



The

Criterion

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March for Life



Young people from around the Archdiocese of Indianapolis gather behind a banner during the 31st annual March for Life in Washington, D.C., on Jan. 22. The youth and adult chaperones gathered with thousands of other people from around the nation to voice their opposition to abortion.

Indianapolis Catholic radio station to go on the air soon

By Brandon A. Evans

The sounds of evangelization will soon be ringing out over the radio waves in Indianapolis.

Catholic Radio 89.1, operated by Indianapolis-based Inter Mirifica, Inc., is set to hit the air around March 1 on 89.1 FM.

Having recently completed negotiating the terms for the station, the corporation will lease the frequency for two years, with an option to purchase at a later date.

Robert Teipen, chief executive officer of Inter Mirifica, Inc., and a member of St. Lawrence Parish in Indianapolis, said that Catholic Radio will broadcast 24 hours a day, seven days a week.

In the beginning, the programming will mostly come through the Catholic cable station EWTN (Eternal Word Television Network).

The programs will include "Catholic Answers Live," "Life on the Rock" and the "Best of Mother Angelica Live." Daily Mass, the rosary and the Divine Mercy Chaplet will also be broadcast.

Eventually, Teipen hopes to have local broadcasts and shows, but that will depend on money.

"Our first objective is to get on the air," he said.

Right now, he has enough donations to do just that, but said that it will still cost about \$25,000 to operate the station each month.

Without any advertising, the only source of income for the station, like most Church ministries, will be the generosity of listeners and sponsorships.

"We're not going about it in the traditional way," Teipen said. "People [usually] get in the radio business to make money."

Still, he thinks that donations will be easier to get once people have had the chance to hear the radio station for themselves. Hoosiers are tire kickers, he said. They want to test everything first.

George Maley, a member of St. Joan of Arc Parish in Indianapolis who has worked with Teipen to launch the new station, said that having a strong financial base is a

See RADIO, page 2

Defending life and loving Jesus

By Katie Berger

WASHINGTON, D.C.—A pilgrimage of faith took nearly 400 youth from the Archdiocese of Indianapolis to Washington D.C., for the 31st annual March for Life on Jan. 20-23. They continued a tradition of Catholic youth sharing their faith, expressing their love for Christ and speaking out on this controversial issue.

The annual march to the U.S. Capitol building began after the *Roe vs. Wade* decision legalized abortion on Jan. 22, 1973.

Father Jonathan Meyer, associate director of youth ministry for the archdiocese, addressed the group before departing Indianapolis and reminded the

youth that the trip was a pilgrimage, not a vacation.

"A pilgrimage is a spiritual journey which often requires sacrifice," Father Meyer said. "We need to remember we can unite our sacrifices to the sacrifices of Christ and make it a prayer; thus things we would normally complain about can bear fruit.

"So, on this pilgrimage when we are suffering or finding the days challenging, instead of complaining, we need to love Jesus," he said.

Throughout the trip, instead of complaining about the long bus trip, being cold or sleeping on a gym floor, the youths and their adult leaders often repeated the phrase, "I'm lovin' Jesus."

Before leaving Indianapolis, the

pilgrims attended Mass at SS. Peter and Paul Cathedral, where Msgr. Joseph F. Schaedel, vicar general, urged them to "light one candle" because that would spread to others.

"You, in a sense tonight, are lighting one candle," he said. "Who knows what a difference you can make in the life of one person?"

In Washington, youth from the archdiocese joined other youth at The Catholic University of America, which provided accommodations on its campus.

There they attended the Pro-Life Vigil at the Basilica of the National Shrine of the Immaculate Conception. The basilica was filled more than three

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Pro-lifers gather in Washington on Roe anniversary

WASHINGTON (CNS)—At rallies, prayer services and marches held in Washington on the 31st anniversary of the legalization of abortion in the United States, participants were encouraged to continue their fight against abortion.

During a Jan. 21 Mass celebrated as part of the National Prayer Vigil for Life, Cardinal William H. Keeler of Baltimore, chairman of the U.S. bishops' Committee on Pro-Life Activities, urged participants to take to heart Pope John Paul II's words uttered shortly after his elevation to the papacy: "Be not afraid!"

In his homily at the Basilica of the National Shrine of the Immaculate Conception, the cardinal prompted applause from the assembly when he said, "Roe supporters have become the forces of reaction, the forces of entrenched interests; as we see here again tonight, the pro-life movement has become the younger, more vibrant force

in this great struggle.

"You who are our wonderful young people—young in fact, young in heart—you have taken to heart the words of the Holy Father, 'Be not afraid.'"

The cardinal then read a message sent by President Bush thanking them for their participation in the National Prayer Vigil for Life and for their "ongoing dedication to building a culture of life in America."

President Bush also addressed March for Life participants at a Jan. 22 rally at the Ellipse between the White House and the Washington Monument, telling them by phone from Roswell, N.M., that they must continue "to remind our fellow citizens that all life is sacred and worthy of protection."

He spoke of the abortion-limiting legislation passed during his administration, including the Born-Alive Infants Protection Act; the ban on partial-birth

See LIFE, page 8



Washington Cardinal Theodore E. McCarrick presides at a youth Mass preceding the Jan. 22 March for Life. More than 20,000 youths attended the Mass and rally at the MCI Center arena.

RADIO

continued from page 1

must. "We are highly limited because we are a charitable institution," he said. "We are taking a tremendous risk."

"I believe that we will receive those donations," he added.

The station's range should allow listeners to tune in from Indianapolis almost to Greenfield, to east of Terre Haute, north of Bloomington and south of Lafayette.

Maley said that he believes we are living in a time of growing uncertainty, and that "people are looking for roots."

"Catholic radio will be an answer to a need," he said. "There's got to be a voice to cry out, so to speak, in the wilderness, that there is a God," and that we are not him.

"I think there's just been a crying need here [for this]," said Thomas Pottratz, a member of the radio's board and a member of St. Lawrence Parish in Indianapolis.

"I just think of all the hours that I spend in my car," he said. This new station will give Catholics the chance to do something useful with that time—and an alternative to morally offensive radio programs.

Though Indianapolis has some Christian

radio stations, Pottratz is glad to see a Catholic one—there is a tremendous need for that kind of evangelization, he said.

Maley said he believes the Church needs to do more to evangelize and to counter the bad press that the Church has received the past two years over the clergy sex abuse scandal.

"The Church is bigger than that, and we've got to get that message out," he said.

Evangelization was exactly what Teipen had in mind when he first got the idea to start the radio station.

It was December 1998 when Teipen attended a retreat at Fatima Retreat House.

When he left, his ears were ringing with the continual message of evangelization. A week later, he read an article in the *National Catholic Register* about Catholic radio stations.

He said that among the 15,000 radio stations around the country, 1,500 are Christian. EWTN lists only about 60 radio stations as Catholic affiliates.

What he particularly noted from the *Register* article was that all of the operators for the radio stations had come from a background other than radio.

Teipen felt prompted to start his own

station—and still feels it.

"I feel it's the call of the Holy Spirit," he said.

So, with evangelization as a goal, he pressed ahead, naming his new corporation after the Latin name for the Decree on the Media of Social Communications of the Second Vatican Council.

"Effective support should be given to good radio and television programs, above all those that are suitable for families," the Council Fathers wrote in *Inter Mirifica*.

"Catholic programs should be promoted, in which listeners and views can be brought to share in the life of the Church and learn religious truths," it reads. "An effort should also be made, where it may be necessary, to set up Catholic stations."

The document also says that all media, "if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God."

(For more information on EWTN's radio affiliates and programming, log on to www.ewtn.com/radio/index.asp.) †

Solving the mystery of poverty in the United States

WASHINGTON (CNS)—The U.S. poverty level is a mystery to many of us.

In a recent poll, most Americans said they thought that the poor would still be poor if they had an income that was twice as much as the official U.S. poverty level income of \$18,400 for a family of four.

Others think that if noncash benefits to the poor were included in the government's measurements of the poverty level, the number of poor Americans would plummet.

And low-income people themselves—those living below or slightly above the official poverty line—have much lower expectations than the general population of how much they would need to pull themselves out of poverty.

None of this comes as any surprise to Father Robert J. Vitillo, a priest of the Diocese of Paterson, N.J., who heads the Catholic Campaign for Human Development, the U.S. bishops' domestic anti-poverty program.

For the past four years, CCHD has been working to raise consciousness about the plight of the poor through its "Poverty USA" public service advertising campaign, launched each year during National Poverty Awareness Month in January.

"This year, our campaign is focused not simply on the problems of poverty but also on the solutions," Father Vitillo said as he kicked off the campaign earlier in January in New Orleans.

"In keeping with our traditional American spirit of optimism and determination, we can mend the tear in the fabric

See **POVERTY**, page 16

Official Announcements

Rev. Steven C. Schwab to chaplain for the Marion County Sheriff's Department, while retaining his appointment as pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, effective immediately.

Rev. Roger D. Rudolf, pastor of St. Mary (Immaculate Conception) Parish, Rushville, granted a leave of absence, effective Jan. 26, 2004.

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

Space added to pilgrimage to view Vatican treasures

Due to popular demand, a second bus has been added to an upcoming pilgrimage.

A group from the archdiocese, led by Msgr. Joseph F. Schaedel, vicar general, will travel to the Cincinnati Museum Center on March 2 to view the exhibit "Saint Peter and the Vatican: The Legacy of the Popes."

Thirteen additional seats on the pilgrimage, which had been sold out, are now available.

The exhibit, which is on display until

April 18, contains Vatican artifacts from the popes, including papal rings and tiaras, as well as artwork from Giotto, Michelangelo and Bernini. Most of it has never been displayed outside of the Vatican.

The cost is \$65 per person, which includes deluxe motor coach transportation, a breakfast snack, lunch and admission to the exhibit.

For more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428. †

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Archbishop remembers King as 'a prophet for peace'

By Mary Ann Wyand

The late Rev. Dr. Martin Luther King Jr. is "rightly recognized as an awesome prophet for peace," Archbishop Daniel M. Buechlein told about 200 people gathered for the second annual ecumenical service honoring the slain civil rights leader on Jan. 15 at the Zion Evangelical United Church of Christ in Indianapolis.

"He was a prophet in that, like the prophets of Israel, he preached God's message to people who, all too often, did not, and do not, want to hear it," Archbishop Buechlein said. "As a prophet for peace in the Christian tradition of our time, Dr. King called all of us to become the community envisioned by Jesus Christ—brothers and sisters worshipping a common Father and united in one Spirit."

Describing King as courageous, the archbishop said, "like the prophets of old, he preached the message of peace and nonviolence And for that, he suffered a violent death on that balcony of the Lorraine Motel in Memphis, Tennessee."

Shortly after being appointed the third bishop of Memphis in January 1987, Archbishop Buechlein recalled, he visited the place where King was shot on April 4, 1968.

"After spending a moment in prayer on that now famous balcony of the Lorraine Motel, a representative of the media asked for my thoughts," he said. "I remember saying that a place where blood has been spilled for the cause of life, for human dignity, for human freedom and the justice that secures human dignity, is sacred."

The civil rights leader was "a champion of the belief that we are all to be treated equally because we are all equally children of God," Archbishop Buechlein said. "He asked that all people, including young people, look toward peace as the resolution to conflict."

The worship service was sponsored by the Christian Ecumenical Leaders of Indianapolis, which includes representatives of the Christian Church (Disciples of Christ), Church of God, Episcopal Church, Church Federation of Greater

Indianapolis, Evangelical Lutheran Church in America, Presbyterian Church USA, United Methodist Church, United Church of Christ, Roman Catholic Church and Society of Friends.

The Rev. Dr. Angelique Walker-Smith, executive director of the Church Federation of Greater Indianapolis, said "the focus [of the ecumenical service] on Rev. Dr. King as a prophet for peace" recognizes his great spiritual teachings.

"I think what people often don't lift up as such is that he was a pastor and a Christian leader," she said. "People always give emphasis to the secular gifts that he gave to society, but this service lifts up the real Christian heritage of Dr King."

"It's so important to have the top Church leadership from many Christian denominations available to give witness to his spiritual legacy," Walker-Smith said. "I want to thank the denominational leaders for their vision and commitment to continue this memorial."

In his sermon for the prayer service, Archbishop Buechlein encouraged participants to "pray together in support of a prophetic, nonviolent, peaceful approach to the continuing challenge of racism."

If people stand for the cause of freedom, stand against racism in all its forms and stand for social justice in all its dimensions, he said, they will discover the beautiful possibility of unity in our human family.

