Iraqi archbishop freed unharmed after kidnapping

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

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

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

Archbishop Casmoussa, 66, told Vatican Radio after his release that his captors had treated him well and freed him soon after they discovered he was a Catholic bishop.

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

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

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

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

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

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

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

In a statement, the Vatican welcomed the news of Archbishop Casmoussa’s release with “great satisfaction.”

“The Holy Father was immediately informed, and he thanked God for the Archdiocese of Indianapolis.

St. Elizabeth and Coleman agency rededicates tornado-damaged building

By Brandon A. Evans

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

“When I came and saw it, I thought, we’ll be back,” Meer said. And not only did the center recover from the damage, but it has come back to a renovated home and a larger staff.

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

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

“Seven months ago, God sent his powerful winds to change forever the Plainfield. The choir of St. Susanna School in Plainfield sings during the rededication ceremony of the building used by St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis on Jan. 15. The building was badly damaged by a tornado last Memorial Day weekend and has undergone major renovations in the past seven months.

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

By Brandon A. Evans

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

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

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

Father Pacholczyk is a priest of the Diocese of Fall River, Mass., a neuroscientist and a national Catholic speaker.

The event was co-sponsored by the Indiana Catholic Conference and Marian’s newly formed Center for Ethics in Business and the Professions.

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

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

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

The site also will include all of the movie reviews published each week by the U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting.

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

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

On the lighter side, there is a featured link at the bottom of the page that leads to The Criterion Online Edition
Iraq

happy outcome of this episode,” the statement said.

“No ransom was paid. The kidnapping prompted great surprise because the archbishop was very well-liked, both by Christians and by Muslims,” it said. Archbishop Casmoussa, who ministers to some 30,000 Syrian-rite Catholics in the Mosul Archdiocese, was seized while on a pastoral visit in Mosul on the afternoon of Jan. 17. His abductors bundled him into the back of a car and drove away, according to witnesses. The Vatican called for his immediate release, and Iraqi Church leaders quickly organized prayer vigils.

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

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

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

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

Churches have been bombed, priests and religious threatened, and thousands of Catholics have fled the country for safe haven in Syria and Jordan. The exact number of those who have left is unknown, but Syrian media say up to 70,000 Iraqi Christians now live in Syria.

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

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

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

Saint Elizabeth

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

The tornado—which destroyed two chimneys, tore off parts of the roof, felled several trees and caused considerable water damage to the two-story building—jump-started plans for a renovation. The renovation was completed thanks to a $500,000 grant from United Way of Central Indiana and financial help from the archdiocese. In the midst of that renovation, St. Elizabeth’s acquired Coleman Adoption Services.

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

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

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

“When you are tried by fire, you understand how much strength you have in God’s faithfulness, because he is faithful and good all the time,” she said.

“Satan pushed on us, and we pushed on him back.”

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

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

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

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

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

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

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

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

Children from St. Rita Parish in Indianapolis performed a liturgical dance to a recording that included excerpts from King's speeches. Indianapolis performed a liturgical dance to a recording that included excerpts from King's speeches.

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

Hittle said he remembers hearing about King at home, at church and at school. "It's not only my duty and your duty to work to overcome those things. ... I found a way to overcome those things. ... I found a way to make a difference in my life, and for my people. ... I chose to become a career military person, thereby hopefully helping to give people the power to become freer by fleeing from oppression and bigotry, but to do this in my own way I could to [work to] overcome those things. ... I found a fulfilling life through my career, and "found myself facing my enemy even though I didn't hate them, but wanting to protect my troops."" Holmes said "King's life taught me many things ... to be resilient, ... to fight depression and bigotry, but to do this in my own way the best I could to [work to] overcome those things. ... I found a fulfilling life through my career, and "found myself facing my enemy even though I didn't hate them, but wanting to protect my troops."

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

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

By Dennis Courtland Hayes

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

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

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

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

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

Hayes is an Indianapolis native who attended Indiana University in Bloomington and received his juris doctorate from the Indiana University School of Law in Indianapolis in 1977. He currently also serves as the general counsel for the NAACP.

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

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

"[Volunteerism] allows us to finish important work left undone," he said—and it is something that we have a common wisdom about. It is a wisdom that, for many people, he said, is rooted in the words of the Gospel that call Christians to be servants.

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

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

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

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

In the final minutes of his presentation, which included a historical—and also modern—look at how the government has restricted the rights of some people, Hayes reminded the students about the necessity of people who most brilliant people in U.S. history were not judged on whether they attended the right school or obtained the right degrees. Instead, you'll be measured by the degree to which you were honest [and] trustworthy."

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

Our Lady of Fatima Retreat House

"Lent Puts My Life In Perspective"

A retreat presented by Fr. Richard Buhler. SJ

February 18-20, 2005

Fr. Richard Buhler leads this silent Lenten retreat. This retreat will show us aspects of The Spiritual Exercises of St. Ignatius to help us look at our lives as followers of Jesus Christ. Particular emphasis on Christ's passion as a place for us to gain perspective.

Cost of $145.00 includes program, meals and accommodations

Call 545-7681 for details or to receive a brochure.
We do not understand physical evil

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

There are no simple answers to these urgent, unavoidable questions. As the Church teaches, “Only Christian faith as a living and dynamic reality can make sense of the incomprehensible reality of evil.” For the Church, the question is not whether God could have prevented it but why, and how, it could have happened.

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

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

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

While we reject the notion that God wills disasters such as the tsunami in southeast Asia, we believe that the redemptive love of Christ and the active presence of the Holy Spirit allows even the worst physical evils to become occasions of divine grace and human kindness. The massive international relief effort currently underway is a sign of the solidarity that exists among diverse peoples and cultures that make up the one family of God.

Finally, in the face of such enormous human suffering and anguish, we are tempted simply to lose heart. Regardless of what we believe in faith, the reality of physical evil can seem too much to bear. The tsunami reminds us all too forcefully that we are not in control of the world around us. This time, physical evil happened in southeast Asia. But what’s to prevent some other natural (or man-made) disaster from totally destroying the world as we know it in central or southern India?

