



**The**

# Criterion

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## Bush stresses importance of vouchers in remarks to Catholic educators

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

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

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

Senate omnibus measure.

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

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

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

excellent work they’re doing.”

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

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

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President Bush speaks to members of the National Catholic Educational Association at the White House on Jan. 9 as Michael Guerra, president of the NCEA, looks on. Catholic educators were in Washington to celebrate the NCEA’s centennial.

## ‘Life principles’ the thrust, theme of 2004 March for Life

WASHINGTON (CNS)—To observe the 31st anniversary of the Supreme Court’s *Roe vs. Wade* decision that legalized abortion virtually on demand, sponsors of the annual March for Life have chosen “Build Unity on the Life Principles” as the theme for the Jan. 22 rally near the Ellipse and the march to the U.S. Capitol and Supreme Court buildings in Washington.

“Some people think unity is everybody holding hands, and we should all be nice to one another,” said Nellie Gray, who has directed each March for Life since the first one in 1974.

“We’re not talking about that. We’re talking about unity in the life principles—no exceptions, no compromises,” she said.

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

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

- “The life of each human being shall be preserved and protected from that human being’s biological beginning when the father’s sperm fertilizes the mother’s ovum.”
- “The unalienable right to life endowed by our Creator vests in each human at fertilization.”
- “There must be equal care and

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Photo by Mary Ann Wyand



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

## Plainfield pastor and parishioners see their prison ministry grow

By Mary Ann Wyand

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

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

In December, Plainfield Correctional

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

“I think it helps the men to have a little more connection with the outside,” Father Morris said. “We have a chance to pray together, so it helps them find hope in their situation. We have to believe that God is with us in our lives and wants the best for us, but sometimes it’s tough to believe that.”

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

“They are a blessing,” Father Morris said

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

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

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# NCEA

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

“Catholic schools have a proven record of bringing out the best in every child, regardless of their background. And every school in America should live up to that standard,” he said. “We want our public schools to live up to the standard you have set in Catholic schools.”

He also noted that much of the wording behind the educational reform in the two-year-old No Child Left Behind Act stems from the examples set by Catholic schools.

In the back row of the East Room,

Sister Edwin Quinn, a Sister of the Immaculate Heart of Mary who trains teachers in the Philadelphia Archdiocese, couldn't have been happier.

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

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

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

CNS photo by Bob Roller



Members of the National Catholic Educational Association applaud President Bush during a meeting at the White House in Washington on Jan. 9. The president stressed the need to provide scholarships for children of low-income families. Catholic educators were in town to celebrate the centennial of the NCEA.

# PRISON

continued from page 1

our ministry.”

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

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

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

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

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

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

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

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

A number of Protestant ministers visit

Photos by Mary Ann Wyand



St. Susanna parishioner Edna Reinhard listens as a man talks about his faith and family before Mass on Dec. 20 in the prison chapel. She also prayed the rosary with the men.

offenders and provide religious services in the prison chapel, Rev. Balthrope said, and he is glad that the Catholic men have an opportunity to participate in Mass.

An ordained minister in the African Methodist Episcopal Church, Rev. Balthrope has served as the senior chaplain at the correctional facility for seven years and understands the importance of providing faith experiences for offenders.

“It's been a real blessing to have St. Susanna volunteers come and minister to the men who are of the Catholic faith here in the institution,” he said. “Prior to the participation of Father Morris and the volunteers, an Episcopalian service was the closest prayer service that we had to Catholicism here.”

During the last year and a half, he said, “it appears as though a nice following is beginning to develop with the coming of Father Morris and the others. I'm happy to have this relationship with the local Catholic Church and our offenders.”

In his ministry as the prison chaplain, Rev. Balthrope said he tries “to convey the thought that God is needed in our lives every day. But it's particularly hard on the men around the holidays, and especially at Christmas because we look at Christmas as being a holiday spent with family.”



A Catholic man incarcerated at the Plainfield Correctional Facility prays the rosary before Mass on Dec. 20 in the prison chapel.

The rate of depression is very high in the institution during the holidays, he said. “We try to calm fears and soothe melancholy attitudes, and one way of doing that is through religious services. The men seem to enjoy the religious services, especially around this time of the year. It gives them a sense of belonging and a sense of togetherness that the Church affords them when perhaps the rest of society is all too willing to forget them.”

Christ is always present inside the razor wire fences of prisons, he said, but volunteers help make his presence more visible to offenders.

“We need to minister to those who are in prison,” Rev. Balthrope said. “Certainly

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

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

Eucharistic ministers Edna Reinhard and Patrick Mitchell said they enjoy praying with the men, who are always respectful.

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

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

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

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

## Correction

In the obituary for Father Patrick J. Kelly, the cemetery was incorrectly listed as Our Lady of Grace instead of Our Lady of Peace. †



1/16/04

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# For 17 years, priest has ministered in toughest of situations

By Brandon A. Evans

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

For the past 17 years, he has helped countless people facing tragedy find peace in his work as a chaplain with the Marion County Sheriff's Department. Father Wilmoth retired as a police chaplain this past Nov. 30, but he's hardly going to be taking it easy.

Father Wilmoth, 64, is pastor of St. Roch Parish in Indianapolis—one of the archdiocese's fastest-growing parishes. When he arrived at St. Roch in 1997, there were 460 families enrolled—now there are more than 1,000. The parish school has grown by nearly 50 percent.

The dual responsibility of shepherding such a vibrant parish and always being on call as a chaplain for the sheriff's department made him decide it was time to put all his energy into his parish.

Marion County Road Patrol Deputy Nick Stewart, a member of Holy Name Parish in Beech Grove, has known Father Wilmoth his whole life and also worked with him. Stewart said that the priest was good at his job and will be missed.

"There's a lot of guys that are friends of mine that have known him for many years," he said.

Father Wilmoth always carried a pager around, and when a call came in he was expected to respond right away. He even had been given police lights on his car to help him get to crime scenes faster, although he said that he only used them if the officer at the scene asked him to.

The priest was called to the scene of

murders, accidents, natural deaths and suicides. He would be asked to administer the sacraments and console family and friends.

In this way, he also assisted the police officers, who would be busy working the crime scene.

"The responsibility on our hands was lessened," Stewart said. "He definitely lightened the burden."

Father Wilmoth also served the police directly, acting as a counselor whenever needed.

The Sheriff's Department Web site gives the philosophy of its team of chaplains: "Believing that God is an answer to man's dilemma, the law enforcement chaplain bears witness to the love and power of God to law enforcement officers, their families and other members of their department, and the people they serve."

Father Wilmoth also knew a lot about police protocol, which helped him to minister. He had, after all, been serving in that capacity for a long time.

He started out as a chaplain with the Indianapolis Fire Department in 1966. He continued in that role until 1983, then started again in 1992, retiring a few years ago.

In 1986, the sheriff asked Father Wilmoth to help form the department's new Victim Assistance Unit.

The unit, which has grown a lot since 1986, primarily provides counseling for those who have suffered emotional, physical or personal loss as a result of domestic violence, sexual assault, robbery, child abuse or crimes against the elderly.

From his work there, he informally



Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, stands beside his car wearing a jacket from the Marion County Sheriff's Department. Father Wilmoth recently retired after serving the department as a chaplain for nearly two decades.

helped the Sheriff's Department's other chaplains. In the early '90s, his role as a chaplain was made official.

"I always admired public servants, fire fighters, police officers," he said.

His love of service is key to understanding his desire to be a priest—and as a priest he found a way to serve the faithful and the broader community.

Priests should be involved in the community, he said.

He sees his years of ministry as providing a way for the Church to reach out to everyone. After all, many of those who he counseled were not Catholic.

"I saw it as an opportunity for the Church to be present to people in crisis," he said. "I did it because I felt like it was a need for the Church to be there."

And it is a wonderful gift for the Church to give.

Still, it was a difficult gift to give. Father Wilmoth had to be present in some horrific situations.

He remembers sitting on a woman's porch one day, waiting and watching for her to come home from work in her red car.

When she did arrive, frantically wanting to know why police and a priest were waiting for her, he had to break the news to her that her 8-month-old baby had died

suddenly while sleeping. The babysitter was distraught.

Or there was the time that a young woman, around one Christmas, was killed in a car accident.

When Father Wilmoth went to her mother's house, he saw all of her gifts sitting under the tree, waiting for someone who would never open them.

"I never went to a scene that I wasn't affected by," he said. "You can feel their pain."

He always left praying for them—prayer was essential to his ministry.

"Those were sad situations," he said. He dealt with it, in part, by sharing those stories with close friends and fellow priests.

"I would go ahead and talk about my [police] runs," he said.

It was a lot of responsibility, but Stewart said that he could trust Father Wilmoth 100 percent that he would take care of any situation given to him.

Father Wilmoth said that the Sheriff's Department is probably searching for someone to replace him, but that he is not certain who it will be yet.

As for himself, he enjoyed his time as a chaplain and feels lucky for the opportunity to serve the Church through the community and to represent the faith. †

## Sean Gallagher joins staff of *The Criterion* as a reporter

Sean Gallagher, most recently the director of religious education at St. Joseph Parish in Shelbyville, has joined *The Criterion* staff as a reporter.



Sean Gallagher

During the past year and a half, Gallagher has written a monthly column—"Faith and Family"—for *The Criterion*, as well as a weekly religion column for *The Shelbyville News*. He has also been published in the *National Catholic Register* and *Envoy* magazine.

Gallagher earned a bachelors' degree in history and music from Marian College in 1993, a master's degree in

medieval history from the University of Notre Dame in 1995, a master's degree in Catholic thought and life from Saint Meinrad School of Theology in 1997 and a master's degree in theology from Saint Meinrad in 2002.

From 1995-97, he was a seminarian with the archdiocese, and from there entered Saint Meinrad Archabbey as a monk from 1997-99.

With the help of his superiors, he discerned that God was calling him to the married life. He requested and was granted a dispensation from his temporary vows.

He was married to Cindy Lecher in June 2001. Their son, Michael Joseph, was born in 2002.

Beyond serving St. Joseph Parish, Gallagher also has served as an instructor with Saint Meinrad School of Theology's Office of Continuing Education. †

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## Editorial

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



CNS photo by Karen Callaway

## A holy family

One of the most powerful and enduring images of Christian art is the Holy Family. It suggests a special bond between Jesus, the Son of God, the Blessed Virgin Mary, his mother and St. Joseph, his foster father. Whether in the stable at Bethlehem, “on the road” during their flight into Egypt, or at home in Nazareth, there is clearly something different about this apparently ordinary family. This is a holy family—a family that is totally dedicated to doing the will of God.

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

It’s helpful to remember that Jesus, Mary and Joseph were not a traditional family. The birth of Jesus was the result of the Holy Spirit’s extraordinary intervention in the relationship between Mary, a virgin, and Joseph, an ordinary man struggling “to do the right thing.” Were it not for their willingness to accept a most unusual arrangement—in order to do God’s will—there might never have been a Holy Family.

The marriage between Joseph and Mary was characterized by their profound respect for one another and by their total acceptance of the mysterious plan of God.

The conception of Jesus was the first of many struggles faced by this family. The decree of Caesar Augustus that sent them from the comforts of home to Joseph’s ancestral city, Bethlehem, must have been very difficult to accept. Then, to be homeless and alone when the child was born—and afterward to be forced to flee to Egypt and live as exiles in a strange land—must have been nearly unbearable. This is the plight of many homeless and refugee families today. It is an experience shared by the holy family, who trusted in God’s providence, to be sure, but who also had days when they worried about where their next meal would come from and where they would spend the night!