"... In the eyes of God, we are of many colors," the archbishop said, "but we are of one human family redeemed by Jesus Christ, whose healing power is for all of us. We are a beautiful diversity to be embraced in one communion. . . . We are to be one human family under God made up of many distinct and beautiful cultures. We seek unity as a human family, yet our communion is enriched by the beautiful gifts of our respective cultures. We are not to be some kind of neutral blend."

In 1989, he said, Pope John Paul II acknowledged the roots of racism present in society and also in religion.

The pontiff noted that the Catholic Church first named racism as a sin in the



Archbishop Daniel M. Buechlein remembers the late Rev. Dr. Martin Luther King Jr. as "an awesome prophet for peace" in his reflection on the life and ministry of the slain civil rights leader for a memorial service on Jan. 15 at the Zion Evangelical United Church of Christ in Indianapolis. Known for being a tireless promoter of nonviolent action, King was born on Jan. 15, 1929, in Atlanta. On April 4, 1968, he was shot and killed while standing on the balcony of the Lorraine Motel just off Beale Street in Memphis, Tenn.

1530s, the archbishop said, and that now there is "an enormous amount of good will and a growing desire to correct our [mistaken] ways."

King's prophetic legacy "challenges us to build on that good will," Archbishop Buechlein said. "We are to build bridges. Dr. King, the prophet, was also Dr. King, the 'bridge builder.' . . . Dr. King teaches us that dealing with differences, dealing with misunderstandings, even dealing with sin truthfully and forthrightly, does not have to be hostile, vengeful and violent. The hard truth can be told with respect."

Truth-telling is an essential part of bridge-building, he said, and is "the wise way of Jesus."

The Gospel way doesn't always work, the archbishop said. "But the prophetic legacy of Dr. King calls us to keep on trying."

In order, to peacefully address the sin of racism in society, he said, "we are to deal truthfully with the racial disharmony and cultural misunderstandings in our human family. With faith and humility, we are to build on the good will of people of faith. If we are not part of bridge-building, then we are part of the division."

People of faith must "keep on seeking ways to bring together our beautiful diversity into a beautiful human unity, into a wonderful communion," he said. "We will do that if we are strengthened and enlightened in prayer."

Reminding the gathering that, "Faith is a gift from God and a gift to be shared," the archbishop said, "and so is hope. And so is love."

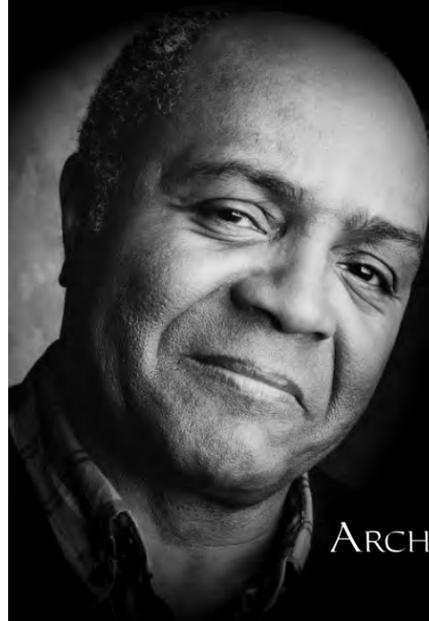
Remember to reach out in love to every person, Archbishop Buechlein said, because, when we do that, "we are reaching out in love to Jesus." †

I hate leaving while there's still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Jim Wathen at 800-382-9836.



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Editorial



U.S. voters cast their ballots in a 2002 election. In their statement "Faithful Citizenship: A Catholic Call to Political Responsibility," the U.S. bishops said they "hope that voters will examine the position of candidates on a full range of issues, as well as on their personal integrity, philosophy and performance" when considering how to cast ballots in the 2004 presidential election.

Practicing 'faithful citizenship'

As they have done before every presidential election for the last 28 years, the U.S. bishops have spelled out their positions on political issues in a document titled "Faithful Citizenship: A Catholic Call to Political Responsibility." The 8,500-word document—prepared with the collaboration of 16 U.S. Catholic Conference of Bishops (USCCB) offices, state Catholic conference directors and diocesan social action directors—was unanimously approved last September by the 47 bishops who comprise the USCCB's Administrative Committee.

So now what? Is anyone going to pay attention to what the bishops said? Have the bishops lost their moral authority as a result of their handling of the sex-abuse scandal?

Ever since the scandal became known, bishops have recognized their problem. Bishop Donald W. Wuerl of Pittsburgh, for example, said recently that the bishops' moral voice has been weakened by the scandal. Yet, he said, "In spite of the scandal, the bishops have continued to speak out as a voice of moral authority. However, it is only fair to say that that moral authority has been diminished by the scandal."

Even before the scandal, though, there has been evidence that too many Catholics don't pay much attention to what the bishops say about political issues. In fact, polls have indicated that many Catholics believe that it is wrong for bishops to become involved in politics.

Those people would be right if bishops told us what candidates to vote for. But they don't do that. They even make sure that they release their quadrennial political document a year before presidential elections so it is clear that they are discussing issues and not candidates. And even if their moral authority has been diminished, as religious leaders they have an obligation to point out the moral principles involved in political issues.

As they have always done, the bishops instruct Catholics to "examine the position of candidates on a full range of issues as well as on their personal integrity, philosophy and performance." Once again, as so many times in the past, they describe a "consistent ethic of life" as the moral framework from which Catholics should address all issues.

They reject single-issue voting, citing the document that the Vatican issued in January on the participation of Catholics in political life: "A political commitment to an isolated single aspect of the Church's social doctrine does not exhaust one's responsibility towards the common good."

In the "Faithful Citizenship" document, the bishops use the image of "the table" for those who are denied access to the banquet of life. "Where is the place at the table for a million of our nation's children who are destroyed every year before they are born?" they ask. "How can we secure a place at the table for the hungry and those who lack health care in our own land and around the world?"

The document calls Catholics to use their voices and the votes "to defend life, advance justice, pursue peace and find a place at the table for all God's children." Among the issues discussed are abortion, assisted suicide, same-sex marriage, school vouchers, foreign aid, and the Middle East.

The bishops also say clearly that no political party adequately meets the public moral challenges of our day. They say that, unfortunately, Catholics "feel politically homeless, sensing that no political party and too few candidates share a consistent concern for human life and dignity."

This means, they say, that there should be more, not less, engagement in political life by Catholics: "We urge Catholics to become more involved—by running for office; by working within political parties; by contributing money or time to campaigns; and by joining diocesan legislative networks, community organizations and other efforts to apply Catholic principles in the public square."

The USCCB has published the document in brochure form and plans to prepare a kit, including videos, for parishes to use. More information can be found at www.usccb.org/faithfulcitizenship/index.htm.

We hope that many of our parishes will take advantage of this, at least to make the brochure available to their parishioners. Parishioners should read the document itself to understand what the bishops are teaching us about political issues.

— John F. Fink

Letters to the Editor

The Constitution guarantees freedom to practice religion

There has been a big push in this country by some people to guarantee themselves the freedom from exposure to religion by claiming the Constitution says there shall be a separation of Church and state. I have read the Constitution and have a copy of it right here before me. Nowhere does it say that. It says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Separation of Church and state sets limits on religion: where, when or by whom it can be practiced. No public servant can practice their religion while at work. No one on public property can pray openly nor display symbols of their faith on public property. Private citizens can't even use things like a community building if they want to pray before playing bingo.

The people who settled this country came here for the sake of religious freedom. Separation of Church and state wasn't put into the Constitution because our founding fathers wanted to establish a nation that guaranteed everyone freedom of religion, not freedom from religion. They put the provision in that said Congress shall make no law establishing a religion so we wouldn't become like England, with a national religion forcing a particular religion on people.

The part in the Constitution that is mostly ignored by judges is the part about "or prohibiting the free exercise thereof." That was put into the Constitution by our founding fathers to guarantee people the freedom to openly, publicly and privately practice their religion.

The founding fathers realized that religion isn't a private matter. It isn't just something a person does behind closed church doors. A religion becomes a part of who you are. If it is taken seriously, it changes the things you do and say as well as the way you think about things.

Christians, in particular, are called to pray always and everywhere and to become a light to the nations, making disciples of all people. A Christian senator, for example, should vote according to his or her Christian values, yet for the sake of separation of Church and state some people think religion should be left out of their decisions in Congress.

If a judicial nominee acknowledges any religious values, their nomination is rejected for the sake of separation of Church and state. We've heard that phrase so often, even many private citizens think they are supposed to leave their religious values outside of the voting booth. Contrary to our Constitution, to do that is to suppress religion.

This all began when the Supreme Court banned prayer from public schools. They ruled in favor of the provision in the Constitution that says "Congress shall make no law respecting an establishment of religion," totally ignoring the second half of the sentence that says "or prohibiting the free exercise thereof."

A teacher or principal shouldn't be able to insist everyone join them in prayer because our Constitution protects a person's right to reject religion when it says Congress shall make no law establishing a religion. However, they should be able to publicly pray in school and invite anyone who wants to, to join them according to the part of the Constitution that says Congress can make no laws prohibiting the free exercise of religion.

But nowhere, in any way shape or fashion, does our Constitution guarantee anyone the freedom from exposure to religion. Since prayer was banned in school, our religious freedoms are being slowly taken away. If we don't fight for our constitutional rights, we are going to lose them.

What can we, the private citizen do? We can correct people when they misquote the Constitution and say the phrase "separation of Church and state." If we want, we can become even more proactive and write to our legislators about it. Just as important, we can vote our Christian values. Doing so is constitutional.

Sandra Dudley, Sunman

Wants EWTN offered by her cable TV company

Please be advised that the Catholic television station EWTN is now available to Brighthouse cable subscribers 24 hours a day at no additional charge.

I only wish that Comcast would offer the EWTN channel. Maybe if Comcast cable customers would ask for it by writing or calling the company, they would consider adding it to their listings.

Carol J. Graves, Indianapolis

Church Facts

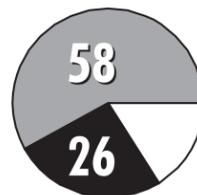


One God

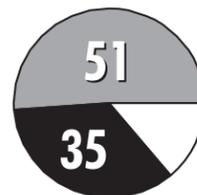
Christians, Jews and Muslims believe in one supreme divine being. Percent of the following believers who say the three faiths...

- Worship the Same God
- Do Not Worship the Same God

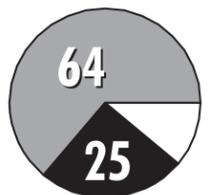
Catholic



Protestant



Jewish



□ Not Sure

Source: Harris Poll

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Celebrating God's grace in our consecrated brothers and sisters

Just before Christmas, I received word that Sister Dorothy Louise, a Sister of Providence, went home to God. Sister Dorothy Louise was the teacher who helped me prepare for my first Communion, which I received as a second-grader on the feast of Christ the King in 1945. In fact, she also prepared me for the sacrament of confirmation, which I received that same day.

It would be difficult to estimate the importance of this teacher, who helped me begin to have a deep love for the Eucharist at an impressionable age. I pray gratefully and often for her and for all the Sisters of Providence who so generously helped me and countless others achieve an excellent education and formation in the faith.

I also treasure the dedication of the excellent Benedictine teachers who helped me prepare to receive the sacrament of holy orders. Those monks were a marvelous witness of everyday, generous faith and prayer.

Each year, on Feb. 2, our Church, throughout the world, celebrates consecrated life, that is, we pray especially in gratitude for those women and men who give themselves to God in a profound commitment to live the Gospel as fully as possible.

On Sunday afternoon, Feb. 8, we will gather in SS. Peter and Paul Cathedral in Indianapolis to celebrate the enormously

important gift of the consecrated religious in our archdiocese. Some years ago, the International Synod for Religious reminded us that the consecrated life is a unique state of life in the Church alongside that of the laity and the clergy. We need to praise God for that gift.

On Feb. 8, we will especially celebrate and congratulate those consecrated women and men who are jubilarians. Rightly, we congratulate and give thanks for those sisters and brothers for their 75, 60, 50 and 25 years of beautiful service as professed, consecrated religious. Hundreds of years of consecrated life will be represented in our cathedral next Sunday, not to mention the number of sister and brother religious who will be with us in spirit from their infirmary rooms. We will remember them in a special way and also those religious who are cloistered. We do well to celebrate untold years of God's wonderful grace made flesh right before our eyes.

The Gospels express the unique call of Jesus embodied by religious life in the Church: to spread the Good News of the kingdom of God. Our religious do that in word and in deed and by their very lives. Next Sunday, we will bless God for the grace of perseverance he has given our jubilarians as expressed in earthy fashion by Jesus: Once they laid their hand to his plow,

they did not look back, but continue to journey faithfully toward the kingdom.

