satan pushed on us, and we pushed on him back.”

David Siler, executive director of Catholic Charities and family ministries for the archdiocese—and the former director of St. Elizabeth and Coleman—

said that the rededication was overwhelming.

“I didn’t expect the impact,” he said. Having seen the destruction that was wreaked over Memorial Day weekend last year, he couldn’t have foreseen how powerfully the agency has bounced back.

“All I could see was the destruction,” Siler said. “It’s just been a resurrection experience.”

“We have a saying that everything is grace,” Archbishop Buechlein said at the rededication. “And that night in May we wondered what could possibly be the grace that the tornado brought. And today we see.

“May God who brings consolation to the suffering, help to those in need and rewards to those who devote themselves to their care, bless this building,” the archbishop said. “It was renovated by master builders, who committed themselves to being co-creators with God.

“May God bless them and this structure with long lives.”

(St. Elizabeth and Coleman is having a community open house from 1 p.m. to 4 p.m. on Jan. 23. For more information, call agency at 317-787-3412.) †



Michelle Meer, director of St. Elizabeth and Coleman, looks on during the rededication ceremony of the agency’s building.

WEBSITE

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a 1960 editorial describing why our newspaper is named *The Criterion* and a link to the image of the first front page of *The Criterion*.

By clicking on the “Special forms” tab, members of the archdiocese can access forms for sending wedding anniversaries or special events to be published in the print edition of *The Criterion*.

The daily readings, posted from the website of the United States Conference of Catholic Bishops, are also available, along with the text of Pope John Paul II’s weekly audience.

Readers can also expect to see numerous additional changes to the site in the coming months.

Beginning March 1, Catholic News Service photos will be posted twice a day.

More unique local content, such as the homilies and writings of archdiocesan priests and religious, may become part of the site, as will a daily Catholic trivia box.

A search function will be added in time, as will additional resources for certain local stories—such as more photos, forms and brochures.

Readers of *The Criterion* should be sure to check out the website regularly to stay up to date with the most recent local, national and international Church news. †

1/21/05

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Catholics reflect on life and vision of Rev. Martin Luther King Jr.

By Mary Ann Wyand

"From Dream to Action" was the theme for a prayer service celebrating the life and legacy of the Rev. Martin Luther King Jr. on Jan. 16 at SS. Peter and Paul Cathedral in Indianapolis.

The prayer service for King's birthday was sponsored by the archdiocesan Multicultural Commission and featured testimonials about how King's vision and his work for racial equality influenced people's lives.

Children from St. Rita Parish in Indianapolis performed a liturgical dance to a recording that included excerpts from the slain civil rights leader's speeches.

"In past generations, the people had much bigger obstacles to overcome and they faced those obstacles with prayer," Father Kenneth Taylor, director of the archdiocesan Multicultural Ministry office and pastor of St. Michael the Archangel Parish in Indianapolis, told about

60 people at the prayer service.

"As we gather in prayer," Father Taylor said, "[we pray] that ... the challenges of life that are still ahead for us and for our people may be overcome through the power of God and through the Holy Spirit."

St. Thomas Aquinas parishioner Al Bynum of Indianapolis remembered King as "a man who was a drum major for justice, ... a man whose life was steeped in the old, old story of God's justice, God's peace, God's abundant love."

Bynum challenged the gathering to pray for peace and "to pledge ourselves yet again to marching to that drumbeat which is justice."

St. Mary parishioner David Hittle of Indianapolis said he was born in 1968, the year that King was killed.

Hittle recalled a class discussion at St. Monica School in Indianapolis about King's commitment to equality and nonviolence.

"Dr. King represents a direct crystallization of the teachings of Jesus Christ, of the lessons of the Gospel," Hittle said. "He showed tangibly that loving one's enemy is a powerful and earthshaking thing, and he reminds us that there are no footsteps more difficult to follow—but none more rewarding—than those of Jesus."

Hittle said he remembers hearing about King at home, at church and at school.

"It's our great duty and our great privilege to ensure that the message is nurtured and known," he said. "I don't know how things might have been different had Martin Luther King never lived, but I'm eternally grateful that I'll never have to find out."

Gilbert Holmes, president of the IndyGo bus service in Indianapolis, said that as a young man in the 1960s he "carried a lot of anger with me in those days, a lot of frustration," about racial discrimination so he moved to Mexico.

But Holmes decided to return home after a newspaper vendor in Mexico City asked him why he wasn't participating in a civil rights march with King held in Birmingham, Ala.

"It was like a great light came on," Holmes said, "and I decided I had to go home. ... I decided that I had to do in my own way what I could for my country and for my people. ... I chose to become a career military person, thereby hopefully affecting it from the inside."

On April 4, 1968, the day King was killed, Holmes was leading a combat force in Vietnam to liberate American soldiers, and "found myself facing my enemy even though I didn't hate them, but wanting to protect my troops."

Holmes said "King's life taught me many things ... to be resilient, ... not to flee from oppression and bigotry, but to do in my own way the best I could to [work to] overcome those things. ... I found a very fulfilling life teaching my family to do this as well ... and in trying the best I could to be a public servant, and to see that as a high calling and as a way to help other people find a better way of life. I feel that the threads of Doctor King's teachings followed me all of my life, and for that I am grateful."

St. Thomas Aquinas parishioner Evelyn Ridley-Turner of Indianapolis, former commissioner of the Indiana Department of Correction, said King's legacy made it possible for her to become the first woman to head the second largest agency in state government. She served the late Gov. Frank O'Bannon and former Gov. Joseph Kernan.

"When I started working with the Department of Correction, I worked with young people," she said. "I was a juvenile



St. Rita parishioner Eric Ross of Indianapolis dances during the archdiocesan Multicultural Commission's celebration of the life of the Rev. Martin Luther King Jr. on Jan. 16 at SS. Peter and Paul Cathedral in Indianapolis.

parole agent, and I saw that a lot of our young people were headed in the wrong direction, and I saw for me an opportunity to redirect them and their energies. We all know that there are a lot of young people of color who are ending up in our prison systems, and I saw this as my way of trying to make a difference in their lives."

Ridley-Turner said she believes that King's life and work opened the doors that allowed her to become commissioner of the Department of Correction as well as for other African-Americans to advance in careers. After those doors were opened, she said, her mother encouraged her.

"I also believe that those of us who have had some degree of success in whatever field we chose to enter, we just can't rest with that," Ridley-Turner said. "We need to be there to pull someone along, to help someone along, and if we truly want to live the dream, of keeping the dream of Doctor King alive, we have to be there to see that it doesn't end with us and that we support and encourage and bring along those who are following us. And we all have to live the dream."

Dr. James Trippi, a St. Thomas Aquinas parishioner and cardiologist who founded the Gennesaret Free Clinics in Indianapolis 17 years ago to help homeless and low-income people, said he is inspired by King's courage and single-mindedness in his efforts to bring about the kingdom of God.

"My memory of Doctor King sees him as a catalyst of change and a risk-taker," Trippi said. "He was a prophet of peace. ... He was a champion for the respect, dignity and justice of all persons. ... He gave his entire self to this godly mission." †

NAACP interim president urges Cathedral students to uphold values

By Brandon A. Evans

Dennis Courtland Hayes, interim president and chief executive officer of the National Association for the Advancement of Colored People (NAACP), was the featured speaker at a Jan. 14 celebration honoring the life of the Rev. Martin Luther King Jr. at Cathedral High School in Indianapolis.

The NAACP, which consists of more than 500,000 members, was founded to help eliminate racial discrimination from all facets of American life—to give all men and women that chance at freedom.

The organization, Hayes said, is "here until we work ourselves out of business."

We're not there yet, he said, but we're getting there.

Events like the arrest of Edgar Ray Killen for a role he allegedly played in a 1964 civil rights killing in Mississippi, Hayes said after his presentation, show that racial justice is never too impossible to fight for—and it shows our commitment as Americans to be faithful to the law.

A new generation of young people is also showing hope by going out and combating the ways in which racism tries to creep back into American life, such as through the trend of resegregation.

Hayes is an Indianapolis native who attended Indiana University in Bloomington and received his jurist doctorate from the Indiana University School of Law in Indianapolis in 1977.

He currently also serves as the general counsel for the NAACP.

Hayes spoke to a full gymnasium, which included Cathedral students and visitors, about the importance of values and volunteerism.

"This is the time for volunteerism," he said, and not for the compromise of values.

"[Volunteerism] allows us to finish

important work left undone," he said—and it is something that we have a common wisdom about.

It is a wisdom that, for many people, he said, is rooted in the words of the Gospel that call Christians to be servants.

Hayes told the students that as they look to the future, "whatever you decide to do, volunteerism is important to society and to you, personally."

"Just trying to address a need or fighting for a cause can be a satisfying end in itself, regardless of the ultimate outcome," he said. "Volunteerism brings people out of their isolation and it puts them in touch with others to share their concerns and their interests."

Hayes also spoke of how volunteerism gives people the power to become freer by linking their destiny more closely to their own will.

"Instead of waiting for government to respond ... and provide needed services," he said, "or hoping that business will meet the demand, individuals who form volunteer groups can take steps to meet their own needs."

In the final minutes of his presentation, which included a historical—and also modern—look at how the government has restricted the rights of some people, Hayes reminded the students that some of the most brilliant people in U.S. history were responsible for horrible legislation or court rulings.

"You as students should never be too impressed with how brilliant your classmates are, or how intelligent one of your classmates is," he said. "You ultimately will not be judged on whether you attended the right school or obtained the right degrees. Instead, you'll be measured by the degree to which you were honest [and] trustworthy."

Ultimately, Hayes said, you'll be judged by your character. †



Dennis Courtland Hayes, interim president and chief executive officer of the National Association for the Advancement of Colored People (NAACP), speaks to students at Cathedral High School in Indianapolis on Jan. 14 as part of the private Catholic secondary school's Martin Luther King Jr. celebration.

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Editorial



CNS photo by Paul Jeffrey

A woman searches for valuable items in what remains of her home destroyed by the Dec. 26 tsunamis in Moratuwa, Sri Lanka. More than 30,000 people died in the disaster in the island nation off the coast of India.

We do not understand physical evil

The recent tsunami in southeast Asia is a manifestation of physical evil. As a direct consequence of a massive underwater earthquake, and the resulting oceanic tidal wave, an estimated 162,000 people are dead, more than 500,000 people have been injured, and millions have had their lives irrevocably altered. People of every nationality, race and religion inevitably find themselves asking the questions: How can a good God permit such evil? Why did God not create a world so perfect that no evil could exist in it?

There are no simple answers to these urgent, unavoidable questions. As the Church teaches, "Only Christian faith as a whole constitutes the answer to this question . . . There is not a single aspect of the Christian message that is not in part an answer to the question of evil" (cf. *Catechism of the Catholic Church*, #310-311).

How does our Christian faith help us to respond to the incomprehensible reality of physical evil?

First, we are tempted to see natural disasters like this one as indications that the world itself is evil. If a seismic disturbance under the sea can cause such death, devastation and misery, doesn't this mean that there is something fundamentally wrong with the physical universe? The witness of the Old and New Testaments speaks out forcefully against this temptation. We believe in the essential goodness of everything created by God. And, although we don't understand physical evil, we believe that it is not a part of God's ultimate plan for the perfection of all creation.

Second, we are tempted to regard this kind of devastating physical evil as a sign of our utter aloneness in the world. Especially at times like these, humanity seems especially weak and isolated in the vast physical universe. As Christians, we reject the notion that we are alone and abandoned in a hostile, uncaring world. On the contrary, we believe in God's patient and unrelenting love for all of us in spite of our infidelity to God and our inhumanity to one another.

While we reject the notion that God wills disasters such as the tsunami in southeast Asia, we believe that the redemptive love of Christ and the active presence of the Holy Spirit allows even the worst physical evils to become

occasions of divine grace and human kindness. The massive international relief effort currently underway is a sign of the solidarity that exists among diverse peoples and cultures that make up the one family of God.

Finally, in the face of such enormous human suffering and anguish, we are tempted simply to lose heart. Regardless of what we believe in faith, the reality of physical evil can seem too much to bear.

The tsunami reminds us all too forcefully that we are not in control of the world around us. This time, physical evil happened in southeast Asia. But what's to prevent some other natural (or man-made) disaster from totally destroying life as we know it here in central or southern Indiana?

Our faith cannot prevent such temptations to hopelessness and despair, but our Catholic way of life provides us with opportunities to resist these temptations and to truly become a people of hope.

As disciples of Christ, we are called to bear witness to the goodness of God's creation, to the redemptive power of Christ's sacrificial love, and to the presence and power of the Holy Spirit!

As Christians, we are called to be emissaries of hope and missionaries of charity in our own families and neighborhoods, and in foreign lands beyond the mountains and across the seas. We believe that God's grace can sustain us in the face of every horror and tragedy. And we insist on relying on the Providence of God in the midst of every unsettling situation of life—including the moral evils caused by human sinfulness and the physical evils caused by a world that has not yet reached its perfection.

We do not understand the mystery of evil. But we believe in the power of God's goodness and in the ultimate perfection of all creation in Christ. Let's give witness to this faith by our prayers for all who suffer from the devastating effects of physical evil and by our generous, sacrificial gifts.

— Daniel Conway

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

Letters to the Editor

War in Iraq is nothing to celebrate

In your Dec. 24, 2004, issue, you reported the celebration of former Iraq administrator Paul Bremer's Civitas Dei award. I was appalled at the insinuation that Iraq was responsible for the 9/11 tragedy and that that, along with the weapons of mass destruction fabrication, gave us a mandate to invade Iraq and level it to rubble, leaving thousands upon thousands dead, dying and permanently

devastated.

Mr. Bremer reflected that his conversion to Catholicism was inspired by Pope John Paul II's commitment to Gospel teachings. Why didn't the pope's urgent appeals imploring President George W. Bush *not* to invade Iraq speak to Mr. Bremer?

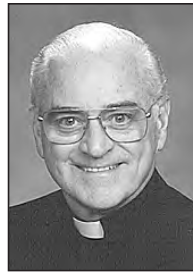
We Catholics have a lot to answer for. Indeed, what has happened to the non-violent Gospels of Jesus in the midst of all this celebration of madness?

Mary Lou Pedersen, Chicago

Spirituality for Today/Fr. John Catoir

The joy of forgiveness

The gift of joy is associated with all the sacraments. They are all manifestations of the love of Jesus Christ working in and through the Church. Jesus is dynamically present and active in every sacrament: baptism, confirmation, Eucharist, the sacraments of reconciliation and the sick, holy orders and matrimony.



These sacraments have sustained and healed the faithful for more than 2,000 years. Nonbelievers do not have a clue about the existence of this treasure-trove, which is freely available to all who have the eyes of faith. Even many Catholics fail to grasp the spiritual reality behind the outward signs of bread and wine in the Eucharist.

Some do not appreciate the fact that in the confessional the priest represents Jesus Christ and by his authority absolves penitents from their sins. Jesus is the one who actually absolves, but he acts through the ministry of the priest.

The fact that sin exists in the Church doesn't really surprise us because grace abounds even more. One wonders why the Church hasn't disintegrated by this time from the weight of its own folly. Great nations and even whole civilizations have died, but the Church mysteriously has continued to live.