Even in better days, back home in

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

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

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

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

Like Jesus, Mary and Joseph, families are holy when they trust in God and when they accept one another as gifts from God to be treasured and supported—in good times and in bad. Let’s pray that God will bless families in our archdiocese with the courage to be faithful, holy witnesses to Divine Providence and to one another.

—Daniel Conway

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

## Making a Difference/Tony Magliano

# Catholic faith in action in 2004

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



Resolve to make a difference in every way possible.

The good you have done, and continue to do, is no small thing. Still, it seems to me that most of us miss many opportunities given by God to inspire, challenge and serve others.

But first we need to examine our prayer life. Prayer is to the soul as food is to the body. Prayer not only makes a difference in our own lives, it provides us the wisdom and courage to make a difference in the world. Blessed Mother Teresa of Calcutta said: “If we don’t pray, we don’t live, but we are not meant to do only that. The fruit of prayer is love, and action is the fruit of love.” Without action our faith is worthless (see Jas 2:15-17).

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

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

Develop the habit of writing letters, e-mailing or calling your government representatives and corporate CEOs on behalf of those who suffer from war, abortion,

poverty and all forms of exploitation. It doesn’t take much time. A short letter can be written in 15 minutes. It’s so important.

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

The Rev. Martin Luther King Jr. boldly proclaimed: “There are some things in our social system to which I’m proud to be maladjusted... I never intend to adjust myself to the evils of segregation and discrimination... I never intend to become adjusted to the madness of militarism.” Faced by all the injustice in our world, “the challenge to us is to be maladjusted.”

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

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

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

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

(Tony Magliano is a columnist for Catholic News Service.) †

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters. Letters must be signed, but, for serious reasons, names may be withheld.

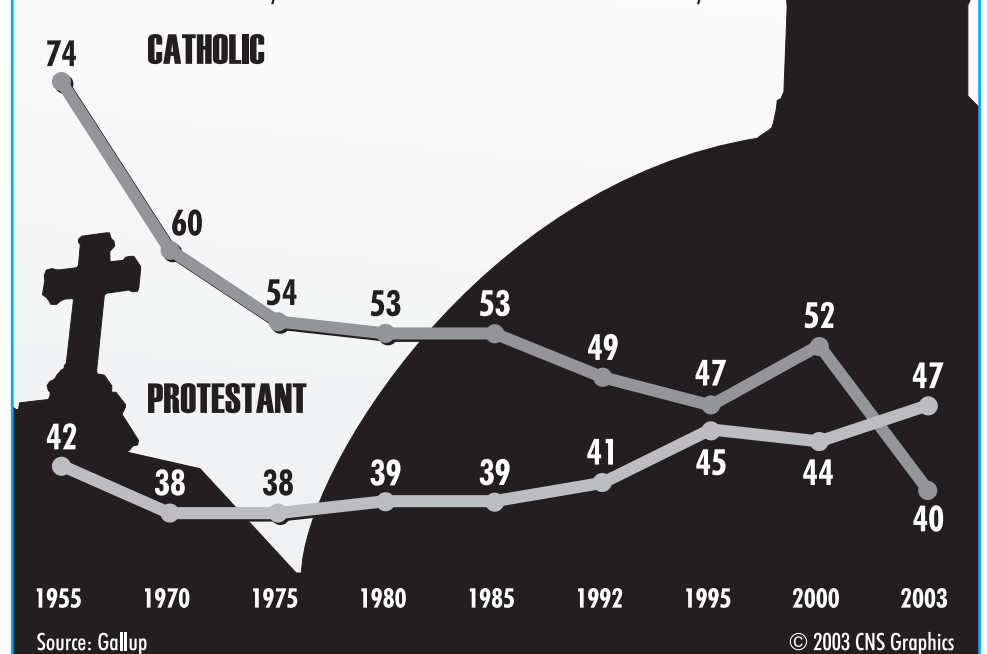
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## Church Facts

### Church Attendance

Protestants have overtaken Catholics in weekly church attendance for the first time in Gallup polling history.

Percent who said they attended church in the last seven days



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Supporting life in the face of ‘the arrogance of evil’

Just finished reading the book, *He Leadeth Me*, by Jesuit Father Walter Ciszek (a reprint by Ignatius Press in 1995) in which he describes his spiritual odyssey while imprisoned in Soviet prisons and the labor camps of Siberia for 23 years. Father Ciszek’s remarkable testimony of utter reliance on God for his personal survival is moving. He found courage in prayer—a courage that eased the loneliness, the pain, the frustrations, the anguish, the fear and the despair. He describes the solace he received in prayer—the inner peace upon which he could draw amid “the arrogance of evil” that surrounded him.

I want to quote Father Ciszek’s commentary on the communist slogan of the time, “All for man,” because, sadly, it doubles as an accurate description of our secular materialistic culture as well. He writes: “The betterment of mankind, the abstract notion of humanity, or a glorified concept of man are very tenuous ideals that quickly lose their power to inspire or to satisfy in the face of daily experience and the constant grind of day-to-day living. One can be dedicated for a while to the goal of serving suffering humanity, one can be inspired by the notion of brotherhood as a goal, but human nature being what it is—and human failings all

too prevalent—it is difficult to support and maintain these movements of inspiration without some deeper and more significant motivation. In Marxist ideology, in atheistic communism, man and the material world are all there is; for the rest, there is only the vague vision of some future perfect society, some elevated and better stage of mankind that will exist in a golden age to come for which even the most doctrinaire apologists of communism have long since given up trying to set a date” (p. 192). Doesn’t the atheistic ideology have a familiar ring? It fostered an arrogance of evil.

Abortion is legal in Russia, as it is now in the United States. Father Ciszek wrote: “Anyone who wants one can have it performed. The government says it had to be legalized in order to prevent private abuses. The wages of husband and wife together make it hard to support more than one or two children, so everyone wants an abortion. Yet the question haunts them. The hallways of the clinics adjoining the abortion rooms were full of posters, not praising abortion but informing patients of the possible detrimental effects on both mind and body such an operation could have... Women confided years later that they could not rid themselves of the feelings of guilt about

it. And these were not “believers,” but women and girls who had received a complete atheistic education in Soviet schools” (p. 193).

Even in an atheistic regime, abortion is a basic question of life and death, of right and wrong. Father Ciszek commented, “If life at its very root can be treated so lightly, people would say, who is going to stop such a mentality from spreading? ... And when a society actually endorses evil, where will it end? ... Look at history, and the depths to which civilized countries have sunk, time after time” (p. 194).

Father Ciszek said that in discussions with fellow prisoners and others he would try to steer the conversation to the truths of the Christian faith about the meaning of life and the community of the human race. He would talk about his faith in God, about creation, and about God’s plan for humanity and the world. He would talk about the fall of our first parents and about sin, about our rejection of God and his plan, and the evils that had plagued the human race because of sin.

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

He talked about the exemplary way in which Jesus lived. He talked about the poverty of Jesus, his life of routine work for 30 years in a small and backward village. He told of Christ’s suffering and death and his supreme victory of resurrection. He told of hope beyond this life and the beginning of a new age. Finally, he spoke of faith and hope not only for the future life, but of the possibility of our part in the redemption of this world and our human family.

Next week, thousands of us from around the United States will bear testimony in favor of a culture of life in our materialistic country. Implicitly and explicitly as we gather in Washington D.C. on the anniversary of the *Roe vs. Wade* decision that legalized abortion, we carry the message so eloquently delivered by a Jesuit prisoner in Siberia years ago. The mission for life continues in the face of “the arrogance of evil.” †

#### Archbishop Buechlein’s intention for vocations for January

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

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

Acabo de terminar el libro *Él me guió*, escrito por el padre jesuita Walter Ciszer (reimpreso por Ignatius Press en 1995), en el que describe su odisea espiritual cuando era prisionero en las cárceles soviéticas y el trabajo forzado en los campos de Siberia durante 23 años. Resulta conmovedor el extraordinario testimonio del padre Ciszek de total convicción en Dios para lograr su propia supervivencia. Encontró fortaleza en la oración. Esta fortaleza alivió su soledad, el dolor, las frustraciones, la angustia, el miedo y la desesperación. Describe el consuelo que recibía en la oración y la paz interior que podía obtener en medio de “la arrogancia del mal” que lo rodeaba.

Quiero citar el comentario del padre Ciszer en relación al lema comunista de la época: “Todo por los hombres”, porque, tristemente, también es el vivo retrato de nuestra cultura secular materialista. Escribió: “El perfeccionamiento de la humanidad, la noción abstracta de ésta, o el concepto glorificado del hombre, son ideales que pierden rápidamente su capacidad para inspirar o para satisfacer ante la experiencia del día a día, y el desgaste constante de la vida diaria. Uno puede dedicarse por un tiempo a servir a la humanidad que sufre; uno puede sentirse inspirado por la noción de la fraternidad como objetivo, pero la naturaleza humana, siendo lo que es, y siendo el fracaso humano tan predominante, dificulta el apoyo y

mantenimiento de estos movimientos de inspiración, si no se cuenta con un motivo más profundo y significativo. En la ideología marxista, en el comunismo ateo, el hombre y el mundo material es todo lo que existe. De resto, sólo existe una vaga noción de una futura sociedad perfecta; una noble y mejor etapa de la humanidad que existirá en la era dorada que está por venir, tan añorada incluso por los apologistas más doctrinarios del comunismo, que abandonaron la idea de determinar una fecha.” (p. 192). ¿Acaso la ideología atea no nos suena conocida? Fomentaba la arrogancia del mal.

El aborto es legal en Rusia, y ahora lo es también en los Estados Unidos. El padre Ciszek escribió: “A quien quiera que lo desee puede practicarse. El gobierno afirmaba que debía legalizarse para evitar el abuso de los individuos. El salario de una pareja de casados alcanza malamente para mantener uno o dos niños, así que todo el mundo desea un aborto. Sin embargo, el asunto los atormenta. Los pasillos de las clínicas colindantes con las salas de aborto estaban llenas de afiches que no elogiaban el aborto, sino que les informaban a los pacientes de los posibles efectos perjudiciales que podría ocasionar en la mente y en el cuerpo dicha operación. Años más tarde, las mujeres confesaban que no podían deshacerse del complejo de culpa. Y no se trataba de “creyentes”, sino de mujeres y niñas que habían recibido una

educación totalmente atea en las escuelas soviéticas.” (p.193)

Incluso en un régimen ateo, el aborto es una cuestión básica de vida y muerte, del bien y el mal. El padre Ciszer comentó: “Si la vida en su misma esencia puede ser tratada tan a la ligera, uno podría pensar: “¿quién evitará que esta mentalidad se propague? ... Y cuando una sociedad de hecho apoya el mal, ¿dónde irá a parar? ... Observemos la historia, y veamos hasta dónde han caído países civilizados una y otra vez.” (p.194)

El padre Ciszer contaba que en discusiones con sus compañeros de prisión y otros, trataba de dirigir la conversación hacia las verdades de la fe cristiana en cuanto al significado de la vida y la comunidad de la raza humana. Hablaba de su fe en Dios, sobre la creación y sobre el plan de Dios para la humanidad y el mundo. Platicaba de la caída de nuestros primeros padres y sobre el pecado; sobre nuestro rechazo a Dios y sus planes, y sobre los males que plagaron la raza humana debido al pecado. Pero por encima de todo, hablaba de la promesa de redención de Dios y la venida de Cristo.

