Bush stresses importance of vouchers in remarks to Catholic educators

WASHINGTON (CNS)—In a Jan. 9 address to more than 250 Catholic educators, President Bush stressed the importance of voucher programs and urged the Senate to pass a bill to “make school choice in Washington, D.C., a reality.”

The president made his remarks in the East Room of the White House to educators attending a Jan. 8-11 symposium in Washington celebrating the centennial of the National Catholic Educational Association.

Although he did not specifically use the word “voucher,” Bush spoke highly of the word “voucher,” Bush spoke highly of the ability of voucher programs and urged the Senate to pass a bill to “make school choice in Washington, D.C., a reality.”

The president made his remarks in the East Room of the White House to educators attending a Jan. 8-11 symposium in Washington celebrating the centennial of the National Catholic Educational Association.

Although he did not specifically use the word “voucher,” Bush spoke highly of the need to provide scholarships for low-income families for children in failing schools, particularly in Washington, where a choice initiative already passed in a House bill and is up for a vote as part of a Senate omnibus measure.

“I suspect that this program would have a lot of takers when we can get it funded,” he said.

The president added that parents who think that their child’s school is not meeting his or her needs would naturally want another option, and to that end, he said, Washington’s Catholic schools would provide “a really good alternative” that the federal government is willing to help fund.

Bush stressed that the Senate needs to pass the scholarship funding for Washington’s schools, not just to help “begin a change in education around the country” but to help local Catholic schools “fulfill their mission, meet their obligation and to continue doing the excellent work they’re doing.”

He also said he plans to ask Congress to provide $50 million in this year’s budget for a national choice incentive fund that would award federal grants to communities and organizations that help students in low-income families and in underperforming schools. The funds could be used as seed money for additional programs.

The president’s 25-minute address was punctuated with applause from the educators, who were praised throughout his remarks for their good work. Bush started off by describing Catholic education as “a noble calling” and noting that Catholic schools’ insistence on high standards and academic achievement are “models for all others.”

“The unalienable right to life endowed by our Creator vests in each human at fertilization.”

THEY defined possible exceptions and compromises as “life of the mother, health of the mother, rape, incest, a deformed child and all that.”

The March for Life Education and Defense Fund states the life principles:

• “The unalienable right to life endowed by our Creator vests in each human at fertilization.”

• “There must be equal care and love for all human beings.”

St. Susanna parishioners Edna Reinhard, from left, and Patrick Mitchell of Plainfield talk with correction officer Robert Silk and Father Kevin Morris, pastor of St. Susanna Parish, after celebrating Mass on Dec. 20 with Catholic offenders in the prison chapel at the Plainfield Correctional Facility.

Plainfield pastor and parishioners see their prison ministry grow

By Mary Ann Wyand

PLAINFIELD—Bringing Christ in the Eucharist to the Catholic men incarcerated at the Plainfield Correctional Facility is a special ministry for Father Kevin Morris, the pastor of St. Susanna Parish in Plainfield, and the three parishioners who help him with prison ministry there throughout the year.

“We’re trying to get more people to volunteer so we can have a Catholic presence here every week,” Father Morris said. “I am only able to celebrate Mass every other week on Saturday morning because of responsibilities at the parish. We’d like to invite other priests and volunteers to help us with the Masses and Communion services.”

In December, Plainfield Correctional Facility officials presented an award to St. Susanna Parish for dedicated service to the Catholic offenders at the prison, which is located just south of U.S. 40 west of Plainfield.

“I think it helps the men to have a little more connection with the outside,” Father Morris said. “We have a chance to pray together, so it helps them find hope in their situation. We have to believe that God is with us in our lives and wants the best for us, but sometimes it’s tough to believe that these problems cannot be solved.

During the past year and a half, St. Susanna’s ministry at the prison has grown from several Catholic offenders to as many as 25 men who regularly participate in the weekly Mass or Communion service and pray the rosary in the prison chapel.

“They are a blessing,” Father Morris said of the offenders who practice their faith while incarcerated. “It helps my faith to see their faith. They give me an example of people trying to do better each and every day.”

The men look forward to attending Mass or the Communion service, he said. “It’s important to have that Catholic presence there every week. We have a number of Catholic offenders who don’t come to Mass. Maybe they’ve fallen away from the Church, but if we give them the opportunity and invite them to come back, they may decide to do that. We like to plant little seeds of the faith there. We never know when the Holy Spirit is going to make them grow, but the men who come to Mass tell us they appreciate it.”
NCEA

schools around the country.” He also commended them for their low operating costs.

“Catholic schools have a proven record of bringing out the best in every child, regardless of their background. And every school in America should live up to that standard,” he said. “We want our public schools to live up to the standard you have set in Catholic schools.” He also noted that much of the wording behind the educational reform in the two-year-old No Child Left Behind Act stems from the examples set by Catholic schools.

In the back row of the East Room, Sister Edwin Quinn, a Sister of the Immaculate Heart of Mary who trains teachers in the Philadelphia Archdiocese, couldn’t have been happier.

Sister Edwin, who has been a Catholic educator for more than 40 years and is one of a family of 15, all of whom attended Catholic school, said it was “an exciting experience just to be here” at the White House and the four-day symposium where the educators were discussing the future of Catholic education.

Even though her order no longer runs nearly as many Catholic schools as it once did, she said she was extremely hopeful about the future.

“It’s a wonderful time to be in Catholic education,” she told Catholic News Service. “There is so much forging ahead to do.”

Correction

our ministry.”

Twice each month, Father Morris invites the men to participate in the sacrament of penance before Mass.

“When someone needs confession, I make time for that,” he said, “and I try to have an appointing service before Mass the first time I’m out there during the month. The guys seem to enjoy that.”

Because of their incarceration, the offenders often have family problems and want to talk with a priest.

“I was talking with a guy this morning,” Father Morris said on Dec. 20. “It didn’t have anything to do with confession. He’s got problems with his wife and family, and he’s grieving about that at the holidays. Most of the time, they don’t really want advice. They just want to be able to talk to somebody about it. They just want somebody to listen.”

His prison ministry began about 18 months ago when members of a Catholic family asked him to visit a man incarcerated there.

“When I visited him, I met the prison chaplain, Rev. Robert Baltzphere,” Father Morris said. “Then he called me one day and asked if I could come out on a more regular basis to have Mass for the Catholic offenders. Little by little, the ministry has grown. We started out with three men and now we have 10 or 12 men at the Mass or Communion service. Sometimes we’ve had as many as 25 men come for the liturgy.”

St. Susanna parishioners Karen Bethurum, Edna Reinhard and Patrick Mitchell of Plainfield provide Communion services and pray the rosary with the men twice a month. They welcome new volunteers.

“It’s just a matter of trying to get more people to help us,” Father Morris said, “so we can have a Catholic presence at the prison every week.”

A number of Protestant ministers visit

Correction

In the obituary for Father Patrick J. Kelly, the cemetery was incorrectly listed as Peace. †

Correction

we can have a Catholic presence at the prison every week.”

Father Morris said. “Then he called me one day and asked if I could come out on a more regular basis to have Mass for the Catholic offenders. Little by little, the ministry has grown. We started out with three men and now we have 10 or 12 men at the Mass or Communion service. Sometimes we’ve had as many as 25 men come for the liturgy.”

St. Susanna parishioners Karen Bethurum, Edna Reinhard and Patrick Mitchell of Plainfield provide Communion services and pray the rosary with the men twice a month. They welcome new volunteers.

“It’s just a matter of trying to get more people to help us,” Father Morris said, “so we can have a Catholic presence at the prison every week.”

A number of Protestant ministers visit.

people who experience prison life can be considered as downtrodden. The rest of society has more or less thrown up their hands on them. Perhaps because of their lifestyles and priorities, God might have taken a back seat in their lives, so during this time of their incarceration they are afforded the opportunity to become more familiar with or more aware of the presence of God. For a lot of the men, their attitudes and their lives are changed through this experience of seeking God and finding God.”

Church volunteers “bring the faith of Jesus Christ to the men and also bring them hope for a new and better future someday,” he said. “Finding Jesus, connecting or reconnecting with God, also allows the offender the opportunity to heighten his awareness in terms of hope—for the future, hope to re-establish broken ties with family members, hope in getting re-establish-"nished with society and hope within himself in becoming a better person. Hope defi-""nently plays a significant role, and through Jesus Christ there is hope for the future.”

Eucharistic ministers Edna Reinhard and Patrick Mitchell of Plainfield “enjoy praying with the men, who are always respectful.”

“One of the things I’ve found is spe-""cial to the inmates is that you remember their names,” Mitchell said. “The Lord has led me to receive Communion every day, so I know how important it is, and to be able to receive the Eucharist at least once a week is a blessing.”

Father Reinhard said she volunteers because “it’s good, worthwhile ministry” and she feels “very comfortable” at the prison.

“There hadn’t been any Catholic service here until Father Morris started coming,” she said. “It’s a way of helping, and I feel good about it. The men are very appreciative, very nice. They pray for us and we pray for them. During the Communion service, we have three Bible readings, Holy Communion and prayers before and after the service, then we have time to have the rosary. It’s sur-""prising how well they like praying the rosary. It’s very special to them. I enjoy bringing the peace of Christ to the offender-""s.”

(For more information about helping with prison ministry, call Father Kevin Morris at St. Susanna Parish in Plainfield at 317-839-3333.)

The Criterion

Moving?

We’ll be there waiting if you give us two weeks’ advance notice!

Name

New Address

City/State/Zip

New Parish

Effective Date

Note: If you are receiving duplicate copies please send both labels.
For 17 years, priest has ministered in toughest of situations

By Brandon A. Evans

Father James Wilmoth has seen more than his share of pain and sadness during his years as a priest.

For the past 17 years, he has helped countless people facing tragedy find peace in his work as a chaplain with the Marion County Sheriff’s Department. Father Wilmoth retired as a police chaplain last November at St. Roch Parish in Indianapolis—one of the archdiocese’s fastest-growing parishes.

Father Wilmoth was called to the scene of a shooting in Beech Grove in 1997. He continues in that role until 2013, then started again in 1992, retiring a few years ago. In 1986, the sheriff asked Father Wilmoth to help form the department’s new Victim Assistance Unit. The unit, which has grown a lot since 1986, primarily provides counseling for those who have suffered emotional, physical or personal loss as a result of domestic violence, sexual assault, robbery, child abuse or crimes against the elderly.

From his work there, he informally helped the Sheriff’s Department’s other chaplains. In the early ’90s, his role as a chaplain was made official. “I always admired public servants, fire fighters, police officers,” he said. “His love of service is key to understanding his desire to be a priest—and as a priest he found a way to serve the faithful and the broader community.”

For the past 17 years, he has helped shepherd his parishioners, both physically and emotionally. “I never went to a scene that I wasn’t affected by,” he said. “You can feel their pain.”

Father Wilmoth said that the Sheriff’s Department is probably searching for someone to replace him, but that he is not certain who it will be yet. “There’s a lot of guys that are friends of mine that have known him for many years,” he said.

“Those were sad situations,” he said. “You can feel their pain.”

Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, stands beside his car wearing a jacket from the Marion County Sheriff’s Department. Father Wilmoth recently retired after serving the department as a chaplain for nearly two decades.
One of the most powerful and enduring images of Christian art is the Holy Family. It suggests a special bond between Jesus, the Son of God, the Blessed Virgin Mary, his mother and St. Joseph, his foster father. Whether in the stable at Bethlehem, “on the road” during their flight into Egypt, or at home in Nazareth, there is clearly something different about this apparently ordinary family. This is a holy family—a family totally dedicated to doing the will of God.