This is no less than a moral miracle.

Even today, we see healing. Anger at the bishops for their negligence in the sexual abuse scandal has continued, but genuine healing has begun along with it.

Twenty years ago, we lived in a different climate. I for one was completely oblivious to the fact that something evil was happen-

ing in my own rectory. A priest was abusing children, and I only learned of it 10 years later when I read that he had been arrested for crimes dating back to the period I was stationed with him. I was shocked.

He was convicted, sent to jail and eventually died alone, in disgrace. I still feel terribly guilty that I didn't see what was happening. I surely would have done something to stop it.

The priest in question was always a hard-working and charitable man.

It is not my point to defend this man, but merely to allude to the mystery of how good and evil can coexist in one human being. May God have mercy on his soul.

The bishops who reassigned sick priests are no doubt guilty of serious neglect. The anger against them is fully justified. But we belong to a forgiving Savior, and he wants us to have mercy.

Jesus made excuses even for his torturers: "Forgive them Father, they know not what they do."

Many bishops were given psychiatric reports indicating that sick priests had been rehabilitated and were ready to return to duty. With the priest begging to be reinstated and not thrown away, those bishops, in a misguided attempt to be charitable, risked giving them another chance. In most cases, the bishops lived to regret it.

Today, younger bishops are taking their places. These men, who had no part in those scandals but who now have to clean up the mess, are determined to protect the children as never before. We need to trust in the power of God's healing grace in order to experience the joy of forgiveness.

Pray for the victims, pray for the Church and pray for the grace to forgive.

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

Church Facts

CHURCHGOING VIEW

Weekly churchgoers take a more restrictive view on abortion than those who identify themselves as conservative

Percent that think abortion should be...

	illegal in all cases	legal in only a few cases
Weekly Churchgoers	34	50
Conservatives	25	52

Fifteen percent of weekly churchgoers and 22 percent of conservatives think abortion should be legal in all or most cases.

Source: 2004 Gallup poll

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Keeping the humility learned at Christmas alive year-round

We are well into January and already we may find that our resolve to make new spiritual beginnings in 2005 is slipping away. In reality, the special graces of the Christmas season are still with us. And so I think it might be helpful if we travel back in our minds to the Mass on Christmas, to recapture the simple drama, the aura of the mystery of the birth of Jesus, the Son of God, in all humility.

We might recall our prayerful Christmas sentiments in the words once preached by a renowned liturgist: "On this Christmas night, everything inside me stops. I am face to face with Him; there is nothing but this Child in the whole of that huge white expanse. He does not say anything, but He is there ... He is God loving me" (J. Leclercq, *A Year with the Liturgy*). How quickly we can forget "God loving me" as we are easily preoccupied once more with the everyday busyness of life! Christian joy and hope can seem like dying embers of the warm Christmas fire. Why is it so? Need it be like this?

"In proportion as the world grows weary of its Christian hope, the alternative is materialism, of a type with which we are already familiar—that and nothing else. The world's experience of

Christianity has been like a great love, the love of a lifetime ... No new voice ... will have any appeal for us, if it does not bring us back to the stable at Bethlehem—there to humble our pride, and enlarge our charity and deepen our sense of reverence with the sight of a dazzling purity" (From a *Sermon on Christmas* by Msgr. Ronald Knox).

It is difficult to see "a dazzling purity" in our world these days. Msgr. Knox preached the necessity of returning to the stable at Bethlehem in our thoughts and prayer for there we can still gaze on "a dazzling purity." In the perspective of our world, it does indeed humble our pride to kneel before the Child-Messiah whose throne is an animal feedbox. It can seem to lack cultural sophistication in a world that has become more complicated.

It is also difficult to wade against the stream of materialism that easily overpowers the authentic spirit of giving, of charity, that should be a pervasive hallmark of the birth of the Savior and the tradition of giving inspired by St. Nicholas.

Perhaps a reflection on being humble is timely in the gray of winter and as we approach an unusually early Lenten season this 2005. I borrow a few thoughts from one of the books I use for my meditation, *In Conversation with God*

by Francis Fernandez, published by Scepter Press. In his reflection for the Fourth Sunday of Advent, the author cites the thoughts of several saints on humility and charity. For example, in one of his sermons on humility, St. John Vianney (the curé of Ars) said that without humility everything else is "like a huge heap of hay which we have piled up, but which with the first gust of wind is blown over and scattered far and wide. The devil has little respect for those devotions which are not founded on humility because he knows well that he can get rid of them whenever he pleases." The curé speaks from pastoral wisdom.

St. Augustine once said that humility is the dwelling place of charity. The point is simple: To the extent that we are self-preoccupied, we are not truly freed up in spirit to care about other people. Without humility, there is no genuine charity.

St. Francis de Sales said that among all the virtues humility and charity are the mother virtues—the others follow as chickens follow the mother hen.

Humility is often misunderstood and, indeed, panned by critics of Christian spirituality as being a demeaning self-subjugation. I believe it was St. Teresa of Avila who spoke directly to the point when she said humility is truth; she means that humility is an honest perception and acknowledgement of one's gifts and limitations before God. What better imaginary place to do so than before the manger in Bethlehem? There, face to face with the Child-Messiah, there is God loving us, and we are permitted to be truthfully who we are.

In my mind, St. Joseph, who was present yet in the background of the mystery of the Incarnation, is a visible image of humility and charity. Humbly, he accepted the role of foster father with faith. And selflessly he cared for the Child-Messiah and his mother, Mary. His yes to faith and his selfless love simplify the call to humble love that seems foreign in our world. †

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.

Como mantener viva durante todo el año la humildad aprendida en Navidad

Estamos bien adentrados en enero y ya nos damos cuenta de que nuestra determinación de nuevos propósitos espirituales en el 2005 comienza a alejarse. En realidad, las bendiciones especiales de la época navideña todavía están con nosotros. Así que creo que puede ser provechoso si mentalmente nos transportamos a la Misa de Navidad, para volver a captar ese drama sencillo, el aura de misterio del nacimiento de Jesús, el Hijo de Dios, con toda humildad.

Podemos rememorar nuestros sentimientos Navideños de devoción en las palabras predicadas por un renombrado liturgista: "En esta noche de Navidad, todo se detiene dentro de mí: Estoy cara a cara con Él; no hay más nada sino este Niño en la totalidad de esa inmensa superficie blanca. Él no dice nada, sólo está allí... Él es Dios que me ama" (J. Leclercq, *A Year with the Liturgy*). ¡Cuán rápido podemos olvidar ese "Dios me ama" a medida que comenzamos a preocuparnos por las ocupaciones de la vida! El regocijo y la esperanza cristiana pueden parecer tizones agonizantes del calor del fuego Navideño. ¿Por qué es así? ¿Es necesario que sea así?

"En la misma proporción en que desfallece la esperanza cristiana en el mundo, la alternativa es el materialismo, de un tipo con el cual ya estamos familiarizados – eso y nada más. La experiencia de cristiandad del mundo ha

sido como un gran amor, el amor para siempre... Ninguna voz nueva... tendrá encanto para nosotros, si no nos regresa al establo de Belén... allí para humillar nuestro orgullo, y aumentar nuestra caridad y profundizar nuestro sentido de reverencia con la visión de una pureza deslumbrante" (De *Sermon on Christmas* por Msgr. Ronald Knox). Es difícil ver una "pureza deslumbrante" en nuestro mundo en estos días. Msgr. Knox predicó la necesidad de volver al establo de Belén en nuestros pensamientos y oraciones porque allí todavía podemos contemplar "una pureza deslumbrante". En la perspectiva de nuestro mundo ciertamente humilla nuestro orgullo arrodillarnos ante el Niño Mesías cuyo trono es un pesebre de animales. Eso parecería una falta de sofisticación cultural en un mundo que se ha hecho cada vez más complejo.

También es difícil esquivar la corriente de materialismo que doblega fácilmente al espíritu de generosidad, de caridad que debería ser una marca imborrable del nacimiento del Salvador y la tradición de entrega inspirada por San Nicolás.

Quizás el gris del invierno es oportuno para hacer una reflexión sobre la humildad y a medida que nos acercamos inusualmente temprano a la época de Cuaresma en este 2005. Voy a tomar prestados algunos pensamientos de uno de los libros que uso para meditar, *In Conversation with God (Conversaciones con Dios)*, de Francis Fernández,

publicado por Scepter Press. En sus reflexiones para el Cuarto Domingo de Adviento, el autor cita los pensamientos de varios santos sobre la humildad y la caridad. Por ejemplo, en uno de sus sermones sobre la humildad San Juan Vianney (el sacerdote de Ars) dijo que sin la humildad todo lo demás es "como un enorme montón de heno que hemos apilado, pero que con la primera ráfaga de viento vuela y se esparce por todos lados. El demonio tiene poco respeto por aquellas devociones que no están fundadas sobre la humildad, porque él sabe bien que puede liberarse de ellas cuando le plazca. El sacerdote habla desde su sabiduría pastoral.

San Agustín dijo una vez que la humildad es la morada de la caridad. El punto es simple: en la medida en que nos preocupemos por nosotros mismos no seremos un espíritu verdaderamente libre para cuidar a otras personas. Sin humildad no existe la verdadera caridad.

San Francisco de Sales decía que entre todas las virtudes, la humildad y la caridad son la madre de las virtudes: las otras las siguen como los pollos a la gallina

La humildad es a menudo mal

entendida y, efectivamente, puesta en entredicho por los críticos de la espiritualidad cristiana que la catalogan de sometimiento degradante. Creo que fue Santa Teresa de Ávila que habló directamente sobre el punto cuando dijo que humildad es verdad; quiso decir que la humildad es una percepción honesta y el reconocimiento de los propios dones y limitaciones ante Dios. ¿Qué mejor lugar imaginario para realizar esto que ante el pesebre en Belén? Allí, cara a cara con el Niño Mesías, allí está Dios amándonos, y se nos permite que seamos quienes verdaderamente somos.

En mi mente está San José, quien estaba presente detrás del misterio de la Encarnación, él es una imagen notoria de humildad y caridad. Humildemente aceptó con fe el papel de padre adoptivo. Y desinteresadamente cuidó del Niño Mesías y de su madre, María. Su voto de fe y su amor sin egoísmo resume el llamado al amor humilde que parece ajeno a nuestro mundo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para ser vir en la iglesia, especialmente como sacerdotes y gente religiosa.

Check It Out . . .

The Indianapolis West Deanery is hosting its fourth annual **Men's Conference**, titled "Men of the Bible Speak to Men Today," from 8 a.m. to 3:45 p.m. on Feb. 12 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. Benedictine Father Eugene Hensell, a monk from Saint Meinrad Archabbey and associate professor of Scripture at Saint Meinrad School of Theology, will be the keynote speaker. The registration fee is \$30 per person if received by Jan. 31, and \$35 per person if received Feb. 1-10. The deadline for registration is Feb. 10. For more information, call David Burkhard at 317-241-6314, ext. 126, or log on to www.mensconference.indianacatholic.org.

There will be a **Worldwide Marriage Encounter Weekend** for married couples on Feb. 25-27 in Indianapolis. The weekend will be a chance for spouses to reconnect, focus on their relationship and think about how God has blessed them with the sacrament of marriage. For more information or for registration materials, call Steve and Judi Willem at 317-576-9785 or e-mail Willem157@cs.com.

The Archdiocesan Pro-Life Youth Council is hosting "**Live It Up!**" from 6 p.m. to 8:45 p.m. on Feb. 5 at Roncalli High School, 3300 Prague Road, in Indianapolis.

The pro-life dinner and talent show is a pro-life fundraising event. The dinner will take place from 6 p.m. to 7 p.m. in the school cafeteria, and the talent show will follow. Tickets are \$6 for adults and \$4 for children 12 and under. Tickets at the door are \$1 more. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, at 317-236-1521 or 800-382-9836, ext. 1521.

Archdiocesan Catholics are invited from 8 p.m. to midnight on Jan. 22 at the perpetual adoration chapel of Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Catholics all over the country are asked to pray that day, which is the anniversary of the U.S. Supreme Court decision that legalized abortion—a decision that has resulted in the deaths of more than 44 million unborn children. For more information, call Our Lady of the Greenwood Parish at 317-888-2861.

A **Life Teen Concert** will take place from 7 p.m. to 9 p.m. on Jan. 30 at Christ the King Parish, 1827 Kessler Blvd., E. Dr., in Indianapolis. All are invited. For more information, call Tom Flaten, music minister for Life Teen at the parish, at 317-908-3069 or e-mail

taflaten@sbcglobal.net.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a weeklong retreat titled "**School of Lectio Divina**" on Feb. 5-11 presented by Benedictine Sisters Mary Margaret Funk, Jennifer Mechtild Horner, Juliann Babcock, Carol Falkner and Nicolette Etienne. The week of silence and direction will help participants enter more deeply into the practice of Lectio Divina. The retreat center will also offer two **Ash Wednesday Mini-Retreats** from 9 a.m. to noon and again from 6 p.m. to 9 p.m. on Feb. 9. The mini-retreats will be a chance for participants to begin their Lenten journey with the monastic community of Our Lady of Grace Monastery. "**Introduction to Centering Prayer**" will be held from 9 a.m. to 4 p.m. on Feb. 12 and presented by Benedictine Sister Anna Marie Megel. For more information about any of these events, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats in coming weeks. "**Blessed Grieving: When a Loved One Dies**" will be held on Jan. 21-23. Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, a member of St. Agnes Parish in Nashville, will present the retreat, which will invite participants to journey with others as well as deepen their own understanding of the grieving process through the use of Scripture. The cost is \$145 per person. "**Yearning for God, the Desire of Our Heart**" will be held on Feb. 4-5. The pre-Lenten retreat will give participants a chance to strengthen their yearning for God through dialogue, silence and the sacraments. The cost is \$75 per person. Author Michael Dubruel will present "**Power of the Cross**" on Feb. 11-13. The retreat will help participants find God's unique purpose for them and teach them to overcome the evil they have suffered at the hands of others. The cost is \$145 per person. "**Lent Puts My Life in Perspective**" will be held on Feb. 18-20. Jesuit Father Richard Buhler will lead the silent retreat, which will use aspects of *The Spiritual Exercises of Saint Ignatius*. The cost is \$145 per person. For more information, call the retreat house at 317-545-7681.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its fifth annual **Lenten Speaker Series**, titled "**Spaghetti and Spirituality**," on Feb. 16 and 23 and March 2, 9 and 16. There will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7:15 p.m. Questions and answers will end by 8:30 p.m. and a book sale will immediately follow. Father Thomas Euteneuer, president of Human Life International, the world's largest pro-life, pro-family educational apostolate, will speak on "The Global Depopulation Movement and Its Effects on the Middle East" on Feb. 16. Bishop John J. Kaising, an auxiliary bishop for the Military Archdiocese and vicar for chaplains and vocations, will speak on "Military Chaplains: Serving Those Who Serve" on Feb. 23. Father Thomas Dubay, a seminary and university teacher as well as author of several books, will speak on "Deep Conversion—Deep Prayer" on March 2. This session will be followed by a 40-hours devotion, and Father Dubay will give two more subsequent talks over that time period. Chorbishop John D. Faris, associate secretary general of the Catholic Near East Welfare Association and former president of the Canon Law Society of America, will speak on "The Life of Eastern Catholic Churches in Their Homelands" on March 9. Msgr. Denis J. Madden, vice president of the Holy Sees' relief and development agency for the Middle East and co-founder of Accord Foundation, a humanitarian organization that works in the West Bank and Gaza, will speak on "Christianity in the Holy Land Today" on March 16. There is no cost for these events except a free-will donation. Reservations are requested no later than 5 p.m. on the Monday before each seminar. For more information or to make reservations, call 317-636-4478. †



Photo by Greg Baslin/Courtesy of Southside Times

Soldier's funeral

Army Honor Guardsmen carry the casket with the body of U.S. Army Pvt. Cory Depew, who was killed in Iraq on Jan. 4, after his funeral Mass on Jan. 13 at Holy Name Church in Beech Grove, where Depew was a member. He was assigned to the 2nd Squadron, 14th Cavalry Regiment, 1st Brigade, 25th Infantry Division, based in Fort Lewis, Wash. As of Jan. 4, Pvt. Depew is the 43rd soldier, sailor or Marine with ties to Indiana to die while serving in Iraq.