In celebrating consecrated life in the Church, we will also thank God for the marvelous and particular charism represented by each of the religious communities living and serving in our archdiocese. We will thank God for bestowing those charisms on folks who are "of us," of our larger community of faith.

I will testify how much we need the witness of our religious men and women reminding us that there is a kingdom where God truly reigns. We treasure the witness of consecrated lives in a society and a culture for whom the kingdom of God is so foreign. God gives his own gift of grace as a crown to our sisters and brothers whom we love and know, people like us. One thinks of the familiar words: Gratitude is the memory of the heart.

Our jubilarians witness fidelity in a world that recognizes little about the beauty of fidelity and commitment. What a great gift to our Church and our world: Folks can see

that with God's help we can keep promises in a world of so many broken promises. How tremendously important it is for all of us, but especially for our youth, to see that there is a kingdom worth living—and dying for.

We owe a special prayer of appreciation to our sister and brother religious, who are now in the beautiful evening of this life and who, like the cloistered religious continue to offer the incomparable ministry of Jesus at prayer. Older sisters and brothers have served long and well in many different ways, and now their ministry of patient prayer in and for the community, from wheelchairs or their infirmary beds, might be even more beautiful and supportive because the ministry of prayer was so much a part of the life of Jesus.

Our consecrated sisters and brothers are the hands and feet and voice of Jesus to bring hope to the journey of this world even now. They offer love and meaning to those seeking the One who cares. And for them, we thank God! †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

Celebrando la gracia de Dios en nuestros hermanos y hermanas consagrados

Poco antes de Navidad recibí información de que la Hermana Dorothy Louise, perteneciente a orden de las Hermanas de la Providencia, entregó su alma al Señor. La Hermana Dorothy Louise fue la maestra que me ayudó en la preparación para mi primera comunión, la cual recibí cuando estaba en segundo grado en la escuela Fiesta de Cristo Rey en 1945. De hecho, también me preparó para el sacramento de la confirmación, que recibí ese mismo día.

Sería difícil medir la importancia que tuvo esta maestra quien sentó en mí las bases de un profundo amor hacia la Eucaristía en una edad cuando somos tan influenciados. A menudo oro por ella con gratitud y también por todas las Hermanas de la Providencia quienes tan generosamente me ayudaron tanto a mí como a muchos otros, a lograr una excelente educación y formación en la fe.

También atesoro la dedicación de los maestros Benedictinos quienes me ayudaron a prepararme para recibir el sacramento del ordenamiento sacerdotal. Día tras día esos monjes representaron maravillosos testimonios de la fe generosa y la oración.

Todos los años el 2 de febrero, nuestra Iglesia celebra en todo el mundo la vida consagrada, es decir, oramos especialmente con gratitud por aquellos hombres y mujeres quienes se ofrecen a sí mismos a Dios con profundo compromiso de vivir el Evangelio tan intensamente como les sea posible.

El domingo 8 de febrero en la tarde, nos reuniremos en la Catedral de San Pedro y

San Pablo en Indianápolis para celebrar la inmensa e importante gracia de la vida consagrada en nuestra arquidiócesis. Hace algunos años el Sínodo Internacional para Religiosos nos recordaba que la vida consagrada es una vivencia única en la Iglesia tanto para los laicos como para los sacerdotes. Debemos alabar a Dios por ese don.

El 8 de febrero celebraremos y felicitaremos a esos hombres y mujeres consagrados que estarán de aniversario. Merecidamente felicitaremos y daremos gracias a aquellos hermanos y hermanas por sus 75, 60, 50 y 25 años de hermoso servicio como religiosos consagrados y profesantes. Cientos de años de vida consagrada estarán representados en nuestra catedral el próximo domingo, para no mencionar el número de religiosos y religiosas que estarán con nosotros en espíritu desde los hospitales. Los recordaremos de un modo especial y también a aquellos religiosos que están en el claustro. Hacemos bien en celebrar incontables años de la maravillosa gracia de Dios, encarnada ante nosotros.

Los Evangelios expresan el llamado excepcional de Jesús representado por la vida religiosa en la Iglesia para llevar la Buena Nueva del Reino de Dios. Nuestros religiosos lo hacen con palabras y obras y con el ejemplo de sus propias vidas. El próximo domingo agradeceremos a Dios la gracia de la perseverancia que ha otorgado a nuestros hermanos y hermanas, tal como lo expresó Jesús de manera muy simple: una vez que echaron mano del arado, no

miraron hacia atrás, sino que continuaron su camino con fe hacia el reino.

Al celebrar la vida consagrada en la Iglesia también agradeceremos a Dios la bendición tan maravillosa y peculiar representada a través de cada una de las comunidades religiosas que viven y sirven en nuestra arquidiócesis. Agradeceremos a Dios que haya otorgado esa bendición a aquellos que son "de los nuestros", de nuestra extensa comunidad creyente.

Daré testimonio de cuánto necesitamos que nuestros hombres y mujeres religiosos nos recuerden que hay un reino donde Dios verdaderamente reina. Valoramos las vidas consagradas en una sociedad y en una cultura donde el reino de Dios no es una prioridad. Dios otorga su don de la gracia como corona a nuestros hermanos y hermanas a quienes amamos y conocemos, gente como nosotros. Eso me hace pensar en las palabras conocidas: la gratitud es la memoria del corazón.

Estos hermanos y hermanas con quienes hoy estamos celebrando son prueba de la fidelidad en un mundo que conoce poco de la belleza de la fidelidad y el compromiso. Qué gran regalo para nuestra Iglesia y para el mundo: la gente puede ver que con la ayuda de Dios podemos mantener nuestras promesas en un mundo de tantas promesas

rotas. Es tremendamente importante para todos nosotros, pero especialmente para nuestra juventud, ver que hay un reino por el que vale la pena vivir, y morir.

Les debemos una oración especial de reconocimiento a nuestros hermanos y hermanas religiosos que están ahora en el hermoso atardecer de sus vidas y quienes, como los religiosos en el claustro, continúan ofreciendo el incomparable ministerio de Jesús en oración. Los hermanos y hermanas mayores han servido bien y largamente de muchas y diferentes formas y ahora su ministerio de paciente oración en la comunidad y para su bien, desde su silla de ruedas o desde su lecho de enfermos, puede ser incluso más hermoso y de mayor ayuda porque la oración fue gran parte de la vida de Jesús.

Nuestros hermanos y hermanas consagrados son las manos, los pies y la voz de Jesús que nos traen la esperanza, aun en estos tiempos, en nuestra travesía por este mundo. Ofrecen amor y sentido a aquellos que buscan a Aquél que verdaderamente se ocupa. Y por ellos ¡damos gracias a Dios! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

The Indianapolis National Pastoral Musicians Association Chapter and the local Liturgical Music Commission will host a **"Lenten Retreat for Pastoral Music Leaders"** on March 13-14 at Mother of Redeemer Farm in Bloomington. Franciscan Father Tom Richstatter will present the retreat. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

Our Lady of Lourdes School, 30 S. Downey Ave., in Indianapolis, will hold its annual **open house** from 1 p.m. to 3 p.m. on Feb. 2. Current and prospective parents will be able to meet the staff and administration, tour the school, meet representatives from student and parent organizations, and enjoy refreshments. Parents may also register children for the 2004-05 school year. Financial assistance is available. For more information, call 317-357-3316.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave.,

in Indianapolis, will host a **three-night parish mission** with Matthew Kelly, author and speaker, on Feb. 10-12. There will be a short choral program at 7:15 p.m. each evening, followed by the mission at 7:30 p.m. Kelly will discuss the essence of Catholic spirituality and some of the important questions that people in the Church face today. The themes for the three nights will be "Becoming the Best Version of Yourself," "The Seven Pillars of Catholic Spirituality" and "What Holds Us Back?" For more information, call Mary Lynn Cavanaugh, pastoral associate, at 317-787-8246.

Matthew Kelly will also speak at 7 p.m. on Feb. 15 at St. Mary Parish, 302 E. McKee St., in Greensburg. For more information, call the parish office at 812-663-8427.

St. Francis Hospital and Health Centers is offering a course titled **"Freedom from Smoking®"** that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offer-

ing a step-by-step plan to break their habit. Beginning Feb. 16, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at St. Francis Hospital and Health Centers' Carson Square Office, 3145 E. Thompson Road, in Indianapolis. The cost of the program is \$5. The cost may be reimbursed by insurance. For more information or to reserve a space, call Kim Modglin at 317-782-7999, ext. 2999.

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 named after a book written by Cardinal Karol Wojtyla, who would later become Pope John Paul II. The course will look at the nature of true love, the natural order, sexual morality, chastity, modesty and marriage. The cost is \$5 per person. The book *Love and Responsibility* is highly recommended. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of religious education for the parish and director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

The Center for Faith and Vocation at Butler University, 4600 Sunset Ave., in Indianapolis, will host **"The Ten Commandments and American Civilization"** from 7 p.m. to 9 p.m. on Feb. 17 in the Krannert Room of Clowes Memorial Hall on the Butler campus. Randy Merritt, an attorney from Los Angeles and a scholar of biblical and ancient Near Eastern law, will speak at the event, and Rabbi Dennis C. Sasso, senior rabbi of the Congregation Beth-El Zedeck in Indianapolis, will respond. The program will examine the Ten Commandments in the light of contemporary religious and secular debates in the United States. The Center for Faith and Vocation gives students a space to reflect on faith and spirituality during their time at Butler. For more information, call Judith Cebula, director, at 317-940-9472 or e-mail jcebula@butler.edu.

Toinette Eugene, director of the African-American Catholic Pastoral Center of the Diocese of Oakland, Calif., will deliver the annual **Black History Lecture** at 7 p.m. on Feb. 3 at Saint Meinrad School of Theology in St. Meinrad. Her talk, "Survival and Liberation: Pastoral Theology in African-American Contexts," will focus on the concerns, issues and achievements of the Diocese of Oakland related to African-American Catholics. The lecture is free and open to the public. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

There will be a **"Valentine's Day Couples' Retreat"** from 1 p.m. to 9 p.m. on Feb. 14 at the Providence Center at Saint Mary-of-the-Woods as part of the SpiritPro Series. The retreat will be led by the Providence Cana Team and Christian Brother Barry Donaghue. It will serve as an enrichment day for couples of all ages to explore the meaning and mutuality of love. The cost of the retreat is \$70 per couple. For more information, call the Providence Center at 812-535-3131, ext. 161, or e-mail spiritpro@spsmw.org.

There will be an **Indianapolis Marriage Encounter weekend** on March 5-7. For more information, call Steve and Judi Willem at 317-576-9785 or judiwillem157@cs.com. †

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THE SPIRIT OF CARINGSM

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

The Butterfly Effect (New Line)
Rated **O (Morally Offensive)** because of several sexual encounters, brief full-frontal nudity, implied child pornography, homosexual allusions, sporadic graphic violence, a few instances of drug abuse, recurring rough language, profanity and racial slurs.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Teacher's Pet (Disney)
Rated **A-I (General Patronage)** because of brief, mildly crude humor.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Win a Date With Tad Hamilton! (Dreamworks)
Rated **A-III (Adults)** because of some crass humor and innuendo, as well as sporadic crude language and a few instances of alcohol abuse.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Pro-life supporters renew efforts to end abortion

By Mary Ann Wyand

Several hundred pro-life supporters braved the cold and snow in central Indiana on Jan. 25 to pray for an end to abortion during a solemn memorial service for the more than 44 million babies aborted in the U.S. since 1973.

The Memorial Service for the Unborn, sponsored by Right to Life of Indianapolis, was held in the auditorium of the Indiana War Memorial in Indianapolis, which organizers said was a fitting location for pro-life supporters to renew their volunteer commitment in the 30-year battle to end legalized abortion during all nine months of pregnancy.

"The Lord is the Lord of life, and we are gathered in his name," Msgr. Joseph F. Schaedel, vicar general, said during the invocation. "Almighty God of life and love, you create us in your image. . . . You sent your son to bring us the promise of eternal life. Instill in us the respect for all life, from conception to natural death. Empower us to work for justice for the poor. . . . Inspire us to cherish the fragile life of the unborn. Give us the courage and the strength to challenge our lawmakers and all those in authority who have the right, the duty and the privilege of defending the lives of those who are helpless and vulnerable, particularly the unborn."

Keith Ogorek, director of discipleship and outreach for the Zionsville Fellowship Church in Zionsville, Ind., was the featured speaker for the prayer service.

Ogorek discussed the "profound

contradictions [in society] in a time of profound opportunities" for the pro-life movement.