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

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

As Christians, we are called to be emissaries of hope and missionaries of charity in our own families and neighborhoods, and in foreign lands beyond the mountains and across the seas. We believe that God’s grace can sustain us in the face of every horror and tragedy. And we insist on relying on the Providence of God in the midst of every unsettling situation of life— including the moral evils caused by human sinfulness and the physical evils caused by a world that has not yet reached its perfection. We do not understand the mystery of evil. But we believe in the power of God’s goodness and in the ultimate perfection of all creation in Christ. Let’s give witness to this faith by our prayers for all who suffer from the devastating effects of physical evil and by our generous, sacrificial gifts.

— Daniel Conway

Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.
Keeping the humility learned at Christmas alive year-round

Enamorada de Ema (J. Leclercq.)

Estoy cara a cara con Él; no hay más Navidad, todo se detiene dentro de mí: sentimientos Navideños de devoción en toda humildad.

El nacimiento de Jesús, el Hijo de Dios, con mentalmente nos transportamos a la Misa que comienza a alejarse. En realidad, las propósitos espirituales en el 2005 ya nos damos cuenta de que estamos bien adentrados en enero y que sea así? ¿Por qué es así? ¿Es necesario que sea así?

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

San Agustín dijo una vez que la humildad es la madre de la caridad. El punto es simple: en la medida en que no preocupamos por nosotros mismos no seremos un espíritu verdaderamente libre para cuidar a otras personas. Sin humildad no existe la verdadera caridad. San Francisco de Sales decía que entre todas las virtudes, la humildad y la caridad son la madre de las virtudes: las otras siguen como los pollos a la gallina. La humildad es un menudo mal entendido y, efectivamente, puesta en entredicho por los críticos de la espiritualidad cristiana que la catalogan de sentimentalismo de segunda. Creo que fue Santa Teresa de Ávila quien habló directamente sobre el punto cuando dijo que la humildad es verdad; quiso decir que la humildad es una percepción honesta y el reconocimiento de los propios dones y limitaciones ante Dios. ¿Qué mejor lugar imaginario para realizar esto que ante el pesebre en Belén? Allí, cara a cara con él Niño Dios, allí está Dios amándonos, y nos se permite que seamos quienes verdaderamente somos.

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

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

La intención del Arzobispo Buechlein para vocaciones en enero:

Parentes: que teyan may faithful to their vocations and encourage their children to consider God’s call to serve in the Church, especially as priests and religious.

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

El nacimiento de Jesús el Hijo de Dios, con mentalmente nos transportamos a la Misa que comienza a alejarse. En realidad, las propósitos espirituales en el 2005 ya nos damos cuenta de que estamos bien adentrados en enero y que sea así? ¿Por qué es así? ¿Es necesario que sea así?

En la misma proporción en que desfallece la esperanza cristiana en el mundo, la alternativa es el materialismo, de un tipo con el cual ya estamos familiarizados – es y nada más. La experiencia de cristianidad del mundo ha sido como un gran amor, el amor para siempre... Ninguna voz nueva... tendrá sentido para nosotros, si no nos regresa al estado de Belén, allí para humillar nuestro orgullo, y aumentar nuestra caridad y profundizar nuestro sentido de reverencia con la visión de una pureza deslumbrante" (De Sermon on Christmas por Msgr. Ronald Knox). Es difícil ver una “pureza deslumbrante” en nuestro mundo en estos días. Msgr. Knox predica la necesidad de volver al establo de Belén en nuestros pensamientos y oraciones porque allí todavía podemos contemplar “una pureza deslumbrante”. En la perspectiva de nuestro mundo, con seguridad humillamos nuestro orgullo arrojándonos ante el Niño Niñez cuyo trono es un pesebre de animales. Junto a ello parecería una falta de sofisticación cultural en un mundo que se ha hecho cada vez más complejo. También es difícil esquivar la corriente de materialismo que doblega fácilmente al espíritu de generosidad, de caridad que debería ser un marca imborrable del nacimiento del Salvador y la tradición de entrega inspirada por San Nicolás.

Quizá el griso del invierno es oportuno para hacer una reflexión sobre la humildad y la medida en que nos acercamos insuspicamente temprano a la época de Cuaresma en este 2005. Voy a tomar prestados algunos pensamientos de uno de los libros que uso para meditar, In Conversation with God (Conversaciones con Dios), de Francis Fernández, publicado por Scepter Press. En sus reflexiones para el Cuarto Domingo de Adviento, el autor cita los pensamientos de varios santos sobre la humildad y la caridad. Por ejemplo, en uno de sus sermones sobre la humildad San Juan Vianney (el sacerdote de Ars) dijo que sin la humildad todo lo demás es “como un enorme montón de heno que hemos apilado, pero que con la primera ráfaga de viento vuela y se esparce por todos lados. El demonio tiene poco respeto por aquellas devociones que no están fundadas sobre la humildad, porque él sabe bien que puede liberarse de ellas cuando le plaze. El demonio habla desde su sabiduría pastoral.

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Traducido por: Language Training Center, Indianapolis

Esta misma perspectiva del misterio de la Encarnación, ésa es también nuestra idea de humildad y caridad. Humildemente aceptó con fe el papel de padre adoptivo. Y desinteresadamente cuidó del Niño Dios y de su madre, María. Su voto de fe y su amor sin egoísmo resume el llamado al amor humilde que parece ajeno a nuestro mundo.
The Indianapolis West Deanery is hosting its fourth annual Men’s Conference, titled “Men of the Bible Speak to Men Today,” from 8 a.m. to 3:45 p.m. on Feb. 12 at St. Christopher Parish, 530 W. 16th St., in Indianapolis. Benedictine Father Eugene Henkel, a monk from Saint Meinrad Archabbey and associate professor of Scripture at Saint Meinrad School of Theology, will be the keynote speaker. The registration fee is $50 per person if received by Jan. 31, and $55 per person if received Feb. 1-10. The deadline for registration is Feb. 10. For more information, call David Burkhard at 317-241-6314, ext. 126, or log on to www.mensconference.indianacatholic.org.