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

Racing Stripes (Warner Bros.)

Rated **A-II (Adults and Adolescents)** because of ethnic stereotyping and some mildly crude language and humor.

Rated **PG-13 (Parental guidance suggested)** by the Motion Picture Association of America (MPAA).

For more ratings for movies reviewed beginning in January 2005, consult *The Criterion Online Edition* by logging on to www.archindy.org/criterion and clicking on "Movie Reviews" on the left-hand column. †

Religious orders help tsunami survivors in Asia

By Mary Ann Wyand

Three religious orders with nuns ministering in the Archdiocese of Indianapolis have responded to the tsunami disaster on Dec. 26 in Asia by welcoming survivors to their convents in India, Sri Lanka, Indonesia and Malaysia.

The death toll had risen to 162,000 by Jan. 18. Missionaries of Charity Sister M. Gaynel, superior of the convent in Indianapolis, said "God protected us" in Velankani, India, where their convent is only a 10-minute walk from the ocean.

She said Sister Nirmala, mother superior of the international Missionaries of Charity order based in Calcutta, "went there on Dec. 27 upon hearing that the area was affected to help with the relief work."

Sister M. Gaynel said all the Missionaries of Charity sisters in Sri Lanka are fine, but "there is a great need for prayer and material help."

A Jan. 2 statement released by the motherhouse of the international Little Sisters of the Poor confirmed that all of their homes for the elderly poor were intact in Colombo and Batticaloa in Sri Lanka, Madras and Tuticorin in India, and Penang and Kuala Lumpur in Malaysia.

"Our homes all survived, but we are not yet aware of their condition, resources and losses," the statement said. "While we thank God for the safety of our homes, we can only imagine the impact a tragedy of this magnitude has on the residents, both by the disruption of their daily routine and by concerns for family, friends and neighbors."

500 youth and adults to attend March for Life

By Mary Ann Wyand

More than 500 youth and adults from central and southern Indiana will journey to Washington, D.C., on Jan. 22 to participate in the 32nd annual March for Life on Jan. 24 in the nation's capital.

The theme for the national pro-life march is "It Is the Duty of Each American to Uphold the Life Principles for the Common Good of Self, Neighbor and Country—No Exception! No Compromise!"

Four priests, seven seminarians, several dozen college students and other chaperons will join more than 400 high school students from 10 archdiocesan deaneries for the four-day pro-life pilgrimage.

Archbishop Daniel M. Buechlein will be attending a U.S. Conference of Catholic Bishops meeting in Dallas and will be unable to participate in the March for Life as he has in previous years.

Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry and director of the Bishop Bruté House of Formation at Marian College, will join Father Jonathan Meyer, associate director of the youth and young adult ministry office and associate pastor of Our Lady of the Greenwood Parish in Greenwood; Father Eric Augenstein, associate pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond; and Conventual Franciscan Father Paul Schloemer, associate pastor of St. Joseph University Parish in Terre Haute, on the pilgrimage this weekend.

Deacon Shaun Whittington of St. Michael Parish in Brookville and seminarians Eric Lecher of St. Mary Parish in Greensburg, Andy and David Proctor of Our Lady of the Greenwood Parish in Greenwood, Aaron Thomas of St. Andrew Parish in Richmond and John Hollowell of Nativity of Our Lord Jesus Christ Parish in Indianapolis also are scheduled to participate in the pro-life pilgrimage.

Servant of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said "this year's March for Life focuses our attention on the 32 years of unrestricted abortions that have depleted American society of approximately 46 million children."

Sister Diane said the organizers of the march insist that each person be responsible in word and deed for promoting the dignity and sanctity of human life from conception until natural death.

"As we move into the new millennium," Sister Diane said, "it becomes clear how the infamous Supreme Court decision to legalize abortion has prepared society to welcome embryonic stem cell research, therapeutic cloning and other medical procedures that violate God's law and reduce human life to a negotiable entity."

"Now, more than ever," she said, "Americans must reclaim their duty to oppose pro-abortion propaganda and anti-life legislation that would ensure the continued destruction of innocent human life. Now, more than ever, Americans must work to construct the culture of life that flows from Christ and his truth." †

The Little Sisters' statement noted that Batticaloa in Sri Lanka was the worst hit and about 1,000 people had sought refuge on their compound.

"We later received word that the home is housing 120 [refugee] families and that there is concern for how to avoid infection with the children," the Little Sisters' statement said. "This type of situation in itself is not new to Batticaloa. Whenever tragedy, threats from the Tamil rebels or other crises prompted people to leave their homes or made them homeless, they often would take refuge by the dozens around our home, where they felt safe. It is always possible to share another crumb of bread."

Through the order's motherhouse in France, the Little Sisters are coordinating efforts to send material support to the Little Sisters and residents in the Asian countries devastated by the tsunami.

A statement from the motherhouse of the Franciscan Sisters of the Immaculate Heart of Mary described the work that the sisters are doing to help tsunami survivors.

"In Kollam, [India], there are more than 35,000 tsunami victims," the statement reads. "Some of them have lost everything. Some others are partly affected. They are all now [in] different refugee camps."

Many of the people are being housed in tents due to concerns about health, hygiene and disease.

"Besides the material help many of our sisters are doing ... sisters are also engaged in caring for the people, giving them counseling and guidance," the statement reads. "Some of the survivors say that the terrible tsunami event haunts them as a nightmare." †



A nun from the Missionaries of Charity holds a candle during a Dec. 27 vigil in Bangalore, India, for the people who perished when a tsunami hit southern India on Dec. 26. A massive earthquake off the coast of Indonesia's Sumatra Island generated waves up to 33 feet high that caused massive devastation on the islands and coastlines of eight countries in South and Southeast Asia.



photo by REUTERS/Arko Datta, courtesy www.atermet.org

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CLONING

continued from page 1

Biologically, there is no truth to the common claim that there are two different types of cloning, Father Pacholczyk said.

Oftentimes, people draw very sharp lines between therapeutic cloning and reproductive cloning—the latter being when a cloned embryo is implanted in a womb and allowed to grow into infancy, childhood and eventually adulthood.

Morally, he said, the Church's opposition to reproductive cloning is rooted firmly in its opposition to *in vitro* fertilization, in which the conception of a child is removed from the act of love making within a marriage—and in which children become viewed as commodities.

Father Pacholczyk gave a brief description of how cloning is achieved: a cell from a man's body containing his DNA is taken and forced into the egg cell of a woman (after the woman's DNA has been removed from that cell).

The egg then divides within itself, just as it would behave if a sperm had entered it, and in a short time becomes an early human embryo. Up to that point, the egg needs only to be in a laboratory.

After that, the embryo is implanted into a woman's uterus, where it is nourished and grows into a fetus, and eventually is born.

The human being would be an exact twin of the original donor—only much younger.

In the case of therapeutic cloning, the embryo—a unique human being with its own DNA and limitless potential—is not implanted. Instead, it is killed and its stem cells are taken to be used in medically assisting the original donor.

"But hopefully you see the incredible moral price of what is being suggested here," Father Pacholczyk said. "You must create your own twin brother or sister for the intentional and premeditated purpose of their demise. This is the worst kind of medicine conceivable."

He said that some people convince themselves that a clone in a womb is different than a clone in a test tube—but any attempts to reason this out show its falsity.

What proponents of this idea argue is that "if you

change the location of the embryo," then you change its very nature.

This and other arguments are all ways of trying to justify the experimentation and killing of human embryos.

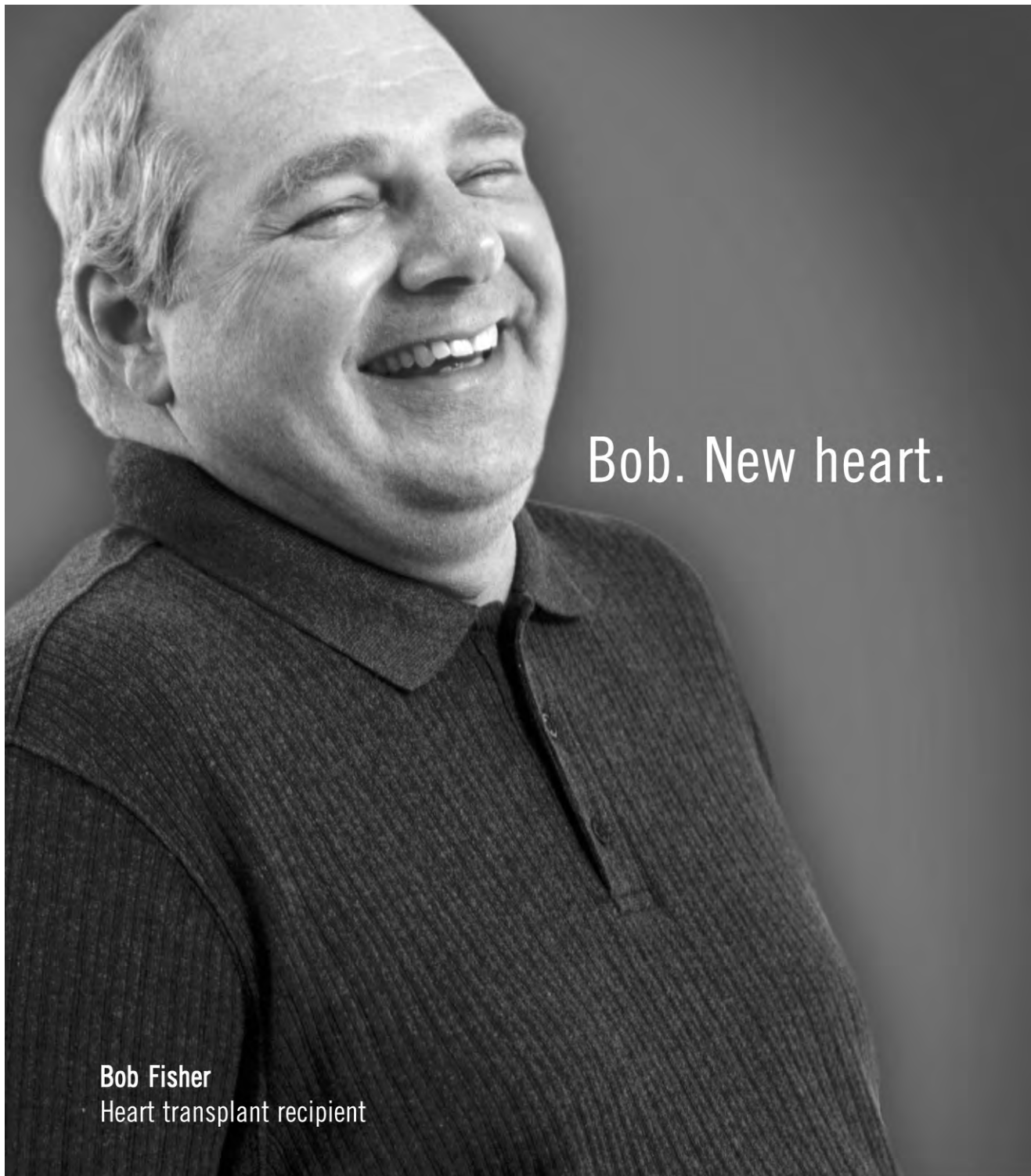
Humans, he said, have the lamentable tendency to create a sub-class that can be exploited—and this is probably linked to Original Sin.

"It's been done in the past with black people and Jewish people," Father Pacholczyk said, "where you cordon them off—a certain portion of humans [that] are different enough from us to be able to be treated with a different metric."

That is, he said, exactly what has been happening with embryonic human beings recently.

A human being, he said, begins at the moment of conception, no matter how different or strange or small it may be—its DNA doesn't lie, and that DNA is human.

With such moral questions—among other difficulties—Father Pacholczyk made use of the evening to strongly advocate for more work with adult stem cells, which each of our bodies contain and which have brought relief or cures for about 100 different diseases to date. †



Bob Fisher
Heart transplant recipient

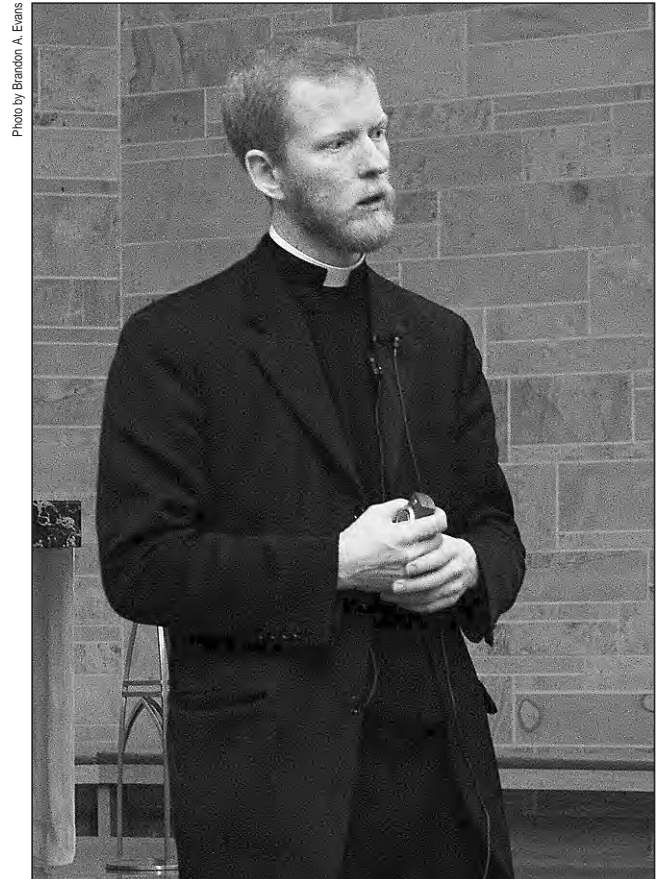
In 2003, Bob Fisher of Brownsburg had his own show. The plot: transplant.

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Father Tadeusz Pacholczyk, a priest of the Diocese of the Fall River, Mass., a neuroscientist and a national Catholic speaker, addresses the issues of embryonic stem cell research and cloning on Jan. 12 in the Marian Hall Chapel at Marian College in Indianapolis.

