March for Life

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. 22-23. 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 chairman of the U.S. bishops’ Committee for the Protection of the Unborn, presides at a youth Mass preceding the March for Life. More than 20,000 youths and their adult leaders often repeated the phrase, “I’m lovin’ Jesus.”

Before leaving Indianapolis, the youth and adult chaperones gathered with thousands of other people from around the nation to voice their opposition to abortion.

Pro-life groups 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 abortion and the “defunding” of abortion providers.

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 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 necessity.

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Radio

Continued from page 1.

“The 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 listen- ers 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 liv- ing 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 opera- tors 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 corpora- tion 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 fami- lies,” the Council Fathers wrote in Inter Mirifica.

“Catholic programs should be pro- moted, in which listeners and viewers can be brought to share 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 ser- vice to mankind, since they greatly con- tribute to men’s entertainment and instruc- tion 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.)

Space added to pilgrimage to view Vatican treasures

Due to popular demand, a second bus has been added to an upcoming pilgrim- age.

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

Thirteen addition seats on the pil- grimage, 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 transporta- tion, a breakfast snack, lunch and admission to the exhibit.

For more information, call Carolyn Nowae at 317-236-1428 or 900-382- 9386, ext. 1428.

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Solving the mystery of poverty in the United States

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

In a recent poll, most Americans said they thought that the poor would still be poor even if the country 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 govern- ment’s measurements of the poverty level, the number of poor Americans would plummet.

“Some of them might be surprised to learn that their income was lower than they thought,” Maley said.

“People are looking for roots.”

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.

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

“American spirit of optimism and determi- nation, we can mend the tear in the fabric of the poor. We must,” he said.

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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 his 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 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.”

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.

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The Criterion Friday, January 30, 2004

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OPINION

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: when, where 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 doors. 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 might 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. Congress 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 começ came to us to 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 facts...

- [ ] Worship the Same God
- [ ] Do Not Worship the Same God
- [ ] Not Sure

Catholic

Protestant

Jewish

Source: Harris Poll

© 2003 CNS Graphics

Editorial

Practicing ‘faithful citizenship’

A s 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 these issues became known, bishops have recognized their problem. Bishop Donald W. Wuerl of Pittsburgh, a leading voice within the USCCB’s Administrative Committee, told us what candidates to vote for in the 2002 election. In their statement “Faithful Citizenship,” the U.S. bishops wrote that they “hope that voters will examine the position of candidates on a range of issues as well as their personal integrity, philosophy and performance” when considering how to cast ballots in the 2004 presidential election.

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 political voice “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 parish 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. Pink, Editor Emeritus
Poco antes de Navidad recibí información de que la Hermana Dorothy Louise, perteneciente a la Orden de las Hermanas de la Providencia, entregó su alma al Señor. Sister Dorothy Louise was the teacher who helped me prepare for the sacrament of holy orders. Those monks were a marvelous witness of everyday, generous faith and prayer. 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. That same day, 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 pray for God's grace in 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, 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 pray for God's grace of perseverance he has given our jubilarians as expressed in earthly 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.

We will also thank God for giving us our religious women and men of whom we are so indebted and for whom the kingdom of God is so foreign. Our religious women and men 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 ser vice in the Church, especially as priests and religious.

Celebrating God’s grace in our consecrated brothers and sisters

On February 8, we will especially celebrate the innumerable important gift of the consecrated religious in our archdiocese. That same day, 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 pray for God’s grace in 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, 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 pray for God’s grace of perseverance he has given our jubilarians as expressed in earthly 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. Our religious women and men 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! 🙏
Check It Out . . .

The Indianapolis National Pastoral Musicians Association, in conjunction with the local Liturgical Music Commission, will host a "Lenten Retreat for Pastoral Music Leaders" on March 13-14 at Mother of Redememer Farm in Bloomington. Francischan 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 masson 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 "Being 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.

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 offering a step-by-step plan to break their habit. Beginning Feb. 26, the six-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 Danielle, 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 Kraner 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.

Touinette 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 Saint 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 Jean 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 Donahue. 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 spiritprop@oswcm.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@cox.net.

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 partial 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, mild crude language.
Rated PG (Parental Guidance Suggested) by the MPAA.

Win a Date With Tad Hamilton! (Dreamworks)
Rated A-III (Adults) because of some coarse 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.
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 World 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. Scheibel, 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 Zionville Fellowship Church in Zionville, Ind., was the featured speaker for the prayer service.

Ogorek discussed the “profound contradictions [in society] in a time of pro‐found 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 having “intentionally, deliberately and with premeditation” in killing his wife and their unborn child.

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

The list included 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” at the high school pep rally complete with cheerleaders. People assembled in small groups to take photos of themselves, eat a quick lunch and hold aloft banners before the speeches began, and they seemed more relaxed than in past years, perhaps because of warmer temperatures.

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

One Indianapolis marcher saw signs that it’s not discussed in our town much.”