We don’t hear much about holy families today. Sociologists tell us about nuclear families, blended families and broken families. We see all around us the struggles of modern families, and most of us would agree that family life seems more complicated and challenging than it once did. But what does it mean to be a holy family? And how can the experiences and example of Joseph, Mary and Jesus help us meet the challenges of contemporary family life?

It’s helpful to remember that Jesus, Mary and Joseph were not a traditional family. The birth of Caesar Augustus sent them forth from home to Joseph’s ancestral city, Bethlehem, must have been very difficult to accept. They were to be homeless and alone when the child was born—and afterward to be forced to flee to Egypt and live as exiles in a strange land—must have been nearly unbearable. This is the plight of many homeless and refugee families today. It is an experience shared by the holy family, who trusted in God’s providence, to be sure, but who also had days when they worried about where their next meal would come from and where they would spend the night.

Even in better days, back home in Nazareth, the holy family had its troubles. St. Luke gives us one example. When Jesus was 12 years old, the family traveled from Nazareth to Jerusalem to observe the Passover. After several days, Mary and Joseph were returning home with the caravan of relatives, friends and neighbors who made the trip with them, but Jesus stayed in Jerusalem (without telling his parents). The story is a familial one. Mary and Joseph panicked. (Their son was lost!) And when they discovered him in the Temple “sitting in the midst of the teachers and asking them questions,” the parents were more than a little annoyed.

Imagine how they must have felt when they confronted him: “Son, why have you done this to us? Your father and I have been looking for you with great anxiety.” And he responded, as any teen-ager might have: “Why were you looking for me?” Did you not know that I must be in my Father’s house?” But, St. Luke tells us, they really didn’t understand, so Jesus dropped it and went home with them.

What makes this family special is not the challenges they faced. Families all over the world are facing similar problems (some really critical and some quite ordinary). What’s unique about Mary, Joseph and Jesus, as a family, is the way they respond to crises—with acceptance, dignity, and respect for one another.

A holy family is not surrounded by a plastic bubble that protects its members from harm. A holy family is not “perfect” in some antiseptic way. It is not necessar- ily exempt from homelessness or financial problems or “great anxiety.” A holy family is an ordinary family (which even in Biblical times could mean a mix of many different things) that tries to dis- cern and do God’s will in every challenging situation.

Like Jesus, Mary and Joseph, families are holy when they trust in God and when they accept one another as gifts from God to be treasured and supported—in good times and in bad.

A holy family

The example of Joseph, Mary and Jesus can help us meet the challenges of contemporary family life. Like Jesus, Mary and Joseph, families are holy when they trust in God and when they accept one another as gifts from God to be treasured and supported—in good times and in bad.

Making a Difference

Tony Magliano

Catholic faith in action 2004

Whether you made a dozen resolutions for 2004 or none at all, here’s one that will make this the best year of your life:

Resolve to make a difference in every way possible.

The good you have done, and continue to do, is in small thing. Still, it seems to me that most of us miss many opportunities given by God to inspire, challenge and serve others.

But first we need to examine our prayer life. Prayer is to the soul as food is to the body. Prayer not only makes a difference in our own lives, it provides us with the wisdom and courage to make a difference in the world. Blessed Mother Teresa of Calcutta said: “If we don’t pray, we don’t live, but we are not meant to do only that. The fruit of prayer is love, and action is the fruit of love.”

Without action our faith is worthless (see Jas 2:15-17).

Whenever you hear of a need, try to do whatever you can. Respond to as many requests as possible. Send whatever you can. Even one dollar will help. If every teen-ager and adult Catholic adopted the give-a-dollar habit, numerous charitable organizations would receive millions of dollars to assist the needy. Remember, God will not be outdone in generosity.

Some of the stores you patronize probably sell pornographic magazines or videos. Talk with the managers and express your concern. It’s quite easy. Sometimes they will remove them. And if they don’t, let them know you intend to shop elsewhere. Never be too embar- rassed to witness to the faith.

Develop the habit of writing letters, e-mailing or calling your government rep- resentatives and corporate CEOs on behalf of those who suffer from war, abortion, poverty and all forms of exploitation. It doesn’t take much time. A short letter can be written in 15 minutes. It’s so important.

Let’s put Catholic faith into action. Let’s make 2004 a year dedicated to dis- mantling what Pope John Paul II calls the “structures of sin.”

The Rev. Martin Luther King Jr. boldly proclaimed: “There are some things in our social system to which I’m proud to be maladjusted... I never intend to adjust myself to the madness of segregation and dis- crimination... I never intend to become adjusted to the madness of militarism.”

Faced by all the injustice in our world, “the challenge to us is to be maladjusted.”

But to move from maladjustment to corrective action, we need to learn what truly is happening to our suffering broth- ers and sisters, near and far, and born and unborn. Watching the evening news is not enough. It is essential to consult challeng- ing Catholic sources of information.

Maryknoll NewsNotes is an excellent newsletter on international justice and peace issues. It costs $15 annually to have it mailed, although it is free to anyone who can’t afford it (call 202-832-1780). Or log onto http://home.maryknoll.org, click on “explore,” then on “Office for Global Concerns.”

Read every national and global article in your diocesan paper, and in a spirit of prayer allow the light of the Gospel and Catholic social teaching to guide your active response to the news.

Methodism’s founder, the Rev. John Wesley, summed it all up quite beauti- fully: “Do all the good you can. By all the means you can. In all the ways you can. In all the places you can. At all the times you can. To all the people you can. As long as ever you can.”

(Tony Magliano is a columnist for Catholic News Service.)
A caballo de terminar el libro El me guío, escrito por el padre jesuita Walter Ciszker (reimpreso por Ignatius Press, 1995), en el que describe su odisea espiritual cuando era prisionero en los cárceles soviéticos y el trabajo forzado en los campos de Siberia durante 23 años. Resulta comovedor el extraordinario testimonio del padre Ciszker de total convicción en Dios para lograr su propia supervivencia. Encontró fortaleza en la oración. Esta fortaleza alivió su soledad, el dolor, las frustraciones, la angustia, el miedo y la desesperación. Describe el consuelo que recibía en la oración y la paz interior que podía obtener en medio de “la arrogancia del mal” que lo rodeaba.

Quiero citar el comentario del padre Ciszker en relación al lema comunista de la época: “All for man,” because, sadly, it doubles as an accurate description of our secular materialistic culture as well. He writes: “The betterment of mankind, the abstract notion of humanity, or a glorified concept of man are very tenuous ideals that quickly lose their power to inspire or to motivate in the fast-paced experience and the constant grind of day-to-day living. One can be dedicated for a while to the goal of serving society, but one can be inspired by the notion of brotherhood as a goal, but human nature being what it is—and human failings all too prevalent—it is difficult to support and maintain these movements of inspira-
tion without some deeper and more signif-
icant motivation. In Marxist ideology, in atheistic communism, man and the mater-
ial world are all there is; for the rest, there is only the vague vision of some future perfect society, some elevated and better stage of mankind that will exist in a
golden age to come for which even the most doctrinaire apologists of commu-

nism have long since given up trying to set a date” (p. 192). Doesn’t the atheistic ideology have a familiar ring? It fostered the arrogance of evil.

Abortion is legal in Russia, as it is now in the United States. Father Ciszker wrote: “Anyone who wants one can have it performed. The government says it had to be legalized in order to prevent private abuses. The wages of husband and wife together make it hard to support more than one or two children, so everyone wants an abortion. Yet the question haunts them. The hallways of the clinics奥迪帕the administrators of the clinics, the full of posters, not praising abortion but informing

patients of the possible detrimental effects on both mind and body such an operation could have. . . . Women con-

fessed years later that they could not rid themselves of the feelings of guilt about

Apoyando a la vida frente a la “arrogancia del mal”

llevó Jesús. Conversaba sobre la pobreza de Jesús, su vida de trabajo rutinario durante treinta años en un pueblo pequeño y frugal. Hablaba del sufrimiento y muerte de Cristo, y su victoria suprema en la resurrección.

Platicaba de la esperanza más allá de esta vida y el comienzo de una nueva era. Por último, el padre habló de la fe y la esperanza, no sólo en cuanto a la vida futura, sino en la posibilidad de nuestra participación en la redención de este mundo y nuestra familia humana. La próxima semana miles de nosotros en todos los Estados Unidos daremos testimonio a favor de la cultura de la vida en nuestro país tan materialista. Al reunirnos en Washington D.C. en el aniversario del fallo Roe vs. Wade, que legalizó el aborto, implicaba y evidentemente llevaremos el mensaje que tan eloentemente transmitió hace años un prisionero jesuita en Siberia. La misión de la vida continua frente a “la arrogancia del mal”. 

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.

Most of all, he talked about God’s promise of a redeemer, and the coming of Christ.

He talked about the exemplary way in which Jesus lived. He talked about the poverty of Jesus, his life of routine work for 30 years in a small and backward vil-

lage. He told of Christ’s suffering and death and his supreme victory of resur-

rection. He told of hope beyond this life and the beginning of a new age. Finally, he spoke of faith and hope not only for the future life, but of the possibility of our part in the redemption of this world and our human family.

Next week, thousands of us from around the United States will join testi-

mony in favor of a culture of life in our materialistic country. Implicitly and explicitly as we gather in Washington D.C. on the anniversary of the Roe vs.

Wade decision that legalized abortion, we carry the message so eloquently delivered by a Jesuit prisoner in Siberia years ago. The mission for life continues in the face of “the arrogance of evil.”

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 serve in the Church, especially as priests and religious.

Supporting life in the face of the ‘arrogance of evil’
The archdiocese will hold its annual Martin Luther King Jr. Day of Reflection on Jan. 18 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The service, which is open to all, will feature Father Charles Holley, a priest of the archdiocese for three months, starting on March 14 from 1 p.m. to 3 p.m. For more information, call Dave Burkhard, coordinator of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-8936, ext. 1521. All calls are confidential.

The third annual Indianapolis West Deaconary Men’s Conference will be held from 8 a.m. to 3:45 p.m. on Feb. 7 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. The theme for the conference is “Stories that Evoke Spirit.” John Shea, a Catholic theologian, author and storyteller, will be the keynote speaker. There will also be five sessions on a variety of topics. The cost is $30 and includes lunch if the registration is made before Jan. 27. For more information, call David Burkhard, conference chairman, at 317-241-6314, ext. 126, or e-mail dlb@saintchristopherparish.org or log on to www.catholicmenconference.net.

A six-week Divorce and Beyond Program will take place from 7 p.m. to 9 p.m. starting on Jan. 26 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The topics for discussion will be the process of getting divorced, self-image, stress, anger, guilt and loneliness. The cost of the program is $30, which includes materials. Registration is limited and pre-registration is required. For more information or to register, call David Burkhard, conference chairman, at 317-241-6314, ext. 126, or e-mail dlb@saintchristopherparish.org or log on to www.catholicmenconference.net.

A four-part seminar titled “An Ascending View—A Contemporary Look at Scripture,” will be held at 7 p.m. on Wednesday evening of each week starting on Jan. 21 in the church hall of St. Mary the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. Jim Welter, author and storyteller, will be the keynote speaker. There will also be five sessions on a variety of topics. The cost is $30 and includes materials. Registration is limited and pre-registration is required. For more information or to register, call 317-831-1177.