There will be a Worldwide Marriage Encounter Weekend for married couples on Feb. 25-27 in Indianapolis. There will be a chance for couples to reconnect, focus on their relationship and think about how God has blessed them with the sacrament of marriage. For more information or for registration materials, call Steve and Judi Willett at 317-576-9785 or e-mail Willem127@es.com.

The Archdiocesan Pro-Life Youth Council is hosting “Live It UP!” from 6 p.m. to 8:45 p.m. on Feb. 5 at Roncalli High School, 3300 Prague Road, in Indianapolis. The pro-life dinner and talent show is a pro-life fundraising event. The dinner will take place from 6 p.m. to 7 p.m. in the school cafeteria, and the talent show will follow. Tickets are $6 for adults and $4 for children 12 and under. Tickets at the door are $1 more. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, at 317-236-1521 or 800-382-9836, ext. 1521.

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

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

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a weekend retreat titled “Blessed Grieving: When a Loved One Dies” held on Jan. 21-23. Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis, and Dr. Margie Pike, a member of St. Agnes Parish in Nashville, will present the retreat, which will invite participants to journey with others as well as deepen their own understanding of the grieving process through the use of Scripture. The cost is $145 per person. “Yearning for God, the Desire of Our Heart” will be held on Feb. 4-5. The pro-Lenten retreat will give participants a chance to strengthen their yearning for God through dialogue, silence and the sacraments. The cost is $75 per person. Author Michael Dubruiel will present “The Meaning of the Cross” on Feb. 11-13. The retreat will help participants find God’s unique purpose for them and teach them to overcome the evil they have suffered at the hands of others. The cost is $145 per person. “Lent Puts My Life in Perspective” will be held on Feb. 18-20. Jesuit Father Richard Buhler will lead the silent retreat, which will use aspects of The Spiritual Exercises of Saint Ignatius. The cost is $145 per person. For more information, call the retreat house at 317-545-7681.

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

Join Your Spiritual Director Fr. Grabowski On a Cruise with other Roman Catholics

HAWAIIAN CRUISE
Depart Wednesday July 20, 2005 and fly to Hawaii. Be met by your host at the Honolulu airport and spend 3 nights in a Waikiki Beach hotel. Soak the luxurious Norwegian Wind July 23rd for your ten day cruise. Ports include a day at the orchard capital of Hilo, Hawaii, one day at Kahului, Maui, and one at the old whaling capital of Lahaina. Maui, Nawlins on the lush tropical island garden of Kauai, the sunny fishing village of Kona, Hawaii, and as a bonus one day on a remote island with only 400 natives. Fanning Island Discover what Hawaii and much of the South Pacific was like a century ago! You’ll spend six days in, and 4 days of sight-seeing at all of the ship’s amenities including ten lounges, two swimming pools, a fitness center, shops, card room, and more! You’ll also experience NO’s strict “free-style dining” where you decide what to dine and whom with, and what to wear from formal to casual from side-to-side restaurants. Mass will be celebrated most days on board ship with Father Walter Grabowski, pastor of Immaculate Conception Roman Catholic Church in Eden, New York. Prices for this 15 day vacation, including round trip airfare from Indianapolis, all taxes and port charges start at only $2,295 for an inside stateroom with port hole and sitting area (per person, double occupancy). Family and friends are welcome. Space is limited and deposits are due now. For information, reservations, brochure, and letter from Fr. Grabowski with his phone number call 7 days a week:
YOUR MAN TOURS 1-800-998-7626

YEAR 2005 PERFORMANCE DATES
Saturday: Feb. 26, March 5, 12, 19 & April 2
Sundays: March 13 & 20
(All Performances at 2:00 p.m.)
Reserve Seats: 85
Send by mail to The American Passion Play, Inc.
P.O. Box 3354, Bloomington, IL 61702-3354
Performed at the Bloomingtown Center for the Performing Arts (formerly the Scottish Rite Temple)
110 E. Mulberry Street, Bloomington, Illinois 61701
Web site: www.americanpassionplay.org

For more reviews for movies reviewed beginning in January 2005, consult The Criterion Online Edition by logging on to www.archdiocese.org/criterion and clicking on “Movie Reviews” on the left-hand column.
Religious orders help tsunami survivors in Asia

By Mary Ann Wyand

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

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

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

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

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

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

500 youth and adults to attend March for Life

By Mary Ann Wyand

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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HELP CRS SAVE LIVES NOW!

On December 26 deadly sea surges killed more than 135,000 people living in 12 Asian and African nations.

This total will continue to rise as starvation and disease set in. Billions are in desperate need of food, clean water, basic sanitation and shelter.

CRS is working around the clock to bring food and emergency relief.

And we’ll stay to help rebuild their lives and communities.

Please make a contribution today. Use the coupon below, call or visit us online.

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www.HelpCRS.org

Out of your heart you can help the millions still on the brink.

Catholic Relief Services is the official international relief and development agency of the U.S. Catholic community.

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CLONING

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

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

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

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

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

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

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

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

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

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

What proponents of this idea argue is that “if you change the location of the embryo,” then you change its very nature.

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

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

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

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

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

With such moral questions—among other difficulties—Father Pacholczyk made use of the evening to address the issues of embryonic stem cell research and cloning on Jan. 12 in the Marian Hall Chapel at Marian College in Indianapolis.

Newspaper reports
Adolf Hitler ordered kidnapping of Pius XII

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

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

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

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

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

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

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

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

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

Accountability Report

To the People of the Archdiocese of Indianapolis:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sincerely yours in Christ,

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

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Archdiocese of Indianapolis  
Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been derived from the audited financial statements and does not include the activities of parishes, missions and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Jeffrey D. Stumpf, chief financial officer of the archdiocese, at 317-236-1410.