Newspaper reports Adolf Hitler ordered kidnapping of Pius XII

VATICAN CITY (CNS)—Adolf Hitler personally ordered one of his senior Nazi officers to arrange the kidnapping of Pope Pius XII toward the end of World War II, according to new information cited by an Italian newspaper.

Instead of carrying out Hitler's order, the officer met secretly with the pope in May 1944 to warn him of the plot. A month later, the Nazis were fleeing Rome and Hitler's plan could not be carried out.

The reconstruction of the kidnapping scenario was published on Jan. 15 by the Italian Catholic newspaper *Avvenire*, based on testimony taken by Church experts examining a possible declaration of sainthood for Pope Pius.

Purported plans by the Nazis to abduct or arrest Pope Pius and take him out of Italy first came to light in the Nuremberg trials after World War II, but details have been sketchy.

According to *Avvenire*, Church experts in Germany looking into the canonization cause of the wartime pope received sworn testimony on March 24, 1972, from Gen. Karl Friedrich Otto Wolff, head of the Waffen SS, or Nazi elite guard, in Italy.

Wolff said that in 1943 Hitler had first raised the idea of abducting Pope Pius and removing him from the Vatican, but his aides were able to talk him out of the idea.

Then in 1944, as German forces were in retreat, Wolff met with Hitler again in his general quarters in Germany.

"I received a personal order from Hitler to kidnap Pope Pius XII," Wolff told the Church investigators.

Upon returning to Rome, Wolff arranged to meet with the pope. After entering the Vatican clandestinely in civilian clothes, Wolff told the pontiff of Hitler's order and said he would never carry it out, but warned the pope to

See PIUS, page 20



Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

ARCHDIOCESE OF INDIANAPOLIS Accountability Report

To the People of the Archdiocese of Indianapolis:

I want to speak to you in a spirit of accountability and optimism regarding the future of our archdiocesan Church. In the fall of 2003, we were facing some significant budgetary challenges. I'm pleased to report that:

- We have renewed our commitment to Our Lady of Fatima Retreat House at its present location
- We've discovered a lot of support for keeping the Archbishop's Residence.
- All indications are that we will end the 2004-2005 fiscal year with a balanced budget.
- All indications also point to a solid year financially—although all our agencies and offices will still have to monitor expenses closely.

A New Moment of Grace

In my report to you last year, I said that I believe the Lord is calling us to a new moment of grace, a new vision that looks out to A.D. 2007. I believe that in order to realize this new moment of grace, we need to give special attention to three areas: vocations, stewardship, and education.

Vocations

Concerning vocations, I want you to know that in June of 2003 we had 17 seminarians; we began this school year with 30 seminarians.

In early September, we established the Bishop Bruté House of Formation on the campus of Marian College in Indianapolis. Through it, we hope that we can establish a "culture of vocations" among our young people. Six young men are currently in residence.

It is my hope to have 50 seminarians by the end of 2007.

Mission Enhancement Initiative

Concerning stewardship, our Stewardship and Development Office has launched an archdiocesan-wide Mission Enhancement Initiative that is promoting stewardship education, developing new revenue, and seeking new volunteers for our many ministries. Twenty-two parishes have already participated in this new stewardship effort.

Project EXCEED

Concerning Catholic education, the initiatives developed by our Office of Catholic Education under Project EXCEED are proving to be "phenomenal." It is truly making a difference in the life of our students.

ISTEP Scores

Our students' scores on the ISTEP tests continue to advance. More than 84 percent of Catholic school students—on average—passed both language arts and mathematics, surpassing the statewide average by more than 23 percent. The statistics continue to show that the longer students are in our schools, the better they do on ISTEP.

School Consortium

During the past year, we formed an Archdiocesan School Consortium, which is establishing a common educational curriculum and standards for our center-city schools. It is also coordinating the schools' business and development operations, including budgeting, financial reporting, marketing for enrollment, and fund raising from graduates and friends of all participating schools.

This is truly an important venture. We continue to be greatly challenged in our efforts to provide Catholic education for the poor.

Catholic Charities

An advisory council for Catholic Charities has been established to help raise community awareness of our ministries to the poor. The council is helping us secure the necessary resources to sustain—and, we hope, expand—the ministries of Catholic Charities.

A marketing and development audit has been conducted at all member agencies of Catholic Charities. Recommendations for future development efforts have been made to me; some of them have already been implemented, while others will be put in place over the next several years.

Home Missions Task Force

A Home Missions Task Force has been created to raise awareness about the needs of some of our challenged parishes and schools. It's made up of pastors and lay people from affluent and not-so-affluent parishes, both inside and outside Indianapolis.

The task force will make recommendations on how we can come to grips with the daily struggle of carrying on the mission and ministries of these necessary home mission parishes and schools that can no longer make it on their own.

Vision for the Future

Our new moment of grace calls us to act with hope and generosity regarding the opportunities facing our archdiocese in the beginning years of this new millennium. In reality, this new moment of grace is as old as the Church itself, and it comes to us from across the ages—2,000 years of Christian history and 170 years of faithful witness here in central and southern Indiana. The Church's mission is always ancient and always new. It is as old as the Sacrifice of the Cross and as new as each day's Holy Sacrifice of the Mass, which re-presents Christ's sacrifice for us in our own time.

We carry out this mission by following in the footsteps of those who have gone before us. This is the legacy of faith that we have inherited from our parents and grandparents "and from all who have gone before us marked with the sign of faith." We are called to continue—and to strengthen—the good work that was begun here long ago by the pioneers of faith who came here from distant lands. Our legacy is to seek the face of Jesus in prayer and in service—and to reveal the face of Jesus to all who are in need. It is a precious legacy that we must hand on to others—for our children and our future!

May we have the courage and the generosity to accept this new moment of grace as an opportunity to be missionaries for Christ to our families, our parishes, our archdiocese, and our world. May Christ always be our mission, and may his Church be the legacy we hand on to future generations!

Sincerely yours in Christ,

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

2004



vocations



stewardship



education

ARCHDIOCESE OF INDIANAPOLIS

Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been derived from the audited financial statements and does not

include the activities of parishes, missions and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Jeffrey D. Stumpf, chief financial officer of the archdiocese, at 317-236-1410.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2004 and 2003

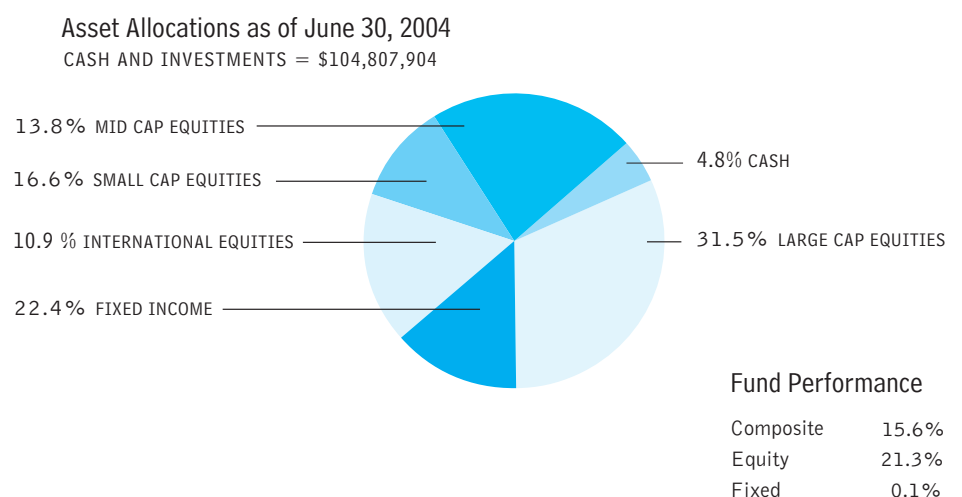
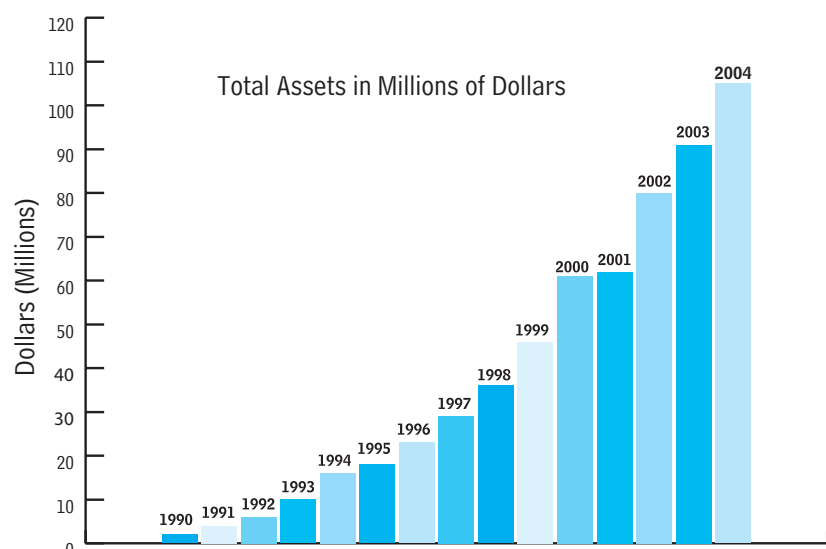
ASSETS	2004	2003
Cash and cash equivalents	\$14,900,780	\$23,673,455
Investments	127,408,856	110,668,140
Receivables:		
Contributions, net 11,466,744		19,895,676
Deposit and loan fund, net	21,284,958	22,058,263
Amounts due from parishes and other archdiocesan entities, net	5,379,848	5,236,522
Accrued interest income	595,107	608,523
Other, net	2,664,341	2,870,098
Total receivables, net	41,390,998	50,669,082
Other assets	110,370	220,644
Burial spaces and other inventories	3,279,155	3,404,024
Land, buildings and equipment, net	15,678,378	14,932,625
TOTAL ASSETS	\$202,768,537	\$203,567,970
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$5,538,185	\$4,884,636
Capital campaign due to parishes	2,912,485	7,694,370
Bonds payable	53,423,280	53,711,867
Reserves for self-insurance	2,440,000	1,890,000
Other liabilities	2,605,934	2,382,897
Deposit and loan fund payable	27,537,207	30,990,963
Total liabilities	94,457,091	101,554,733
Net assets:		
Unrestricted	77,045,369	68,492,141
Temporarily restricted	13,899,775	17,277,971
Permanently restricted	17,366,302	16,243,125
Total net assets	108,311,446	102,013,237
TOTAL LIABILITIES AND NET ASSETS	\$202,768,537	\$203,567,970

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the year ended June 30, 2004 and 2003

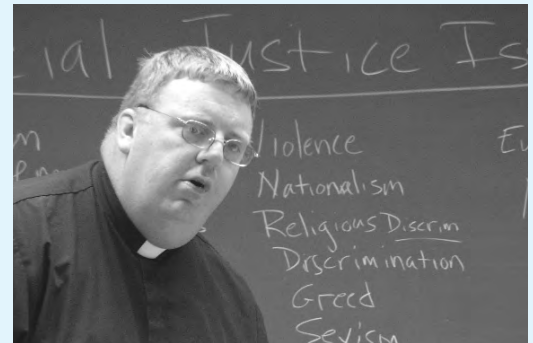
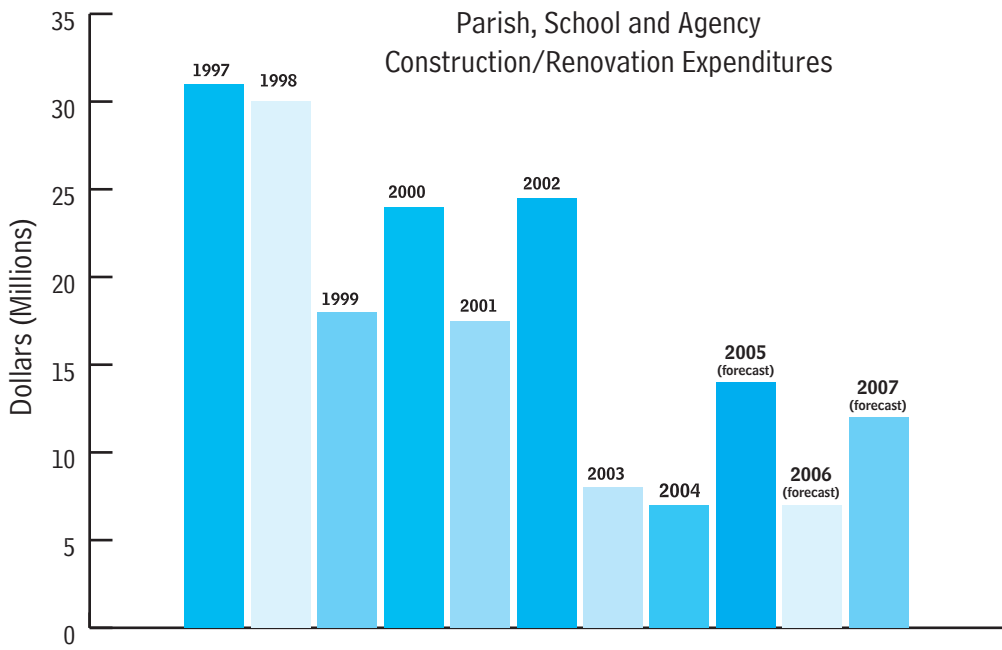
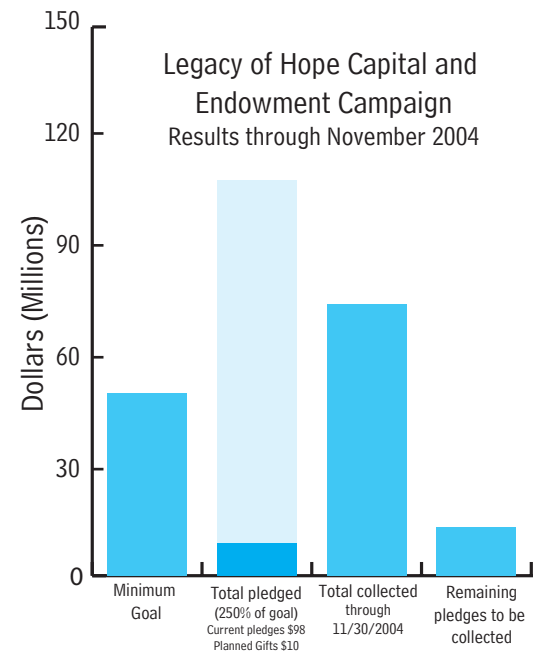
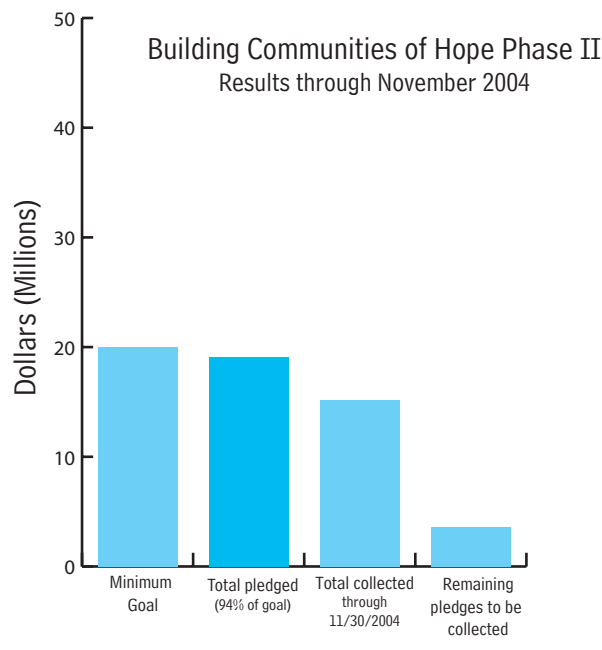
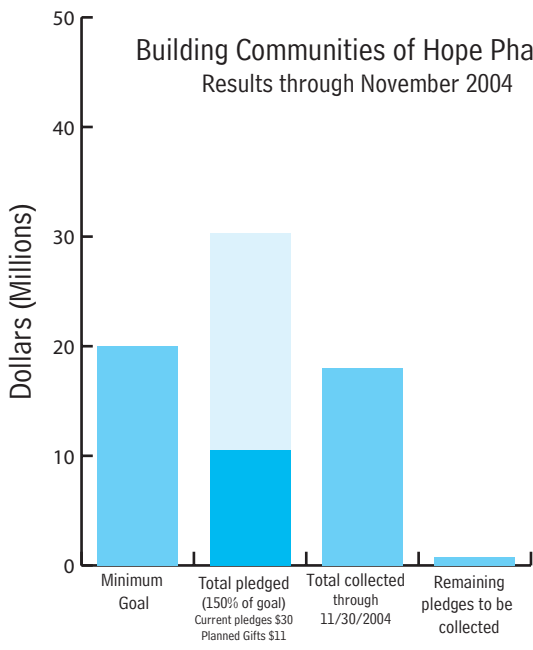
	2004	2003
SUPPORT AND REVENUES		
Assessments	\$6,691,156	\$8,197,695
Service fees	20,426,242	15,008,801
Capital campaigns and contributions	5,023,726	20,409,016
United Catholic Appeal	5,572,805	5,290,015
Sales of goods and services	4,563,801	4,916,666
Program service fees and other	5,099,904	4,819,111
Other public support	3,657,237	3,736,259
Interest income and investment return	16,028,519	4,587,660
Total support and revenues	67,063,390	66,965,223
EXPENSES		
Salaries and wages	13,087,999	12,889,480
Employee benefits	2,183,002	2,460,277
Health care costs	13,207,328	13,233,927
Retirement plan contributions	4,480,690	1,831,066
Cost of equipment and supplies sold	2,306,547	2,426,078
Administrative	1,931,366	1,854,531
Property insurance	2,256,696	3,078,458
Depreciation	1,331,288	1,228,579
Repairs and maintenance	656,638	660,028
Occupancy costs	1,127,543	1,219,688
Interest	3,553,534	2,536,176
Bad debts	1,186,950	830,886
Professional services	5,144,097	4,533,163
Contributions	4,655,191	4,799,073
Capital campaign funds donated to parishes and others	705,435	1,862,558
Other	2,950,877	2,824,591
Total expenses	60,765,181	58,268,559
CHANGE IN NET ASSETS	6,298,209	8,696,664
NET ASSETS: Beginning of year	102,013,237	93,316,573
NET ASSETS: End of year	\$108,311,446	\$102,013,237