A three-part course titled “Love and Responsibility” will be held at 6:30 p.m. on Feb. 4, 11 and 18 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Scott Sullivan, a member of the parish, will teach the course, which is aimed at those who have received the sacrament of holy matrimony and who wish to grow in their marriage. The cost is $5 per person. The book Love and Responsibility is highly recommended. For more information, call Servants of the Catholic Church, a director of religious education for the parish and director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-8936, ext. 1521.

Ralph Purcell, owner of National Tax Company and a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, will speak at the monthly chapter meeting of the Indianapolis Chapter of Civitas Del at Jan. 21 at Marian College, 3200 Cold Spring Road, in Indianapolis. The meeting will begin with a Mass at 5:45 p.m. in the Marian College Chapel, and Msgr. Joseph F. Schae德尔, vicar general, will be the celebrant. The meeting will continue at the Allison Mansion, and Purcell will speak at 7 p.m. about his early life as U.S. soldier in Vietnam and his transformation to a faithful Catholic father and successful businessman. There will be a dinner at 8 p.m. The sacrament of reconciliation will be available before Mass at 5:30 p.m. The cost of the evening is included in membership, and there is a nominal cost for guests. Reservations are requested and can be made by phone or in person by Friday of the end of the day on Jan. 16. For more information or to make a reservation, call Marigrace Bailey at 317-253-1678.

Two Sisters of St. Benedict, Ferdinand, Ind., in the Evansville Diocese, were honored the 50th anniversary of their religious profession last year. Benedictine Sisters Mary Karen Hill and Geneva Stumler were honored with a jubilee Mass celebrated by Benedictine Father Columba Kelly of Saint Meinrad Archabbey in the Monastery Immaculate Conception Church at Ferdinand. The Mass was free. The group provides the opportunity to exchange information with others, including practical ideas for coping, experiences and alternative treatment options. Advance registration is required. For more information or to register, call 317-831-1177.

A three-part course titled “Love and Responsibility” will be held at 6:30 p.m. on Feb. 4, 11 and 18 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Scott Sullivan, a member of the parish, will teach the course, which is aimed at those who have received the sacrament of holy matrimony and who wish to grow in their marriage. The cost is $5 per person. The book Love and Responsibility is highly recommended. For more information, call Servants of the Catholic Church, a director of religious education for the parish and director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-8936, ext. 1521.

Ralph Purcell, owner of National Tax Company and a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, will speak at the monthly chapter meeting of the Indianapolis Chapter of Civitas Del at Jan. 21 at Marian College, 3200 Cold Spring Road, in Indianapolis. The meeting will begin with a Mass at 5:45 p.m. in the Marian College Chapel, and Msgr. Joseph F. Schae德尔, vicar general, will be the celebrant. The meeting will continue at the Allison Mansion, and Purcell will speak at 7 p.m. about his early life as U.S. soldier in Vietnam and his transformation to a faithful Catholic father and successful businessman. There will be a dinner at 8 p.m. The sacrament of reconciliation will be available before Mass at 5:30 p.m. The cost of the evening is included in membership, and there is a nominal cost for guests. Reservations are requested and can be made by phone or in person by Friday of the end of the day on Jan. 16. For more information or to make a reservation, call Marigrace Bailey at 317-253-1678.
Pope says rights of mentally handicapped include loving and being loved

VATICAN CITY (CNS)—The God-given need to love and be loved, which people with mental handicaps share with the rest of humanity, must be met with support, affection and education in fostering modesty, Pope John Paul II said.

People with mental handicaps “have a need for affection that is at least as great as that of any other person,” the pope said in a message to a Vatican-sponsored symposium on the dignity and rights of the mentally handicapped.

The wounded humanity of the disabled challenges us to recognize, welcome and promote in each of these brothers and sisters of ours the incomparable value of the human person created by God,” the pope wrote.

The Jan. 7-9 symposium, sponsored by the Congregation for the Doctrine of the Faith, brought together experts in law, human rights, medicine, psychology and the pastoral care of people with mental handicaps.

The meeting was held behind closed doors and the Vatican did not publish a list of topics discussed or provide a list of invited participants.

However, a Vatican official said Jean Vanier, founder of L’Arche communities, was one of the speakers, and the topics covered included the rights of the mentally handicapped in international law, issues connected with sexuality, pastoral ministry and sacramental preparation, and programs to support families with a mentally handicapped child.

Pope John Paul said the point of departure for any Christian reflection on the rights and dignity of those with handicaps is that no matter how severely their intellects or bodies are impaired, they have “the sacred and inalienable rights belonging to every human creature.”

In fact, independence of the conditions in which he lives his life or of his abilities, the human being has a unique dignity and a single value from the moment of his existence to the moment of his natural death,” the pope said.

Discrimination against people with handicaps, he said, “is no less deplorable than that based on race or sex or religion.”

“A society which gives space only to those members who are fully functioning, totally autonomous and independent, would not be a society worthy of the human person,” he said.

At the same time, Pope John Paul said, it is a form of “subtle discrimination” to try to force the handicapped to reach objectives or live in a way beyond their capabilities.

“Justice requires listening attentively and lovingly to the other and responding to the individual and diverse needs of each person, taking into account his or her abilities and limits,” he said.

After the march, Priests for Life will host a “Silent No More” vigil on the steps of the Supreme Court. Expected to participate were Moore, Tookes and actress Jennifer O’Neill.

The March for Life’s annual Rose Dinner will be held on Jan. 22, following the rally and march. The guest speaker will be Pepperdine University constitutional law professor Douglas Kmiec, talking on “Life and the Necessary Relationship Between Law and Morality.”

Kmiec had been dean of the law school at The Catholic University of America in Washington.

American Cousins for Life will conduct a weekend student leadership conference at Catholic University on Jan. 23-25 to which high school juniors and seniors are welcome. The keynote speaker is Dr. Bernard Nathanson, the onetime abortionist who later became an ardent abortion foe and a Catholic.
The aim, the pope said, is not to have everyone do whatever everyone else does, but to help each person “do what is truly good for him, develop his own riches and respond with fidelity to his own human and supernatural vocation.”

The developmentally disabled, he said, need attention, affection, understanding and love. “Caring for the affective and sexual dimensions of the handicapped person deserves special attention,” the pope said. “It is an aspect frequently ignored or dealt with in a superficial and reductive or even ideological way.”

“The sexual dimension is a constitutive dimension of the person who, created in the image of God who is love, is called to realize himself in an encounter and communion,” Pope John Paul said. Like anyone else, those with handicaps “need to love and be loved, need tenderness, closeness and intimacy,” he said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood. Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy,” often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Caring for the affective and sexual dimensions of the handicapped person deserves special attention," the pope said. "You see that the Church really is the living body of Christ." †

The Criterion  Friday, January 16, 2004

HANDICAPPED

Pope John Paul II said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that "an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one's personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them "that in our eyes they have value," the pope said.

Pope John Paul told symposium participants that in a world preoccupied with efficiency, pleasure and physical beauty, the handicapped "reveal the mysterious beauty of Christ who emptied himself for us and was obedient until death.

"They can teach everyone the meaning of a love which saves and can become heralds of a new world no longer dominated by strength, violence and aggression, but by love, solidarity and welcome," he said.

HANDICAPPED

The Criterion  Friday, January 16, 2004

Pastoral councils should offer advice, not orders, pope says

VATICAN CITY (CNS)—Parish councils and diocesan pastoral councils are to offer advice, not orders, to the pastor and bishop, Pope John Paul II said.

“A balanced relationship between the role of the laity and that of the clergy is indispensable for this; the diocesan ordinary or pastor must be safeguarded,” the pope told members of the Congregation for Clergy.

"Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped person moves from childhood to adulthood.

Christian communities for the handicapped, he said, have shown that “an intense and stimulating community life, a continuous and discreet educational support, the promotion of friendly contacts with adequately prepared persons, the habit of channeling impulses and developing a healthy sense of modesty as respect for one’s personal privacy," often are able to give balance in affectivity to mentally handicapped persons and help them have rich, fruitful and satisfying interpersonal relationships.

Understanding the needs of the handicapped and patiently helping them see they are loved and capable of loving is another way of telling them “that in our eyes they have value,” the pope said.
To the People of the Archdiocese of Indianapolis:

A lot of listening and praying has been done this past year. We have made good progress in balancing our operating budget—although we’re not there yet—and good planning is in process. In all of this, we pray we are making good decisions.

Emerging priorities

In our recently completed strategic Planning for Growth process, three priorities have emerged:

• The critical importance and centrality of serving parish ministry.
• The needs of our home missions—parishes and schools that must be where they are but cannot carry out their ministries unassisted by the larger Church.
• The needs of the poor and the disenfranchised in rural areas and in the core of our cities and towns.

Pro-active response

We have developed several strategies to strengthen our parishes and to continue to help the poor:

• I am establishing a Home Missions Task Force, chaired by Father Michael Welch, pastor of St. Christopher Parish in Speedway, to set in motion initiatives that will increase understanding of and support for our home mission parishes and schools. The task force will be made up of pastors, finance council chairs, and other experts both from parishes with abundant resources and from home mission parishes.
• A planning meeting of Catholic Charities agency directors and others has shown us that we can expect a more unified approach and an increased Catholic identity for the various agencies that form the Catholic Charities Secretariat. This group is updating the Catholic Charities strategic plan. We are also starting up a major effort to strengthen the funding of individual agencies.
• In our recently completed strategic Planning for Growth process, three priorities have emerged:

This is where we were as we ended the calendar year 2003.

New Moment of Grace—2007

Now, let me briefly describe to you the concept I am proposing for moving the Church in central and southern Indiana into the future.

I propose that we focus our mission and our priorities over the next four years around the theme, “A New Moment of Grace—2007.”

Mission enhancement

I hope that we could begin this new year with a focus on a mission enhancement and stewardship education initiative. This effort would be aimed at strengthening our parishes through enhanced parish planning and parish stewardship education. Part of the work that needs to be done at this period would be learning the true story of our home missions and then “telling that story.”

Mission, ministries of adults

The year 2005 will focus on our mission and ministries of adults and could include renewal of adult religious education efforts and the universal call to holiness; archdiocesan retreats for adults, especially those that would support couples and singles; an archdiocesan-wide conference, where we would bring together various adult formation groups, for example, Christ Renews His Parish alumni, cursillistas, charismatic renewal participants, and others.

Mission of youth and young adults

In 2006, we could turn our attention to the mission of our youth and young adults. During this year, we would implement new strategic planning initiatives for youth and young adults, make an enhanced vocations-recruitment push, and perhaps hold a youth or a schools rally at the convention center in Indianapolis.

Archdiocesan-wide campaign

In 2007, we hope to be at the apex of a new archdiocesan campaign. In keeping with our emphasis on mission, we will name it the “Legacy for Mission Campaign: For the Children and Our Future.” Some ideas for crafting the case include establishing legacies for:

• our mission of education
• our mission to our home missions here in southern and central Indiana
• our mission of future ministry
• our mission for care—for our retired priests, our retreat ministry at Fatima, our Catholic cemeteries and our cathedral.

Those are ideas about “A New Moment of Grace—2007” that have surfaced so far. I welcome reaction and input over the next several months. Your insights are valuable and always reaffirm the good sense of seeking our collective wisdom.

A promising future

We are setting solid plans and strategies in place. We are making significant progress. The future of our archdiocese is promising. We are truly being touched by the Lord in this new moment of grace.

Let’s continue to pray—to Mary, Mother of the Church, and to St. Joseph, her protector and patron of the Church.