Other people realize our feelings because we’re talking 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.

And the legal abortion rate among younger women is falling as a result of abstinence programs.

New Hampshire Teens for Life seemed equally invigorated.

The number of people who marched in support of the pro-life movement is growing. Many see the March for Life as a means of educating others about the importance of life, and 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 time to talk to people about abortion. She said to him 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.

“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.

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“You can be anywhere, look forward and backward, and never see the end. It's not discussed in our town much.”

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Katie Berger is the youth minister at St. Barnabas Parish in Indianapolis.)
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 be 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 inadequate 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 that they will be able to make positive contributions to society. This takes time.

When we, as marriage educators, prepare couples for marriage in the Church, much of the conversation is about the couple’s family of origin.

We ask them to think about their families’ problem-solving style and how their responses to stress differ from their parents’.

Notre Dame Sister Barbara Markay, 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 have a mission, a calling, a vocation.

When we think about our own relationship to God’s love, we can almost hear this message: “What does the Lord require of you but to act justly, to love tenderly and to walk humbly with God?”

• To act justly—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 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 for the Archdiocese of Chicago.)

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, devasting 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.)

**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 Espeland, 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. †
Catholic patriots: Cardinal James Gibbons (III)

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 Catholicism was dividing the Catholics in the country. Catholicism 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 on President’s time, and I am offering you and offering my congratulations on the remarks you made, but I refrained from doing so because I should be interfering in Church matters.”

William McKinley called on Gibbons when he took possession of the Philippine Islands following the Spanish-American War. The president asked Gibbons if the U.S. should retain the islands. “Mr. President,” Gibbons answered, “it would be a good thing for the Church.” Gibbons feared that American influence might 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 Gibbons. Roosevelt urged him to visit the pope while he was in Europe. Wilson did so—the first American president to officially visit a pope.

Catholic patriots: Cardinal James Gibbons (III)

Did you ever think attending Mass would turn a person into a music critic? After all, we’re not there because of the musical score, just keeping the most profound and heartfelt things from break, so we can’t really ask them. But lately, we’ve experienced a wide range of music in liturgical worship. Unfortunately, these experiences can also prove the theory that he who sings prayes 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, with a dynamic director and his piano accompanist. This pace seemed to create a sense of urgency through to the point that we lanced our song into the air. We galloped along, even through gentle songs like "Faste and Seek." In another parish, we had exactly the opposite experience. Here, the organ graced the aisle of the choir, the congregational singing was sparse, no singing "Our Father," no melodic liturgy, no congregation singing in the pew, who tried to hold in a few with wars 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 at all, no sung “Our Father,” no liturgical music, no congregational singing at all. In such cases, we find ourselves cut off from the assembly between 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 worshipers to praise God, not distract or annoy them.

Then I meditated 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, it will 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 1 Corinthians describing the love that never fails. Then the choir sings “He Walks With Me” and the music swells as the people pass communion lines.

They, and we, are caught up in the love of God for us embodied in the Eucharist, and also in our love for each other. Once again, it’s music that provides the food of love.

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, “I’ve been reading ‘Faithful Lines,’ but the one I’d written about was about ‘Faithful Lines’” (Jan. 9) was so important that he planned to share it with his fellow believers, and thanked him, explaining why his call meant so much to me. Then he asked, “Could you send me a copy?” I said I would if I could, so he suggested I stretch my arms out wide, “the phone is on the other shoulder,” I said. “Now give yourself a big hug,” he added.

My smile and voice surely must’ve reflected the sun’s brilliance on that other, worse, better 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 by hanging on to the endnote of every verse for a beat or two after the rest of us finally stopped.

Although he was 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 worship is not always to the swift.

The choir sang the Gloria. As the song slowly ended, the assembly were not seated together in church. They listen to the reading from 1 Corinthians describing the love that never fails. Then the choir sings “He Walks With Me” and the music swells as the people pass communion lines.

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

Conclusion

As we reflect on the 31st anniversary of the Roe vs. Wade Supreme Court decision that legalized abortion, we have been reminded that women and their families have been fighting to protect the life of the unborn since abortion became legal in 1973. There have been young and adult women who hold the message of life will begin to permeate our society and sanctify our culture. More and more young people, some who will become Catholic missionaries, will decide to help Catholic families become apostles of the Gospel of Life.

But there are many other things that families can do to promote the cause of life. On the surface, they may seem small, but when taken together they will truly result in the world we wish to see.

For example, all members of the family can proclaim the Good News of life by wearing lifechecks.com. Parents and children can participate, there are, of course, several obvious ones: voluntarism, supporting the pro-life movement, and/or serving as a sidewalk counselor outside an abortion clinic, and voting for candidates for public office that acknowledge the sanctity of life.

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 the Roe vs. Wade decision, thousands of citizens, many of them young people, gathered in Washington, D.C. to protest against abortion and to bear witness to the Gospel of Life.