Charlaba sobre la vida ejemplar que

llevó Jesús. Conversaba sobre la pobreza de Jesús, su vida de trabajo rutinario durante treinta años en un pueblo pequeño y retrógrado. Hablaba del sufrimiento y muerte de Cristo, y su victoria suprema en la resurrección. Platicaba de la esperanza más allá de esta vida y el comienzo de una nueva era. Por último, el padre habló de la fe y la esperanza, no sólo en cuanto a la vida futura, sino de la posibilidad de nuestra participación en la redención de este mundo y nuestra familia humana.

La próxima semana miles de nosotros en todos los Estados Unidos daremos testimonio a favor de la cultura de la vida en nuestro país tan materialista. Al reunirnos en Washington D.C. en el aniversario del fallo *Roe vs. Wade*, que legalizó el aborto, implícita y explícitamente llevaremos el mensaje que tan elocuentemente transmitió hace años un prisionero jesuita en Siberia. La misión de la vida continua frente a “la arrogancia del mal.” †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en enero

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

## Check It Out . . .

The archdiocese will hold its annual **Martin Luther King Jr. Day Prayer Service** at 4 p.m. on Jan. 18 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The service, which is open to all, will feature Father Charles Mosley, a priest of the Diocese of Gary. He will speak on the anti-racism initiative in the Gary Diocese. The music will be provided by the Archdiocesan Gospel Choir. For more information, call the archdiocesan Office of Multicultural Ministry at 317-236-1562 or 800-382-9836, ext. 1562.

**Rachel's Companions** is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. The group will meet for three months, starting on March 14 from 1 p.m. to 3 p.m. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.

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

A six-week **Divorce and Beyond Program** will take place from 7 p.m. to 9 p.m. starting on Jan. 26 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost of the program is \$30, which includes materials. Registration is limited and pre-registration is required. For more information or to register, call the Office for Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or e-mail [mhess@archindy.org](mailto:mhess@archindy.org).

A four-part seminar titled "**An Ascending View—A Contemporary Look at Scripture**," will be held at 7 p.m. on Wednesday evenings beginning Jan. 21 in the church hall of St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. Jim Welter, author and member of St. Barnabas Parish in Indianapolis, will present the series, which will compare the Catholic approach to Scripture with that of other traditions. Topics will include "Are you saved? ... Catholics vs. TV

Evangelists," "Contradictions in Scripture," "A New Look at Old [Testament] Stories," and "New Light on the Gospels." Registration is encouraged, but not mandatory. For more information, call the St. Mark Parish religious education office at 317-784-7155 or the St. Barnabas Religious Education Office at 317-882-0724 or e-mail [jwelter@AscendingView.com](mailto:jwelter@AscendingView.com).

St. Thomas Aquinas Parish in Indianapolis will host its third annual **Groundhog's Day Romp** from 7 p.m. to midnight on Jan. 31 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. There will be music, dancing and a barbecue dinner. The cost is \$25 in advance or \$30 at the door. For more information, call Gerry O'Connor at 317-706-9521 (work) or 317-252-5645 (home).

St. Francis Hospital and Health Centers is offering a **chronic pain support group** for people with any kind of chronic pain. The group will meet from 7 p.m. to 8 p.m. on the third Tuesday of each month at St. Francis Medical Clinics, 110 N. 17th Ave., Suite 300, in Beech Grove. The meetings are free. The group provides the opportunity to exchange information with others, including practical ideas for coping, experiences and alternative treatment options. Advance registration is required. For more information or to register, call 317-831-1177.

A three-part course titled "**Love and Responsibility**" will be held at 6:30 p.m. on Feb. 4, 11 and 18 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. Scott

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

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

## Ferdinand Benedictines celebrate jubilees

Two Sisters of St. Benedict of Ferdinand, Ind., in the Evansville Diocese, celebrated the 50th anniversary of their religious profession last year.



Sister Mary Karen Hill, O.S.B.

Benedictine Sisters Mary Karen Hill and Geneva Stumler were honored with a jubilee Mass celebrated by Benedictine Father Columba Kelly of Saint Meinrad Archabbey in the Monastery Immaculate Conception Church at Ferdinand. The liturgy was followed by a reception for family members and friends.

Sister Mary Karen entered the monastery in 1951 from St. Michael Parish in Madison. She made her first profession of vows in 1953 and her final profession in 1956. She earned a bachelor's degree in music education from the former St. Benedict College in Ferdinand and a master's degree in music education from The Catholic University of America in Washington, D.C.



Sister Geneva Stumler, O.S.B.

She has ministered as an organist and a teacher of music—both classroom music and private lessons—for 49 years, mostly at schools in the Evansville Diocese.

In 1954, Sister Mary Karen began her teaching and music ministry at St. Benedict School in Evansville, Ind. She also served at Pius X School in Indianapolis; Sacred Heart School in Vincennes, Ind.; Holy Cross School in Fort Branch, Ind.; St. Theresa, St. Joseph and Holy Rosary schools in Evansville; the former Academy Immaculate Conception in Ferdinand; and Holy Family School and Vincennes University's Jasper Center in Jasper, Ind.

She also served as organist at St. Anthony Parish in St. Anthony, Ind., for 11 years. Since 1977, she has ministered as an organist and associate liturgist at the monastery, and continues to give private music lessons.

Sister Geneva is a native of Borden and entered the monastery in 1951 from St. John Parish in Starlight. She made her first profession of vows in 1953 and her final profession in 1956. She earned a bachelor's degree in elementary education from the former St. Benedict College in Ferdinand and a master's degree in elementary education from Indiana State University in Terre Haute.

She began teaching at Holy Rosary School in Evansville in 1954 and also taught at St. Theresa and Holy Spirit schools in Evansville; St. Mary School in Huntingburg, Ind.; St. Bernard School in Rockport, Ind., where she was also the principal; St. Henry School; St. Raphael School in Dubois, Ind.; Holy Family School in Jasper; and St. Philip School in Posey County.

She also served as the director of religious education at St. Joseph Parish in Vanderburgh County and as the assistant director of religious education at St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

Sister Geneva also served as pastoral associate at St. Ferdinand Parish in Ferdinand and Immaculate Conception Parish in Owensboro, Ky. Since 1999, she has supervised the sewing room at the monastery and worked in other areas of monastery service.

The Sisters of St. Benedict of Ferdinand, with 215 members, are one of the largest Benedictine communities of women in the United States. They serve in three states and three foreign countries, ministering in education, pastoral care, parish ministry, health care, counseling, retreat and spirituality work, social services and mission work. †

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

**Chasing Liberty** (Warner Bros.)  
Rated **A-III (Adults)** because of an implied sexual encounter, some sexual humor, brief rear nudity, and minimal mildly crude language.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA). †

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# LIFE

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protection for each born and preborn human.”

- “When in doubt opt for life.”
- “When two or more humans are in a situation in which their lives are mutually endangered, all available ordinary means and reasonable efforts shall be used to preserve and to protect the life of each human so endangered.”

Gray said the life principles also apply to euthanasia.

The March for Life will be the biggest event surrounding the Supreme Court’s *Roe vs. Wade* and *Doe vs. Bolton* anniversaries.

The March for Life Education and Defense Fund will sponsor a convention at a Capitol Hill hotel on Jan. 20-21 that

will include a session on problems facing the pro-life movement. Convention speakers include Gray, Priests for Life founder Father Frank Pavone, Human Life International president Father Thomas Euteneuer, journalist Russell Shaw and two Pennsylvania Republicans in the U.S. House, Reps. Melissa Hart and Patrick J. Toomey.

A capacity crowd is expected to jam the Basilica of the National Shrine of the Immaculate Conception for its annual National Prayer Vigil for Life, which begins with a Jan. 21 vigil Mass with Cardinal William H. Keeler of Baltimore as principal celebrant and homilist.

Marchers are invited to stay in the basilica’s lower level to sleep overnight and participate in various services, including a rosary, confessions, hourly holy hours, night prayer and morning prayer,

winding up with a morning Mass celebrated by Cardinal Edward M. Egan of New York.

Before the march, a youth rally and Mass will take place at the MCI Center, downtown Washington’s pro sports arena. The rally will feature musician Steve Angriano and Franciscan Father Stan Fortuna, the “rapping priest,” followed by Mass celebrated by Washington Cardinal Theodore E. McCarrick, Bishop Paul S. Loverde of Arlington, Va., and other bishops will be concelebrants.

Also before the march, the National Pro-Life Religious Council will host the National Memorial for the Pre-Born and Their Mothers and Fathers at an undetermined Senate office building on Capitol Hill. The free ecumenical event will include prayer, praise, music and awards. Guests will include actress-singer Melba Moore and Alveda King Tookes, niece of the Rev. Martin Luther King Jr.

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

The March for Life’s annual Rose Dinner will be held on Jan. 22, following the rally and march. The guest speaker will be Pepperdine University constitutional law professor Douglas Kmiec, talking on “Life and the Necessary Relationship Between Law and Morality.” Kmiec had been dean of the law school at The Catholic University of America in Washington.

American Collegians for Life will conduct a weekend student leadership conference at Catholic University on Jan. 23-25 to which high school juniors and seniors are welcome. The keynote speaker is Dr. Bernard Nathanson, the onetime abortionist who later became an ardent abortion foe and a Catholic. †



CNS photo by Don Blake, The Dialog

Participants in the 2003 March for Life head toward the U.S. Capitol on their way to the Supreme Court building in Washington on Jan. 22. Hundreds of thousands of people, including several hundred from the Archdiocese of Indianapolis, are expected for the 31st annual march and accompanying activities, which mark the 1973 Supreme Court decision in *Roe vs. Wade* that legalized abortion on demand.

## Pope says rights of mentally handicapped include loving and being loved

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

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

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

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

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

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

and sacramental preparation, and programs to support families with a mentally handicapped child.

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

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

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

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

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

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

See HANDICAPPED, page 8

## They believed I'd be a great teacher.

Pictured are 2003 graduate Tina Boeglin (seated) and some of her favorite professors. Left to right are: Chris Grissom, Ed.D., St. Francis of Assisi, Valerie Hall, Ph.D., Sue Blackwell, Ph.D., and Jamie Norton, Ph.D.



### The Value of a Catholic Education

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My history teacher at Southridge, Charlene Knies '68, is a Marian College alumna and she talked about Marian's personal campus—that it's like a family. And as an education major, I was inspired by watching great teachers teach. My experiences—especially the service learning opportunities with underprivileged children—exposed me to a more diverse group of students and will allow me to relate to my students more realistically.

### Tina Boeglin

Currently employed as a special education teacher at Brownsburg High School.

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# HANDICAPPED

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The aim, the pope said, is not to have everyone do what ever everyone else does, but to help each person "do what is truly good for him, develop his own riches and respond with fidelity to his own human and supernatural vocation."

The developmentally disabled, he said, need attention, affection, understanding and love.

"Caring for the affective and sexual dimensions of the handicapped person deserves special attention," the pope said. "It is an aspect frequently ignored or dealt with in a superficial and reductive or even ideological way."

"The sexual dimension is a constitutive dimension of the person who, created in the image of God who is love, is called to realize himself in an encounter and communion," Pope John Paul said.

Like anyone else, those with handicaps "need to love and be loved, need tenderness, closeness and intimacy," he said.

Pope John Paul said the need for love and affection often becomes difficult to deal with as a mentally handicapped

person moves from childhood to adulthood.

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

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

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

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

## Pastoral councils should offer advice, not orders, pope says

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

"A balanced relationship between the role of the laity and that which properly belongs to the diocesan ordinary or pastor must be safeguarded," the pope told members of the Congregation for Clergy.

Meeting the congregation members on Jan. 10, the pope said that lay people must "take an active part in the mission of the Church," offering their input and expertise, but without confusing their role with the role of the bishop or pastor.