Sincerely yours in Christ,

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

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

GENEROSITY MARKS DECADE, ENABLING GOD TO ACCOMPLISH MUCH IN LOCAL CHURCH

ACCOUNTABILITY REPORT

Archdiocese of Indianapolis

LEGACY FORMMISSION CAMPAIGN: FOR THE CHILDREN AND OUR FUTURE.
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 reformatted 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 Jeff Stumpf, chief financial officer of the archdiocese, at 317-236-1410.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statement of Financial Position as of June 30, 2003 with Comparative Totals for June 30, 2002

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>TOTAL CHANCERY</th>
<th>CATHOLIC COMMUNITY FOUNDATION</th>
<th>CATHOLIC CHARITIES</th>
<th>TOTAL BEFORE ELIMINATIONS</th>
<th>ELIMINATIONS</th>
<th>COMBINED BALANCE AT JUNE 30, 2003</th>
<th>COMBINED BALANCE AT JUNE 30, 2002</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash and cash equivalents</td>
<td>$17,388,819</td>
<td>$5,641,710</td>
<td>$1,293,105</td>
<td>$24,323,634</td>
<td>$650,179</td>
<td>$23,673,455</td>
<td>$20,693,706</td>
</tr>
<tr>
<td>Investments</td>
<td>26,339,546</td>
<td>84,466,678</td>
<td>853,413</td>
<td>111,699,637</td>
<td>1,031,497</td>
<td>110,668,140</td>
<td>95,012,304</td>
</tr>
<tr>
<td>Receivables:</td>
<td>19,001,399</td>
<td>937,503</td>
<td>937,503</td>
<td>19,938,902</td>
<td>43,226</td>
<td>19,895,676</td>
<td>23,719,758</td>
</tr>
<tr>
<td>Deposits and Loan Fund, net</td>
<td>27,276,313</td>
<td>27,276,313</td>
<td>5,668,050</td>
<td>22,058,263</td>
<td>24,430,364</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amounts due from parishes and other archdiocesan entities, net</td>
<td>15,534,564</td>
<td>495,309</td>
<td>16,029,873</td>
<td>10,783,351</td>
<td>5,236,522</td>
<td>4,690,500</td>
<td></td>
</tr>
<tr>
<td>Accrued interest income</td>
<td>313,130</td>
<td>299,393</td>
<td>608,523</td>
<td>608,523</td>
<td>614,257</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other, net</td>
<td>2,376,828</td>
<td>43,435</td>
<td>2,870,098</td>
<td>2,870,098</td>
<td>2,412,088</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total receivables, net</td>
<td>64,960,234</td>
<td>628,137</td>
<td>1,385,338</td>
<td>67,173,709</td>
<td>15,604,627</td>
<td>50,699,082</td>
<td>55,866,967</td>
</tr>
<tr>
<td>Other assets</td>
<td>200,142</td>
<td>100,814</td>
<td>300,956</td>
<td>80,312</td>
<td>2,382,897</td>
<td>2,153,196</td>
<td></td>
</tr>
<tr>
<td>Burial spaces and other inventories</td>
<td>3,404,024</td>
<td>3,404,024</td>
<td>3,590,310</td>
<td>3,590,310</td>
<td>3,324,077</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land, buildings and equipment, net</td>
<td>10,687,287</td>
<td>4,325,338</td>
<td>14,902,625</td>
<td>14,902,625</td>
<td>14,902,625</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL ASSETS</td>
<td>$122,900,052</td>
<td>$90,936,525</td>
<td>$7,998,008</td>
<td>$221,834,585</td>
<td>$18,266,615</td>
<td>$203,567,970</td>
<td>$185,116,097</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES AND NET ASSETS</th>
<th>LIABILITIES:</th>
<th>NET ASSETS:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accounts payable and accrued expenses</td>
<td>$11,398,272</td>
<td>$3,735,623</td>
</tr>
<tr>
<td>Capital Campaign due to parishes</td>
<td>7,694,370</td>
<td>7,694,370</td>
</tr>
<tr>
<td>Bonds payable and line of credit</td>
<td>59,287,007</td>
<td>59,287,007</td>
</tr>
<tr>
<td>Reserves for self-insurance</td>
<td>1,890,000</td>
<td>1,890,000</td>
</tr>
<tr>
<td>Other liabilities</td>
<td>1,725,254</td>
<td>60,549</td>
</tr>
<tr>
<td>Deposit and loan fund payable</td>
<td>10,312,500</td>
<td>10,312,500</td>
</tr>
<tr>
<td>Total liabilities</td>
<td>114,059,657</td>
<td>7,362,370</td>
</tr>
<tr>
<td>Total net assets</td>
<td>8,840,395</td>
<td>8,840,395</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NET ASSETS:</th>
<th>Unrestricted</th>
<th>Temporarily restricted</th>
<th>Permanently restricted</th>
<th>Total net assets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unrestricted</td>
<td>(17,371,470)</td>
<td>77,615,019</td>
<td>2,491,379</td>
<td>62,734,928</td>
</tr>
<tr>
<td>Temporarily restricted</td>
<td>15,503,076</td>
<td>(58,884)</td>
<td>3,897,389</td>
<td>19,341,587</td>
</tr>
<tr>
<td>Permanently restricted</td>
<td>10,708,789</td>
<td>9,644,767</td>
<td>5,575,140</td>
<td>24,930,106</td>
</tr>
<tr>
<td>Total net assets</td>
<td>8,840,395</td>
<td>8,840,395</td>
<td>7,874,229</td>
<td>7,874,229</td>
</tr>
</tbody>
</table>

| TOTAL LIABILITIES AND NET ASSETS | $122,900,052 | $90,936,525 | $7,998,008 | $221,834,585 | $18,266,615 | $203,567,970 | $185,116,097 |

CATHOLIC COMMUNITY FOUNDATION, INC.

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 participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2003, the Catholic Community Foundation comprised 273 separate endowment accounts and 94 charitable gift annuities with $90.1 million in assets.

Asset Allocation as of June 30, 2003
Total investment assets = $90,108,388

<table>
<thead>
<tr>
<th>FUND PERFORMANCE</th>
<th>(Annualized for the year ended 6/30/03)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Composite</td>
<td>Fixed</td>
</tr>
<tr>
<td>7.9%</td>
<td>7.9%</td>
</tr>
<tr>
<td>1.7%</td>
<td>11.3%</td>
</tr>
<tr>
<td>1.1%</td>
<td>3.9%</td>
</tr>
</tbody>
</table>

---

Total Investment Assets In Millions of Dollars

<table>
<thead>
<tr>
<th>Year</th>
<th>Dollars million</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990</td>
<td>3.5</td>
</tr>
<tr>
<td>1991</td>
<td>4.2</td>
</tr>
<tr>
<td>1992</td>
<td>5.4</td>
</tr>
<tr>
<td>1993</td>
<td>4.3</td>
</tr>
<tr>
<td>1994</td>
<td>5.0</td>
</tr>
<tr>
<td>1995</td>
<td>4.8</td>
</tr>
<tr>
<td>1996</td>
<td>5.2</td>
</tr>
<tr>
<td>1997</td>
<td>5.5</td>
</tr>
<tr>
<td>1998</td>
<td>5.8</td>
</tr>
<tr>
<td>1999</td>
<td>6.1</td>
</tr>
<tr>
<td>2000</td>
<td>6.4</td>
</tr>
<tr>
<td>2001</td>
<td>6.6</td>
</tr>
<tr>
<td>2002</td>
<td>6.8</td>
</tr>
<tr>
<td>2003</td>
<td>7.0</td>
</tr>
</tbody>
</table>
### Combined Statement of Activities for the Year Ended June 30, 2003
with Comparative Totals for June 30, 2002

<table>
<thead>
<tr>
<th>TOTAL CHANCERY</th>
<th>CATHOLIC COMMUNITY FOUNDATION</th>
<th>CATHOLIC CHARITIES</th>
<th>TOTAL BEFORE ELIMINATIONS</th>
<th>ELIMINATIONS</th>
<th>COMBINED BALANCE AT JUNE 30, 2003</th>
<th>COMBINED BALANCE AT JUNE 30, 2002</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>OPERATING SUPPORT AND REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assessments</td>
<td>$8,197,695</td>
<td>$-</td>
<td>$-</td>
<td>$8,197,695</td>
<td>$-</td>
<td>$8,197,695</td>
</tr>
<tr>
<td>Service fees</td>
<td>17,203,609</td>
<td>75,880</td>
<td>17,279,489</td>
<td>2,045,309</td>
<td>3,736,259</td>
<td>7,951,313</td>
</tr>
<tr>
<td>Contributions</td>
<td>2,188,408</td>
<td>13,566,424</td>
<td>2,703,845</td>
<td>13,623,341</td>
<td>4,336,336</td>
<td>5,783,707</td>
</tr>
<tr>
<td>United Catholic Appeal</td>
<td>5,290,015</td>
<td>$-</td>
<td>5,290,015</td>
<td>$-</td>
<td>5,290,015</td>
<td>5,290,015</td>
</tr>
<tr>
<td><strong>OPERATING EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salaries and wages</td>
<td>7,462,517</td>
<td>48,914</td>
<td>5,414,537</td>
<td>12,925,968</td>
<td>36,488</td>
<td>12,889,480</td>
</tr>
<tr>
<td>Employee benefits</td>
<td>2,670,098</td>
<td>1,362</td>
<td>1,305,730</td>
<td>3,977,190</td>
<td>1,516,913</td>
<td>2,460,277</td>
</tr>
<tr>
<td>Health care costs</td>
<td>13,233,927</td>
<td>$-</td>
<td>13,233,927</td>
<td>$-</td>
<td>13,233,927</td>
<td>11,156,574</td>
</tr>
<tr>
<td>Retirement plan contributions</td>
<td>1,831,066</td>
<td>$-</td>
<td>1,831,066</td>
<td>$-</td>
<td>1,831,066</td>
<td>1,831,066</td>
</tr>
<tr>
<td>Cost of equipment and supplies sold</td>
<td>2,426,078</td>
<td>$-</td>
<td>2,426,078</td>
<td>$-</td>
<td>2,426,078</td>
<td>2,426,078</td>
</tr>
<tr>
<td>Administrative</td>
<td>886,476</td>
<td>352,214</td>
<td>661,521</td>
<td>147,251</td>
<td>1,219,688</td>
<td>1,219,688</td>
</tr>
<tr>
<td>Depreciation</td>
<td>975,350</td>
<td>532,214</td>
<td>1,228,579</td>
<td>1,228,579</td>
<td>1,228,579</td>
<td>1,228,579</td>
</tr>
<tr>
<td>Total operating expenses</td>
<td>59,109,497</td>
<td>4,057,387</td>
<td>10,113,027</td>
<td>73,279,911</td>
<td>16,873,910</td>
<td>56,406,001</td>
</tr>
<tr>
<td>Change in net assets from operations</td>
<td>(14,170,866)</td>
<td>11,258,013</td>
<td>(869,064)</td>
<td>8,828,916</td>
<td>13,711,122</td>
<td>2,877,744</td>
</tr>
<tr>
<td><strong>CAPITAL CAMPAIGN REVENUES</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14,758,044</td>
<td>1,005,668</td>
<td>15,763,712</td>
<td>190,032</td>
<td>15,573,680</td>
<td>6,554,926</td>
<td></td>
</tr>
<tr>
<td><strong>CAPITAL CAMPAIGN EXPENSES</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3,152,879</td>
<td>1,290,321</td>
<td>4,433,196</td>
<td>1,862,558</td>
<td>3,677,182</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change in net assets from capital campaign</td>
<td>11,605,165</td>
<td>1,005,668</td>
<td>12,610,833</td>
<td>(1,100,289)</td>
<td>13,711,122</td>
<td>2,877,744</td>
</tr>
<tr>
<td><strong>TOTAL CHANGE IN NET ASSETS</strong></td>
<td>(2,565,701)</td>
<td>11,258,013</td>
<td>136,604</td>
<td>8,928,916</td>
<td>132,252</td>
<td>8,696,664</td>
</tr>
<tr>
<td><strong>NET ASSETS: Beginning of year</strong></td>
<td>11,406,096</td>
<td>(869,064)</td>
<td>130,032</td>
<td>15,573,680</td>
<td>9,016,458</td>
<td>4,571,602</td>
</tr>
<tr>
<td><strong>NET ASSETS: End of year</strong></td>
<td>$8,840,395</td>
<td>11,258,013</td>
<td>$7,113,215</td>
<td>$103,154,512</td>
<td>$101,203,237</td>
<td>93,316,573</td>
</tr>
</tbody>
</table>