Many of those who marched in our nation’s capital are no older than the era when abortion became legal in 1973. There are not so many of those who can sprinkle the paprika. It is not always to the swift.

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Fourth Sunday in Ordinary Time
Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 1, 2004

• Luke 4:21-30
• Jeremiah 1:4-5, 17-19
• 2 Corinthians 13:1-13
• 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 of humankind having 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 is found in 1 John 4:8, and 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 the believer’s 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 blinded—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.

Question Corner

Fr. John Dietzen

Christ’s grace and salvation are offered to human race

Q

In a recent column, you said one condition for non-Catholics 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 is not the case against Scripture and Catholic tradition.

Furthermore, non-Catholics do not believe in 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 is an idea as admirable. But when it extends to demeaning the sacraments of penance, the Eucharist and the priesthood, ecumenism becomes deplorable, if not diabolical. (Michigan)

A

I admit I hardly know where to begin upon this topic. 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 the sacrament of atonement by which the people of Israel acknowledged their sins and were reconciled to God to enter into the covenant. According to Catholic teaching, ritual and prayer relationships between Israel and Yahweh remained solid 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 must be spiritually pre- pared. When he wrote to the congregation in the synagogue worship service. (Priests and the formal rituals of sacrifice were only in the Jerusalem temple.)

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

Friday, February 6
Paul Miki, martyr, and his companions, martyrs
Sirach 47:2-11
Psalm 183:1, 47, 50-51
Mark 6:14-29

Saturday, February 7
1 Kings 3:4-13
Psalm 119:9-14
Mark 6:30-34

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
1 Corinthians 15:3-8, 11

My Journey to God

Sanctity

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

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

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

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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

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

Wednesday, February 4
2 Samuel 24:2, 9-17
Psalm 32:1-2, 5-7
Mark 6:1-6

Thursday, February 5
Agatha, virgin and martyr
1 Kings 2:1-4, 10-12

Psalm 86:1-6
Hebrews 2:14-18
Malachi 3:1-4

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“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.

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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January 30-February 1


St. Francis Retreat Center, 101 S. Anthony Dr., St. Francis. “Retreat for Men and Women.” Information: 317-928-8817 or e-mail mklein@archindy.org (e-mail).

January 31

Knights of Columbus Hall, 2100 E. 17th St., Indianapolis. Saint Thomas Aquinas Parish’s third annual “Virtual Funeral Mass Day Romp,” 7-9 p.m., $25 per person advance sale, $30 at the door, barbecue dinner, dance. Information: 317-253-1461.


February 1


February 2


February 4

Holy Rosary Church, 520 Stevens St., Indianapolis. “Love and Responsibility,” Scott Sulli- van, presenter, three sessions, 6:30 p.m., 7:30 p.m., 9 p.m. Information: 317-236-5211 or e-mail rjones@archindy.org.

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

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St. Theresa of the Infant Jesus (Little Flower) Church, Chapel


Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7:15-8:30 p.m. Information: 812- 246-4555.

Fatima Knights of Columbus, 1400 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O’Connell’s Church, 1400 N. Meridian St. Indianapolis. Information: 317-632-9349.

First Tuesdays

Divine Mercy Chapel, 3554 W. 50th St., Indianapolis. Confes- sion, 6:45 p.m. Benediction of the Blessed Sacrament for voca- tions, 7:30 p.m.

St. Joseph Church, 2056 St. Joe Road W., Sellersburg. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Benedictine Monastery, 1801 N. Meridian St. 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, 6-7 p.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1727 Scheller Lane, New Albany. Adoration con- fessing with confessions at 6 p.m. Benedictin, 6-7:45 p.m. Information: 317-323-9795.


First Saturdays

St. Vincent de Paul Church, 1723 “St. Peter” Church, 1207 East Road, Beech Grove: Exposition of the Blessed Sacrament after 8 a.m. until Communioin, 1 p.m.

St. Peter Church, 1207 East Road, Beech Grove: Eucharistic adoration after 8 a.m. Mass, 5-7 p.m.

St. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Mass, 8 a.m. adora- tion after 8 a.m. Mass, 5-7 p.m. Sacred Heart Chapel Mass, 8:30 a.m., Divine Mercy Chapel, 3 p.m. Information: 317-839-4873.

To the Krist Church, 1827 Kesler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament. Information: 317-236-1596 or 800-382-9386, ext. 1596.

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 812-988-4249.

Third Sundays

St. Patrick Parish, 4100 E. 56th St., Indianapolis. Young Widowed Wgroup, sponsored by Archdiocese of Indianapolis, 7:30 p.m. Information: 317-236-1596 or 800-382- 9386, ext. 1596.

Third Tuesdays

St. Francis of Assisi Medical Center, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.
Rest in peace


Obituaries of archdiocesan Please submit in writing to our

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THE MIND . THE HEART . THE SOUL .

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POVERTY

of our society that is produced by poverty and permanently breaks 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.

“Ask 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 said.

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

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.

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