### ASSETS

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<tr>
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<th>2004</th>
<th>2003</th>
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<tr>
<td>Cash and cash equivalents</td>
<td>$14,900,780</td>
<td>$23,673,455</td>
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<tr>
<td>Investments</td>
<td>127,408,856</td>
<td>110,668,140</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$202,768,537</strong></td>
<td><strong>$203,567,970</strong></td>
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### LIABILITIES AND NET ASSETS

**Liabilities:**
- Accounts payable and accrued expenses: $5,538,185, $4,884,636
- Capital campaign due to parishes: 2,912,485, 7,694,370
- Bonds payable: 53,423,280, 53,711,867
- Reserves for self-insurance: 2,440,000, 1,890,000
- Other liabilities: 2,605,934, 2,382,897
- Total liabilities: 94,457,091, 101,554,733

**Net assets:**
- Unrestricted: 77,045,369, 68,492,141
- Temporarily restricted: 13,899,775, 17,277,971
- Permanently restricted: 17,316,302, 16,243,125
- Total net assets: 108,311,446, 102,013,237

**Total Liabilities and Net Assets:**
- $202,768,537, $203,567,970

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### Catholic Community Foundation

The Catholic Community Foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2004, the Catholic Community Foundation was comprised of 204 separate endowment accounts and 104 charitable gift annuities worth $104.8 million.

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###utch Tag an 10 joining (Re 21, 2005)

The Marshall's Financial Status report, published on January 21, 2005, provides a comprehensive overview of the financial status of the Archdiocese of Indianapolis. It includes detailed financial statements and analysis, relevant to stakeholders and interested parties. The report highlights the financial performance and position of the archdiocese as of June 30, 2004, offering insights into its assets, liabilities, and net assets. The analysis is crucial for understanding the archdiocese's financial health and decision-making processes.
Legacy of Hope Capital and Endowment Campaign Results through November 2004

<table>
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<tr>
<th>Minimum Goal</th>
<th>Total pledged (millions)</th>
<th>Total collected (millions)</th>
<th>Remaining pledges to be collected</th>
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Dollars (Millions)

Building Communities of Hope Phase I Results through November 2004

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Building Communities of Hope Phase II Results through November 2004

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Parish, School and Agency Construction/Renovation Expenditures

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Combined Statement of Activities by Secretariat and other operating groups

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<tr>
<th>SUPPORT AND REVENUES</th>
<th>EXPENSES</th>
<th>CHANGE IN NET ASSETS</th>
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Our Mission Statement

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

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

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

Values

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

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

<table>
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<tr>
<th>Category</th>
<th>Actual</th>
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<tr>
<td>Operating Change in Net Assets</td>
<td>$1570</td>
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<tr>
<td>Non-Operating Change in Net Assets</td>
<td>$4,868</td>
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<tr>
<td>Combined Change in Net Assets</td>
<td>$6,298</td>
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These initiatives include:

- Hiring a director of parish financial services who will help provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese.

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

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

Accountability

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

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

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

This past fiscal year marked the beginning of a financial recovery for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sounder financial footing. Stewardship grew; investments continued strong, parishes, schools and agencies addressed renovation and capital needs; and leadership made difficult decisions affecting staffing and employee benefits as archdiocesan operations continued strides toward a break-even budgeting. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficits.

The archdiocese is operating in 2004-2005 with a budgeted operating deficit of approximately $109,000. This budget includes support for parish deficit budgets of $750,000, which is higher than the past year’s budgeted amount of $400,000 but significantly less than the past year’s actual deficit of slightly more than $200,000. Thus, one of the most important aspects of the 2004-05 year will be managing parish deficits to a level supportable through the archdiocesan budget.
God’s transcendent otherness inspires us with awe

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

The God we search for exceeds the capacity of our imagination. The prophet called Second Isaiah, who preached to an audience of despairing exiles in Babylonia around 540 B.C., challenged his listeners this way: “To whom can you liken God? To what form can you liken him?” (Is 40:18).

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

When we try to imagine God, we say that God speaks, loves and becomes angry. And although we may hesitate to speak of God as one who is jealous, such a description of God appears a number of times in Old Testament narratives (Ex 20:5; 1 Kgs 14:22).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The example and fate of these faithful Israelites would astonish the powerful (Is 52:15; 53:10-12). God’s love would become evident in their lives. The paradoxical fate of the faithful Israelites and later of Jesus shows us that God’s logic operates on a higher plane than human logic.

For God, undeserved suffering can be the opportunity for us to surrender to God and leave behind the shackles of our efforts to secure our own existence. Thus, we become open to the presence of God among us in ways that previously would have escaped us.

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

St. Paul proclaimed that, “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor 1:18).

The paradoxical wisdom of the cross shows us that God’s love belongs to a higher order.

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

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

(Benedicite Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.)

God’s grace aids our spiritual growth throughout our lives

By David Gibson

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

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

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

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

By David Gibson

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

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

We want greater clarity about God. But can we produce this through vigorous effort? I suspect spiritual masters would testify that a goal of spirituality is to allow God to do the clarifying, which may encompass a person’s lifetime.

(David Gibson edits Faith Alive!)

God cares for us and loves us

This Week’s Question

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

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

“To me, God is most present in humanity because we characterize to beings and objects that do not belong to other orders of existence. We speak of talking horses, laughing dogs or smiling plants.

When we try to imagine God, we say that God speaks, loves and becomes angry. And although we may hesitate to speak of God as one who is jealous, such a description of God appears a number of times in Old Testament narratives (Ex 20:5; 1 Kgs 14:22).

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

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(David Gibson edits Faith Alive!)
Jesus in the Gospels: John baptizes him