"I say profound contradictions because one of the stories that has attracted national attention recently is the death of Laci Peterson and her unborn child, and the subsequent murder charges filed against her husband, Scott, [in California]," Ogorek said. "Sadly, a husband accused of the alleged slaying of his wife is not that unusual in our culture. However, in this case, Scott [Peterson] is charged with not just one, but two capital crimes."

Ogorek noted that, in the formal police complaint, Peterson is accused of acting "intentionally, deliberately and with premeditation" in killing his wife and their unborn child.

"Why is he charged with two capital crimes?" Ogorek asked. "Because in the eyes of the state, there is acknowledgment that not just one, but two lives were taken wrongfully—Laci Peterson and her unborn child. Her parents, family and friends know that. They're mourning the loss of their daughter, sister and friend, and grieving for her child."

The state is correct in bringing two charges in this murder case, he said, "but what I find confusing is that if Laci Peterson was a woman who had decided to terminate the life of her unborn child by an elective procedure called abortion, there would be no news stories, no headlines, nothing. Life would cease for that unborn child just as it has for Laci's child. But there would be no press conferences, no television cameras, no Internet news coverage. She could act, as her husband is accused, 'intentionally, deliberately and with premeditation' to end the life of her unborn child in abortion, and there would be no acknowledgment that a life was lost."

In abortion, Ogorek said, "the life of a child is lost as the sound of a heartbeat, distinct and separate from the mother's, is silenced and brainwaves, detectable and measurable in one moment, disappear in the next. A child once growing, turning and recoiling from uncomfortable stimuli, stops moving altogether. The common, undeniable signs of life—heartbeats and brainwaves—cease. Isn't that exactly what would have happened if Laci Peterson had aborted her child? How do we explain this contradiction?"

Perhaps even more important, Ogorek said, "is the pressing question, 'Do we need a murder trial before we can acknowledge that when an infant in the womb is slain, a person dies.' The answer is no. Since *Roe vs. Wade* in 1973, nearly 45 million abortions have taken place, which means that more

than the equivalent of the population of Canada has been wiped out. Nearly 45 million babies are gone, but their mothers are still here. And herein lies the profound opportunities that we have. These women who have had abortions walk among us every day, grieving the loss of a child, because no matter what they thought when they had the abortion, they now know that a child died."

Pro-life supporters need to continue to reach out to help post-abortive women, he said, and to console them with the knowledge that "the Bible tells us clearly that there is grace and forgiveness in Jesus Christ."

Bishop Chatard High School sophomores Joanna Barnett and Katie Johnstone of St. Pius X Parish in Indianapolis told the gather-

ing about their experiences during the 31st annual March for Life in Washington, D.C., on Jan. 22.

"I saw hundreds of youth gathered for the same reason—to speak out for the unborn," Joanna said. "For me, the most moving sight was the women who walked [in the march] because their abortions hurt them. It made me realize that I was not just walking for the unborn, but for the women who must live with the results of having an abortion."

Katie said she thought it was "amazing to see all the Catholics that came to speak for those who are unborn" and to realize that every person can peacefully and prayerfully make a difference in the pro-life movement's work to end abortion. †



St. Luke parishioner Cecilia Pottratz of Indianapolis, left, and Our Lady of Mount Carmel parishioner Claire Murray of Carmel, Ind., place red roses on the stage of the auditorium at the Indiana World War Memorial during a Jan. 25 memorial service for the more than 44 million babies killed by abortion since 1973.

Photo by Mary Ann Wyand

They renewed my passion for helping others.

Pictured are 2003 graduate Linda Wilson (seated) and some of her favorite professors. Left to right are Margaret D. "Peggy" Keen, M.S.N., R.N., Juanita Brand, M.S., R.N., John Buben, Ph.D., and Sr. Monica Zore, O.S.F., M.A.



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Linda Wilson

Currently employed as a graduate nurse on a medical/surgical unit at Community Hospital North.

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MARCH

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hours before the beginning of liturgy and was overflowing with people seated in the alcoves and floor of the crypt.

Robin Garrison, a freshman from St. Martin of Tours Parish in Martinsville, said of the Mass, "For a while it seems like the whole world is Catholic."

In his homily, Cardinal William Keeler of Baltimore spoke words often used by Pope John Paul II when he said, "Be not afraid."

"Those who give their lives to Christ can live beyond fear," Cardinal Keeler said. "Do not be afraid. Walk with the Lord as we chart the path of a new birth of American freedom."

He referred to *Roe vs. Wade* and the fight against abortion as the *Dred Scott* decision of our time. *Dred Scott* was the 1857 U.S. Supreme Court ruling that allowed slavery in the United States and set back work to eliminate it.

Cardinal Keeler commended the young people and called them "less tolerant than their elders" on the issue of abortion.

"We can see here tonight the pro-life movement has become the younger, more vibrant force in this great struggle," he said. "You have taken to heart the words of the Holy Father. 'Be not afraid.'"

On the morning of the march, Archbishop Daniel M. Buechlein celebrated Mass at the Franciscan Monastery. Father Eric Johnson, associate pastor of St. Pius X Parish in Indianapolis and chaplain for Bishop Chatard High School in Indianapolis, gave the homily, in which he reminded the youth of Christ's presence and that it is in the liturgy that they must be inspired to go out into the world.

"What we do today in the march is connected to what we do here [at Mass]," Father Johnson said. "We come together, first of all, to hear the Word of God spoken to us. We come together ... to recognize Christ's presence in our midst," he said.

Archbishop Buechlein thanked the youth on the pilgrimage. He said it is his faith in God that allows him to continue on in the fight against abortion even though progress is sometimes slow.

"Every age has its difficulties and its challenges to the faith," Archbishop Buechlein said. "God will help us prevail."

To the youth he said, "Carry the message, too, as you move from youthfulness to young adulthood on to adulthood."

Alicia Hatfield, a sophomore from St. Vincent de Paul Parish in Bedford said, "It makes you feel better knowing that people your own age care."

"You don't see many people our own age going out of their way to show their faith," said Ruth Higgins, a freshman from St. Barnabas Parish in Indianapolis.

In Washington, it was easier for Higgins and others to see the impact the youth were having on the pro-life movement. During the march, youth carried signs, prayed the rosary and met people from all over the country.

One Indianapolis marcher saw signs and statements that she knew weren't true. When faced with vocal opposition from the sidewalks, she answered back—with love. Instead of replying with attacking words, she could be heard praying an additional *Hail Mary*.

The number of people who marched in support of life is also something that many of the youth will not forget.

"You can be anywhere, look forward and backward, and never see the end. It goes forever," said Brandon Artz, a senior from Sacred Heart of Jesus Parish in Terre Haute.

Participating in his fourth March for Life, Brandon said he feels a sense of calm each year.

"I just feel that it's so peaceful with so many people marching, chanting the same exact thing—that abortion has to be stopped," he said.

Youth now have the challenge of returning home to relate their experiences at the March for Life to their friends, families and communities. Many see the key in continuing the pro-life movement is education of those around them.

Robin Garrison said parishioners in Martinsville are trying to raise money for a billboard as well as volunteering their to talk to people about abortion. She said to her the important thing was "helping other people realize our feelings because it's not discussed in our town much."

"If everybody just talks about the importance of the experience they've had, just in their own families and among their friends, think of how far that spreads the message," Archbishop Buechlein said.

(Katie Berger is the youth minister at St. Barnabas Parish in Indianapolis.) †



Above, participants in the 31st annual March for Life on Jan. 22 in Washington, D.C., protest the legalization of abortion with the U.S. Capitol building in the background. The event drew thousands of people, as it does every year, including several busloads of archdiocesan youth and chaperones.

Left, young people from the archdiocese take pictures of the statue of Abraham Lincoln during their trip to Washington, D.C., on Jan. 20-23 for the March for Life. President Lincoln, in his time, fought against the evil of slavery, which received a federal seal of approval in the 1857 *Dred Scott* U.S. Supreme Court ruling. The *Roe vs. Wade* decision by the same court in 1973 legalized abortion, and has been compared by many Catholics to the *Scott* decision.

LIFE

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abortion, which is facing a court challenge; and restrictions on use of tax money in international programs that encourage abortion.

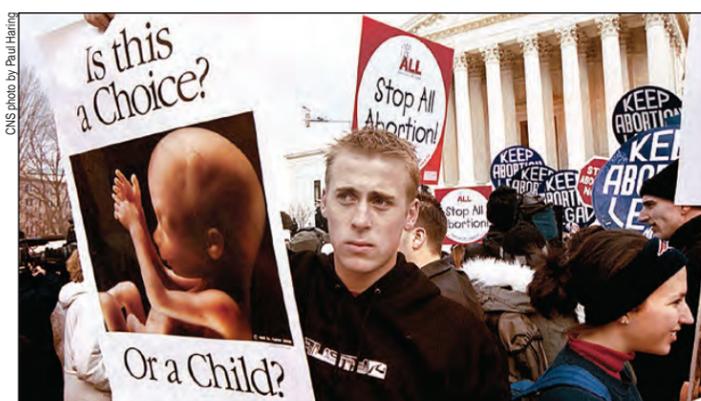
He also listed several other pieces of legislation he would support, including increased federal funding for abstinence education and passage of the Unborn Victims of Violence Act, which would allow prosecution under homicide statutes for the death of fetuses killed during the commission of a crime.

The crowd gathered on the Ellipse for the March for Life rally resembled a high school pep rally complete with chaperones. People assembled in small groups to take pictures of themselves, eat a quick lunch or hold aloft banners before the speeches began, and they seemed more relaxed than in previous years, perhaps in part because of warmer temperatures.

At midday, the temperature reached 40 degrees, quite unlike years when marchers faced below-freezing weather or walked through snow.

Betty Herold, member of St. Augustine Parish in Barbertown, Ohio, has been marching for the past 25 years to protest the U.S. Supreme Court's 1973 *Roe vs. Wade* and *Doe vs. Bolton* decisions legalizing abortion. This year, prior to the march, she stood at the side of Constitution Avenue along with thousands of others, making the street look like a pre-parade gathering. She and other St. Augustine parishioners said the march invigorated them.

A group of youths under the banner



New Hampshire Teens for Life seemed equally invigorated.

"This is huge. I'm so glad I came," said Meghan McNamara, a freshman from St. Thomas Aquinas High School in Dover, N.H., at the Ellipse.

She and her friends said they had a mixed reaction from their friends back home about coming to the march, but hoped to organize a pro-life group when they got back.

After the rally speeches, participants walked along Constitution Avenue to the Supreme Court and then many continued to visit members of Congress and lobby for pro-life legislation.

At the end of the day, when most marchers began their trips home, a few hundred remained in front of the Supreme Court for another rally, where at least 50 women held signs that read "I regret my abortion."

The rally was part of the Silent No More Campaign co-sponsored by the Catholic organization Priests for Life and the National Organization of Episcopalians

James Zakrzewski of Pittsburgh displays a pro-life sign in front of the U.S. Supreme Court building during the March for Life on Jan. 22 in Washington. The annual demonstration marked the 31st anniversary of the court's decision in *Roe vs. Wade* that legalized abortion.

for Life, known as NOEL.

One of the first speakers was actress Jennifer O'Neill, who sat in a wheelchair because of a broken foot. O'Neill told the crowd that all the speakers had different stories and different reasons for having their abortions, but one common thread was that they all regretted the procedure.

"You can't kill your own young and be well afterward," she said, adding that she had nine miscarriages after her abortion.

She also said that she suffered emotionally after the abortion, but pointed out that her faith in God enabled her to find "healing, hope and restoration."

Alveda King, the niece of the Rev. Dr. Martin Luther King Jr., told the crowd she too felt the emotional pain of having an abortion, but also came to experience God's forgiveness.

"Women who don't admit to the pain of abortion are numb," she said.

Rallies where women speak frankly about the impact of abortion on their lives have expanded the pro-life movement's emphasis, according to Georgette Fourney,

executive director of the National Organization of Episcopalians for Life and co-founder of the Silent No More Awareness Campaign.

During a Jan. 23 panel discussion on abortion and the American woman at The Catholic University of America in Washington, Fourney said that as women begin to speak more openly about the physical and emotional pain they suffered from their abortions, they will begin a new grass-roots movement.

Panelist Cathy Cleaver Ruse, director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities, agreed, stating that society as a whole is beginning to understand the concept that abortion kills babies, but it "still embraces abortion saying it's good for women."

She described the women who are speaking out as "our new prophets who will bring us to the end of this. These women are the rest of the story."

In a Jan. 22 press conference by the National Right to Life Committee, Wanda Franz, the organization's president, said that "the days of *Roe* are numbered. The number of abortions is down and the support for abortion rights has eroded."