"In exercising their office, legitimate pastors never are to be considered simply executors of decisions deriving from the majority opinions" of the parish or diocesan pastoral council, he said.

The hierarchical structure of the Catholic Church was willed by Christ, the pope said. While all members of the Church have an equal dignity and a role to play, the roles are not the same for everyone.

The congregation held its plenary meeting on Jan. 8-10 at the Vatican; the meeting focused on collaboration with lay people through parish and pastoral councils and on the ministry of priests at Catholic shrines and sanctuaries.

Cardinal Dario Castrillon Hoyos, prefect of the congregation, told the pope the members had examined various aspects of the functioning of the councils, "some of them very worrying, and proposed indications to present to Your Holiness."

The cardinal said the congregation's proposals for the correct functioning of the councils underline the "diverse and specific participation of each of the faithful in the edification of the Church."

The proposals, he said, would help local Church structures "recognize, defend and distinguish with greater clarity the particular gift of each member of the Church and heal or remove the possible confusion of roles, functions or theological and canonical conditions."

Cardinal Adam J. Maida of Detroit, a congregation member, said the discussion was based on the vision of the Church as a communion of people in Christ.

"We all have a responsibility to contribute to the life of the Church," he said, but the roles people play are distinct based on whether they are lay or ordained.

Cardinal Maida said the plenary was an opportunity to share with cardinals from other countries and from the Vatican the overwhelmingly positive experience of parish councils and diocesan pastoral councils in the United States.

Problems arise, however, when people think in political terms and feel that a consultative role is meaningless unless they have decision-making powers, the cardinal said.

But in the Church, he said, "a pastor cannot delegate his role to the lay faithful. He must lead, but he must also listen to advice."

"People have a right and obligation to speak and pastors have an obligation and right to listen," the cardinal said.

"The plenary session was in many ways an affirmation of the system in most dioceses of the United States," he said.

Turning to the discussion on pastoral ministry at shrines, sanctuaries and other places of pilgrimage, Pope John Paul said, "These sacred places attract numerous faithful searching for God and, therefore, open to a more incisive proclamation of the Good News and to the call to conversion."

The pope said it is important that the priests assigned to work in the shrines have a well-developed pastoral sensitivity, a "paternal sense of welcome," and are gifted preachers and catechists.

Shrines often are places where Catholic faithful seek the sacrament of reconciliation, he said.

"The confessor, especially in a shrine, is called to reflect in his every gesture and word the merciful love of Christ," he said.

Cardinal Maida said the congregation members wanted to acknowledge the importance of priestly ministry in shrines.

The cardinal said the plenary meetings of Vatican congregations "are very important in the life of the Church."

The meetings bring together cardinals, bishops and experts from around the world and provide time for "a real dialogue," he said.

"I always leave these meetings energized," he said. "You see that the Church really is the living body of Christ." †



### Extraordinary. Inside and out.

St. Vincent Children's Hospital now has a home in every way as unique as the care we've always delivered. Here's what's inside:

- Indiana's only Pediatric Intensive Care Unit staffed 24 hours a day by physicians specially trained in pediatric intensive care
- St. Vincent Hilbert Pediatric Emergency Department, the state's only pediatric ED.
- Complete cardiac care, including prevention, screening, diagnosis, treatment, surgery and rehabilitation
- Inpatient and outpatient services for cancer and blood disease
- Pediatric hospitalists—specialists in caring for children in the hospital—who continually communicate to primary care physicians

We offer young patients in Indiana a choice for exceptional medical care. But maybe even more extraordinary is what we remember: that this is not a sick child, but a child who happens to be sick. For more information about St. Vincent Children's Hospital, call 338-CARE.

THE SPIRIT OF CARING<sup>SM</sup>

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St. Vincent  
Children's Hospital







## ARCHDIOCESE OF INDIANAPOLIS ACCOUNTABILITY REPORT

### Generosity marks decade, enabling God to accomplish much in local Church

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

#### To the People of the Archdiocese of Indianapolis:

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

#### Emerging priorities

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

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

#### Pro-active response

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

- An efficiency audit of center-city schools is being conducted by a professional business executive who is volunteering his time and talent. Models of cooperation for management are being explored.
- I am establishing a Home Missions Task Force, chaired by Father Michael Welch, pastor of St. Christopher Parish in Speedway, to set in motion initiatives that will increase understanding of and support for our home mission parishes and schools. The task force will be made up of pastors, finance council chairs, and other experts both from parishes with abundant resources and from home mission parishes.
- A planning meeting of Catholic Charities agency directors and others has shown us that we can expect a more unified approach and an increased Catholic identity for the various agencies that form the Catholic Charities Secretariat. This group is updating the Catholic Charities strategic plan. We are also

starting up a major effort to strengthen the funding of individual agencies.

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

#### New Moment of Grace—2007

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

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

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

#### Mission enhancement

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

#### Mission, ministries of adults

The year 2005 will focus on our mission and ministries of adults and could include renewal of adult religious education efforts and the universal call to holiness; archdiocesan retreats for adults, especially those that would support couples and singles; an archdiocesan-wide conference, where we would bring

together various adult formation groups, for example, Christ Renews His Parish alumni, cursillistas, charismatic renewal participants, and others.

#### Mission of youth and young adults

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

#### Archdiocesan-wide campaign

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

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

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

#### A promising future

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

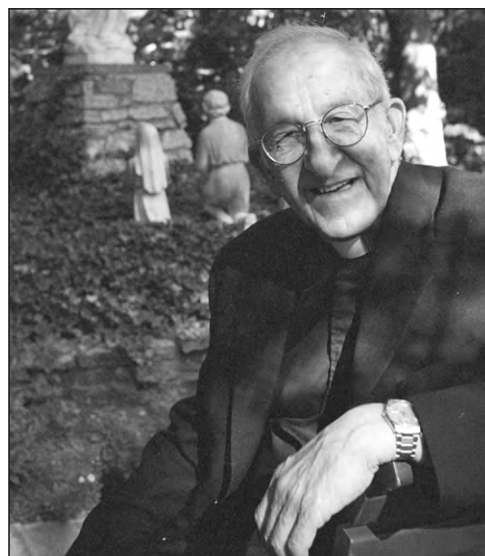
Let's continue to pray—to Mary, Mother of the Church, and to St. Joseph, her protector and patron of the Church.

Sincerely yours in Christ,

*+ Daniel M. Buechlein, A*

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

## LEGACY FOR MISSION CAMPAIGN: FOR THE CHILDREN AND OUR FUTURE.



2003

# ARCHDIOCESE OF INDIANAPOLIS SUMMARY OF FINANCIAL STATUS

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

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

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

### ARCHDIOCESE OF INDIANAPOLIS EMERGING PRIORITIES

The critical importance and centrality of serving parish ministry

The needs of our home missions—parishes and schools that must be where they are but cannot carry out their ministries unassisted by the larger Church

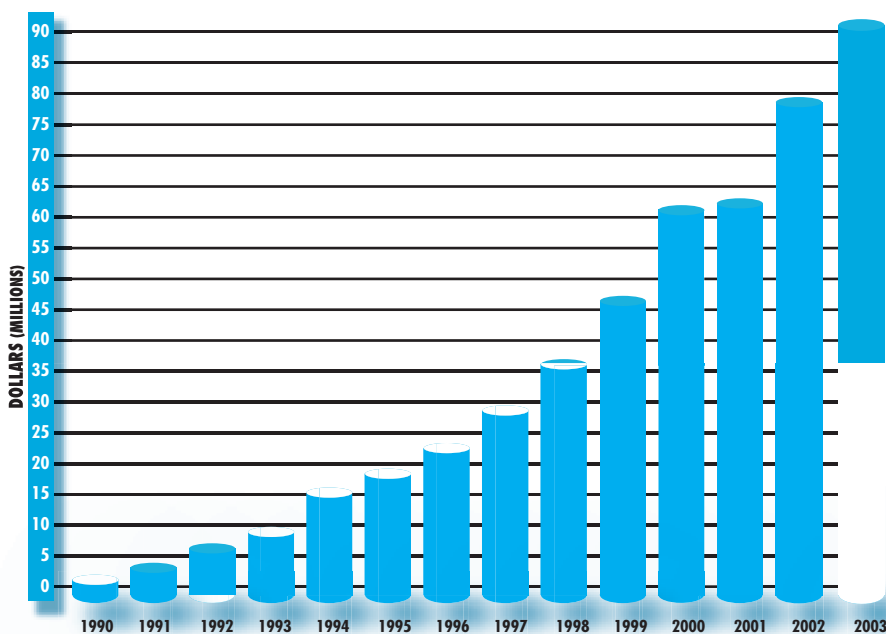
The needs of the poor and the disenfranchised in rural areas and in the core of our cities and towns.

| ASSETS   | TOTAL CHANCERY       | CATHOLIC COMMUNITY FOUNDATION | CATHOLIC CHARITIES | TOTAL BEFORE ELIMINATIONS | ELIMINATIONS        | COMBINED BALANCE AT JUNE 30, 2003 | COMBINED BALANCE AT JUNE 30, 2002 |
|--|----------------------|-------------------------------|--------------------|---------------------------|---------------------|-----------------------------------|-----------------------------------|
| Cash and cash equivalents                                      | \$17,388,819         | \$5,641,710                   | \$1,293,105        | \$24,323,634              | \$650,179           | \$23,673,455                      | \$20,693,706                      |
| Investments  | 26,339,546           | 84,466,678                    | 893,413            | 111,699,637               | 1,031,497           | 110,668,140                       | 90,012,324                        |
| Receivables:   |                      |                               |                    |                           |                     |                                   |                                   |
| Contributions, net   | 19,001,399           |                               | 937,503            | 19,938,902                | 43,226              | 19,895,676                        | 23,719,758                        |
| Deposit and Loan Fund, net                                     | 27,726,313           |                               |                    | 27,726,313                | 5,668,050           | 22,058,263                        | 24,430,364                        |
| Amounts due from parishes and other archdiocesan entities, net | 15,534,564           | 495,309                       |                    | 16,029,873                | 10,793,351          | 5,236,522                         | 4,690,500                         |
| Accrued interest income  | 319,130              | 289,393                       |                    | 608,523                   |                     | 608,523                           | 614,257                           |
| Other, net   | 2,378,828            | 43,435                        | 447,835            | 2,870,098                 |                     | 2,870,098                         | 2,412,088                         |
| Total receivables, net   | 64,960,234           | 828,137                       | 1,385,338          | 67,173,709                | 16,504,627          | 50,669,082                        | 55,866,967                        |
| Other assets   | 200,142              |                               | 100,814            | 300,956                   | 80,312              | 220,644                           | 130,825                           |
| Burial spaces and other inventories                            | 3,404,024            |                               |                    | 3,404,024                 |                     | 3,404,024                         | 3,590,310                         |
| Land, buildings and equipment, net                             | 10,607,287           |                               | 4,325,338          | 14,932,625                |                     | 14,932,625                        | 14,821,965                        |
| <b>TOTAL ASSETS</b>  | <b>\$122,900,052</b> | <b>\$90,936,525</b>           | <b>\$7,998,008</b> | <b>\$221,834,585</b>      | <b>\$18,266,615</b> | <b>\$203,567,970</b>              | <b>\$185,116,097</b>              |
| <b>LIABILITIES AND NET ASSETS</b>                              |                      |                               |                    |                           |                     |                                   |                                   |
| <b>LIABILITIES:</b>  |                      |                               |                    |                           |                     |                                   |                                   |
| Accounts payable and accrued expenses                          | \$11,398,272         | \$3,735,623                   | \$557,852          | \$15,691,747              | \$10,807,111        | \$4,884,636                       | \$4,648,546                       |
| Capital Campaign due to parishes                               | 7,694,370            |                               |                    | 7,694,370                 |                     | 7,694,370                         | 14,815,717                        |
| Bonds payable and line of credit                               | 59,287,007           |                               |                    | 59,287,007                | 5,575,140           | 53,711,867                        | 37,568,377                        |
| Reserves for self-insurance                                    | 1,890,000            |                               |                    | 1,890,000                 |                     | 1,890,000                         | 1,850,000                         |
| Other liabilities  | 2,415,258            |                               | 60,549             | 2,475,807                 | 92,910              | 2,382,897                         | 2,153,196                         |
| Deposit and loan fund payable                                  | 31,374,750           |                               | 266,392            | 31,641,142                | 650,179             | 30,990,963                        | 30,763,688                        |
| <b>Total liabilities</b>                                       | <b>114,059,657</b>   | <b>3,735,623</b>              | <b>884,793</b>     | <b>118,680,073</b>        | <b>17,125,340</b>   | <b>101,554,733</b>                | <b>91,799,524</b>                 |
| <b>NET ASSETS:</b>   |                      |                               |                    |                           |                     |                                   |                                   |
| Unrestricted   | (17,371,470)         | 77,615,019                    | 2,491,379          | 62,734,928                | (5,757,213)         | 68,492,141                        | 70,610,558                        |
| Temporarily restricted   | 15,503,076           | (58,884)                      | 3,897,389          | 19,341,581                | 2,063,610           | 17,277,971                        | 7,092,147                         |
| Permanently restricted   | 10,708,789           | 9,644,767                     | 724,447            | 21,078,003                | 4,834,878           | 16,243,125                        | 15,613,868                        |
| <b>Total net assets</b>  | <b>8,840,395</b>     | <b>87,200,902</b>             | <b>7,113,215</b>   | <b>103,154,512</b>        | <b>1,141,275</b>    | <b>102,013,237</b>                | <b>93,316,573</b>                 |
| <b>TOTAL LIABILITIES AND NET ASSETS</b>                        | <b>\$122,900,052</b> | <b>\$90,936,525</b>           | <b>\$7,998,008</b> | <b>\$221,834,585</b>      | <b>\$18,266,615</b> | <b>\$203,567,970</b>              | <b>\$185,116,097</b>              |