Jesus’ public appearance, after years of obscurity, began when he went from the Jordan River in Judea to the Jordan River in Judea and was baptized by John.” All four Gospels saw this as a momentous occasion and proclaimed this was when the Holy Spirit prepared Jesus for his unique mission. Clearly, John the Baptist was the Son of God. Soon after John made a name for himself through his preaching, calling people to repent because the kingdom of God was at hand. He attracted many followers, but he insisted that he was only preparing the way for one greater than he. In fact, he said, the one coming after him was so much mightier that John wasn’t even worthy to carry his sandals. Therefore, when Jesus approached him, John said to him, “I need to be baptized by you, and yet you are coming to me for baptism!” Jesus was immediately recognized in Jesus one holier than he. As Jesus came out of the Jordan River after being baptized, the Holy Spirit descended upon him in the form of a dove and a voice came from heaven saying, “This is my beloved Son, with whom I am well pleased.” Who saw the dove and heard the voice? Jesus and John, certainly, but anyone else? If you were a Jewish man or woman at the site and happened to see a dove hovering over a young man, you probably thought about such things. After all, the Jews knew nothing about the Holy Spirit, and actually, to use anything of that sort of a prefigured thing that they offered in sacrifice. Only John recognized this as a sign of the Holy Spirit. As for the voice, “there’s no way of knowing if anyone besides John and Jesus heard it. But what did it mean to Jesus? Was this only the way he made himself known to John? After all, he already knew that he was God. But he was also human and, like any human, it must have delighted him to hear the Father’s self-proclamation to him, “You are my beloved son.” We sometimes forget that Jesus was God, Son of God, and Spirit of God. He was as human as you and I. Just as we do, he too required supernatural life. He was as much in the Holy Spirit in his human soul. John testified that the one who had sent him to baptize let him know that he was the one in whom the Holy Spirit whenever he saw the Spirit descended upon. This was only the first of several times that the Gospels tell us that the Holy Spirit led Jesus or acted upon him. The Holy Spirit was to be with him throughout his mission on Earth. As a matter of fact, the mission of Jesus in the world was a joint mission with the Holy Spirit. The first thing the Holy Spirit did after Jesus’ baptism was to lead him into the desert for a 40-day retreat, which will be the subject of next week’s column.†

The Human Side/Fr Eugene Henrich

Today’s world needs Catholic philosophy and art

“My hope would be for Catholic agencies, especially colleges and universities, to demonstrate once again that religious thought and expression are not only compatible with moral and intellectual evaluation of the arts and sciences,” Cardinal Avery Dulles wrote in a book titled Voices of the New Springtime, which was edited by Kenneth D. Whitehead.

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

These proposals of Cardinal Dulles provide a number of challenging suggestions which might very well lift the Catholic imagination to heights never before reached. Today we live in a world of miracle drugs and dynamic technology. But where are the Catholic philosophers to think through the positive and negative advantages of this new world? For example, Joseph Huxley’s Brave New World in which people continuously took pills to maintain a high, “superhuman” quality of life. Did I imagine that the day would arrive when we would find ourselves far beyond Huxley’s ironic vision a few generations ago? Where are the Catholic philosophers to analyze the long- and short-term effects of this new age of chemical dependency? Is this progress? Where do we find a clear definition of “progress” that could serve as an alternative to Huxley’s vision? We now view world news and movies in home entertainment centers that mesmerize audiences with drugs and dynamic technology. But where are the Catholic philosophers to produce this harmony and beauty? And, finally, when found, how would they define “good” and “great” art?†††

Morality plays always have been a Catholic tradition. But where are the creative artists today to rewrite these traditional plays so that they profoundly address post-modern morality? Even when last we did see a traditional Catholic play, movie or documentary? One soul-scratching novel can turn lives around. But where are the Catholic philosophers to write these novels capable of producing a work of this nature? Even more to the point, are there Catholic intellectuals—catholic poets, playwrights, philosophers—producing the best? And then there is this challenging question to ask: What exactly makes a play, a poem, philosophy or music “Catholic”? If we clarify what “Catholic” means, we might well see a new flourishing of Catholic art and philosophy.

(Edward F. Henrich is a columnist for Catholic News Service.)

Faithful Lines/Shirley Vogler Meister

Coping with concerns via support and prayer

Last week, I shared the medical-surgical challenges that my husband survived after nearly a half year of illness. Being in the hospital every day means that we are both vulnerable to stress and cancer concerns. I discussed the following principles which I believe our lives in a way that directly mirrors our daily concerns. And then there is this really neat message: “What we think we do, or say. I also mentioned a holiday message that Paul and I sent to relatives and friends that emphasized our “thanks” to God for blessings. One Catholic friend, Helen Burke, and her husband got me started on this line of thinking. I just found out something that isn’t good news. … I was struck with the value of faith in confronting the situations [of friends] and how grateful they are for God’s presence in their lives. My friends are wonderful people. God has blessed me too. What do people with no faith today do with life’s challenges? I can not even imagine!†

Many 2008 Challenges, an outpouring of prayers came our way, reminding us that our Creator is in charge. In other words, “Let God be God!” We trusted the doctors and other medical professionals, I, personally, experienced many new realizations and understandings during the next six months. One significant example was how I was blessed while spending time in the chapel at the Heart Center of Indiana.

Being there soothed my spirit and reminded me that people of many faiths also find comfort in God there and elsewhere. Eight religious symbols are etched in the blue glass: the Christian cross, Jewish Star of David, Islamic moon and star, the Hindu OM, Buddhist prayer wheel, Taoist yin-yang, Zoroastrian flame and Shinto tori gate. More important, the chaplain, Rev. Mark Deckinga of the Christian Reformed Church of North America (Dutch Reformed) offered positive, prayerful, courteous and patient spiritual support system “out there” if we are open to it. (Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Critic.)†
The Sunday Readings

Sunday, Jan. 23, 2005

**Isaiah 8:23-9:3**
**2 Corinthians 10:13-17**
**Matthew 4:12-23**

The first section of the Book of Isaiah is the source of this weekend’s first reading. Often verses from Isaiah can be filled with warnings and moral exhortation. In this reading, the prophet refers to a past period of difficulty, but he rejoices in good times that have come.

It is part of a pattern that Isaiah, like so many of the other prophets, could see clearly. God’s people sinned, and their sins brought great problems upon them. God allowed them to be free agents of their own decisions and actions. God did not interpret the process of sinning that they had chosen. Unwelcome consequences followed. But then God, faithful always to the Covenant, repaired the damages that sin had done and restored the people to the peace and prosperity he had promised them.

St. Paul’s First Epistle to the Corinthians provides this weekend’s liturgy with its second reading. From every indication, Paul faced challenges in his spiritual guidance of the Corinthians. The Christians in Corinth had much to daunt them. Corinth was a major city. It was, in worldly terms, a very cosmopolitan city. This meant that the great deals of materialism and lust were strong. Hedonism and greed were everywhere.

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

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

St. Matthew’s Gospel supplies the last reading. In the sequence of the other readings since Christmas, the time for the Lord’s public ministry has come. He departs from Nazareth and moves to Capernaum.