At a separate press conference, the American Life League launched a new ad campaign with the theme "The Way of La Crosse," which it said "pays tribute" to letters sent to some Catholic politicians in Wisconsin by Archbishop Raymond Burke when he headed the Diocese of La Crosse, Wis., urging them to drop their support for abortion or not receive Communion at Mass. The league said all bishops "must send a clear, unambiguous message" that

See LIFE, page 12

Parents seek to form children with values and virtues

By Sheila Garcia

Happily anticipating the birth of our first child, my husband and I breezed through childbirth classes. We read the materials, practiced the exercises and felt that we had prepared well for the big day.

Then, a few weeks before the delivery, I suddenly felt that I had no idea what we had gotten ourselves into as parents. The tasks of parenthood suddenly seemed overwhelming, and I felt small and scared.

Twenty-five years later, the vocation to parenthood continues to amaze me.

The Church shares this awe and holds out a lofty vision of Christian parenting. Pope John Paul II, in his exhortation "On the Family," reminded parents that they are called to become for their children "the visible sign of the very love of God."

Despite good intentions, however, our parenting efforts frequently go awry. We make mistakes. We become discouraged and frustrated. We struggle to keep before us a vision of Christian parenting that is compelling but realistic.

We might begin by recognizing that we bring to parenting, as to other adult responsibilities, certain personal strengths and weaknesses, gifts and limitations. Given the multitude of parenting tasks, no one can be the perfect parent.

We excel in some areas and are

adequate in others. Sometimes we need help from our spouse, family members or friends to make up for our deficiencies.

When our boys entered grade school, my husband spent hours with them on their hands-on projects. Dinosaur models and exploding volcanoes were particular favorites! My husband possessed the technical skills—and, more important, the patience that I lacked—to help our sons with science projects.

Several years later, when the college application process started, our sons needed different parental gifts. Now it was my turn to shine as I helped them with organization, research and writing.

Usually we have a good idea of our strengths and limitations, although parenting sometimes will bring out an unexpected gift or talent.

If we focus on our limitations, we surely will feel inadequate as parents. If, however, we accept our limitations and concentrate on our strengths, we will become much more positive about what we can offer our children.

To avoid discouragement, we can remind ourselves that parenting is a long-term process. Years will pass before we see the results of our efforts—if we ever see them. We seek to form young people with Christian values and virtues so they will be able to make positive contributions to society. This takes time.



We learn to let go of our children, but the cost becomes steeper as they grow older. Adolescence and early adulthood bring serious challenges for parents.

We may wonder if our words and example have any effect at all, although occasionally we catch glimmers of hope.

My young-adult son, contemplating a career change, took care to point out that his potential employer was an ethical person. I was heartened that this value, important to me, had also become important to him.

Too often, however, we focus on the negatives—a child's selfishness, materialism or disregard for religious practices—that convince us we are failing as parents.

Jesus warns us not to judge, yet—as parents—we frequently judge, second-guess or berate ourselves. Paradoxically, we may brood about our mistakes, but hesitate to admit them to others, least of all to our children. We may fear that such an admission will weaken our parental authority.

But children learn an important lesson when parents acknowledge a mistake or misjudgment. All of us err, and all of us need forgiveness from God and from each other. When parents admit a mistake, children have an opportunity to extend forgiveness and, in so doing, come to a deeper understanding of the God who loves and forgives each of us.

Perhaps the hardest lesson of parenting is that, no matter how much we love our children, we are not omnipotent. We cannot shield them from pain and failure.

Bad things will happen to them, sometimes through no fault of their own. At other times, they will become the victims of their own limitations, misjudgments

and poor decisions.

As parents, we want to protect our children. When we cannot, we sometimes feel that we have failed.

We learn to let go of our children, but the cost becomes steeper as they grow older. Adolescence and early adulthood bring serious challenges for parents.

Few families escape unscathed as they deal with car accidents, teen-age drinking, drug use, poor academics or unhealthy relationships. Often, parents can only stand by, helpless, as their children experience the consequences of their destructive behavior.

At such times, we struggle to keep the situation in perspective. Even as we confront our pain, disappointment and perhaps anger, our faith assures us that all things can work toward the good.

One father, whose son has been charged with driving under the influence of alcohol, hopes the experience will motivate his son to set serious personal and career goals. He tries to see beyond the immediate situation, devastating as it is, to envision a more promising future for his son.

Called to the vocation of Christian parenthood, parents live out the paschal mystery of Jesus' suffering, death and resurrection. As they love their children through successes and failures, they reflect God's unconditional love for his own children.

(Sheila Garcia is assistant director of the USCCB Secretariat for Family, Laity, Women and Youth.) †

Family is symbol of God's love

By Andrew and Terri Lyke

When we, as marriage educators, prepare couples for marriage in the Church, much of the conversation is about the couples' families of origin.

We ask them to think about their families' problem-solving style and how their respective styles may differ.

Notre Dame Sister Barbara Markey, a staff member of the Family Life Office in the Archdiocese of Omaha, Neb., suggests that, "When individuals are highly stressed or highly relaxed, they revert to what they learned when they didn't know they were learning."

For good or bad, the family of origin is our first school of life. Whether or not family members recognize it, families have a mission, a calling, a vocation.

The prophet Micah spoke of what God requires of us (Mi 6:8), and this prophet's words can help us reflect on the essence of the family vocation. Micah's words echo in the refrain of the popular song "We Are Called" by David Haas: "We are called to act with justice. We are called to love tenderly. We are called to serve one

another. To walk humbly with God."

- To act with justice—Children have an innate sense of fairness, but families strive for justice in the home. Fairness is about equity, but justice is about rightness, and families struggle with this.
- To love tenderly—Within families, there can be a full range of emotions. Family members don't have to agree with each other. They have to find a way to love and support each other.
- To serve one another—Families need to slow down enough to be present to one another and take care of one another.
- To walk humbly with God—Having lived the virtues of justice, mercy and service within the family, it is also the family's vocation to serve the community as a sign of God's presence to the world.

(Andrew Lyke is coordinator of marriage ministry for the Archdiocese of Chicago. Terri Lyke is coordinator of marriage ministry to the African-American community for the Archdiocese of Chicago.) †

Discussion Point

Faith, family, friends help parents

This Week's Question

As a parent, where have you sought support when you felt confused or perhaps alone?

"From my pastor, from my friends and from my family." (Ralph Poyo, Raleigh, N.C.)

"I talk with friends who have children in similar situations." (Cathy Dee, Bethel, Vt.)

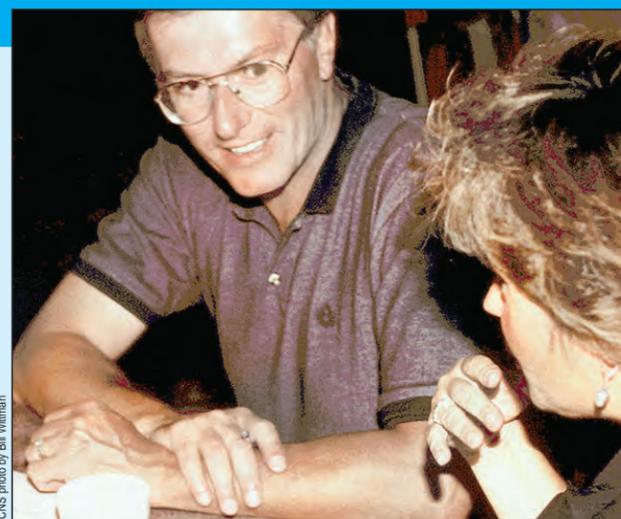
"In my case, it would be a parish priest and a prayer group within the parish." (Deacon Dan McGuire, Granger, Iowa)

"Friends are a good support. When you need someone, you go to someone who understands you." (Jan Erpelding, Winona, Minn.)

Lend Us Your Voice

An upcoming edition asks: How does your parish collaborate with other parishes in adult faith formation?

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 (III)

Fourteenth in a series

Historian Theodore Maynard wrote that Cardinal James Gibbons "was the most influential and widely loved prelate that America has ever produced." He also, as noted last week, was a friend of six U.S. presidents.



Grover Cleveland conferred with Gibbons over labor matters when the

Catholic Church was embroiled in a controversy over the Knights of Labor. Cleveland and his wife entertained Gibbons at a reception at the White House, and the president attended the cornerstone laying ceremony when Gibbons dedicated the Catholic University of America.

Gibbons was also on pleasant terms with Benjamin Harrison, if not as close as with Cleveland. At the time, the issue of Cahenslyism was dividing the Catholics in the country. Cahenslyism was a movement among German Catholics who wanted their own churches. After Gibbons spoke

on the subject in an attempt to defeat this movement, Harrison told him, "I had thought several times of writing to you and offering my congratulations on the remarks you made, but I refrained from doing so lest I should be interfering in Church matters."

William McKinley conferred with the cardinal after the U.S. took possession of the Philippine Islands following the Spanish-American War. The president asked the cardinal if the U.S. should retain the islands. "Mr. President," Gibbons answered, "it would be a good thing for the Catholic Church, but, I fear, a bad one for the United States." He felt this way because he was convinced that the Church would prosper best under the American flag, but he thought that the United States should not become a colonial power.

After an assassin's bullet killed McKinley, a warm friendship developed between Theodore Roosevelt and Gibbons. Roosevelt felt such an admiration for the quiet and resourceful cardinal that he once enthusiastically exclaimed, "There is only one man in this country who has the nerve to get up and speak the truth. That man is Cardinal Gibbons."

William Howard Taft often sought Gibbons' help and enjoyed his company. Indeed, on President and Mrs. Taft's silver wedding anniversary, Gibbons was invited to dine with them as part of their family. It must have been difficult for Gibbons to vote in the election of 1912 when Taft and Roosevelt opposed Woodrow Wilson.

Gibbons called on Wilson shortly after his first inauguration. Later, when the United States entered World War I, Gibbons followed up Wilson's war message by appealing to all citizens for "an absolute and unreserved obedience to his country's call."

When World War I was over, the cardinal urged support for Wilson's proposal for a League of Nations because "it will give us a reasonable guarantee against the horrors of war and a well-grounded assurance of peace, without impairing American sovereignty or surrendering any American right and without involving us in entangling alliances."

When Wilson was preparing to go to Paris for the peace conference in 1918, Gibbons urged him to visit the pope while in Europe. Wilson did so—the first American president to officially visit a pope. †

Cornucopia/Cynthia Dewes

Music is the food of God's love

Did you ever think attending Mass would turn a person into a music critic?



After all, we're not there to be following the musical score, just keeping the most important one.

But, lately, we've experienced a wide range of quality in liturgical music. Unfortunately, these occasions did not

prove the theory that he who sings prays twice, but rather something like the race is not always to the swift.

For example, the choir we heard the other Sunday belted out hymns in enthusiastic double time, led by an aggressive director and his harried piano accompanist. This pace seemed to create a sense of urgency throughout the congregation, lest we take time to breathe between phrases. We galloped along, even through gentle songs like "Taste and See."

In another parish, we'd had exactly the opposite experience. Here, the organ droned slowly on, dragging the assembly with it so that every hymn became a funeral dirge, including Alleluias. The cantor was complicit in this musical crime

by hanging on to the endnote of every verse for a beat or two after the rest of us finally stopped.

We've also been present at Masses where we thought we'd gone to sleep and awakened in Carnegie Hall, because there certainly was a performance going on and we were the captive audience. We were observers, not participants in worship, and woe to the unwary person in the pews who tried to horn in with a few warbles during the glorious Gloria.

Now, all this may be distressing, but of course the absolute worst kind of music we've encountered during a liturgy is none at all. That is, no singing of prayers, no sung "Our Father," no melodic litanies, in fact, no congregational singing at all. In such cases, we were lucky to get a short organ solo during the Communion meditation.

What's going on? We thought Vatican Council II tried to improve liturgies, including the music. Music is supposed to enhance a spiritual atmosphere and help worshippers to praise God, not distract or annoy them.

Think about Gregorian chant, that sublime music, which is not only easy for a congregation to follow, but also to sing within a normal vocal range. Or, consider

the inspiring Gospel favorites from the evangelical Churches, sturdy Lutheran hymns or Negro spirituals, which we've wisely incorporated into our liturgies.

Now, it's true that people who can't or don't like to sing may balk at raising their voices in church. But, even if they just mouth the words, really attend to their meaning, and absorb the beauty of the music, they'll probably find worship more satisfying.

Recently, we watched one of our favorite movies, *Places in the Heart*, for the umpteenth time. Once again, we were moved by the final scene in which all the characters, dead or alive, sinners or sinned against, are seated together in church. They listen to the reading from I Corinthians describing the love that never fails.