## CATHOLIC COMMUNITY FOUNDATION, INC.

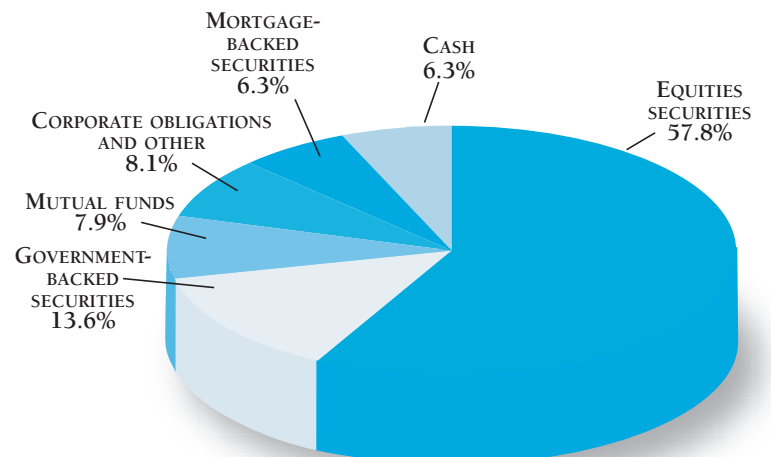
The column titled "Catholic Community Foundation" on the Combined Statement of Financial Position of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. As of June 30, 2003, the Catholic Community Foundation comprised 275 separate endowment accounts and 94 charitable gift annuities worth \$90.1 million.

Total Investment Assets In Millions of Dollars



Asset Allocation as of June 30, 2003

Total investment assets = \$90,108,388



### FUND PERFORMANCE

(Annualized for the year ended) 6/30/03

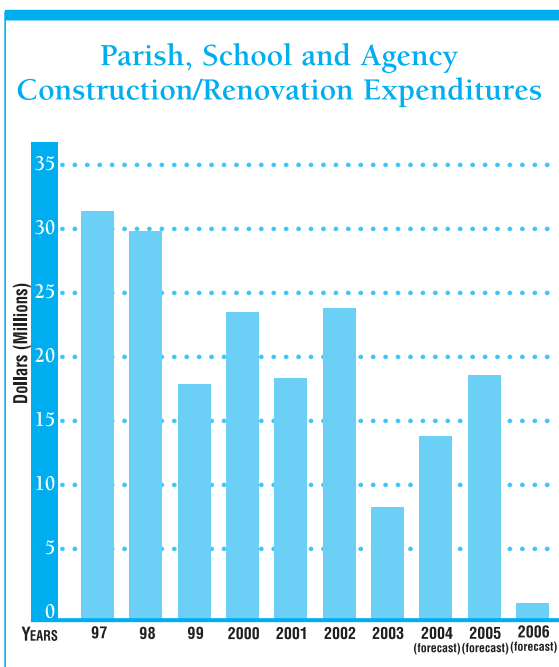
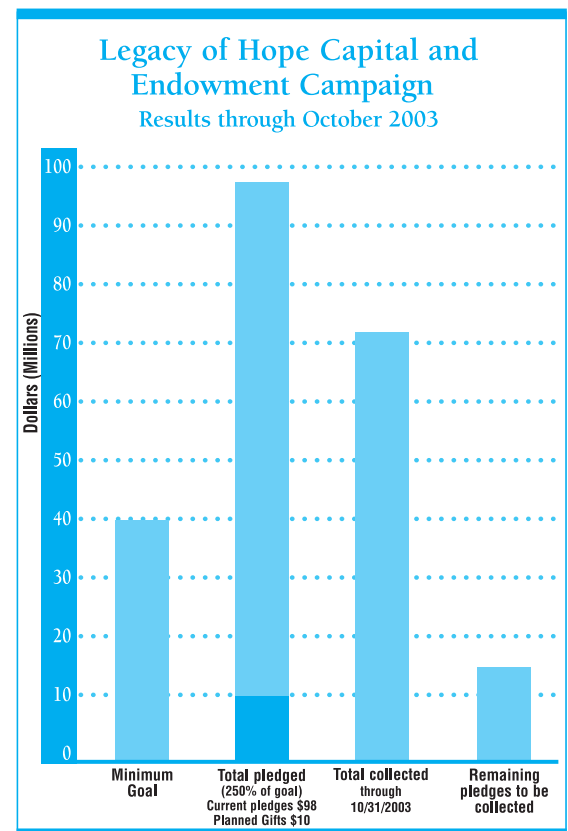
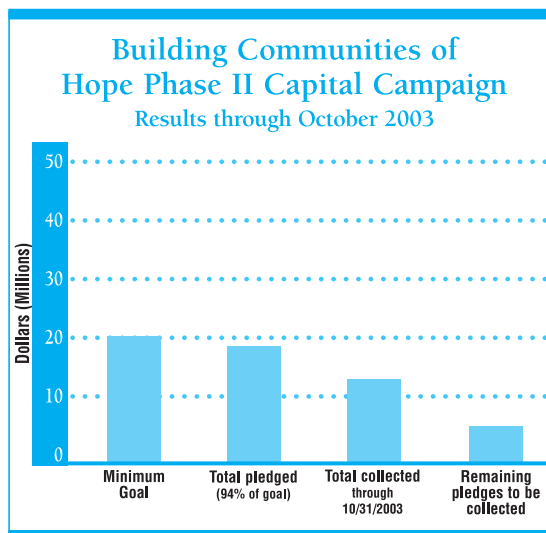
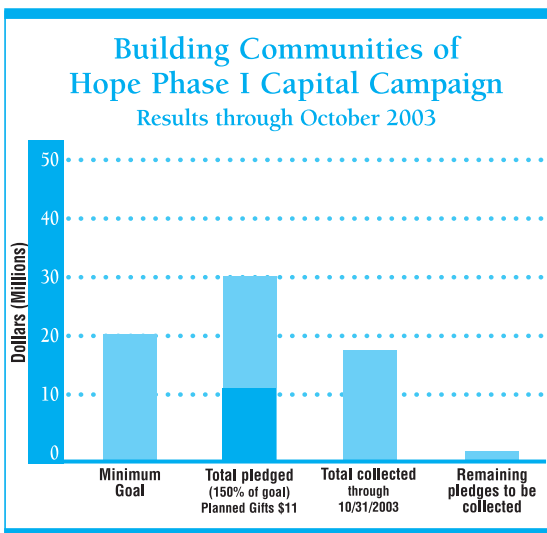
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|-----------|------------|-------|------------|
| Composite | .....1.7%  | Fixed | .....10.6% |
| Equity    | .....-1.1% |       |            |