Capernaum was a seaport, at least by those day’s standards. It was set at the northern edge of the Sea of Galilee. Transportation across this lake, and fishing in the lake, were its major livelihoods. Furthermore, it was a crossroads, ideal for Jesus. The Lord would be going out from Capernaum to many other places in Galilee.

His plea to the people was to reform. He echoed the other prophets’ warnings. Importantly, along the seashore he met two brothers named Simon and Andrew, who were fishermen. They became the first of the 12 Apostles.

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

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

**Reflection**

The first reading from Isaiah reminds us of how foolish human beings can be and of the trouble they create for themselves. It is a revelation about Hebrew life centuries before Jesus, but it could be a description of human life at any time and in any place. If left to their own designs, especially given the human tendency to selfishness and sin, humans can create considerable trouble for themselves.

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

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

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

**Question Corner/ Fr. John Dietzen**

**Church has always venerated relics of saints and martyrs**

Some friends in our discussion club, several Catholics but also some people of other religions, are confused about the veneration of relics. Honoring parts of the body of a saint or pieces of their clothes is strange, it seems, for those who were not raised in the Catholic faith, but I don’t know how to explain this religious devotion to them. Is veneration still permitted by the Church? Also, please identify what constitutes a first- or second-class relic. (Illinois)

As you perhaps know, veneration of the bodies of the saints, especially the bodies of martyrs, dates back to the very early Church. The first reference to relics we have is in the record of the martyrdom of St. Polycarp in the year 156. Sometimes the blood of martyrs was collected on a cloth and kept as a reminder to the Christian community of that person’s courage in professing the faith. The Eucharist was celebrated, and churches were built, over their tombs. All this was, of course, to inspire Christians still alive to similar bravery and fidelity.

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

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

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

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

**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Porcia, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of criterion@archindy.org. **Daily Readings**

Monday, Jan. 24
Francis de Sales, bishop and doctor of the Church
Hebrews 9:15-28
Psalm 98:1-6
Mark 3:22-30

Tuesday, Jan. 25
The Conversion of Paul, Apostle
Acts 22:3-16
or Acts 9:1-22
Psalm 117:1-2
Mark 16:15-18

Wednesday, Jan. 26
Timothy and Titus, bishops
2 Timothy 1:1-8
or Titus 1:1-3
Psalm 96:1-3, 7-8, 10
Mark 4:1-20

Thursday, Jan. 27
Angela Merici, virgin
Hebrews 10:19-25
Psalm 24:1-4ab, 5-6
Mark 4:21-25

Friday, Jan. 28
Thomas Aquinas, priest and doctor of the Church
Hebrews 10:32-39
Psalm 37:3-6, 23-24, 39-40
Mark 4:26-34

Saturday, Jan. 29
Hebrews 11:1-2, 8-19
(Respons) Luke 1:69-75
Mark 4:35-41

Sunday, Jan. 30
Fourth Sunday in Ordinary Time
Zephaniah 2:3, 12-13
Psalm 146:6-10
1 Corinthians 1:26-31
Matthew 5:1-12a

**My Journey to God**

Beginnings

A New Year’s resolution rattles in my head. What needs fixing in this year 2005? Some fail diet long ago, or other healthy choice to make? Suddenly I stand in awe. A baby wrapped in swaddling clothes has come to show us how to live. Love to all and peace to those who gaze upon the star and hear the angels' song. In this shepherds heard and kings adored. Fear not. Our God is near.

By Helen Fritz Welter

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

(Bible Stigmata: The Criterion Friday, January 21, 2005)
The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—list 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 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 4400 N. Meridian St., P.O. Box 7177, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), enklein@archindy.org (e-mail).

January 21


January 22


Our Lady of the Greenwood Church, Apostolate Chapel, 335 S. Meridian St., Indianapolis. Night of silent prayer for an end to abortion on 31st anniversary of Roe vs. Wade Supreme Court decision legalizing abortion, 8 p.m.-midnight.

January 23


Three extraordinary evenings

REDEVELOPING CATHOLICISM
Join us as we welcome internationally acclaimed author and speaker

MATTHEW KELLY
St. Anthony of Padua Church
316 North Sherwood Avenue
Clarksville, Indiana

January 30th, 31st, & February 1st
7:00 - 8:00 pm each night

Matthew Kelly, St, from Sydney, Australia inspires and challenges us to lead lives full of passion and purpose.

With clarity and humor, Matthew will speak about:
+ revealing the source of true and lasting happiness
+ the role Catholicism plays in finding that happiness
+ the obstacles we must overcome to sustain it

“There’s genius in Catholicism!”

Don’t miss this opportunity to hear one of the most captivating and sought-after spiritual voices of our time.

For more information, call 822-2220.

ALL ARE WELCOME and ENCOURAGED TO ATTEND!

January 30

MKVS and DM Center, Revisville (located on 925 South, 8 mile east of 421 South, 2 miles north of US 52), Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-609-5551 or e-mail gb@iowaweb.com or log on to Scheumann Web site at www.scheumann.com/etbreviary.

January 25

St. Matthew Parish, 4140 E. 56th St., Indianapolis. Catholics Returning home service, 7 p.m. Information: 317-235-7435.

The Tap Room, 904 Poplar St., Terre Haute. Terre Haute Deanery Pastoral Center program, Theology On Tap. 7 p.m., Information: 812-232-2222 or e-mail tap@deanery.org.

January 27

Terre Haute Deanery Pastoral Center, 2911 Ohio Blvd., Terre Haute. Divorce and Beyond series, “How do I parent children?” 6:30-8:30 p.m., $20, includes book. Information: 812-232-8440 or e-mail tap@deanery.org.

January 28

St. Charles Borromeo Church, 2222 E. Third St., Bloomington. Charismatic Mass, Benedictine Father Noel Mueller, celebrant, music, 6:45 p.m., Mass, 7 p.m. Information: 812-334-4000.

January 28-30


St. Vitus Catholic Church, 610 S. State Rd., Indianapolis. Catholic Charities event, Center, 400 N. Meridian St., Indianapolis. “Let It Go” pro-life dinner and talent show, Archdiocese of Pro-Life Youth Council, presentation, dinner 6-7 p.m., talent show, 7:45 p.m., $15 advance, $16 at door, $5 children and under, $10 other door. Information: 317-238-3508. Information: 317-842-5850.