Catholic Community Foundation

The Catholic Community Foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2004, the Catholic Community Foundation was comprised of 284 separate endowment accounts and 104 charitable gift annuities worth \$104.8 million.



Composite	15.6%
Equity	21.3%
Fixed	0.1%



Combined Statement of Activities by Secretariat and other operating groups

	SUPPORT AND REVENUES	EXPENSES	CHANGE IN NET ASSETS
Chancery	\$2,337,639	\$4,066,351	\$(1,728,712)
Clergy and Parish Life Coordinators	3,456,221	2,969,840	486,381
Spiritual Life and Worship	735,142	779,681	(44,539)
Catholic Education and Faith Formation	6,858,091	12,087,447	(5,229,356)
Lay Ministry and Pastoral Services	333,973	347,702	(13,729)
Catholic Charities and Family Ministries	9,268,637	9,071,931	196,706
Communications	1,978,324	1,960,416	17,908
Finance and Administrative Services	2,880,289	3,342,870	(462,581)
Stewardship and Development	2,034,243	1,950,938	83,305
Vicariate Judicial	292,123	361,489	(69,366)
Parish Shared Services and Support	26,196,160	24,901,987	1,294,173
Catholic Community Foundation and ADLF	20,508,609	8,514,553	11,994,056
Eliminations	<u>9,816,061</u>	<u>9,590,024</u>	<u>226,037</u>
Combined Total June 30, 2004	<u>\$67,063,390</u>	<u>\$60,765,181</u>	<u>\$6,298,209</u>

Breakdown of Change in Net Asset Results for the year ended June 30, 2004

	Actual
Operating Change in Net Assets	\$(570)
Non-Operating Change in Net Assets	<u>6,868</u>
Combined Change in Net Assets	<u>\$6,298</u>

Our Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- worshiping God in word and sacrament
- learning, teaching, and sharing our faith
- serving human needs.

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Proactive leadership and shared responsibility
- Vital presence in urban, suburban, and rural neighborhoods
- Stewardship

ARCHDIOCESE OF INDIANAPOLIS

Chief Financial Officer's Report

The 2003-2004 fiscal year brought the first signs of economic recovery to our archdiocese, seen through improving investment returns and a growing Called to Serve campaign, including both parish stewardship and the United Catholic Appeal. Continued growth in the health care and other personnel and facilities costs continue to challenge us as an archdiocese and present a difficult financial environment.

Despite many challenges, the people of the archdiocese continue to respond generously to the call to stewardship, and administrators of parishes, schools and agencies continue to meet ministry needs with limited resources. This report highlights several of the most significant aspects of our financial operations.

Catholic Community Foundation

The Catholic Community Foundation's total assets had increased to \$105 million at June 30, 2004, an increase of 16 percent from the previous year. Investment returns, following four years of returns below long-term expected levels, rebounded dramatically during the year with a return of 15.6 percent. Foundation investments have returned a very respectable 9.4 percent (annualized) since the inception of the current investment structure in January 1995. Parishes, schools and agencies of the archdiocese added nine new endowments during the year, bringing the total number of endowments held in the foundation to 284. Catholic Community Foundation endowments distributed \$3.9 million last year to support parish, school and agency ministries.

Called to Serve: Parish Stewardship and United Catholic Appeal

Parish stewardship, through Sunday and Holy Day collections, struggled to grow through a challenging economy. Total parish Sunday and Holy Day collections throughout the archdiocese grew at a rate of 3.0 percent. This compares with a growth rate of 0.1 percent for 2002-2003, 6.9 percent for 2001-2002 and 5.4 percent for 2000-2001.

The 2003 United Catholic Appeal received pledges of \$5.57 million. This compares with pledges of \$5.24 million for the 2002 United Catholic Appeal, an increase of 6.3 percent.

Parish Financial Challenges

Slower growth of parish Sunday and Holy Day collections and dramatic expense increases in health care and property insurance placed a considerable strain on the finances of many parishes and schools in 2002-2003. While 2003-2004 saw improved growth in parish Sunday and Holy Day collections and more inflationary-like increases in property insurance costs, parish finances remained a considerable challenge. Approximately nine parishes in the archdiocese experienced significant operating deficits in 2003-2004.

Parish and school deficit operations covered through the archdiocesan budget amounted to slightly more than \$1 million in 2003-2004 vs. a budget of only \$400,000. By June 30, 2004, accumulated parish and school operating deficits had reached nearly \$4.2 million.

Much effort was made during this past year to evaluate the best ways to assist those parishes and schools most challenged with deficit operations. We have responded with several initiatives to address parish deficit operations, and most likely each will help solve a portion of the problem. In total, it is hoped that these measures can successfully address the whole challenge.

These initiatives include:

- Forming a school consortium that will help our center-city schools share resources, reduce expenses, expand enrollment and expand financial resources.
- Hiring a director of parish financial services who will work with every parish with an accumulated

operating debt to establish written and agreed-upon debt reduction plans, review parish operations, and be available to parishes to help prevent further deficit operations and accumulation of operating debt.

- Planning for additional fundraising that will support student tuition assistance, home mission parishes, Catholic Charities agencies, seminarian education, retired priests, diaconate formation and cemetery care.

St. Francis Xavier Home Missions Fund

June of 2004 brought the fourth year of allocations of the St. Francis Xavier Home Missions funds. The allocations committee, consisting of 11 pastors, aided by two archdiocesan staff members, made recommendations to Archbishop Buechlein for home missions grants based on applications received from 33 parishes. Approximately \$506,000 was awarded to 23 parishes.

Home missions grants are supported through the generosity of parishes that pledge some or all of the money they raise in excess of their United Catholic Appeal goal to the St. Francis Xavier Home Missions Fund and through distributions from the Catholic Community Foundation's Archdiocesan Home Missions Endowment Fund, which was established through the Legacy of Hope from Generation to Generation capital and endowment campaign. While we've improved our funding to support needy parishes, parish needs still far outweigh available resources. Grant requests exceeded \$1.44 million during the year. This means that only 35 percent of the grant dollars requested was able to be awarded.

Construction and Renovation

It was another active year for construction and renovation. More than \$7 million was spent by parishes, schools and agencies on construction and renovation projects. This brings total expenditures for construction and renovation to more than \$147 million in fiscal years 1997-2004. Parish and agency budgets for fiscal years 2005-2007 forecast another \$14 million in projects. A portion of the funding for this spending was raised in the Legacy of Hope and Building Communities of Hope campaigns, while many parishes have undertaken follow-up campaigns to prepare for future projects.

Chancery Operating Results for 2003-2004

The chancery agencies of the Archdiocese of Indianapolis operated during 2003-2004 at a deficit of \$570,000 versus a forecasted operating budget deficit of \$327,000. Many individual aspects of operations varied slightly from budget, both positively and negatively. The most significant positive variances from budget were contribution revenue in excess of budget by \$318,000 and agency operations better than budget of \$540,000. The most significant negative variances from budget were parish operating deficits covered through the central archdiocesan budget that exceeded budget by \$623,000, facility and building repair costs that exceeded budget by \$184,000, contributions to the clergy retirement plan that exceeded budget by \$254,000 and professional fees that exceeded budget by \$200,000. Please note that "operations" for this purpose are defined as combined activities of the chancery and agencies of the archdiocese, exclusive of the Catholic Community Foundation and investments, the Archdiocesan Deposit and Loan Fund, insurance plans and capital campaign activity.

The archdiocese is operating in 2004-2005 with a budgeted operating deficit of approximately \$109,000. This budget includes support for parish deficit budgets of \$750,000, which is higher than the past year's budgeted amount of \$400,000 but significantly less than the past year's actual experience of slightly more than \$1 million. Thus, one of the most important aspects of the 2004-05 year will be managing parish deficits to a level supportable through the archdiocesan budget.

Sexual Misconduct Related Expenses

In fiscal year 2004, approximately \$59,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese. Approximately \$84,000 was spent for these purposes in fiscal year 2003.

Insurance Plans and Parish Services

The archdiocese operates several insurance plans, employee benefit plans and other services on behalf of parishes, schools and employees. Two of the most significant plans are the lay employee health insurance plan and the property insurance plan. Both have seen significant changes in recent years.

The lay employee health insurance plan experienced an \$856,000 surplus vs. a budgeted loss of \$2.0 million. This surplus reduces the accumulated loss in the health plan since 1993 to \$2.0 million. For 2004-2005, employees of the archdiocese have begun participating in a fully-insured health care plan that will help minimize the variances from budget that the self-insured plan saw through the late 1990s and early 2000s.

The parish, school and agency property insurance plan structure changed dramatically in 2003-2004. As a result of an actuarial study by a national risk management consulting firm, the archdiocesan insurance plan transitioned to a self-insured plan for 2003-2004 from what had previously been a high-deductible plan. The first-year plan surplus of \$1.6 million will begin funding a reserve account to protect against potential future large property insurance claims or rate increases from excess layer insurance carriers.

Accountability

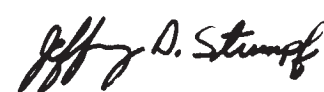
Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

Most Rev. Daniel M. Buechlein, O.S.B.,
archbishop, chairman
Rev. Msgr. Joseph F. Schaedel,
vicar general, vice chairman
Dale Gettelfinger, president
David Milroy, vice-president
Clark Byrum, secretary
Jay Brehm
Jackie Byers
Patrick Carr
Michael Dilts
Kenneth Hedlund
Mary Horn
Phil McKiernan
Jeffrey D. Stumpf, chief financial officer, staff

This past fiscal year marked the beginning of a financial recovery for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sounder financial footing. Stewardship grew; investment returns were strong; parishes, schools and agencies addressed renovation and capital needs; and leadership made difficult decisions affecting staffing and employee benefits as archdiocesan operations continued strides toward a break-even operating budget. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,



Jeffrey D. Stumpf, M.B.A., C.P.A.
Chief Financial Officer

God's transcendent otherness inspires us with awe

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

The God we search for exceeds the capacity of our imagination.

The prophet called Second Isaiah, who preached to an audience of despairing exiles in Babylonia around 540 B.C., challenged his listeners this way: "To whom can you liken God? With what equal can you confront him?" (Is 40:18).

We humans often ascribe human characteristics to beings and objects that belong to other orders of existence. We speak of talking horses, laughing dogs or smiling plants.

When we try to imagine God, we say that God speaks, loves and becomes angry.

And although we may hesitate to speak of God as one who is jealous, such a description of God appears a number of times in Old Testament narratives (Ex 20:5; 1 Kgs 14:22).

But no matter how many human qualities we ascribe to God, we know that God transcends them all.

The beauty of the nighttime sky stirs within us a sense of wonder and awe, but at the same time can evoke within us a feeling of uneasiness about the place that we hold within the magnificent cosmos (Ps 19). But if we do not become reconciled with our subordinate place within the vastness of the cosmos, we probably will try to reduce the Creator to dimensions that we can relate

to more easily.

Second Isaiah, however, exhorted his audience to think of the Lord as one who is much greater and more innovative than they had imagined: "For my thoughts are not your thoughts, nor are your ways my ways, says the Lord" (Is 55:8).

When we confine God to our own categories, we deny God the freedom to do something new.

When we trust in the god of our own making rather than in the God who transcends us, we set ourselves up for disappointment and despair.

The god of our own making cannot stand the test of human experience. In our distress, we are brought to the point of realizing that God's plans for us are much bigger than we had anticipated.

The God who is free is a God of surprises and newness. This God opens up new pathways for us when the world in which we are heavily invested begins to collapse around us.

When we consider the mastery that humans have exerted over nature through science and technology, we may wonder about our place within the cosmic order.

The psalmist acknowledges that humans have been made little less than the gods, but balances such an assertion by praising God's wondrous character and power at the beginning and end of the psalm (Ps 8:2, 10).