### Building Communities of Hope Phase I Capital Campaign
Results through October 2005

<table>
<thead>
<tr>
<th>Parish, School and Agency</th>
<th>Construction/Renovation Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum Goal</td>
<td>$8,200,000</td>
</tr>
<tr>
<td>Total pledged</td>
<td>$103,154,512</td>
</tr>
<tr>
<td>Total distributed</td>
<td>$99,103,500</td>
</tr>
</tbody>
</table>

### Building Communities of Hope Phase II Capital Campaign
Results through October 2003

<table>
<thead>
<tr>
<th>Parish, School and Agency</th>
<th>Construction/Renovation Expenditures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum Goal</td>
<td>$8,200,000</td>
</tr>
<tr>
<td>Total pledged</td>
<td>$101,203,237</td>
</tr>
<tr>
<td>Total distributed</td>
<td>$93,316,573</td>
</tr>
</tbody>
</table>

### Legacy of Hope Capital and Endowment Campaign
Results through October 2003

<table>
<thead>
<tr>
<th>Parish, School and Agency</th>
<th>Legacy of Hope allocations and distributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimum Goal</td>
<td>$103,154,512</td>
</tr>
<tr>
<td>Total distributed</td>
<td>$99,103,500</td>
</tr>
<tr>
<td>Total distributed</td>
<td>$93,316,573</td>
</tr>
</tbody>
</table>

### Values
- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- 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 Values**

**2003**
A downturn in the economy that continued through the 2002-03 fiscal year, poor investment returns and increasing health care costs continue to challenge us as an archdiocese and present a difficult financial environment. Despite these challenges, the people of the archdiocese continue to respond generously to the call to stewardship, and administrators of parishes, schools and agencies continue to manage expenses as tightly as possible. The strong stewardship highlights several of the most significant aspects of our financial operations.

Catholic Community Foundation Growth

The Catholic Community Foundation’s (Foundation) total assets increased to $980.9 million on June 30, 2003, an increase of 14 percent from the previous year. However, this increase was primarily due to a $10 million transfer of existing archdiocesan investments into an endowment. Investment returns, while below long-term expected rates of return, recovered somewhat during the year with a return of 1.7 percent. For comparison, the S&P 500 returned 0.3 percent over the same one-year period.

Foundation investments have returned a very respectable 8.8 percent (annualized) since the inception of the current investment structure in January 1997. Pledges, however, continue to grow; the archdiocese added 14 new endowments during the year, bringing the total number of endowments held in the foundation to 275. Catholic Community Foundation endowments distributed nearly $3.6 million last year to support parish, school and agency ministries.

Archdiocese of Indianapolis Growth and Expansion Endowment Fund

Continuing an effort that began in July 2000, the archdiocese, schools and agencies of the archdiocese contributed $1 million to Archbishop Buechlein’s second archdiocesan Endowment Fund. The archdiocese has served as the fund manager, and the first of the 14 endowments will fund grants for growth and expansion projects, such as a new service-delivery site for a Catholic Charities agency, new classrooms for a school, or the establishment of a new parish.

The value of this endowment was nearly $2.9 million on June 30, 2003. A goal of this endowment has come to a close (of course, the endowment will always accept new gifts!), a grant application and allocation process will be developed for the funds available through the fund. This process will be developed for the funds available through the fund. This process will be similar to the process currently in place for St. Francis Xavier Home Missions Grants.

Legacy of Hope Allocations

More than $363,000 from the archdiocesan share of the Legacy of Hope capital and endowment campaign were allocated to Catholic Community Foundation endowments to support high school facilities needs and seminary education. This brought the total allocated to date to more than $15.9 million. This campaign technically occurred on July 1, 2003, one day after the end of the fiscal year covered in this accountability report.

In total, more than $70 million has been collected against the $87 million pledged in current gifts to the Legacy of Hope campaign. (Another $10 million was pledged through planned gifts.) The on-time pledge collection rate stands at 93.4 percent, which slightly exceeds collection targets.

Project Excel

The archdiocese began the second phase of the Building Communities of Hope campaign, also known as Project Excel, to enhance education at archdiocesan schools in Marion County. Contributions will be used to assist school districts in recruiting, retaining, and training teachers, providing educational opportunities for special needs children, and increasing technology available to students. It is hoped that successful initiatives experienced by our schools in Marion County will be eventually expanded through-out the archdiocese. As of June 30, 2003, slightly more than $18.7 million in pledges had been raised, including a $10 million matching grant from Lilly Endowment Inc. Fiscal year 2003 saw the expenditure of $3.1 million for Project Excel related initiatives.

Called to Serve: Parish Stewardship and United Catholic Appeal

The archdiocese, through Sunday and Holy Day collections, struggled to grow through a challenging economy. Total parish Sunday and Holy Day collections through June 31, 2003, was $79.7 million, slightly exceeding collection targets. This compares with a growth rate of 6.9 percent for 2001-2002 and 5.4% for 2000-2001. While this leveling off of growth presents challenges for parish ministries, it is still favorable given today’s environment of declining contributions for many nonprofit organizations.

The 2002 United Catholic Appeal received pledges of $5.24 million, of which $3.9 million have been received (as of October 31, 2003). This compares with pledges of $5.39 million for the 2001 United Catholic Appeal.

Parish Financial Challenges

The leveling of parish Sunday and Holy Day collections, combined with dramatic expense increases in healthcare and property insurance have placed a considerable strain on the finances of many parishes and schools. Each year, some number of parishes are unable to pay their operating expenses and the archdiocesan central budget covers these expenses. By June 30, 2003, these accumulated parish operating deficits had reached more than $2.8 million. Efforts are currently underway to evaluate the best ways to help these parishes become financially stable.

St. Francis Xavier Home Missions Fund

June of 2003 brought the third year of allocations from the St. Francis Xavier Home Missions funds. The allocations committee, consisting of 11 pastores, aided by two archdiocesan staff persons, made recommendations to Archbishop Buechlein for home missions grants based on applications received from 29 parishes. Approximately $431,000 was awarded to 22 parishes.

Home missions grants are supported through the generosity of parishioners who give 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 needs for parishes, parish needs still far outweigh available resources. Grant requests exceeded $1.1 million during the year, meaning that less than 39 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 $8 million was spent by parishes, schools and agencies on construction and renovation projects. This brings total expenditures for construction and renovation to more than $117 million in fiscal years 1997-2003. Parish and agency budgets for fiscal years 2004-2006 forecast another $33 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 2002-2003

The chancery agencies of the Archdiocese of Indianapolis operated during 2002-2003 at a deficit of $1.64 million versus a forecasted operating budget deficit of $5.7 million. While many individual aspects of operations varied slightly from budget, all were both positively and negatively, the most significant variances from budget were negative health care plan and property insurance plan variances of $2.1 million and $627,000, respectively, parish operating deficits in excess of budget by $423,000, operating investment income in excess of budget by $1.1 million and agency operations better than budget of $373,000. Please note that “operations” for this purpose are defined as operations of chancery and agencies of the archdiocese, exclusive of the Catholic Community Foundation, Archdiocesan Student Loan and Fund, and capital campaign activity.

The archdiocese is operating in 2003-2004 with a budgeted operating deficit of approximately $233,000. Additionally, school employees’ health insurance fund is expected to run a deficit of approximately $2 million. To help control this health plan deficit, premium rates paid to the plan by parishes, schools and agencies need to be increased at mid-fiscal year on January 1, 2004.

While it seems as though we’ve been continuously “tightening the belt” for the last six years (we’ve already eliminated approximately 60 positions in our archdiocesan agencies during this time), it remains important to complete this task of returning to a balanced budget. With God’s blessing and the guidance of our Archdiocesan Finance Council and Management Council, we hope to arrive at a balanced operating budget for the 2004-2005 fiscal year.

Sexual Misconduct Related Expenses

In fiscal year 2003, approximately $84,000 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 $33,000 was spent in fiscal year 2002 on legal and for legal expenses for defense against claims.

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 through the Office of Accounting Services.

The archdiocese 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
- Michael Dilts, president
- Dale Gettelfinger, vice-president
- David Miller, secretary
- Jay Brehm
- Jackie Byers
- Clark Byrum
- Patrick Carr
- Mary Horn
- Phil McKiernan
- James Shanahan
- Jeffrey D. Stumpf, chief financial officer, staff

While the economy presented many challenges in fiscal year 2002-2003, we continued our efforts to place the ministries of parishes, schools and agencies of the Archdiocese of Indianapolis on a sounder financial footing. Campaigns marched forward, stewardships were pursed, parish, school and agencies address the areas of renovation and capital needs; and leadership made difficult decisions affecting staffing and employee benefits as archdiocesan operations continued to stretch toward a balanced budget. Applications for health insurance costs, low investment returns and economic struggles for many newly parishes present challenges to the archdiocese which lead us toward a continued success in our ministries.

Respectfully submitted,

James Shanahan
Rev. Msgr. Joseph F. Schaedel, vicar general, vice chairman
Michael Dilts, president
Dale Gettelfinger, vice-president
Jay Brehm
Jackie Byers
Clark Byrum
Patrick Carr
Mary Horn
Phil McKiernan
James Shanahan
Jeffrey D. Stumpf, chief financial officer, staff

Chief Financial Officer
The Canticle of Zechariah recalls that God swore an oath to our father Abraham “to set us free from the hands of our ene mies through worship God without fear, holy and righteous in God’s sight all the days of our life” (Lk 1:68-79).

Are we still awaiting the fulfillment of that promise? We are by no means without enemies nor are we free from fear in our post-9/11 world. Our world’s chaos, conflict and hatreds hardly reflect the peaceful kingdom that we believe and proclaim to be at hand.

How can we avoid the toxic effects of hatred in our own hearts? How is God’s kingdom present in such a world? How do we respond to this world?

Yes, Jesus offers us consolation: “Come to me, all who labor and are burdened, and I will give you rest... For my yoke is easy, and my burden light” (Mt 11:28-30).

But Jesus also challenges us: “If you wish to come after me, you must deny yourself, and take up your cross daily and follow me” (See Lk 9:23).

So a deeper question is this: Can we embrace—in our hearts—the consolation and the cross at the same time?

Jesus’ Father did not rescue him from his passage through human suffering. Jesus experienced the stress of his high-profile public life. Jesus experienced rejection from the leaders of his day. Nor did God protect Jesus from the pain of fear-based betrayal by his own disciples. In the last hours of his life, God did not rescue Jesus from a brutal death.

Yet, Jesus clearly experienced deep consolation in his relationship with his Father. At his baptism, God movingly affirmed Jesus as “my beloved son in whom I am well pleased.”