Then the choir sings "He Walks With Me" and the music swells as the people pass Communion vessels to each other. They, and we, are caught up in the love of God for us as embodied in the Eucharist, and also in our love for each other. Once again, it's music that provides the food of love.

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

Faithful Lines/Shirley Vogler Meister

Surprise call recalls supportive moments

After suffering "the blues" off and on for a couple months, one day recently I received a phone call from a stranger that buoyed my spirit. He said he always reads "Faithful Lines," but the one I'd written about "wise words" (Jan. 9) was so important that he planned to share it with others. I thanked him, explaining why his call meant so much to me.



Then he asked, "Will you do me a favor?" I said I would if I could, so he suggested I stretch my arms out widely. Propping the phone between chin and shoulder, I did. "Now give yourself a big hug," he added.

My smile and voice surely must've reflected the sun's brilliance on that otherwise bitter cold day. Hugs are heartwarming, even if we give them to ourselves! Thanks for teaching me that, kind sir!

After his call, I pondered why I was so

"blue." For starters, I was grieving over several December deaths, as well as being concerned about health issues for others and myself. Then I meditated specifically about two of the deaths.

One was a dear friend, Janie, whom I've mentioned before in columns. An octogenarian, she was like a mother or an older sister to me. We were once colleagues in eldercare advocacy and, for more than a decade, she was my Bible adviser for discussion group meetings at St. Augustine Home for the Aged in Indianapolis, where I volunteer and she happily spent her last years. Janie and her family were inspirations to everyone.

The other was a 4-year-old granddaughter of good friends. Courtney and her family were also inspirational during their two-year struggle with metachromatic leukodystrophy. (I'll share more about this another time.)

Services were on the same day—Courtney's in the morning and Janie's in the evening. They had something in common besides courageous health battles.

Their memorials reflected beautiful lives as well as the joy of now being with God. What else? Hugs! Abundant, supportive, loving hugs prevailed.

However, until receiving that phone surprise from my gentleman caller, I would never have thought about hugging oneself.

I did recall a warm and wonderful book I have thought: *Hugs and Hopes for a Century* by Sara Sanderson. The words in her title are what I wish my readers, especially those suffering "the blues"—or worse. May we also feel God's spiritual hugs.

(Note: As community essayist for the *Speedway Town Press*, author-poet Sara Sanderson will speak at an open meeting of the Speedway Old City Neighborhood Association on Monday, Feb. 2, at 7 p.m. at Speedway Methodist Church. She'll also read from *Hugs and Hopes*.)

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

Faith and Family/Sean Gallagher

How families can spread the Gospel of Life

This past week, our nation observed the 31st anniversary of the *Roe vs. Wade*



Supreme Court decision that legalized abortion. As has happened every year since that decision was rendered, thousands of citizens, many of them Catholic, peacefully gathered in Washington, D.C., to protest this decision and to

bear witness to the Gospel of Life.

Many of those who marched in our nation's capitol weren't even alive when abortion became legal in 1973. These youth and young adults must hold the sanctity of life dear to their hearts in order to have made such a public stand.

I suspect that many of them were raised in families that planted, at an early age, this love for life and nurtured it. If all Catholic households lived the Gospel of Life within their homes like these families, then there would rise up a protest that would extend beyond the annual March for Life and continue throughout the year.

If all Catholic households lived the Gospel of Life within their homes, they would become its apostles within their local communities, telling others through their gentle words and loving deeds the Good News that our Lord offers us in the gift of life.

There are many ways that such a transformation can happen within our families. And no two families will be dedicated to the cause of life in exactly the same way. In fact, it will be through our diversity that the message of life will begin to permeate our society and sanctify our culture.

There are two essential ongoing tasks that will help Catholic families become apostles of the Gospel of Life.

First, they need to pray regularly that our heavenly Father might give them the grace to do this important work, for without his aid our efforts will be fruitless.

Second, they need to become more knowledgeable regarding the Church's teachings on sexuality and life. Without this firm foundation of knowledge, they may end up proclaiming a gospel that is not true.

As to specific pro-life tasks in which parents and children can participate, there are, of course, several obvious ones: volunteering at crisis pregnancy centers, praying and/or serving as a sidewalk counselor outside an abortion clinic, and voting for candidates for public office that acknowledge the sanctity of life.

But there are many other things that families can do to promote the cause for life. On the surface, they may seem small, but when taken together they will truly reveal our families to be pro-life throughout the entirety of who they are.

For example, all members of the family could wear a Precious Feet pin on their shirts or jackets. This pin shows the size of the feet of a baby 10 weeks old in the womb. Although small and unobtrusive, it inevitably inspires people who see it to ask questions. The answers that we give can bear witness to the dignity of the life of the unborn.

Families can also proclaim the good news of life through the checks they write. Life Checks (<http://www.lifechecks.com>) can supply families with checks that let all who see them know about the sanctity of life. My wife and I use these checks. And we have had numerous opportunities to speak about the preciousness of the unborn when asked about them by store clerks.

These are just two small examples of the ways in which Catholic families can become apostles of the Gospel of Life in the midst of their daily lives. With the aid of God's grace, these small opportunities can begin to transform our culture of death into a civilization of life and love. †

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

The Sunday Readings

Sunday, Feb. 1, 2004

- Jeremiah 1:4-5, 17-19
- 1 Corinthians 12:31-13:13
- Luke 4:21-30

The first reading is from the Book of Jeremiah, one of the three great prophets of ancient Israel.



To understand this reading, and indeed to understand many of the writings of the prophets, it is necessary to realize the theological and social context in which these prophets lived and spoke.

The theological context is, and was, that ultimately they were not just addressing themselves and their messages to their own people, although this obviously was their objective, but rather, and more broadly, they were confronting realities of the human experience.

These realities were that humankind had sinned by revolting against God, and this revolt against God had brought havoc in its wake. Thus, human sin produced death, hardship and evil. It was not as if "God allowed this to happen" in the case of miseries. Instead, people, free agents in God's creative plan, brought calamity upon themselves when they removed God from their lives.

Jeremiah's second important lesson in this reading is that he is God's messenger. Through him, through his lips and through his writing, were to flow God's redemptive and reassuring words.

To forgive and to repair the consequences of human sin were God's will. God was, and is, forever merciful and good. For these reasons, God sent the prophets.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

It is one of Paul's most popular, familiar and profound messages. It is his beautiful explanation of love.

To understand this section, it is good to recall the New Testament teaching that "God is love." This statement in and of itself is not Pauline, but Paul would have lived amid a Christianity that certainly treasured such a concept.

Highly important to Paul was the fact that being with Christ in faith and love creates for the believer a bond with the Lord, and this bond necessarily also intimately connects with all others who love Jesus, and indeed with all humans. If God is love, and if Jesus is God, then the unity of each

Christian in love is clear and required.

For the last reading, the Church presents St. Luke's Gospel.

This passage also is familiar. In this story, Jesus is in the Nazareth synagogue. He reads from the Scriptures, part of the synagogue worship service. (Priests and the formal rituals of sacrifice were only in the Jerusalem temple.)

Jesus presents himself as a prophet. This was startling enough. Then the Lord, in effect, criticized the congregation and the community. They rejected prophets, as had people in the past. They were set in their sinful ways, locked in the traps of ignorance and fear created by their sins.

Furious, the people sought to kill Jesus. The deeper message here is the same as in the first reading. People have blinded themselves by their sins. Nevertheless, God, forever merciful and good, will redeem them.

Reflection

The Church excitedly has told us of the coming of Jesus at Christmas, the coming of Jesus, the Son of God, to all humanity at the Epiphany and the coming of Jesus, the Savior, at the feast of the Lord's Baptism.

In the weeks of January, it has extended and deepened the story. Jesus is Lord. Jesus forgives sin. Jesus gives life.

This weekend, the Church points us toward Lent, which will commence in just more than three weeks. Lent is an opportunity for Christians.

To utilize this opportunity, however, we must know ourselves. This means that we must realize that we ourselves are blind—blinded by our sins. Christ is our light. He will restore our sight. He will illuminate the path to true life and joy. He alone can guide us. He is the victor. He is the Redeemer. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, February 2

The Presentation of the Lord
Malachi 3:1-4
Psalm 24:7-10
Hebrews 2:14-18
Luke 2:22-40
or Luke 2:22-32

(Response) 1 Chronicles
29:10-12
Mark 6:7-13

Tuesday, February 3

Blaise, bishop and martyr
Ansgar, bishop
2 Samuel 18:9-10, 14b, 24-25a,
30-19:3
Psalm 86:1-6
Mark 5:21-43

Friday, February 6

Paul Miki, martyr
and his companions, martyrs
Sirach 47:2-11
Psalm 18:31, 47, 50-51
Mark 6:14-29

Saturday, February 7

1 Kings 3:4-13
Psalm 119:9-14
Mark 6:30-34

Wednesday, February 4

2 Samuel 24:2, 9-17
Psalm 32:1-2, 5-7
Mark 6:1-6

Sunday, February 8

Fifth Sunday in Ordinary Time
Isaiah 6:1-2a, 3-8
Psalm 138:1-5, 7-8
1 Corinthians 15:1-11
or 1 Corinthians 15:3-8, 11
Luke 5:1-11

Thursday, February 5

Agatha, virgin and martyr
1 Kings 2:1-4, 10-12

Question Corner/Fr. John Dietzen

Christ's grace and salvation are offered to human race

QIn a recent column, you said one condition for non-Catholic Christians to receive Communion in the Catholic Church is that the individual must be spiritually prepared.



This ignores the fact that non-Catholics who commit a mortal sin cannot be spiritually prepared. The majority of them do not believe

in the sacrament of reconciliation. They can take their sins to God, be sorry for them and believe they are forgiven, which goes against Scripture and Catholic tradition.

Furthermore, non-Catholics do not attend Sunday Mass. For Catholics to intentionally miss Mass without reason is a grave sin, and they should not receive Communion until they are reconciled in the sacrament. How can a non-Catholic who never attends Mass receive Communion?

Ecumenism as an idea is admirable. But when it extends to demeaning the sacraments of penance, the Eucharist and the priesthood, ecumenism becomes deplorable, if not diabolical. (Michigan)

AI admit I hardly know where to begin on this letter. The temptation is to pass it by, but unfortunately a large number of Catholics are confused, or unknowledgeable, about Catholic teaching on these matters. My remarks here must be brief, but they are important.

First of all, Catholic doctrine does not hold that all people can have sins forgiven only through the sacrament of penance. Our teaching on this is parallel to our teaching about the necessity of baptism, or membership in the Church, for salvation.

As the *Catechism of the Catholic Church* says, membership in the Catholic Church (through baptism) is necessary for those who know "that the Catholic Church was founded as necessary by God through Christ." For such persons, to refuse either to enter the Catholic Church or remain in it would be sinful. Persons who do not have such knowledge are not so bound (#846).

Obviously, most people in the world who are not Catholic, including other Christians, do not believe the Catholic Church was "founded as necessary by God

through Christ." They honestly follow their consciences, and hopefully live good lives.

In a similar way, if they are not bound to be Catholic, they are not bound by Catholic regulations and requirements. Through the ages, for example, God established liturgies and prayers of atonement by which the people of Israel acknowledged their sins and were reconciled to God and to each other.

According to Catholic teaching, ritual and prayer relationships between Israel and Yahweh remain valid today, a consequence of God's fidelity to the promises he made to the people of Abraham and Moses.

As for others, St. Paul says all people sin and are reconciled by God's gift through Christ (Rom 5). We cannot, however, put God in a "straightjacket" on how he accomplishes this salvation.

As Pope John Paul II put it, "God the Creator wants to save all humankind in Jesus Christ."

We don't know how God does it. What we do know is that Christ came for all peoples: "He redeemed them all and has his own ways of reaching them" in the present age of salvation history (*Crossing the Threshold of Hope*, pages 80-83).

The catechism says the same thing in a different way. Baptism is necessary for those who have heard the Gospel and have had the possibility of asking for this sacrament. However, it continues, "God has bound salvation to the sacrament of baptism, but he himself is not bound by his sacraments" (#1257).

In other words, God has promised to work through the sacraments, but he has not bound himself to be limited to the sacraments in how he brings the saving graces of Christ to all people.

Canon law (#844) and Catholic ecumenical guidelines list several conditions for reception of Catholic Communion by non-Catholics, involving more than being without serious sin. Other conditions, including baptism and a Catholic faith concerning the Eucharist, are also required.

We need to keep our theological convictions straight, however, and beware of ideas that, among other consequences, would effectively deny the possibility of Christ's grace and salvation to most of the human race. †

My Journey to God

Sanctity

Lord, I was too busy to listen.
My days were filled with
much nothingness,
busyness.