## Combined Statement of Activities for the Year Ended June 30, 2003 with Comparative Totals for June 30, 2002

|   | TOTAL<br>CHANCERY  | CATHOLIC<br>COMMUNITY<br>FOUNDATION | CATHOLIC<br>CHARITIES | TOTAL BEFORE<br>ELIMINATIONS | ELIMINATIONS       | COMBINED<br>BALANCE AT<br>JUNE 30, 2003 | COMBINED<br>BALANCE AT<br>JUNE 30, 2002 |
|---|--------------------|-------------------------------------|-----------------------|------------------------------|--------------------|---|---|
| <b>OPERATING SUPPORT AND REVENUES</b>       |                    |                                     |                       |                              |                    |   |   |
| Assessments                                 | \$8,197,695        | \$-                                 | \$-                   | \$8,197,695                  | \$-                | \$8,197,695                             | \$7,951,313                             |
| Service fees                                | 17,203,609         | 75,880                              |                       | 17,279,489                   | 2,270,688          | 15,008,801                              | 13,933,783                              |
| Contributions                               | 2,188,408          | 13,566,424                          | 2,703,845             | 18,458,677                   | 13,623,341         | 4,835,336                               | 5,783,707                               |
| United Catholic Appeal                      | 5,290,015          |                                     |                       | 5,290,015                    |                    | 5,290,015                               | 5,332,017                               |
| Sales of goods and services                 | 4,963,712          |                                     |                       | 4,963,712                    | 47,046             | 4,916,666                               | 5,570,261                               |
| Program service fees and other              | 2,045,309          |                                     | 2,773,802             | 4,819,111                    |                    | 4,819,111                               | 4,344,513                               |
| Other public support                        |                    |                                     | 3,736,259             | 3,736,259                    |                    | 3,736,259                               | 3,647,420                               |
| Interest income and investment return       | 5,049,883          | 1,673,096                           | 30,057                | 6,753,036                    | 2,165,376          | 4,587,660                               | (550,526)                               |
| <b>Total operating support and revenues</b> | <b>44,938,631</b>  | <b>15,315,400</b>                   | <b>9,243,963</b>      | <b>69,497,994</b>            | <b>18,106,451</b>  | <b>51,391,543</b>                       | <b>46,012,488</b>                       |
| <b>OPERATING EXPENSES</b>                   |                    |                                     |                       |                              |                    |   |   |
| Salaries and wages                          | 7,462,517          | 48,914                              | 5,414,537             | 12,925,968                   | 36,488             | 12,889,480                              | 11,046,608                              |
| Employee benefits                           | 2,670,098          | 1,362                               | 1,305,730             | 3,977,190                    | 1,516,913          | 2,460,277                               | 2,324,518                               |
| Health care costs                           | 13,233,927         |                                     |                       | 13,233,927                   |                    | 13,233,927                              | 11,156,574                              |
| Retirement plan contributions               | 1,831,066          |                                     |                       | 1,831,066                    |                    | 1,831,066                               | 2,378,854                               |
| Cost of equipment and supplies sold         | 2,426,078          |                                     |                       | 2,426,078                    |                    | 2,426,078                               | 2,919,038                               |
| Administrative                              | 888,476            | 352,214                             | 661,521               | 1,902,211                    | 47,680             | 1,854,531                               | 2,204,184                               |
| Property insurance                          | 3,295,053          |                                     |                       | 3,295,053                    | 216,595            | 3,078,458                               | 1,613,687                               |
| Depreciation                                | 875,350            |                                     | 353,229               | 1,228,579                    |                    | 1,228,579                               | 1,121,575                               |
| Repairs and maintenance                     | 660,028            |                                     |                       | 660,028                      |                    | 660,028                                 | 620,390                                 |
| Occupancy costs                             | 529,299            |                                     | 837,640               | 1,366,939                    | 147,251            | 1,219,688                               | 1,125,195                               |
| Interest                                    | 2,757,352          |                                     |                       | 2,757,352                    | 221,176            | 2,536,176                               | 2,677,804                               |
| Bad debts                                   | 1,550,003          |                                     |                       | 1,550,003                    |                    | 1,550,003                               | 364,820                                 |
| Professional services                       | 4,134,431          | 2,416                               | 643,979               | 4,780,826                    | 247,663            | 4,533,163                               | 3,983,274                               |
| Contributions                               | 14,696,282         | 3,571,423                           |                       | 18,267,705                   | 14,187,749         | 4,079,956                               | 4,632,726                               |
| Other                                       | 2,099,537          | 81,058                              | 896,391               | 3,076,986                    | 252,395            | 2,824,591                               | 2,194,897                               |
| <b>Total operating expenses</b>             | <b>59,109,497</b>  | <b>4,057,387</b>                    | <b>10,113,027</b>     | <b>73,279,911</b>            | <b>16,873,910</b>  | <b>56,406,001</b>                       | <b>50,364,144</b>                       |
| Change in net assets from operations        | (14,170,866)       | 11,258,013                          | (869,064)             | (3,781,917)                  | 1,232,541          | (5,014,458)                             | (4,351,656)                             |
| <b>CAPITAL CAMPAIGN REVENUES</b>            | <b>14,758,044</b>  |                                     | <b>1,005,668</b>      | <b>15,763,712</b>            | <b>190,032</b>     | <b>15,573,680</b>                       | <b>6,554,926</b>                        |
| <b>CAPITAL CAMPAIGN EXPENSES</b>            | <b>3,152,879</b>   |                                     |                       | <b>3,152,879</b>             | <b>1,290,321</b>   | <b>1,862,558</b>                        | <b>3,677,182</b>                        |
| Change in net assets from capital campaign  | 11,605,165         |                                     | 1,005,668             | 12,610,833                   | (1,100,289)        | 13,711,122                              | 2,877,744                               |
| <b>TOTAL CHANGE IN NET ASSETS</b>           | <b>(2,565,701)</b> | <b>11,258,013</b>                   | <b>136,604</b>        | <b>8,828,916</b>             | <b>132,252</b>     | <b>8,696,664</b>                        | <b>(1,473,912)</b>                      |
| NET ASSETS: Beginning of year               | 11,406,096         | 75,942,889                          | 6,976,611             | 94,325,596                   | 1,009,023          | 93,316,573                              | 94,790,485                              |
| <b>NET ASSETS: End of year</b>              | <b>\$8,840,395</b> | <b>\$87,200,902</b>                 | <b>\$7,113,215</b>    | <b>\$103,154,512</b>         | <b>\$1,141,275</b> | <b>\$102,013,237</b>                    | <b>\$93,316,573</b>                     |

### ARCHDIOCESE OF INDIANAPOLIS 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



#### Legacy of Hope allocations and distributions

| CAPITAL PROJECTS           | TOTAL ALLOCATION    | PREVIOUS DISTRIBUTIONS | JULY 2003 DISTRIBUTION |
|----------------------------|---------------------|------------------------|------------------------|
| High schools               | \$4,000,000         | \$4,000,000            | \$-                    |
| CYO                        | 750,000             | 750,000                | -                      |
| Fatima Retreat House       | 200,000             | 200,000                | -                      |
| Catholic Charities         | 1,000,000           | 1,000,000              | -                      |
| Home missions              | 1,050,000           | 100,000                | -                      |
| <b>TOTAL</b>               | <b>7,000,000</b>    | <b>6,050,000</b>       | <b>-</b>               |
| ENDOWMENTS                 | TOTAL ALLOCATION    | PREVIOUS DISTRIBUTIONS | JULY 2003 DISTRIBUTION |
| Clergy pension             | 2,500,000           | 2,500,000              | -                      |
| Archbishop's Endowment     | 300,000             | 300,000                | -                      |
| Lay ministry               | 1,000,000           | 1,000,000              | -                      |
| Seminary education         | 1,500,000           | 1,100,000              | 49,726                 |
| Teacher/catechist training | 1,000,000           | 1,000,000              | -                      |
| High school facilities     | 1,000,000           | 683,026                | 316,974                |
| Home missions              | 2,000,000           | 2,950,000              | -                      |
| <b>TOTAL</b>               | <b>9,300,000</b>    | <b>9,533,026</b>       | <b>366,700</b>         |
| <b>TOTAL</b>               | <b>\$16,300,000</b> | <b>\$15,583,026</b>    | <b>\$366,700</b>       |



# ARCHDIOCESE OF INDIANAPOLIS

## CHIEF FINANCIAL OFFICER'S REPORT

A downturn in the economy that continued through the 2002-03 fiscal year, poor investment returns and increasing health care costs continue to challenge us as an archdiocese and present a difficult financial environment. Despite these challenges, the people of the archdiocese continue to respond generously to the call to stewardship, and administrators of parishes, schools and agencies continue to meet ministry needs with limited resources. This report highlights several of the most significant aspects of our financial operations.

### Catholic Community Foundation Growth

The Catholic Community Foundation's (Foundation) total assets increased to \$90.9 million at June 30, 2003, an increase of 14 percent from the previous year. However, this increase was primarily due to a \$10 million transfer of existing archdiocesan investments into an endowment. Investment returns, while below long-term expected rates of return, recovered somewhat during the year with a return of 1.7 percent. For comparison, the S&P 500 returned 0.3 percent over the same one-year period. Foundation investments have returned a very respectable 8.8 percent (annualized) since the inception of the current investment structure in January 1995. Parishes, schools and agencies of the archdiocese added 14 new endowments during the year, bringing the total number of endowments held in the foundation to 275. Catholic Community Foundation endowments distributed nearly \$3.6 million last year to support parish, school and agency ministries.

### Archdiocese of Indianapolis Growth and Expansion Endowment Fund

Continuing an effort that began in July 2000, the parishes, schools and agencies of the archdiocese completed the final year of a three-year effort to fund the Archdiocese of Indianapolis Growth and Expansion Endowment Fund in the Catholic Community Foundation. This endowment will fund grants for growth and expansion projects, such as a new service-delivery site for a Catholic Charities agency, new classrooms for a school, or the establishment of a new parish.

The value of this endowment was nearly \$2.9 million at June 30, 2003.

Now that funding of this endowment has come to a close (of course, the endowment will always accept new gifts!), a grant application and allocation process will be developed for the funds available through endowment distributions. This process will be similar to the process currently in place for St. Francis Xavier Home Missions Grants.

### Legacy of Hope Allocations

More than \$365,000 from the archdiocesan share of the Legacy of Hope capital and endowment campaign were allocated to Catholic Community Foundation endowments to support high school facilities needs and seminary education. This brought the total allocated to date to more than \$15.9 million. (This allocation technically occurred on July 1, 2003, one day after the end of the fiscal year covered in this accountability report.)

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

### Project EXCEED

The archdiocese began the second phase of the Building Communities of Hope campaign, also known as Project EXCEED, to enhance education at archdiocesan schools in Marion County. Contributions will assist schools in recruiting, retaining, and training teachers, providing educational opportunities for special needs children, and increasing technology available to students. It is hoped that successful initiatives experienced by our schools in Marion County will be eventually expanded throughout the archdiocese. As of June 30, 2003, slightly

more than \$18.7 million in pledges had been raised, including a \$10 million matching grant from Lilly Endowment Inc. Fiscal year 2003 saw the expenditure of \$3.1 million for Project EXCEED related initiatives.

### Called to Serve: Parish Stewardship and United Catholic Appeal

Parish stewardship, through Sunday and Holy Day collections, struggled to grow through a challenging economy. Total parish Sunday and Holy Day collections throughout the archdiocese grew at a rate of 0.1 percent. This compares with a growth rate of 6.9 percent for 2001-2002 and 5.4% for 2000-2001. While this leveling off of growth presents challenges for parish ministries, it is still favorable given today's environment of declining contributions for many nonprofit organizations.

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

### Parish Financial Challenges

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

### St. Francis Xavier Home Missions Fund

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

Home missions grants are supported through the generosity of parishes that pledge some or all of the money they raise in excess of their United Catholic Appeal goal to the St. Francis Xavier Home Missions Fund and through distributions from the Catholic Community Foundation's Archdiocesan Home Missions Endowment Fund, which was established through the Legacy of Hope from Generation to Generation capital and endowment campaign. While we've improved our funding to support needy parishes, parish needs still far outweigh available resources. Grant requests exceeded \$1.1 million during the year, meaning that less than 39 percent of the grant dollars requested was able to be awarded.

### Construction and Renovation

It was another active year for construction and renovation. More than \$8 million was spent by parishes, schools and agencies on construction and renovation projects. This brings total expenditures for construction and renovation to more than \$117 million in fiscal years 1997-2003. Parish and agency budgets for fiscal years 2004-2006 forecast another \$35 million in projects. A portion of the funding for this spending was raised in the Legacy of Hope and Building Communities of Hope campaigns, while many parishes have undertaken follow-up campaigns to prepare for future projects.

### Chancery Operating Results for 2002-2003

The chancery agencies of the Archdiocese of Indianapolis operated during 2002-2003 at a deficit of \$1.64 million versus a forecasted operating budget deficit of \$1.7 million. While many individual aspects of operations varied slightly from budget, both positively and negatively, the most significant variances from budget were negative health care plan and property insurance plan variances of \$2.1 mil-

lion and \$627,000, respectively, parish operating deficits in excess of budget by \$423,000, operating investment income in excess of budget by \$1.1 million and agency operations better than budget of \$573,000. Please note that "operations" for this purpose are defined as combined activities of the chancery and agencies of the archdiocese, exclusive of the Catholic Community Foundation, Archdiocesan Deposit and Loan Fund, and capital campaign activity.

The archdiocese is operating in 2003-2004 with a budgeted operating deficit of approximately \$223,000. Additionally, the lay employees' health insurance fund is expected to run a deficit of approximately \$2 million. To help combat this health plan deficit, premium rates paid to the plan by parishes, schools and agencies will need to be increased at mid-fiscal year on January 1, 2004.

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

### Sexual Misconduct Related Expenses

In fiscal year 2003, approximately \$84,000 was spent to provide counseling for victims of sexual misconduct perpetrated or alleged to have been perpetrated by priests or lay employees of the archdiocese. Approximately \$53,000 was spent in fiscal year 2003 related to legal expenses for defense against claims.)