Father, I am your beloved son in whom I am well pleased.

Jesus constantly sought quiet and solitude for prayer. Sometimes, he did not even have to pray, for God seemed near in every moment — including the moment of his death.

Jesus did not rescue Jesus from his human suffering, but God was present to him through it all. The love between Father and Son seems especially apparent to me in the prayer of Jesus on the cross. He asked his Father to forgive his murderers. Zechariah, the prophet of God, was a father, too, who was tortured and killed for the same faith.

The lesson is clear: God may not always protect us from bad things, but God is ready to accompany us, to be present to us from within by encouragement and consolation.

And God often is present to us from without through the love of other people who can be so touchingly present in our suffering. God’s consoling presence can work miracles in our spirits even as we bear our crosses.

We need to seek God out in prayer. When we do, we allow God’s kingdom to come into our world. Every day, we need to pray for our enemies in order to avoid the toxin of hatred. Praying for our enemies enfolds this chaotic world into the harmony of God’s kingdom.

Consider the story of Elizabeth and Zechariah. In ancient Israel, to be without children was considered tragic. They were very old when an angel appeared to Zechariah promising that Elizabeth would bear a child, John the Baptist.

God did not rescue them to youth. God did not rescue them from all the other tribulations, aches and pains of old age. Instead, God worked an even greater miracle: Elizabeth gave birth to a son even though she was very old. Because of their advanced age, Zechariah doubted the angel’s word. God punished Zechariah by striking him dumb.

Or did God punish him? Yes, it seems like a terrible punishment to be struck dumb. Zechariah was a priest, teacher and counselor. Everyone in that town listened to him and took his advice. His voice and words were the very tools of his trade!

On the other hand, Zechariah was released from his work for nine months! He had nothing to do but contemplate a miracle unfolding! In silence, he must have repented. But what consolation he must have known in his silent “retreat.”

When his voice was restored, he proclaimed the fruit of silent reflection with the prayer we call the Canticle of Zechariah. As he spoke to the little group of family and friends, he could not know that his words would console millions of people through the centuries!

Faith needs imagination even to begin to see what God is doing: God turns punishment into consolation, heals us as we suffer, and forgives as Jesus is murdered!

What is God doing for you?

(Jesus Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.)

Prayer and respect promote peace

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

We are all acutely aware of international terrorism. We see regular reports on television of bombings and other incidents that kill and injure innocent people in many countries of the world. This moral chaos often intrudes on us in more ordinary ways as well. How are we to respond to the difficulties that accompany our disordered world?

Christians faced such problems early on. During the Church’s first 300 years, it was persecuted in the Roman Empire with some regularity. The first Christians supported one another, prayed together in secret and even prayed for the emperor.

In more recent times, communist governments persecuted and imprisoned Catholic leaders. Ten years ago, in a newly freed Romania, I met a priest who survived imprisonment and continued his pastoral work with energy and zeal. He was a marvel of faith. Others were not so fortunate. They survived, but with physical impairments and emotional scars from their long prison ordeal. They carried within them the wounds of Christ.

Under such adverse circumstances, we clarify who we are and what we believe. No one suffers persecution for beliefs lightly held. Moral chaos challenges us to put our own priorities in order. Can our attitude toward chaos, disorder or persecution become that of Christ? He humbled himself even to accepting death on a cross. We are seeking to live as his disciples. Thus we accept the inevitable suffering, usually with great reluctance.

Ironically, the challenge of misfortune and suffering can be the catalyst for spiritual growth. We can choose to forgive, though perhaps not all at once. Forgiveness and healing are characteristic of Christ: “Father, forgive them.”

We rely on the community for support and healing love. Our fellow Christians can help us to bear burdens and not succumb to anger, conflict, hatred, bitterness and despair. By sharing our burdens with others, we can put them in perspective and begin the process of healing and reconciliation, which is hard work. I think it progresses here, but is completed in eternity.

We can choose to be part of a community of believers and try to make our little part of the world a better place.

The world has been, is and will be a place of disorder. But we can seek to bring a deeper respect for life into the places where we work and to show deeper love to the people with whom we live.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.)

Discussion Point

God is present everywhere

This Week’s Question

Where is God present in your everyday world?

“God is present in the stillness of awakening, the color of dawn, the voices of children needing and trusting, and in the meetings and greetings of people with whom we work and share our world. God is present when we are aware that we are never alone and that each day is a gift.” (Cathy Jones, Harlan, Ky.)

“In every human being I encounter, and particularly in those whom we work and share our world. God is present to me in the prayer of Jesus on the cross. He asked his Father to forgive his murderers. Zechariah, the prophet of God, was a father, too, who was tortured and killed him. So in the depths of his suffering, Jesus seeks to save even his murderers. In this manner, he shows how entirely devoted he is to the coming of God’s kingdom.” (Sally R. Clemente, Albany, N.Y.)

“God is present to us from without through the love of other people who can be so touchingly present in our suffering. God’s consoling presence can work miracles in our spirits even as we bear our crosses.” (Clairmarie Slaveck, Henderson, Nev.)

“A lay minister and paid staff person of a Catholic parish, I constantly experience God’s presence in the joys as well as in the sorrows that I am privileged to share with those whom I serve.” (Judi Keys, Hunt Valley, Md.)

“In the unconditional love of a mother for her child ... in a kind act from a stranger ... in the blessedness of those who mourn ... in love till death do us part.” (Sally R. Clemente, Albany, N.Y.)

Lend Us Your Voice

An upcoming edition asks: What is a real concern of yours that you need—or once needed—to learn to view in the light of the Gospel? 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

Catholic patriots: Cardinal James Gibbons (I)

On March 25, 1887, Archbishop James Gibbons of Baltimore, who had been a cardinal eight days earlier, delivered his first public statement as a cardinal in the Baltimore Basilica of the Assumption of the Blessed Virgin Maria in Trastevere, Rome. He decided that the Church had often faltered and was in need of the strong correction of the papal doctrine to prevent a decline into the religious dehumanization that had existed during the First World War and was alien to the universal Church.

The cardinal's speech was published in The Criterion, the paper of the Archdiocese of Baltimore. In the speech, Cardinal Gibbons reflected on the history of the Catholic Church in America and the current state of the Church in the United States.

He stated that the Church had often faltered and was in need of the strong correction of the papal doctrine to prevent a decline into the religious dehumanization that had existed during the First World War and was alien to the universal Church.

He concluded by stating that the Church had a responsibility to the people of the United States to maintain the integrity of the Church and to promote the true teachings of the Church.

The speech was later published in The Criterion, the paper of the Archdiocese of Baltimore. It was a significant speech, and it was well received by the readers of the paper.

For the Journey/Effie Calderola

This experience could ruin you for life

My daughter is a college senior. But it wasn't just yesterday, I was coming away from my own college graduation party and gawd forgiven on the roof of my uncle's car. The search is about all I remember of that long-ago day.

"What will you do next?" asks my daughter.

She says a top option is applying to the Jesuit Volunteer Corps, a lay organization affiliated with the Society of Jesus.

File it under "the apple doesn't fall far from the tree" category. Her father and I were Jesuit volunteers.

Everyone who makes a decision to give a year to volunteer service comes with different motivations. For most, there's a sense of wanting to make a difference in the world, of wanting to give back.

The Jesuit Volunteer Corps (JVC) provides ample opportunity to do just that. JVCs serve in schools, shelters, food pantries, legal aid consortiums, AIDS programs—the list is long.

My husband, with a teaching background, joined right out of college in New England. I had taught school for two years in the Midwest. I wanted to serve on an American Indian reservation close to home. But the JVC needed teachers north, and Jim and I both were sent to a Jesuit board school in western Alaska. It was there that we met.

It was the 1970s, and television hadn't even been introduced yet. Mother Teresa came—when weather permitted the jet to land. The only telephone in the village, located on someone's home, was frequently inaccessible.

The school complex had the luxury of indoor plumbing, but I had served most of the time. The rest of the village still operated with the "honey bucket" system, meaning it was a right-of-way, not a comfortable scent of disinfectant mixed with urine.

What does one gain from JVC? The four basic principles are simple: living, community and social justice. It isn't so much that anyone teaches you these valuable lessons, rather that a Jesuit volunteer you fall headfirst into.

JVC had its origins in Alaska in the 1940s as a Jesuit lay organization created as a model for the Peace Corps, which appeared the next decade.

When I joined in 1974, JVC was still mainly a project of the Northwestern Province of the Society of Jesus. Today, JVC flourishes all over the United States and in several countries overseas.

A year in the corps will "ruin" you for life, according to the JVC's unofficial motto. Volunteers are "ruined" in the sense that when thrust back into the materialistic, egocentric, consumer-oriented culture of modern America, they, happily, just never quite fit in to that again.

I'm old enough now to see the children of former JVC friends joining the corps. There's Daniel, fresh out of Gonzaga University in Washington, D.C. Katie, the daughter of some Fairbanks friends, who's a JVC in Tacoma, Wash. There's John, who earned a master's degree in Africa, applying for Africa.

In JVC Northwest's Christmas card, four volunteers were featured and asked about the four principles of JVC. About social justice, Katie said: "It seems that the fight against injustice seems too silly a fight, but a passive resistance, a willingness to simply be in places where our society tells us we shouldn't want to be." Good words. Katie. I can tell that you may be ruined for life already.

(Effie Calderola is a columnist for Catholic News Service.)

Perspectives

Do we really believe 'In God We Trust'?

Human societies are based on trust. In that first moment when people stopped fighting his neighbor and figured out how to get more meat and hunt more effectively together rather than separately, something that would later be called the state of society was established. It is essential for a function properly in every aspect, and, in fact, for civilization, period.

Now, trust can beget a whole commodity. Those cave people probably cheated now and then, clodhoppers their fellows in order to get more meat and feed themselves. A look at recorded history reveals all kinds of lapses like that, with the inevitable result that people were continually thrown back a step or two in their effort to struggle towards human life. No wonder civilization is taking so long. It all began with Adam and Eve, who had it "made" in Eden, with fruit and, in fact, for civil-}

From the Editor Emeritus/John F. Fink

Catholic patriots: Cardinal James Gibbons (I)

On March 25, 1887, Archbishop James Gibbons of Baltimore, who had been a cardinal eight days earlier, delivered his first public statement as a cardinal in the Baltimore Basilica of the Assumption of the Blessed Virgin Maria in Trastevere, Rome. He decided that the Church had often faltered and was in need of the strong correction of the papal doctrine to prevent a decline into the religious dehumanization that had existed during the First World War and was alien to the universal Church.

The cardinal's speech was published in The Criterion, the paper of the Archdiocese of Baltimore. In the speech, Cardinal Gibbons reflected on the history of the Catholic Church in America and the current state of the Church in the United States.

He stated that the Church had often faltered and was in need of the strong correction of the papal doctrine to prevent a decline into the religious dehumanization that had existed during the First World War and was alien to the universal Church.

He concluded by stating that the Church had a responsibility to the people of the United States to maintain the integrity of the Church and to promote the true teachings of the Church.

The speech was later published in The Criterion, the paper of the Archdiocese of Baltimore. It was a significant speech, and it was well received by the readers of the paper.

For the Journey/Effie Calderola

This experience could ruin you for life

My daughter is a college senior. But it wasn't just yesterday, I was coming away from my own college graduation party and gawd forgiven on the roof of my uncle's car. The search is about all I remember of that long-ago day.

"What will you do next?" asks my daughter.

She says a top option is applying to the Jesuit Volunteer Corps, a lay organization affiliated with the Society of Jesus.