For the psalmists, humans can only



The beauty of the nighttime sky stirs within us a sense of wonder and awe, but at the same time can evoke an uneasiness about the place that we hold within the magnificent cosmos. The sun sets above the Yenisey River in the Siberian city of Krasnoyarsk, Russia, on Dec. 21. The Northern Hemisphere's winter solstice, the shortest day and longest night of the year, falls on Dec. 21 when the sun shines directly over the Tropic of Capricorn. Dec. 21 also is commonly known as the first day of winter.

God's grace aids our spiritual growth throughout our lives

By David Gibson

What don't we know about God? What kind of question is that?

Revelation says much about God. But those known to history for their spirituality often testify that what they couldn't fully grasp about God was a real source of concern to them.

"We cannot arrive at the perfect possession of God in this life," Trappist Father Thomas Merton once wrote. But, he said, "we already possess [God] by grace, and therefore in that sense we have arrived."

He then added, "But oh! How far have I to go to find you in whom I have already arrived."

What people don't know about God can generate an intellectual quest to understand God or a spiritual quest to experience the intimacy with God that spirituality by nature seems to point toward.

What we don't know about God can frustrate us. But it can also serve as a motivating force for enhancing our spirituality.

We want greater clarity about God. But can we produce this through vigorous effort?

I suspect spiritual masters would testify that a goal of spirituality is to allow God to do the clarifying, which may encompass a person's lifetime.

(David Gibson edits Faith Alive!) †

know their place in the created order if they are praising God in their work. God has taken a great risk by bestowing the role of steward of creation upon humans. For we are prone to forget what has been given to us and tend to claim that we have earned what we possess.

In giving freedom to humans, God opened up the possibility that we might imagine ourselves to be God's rivals.

God's transcendent otherness inspires us with awe and dread. Nonetheless, what is truly remarkable about God is the depth of his love for us.

In the midst of the humiliation and anguish of the Babylonian exile, Second Isaiah proclaimed that the faithful Israelites were bearing this punishment not only for their own sins, but also for those of other Israelites and non-Israelites.

Such suffering on behalf of others was to be the pathway leading through death to new life.

The example and fate of these faithful Israelites would astonish the powerful (Is 52:15; 53:10-12). God's love would become evident in their lives.

The paradoxical fate of the faithful Israelites and later of Jesus shows us that God's logic operates on a higher plane than human logic.

For God, undeserved suffering can be the opportunity for us to surrender to

God and leave behind the shackles of our efforts to secure our own existence. Thus, we become open to the presence of God among us in ways that previously would have escaped us.

God's involvement in our lives, particularly when times are difficult, can convince us that God's ways exceed our ways.

St. Paul proclaimed that, "The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Cor 1:18). The paradoxical wisdom of the cross shows us that God's love belongs to a higher order.

St. Paul went on, quoting Isaiah (Is 64:3), to speak of how God, through the Spirit, has revealed to us "what eye has not seen and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him" (1 Cor 2:9).

So, while Scripture writers remind us that we cannot fully grasp God, they are certain of God's love for us. In the joys and sorrows of our lives, God reveals his love and wisdom, thus sparking within us the desire to know more about our wondrous Creator.

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

Discussion Point

God cares for us and loves us

This Week's Question

If someone asked who God is for you, how would you respond?

"God, to me, is my protector, and I believe he's my father and caregiver. He takes care of me. He's someone who loves me and is also my friend." (Gloria Krynski, Maple Grove, Minn.)

"To me, God is most present in humanity because we have an immortal soul and reflect the totality of who God is. He is most clearly present to me through people—my family and the community of people." (Bonnie Roberts, Nashville, Tenn.)

"God is my higher power, my constant companion, my

friend. He takes care of me in good times and bad." (Kathy Rossitto, Omaha, Neb.)

"My response would be, he's everyone—the man in the street. You can look him in the face every day. But it does take an effort to see him in the people you meet." (Bill Fehring, Casper, Wyo.)

Lend Us Your Voice

An upcoming edition asks: How is life at home eucharistic in the sense of being communal and/or sacrificial?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: John baptizes him

See Matthew 3:1-17, Mark 1:2-11,
Luke 3:1-22, John 1:19-34

Jesus' public appearance, after years of obscurity, began when he went from Nazareth to the Jordan River in Judea and was baptized by John the Baptist. All four Gospels saw this as a momentous occasion because this was when the Holy Spirit prepared Jesus for his ministry and when he was proclaimed as the



Son of God.

John had made a name for himself through his preaching, calling people to repent because the kingdom of God was at hand. He had attracted many followers, but he insisted that he was only preparing the way for one greater than he. In fact, he said, the one coming after him was to be so much mightier that John wasn't even worthy to carry his sandals.

Therefore, when Jesus approached

him, John said to him, "I need to be baptized by you, and yet you are coming to me?" He immediately recognized in Jesus one holier than he.

As Jesus came out of the Jordan River after his baptism, the Spirit of God descended upon him in the form of a dove and a voice came from heaven saying, "This is my beloved Son, with whom I am well pleased." Who saw the dove and heard the voice? Jesus and John, surely, but did anyone else?

If you were a Jewish man or woman at the site and happened to see a dove hovering over a young man, you wouldn't have thought much about it. After all, the Jews knew nothing about the Holy Spirit, and a dove, to them, was simply something that they offered in sacrifice. Only John recognized this as a sign of the Holy Spirit.

As for the voice, there's no way of knowing if anyone besides John and Jesus heard it. But what did it mean to Jesus? Was this only the way he made himself known to John? After all, he already knew that he was God. But he

was also human and, like any human, it must have delighted him to hear the Father himself say to him, "With you I am well pleased."

We sometimes forget that Jesus wasn't just God pretending to be a man. He was as human as you and I. Just as we do, he too required supernatural life. He needed the Holy Spirit in his human soul. John testified that the one who had sent him to baptize let him know that he was to baptize with the Holy Spirit whomever he saw the Spirit descend upon.

This was only the first of several times that the Gospels tell us that the Holy Spirit led Jesus or acted upon him. The Holy Spirit was to be with him throughout his mission on Earth. As a matter of fact, the mission of Jesus in the world was a joint mission with the Holy Spirit.

The first thing the Holy Spirit did after Jesus' baptism was to lead him into the desert for a 40-day retreat, which will be the subject of next week's column. †

The Human Side/
Fr. Eugene Hemrick

Today's world needs Catholic philosophy and art

"My hope would be for Catholic agencies, especially colleges and universities, to demonstrate once again that religious faith can give inspiration and direction to the arts and sciences," Jesuit Cardinal Avery Dulles wrote in a book titled *Voices of the New Springtime*, edited by Kenneth D. Whitehead.



Cardinal Dulles said that "although we have much to learn from secular institutions, we should not simply envy or mimic them. We need to strike out on our own and produce samples of Catholic philosophy, jurisprudence, poetry, theater, literature, music and visual arts. Because of the inroads of secularism, these religiously inspired cultural achievements are almost totally lacking in today's world, but there is no reason why they cannot be revived."

These proposals of Cardinal Dulles provoke a number of challenging questions, which might very well lift the Catholic imagination to heights never before reached.

Today we live in a world of miracle drugs and dynamic technology. But where are the Catholic philosophers to think

"We need to strike out on our own and produce samples of Catholic philosophy, jurisprudence, poetry, theater, literature, music and visual arts."

through the positive and negative advantages of this new world?

I remember reading Aldous Huxley's *Brave New World* in which people continuously took pills to maintain a high, "utopian" level. Never did I imagine that the day would arrive when we would find ourselves far beyond Huxley's ironic vision of a future utopia.

Where are the Catholic philosophers to analyze the long- and short-term effects of our new age of chemical dependency? Is this progress? Where do we find a clear definition of "progress" that could serve as a guide for us?

We now view world news and movies in home entertainment centers that mesmerize us. But what happens to the human spirit as we move more and more into the age of virtual reality? Is our world becoming more or less "real"? What impact does this have on our view of life's value and of the Creator?

Plato tells us that music generates harmony within our soul. When music is beautiful, it also lifts our thoughts to God. Where are the Catholic musicians who can produce this harmony and beauty? And, when found, how would they define "good" religious music today?

Morality plays always have been a Catholic tradition. But where are the creative artists today to rewrite these traditional plays so that they profoundly address post-modern morality? When last did we see a good and thought-provoking Catholic play, movie or documentary?

One soul-searching novel can turn lives around. But where do we find Catholic novelists capable of producing a work of this nature? Even more to the point, are there Catholic institutions that are producing Catholic poets, playwrights, philosophers and musicians?

And then there is this challenging question to ask: What exactly makes a play, a poem, philosophy or music "Catholic"?

If we clarify what "Catholic" means, we might well see a new flourishing of Catholic art and philosophy.

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

Cornucopia/Cynthia Dewes

The Hound of Heaven is in the genes

We've all experienced it. We've all felt a need to find someone or something beyond ourselves, beyond our daily life and the world we can see. Even when we've denied it, belief in some kind of supernatural order has lurked in the backs of our minds.



This urge has been called the Hound of Heaven, among other things. The Church calls it the inevitable desire of God's creatures to return to their maker, a natural attraction to transcendence that helps us to grow in faith and grace.

Well, guess what. It turns out that our tendency toward the spiritual is not a sign of God's image within our human person, but rather, a chemical phenomenon! And, not only that, it's a genetic factor.

According to an article in *The Indianapolis Star*, a man named Dean Hamer, who is a behavioral geneticist at the National Institutes of Health and the National Cancer Institute, says so. He's written a book called, *The God Gene: How Faith is Hardwired Into Our Genes*. Our tax dollars at work!

Hamer claims his research shows that chemicals at work in the brain associated with anxiety or other emotions seem to affect people differently. (This requires research?)

So, when he got around to studying religious belief, he found that believers in mystical religion, such as contemplative nuns, tend to be more contented than most people and even joyful when deep in meditative states. Apparently, they're the ones with a really potent God gene.

Of course, Hamer claims the same benefits for people who smoke peyote or take mind-altering drugs, which might lead one to believe that religion in that sense is truly the opium of the masses. Anyway, his point is that it's the spiritual gene in such persons that leads them to contentment.

Hamer says this inclination to transcendence accounts for the modern American interest in non-traditional religions, as well as the great number of religions worldwide. If we follow this line of reasoning, we can conclude that the God gene must contain an element of dilettantism, i.e. flitting from one joyful transcendence to the next. So, if you don't get anything out of the tradition you're in, try Zen or, maybe, sniffing

glue.

Of course, scientists and humanists don't like Hamer's arguments because they won't admit that spiritual matters have any empirical validity. In other words, religious belief doesn't prove the existence of a God. Hamer gets around this by saying, "Our genes can predispose us to believe. But they don't tell us what to believe in."

On the other hand, some religious leaders see a possible genetic predisposition to believe in God as a good thing. For them, it verifies the idea that our need for God is inborn. But others, applying it to human qualities such as criminal behavior, don't believe that such genetic mandates would allow for the possibility of free will.

Personally, I find all this fascinating. I am forever impressed with the human obsession to analyze obscure bits of knowledge, or what passes for knowledge. Only the existence of free will could allow such pursuits, and only free will will save us from our often-muddled conclusions about them. God's little joke, I guess.

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

Faithful Lines/Shirley Vogler Meister

Coping with concerns via support and prayer

Last week, I shared the medical-surgical challenges that my husband survived after nearly a half year of serious heart and cancer concerns. I discussed the fragility of life and the need to focus on what's important, which is to conduct our lives in a way that directly mirrors our Lord in every-



thing we think, do or say. I also mentioned a holiday message that Paul and I sent to relatives and friends that emphasized our "thanks" to God for blessings. One Catholic friend, Helen Burke, and her husband got several messages similar to ours. Helen responded with the following thoughts, to which Paul and I completely relate:

"This really made me realize I don't keep in touch as well as I should and that no news is not necessarily good news. ... I was struck with the value of faith in confronting the situations [of

friends] and how grateful they are for God's presence in their lives. My friends are wonderful people. God has blessed me, too! What do people with no faith support do with life's challenges? I cannot even imagine!"

During 2004's challenges, an outpouring of prayers came our way, reminding us that our Creator is in charge. In other words, we "let go and let God"—and trusted the doctors and other medical professionals. I, personally, experienced many special moments during those months. One significant example was how I was blessed while spending time in the chapel at The Heart Center of Indiana.

Being there soothed my spirit and reminded me that people of many faiths also find comfort in God there and elsewhere. Eight religious symbols are etched in the blue glass: the Christian cross, Jewish Star of David, Islamic moon and star, the Hindu OM, Buddhist prayer wheel, Taoist yin-yang, Zoroastrian flame and Shinto torii gate.

More important, the chaplain,

Rev. Mark Deckinga of the Christian Reformed Church of North America (Dutch Reformed) offered positive, prayerful, courteous counsel from the very first day. We were also grateful when our pastor, Father Tony Volz, visited with concern, conversation and, most of all, the Holy Eucharist. Such spiritual help during traumatic times reminds us that suffering is temporary and that, ultimately, God is always present during the major and minor moments in our lives.

None of us escapes difficulties, but each of us can find support by being open to the advice, comfort and prayers of others. Despite differences in religions—and even differences in how we, as individual Catholics, practice our faith—we are all one in the Spirit, one in the Divine. We have a truly awesome spiritual support system "out there" if we are open to it.

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

Third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 23, 2005

- Isaiah 8:23-9:3
- 1 Corinthians:10-13, 17
- Matthew 4:12-23

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



Often, verses from Isaiah can be filled with warnings and foreboding. In this reading, the prophet refers to a past period of difficulty, but he rejoices in good times that have come.

It is part of a pattern that Isaiah, like so

many of the other prophets, could see clearly. God's people sinned, and their sins brought great problems upon them. God allowed them to be free agents of their own decisions and actions, so God did not interrupt the process of sinning that they had chosen.

Unwelcome consequences followed. But then God, faithful always to the Covenant, repaired the damages that sin had done and restored the people to the peace and prosperity he had promised them.

St. Paul's First Epistle to the Corinthians provides this weekend's liturgy with its second reading.

From every indication, Paul faced challenges in his spiritual guidance of the Corinthian Christians.

The Christians in Corinth had much to daunt them. Corinth was a major city. It was, in worldly terms, a very cosmopolitan city. This meant that the draws of materialism and lust were strong. Hedonism and greed were everywhere.

Obviously, within the Christian community, there were factions and quarrelling groups. Paul pleaded with the Corinthians to forsake these divisions. He urged them to ignore allegiance to earthly leaders, albeit spiritual leaders, and to follow Christ alone.

Finally, he counseled them not to search for earthly wisdom. Their wisdom was in the cross, which was the ultimate folly for the worldly.

St. Matthew's Gospel supplies the last reading.

In the sequence of the other readings since Christmas, the time for the Lord's public ministry has come. He departs from Nazareth and moves to Capernaum.

Capernaum was a seaport, at least by those day's standards. It was set at the northern edge of the Sea of Galilee. Transportation across this lake, and fishing in the lake, were its major livelihoods.

Furthermore, it was a crossroads, ideal

for Jesus. The Lord would be going out from Capernaum to many other places in Galilee.

His plea to the people was to reform. He echoed the other prophets' warnings.