7 p.m. Information: 317-235-7435.

Weekdays

St. Rita Church, 1733 Dr. Andrew Bove Ave., Indianapolis. Marian prayer for Lay and Religious, 7 a.m. Information: 317-226-5161.

St. Thomas More Church, 1200 N. Indiana St, Mooresville, Mass, 6:15-7:15 p.m. Information: 317-652-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. Prayer service for peace, 6:30-7 p.m.

St. Thomas More Church, 1200 N. Indiana St, Mooresville, Mass, 6:15-7:15 p.m. Information: 317-652-9349.

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Marian adoration, 7 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-638-5551.

St. Rita Church, 1733 Dr. Andrew Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Francis and Clare Church, 9601 Outreach Branch Church, Greenwood, Mass, 6:30 a.m. devotion of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chapel, 11 a.m., Benediction, 5 p.m. Information: 317-837-9568.

St. Rita Church, 1733 Dr. Andrew Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Francis and Clare Church, 9601 Outreach Branch Church, Greenwood, Mass, 6:30 a.m. devotion of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chapel, 11 a.m., Benediction, 5 p.m. Information: 317-837-9568.

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St. Rita Church, 1733 Dr. Andrew Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9349.

The Building of the Church for Peace

Friday, January 21, 2005

Dear Parishioners:

I had a good share-and-tell, but my family had made me sign a confidentiality agreement.

Sincerely yours,

Rev. Matthew Kelly
Archdiocesan Director
Catholic Charities of Indianapolis

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The Active List, continued from page 16

- St. Anthony Church, 379 N. Warram 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, 1735 S. Mackey 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, 1350 Union St., Indianapolis. Adoration of the Blessed Sacrament, 7:10-7:30 a.m. Information: 317-634-3551.
- Our Lady of Perpetual Help Church, 1772 Schiller Lane, New Albany. Adoration concluding with confessions at 6 p.m. Benediction, 6-6:45 p.m.
- St. Mary Church, 212 Washington St., North Vernon. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.
- St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4:55 p.m. Mass, 5:15 p.m. Information: 812-255-4996.
- First Saturdays Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Holy Angels Church, 740 W. 28th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
- St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
- St. Anthony Church, 379 N. Warram Ave., Indianapolis. Recollection, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.
- St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass, 8:35 a.m. Information: 317-831-4142.
- St. Nicholas Church, 4661 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 priestly and religious life, 7 p.m.
- Second Tuesdays St. Piux X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1956 or 800-382-9836, ext. 1596.
- Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. “12-Step Spirituality” tapes, Dominican Father Emmet Verig, narrator, 7:30 p.m. Information: 317-923-3984.
- Second Thursdays St. Luke Church, 7757 Holladay Dr. E., Indianapolis. Holy hour for priests 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 p.m. Monday, rosary, 8 p.m. Open until midnight.
- Third Mondays St. Matthew Parish, 4100 E. 5th St., Indianapolis. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-216-1956 or 800-382-9836, ext. 1596.
- Third Tuesdays St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support groups, 7-8 p.m. Information: 317-831-1177.
- Third Wednesdays Holy Name Church, 89 N. 17th Ave., Beech Grove. Holy hour and rosary, 6 p.m. Information: 317-784-5454.
- St. Jude Church, 5533 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.
- Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Lost faith in miracle diets?

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

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

We understand how difficult it is to lose weight. But we also know that every single pound you lose can improve your health, and enhance your quality of life. So don’t let your weight keep you away from the activities you love, whether that’s playing with your kids or enjoying a walk through your neighborhood. St. Francis has the expertise and the support you need to regain control of your life. Even more important, we have faith in you.

Call 317-782-7525 or toll-free, 888-887-5553, to register for one of our free information sessions. Or, visit weightloss.StFrancisHospitals.org.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday the week before publication; be sure to state date of death.

Obituaries of archdiocesan priests serving our archdiocese are listed separately in the Criterion. Order priests and regulars are included here, unless they are natives of the archdiocese or their current community is in Indiana. Those are separate obituaries on page 18.


BOWMAN, Ray, 45, St. Lawrence, Indianapolis, Jan. 3. Mother of Lora and Timmy. Grandfather of three.


HOLUND, Janet A., 73, St. Paul, Tell City, Dec. 29. Cousin to several.

KRAMER, Margaret, 87, St. Joseph, South Bend, Dec. 31. Sister of Mary and Tim. Grandmother of five.


MANNING, Barbara, 81, St. Mary, South Bend, Dec. 30. Sister of Maria Weiler. Great-grandmother of three. Great-grandfather of five.

MENDEZ, Maria E., 93, Mary, Holy Spirit, Indianapolis, Jan. 3. Mother of Mary Hession, James, Michael, Thomas and William Helbing. Great-grandfather of three.


ROSS, Maureen J., 87, St. Joseph of the Sacred Heart, South Bend, Jan. 4. Sister of Loise and Bill. Great-grandmother of eight.

SANDLIN, Rhonda, 83, St. Francis, P.O. Box 100, Oldenburg, Dec. 31. Sister of Dorothy. Great-grandmother of one.

SAVAGE, Jack, 77, St. Francis, P.O. Box 100, Oldenburg, Dec. 31. Brother of Bill and Myra. Great-grandfather of one.


STEUERLE, Christy, 75, St. Andrew, Richmond, Dec. 28. Mother of Patricia. Sister of Jay Dad and chairman. Great-grandmother of one.


TUCKER, Mildred (Bourke), 94, St. Joseph, South Bend, Dec. 31. Sister of Mary A. Cassidy. Great-grandmother of four.


WILLIAMS, Robert, 71, Sacred Heart of Jesus, Indianapolis, Jan. 6. Brother of Mary Loy. "

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Oldenburg Franciscan Sister Conseulo Estelle was 104.

Oldenburg Franciscan Sister Conseulo Estelle was 104. She died Jan. 4 at St. Clare Hall at the motherhouse. She was 104.