### Accountability

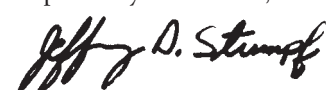
Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche performed the audit for the last fiscal year. The audited financial statements are available through the Office of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

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

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

While the economy presented many challenges in fiscal year 2002-2003, we continued efforts to place the ministries of parishes, schools and agencies of the Archdiocese of Indianapolis on a sounder financial footing. Campaigns marched forward; stewardship grew; parishes, schools and agencies addressed renovation and capital needs; and leadership made difficult decisions affecting staffing and employee benefits as archdiocesan operations continued strides toward a break-even operating budget. Rising health insurance costs, low investment returns and economic struggles for many needy parishes present challenges to be addressed. May God lead us toward continued success in our ministries.

Respectfully submitted,



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

## Take time to think about what God is doing for you

By Fr. Frederic Maples, S.J.

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

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

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

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

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

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

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

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

Jesus constantly sought out quiet and deserted places where he could be alone with God in prayer for hours at a time. Even through his final passion, Jesus trustingly sought to do God’s will.

God did not rescue Jesus from his human suffering, but God was present to him through it all. The love between Father and Son seems especially apparent to me in the prayer of Jesus on the cross. He asked his Father to forgive the men who are torturing and killing him.

So in the depths of his suffering, Jesus seeks to save even his murderers. In this manner, he shows how entirely devoted he is to the coming of God’s kingdom.

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

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

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

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

God did not restore them to youth. God did not rescue them from all the other tribulations, aches and pains of old age. Instead, God worked an even greater miracle: Elizabeth gave birth to a son even though she was so very old.

Because of their advanced age, Zechariah doubted the angel’s word. God punished Zechariah by striking him dumb.

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

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

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

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

What is God doing for you?

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



God often is present to us from without through the love of other people who can be so touchingly present in our suffering.

## Prayer and respect promote peace

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

We are all acutely aware of international terrorism. We see regular reports on television of bombings and other incidents that kill and injure innocent people in many countries of the world.

This moral chaos often intrudes on us in more ordinary ways as well. How are we to respond to the difficulties that accompany our disordered world?

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

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

Under such adverse circumstances, we clarify who we are and what we believe.

No one suffers persecution for beliefs lightly held. Moral chaos challenges us to put our own priorities in order.

Can our attitude toward chaos,

disorder or persecution become that of Christ? He humbled himself even to accepting death on a cross. We are seeking to live as his disciples. Thus we accept the inevitable suffering, usually with great reluctance.

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

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

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

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

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

### Discussion Point

## God is present everywhere

### This Week’s Question

Where is God present in your everyday world?

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

“In every human being I encounter, and particularly in my family.” (Clairmarie Slaveck, Henderson, Nev.)

“As a lay minister and paid staff person of a Catholic parish, I constantly experience God’s presence in the joys as well as in the sorrows that I am privileged to

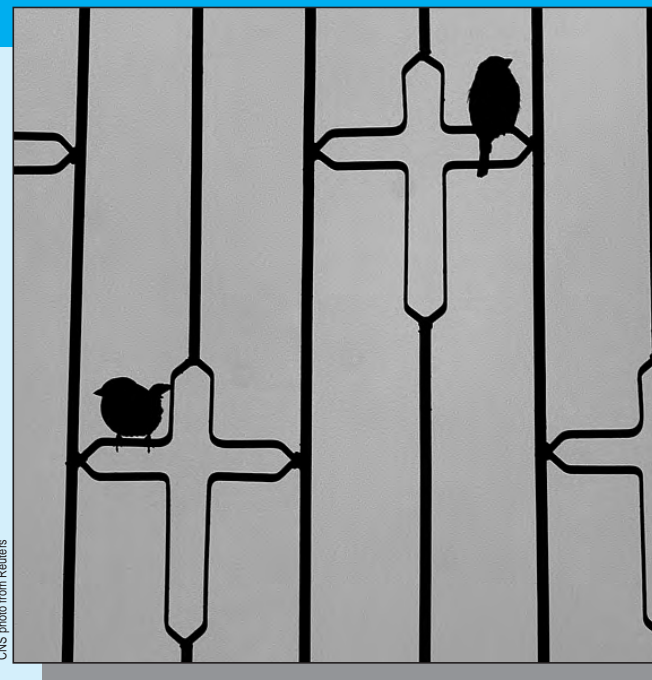
share with those whom I serve.” (Judi Keys, Hunt Valley, Md.)

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

### Lend Us Your Voice

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

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



From the Editor Emeritus/John F. Fink

## Catholic patriots: Cardinal James Gibbons (I)

Twelfth in a series

On March 25, 1887, Archbishop James Gibbons of Baltimore, who had been made a cardinal eight days before, made his first public statement as a cardinal in the Basilica of Santa Maria in Trastevere, Rome. He decided that this statement would be a strong defense of the separation of Church and state as it existed in the United States.

He reviewed the history of the Catholic Church in America, pointing out that "where only one bishop was found in the beginning of this century, there are now 75 exercising spiritual jurisdiction. For this great progress," he said, "we are indebted under God and the fostering vigilance of the Holy See to the civil liberty we enjoy in our enlightened republic."

He declared that the Church had often been hampered and even forced to struggle for her existence when "despotism has

cast its dark shadow." But, he said, "in the general atmosphere of liberty she blossoms like a rose."

He continued: "For myself, as a citizen of the United States, without closing my eyes to our defects as a nation, I proclaim, with a deep sense of pride and gratitude and in this great capital of Christendom, that I belong to a country where the civil government holds over us the aegis of its protection without interfering in the legitimate exercise of our sublime mission as ministers of the Gospel of Jesus Christ."

"Our country has liberty without license, authority without despotism. Hers is no spirit of exclusiveness. She has no frowning fortifications to repel the invader, for we are at peace with all the world. Her harbors are open in the Atlantic and Pacific to welcome the honest immigrant who comes to advance his temporal interest and to find a peaceful home."

It took courage for Cardinal Gibbons to make that statement, because, at that time in history, Rome was distrustful of the separation of Church and State. The cardinal's speech was the first time he or

anyone else had spoken thus to the Catholic Church officials in the Vatican.

The European Catholic press criticized the sermon, but the American press was unanimous in its praise. *The Baltimore Sun* exclaimed: "Those who heard it pronounced the address magnificent!" *The New York Herald* ran the entire text together with an editorial praising the speech.

The cardinal's speech had its effect upon Pope Leo XIII. Cardinal Gibbons received a letter from Pope Leo expressing "our admiration for the Constitution of the United States, not only because it enables industrious and enterprising citizens to attain so high a degree of prosperity, but also because under its protection your Catholic countrymen have enjoyed a liberty which has so confessedly promoted the astonishing growth of their religion in the past and will, we trust, enable it in the future to be of the highest advantage to the civil order as well."

Cardinal Gibbons showed the letter to President Grover Cleveland, who asked to keep it, a request promptly granted. †



Cornucopia/Cynthia Dewes

## Do we really believe 'In God We Trust'?

Human societies are based on trust. In that first moment when a caveman



stopped fighting his neighbor and figured out that they could hunt more effectively together rather than separately, trust was established. It is essential for a functional civilization and, in fact, for civilization, period.

Now, trust can be a pretty fragile commodity. Those cave people probably cheated now and then, clobbering their fellows in order to get more meat for themselves. A look at recorded history reveals all kinds of lapses like that, with the inevitable result that people are continually thrown back a step or two in their struggle to improve human life.

No wonder civilization is taking so long. It all began with Adam and Eve, who had it "made" in Eden, with fruit dropping in their laps and good weather all the time. But did they trust God, their creator, and follow his requests? Heck, no. We all know what they did, and we're still feeling its effects.

Then we have people like the

Romans, who got so caught up in licentiousness and greed that they forgot to trust their better instincts and stick to maintaining the wonderful artistic and engineering advances they had created. Or certain leaders in the Church, or politicians, or any number of others over the years who've spoiled their actual achievements by trampling the trust placed in them by others.

Now, trust has always been important in this country. We have "In God We Trust" printed on money and displayed in other public settings. Among the other virtues claimed by their oath, American Boy Scouts swear they are trustworthy. And we all trust that witnesses tell the truth when they swear to do so in our courts.

Religious culture certainly supports trust. It's one of the greatest factors in all belief systems. Christians are supposed to trust in others as they trust God. And, of course, the reverse is true: We must be as trustworthy for others as God is for us.

The sacraments are based on trust. We trust that bread and wine become the Body and Blood of Christ, that baptismal water cleanses us of original sin, and that God's forgiveness is ours through the

priest who gives us absolution.

In the sacrament of the sick, we trust that God will heal us, especially of spiritual ills. Certainly, marriage is based upon trust. We commit to loving our spouse for richer or poorer, in sickness and health, until death. Indeed, all the sacraments reflect a trusting relationship with God.

However, if we observe human life through the eyes of popular culture or news headlines, we may think that the only thing we can trust is the absence of God and the perversity of others. We hear about kids murdered by their parents, or old folks raped for no reason, and we almost become convinced that we should look out for ourselves first, and do unto others before they can do unto us.

On the other hand, the trustful naivete of someone like Blessed Mother Teresa or Forrest Gump gains our admiration. We realize that's the way we should be. Let's hope the new year brings a fresh chance to lose our cynicism and to trust in God and each other.

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

Faithful Lines/Shirley Vogler Meister

## Looking into closets of women religious

Like many young Catholic girls of my era, one of my ambitions was to "become



a nun." I had no concept of what that really entailed, but friends and I liked what we witnessed at St. Bernard School in St. Louis, where the Sisters of Christian Charity taught.

So, we often "played nun," emulating our teachers or sometimes being missionaries or "praying nuns." Our habit—the traditional name given for clothing nuns wore—consisted of Mom's old curtains and rosaries hanging on our waist sashes.

At the time, I didn't know the clothes were called a habit. Nor did I know that there's actually a distinction between a nun and a sister. I learned that from a non-Catholic friend who was once scolded for calling a woman religious the wrong term while doing historical research in South America. Then last month, I read about

the difference in a book I bought for myself as a Christmas gift: *The Habit: A History of the Clothing of Catholic Nuns* by Elizabeth Kuhns (Doubleday, \$23.95).

For readers who don't know the technical distinction between the nun/sister terms, according to Kuhns it's this: a nun is a woman of a religious order who takes "solemn vows" and engages in "monastic activities;" a sister is a woman of a religious "congregation" who takes "simple vows" and works in "active apostolates." Both, however, are usually called "Sister," and their superiors are usually called "Mother."

For purposes here though, I use the word "nun."

The author meticulously illuminates almost every facet of a nun's life while concentrating specifically on the individuality of clothing in dozens of religious orders. Of course, I immediately looked at the many photographs before starting to read, finding my grade school teachers' garb exactly as I remember.

Kuhns' story goes back to the beginning of Christianity when Church authorities shaped the lives of the first

consecrated women and it moves forward to the modern and more workable approaches of today. It also reflects the negativity and dangers some women faced—and still do in some countries—for wearing habits. There are even places in America where habits are used for scandalous or moneymaking causes, with good Catholics fighting against this.

The author, a convert to Catholicism, writes on Catholic traditions for a variety of publications, but is a regular contributor to *Faith & Family: The Magazine of Catholic Living*.

Kuhns captures everything I ever wanted to know about clothing that "defines gender, status, beauty and ideology." Clothes also reveal psychology, sociology, economics, aesthetics, technology, customs, laws, attitudes and values of the times.

The author covers a lot of territory, but what she uncovers is fascinating.

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

For the Journey/Effie Caldarola

## This experience could 'ruin' you for life

My daughter is a college senior. But wasn't it just yesterday that I was driving away from my own college graduation with my rented cap and gown forgotten on the roof of my uncle's car? The resulting search is about all I remember of that long-ago day.