Importantly, along the seashore he met two brothers named Simon and Andrew, who were fishermen. They became the first of the 12 Apostles.

This mention of Simon, whose name became Peter, and of Andrew, and in other places in the Gospels the names of the other Apostles, verified that these 12 men were the principal students of Jesus and those whom Jesus commissioned to continue the work of redemption after the Lord's crucifixion, resurrection and ascension.

It is interesting that the Gospels refer to these Apostles so specifically by giving their names. There is no doubt about their identity.

Reflection

The first reading from Isaiah reminds us of how foolish humans can be and of the trouble they create for themselves. It is a revelation about Hebrew life centuries before Jesus, but it could be a description of human life at any time and in any place.

If left to their own designs, especially given the human tendency to selfishness and sin, humans can create considerable trouble for themselves.

The second reading calls us away from pettiness and sin, and urges us to focus upon Jesus, and upon Jesus alone.

Who is Jesus? The last reading from Matthew answers the question. He is the Lord, the Redeemer and the Son of God. In Jesus is eternal life.

For us, living 2,000 years after the events reported by Matthew, the assurance is in the fact that the redemption given by Jesus did not end long ago. The Apostles—whose successors still bring us God's Word and the power of contacting God in the Sacraments that the Lord established—continued it. †

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 critterion@archindy.org. †

Daily Readings

Monday, Jan. 24

Francis de Sales, bishop and doctor of the Church

Hebrews 9:15, 24-28

Psalm 98:1-6

Mark 3:22-30

Tuesday, Jan. 25

The Conversion of Paul, Apostle

Acts 22:3-16

or Acts 9:1-22

Psalm 117:1-2

Mark 16:15-18

Wednesday, Jan. 26

Timothy and Titus, bishops

2 Timothy 1:1-8

or Titus 1:1-5

Psalm 96:1-3, 7-8, 10

Mark 4:1-20

Thursday, Jan. 27

Angela Merici, virgin

Hebrews 10:19-25

Psalm 24:1-4ab, 5-6

Mark 4:21-25

Friday, Jan. 28

Thomas Aquinas, priest and doctor of the Church

Hebrews 10:32-39

Psalm 37:3-6, 23-24, 39-40

Mark 4:26-34

Saturday, Jan. 29

Hebrews 11:1-2, 8-19

(Response) Luke 1:69-75

Mark 4:35-41

Sunday, Jan. 30

Fourth Sunday in Ordinary Time

Zephaniah 2:3; 3:12-13

Psalm 146:6-10

1 Corinthians 1:26-31

Matthew 5:1-12a

Question Corner/Fr. John Dietzen

Church has always venerated relics of saints and martyrs

Some friends in our discussion club, several Catholics but also some people of other religions, are confused about the veneration of relics. Honoring parts of the bodies of saints or pieces of their clothes is strange, it seems, for those who were not raised in the Catholic faith, but I don't know how to explain this religious devotion to them.

Is veneration still permitted by the Church? Also, please identify what constitutes a first- or second-class relic. (Illinois)

As you perhaps know, veneration of the bodies of the saints, especially the bodies of martyrs, dates back to the very early Church. The first reference to relics we have is in the record of the martyrdom of St. Polycarp in the year 156.

Sometimes the blood of martyrs was collected on a cloth and kept as a reminder to the Christian community of that person's courage in professing the faith. The Eucharist was celebrated, and churches were built, over their tombs. All this was, of course, to inspire Christians still alive to similar bravery and fidelity.

By the ninth and 10th centuries, possession of bodies of certain saints became a source of spiritual prestige for churches and monasteries, which generated serious controversies about how relics were treated and venerated.

For example, when St. Thomas Aquinas, a Dominican, died in 1274 in the Italian Cistercian monastery of Fossa Nuova, it is reported that the monks decapitated his body to assure they would keep his remains. The tug of war between the Cistercians and Dominicans over possession of his body continued for decades after his death.

Buying and selling, even stealing, bodies or parts of bodies of saints was common, and in fact became a major international business.

To this day, Catholic Church law forbids "alienation" or permanent transfer of major relics from one place to another without the pope's permission

(Canon #1190).

It's not surprising that this sort of dealing with the bodies of holy people was reflected in popular piety of the Middle Ages and after. Veneration of relics gave rise to a host of feasts, shrines and pilgrimages, particularly in Europe.

At a royal feast in 1392, for example, King Charles VI of France distributed to his guests the ribs of St. Louis, his ancestor on the throne. Some opposition to these practices was always heard, but even popes became nearly powerless to discourage them.

By the 16th century, mishandling and sale of relics had become one of the abuses condemned by leaders of the Protestant Reformation, who rejected the practice entirely.

In 1563, the Council of Trent defended reverence of relics. The bodies of saints, it said, were living members of the body of Christ, temples of the Holy Spirit, and are destined to be given new life and to be glorified in the resurrection (Session XXV).

These motives remain valid. But experience makes the Church cautious, lest this aspect of Catholic devotion again assumes an importance and meaning way out of proportion.

This concern is evident in several ways. Some suggestions for veneration of relics that were proposed in former Church law are not even mentioned in the current Code of Canon Law. That may be due as much to the decline of the importance of relics in popular Catholic devotion as to any other reason. Also, the Church's current norms for indulgences do not include any prayers or practices relating to relics of the saints.

First-class relics traditionally are defined as part of a saint's body. Clothing or other items used by the saint are second-class relics. Third-class relics are objects that touched the body.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Beginnings

A New Year's resolution rattles in my head.

What needs fixing in this year 2005? Some fad diet long denied or other healthy choice to make?

Suddenly I stand in awe.

A baby wrapped in swaddling clothes has come to show us how to live.

Love to all and peace

to those who gaze upon the star and hear the ancient message shepherds heard and kings adored.

Fear not. Our God is near.

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo from Crosiers

The Active List, continued from page 16

Information: 317-924-3984.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

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

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

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

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

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

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

First Fridays
St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information:

812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr.,

Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 11 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed

Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. †

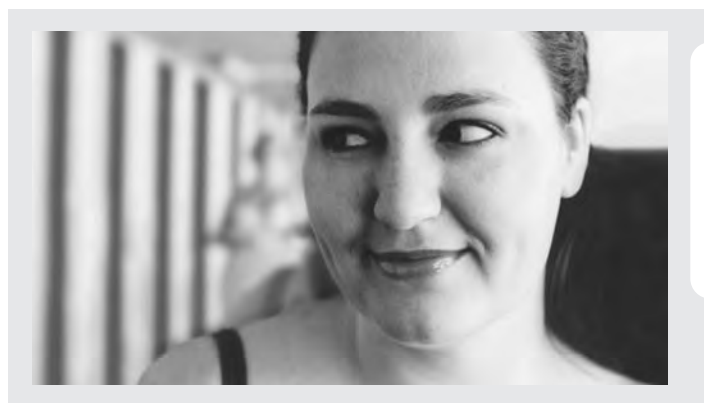
INDIANAPOLIS
BEECH GROVE
MOORESVILLE

Lost faith in miracle diets?

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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.

AUSTERMAN, Betty, 75, St. Andrew, Richmond, Dec. 22. Mother of Connie DeGraw. Sister of Margaret Hood. Grandmother of one.

BELL, Charles L., Sr., 90, Our Lady of Perpetual Help, New Albany, Jan. 5. Husband of Virginia (Ashton) Bell. Father of Mary Sue Gorseline, Charles Jr., Christopher, Glenn and John Bell. Brother of Viola McCartin, Bonnie Nolan and Violet Sweeney. Grandfather of nine. Great-grandfather of four.

BOWMAN, Ruth, 45, St. Lawrence, Indianapolis, Jan. 4. Mother of Lawanna Stephens, Shawna Bowman, Timmy and Todd Bowman. Grandmother of one.

BREITENBACH, Richard, 81, Holy Family, Richmond, Dec. 21. Husband of Mae Breitenbach. Father of Kathleen Tuggle and Richard Breitenbach. Grandfather of four.

BROWN, Lawrence, 80, St. Lawrence, Indianapolis, Jan. 6. Husband of Arlyane (Schraft) Brown. Father of Christopher Brown. Grandfather of three.

CASSIDY, Susan E., 42, St. Michael the Archangel, Indianapolis, Dec. 31. Daughter of Mary A. Cassidy. Sister of Ann Bernard and Catherine Ray.

COURTNEY, Kathryn, 92, St. Christopher, Indianapolis, Jan. 3.

DAILEY, Matilda M., 101, Holy Spirit, Indianapolis,

Dec. 31. Mother of Dolores Pearsey. Granddaughter of two. Great-granddaughter of three.

DELURY, Jean M. (Carmack), 66, Holy Spirit, Indianapolis, Jan. 3. Wife of Charles M. Delury. Mother of Theresa Burger. Grandmother of two.

DEOM, John L., 82, St. Paul, Tell City, Jan. 3. Father of Regina Davis, Martha Sue Fortwendel, Kathy Shireman, Carol Beth Smith, Frederick, Thomas and William Deom. Brother of Ophelia Sprinkle and Marjorie Wooldridge. Grandfather of nine. Great-grandfather of one.

DEPEW, Cory R., 21, Holy Name, Beech Grove, Jan. 4. Father of Brendan Faver. Son of Sheryl Ann May. Stepbrother of Elliot and Wyatt May. Grandson of Austin Hall.

DOSSIN, Lucy J., 87, St. Vincent de Paul, Bedford, Dec. 31. Sister of Eva Chase, Rose Dossen, Ann Lancaster, Margie Miller and Mary Smith.

DOUGLAS, Flora E., 87, St. Anthony of Padua, Clarksville, Dec. 29. Wife of Fremont L. Douglas. Mother of JoAnn Litton and Janice Douglas. Sister of Leoda Caradonna. Grandmother of two.

DUFFY, Patricia F. (Lyons), 76, Holy Family, New Albany, Dec. 25. Mother of Carol Graham, Susan Werncke, Brian, G. Edward, James and Todd Duffy. Grandmother of nine. Great-grandmother of two.

DVORCAK, Bertha, 90, St. Gabriel, Indianapolis, Jan. 4. Mother of Sharon Kulesa and James Dvorscak. Grandmother of five. Great-grandmother of 12.

DYKE, Stephen, 47, St. Christopher, Indianapolis, Dec. 30. Husband of Tammie (Altopp) Dyke. Father of Justin Dyke.

EGENOLF, James, 66, Our Lady of the Greenwood, Greenwood, Jan. 5. Father of Donna Scheidler, Joan Sledge, Diane

Swint and Michael Egenolf. Brother of Helen Patterson. Grandfather of six.

FISHER, Brian Glen, 37, St. Vincent de Paul, Bedford, Dec. 30. Father of Ryan Glen Fisher. Son of Glen and Anna Fisher.

FLOREANCIG, Adrian, 83, St. Michael the Archangel, Indianapolis, Jan. 6. Husband of Martha Floreancig. Father of John and Paul Floreancig. Brother of Geno, Robert and Ted Floreancig. Grandfather of four.

GENIER, Charles F., 74, Good Shepherd, Indianapolis, Jan. 3. Father of Kathryn Black, Donna Eggert, Rita Kovach, Therese Lane, Vicki Roller, Marsha Scott, David, Stephen and Thomas Genier. Brother of Katie Lawrence, Patty Maurice and Harold Genier. Grandfather of 13. Great-grandfather of two.

HELBING, Clarence H., 86, St. Joseph, Shelbyville, Jan. 3. Father of Mary Hession, James, Michael, Thomas and William Helbing. Grandfather of three.

HOLLAND, Shari Lane, 63, St. Bartholomew, Columbus, Jan. 3. Mother of Vicki Huffer and Lee Anne Holland. Daughter of Dixie Cox. Grandmother of two.

KERSTETTER, Clayton H., 81, Holy Family, New Albany, Dec. 23. Brother of Hazel, Ruby and Franklin Kerstetter. Grandfather of two. Great-grandfather of nine. Great-great-grandfather of one.

KROPP, Lena B., 93, Mary, Queen of Peace, Danville, Dec. 28. Mother of Joan Marie and Edward Kropp. Grand-

mother of two.

LIEPNIKS, Lidija R., 65, St. Malachy, Brownsburg, Jan. 4. Husband of Janis Liepnicks. Father of Laura Sulecki and Benita Wheeler. Brother of Janina Liepnicks. Grandfather of three.

LUTGRING, Frances E., 77, St. Paul, Tell City, Dec. 26. Sister of Irene Bork, Geneva Gohmann, Alfred and Don Lutgring.

MANLIEF, Elizabeth, 86, St. Michael, Brookville, Dec. 31. Sister of Margaretta Drake. Aunt of two.

MENO, Angie E., 94, St. Vincent de Paul, Bedford, Jan. 7.

MOORE, Mary Carolyn, 88, Holy Spirit, Indianapolis, Jan. 5. Wife of John Moore. Stepmother of Karen Campbell, Janet Friddle, Larry and Wayne Moore. Step-grandmother of six.

MULHOLLAND, Frances K. Mazza LaRosa Kellermeyer, 95, SS. Francis and Clare, Greenwood, Jan. 10. Grandmother of nine. Great-grandmother of 15. Great-great-grandmother of seven.

PAMPERIN, Karl J., 73, Holy Family, New Albany, Dec. 21. Husband of Sylvia M. (Patton) Pamperin. Father of Donna Bisdorf, Linda Robison and Edward Pamperin. Stepfather of Melinda Latham, Rhonda and Vincent Thome. Brother of Barbara Briquette, Dolly Williams, Clyde, John and Ralph Pamperin. Grandfather of three. Step-grandfather of two. Great-grandfather of two.

REARDEN, Janet A., 73,

St. Paul, Tell City, Dec. 29. Cousin to several.

REED, Cynthia Mary (Fisher), 83, Holy Spirit, Indianapolis, Jan. 7. Mother of Anita Nay and Carolyn Thompson. Grandmother of three. Great-grandmother of three.

REGINATO, Sara, 89, Sacred Heart, Clinton, Dec. 21. Sister of Louise, Rita and Virgil Reginato. Aunt of two.

RENFORTH, Harvey J., 68, Holy Name, Beech Grove, Dec. 25. Husband of Pamela Kay Peak Bowman Renforth. Father of Diane Loveall, Crissy Ramsey, Debbie Terziu, Mary Jean, Michael and Ron Renforth. Stepfather of Travis Bowman. Brother of Theresa Callahan, Carolyn Evans, Dorothy Myers and Darlene Renforth. Grandfather of 16. Great-grandfather of two.

RUTHERFORD, J. Stephen, 70, St. Michael, Cannelton, Jan. 1. Brother of Carolyn Meunier, Mildred, Charles and Michael Rutherford.

SISSOM, Tracy S., 33, Holy Spirit, Indianapolis, Oct. 8. Mother of Shane Sissom, Allison and Ashley Storm. Daughter of John and Rebecca (Spalding) Sandlin. Sister of Shelly and John Sandlin III.

SPAULDING, Dorothy, 93, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 9. Mother of Barbara McCord and Donald Spaulding. Sister of Eleanor Hammersmith, Beatrice Keach and William Smith. Grandmother of five. Great-grandmother of four.