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

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

The former Marguerite Esquibel enjoys Franciscan Sister Sperger, who ministers to the elderly residents of the Sister of St. Francis of Oldenburg, presents the birthday cake.

Sister Conseulo taught school for 47 years.

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

Serving are two brothers, Arthur Esquibel of Belen, New Mexico, and N.M. and Pete Estelle of 690 Drybrook Rd., P.O. Box 180, Oldenburg, IN 47036-0100.

Franciscan Sister Conseulo Estelle enjoys her birthday cake on her 104th birthday during a party at St. Clare Hall at the motherhouse of the congregation of the Third Order of St. Francis of Oldenburg. Franciscan Sister Barbara Remen sperger, who ministers to the elderly residents of St. Clare Hall, presents the birthday cake. Sister Conseulo taught school for 47 years.

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Member: Indiana Association of Home & Hospice Indiana Better Business Bureau

Sister Conseulo taught school for 47 years.

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Sister Conseulo taught school for 47 years.
Classified Directory

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

Vacation Rentals

BEACHFRONT CONDO, Madison Beach, FL on the Gulf of Mexico: 2BR/2BA, pool. March through November. Moonlight rentals, vacation photos, maps. Call Scooter at 317-357-8305.

NEW SMYRNA Beach, FL, Oceanside condo, fully furnished, 2 BR/2BA, pool, Nice Disney, Epcot, NASA, & enjoy the beach, Towels & linens 1-800-339-4620.

INDIAN ROCKS Beach, FL, Private 2BR/2BA condo facing beach, on Intercoastal. Pigeon, pool, secure tugging bldg, covered parking. Available 5/7/05 - 1/14/06. $1800 month. 317-422-1004.

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Real Estate

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1, 2, 3 & 4 BR. Owner Direct saves you $$. Call Chris 1-800-713-6435

Position Available

Classified

S. Carol Bauer, S.C., Chairperson

Expected start date:  July 1, 2005

Job Summary

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

Position Requirements

While the principal reports to the president of the school, he or she also works closely with the academic affairs and finance committees of the Board of Trustees, comprised of lay leaders and representatives of both Catholic and non-Catholic parishes, and the board’s administration in efforts aimed at establishing the school as the premier secondary school in the region. Chaminade-Julienne’s nearly 1,000 students come from all across the Dayton metropolitan area and represent a diverse range of racial, religious, and socio-economic backgrounds.

Qualifications

Candidate must be a practicing Catholic in good standing with the Church. He or she must hold a minimum of a master’s degree in education administration and be qualified for an Ohio administrator’s certificate or license. Candidates must be career, competitive salary, dependent upon preparation and experience. Benefits include health, dental, and disability insurance, a paid retirement assembly for Catholic educators, a paid retirement assembly for Catholic educators, and paid time off. Although the principal is subject to the authority of the board, the board has the power to remove the principal at any time.

Position Details

Chaminade-Julienne Catholic High School is a nationally accredited private, college-preparatory school located in Dayton, Ohio. Since its founding in 1952, Chaminade-Julienne has earned a national reputation for its educational excellence, with an enrollment of 986 students and a faculty of 85.

Chaminade-Julienne Catholic High School

1025 E. 54th Street • Indianapolis

317-545-7684 x 21

S. Carol Bauer, S.C., Chairperson

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April 2005 - Indiana's Largest Weekly Newspaper Is Growing!

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Angie's List

Indianapolis

2 Lines, 3 Words: $13.00 – 52 words for $158.00

2 Lines, 3 Words: $17.00 – 85 words for $204.00

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Write your classified ad on this coupon and send it to us with payment. This coupon DOES NOT APPLY to Commercial Business ads. Garnet Printers need your e-mail address, where available. The directory is available from: Secretariat for Family, Laity, Women and Men, 225 S. Capitol St., Suite 800, Washington, D.C. 20005. Telephone: 202-541-3040; fax: 202-541-3176.

Wild

Pope asks Catholics to participate in events for Christian unity week

WASHINGTON (CNS)—In preparation for the annual March for Life on Jan. 24 in Washington, members of the pro-life and pro-family community are gearing up for a number of events, including the annual March for Christ. The March for Life is an annual event that celebrates the life of Christ and is held on the Sunday before the March for Life. During the March for Life, many pro-life groups plan to come to Washington to pray for the unborn and to pray for the sanctity of life. Many groups will also participate in the March for Christ, which takes place the same day as the March for Life. During the March for Christ, groups will pray for the sanctity of life and for the protection of the unborn. Over the past few years, the March for Life and the March for Christ have become a popular event among pro-life groups. Many groups will participate in both events in order to maximize their impact. The March for Life is an annual event that celebrates the life of Christ and is held on the Sunday before the March for Life. During the March for Life, many pro-life groups plan to come to Washington to pray for the unborn and to pray for the sanctity of life. Many groups will also participate in the March for Christ, which takes place the same day as the March for Life. During the March for Christ, groups will pray for the sanctity of life and for the protection of the unborn. Over the past few years, the March for Life and the March for Christ have become a popular event among pro-life groups. Many groups will participate in both events in order to maximize their impact.
Most Americans see poverty continuing to grow, CCHD survey finds

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

The “poverty pulse” survey was released on Jan. 11 in Los Angeles as part of the campaign’s fifth annual observance of Poverty in America Awareness Month. The U.S. bishops’ domestic anti- poverty program also released public service announcements about poverty that were to appear in radio, television and print ads throughout the year.

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

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

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

In the CCHD-commissioned survey, conducted among 1,004 adult Americans Nov. 19-23 by Market Research Bureau of Washington, 97 percent of respondents said it is very important (77 percent) or somewhat important (20 percent) to decrease or eliminate poverty in the United States.

Nearly all of the respondents also said all children should have health care (96 percent) and that it is important for the federal government to make sure all low-income people have health coverage (91 percent). The margin of error for the poverty survey was plus or minus 3 percentage points.

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

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

But two-thirds of those responding to the CCHD-sponsored survey said a family of four would need more than $75,000 to cover their basic needs more than doubled over the past year from 6 percent to 13 percent.

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

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

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

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

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

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

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