Lord, I rushed to and fro.
You brought me low
to slow me down.
Lord, I battled from
the inside out.

Lord, it was in my pain
I called your name.
It was in the quiet
I heard you call mine.

And then we talked.

By Teresa Holland

(Teresa Holland is a member of St. Michael Parish in Greenfield. She photographed the angel statue at a cemetery in central Indiana.)



Photo by Teresa Holland

LIFE

continued from page 8

“you cannot be pro-abortion and Catholic.”

Americans United for Life in Chicago released a 2004 state report card which listed Louisiana as the best state and Vermont as the worst for enacting pro-life legislation.

“The states are critical players in the cause for life,” said Denise Burke, the organization’s staff counsel and project coordinator. “In a year when national and international events raised awareness for the need to safeguard innocent life from violence, too many governors and state legislatures failed to follow through with any meaningful action.”

Across the country, dozens of Masses, pro-life rallies and prayer services took place to mark the *Roe* anniversary.

During a Mass at the Cathedral of the Immaculate Conception in Denver, Auxiliary Bishop Jose H. Gomez said the pro-life movement has made progress, “but there is still a long way to go.”

At a Joliet, Ill., prayer service, retired Auxiliary Bishop Roger L. Kaffer emphasized the need to reach out to women who have had abortions and to those who support laws favoring abortions. “Convert their hearts” through prayer and compassionate actions, he urged participants. †



More than 20,000 people pack the MCI Center for the Rally for Life and Youth Mass in Washington on Jan. 22 prior to the March for Life, an annual demonstration protesting the Supreme Court’s *Roe vs. Wade* decision that legalized abortion.

Pope urges international community to help eradicate leprosy

VATICAN CITY (CNS)—Pope John Paul II urged the world community to continue its work to wipe out leprosy while the head of the Vatican’s office for health care emphasized the Church’s need to address the spiritual needs of the sick and medical professionals.

After praying the Sunday Angelus on Jan. 25, the World Day of Leprosy, the pope said his thoughts were “with all those who still suffer from Hansen’s disease,” another name for leprosy.

“While I invite you to pray for them and the people who care for them, I encourage the international community’s efforts to eradicate this disease,” said the pope from the window of his apostolic palace to the pilgrims below in St. Peter’s Square.

In a Jan. 25 message marking the World Day of Leprosy, Cardinal Javier Lozano Barragan, president of the Pontifical Council for Health Care Workers, called for the training of religious and lay workers to prepare them for the “spiritual trials not only of sick people, but also of the professional men and women who are directly involved.

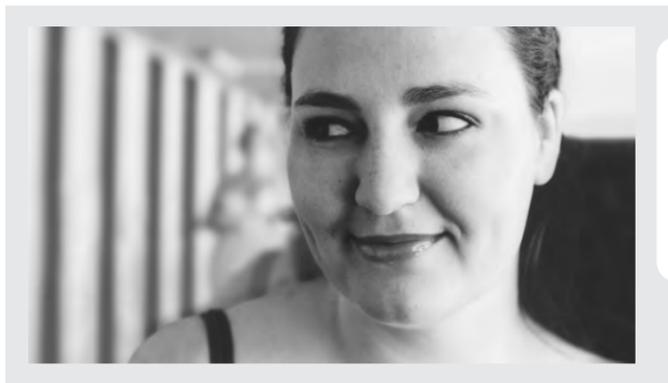
“The care of souls entrusted to us should be performed with competence and constancy so that in the lives of our communities there remains no dark or neglected corner,” he said.

According to the Vatican’s statistical yearbook, the Church worldwide runs 678 leper hospitals, helping more than 817,000 people in 2002.

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

January 30-February 1

Saint Meinrad School of Theology, 200 Hill Dr., **St. Meinrad**. "Thinking of Priesthood," Benedictine Father Jonathan Fassero, presenter. Information: 317-236-1496 or 800-382-9836, ext. 1496.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Retreat for Men and Women." Information: 812-923-8817 or e-mail mtstfran@cris.com.

January 31

Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. St. Thomas Aquinas Parish's third annual Groundhog's Day Romp, 7 p.m.-midnight, \$25 per person advance sale, \$30 at the door, barbecue dinner, dance. Information: 317-253-1461.

Kathryn Weil Center for Education, 415 N. 26th St., **Lafayette, Ind.**, Diocese of Lafayette. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 9:30-11:30 a.m. Information: 317-228-9276.

February 1

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Family Sunday Mass, Divine Word Father Charles Smith, presider, 10 a.m., followed by salad luncheon. Information: 317-632-9349.

February 2

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Cancer workshop for women undergoing radiation or chemotherapy, "Look Good... Feel Better," noon-2 p.m. Registration: 317-782-6704.

February 4

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Love and Responsibility," Scott Sullivan, presenter, three sessions, 6:30 p.m. Information: 317-236-1521 or e-mail dearollo@archindy.org.

Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. "Coming Home," discussion group for non-practicing Catholics, fourth

in a six-part weekly series, 7 p.m. Information: 317-209-1669.

February 5

Allison Mansion, Marian College, 3200 Cold Spring Road, **Indianapolis**. "Fruit of the Spirit" wine and cheese tasting event to benefit Holy Family Shelter, 7-9 p.m. Information: 317-592-4072 or e-mail marychasteen@hotmail.com.

February 7

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. "Stories That Evoke Spirit," third annual Indianapolis West Deanery Men's Conference, 8 a.m.-3:45 p.m. Information: 317-241-6314, ext. 126, or e-mail djb@saintchristopherparish.org.

St. Benedict Church, 111 S. Ninth St., **Terre Haute**. Terre Haute Deanery Candlelight Mass for Married Couples, 7:30 p.m. Information: 812-232-8400 or log on to www.thdeanery.org.

February 8

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Purgatory, Holy Fire," 11:45 a.m. Information: 317-283-5508.

St. Anthony Parish Center, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m. Information: 317-636-4828.

Mount St. Francis Retreat Center, **Floyd County**. Francis2 event for young adults, 6-8 p.m. Information: 812-933-4439 or e-mail franvoc@aol.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Black History Sunday Mass, Father Roy Lee of Atlanta presiding, 10 a.m., followed by soul food dinner. Information: 317-632-9349.

February 10-12

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Three-night parish mission, author and speaker

Matthew Kelly, presenter, 7:30 p.m. Short choral program, 7:15 p.m. Information: 317-787-8246.

February 11

Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. "Coming Home" discussion group for non-practicing Catholics, fifth in a six-part weekly series, 7 p.m. Information: 317-209-1669.

February 12

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Purgatory, Holy Fire," 5:30 p.m. Information: 317-283-5508.

February 13-15

Mount Saint Francis Retreat Center, **Floyd County**. "We Are God's Chosen People," retreat for married couples, suggested offering \$170. Information: 812-923-8817 or e-mail mtstfran@cris.com.

February 14

Christ the King Parish, 1827 Kessler Blvd., E. Dr., **Indianapolis**. "Forming a Sacramental Life for Service in the Church: The Sacraments of Initiation," 9:30 a.m.-noon. First in a three-part weekly series offered through the Ecclesial Lay Ministry program. Information: 317-955-6451.

February 15

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Youth Sunday Mass, Dominican Father Arthur Cavitt of St. Louis, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

St. Mary Parish, 302 E. McKee St., **Greensburg**. Author and speaker Matthew Kelly, presenter, 7 p.m. Information: 812-663-8427.

Daily

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

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

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

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

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

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

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

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

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

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

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

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

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

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

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Expo-

sition of the Blessed Sacrament, 11 a.m.-noon.

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

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

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

Second Saturdays

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

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m.-midnight.

Third Mondays

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

Third Tuesdays

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



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

ASBURY, Martha Louise, 88, St. Bernadette, Indianapolis, Jan. 13. Mother of LaVon Wetter, Jim, Richard and Thomas Monroe. Sister of Mary Catherine Dunham, Pauline Mershan, Bob, Harold, Kenneth and Ralph Mattingly. Grandmother of 16. Great-grandmother of 21. Great-great-grandmother of three.

BEEZ, George, 82, St. Anthony of Padua, Morris, Jan. 4. Father of Rose Marie Foster, Ruth Miller, Donald, George, Mark, Steven and William Beetz. Brother of Ed and Ted Beetz. Grandfather of 17. Great-grandfather of 14.

BLAIR, Eugene L., 81, St. Matthew, Indianapolis, Jan. 11. Father of Lindsey Blair. Grandfather of one.

BLUM, Dorothy Mae, 68, St. John the Baptist, Osgood, Jan. 13. Wife of John W. Blum Sr. Mother of Linda Enzer, Dwyuella Reatherford, Laura Roark, Diane Simpkins and John W. Blum II. Grandmother of 13.

BRESLIN, Willadeen G., 78, Mary, Queen of Peace, Danville, Dec. 27. Mother of Gary Moore and Ricky Parr. Sister of Jeanette Chamberlain, Lucille Flowers and Harvey Goodwin. Grandmother of six. Great-grandmother of six.

BUNYARD, William Lewis, 62, St. Gabriel, Connersville, Jan. 20. Husband of Lottie Bunyard.

CASAS, Eliseo, 54, St. Philip Neri, Indianapolis, Jan. 3. Husband of Josefina Casas.

Father of Angel, Armando, Maria, Martin and Victor Casas. Brother of Javier Amezcua, Esperanza Casas, Maria Sylva, Maria, Felicitas and Antonio Herrera. Grandfather of 10.

CHARIOTTI, Gloria Ann (Hojna), 58, St. Rose of Lima, Franklin, Jan. 13. Mother of Kristen Prusiecki and John Chariotti II. Daughter of Mary Hojna. Sister of Carol Irwin, Kevin and Robert Hojna. Grandmother of one.

CLANCY, Gladys Viola, 90, St. Pius X, Indianapolis, Jan. 8. Mother of Judy Bagby, Kathy Barnett, Sheila Benner, Linda Kline, Pat Russell and Joseph Clancy. Sister of Etoile Sarff. Grandmother of nine. Great-grandmother of three. (correction)

CMEHIL, Donald R., 69, Holy Trinity, Indianapolis, Jan. 13. Father of Diane Bishop, Deborah Jackson, Barbara Lodge, Clarice Ruffo and Alicia Cmehil. Brother of Patricia Lynch, Barbara, Edward and Joseph Cmehil. Grandfather of 10. Great-grandfather of 12.

DUGAN, Melba W., 96, St. Christopher, Indianapolis, Jan. 13. Sister of Margaret Crahan. Grandmother of six. Great-grandmother of one.

DUM, Margaret (Worm), 97, St. Paul Hermitage, Beech Grove, Jan. 12. Mother of Marilyn Ryan and Anton W. Dum. Grandmother of 14. Great-grandmother of 25.

FOULLOIS, Mary O'Connell, 75, St. Patrick, Indianapolis, Jan. 2. Grandmother of two.

FRIZZELL, Verlee R., 87, St. Pius V, Troy, Jan. 11. Mother of Jean Marchand and Cecil Frizzell Jr. Grandmother of three. Great-grandmother of two. Great-great-grandmother of two.

GETTELFINGER, Edith M., 84, St. Joseph, Corydon. Wife of Paul Gettelfinger. Mother of Charles and Samuel Robertson. Stepmother of Paula Craig,

Marilyn O'Connor, Cathy Sherrod, Brian, David, Jerry, Larry, Louis, Richard, Ronald and Steve Gettelfinger. Grandmother of three. Step-grandmother of 14. Step-great-grandmother of 17.

GILBERT, Genevieve (Higgins), St. Matthew, Indianapolis, Jan. 12. Aunt of several.

GOOTEE, William E., 69, St. Roch, Indianapolis, Jan. 11. Husband of Norma L. Gootee. Father of Terri Stumpf, Daniel, Paul and Stephen Gootee. Grandfather of eight.

GRAVES, Donald Gene, 54, Good Shepherd, Indianapolis, Jan. 15. Husband of Susie Graves. Father of Lisa Sabatine, Chris, Joseph and Scott Graves. Son of Joyce Gillham. Brother of Gina, Gary and Randy Graves. Grandfather of four.

HERBERT, Clarence E., 85, St. Mary, Greensburg, Jan. 17. Husband of Bernice L. (Gray) Herbert. Father of Judy Riedeman, Lynn and Randy Herbert. Brother of Bobby, Dennis, Lotus and Paul Herbert. Grandfather of seven. Great-grandfather of one.

KESSING, Anne (Stuhldreher), 76, Immaculate Heart of Mary, Indianapolis, Dec. 21. Wife of Robert L. Kessing. Mother of Joseph and Robert Kessing III. Sister of Marjorie Tobin, Donald, Walter and William Stuhldreher.