STOEFFLER, Bernadine James, 100, St. Paul, New

Alsace, Jan. 15. Mother of Robert D. Stoeffler. Grandmother of 10. Great-grandmother of three.

THOMAN, Anna C. (Leppert), 99, St. Vincent de Paul, Shelby County, Jan. 4. Mother of Loren Thoman. Grandmother of several. Great-grandmother of several. Great-great-grandmother of several.

TUCKER, Mildred (Bourke), 94, Christ the King, Indianapolis, Dec. 31.

VASSILO, Leo, 80, St. Malachy, Brownsburg, Jan. 8. Husband of Agnes (Chambers) Vassilo. Father of Michele Hurst, Kevin and Mark Vassilo. Brother of Lee Ferrara. Grandfather of eight.

WEILER, Cathy Lynn, 32, St. Louis, Batesville, Jan. 7. Daughter of Michael S. and Louise (Grooms) Weiler. Sister of Michael Weiler. Granddaughter of Anna Mae Weiler.

WIEGAND, Mary Jane, 75, St. Jude, Indianapolis, Jan. 6. Mother of Judy Buford, Theresa Fanyo, Diane Hollowell, Sandy Mogle, Margaret Kurelich, Kathryn, David and Michael Hehman. Grandmother of 25.

WILLIAMS, James Oscar, 75, St. Michael the Archangel, Indianapolis, Dec. 23. Husband of Cheryl Williams. Father of Dorian Beaty, Mia Cook, Kia Jones, Tia Rachal and Patricia Williams. Brother of Ella and Charles Williams. Grandfather of nine.

WILLIAMSON, Robert, 71, Sacred Heart of Jesus, Indianapolis, Jan. 6. Brother of Mary Lou Hayes. †

Oldenburg Franciscan Sister Consuelo Esquibel was 104

Oldenburg Franciscan Sister Consuelo Esquibel died on Jan. 4 at St. Clare Hall at the motherhouse. She was 104.

At the time of her death, Sister Consuelo was the oldest nun residing in the archdiocese.

A Mass of Christian Burial was celebrated on Jan. 7 at the motherhouse chapel of the Sisters of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

The former Marguerite Esquibel was born on Feb. 16, 1900, in Nutrias, N.M.

She entered the Oldenburg Franciscan community on June 30, 1925, and professed her final vows on Jan. 6, 1931.

Sister Consuelo ministered as a grade school teacher for 47 years.

In the archdiocese, she taught at St. Mary School in Rushville and St. Gabriel School in Connersville.



File photo by Franciscan Sister Nicola Jaehnen

Sister Consuelo also taught at St. Anthony School in Evansville, Ind., as well as at Catholic schools in Ohio, Missouri, Illinois, Kentucky and New Mexico.

In 1985, Sister Consuelo retired to the motherhouse and spent her later years at St. Clare Hall.

Surviving are two brothers, Arthur Esquibel of Belen,

Franciscan Sister Consuelo Esquibel enjoys her birthday cake on her 104th birthday during a party on Feb. 16, 2004, at St. Clare Hall at the motherhouse of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg. Franciscan Sister Barbara Riemen-sperger, who ministers to the elderly residents of St. Clare Hall, presents the birthday cake. Sister Consuelo taught school for 47 years.

N.M., and Pete Esquibel of Tierra Amarilla, N.M. Memorial donations may be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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PRINCIPAL

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School Profile

One hundred fifty years of strong tradition and educational excellence set the foundation for Chaminade-Julienne Catholic High School's current downtown Dayton location. The charisms of the school's founding orders inspire the school's governing bodies. The Board of Trustees, comprised of lay leaders and representatives of both orders, collaborates with the school's Administrative Team in all efforts aimed at establishing the school as the premier secondary school in the region. Chaminade-Julienne's nearly 1,000 students come from all over the greater Dayton metropolitan area and represent a diverse range of racial, religious, and socio-economic backgrounds.

Summary of Position

CJ is seeking an experienced, visionary leader to be responsible for the effective and efficient day-to-day operation of the school. Reporting to and working with the president, the principal facilitates the total school program in light of the school's Mission, Vision, and educational philosophy. The principal is a member of the Administrative Team which works in partnership to develop, coordinate, and implement the school's strategic and operational plans.

Reporting Relationships

While the principal reports to the president of the school, he or she also works closely with the academic affairs and finance committees of the Board of Trustees and attends all meetings of the Board. Reporting to the principal are the assistant principal for academics, assistant principal for student services, director of ministry and service, and lead librarian / media specialist.

Qualifications

Candidate must be a practicing Catholic in good standing with the Church. He or she must hold a minimum of a master's degree in education or educational administration and be qualified for an Ohio administrator's certificate or license.

Compensation

Competitive salary, dependent upon preparation and experience. Benefits include health, life, dental, and disability insurance, C-J tuition remission for dependents, Archdiocese of Cincinnati pension plan, and supplemental contributory 403(b) plan with school match.

Application Procedure

To be considered for this opportunity, please prepare a letter of interest and qualification, curriculum vitae, and statement of educational philosophy and send to:

S. Carol Bauer, S.C., Chairperson
Principal Search Committee
P.O. Box 752325
Dayton, Ohio 45475-2325

You may also choose to email the information to search@sempradagio.com. Consideration will begin immediately and will continue until March 1, 2005 or until a candidate has been selected. Care will be taken to ensure the confidentiality of each candidate.

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News briefs

U.S.

College students among those gearing up for annual March for Life

WASHINGTON (CNS)—In preparation for the annual March for Life on Jan. 24 in Washington, members of diocesan and parish groups across the country were packing their bags and gearing up for some long bus rides. But they were not the only ones planning to make the trek. Many college pro-life groups planned to come by the busloads to Washington for the annual march and rally to protest *Roe vs. Wade*, the 1973 Supreme Court decision that legalized abortion. Each year, college-age students seem to make up a growing number of participants at the annual rally and march to the Supreme Court. This does not surprise Serrin Foster, president of Feminists for Life, who says college-age students are the current face of the pro-life movement and who has seen a “dramatic shift” in the past 10 years in the number of college students getting involved with pro-life issues. “Students are passionate about this,” she told Catholic News Service on Jan. 14. “But they don’t just want to talk about babies.” Instead, she said they are focusing on finding ways to provide resources to pregnant women so they do not have to feel trapped into having abortions.

St. Louis Polish parish rejects archdiocesan call for restructuring

ST. LOUIS (CNS)—Members of a historic Polish parish in North St. Louis have overwhelmingly rejected calls by the St. Louis Archdiocese to restructure their parish operations to bring them into conformity with Church laws. Despite the decision, St. Louis Archbishop Raymond L. Burke continues to offer reconciliation to the lay board of directors of the civil corporation at St. Stanislaus Kostka Parish with the hope and prayer the parish will be a part of the archdiocesan family, said Msgr. Vernon Gardin, archdiocesan vicar general. But on Jan. 9, parishioners voted 299-5 against a proposal to “turn over all property, funds and parish control to the Archdiocese of St. Louis.” Prior to the vote, Archbishop Burke told parishioners that he may have to withhold the sacraments from the parish’s board of directors—through a Church procedure known as an interdict—unless the parish agreed on a plan that would follow the model used by other parishes. Under the current structure at St. Stanislaus Kostka, the pastor is subject to the authority of the board, and the board has steadfastly opposed restructuring. The archbishop set a Feb. 4 deadline for a parish decision to restructure. The board and parishioners have expressed fear that the changes will result in the loss of their parish, an event archdiocesan officials have said will not happen.

Bishops’ secretariat publishes new directory of lay groups

WASHINGTON (CNS)—The U.S. bishops’ Secretariat for Family, Laity, Women and Youth has published the eighth edition of its Directory of Lay Movements, Organizations and Professional Associations. In a Jan. 7 letter to the bishops accompanying the 2005-2007 edition, Bishop Dale J. Melczek of Gary, Ind., chairman of the Committee on the Laity, said the directory “contains most of the commonly known Catholic movements and organizations that are national in scope and whose membership consists of a majority of lay persons.” The 46-page publication contains brief descriptions of more than 115 U.S. Catholic lay movements, professional associations, organizations, secular institutes, third orders and lay associations, and lay missionary/volunteer service groups. It also provides for each listing a name, address and phone number for contact, as well as Web and e-mail addresses, where available. The directory is available for \$5 per copy, including postage, plus applicable sales taxes for the District of Columbia and New York state, and may be ordered from: Secretariat for Family, Laity, Women and Youth, 3211 Fourth St., N.E., Washington, D.C. 20017; telephone: 200-541-3040; fax: 202-541-3176.

WORLD

Pope asks Catholics to participate in events for Christian unity week

VATICAN CITY (CNS)—Pope John Paul II asked Catholics around the world to participate in ecumenical events and prayer services during the Jan. 18-25 Week of Prayer for Christian Unity. The theme for the 2005 celebration was “Christ, the One Foundation of the Church.” During his Jan. 16 Angelus address, Pope John Paul said, “I invite every community to organize significant gestures of ecumenical encounter and dialogue and to implore from God the gift of the full unity of Christ’s disciples.” The pope entrusted his prayers for Christian unity to the Blessed Virgin Mary and prayed that she would help Christians form “one heart and one soul and help all people grow in solidarity to build a world of peace.” Anticipating the week of prayer, Pope John Paul met on Jan. 15 with a delegation representing Finnish Catholics, the Finnish Orthodox Church and the Evangelical Lutheran Church of Finland. †

Most Americans see poverty continuing to grow, CCHD survey finds

LOS ANGELES (CNS)—More than six in 10 Americans believe that there will be more people living in poverty four years from now, according to a survey commissioned by the Catholic Campaign for Human Development.

The “poverty pulse” survey was released on Jan. 11 in Los Angeles as part of the campaign’s fifth annual observance of Poverty in America Awareness Month.

The U.S. bishops’ domestic anti-poverty program also released public service announcements about poverty that were to appear in radio, television and print ads throughout the year.

Father Robert J. Vitillo, CCHD executive director, said at a Los Angeles press conference that efforts to help low-income Americans gain political and economic power “become ever more urgent and vital in a society which often ignores their needs and rejects the claim of poor people to a ‘place at the table’ in a nation where one’s worth is often calculated solely in economic terms.”

The theme of the 2005 awareness campaign, “Portraits of Hope,” highlights “the many ways in which poor and low-income people have combined their energy, ‘street smarts’ and determination to break the cycle of poverty in their local community in order to live the life of dignity that God has freely given to each and every person in the human family,” he added.

“In no way did we wish to be disrespectful of the pain and despair of so many trapped in poverty,” Father Vitillo said. “On the other hand, we also have seen and heard the hope-filled testimonies of those who successfully have broken the cycle of poverty in their own families and local communities.”

In the CCHD-commissioned survey, conducted among 1,004 adult Americans Nov. 19-23 by Market Research Bureau of Washington, 97 percent of respondents

said it is very important (77 percent) or somewhat important (20 percent) to decrease or eliminate poverty in the United States.

Nearly all of the respondents also said all children should have health care (96 percent) and that it is important for the federal government to make sure all low-income people have health coverage (91 percent).

The margin of error for the poverty pulse survey was plus or minus 3 percentage points.

According to the latest census figures, 35.9 million Americans live below the poverty line, an increase of 1.3 million over last year.

The poverty guidelines established by the federal government state that a family of four making less than \$18,850 lives in poverty. For a family of three, the figure is \$15,670; for a family of two it is \$12,490.

But two-thirds of those responding to the CCHD-sponsored survey said a family of four would be living in poverty with an annual income under \$35,000. And the number of respondents who said a family of four would need more than \$75,000 to cover their basic needs more than doubled over the past year from 6 percent to 13 percent.

In a separate survey of low-income people themselves, the respondents said an annual income of \$27,500 would keep a family of four out of poverty. The margin of error for that survey was plus or minus 5 percentage points.

Each group also was asked to list the top five problems facing Americans. The low-income respondents named unemployment/low wages, health care, education, discrimination and poverty, while the general public cited the economy, war, government/politics, immorality and terrorism.

“What is particularly striking to me is

CNS Photo by Ken Touchton, CCHD



A woman, who asked not to be identified, packages soap products at the Enterprising Kitchen, a Chicago business that manufactures and sells high-end, all-natural soaps and bath salts through online and traditional retailers. Approximately 15 low-income and immigrant women work at the kitchen, learning all aspects of the business while participating in a training program that helps the women make the transition to full-time jobs after about six months. The Catholic Campaign for Human Development distributed nearly \$9 million in 2004 to 330 projects, such as this one, which offer solutions to break the cycle of poverty in the United States.

that the general public does not even seem to connect its concerns about the economy with the ongoing drain and burden placed by the long-term cycle of poverty on the overall economic and social well-being of our nation,” Father Vitillo said.

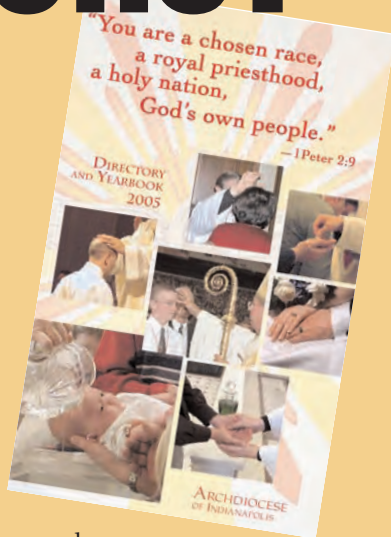
In a statement read by Los Angeles Auxiliary Bishop Gabino Zavala, Cardinal Roger M. Mahony of Los Angeles noted that if all the Americans living in poverty were in a single state, “it would be our largest—bigger than the state of California.”

“Poverty is not a condition people either desire or bring upon themselves,” he added. “More often than not, it is a cruel, self-perpetuating cycle that steals hope from the lives of children and families while diminishing our society as a whole.

“Despite today’s stark reminder that the state of poverty continues to grow,” the cardinal said, “we can draw hope from the work of poor and low-income people across this country who are breaking the cycle of poverty for this generation and those to come.” †

Got Questions?

Find the answers in the new, 2005 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis.**



Just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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be on guard.

Jesuit Father Peter Gumpel, who is working on the sainthood cause of Pope Pius, told Catholic News Service that Wolff’s account coincides with other evidence that has emerged about Hitler’s mistrust of the pope and his hatred of the Church.

“This risk [of abduction] was a very real one, so much so that Pope Pius XII and others at the Vatican burned some sensitive papers as a precaution,” Father Gumpel said.

The pope also prepared a formal state-

ment declaring that, in the event of his deportation from the Vatican, he would cease to be Pope Pius and would simply be Cardinal Eugenio Pacelli, Father Gumpel said.

Vatican historians have documented Hitler’s antipathy toward the pope on other occasions, arguing that the Nazi dictator saw the Church as an enemy of National Socialism and a friend of the Jews.

Despite criticism by some Jewish groups, the work on the sainthood cause of Pope Pius has continued in recent years. This spring, the Vatican’s Congregation for Saints’ Causes is expected to begin discussions on the material gathered to date. †

CNS file photo



Pope Pius XII stands with Irish and Catholic officials in front of an Irish food donation at the Vatican around the time of World War II. The Vatican with the help of Catholic War Relief Services distributed the canned meat to needy families in Italy.