File it under “the apple doesn’t fall far from the tree” category. Her father and I were Jesuit volunteers.

Everyone who makes a decision to give a year to volunteer service comes with different motivations. For most, there’s a sense of wanting to make a difference in the world, of wanting to give back.

The Jesuit Volunteer Corps (JVC) provides ample opportunity to do just that. JVCs serve in schools, shelters, food pantries, legal aid consortiums, AIDS programs—the list is long.

My husband, with a teaching background, joined right out of college in New England. I had taught school for two years in the Midwest. I wanted to serve on an American Indian reservation close to home. But the JVC needed teachers north, and Jim and I both were sent to a Jesuit board school in western Alaska. It was there that we met.

It was the 1970s, and television hadn’t even been introduced yet. Mother Teresa came—when weather permitted the jet to land. The only telephone in the village, located on someone’s home, was frequently inaccessible.

The school complex had the luxury of indoor plumbing, but I had served most of the time. The rest of the village still operated with the “honey bucket” system, meaning it was a right-of-way, not a comfortable scent of disinfectant mixed with urine.

What does one gain from JVC? The four basic principles are simple: living, community and social justice. It isn’t so much that anyone teaches you these valuable lessons, rather that a Jesuit volunteer you fall headfirst into.

JVC had its origins in Alaska in the 1940s as a Jesuit lay organization created as a model for the Peace Corps, which appeared the next decade.

When I joined in 1974, JVC was still mainly a project of the Northwestern Province of the Society of Jesus. Today, JVC flourishes all over the United States and in several countries overseas.

A year in the corps will “ruin” you for life, according to the JVC’s unofficial motto. Volunteers are “ruined” in the sense that when thrust back into the materialistic, egocentric, consumer-oriented culture of modern America, they, happily, just never quite fit in to that again.

I’m old enough now to see the children of former JVC friends joining the corps. There’s Daniel, fresh out of Gonzaga University in Washington, D.C. Katie, the daughter of some Fairbanks friends, who’s a JVC in Tacoma, Wash. There’s John, who earned a master’s degree in Africa, applying for Africa.

In JVC Northwest’s Christmas card, four volunteers were featured and asked about the four principles of JVC. About social justice, Katie said: “It seems that the fight against injustice seems too silly a fight, but a passive resistance, a willingness to simply be in places where our society tells us we shouldn’t want to be.” Good words. Katie. I can tell that you may be ruined for life already.

(Effie Calderola is a columnist for Catholic News Service.)

Perspectives

Do we really believe ‘In God We Trust’?

Human societies are based on trust. In that first moment when people stopped fighting his neighbor and figured out how to get more meat and hunt more effectively together rather than separately, something that would later be called the state of society was established. It is essential for a function properly in every aspect, and, in fact, for civilization, period.

Now, trust can beget a whole commodity. Those cave people probably cheated now and then, clodhoppers their fellows in order to get more meat and feed themselves. A look at recorded history reveals all kinds of lapses like that, with the inevitable result that people were continually thrown back a step or two in their struggle to struggle towards human life. No wonder civilization is taking so long. It all began with Adam and Eve, who had it “made” in Eden, with fruit and, in fact, for civil-
The Sunday Readings

Sunday, Jan. 18, 2004

**Daily Readings**

- Monday, January 19
  - 1 Samuel 15:16-23
  - Psalm 50:8-9, 16-17, 21, 23
  - Mark 2:18-22

- Tuesday, January 20
  - Fabian, pope and martyr
  - Sebastian, martyr
  - 1 Samuel 16:1-13
  - Psalm 89:20-22, 27-28
  - Mark 2:23-28

- Wednesday, January 21
  - Agnes, virgin and martyr
  - 1 Samuel 17:32-37, 40-51
  - Psalms 144:1, 9-10
  - Mark 3:1-6

- Thursday, January 22
  - Vincent, deacon and martyr
  - 1 Samuel 18:6-9, 19:1-7
  - Psalm 56:2-3, 9-14
  - Mark 3:7-12

**Question Corner/Fr. John Dietzen**

Veneration of saint's relics dates back to early Church

What are relics? How are they obtained? And who determines what is done with them?

Ages and beyond. Veneration of relics gave rise to all manner of feasts, shrines and pilgrimages.

Possession of relics even became a sign of affluence and power. In 1393, at a royal feast, French King Charles VI distributed gold crowns to St. Louis, his venerated ancestor.

Some opposition to these practices was always expunged, but relic veneration eventually became nearly powerless to do anything about them.

Veneration of relics, and their sale, eventually became one of the abuses in the Church attacked by leaders of the Protestant Reformation.

In 1563, the Council of Trent offered three reasons for venerating the bodies of the saints. They were, and are, members of the body of Christ; they were temples of the Holy Spirit; and they are destined to be raised and glorified by the Spirit (Session XXV).

These motives are still valid, but experience understandably causes the Church to be careful lest this less central aspect of Catholic devotion again grow out of proportion.

Apart from the canon mentioned above and conditions for placing relics in altars, veneration of relics is not even mentioned in the present Code of Canon Law. This may be due as much to the decline in enthusiasm for this sort of devotion as to any other reason.

Current norms for indulgences do not include any prayers or actions relating to relics of the saints. Honoring such relics can be a way of praising the goodness of God and seeking our own growth in holiness.

It is necessary, and not always easy, to preserve that focus.

---

**Second Sunday in Ordinary Time/Msgr. Owen F. Campion**

The Sunday Readings

The Book of Isaiah furnishes this weekend’s Liturgy of the Word with its first reading. Under- standing the history of ancient Israel helps in understanding this reading.

The kingdom of Israel, carefully per- fected by David and given glory by David’s son, Solomon, split after Solomon’s death in a power duel of would-be successors.

Two kingdoms then formed. Weak- ened, dismembered and chronically unsure as to national mission, the two kingdoms were easy prey to aggressive outsiders.

One such outsider was the great Babylonian Empire, centered in Babylon, no longer an important city, but its ruins exist in modern Iraq territory. The Babylonians overwhelmed God’s people.

Many died, but some were taken to Babylon, not exactly as hostages but cer- tainly as captives.

These displaced Hebrews, and then Persians. Cyrus, the Persian king, allowed their children, yearned to go home.

Generations passed. Finally, Babylonia fell to Persia in 539 B.C. Many died, but some were taken to Persia. It was a cruel captivity.

Babylon, not exactly as hostages but cer- tainly as captives.

God still loved them. God provided for them in their exile. God used Cyrus as an instrument to give them new life.

St. Paul’s First Epistle to the Corinthians gives us the second reading.

St. Paul constantly corrected them, but he and they flirted with the old paganism. They quarreled, challenged. The people were slow in understanding this reading.

St. Paul saw the defeat and exile of God’s people as a defeat and exile of God’s spirit.

In a power duel of would-be successors.

The people were slow in understanding this reading.

St. Paul provides for them with a new reading.

To find the answers ourselves, we must ultimately, unless it includes God’s gift of mystery and power surrounding it. It is the story of Cana, and the Lord’s miraculous replenishment of the wine being served. Typical of John, it is a pas- sage literally overflowing with powerful lessons and references.

First, it is the beginning of the Lord’s ministry. His ministry did not begin with some spectacular show of power in the sky. Rather, it began in a gesture of love in the face of human need.

Secondly, the miracle was in response to human faith. The faith is evident in the trust of Mary. She turned to Jesus, know- ing that Jesus could satisfy the need.

Mary was the first disciple. Moreover, she collected in herself the sense of need of the others, and she turned to Jesus, know- ing that Jesus was the answer.

Wine was highly important in the peo- ple’s diet during the time of Jesus. Other beverages were unavailable or unreliable.

Wine was different. Wine had a mystic quality, much more than simply something to drink. It had life.

Jesus gave this wine in abundance, and the wine provided by Jesus was the best wine of all.

Reflection

The late, great biblical scholar, Father Raymond E. Brown, a Sulpician priest who was two popes— IV and John Paul II—honored for his knowledge and devo- tion to the Scriptures, saw in this narra- tion to the Scriptures, saw in this narra- tion to the Scriptures, saw in this narra- tion to the Scriptures, saw in this narra- tion to the Scriptures, saw in this narra- tion to the Scriptures, saw in this narra-

Veneration of relics is one of those aspects of Christian belief and practice which in themselves can be solidly founded theologically and spiritually.

Experience proves, however, that this devotion has an almost built-in temptation for misunderstanding and abuse.

Society of the bodies of martyrs and other saints goes back to the beginning of Christianity. Sometimes the blood of mar- tyr was collected on a cloth to be kept by the community as a reminder of that per- son’s fidelity and courage in professing faith in Christ.

By the 800s and 900s, problems began to surface. Possession of relics of certain saints became a source of prestige for monasteries and churches.

When St. Thomas Aquinas died in 1274, for example, in the Cistercian monastery of Fossa Nuova, it is reported that the monks there decapitated his body to be sure of keeping his remains away from the Dominican friars, of which Thomas was a member.

The tug of war between Cistercians and Dominicans for his body continued for decades after his death.

Bought and selling, even stealing, bod- ies or parts of bodies of saints was com- mon. Transferring relics gradually turned into an international business.

To this day, Catholic law explicitly forbids “alienation” or permanent transfer of the beverage served at a banquet, at a cel- ebration, but as a commodity with an aura of mystery and power surrounding it. It represented life.

Clear in the story is the fact that this was the most joyous of events. Yet it was not enough.

“They had no wine.” Only the holiest could answer the answer. Mary knew what to do. “Do whatever he tells you.”

No celebration in our lives will satisfy ultimately, unless it includes God’s gift of eternal life. Mary lovingly represents us.

To find the answers ourselves, we must be holy as she was. ♣

---

**My Journey to God**

Come, O Christ, Our Peace

Entice us, O God

O Radiant Light, dispelling early morning fog, piercing wisps of lingering gray clouds, draw us into an extraordinaire stillness. Entice us into attentive waiting, until you find that place in us that longs to receive and to reflect your light.

O Radiant Dawn

May you be beloved with a gentle spirit, a stillness of soul, so that, ever ready for radiance, you may thrill to the dawning within.

Maranatha!

May the fragile gift of peace, once hummed like a melody into your spirit as you were birthed and held in the tenderness of God, sing anew in your heart.

(Franciscan Sister Barbara Leonhard is a member of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg.)

---

*Readers may submit prose or poetry for faith column*
January 16-31
Saint Mary-of-the-Woods
College Library and Museum
OF MARY
February 14-18
Holy Trinity Church, 3621 W. St. Clair St., Indianapolis.
Community Prayer Breakfast, seven weeks, 7 a.m., Information: 317-482-5054.

January 17
Our Lady of Providence Jr/Sr. High School, Activity Center, 707 W. Highway 151, Clarks- ville. “Divorce and the Catholic Church,” Father James Farrell, presenter, 9:30-11:30 a.m. Informa-
tion: 317-926-0980.

American Legion, New Albany. Benefit for Elaine Kneuven, fried chicken dinner, 4 p.m., carry-out meals available, dinner, 8 p.m., free-will donation. Information: 812-487-2096.

January 18
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass to celebrate Dr. John C. Borkowski, O.P., prayer service, 7 p.m. Information: 812-487-2096.

January 19
Our Lady of Providence Jr/Sr. High School, Activity Center, 707 W. Highway 151.

January 20
St. Francis Home and Hospice, 438 S. Emerson Ave., Indianapolis. Social hour, 2-3 p.m., prayer group, 3-4 p.m. Information: 317-580-0771.