Benedictine Sister Celine Meyer was a music teacher and organist

Benedictine Sister Celine Meyer died on Jan. 11 in the infirmary at the Monastery Immaculate Conception in Ferdinand, Ind. She was 93.

The Mass of Christian Burial was celebrated on Jan. 14 in the monastery church. Burial followed in the sisters' cemetery.

The former Lorena Meyer was born on Sept. 6, 1910, in Sellersburg.

She entered the monastery of the Sisters of St. Benedict of Ferdinand in 1926 from St. Joseph Parish in Sellersburg. She made her first profession of vows in 1928 and her final profession of vows in 1932.

Sister Celine celebrated 75 years of religious profession in October 2003.

She ministered as a music teacher and organist throughout her 60-year teaching career.

Beginning in 1929, she taught at St. Benedict School in Evansville, Ind.; Sacred Heart School in Vincennes, Ind.; St. Ann Indian Mission in Belcourt, N.D.; St. John School in Elberfeld, Ind.; and St. Mary School in Washington, Ind.

Grandmother of four. **LAYTON, Dorothy**, 89, Holy Trinity, Indianapolis, Jan. 16. Mother of Kathleen Hool, Marianne Reinke and Patricia Vaillancourt. Grandmother of five. Great-grandmother of 12.

POWELL, Mary E., 94, St. John the Baptist, Osgood, Jan. 10. Mother of Ralph Pevlor. Sister of Ann Manning and William Daily. Grandmother of 11.

REDDICK, Anna Margaret (Bordenkecher), 91, Holy Name, Beech Grove, Dec. 27. Mother of Elizabeth Fritch and Margaret McCall. Grandmother of 10. Great-grandmother of 23. Great-great-grandmother of seven.

SLONE, Kay Jean, 63, St. John the Baptist, Osgood, Jan. 1. Wife of Tom Slone Sr. Mother of Tawnya Wood, Terry, Tim and Tom Slone Jr. Sister of Shirley Cox and Lonnie Klopp. Grandmother of nine.

VIHMANN, Frank Joseph, 78, Holy Rosary, Indianapolis, Jan. 4. Husband of Marjorie Viehmann. Father of Ann Sprague, Frank, Jeff, Ken, Mark and Tom Viehmann.

WISEMAN, John F., 93, St. Malachy, Brownsburg, Jan. 12. Father of Ellen Ray, Kenneth and Thomas Wiseman. Brother of Eleanor Hayes and James Wiseman. Grandfather of six. Great-grandfather of 11. †

Sister Celine also taught at Christ the King School in Indianapolis; the former Assumption School in Indianapolis; St. Paul School in Tell City; and St. Ferdinand School in Ferdinand, Ind.

She also taught at St. Mary School in Huntingburg, Ind.; St. Matthew School in Mount Vernon, Ind.; Holy Spirit School, Resurrection School and Christ the King School, all in Evansville, Ind.; St. Francis School in Poseyville, Ind.; and SS. Peter and Paul School in Haubstadt, Ind.

Beginning in 1989, she provided supportive services at the monastery.

For the last eight years, she resided in the monastery infirmary and served in the ministry of prayer.

She is survived by two sisters, Anna (Meyer) Schulte of Corydon and Rosina (Meyer) Stengel of Jeffersonville, as well as several nieces and nephews.

Memorial contributions may be sent to the Sisters of St. Benedict, Monastery Immaculate Conception, Ferdinand, IN 47532. †

Franciscan Father Elias Koppert was a senior parochial vicar

Franciscan Father Elias Koppert died on Dec. 15 at St. John's Hospital in Springfield, Ill. He was 88.

A Mass of Christian Burial was celebrated on Dec. 20 at St. John Vianney Parish in Sherman, Ill. Burial followed at Calvary Cemetery in Springfield.

Elias Durward Koppert was born on March 29, 1915, in Marshalltown, Iowa.

He was received in the Order of Friars Minor on

Aug. 19, 1934, at Teutopolis, Ill. He made his simple profession on Aug. 20, 1935, and his solemn profession on Aug. 20, 1938.

He was ordained to the priesthood on June 20, 1941.

Father Elias served at Sacred Heart of Jesus Parish in Indianapolis as the senior parochial vicar from 1989-2001.

He also served in various pastoral and administrative ministries in Illinois and Ohio. †

Providence Sister Dorothy Louise Klopfenstein was a teacher, principal

Providence Sister Dorothy Louise Klopfenstein died on Dec. 22 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 89.

A Mass of Christian Burial was celebrated on Dec. 30 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Dorothy Marie Klopfenstein was born on Sept. 23, 1914, in Fort Wayne, Ind.

She entered the congregation of the Sisters of Providence on Feb. 11, 1933, professed first vows on Aug. 15, 1935, and professed final vows on Aug. 15, 1940.

In Indianapolis, Sister Dorothy Louise ministered at St. Philip Neri School from 1935-40, St. Lawrence School

from 1984-89 and St. Jude School from 1991-92.

Sister Dorothy Louise also taught at St. Charles Borromeo School in Bloomington in 1956.

She also taught at St. Joseph School in Jasper, Ind., from 1942-54. Archbishop Daniel M. Buechlein, a native of Jasper, mentions his former teacher in his column on page 5 of this issue of *The Criterion*.

Sister Dorothy Louise also ministered at Catholic schools in Evansville, Ind., and Fort Wayne, Ind., as well as in Illinois and Texas.

She is survived by several nieces, nephews and cousins.

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

Providence Sister Agnes Joan Li taught in Indiana and the Far East

Providence Sister Agnes Joan Li died on Jan. 17 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on Jan. 24 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Agnes Li was born on Feb. 21, 1910, in Kaifeng, Honan Province, in China.

She entered the congregation of the Sisters of Providence on May 11, 1930, professed first vows on Aug. 15, 1933, and professed final vows on Sept. 25, 1938.

Sister Agnes Joan taught in schools staffed by the Sisters of Providence in Indiana, California, China, Formosa and Taiwan.

From 1937-49, Sister Agnes Joan ministered at Providence-in-China in Kaifeng, China, followed by three years of ministry at Providence-in-China in

Formosa.

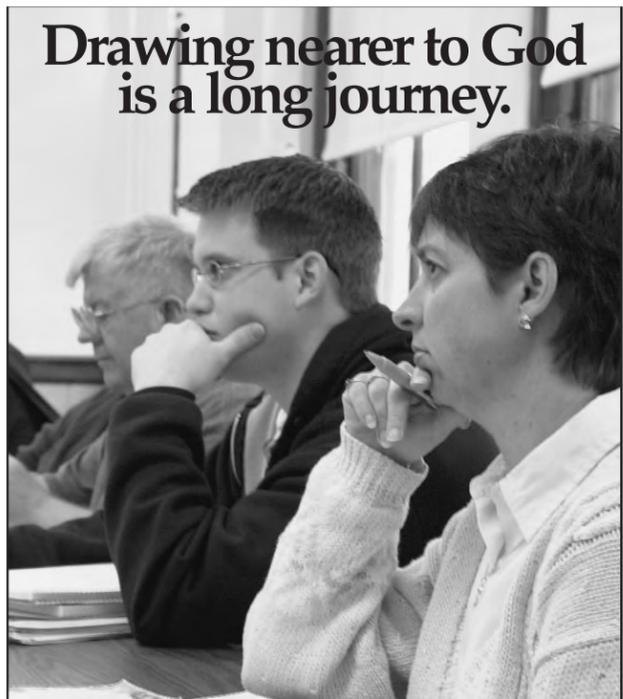
During a 20-year span at Providence College in Taiwan, she taught mathematics and calculus classes and was in charge of the mathematics department. She also served as a councilor and the house treasurer, and tutored students in mathematics.

In Indiana, Sister Joan Agnes taught algebra at Our Lady of Providence Jr./Sr. High School in Clarksville from 1969-70 and mathematics at Washington Catholic High School in Washington, Ind., from 1970-71.

She also ministered in health care and prayer at Saint Mary-of-the-Woods from 1991-2004.

Surviving are three sisters, Josephine Li and Mary Wang of Kaifeng, Honan Province, in China and Theresa Chan of Pokfulam, Hong Kong.

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



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THANK YOU St. Jude, Blessed Mother, Sweet Jesus, God the Father, and the Holy Ghost for helping us. J.W.

THANK YOU God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine and St. Ann for blessing received. Tonia

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POVERTY

continued from page 2

of our society that is produced by poverty and permanently break its cycle in this country through community-based, self-help solutions," he said. "To accomplish this, we need to call upon the spirit of community as we have done in the past, when we repaired and preserved such other treasured institutions as the Liberty Bell, Old Glory and the Statue of Liberty."

The first step is education about the true face of poverty.

Although 96 percent of Americans surveyed in CCHD's annual "poverty pulse" poll at the end of 2003 believe it is important to decrease or eliminate poverty in the United States, most vastly underestimate how many of their fellow Americans are poor. Less than a quarter of those surveyed thought the number was more than 21 million; the actual figure for those living below the official U.S. poverty line is 34.6 million.

Asked how much income a U.S. family of four would need to cover their basic needs, survey respondents had a median response of \$40,000. In a separate survey, low-income Americans—who are more aware of how much they actually do live on—set the median at \$30,000.

Father Vitillo believes part of the problem lies with the formula used by the Office of Management and Budget since the early 1960s to set the poverty levels.

The formula was based on the U.S. Department of Agriculture's "economy subsistence food plan." The amount needed to buy the food items in the plan was multiplied by three to come up with a total amount needed for all expenses.

But back then, Father Vitillo said, food costs were much higher in proportion to the costs of housing, health care,



CNS photo by Andrew Dixon, Catholic Courier

Catholic Charities reports growing poverty in rural Schuyler County in upstate New York. This home in Alpine, off State Route 224, is typical of many in the area. Although 96 percent of Americans surveyed in the Catholic Campaign for Human Development's annual "poverty pulse" poll at the end of 2003 believe it is important to decrease or eliminate poverty in the United States, most vastly underestimate how many of their fellow Americans are poor. Less than a quarter of those surveyed thought the number was more than 21 million; the actual figure for those living below the official U.S. poverty line is 34.6 million.

energy and other essentials. That is no longer the case, he said, making the current OMB formula "not a real adequate measure of poverty."

Some analysts believe that a better formula would take into account such noncash benefits as food stamps, Medicaid and subsidized housing, and other resources available to the family, such as savings or borrowing from relatives.

Currently, the official poverty definition counts money income before taxes and does not include capital gains or noncash benefits.

In a 31-page report released with the latest poverty statistics last fall, the U.S. Census Bureau explored some of the many ways that poverty levels could be assessed—by actual consumption of goods and services, by measuring family

resources or by reassessing the total market basket of consumer goods and services that is used to come up with the poverty levels.

The notion of poverty has been under discussion in the United States at least since 1776, when Adam Smith in his book, *Wealth of Nations*, linked the concept of economic poverty to the want of "necessaries."

"By necessities, I understand not only the commodities which are necessary for the support of life," Smith wrote, "but whatever the custom of the country renders it indecent for creditable people, even of the lowest order, to be without."

But discussion of poverty still is not high in the public's priorities, as evidenced by the lack of interest in the issue among the presidential candidates in this campaign year and by the results

of the "poverty pulse" survey.

Only 5 percent of Americans—but 25 percent of the low-income respondents—named poverty as among their top concerns in the latest survey.

"Americans have no sense even of the dimensions of the problem," said Father Vitillo. "But as Catholics, we have a responsibility as part of the expression of our faith to help people out."

And that means more than giving money to the community-based self-help projects funded by CCHD or other anti-poverty programs, he said.

"Sometimes it means looking at deeper social questions," like one's own lifestyle choices, buying decisions and employment practices, Father Vitillo said. "Am I so interested in bargains that I don't bother to look at under what conditions that item was made?" †

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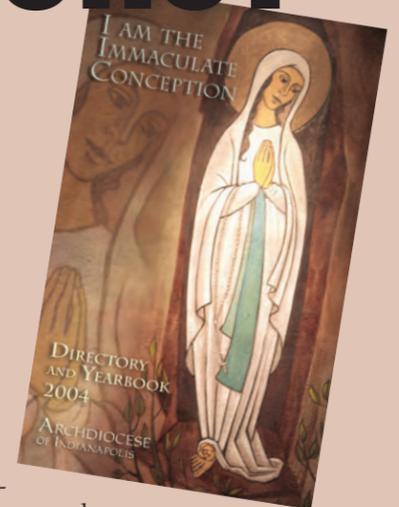
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