Mary’s King’s Village Schoenstatt, located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles.

January 21
St. Mark the Evangelist Parish, 533 N. Michigan Road, Indianapolis. Program by Linda Hirsch, volunteer at the Indiana Women’s Prison, 7 p.m. Information: 317-253-4494.

St. Malachy Church, 326 N. 18th Ave., Indianapolis. “Catholics Returning Home” series, third of six sessions, 7 p.m. Information: 317-838-8422.

January 22

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., Sumner. Weekly fish fry and pancake breakfast, 5-9 p.m., free-will offering.

Mary’s King’s Village Schoenstatt, located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles.

A Day of Prayer and Penance for Healing, 7 a.m.-9 p.m. Information: 317-283-5508.

January 23-25
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mount St. Francis. “Blessed Grieving Father,” Pastor Koetter and Dr. Marie Pike presenters. Information: 812-923-8817 or e-mail marion@csivc.com.

January 24
Saint Mary-of-the-Woods College, Providence Center, 3147 N. Meridian St., Indianapolis. Day prayer service for world peace, 8 p.m. Information: 317-842-5580.


St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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

St. Thomas the Apostle Church, 223 S. Merrill St., Fortville, Rosary, 7:30 p.m. Information: 317-540-0314.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Mass, 7-8 p.m. Information: 317-838-8422.

January 26
Our Lady of Providence Church, 533 W. Michigan Road, Indianapolis. Marian Vocation of Priests prayer group, 7-8 p.m. Information: 317-842-5580.

St. Lawrence Church, Chapel, 46th and Illinois streets, Indianapolis. Marian Vocation of Priests prayer service, 6:30-7:15 p.m. Information: 317-632-9349.

St. Thomas More Church, 1200 N. Indiana St., Mooresville, Mass, 6 p.m. Information: 317-381-4142.

January 27
Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7-8 p.m. Information: 317-842-5580.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. Holy hour, 7 p.m. Information: 317-842-5580.

Mariner Church, 3356 W. 30th St., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7:30-8:30 p.m. Information: 317-838-8422.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Marian Vocation of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

January 28
St. Monica Parish, 4131 N. Michigan Road, Indianapolis. Marian Vocation of Priests prayer group, 7-8 p.m. Information: 317-842-5580.

St. Mark the Evangelist Parish, 533 N. Michigan Road, Indianapolis. Program by Linda Hirsch, volunteer at the Indiana Women’s Prison, 7 p.m. Information: 317-253-4494.


January 29
Cardinal Ritter High School, 3356 W. 30th St., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

Cardinal Ritter High School, 3356 W. 30th St., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

January 30-February 1
Mount St. Francis Retreat Center, 101 S. Anthony Dr., Mount St. Francis. “Retreat for Men and Women.” Information: 812-923-8817 or e-mail marion@csivc.com.

January 31

February 4
Holy Rosary Church, 520 Stevens St., Indianapolis. “Love and Responsibility,” Scott Sullivan, presenter. Sunday sessions, three sessions, 6:30 p.m, Information: 317-236-1521 or e-mail dureil@archindy.org.

Weekly
Holy Rosary Church, 520 Stevens St., Indianapolis. Weekly Bible study. Information: 317-381-4142.

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

Holy Spirit Church, 7241 E. 10th St., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-381-4142.

Monday prayer service, 6 p.m. Information: 317-543-0154.

February 5
Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

Immaculate Heart of Mary Church, 5902 Central Ave., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-253-1678.

February 6
Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Peter and Paul Cathedral, 3356 W. 30th St., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Young adult Bible study. Information: 317-784-8422.

St. Thomas More Church, 1200 N. Indiana St., Mooresville, Mass, 6 p.m. Information: 317-381-4142.

February 7
Holy Name Parish, 89 N. 17th St., Beach Grove. Prayer group, 7:30-8:30 p.m. Information: 317-521-4478.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. Holy hour, 7 p.m. Information: 317-842-5580.

Mariner Church, 3356 W. 30th St., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-842-5580.

Immaculate Heart of Mary Church, 5902 Central Ave., Indianapolis. Marian Vocation of Priests prayer group, Mass, 7-8 p.m. Information: 317-253-1678.
Lost faith in miracle diets?

You’ve tried just about everything to lose weight, from the latest diets to the newest exercise gadgets. But, like thousands of others, you’ve been disappointed with the results time and time again. Fortunately, there’s a weight loss resource you can finally believe in—the St. Francis Medical & Surgical Weight Loss Center.

St. Francis offers a comprehensive range of treatments for anyone 20 pounds or more overweight. Here, you’ll have access to a team of weight loss experts who will help determine the cause of your weight problem, and then develop a treatment program specifically for you.

So don’t let your weight keep you away from the activities you love. St. Francis has the expertise and the support you need to regain control of your life. Even more important, we have faith in you.

Start the Year Off Right with our one-day motivational workshop featuring renowned “laughter therapist,” Lynn Shaw.

Where: The Attum, 3143 E. Thompson Rd., Indianapolis
When: Sat. Jan. 17, 8:30am–3:30pm

Call (317) 782-7525 to register.


DAVISON, Helen Margaret, 93, St. Augustine, Jeffersonville, Dec. 29. Daughter of Cody Davis and Helen Marcella (Cermele) Davis. Great-grand daughter of six.


MANN, Mary, 90, St. Francis, OZ, Box 100, Indianapolis, Ind. 47060. 


Need a professional DJ for wedding, corporate parties.

St. Elizabeth’s Pregnancy and Adoption Services has served pregnant and parenting women and teens for over 85 years. We offer competitive wages, excellent benefits, and a wonderful working environment. We are seeking caring individuals to fill the following position:

SOCIAL SERVICE POSITION (FULL-TIME)

The Roman Catholic Church of the Epiphany, a faith community of 1400 households in Louisville, KY seeks a full-time pastoral associate to collaborate with the pastoral staff in the formational, spiritual, and outreach ministries of the parish. The ideal candidate would be a Roman Catholic with MTS or equivalent, having 5 years of leadership, and prior leadership experience in the Catholic Church.

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

Full-time Pastoral Associate

471317-1576 or 1-800-382-9836, ext. 1585

Thank you for your support. We invite you to participate in the financial underwriting of this weekly program. Please subscribe to: St. Vincent Hospitals and Health Services

Page 19

The Criterion Friday, January 16, 2004
News briefs

U.S.

Conference looks at parish leadership with fewer priests

NEW YORK (CNS)—Diocesan staff members at a symposium in New York on Jan. 8-10 wrestled with issues concerning leadership in parish life at a time when the proportion of ordained clergy serving as leaders is diminishing. The staff members, many of them lay people, reported on the challenges they face in selecting, training, compensating fairly and assuring accountability of the increasing number of lay workers who direct parish activities. They spoke about the shortage of priests and projections that the situation will worsen in the coming years, and the closing and merging of parishes. But a major aspect of the current situation, they indicated, is the increasing use of women religious and lay women and men as parish workers, often as coordinators of parishes with no resident priest, and its implication for the understanding of what it means to be a leader in the Church. The New York gathering was the 16th annual Diocesan Leadership Symposium, sponsored by the National Pastoral Life Center in New York.

Screenwriting seminars for Christians slated for D.C., Hollywood

HOLLYWOOD (CNS)—March 1 is the application deadline for a new pair of Christianity-based screenwriting seminars sponsored by Act One. One seminar, to be held in Washington, will run May 9-June 5. The other, in Hollywood, will run July 5-31. Faculty for the seminars held in Washington, will run May 9-June 5. The other, in Hollywood, will run July 5-31. Faculty for the seminars.

Pope urges world community to help Iraq establish democracy

VATICAN CITY (CNS)—In his annual “state of the world” address to diplomats, Pope John Paul II urged the international community to help Iraqis “recreate the reins” of their country and establish a democracy that reflects their aspirations. The pope’s comments on Jan. 12 looked beyond his own strong opposition to the war in Iraq and focused instead on the present challenges after the fall of former President Saddam Hussein’s regime. “The numerous steps taken by the Holy See to avoid the painful conflict in Iraq are well known,” the pope told more than 100 ambassadors accredited to the Holy See. “What is important today is that the international community help the Iraqis so that they are able to recreate the reins of their country and democratically determine a political and economic system consistent with their aspirations,” he said.

Pope asks that Christ’s baptism light the way for every Christian

VATICAN CITY (CNS)—Pope John Paul II asked that Christ’s baptism illuminate the way for every Christian and offer fresh light and strength for their journey of faith. Before praying his Sunday Angelus on Jan. 11 from the window of his studio in the Apostolic Palace, the pope reminded the hundreds of people gathered below in St. Peter’s Square that the day celebrated the feast of the Baptism of the Lord,—when John the Baptist baptized Jesus in the Jordan River as a symbol of repentance from sin. According to the Gospel of Luke, the pope said, the Holy Spirit descended on Jesus in the form of a dove and “You are my beloved Son. On you my favor rests.” The pope said, “This event marked the first public showing of Christ’s messianic identity after the adoration of the Magi.” The Magi looked upon the newborn Jesus as a messianic king, the pope said, and 30 years later at his baptism, “We see him consecrated by the Father in the Holy Spirit.”

International response to terrorism must include education, pope says

VATICAN CITY (CNS)—Pope John Paul II warned that international terrorism has taken on new and more virulent forms, but he said the response must go beyond punitive or repressive measures. What is needed is a wide program of education and political mobilization that removes causes of desperation and fosters respect for human life, the pope said on Jan. 10. The pope made the remarks at a ceremony to welcome the new ambassador of Indonesia to the Holy See, Bambang Prayitno. Indonesia has suffered several terrorist attacks in recent months that have killed more than 200 people, many of them foreigners. A few hours after the pope spoke, a blast at an Indonesian karaoke club killed four people. The pope described international terrorism as a “baneful scourge” that has generated brutal massacres, aggravated tensions and eroded possibilities for peace. But he said that despite the contempt for human life shown by terrorists “our response must never be one of hatred or revenge.”

PEOPLE

Pope changes Ash Wednesday schedule due to declining health

VATICAN CITY (CNS)—Pope John Paul II will skip a traditional Ash Wednesday liturgy this year in a historic Rome church, the latest schedule cutback caused by the pontiff’s declining health. The Vatican announced that instead of traveling across the city to place ashes on the foreheads of the faithful, the pope will do so at the Vatican. The liturgy in the Paul VI audience hall will take the place of the pope’s regular general audience, the Vatican said on Jan. 10. In 1979, the pope revived the practice of leading an Ash Wednesday procession on the Aventine Hill, then distributing ashes to cardinals, bishops and religious at the Basilica of Santa Sabina. He said he instituted the ceremony because he felt strongly that the Lenten season “cannot pass unnoticed.”

Visitors at the window of his studio in the Apostolic Palace, the pope will do so at the Vatican. The liturgy in the Paul VI audience hall will take the place of the pope’s regular general audience, the Vatican said on Jan. 10. In 1979, the pope revived the practice of leading an Ash Wednesday procession on the Aventine Hill, then distributing ashes to cardinals, bishops and religious at the Basilica of Santa Sabina. He said he instituted the ceremony because he felt strongly that the Lenten season “cannot pass unnoticed.”

---

This church is my family. I want to provide for it.

I want to make sure the lights stay on and the building stays warm. When the roof leaks, I want it fixed. And when rural parishes ask, I want us to give. A Donor Advised Fund in the Catholic Community Foundation allows you to suggest distributions from your fund to meet special needs. We have a number of ways for you to help the Church. For details, ask for Jim W at 800-382-9836.