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

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

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

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

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

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

It was the 1970s, and television hadn't entered the Alaskan bush yet. Mail service came weekly—if weather permitted the jet to land. The only telephone in the village, located in someone's home, was frequently inaccessible.

The school complex had the luxury of indoor plumbing that worked most of the time. The rest of the village still operated with the "honey bucket" system, meaning homes were filled with the memorable scent of disinfectant mixed with urine.

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

JVC had its origins in Alaska in the 1950s, and rumor has it that it served as a model for the Peace Corps, which appeared the next decade.

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

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

I'm old enough now to see the children of former JVC friends joining the corps.

There's Daniel, fresh out of Gonzaga University, serving in Brooklyn, and Katie, the daughter of some Fairbanks friends, who's a JV in Tacoma, Wash. There's Cathy and Tom's daughter, Colleen, applying for Africa.

In JVC Northwest's Christmas card, four volunteers, including Katie, wrote about the four principles of JVC. About social justice, Katie said: "It seems that the fight against injustice is not necessarily a fight, but a passive resistance, a willingness to simply be in places where our society tells us we shouldn't want to be."

Good words, Katie. I can tell that you may be ruined for life already.

(Effie Caldarola is a columnist for Catholic News Service.) †

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

# The Sunday Readings

Sunday, Jan. 18, 2004

- Isaiah 62:1-5
- 1 Corinthians 12:4-11
- John 2:1-11

The Book of Isaiah furnishes this weekend's Liturgy of the Word with its first reading. Understanding the history of ancient Israel helps in understanding this reading.



The kingdom of Israel, carefully perfected by David and given glory by David's son, Solomon, split after Solomon's death

in a power duel of would-be successors.

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

One such outsider was the great Babylonian Empire, centered in Babylon, no longer an important city, but its ruins exist in modern Iraqi territory. The Babylonians overwhelmed God's people. Many died, but some were taken to Babylon, not exactly as hostages but certainly not as honored guests.

These displaced Hebrews, and then their children, yearned to go home. Generations passed. Finally, Babylonia itself fell to more powerful neighbors, the Persians. Cyrus, the Persian king, allowed the Hebrew exiles to go home.

The author of this section of Isaiah saw the defeat and exile of God's people as the direct result of their sins. However, God still loved them. God provided for them in their exile. God used Cyrus as an instrument to give them new life.

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

Corinth presented Paul with many challenges. The people were slow in abandoning old ways. They quarreled, and they flirted with the old paganism. Paul constantly corrected them, but he also encouraged them.

In this reading, St. Paul calls all the Christian Corinthians to the unity, and unified life, of the Church. One Spirit empowers all, but among all are many

talents.

St. John's Gospel supplies the Gospel reading.

It is the story of Cana, and the Lord's miraculous replenishment of the wine being served. Typical of John, it is a passage literally overflowing with powerful lessons and references.

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

Secondly, the miracle was in response to human faith. The faith is evident in the trust of Mary. She turned to Jesus, knowing that Jesus could satisfy the need. Mary was the first disciple. Moreover, she collected in herself the sense of need of the others, and she turned to Jesus, knowing that Jesus was the answer.

Wine was highly important in the people's diet during the time of Jesus. Other beverages were unavailable or unreliable. However, wine was different. Wine had a mystic quality, much more than simply something to drink. It had life.

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

## Reflection

The late, great biblical scholar, Father Raymond E. Brown, a Sulpician priest whom two popes—Paul VI and John Paul II—honored for his knowledge and devotion to the Scriptures, saw in this narrative from John a profound and magnificently revealing message.

The Church brings us this message today. It helps to look at wine not just as the beverage served at a banquet, at a celebration, but as a commodity with an aura of mystery and power surrounding it. It represented life.

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

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

No celebration in our lives will satisfy ultimately, unless it includes God's gift of eternal life. Mary lovingly represents us. To find the answers ourselves, we must be holy as was she. †

## My Journey to God

### Come, O Christ, Our Peace

#### Entice us, O God

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

#### O Radiant Dawn

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

#### Maranatha!

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

May the passion for peace weave its  
refrain within you  
until your feet fairly dance  
to new rhythms  
of  
reconciliation.

#### Maranatha!

Come, O Christ, our Peace!

#### Longing for Light

In the deep stillness  
of winter nights,  
we long for you,  
O silent, stirring presence.

In the long stretches of darkness,  
we desire your light.

Remind us,  
surprise us,  
amaze us  
with the burning.

By Sister Barbara Leonhard, O.S.F.

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

## Daily Readings

Monday, January 19

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

Tuesday, January 20

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

Wednesday, January 21

Agnes, virgin and martyr  
1 Samuel 17:32-33, 37, 40-51  
Psalm 144:1-2, 9-10  
Mark 3:1-6

Thursday, January 22

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

Friday, January 23

1 Samuel 24:3-21  
Psalm 57:2-4, 6, 11  
Mark 3:13-19

Saturday, January 24

Francis de Sales, bishop and  
doctor of the Church  
2 Samuel 1:1-4, 11-12, 19,  
23-27  
Psalm 80:2-3, 5-7  
Mark 3:20-21

Sunday, January 25

Third Sunday in Ordinary  
Time  
Nehemiah 8:2-4a, 5-6, 8-10  
Psalm 19:8-10, 15  
1 Corinthians 12:12-30  
or 1 Corinthians 12:12-14, 27  
Luke 1:1-4; 4:14-21

## Question Corner/Fr. John Dietzen

### Veneration of saint's relics dates back to early Church

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



At times, even after they are buried, parts of the bodies of saints are sent to other locations to be kept or honored.

In the past few years, an apparent relic (leg bone, it was said) of St. Thérèse of

Lisieux was taken to several cities in the United States, including a city near my home.

Surely bodies are not made to be in separate parts. Can you enlighten us? (Iowa)

A The veneration of relics is one of those areas of Christian belief and practice which in themselves can be solidly founded theologically and spiritually.

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

Veneration of the bodies of martyrs and other saints goes back to the beginning of Christianity. Sometimes the blood of martyrs was collected on a cloth to be kept by the community as a reminder of that person's fidelity and courage in professing faith in Christ.

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

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

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

Buying and selling, even stealing, bodies or parts of bodies of saints was common. Transferring relics gradually turned into an international business.

To this day, Catholic law explicitly forbids "alienation" or permanent transfer of major relics from one place to another without the pope's permission (Canon #1190).

It is not surprising then that this bizarre dealing with bodies of saints should be reflected in popular piety of the Middle

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

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

Some opposition to these practices was always heard, but even popes eventually became nearly powerless to do anything about them.

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

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

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

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

Current norms for indulgences do not include any prayers or actions relating to relics of the saints. Honoring such relics can be a way of praising the goodness of God and seeking our own growth in holiness. It is necessary, and not always easy, to preserve that focus. †

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

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

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

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





The Active List, continued from page 16

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

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

**Fridays**

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

**Monthly**

**Third Sundays**

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

**Third Mondays**

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

**Third Tuesdays**

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

**Third Wednesdays**

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

**Third Thursdays**

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

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

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

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

**Third Fridays**

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing

service, 7 p.m.

**Third Saturdays**

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

**Fourth Wednesdays**

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

**Last Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

**First Sundays**

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

Fatima Knights of Columbus, 1040 N. Post Road,

**Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

**First Mondays**

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

**First Tuesdays**

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

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

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

**First Fridays**

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

812-275-6539.

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

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

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

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

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

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

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Holy hour, 6-7 p.m. Information: 317-632-9349.

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

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

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# Rest in peace

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

**ABSHIER, Joyce Ann (Foster)**, 64, St. Anthony, Indianapolis, Dec. 21. Wife of Thomas Riley Abshier III. Mother of Seth Partlow. Stepmother of Brian and Brent Abshier. Sister of Elaine Kinkead, Judy and Billy Foster. Grandmother of three.

**ALLGEIER, Edwin**, 76, St. Nicholas, Sunman, Dec. 27. Husband of Shirley Allgeier. Father of Susan Allgeier and Catherine White. Brother of two. Grandfather of two. Great-grandfather of one.

**ALVEY, James Garland**, 64, St. Jude, Indianapolis, Jan. 1. Father of Debbie Crowe and Todd Alvey. Son of Ruby Hamilton. Brother of Peggy Lybers, Marilyn Newton, Joyce Mattingly, Debbie Rucker, Ina Steele, John, Joseph, Randy, Terry and Toney Alvey. Grandfather of five.

**BARNHORST, Mark A.**, 46, St. Luke, Indianapolis, Dec. 23. Husband of Christy Barnhorst. Father of Andrew and Joseph Barnhorst. Son of Shirley Barnhorst. Brother of Ann Taylor, Thomas and William Barnhorst.

**BECHT, John V.**, 94, Our Lady of Perpetual Help, New Albany, Dec. 27. Father of Wilma Zink Bess, Martha Jenkins, Agnes and Rita Becht. Brother of George Becht. Grandfather of eight. Great-grandfather of 13.

**BEIDELMAN, Constance**, 70, Our Lady of Lourdes, Indianapolis, Dec. 15. Wife of Jack Beidelman. Mother of Brenda Whitmore, Brian and Bruce Beidelman. Daughter of Anna Chaloupka. Sister of Audrey Spradling.

**BENNETT, Gertrude**, 92, Holy Spirit, Indianapolis, Dec. 23.

**BINTZ, Robert A.**, 85, St. Luke, Indianapolis, Dec. 31. Husband of Lucille Bintz. Father of Dr. Marilu, Jack and Jerry Bintz. Brother of Betty Strauck. Grandfather of three.

**BIGATTI, Margarita**, 79, Holy Spirit, Indianapolis, Dec. 24. Wife of Osvaldo Bigatti. Mother of Alicia Garcia, Sylvia, Bill, Eduardo, Michael and Steven Bigatti. Sister of Pura Miglio. Grandmother of 15. Great-grandmother of six.

**BRINKER, Robert**, 86, St. Mary, Richmond, Dec. 24. Husband of Mary Brinker. Father of Susan Elstro, Linda Matthews and James Brinker. Brother of Rose Morrison, Ruth Stearns, Angela and Fred Brinker. Grandfather of five. Great-grandfather of two.

**BROCK, Dean Merton**, 78, St. Vincent de Paul, Bedford, Dec. 30. Husband of Norma Brock. Father of Sara Snyder and Daniel Noble. Grandfather of four. Step-grandfather of four.

**BRUNER, Merle C.**, 79, Prince of Peace, Madison, Dec. 25. Father of Christina Abernathy, Joanna Sizemore, John, Lawrence, Mark and Stephen Bruner. Grandfather of 14. Great-grandfather of 10.

**BUTLER, Dorothea M.**, 91, St. Matthew, Indianapolis, Dec. 7. Mother of George Butler. Grandmother of two. Great-grandmother of three.

**CERIMELE, Helen M.**, 70, Our Lady of the Greenwood, Greenwood, Dec. 31. Wife of Dr. Ben Cerimele. Mother of Renee Lindsay, Nicole Robertson, Christina and Timothy Cerimele. Sister of Patsy Cordova, Ruth Puricelli, Ed, Harold, Scott, Thomas and William Johnstone. Grandmother of eight.

**CHALMERS, Helen Margaret**, 93, St. Augustine, Jeffersonville, Dec. 20.

**CUMMINGS, Emma Kay**, infant, St. Anthony, Indianapolis, Dec. 31. Daughter of Davina Toliver and Clarence D. Cummings III. Sister of Elijah Haynes. Granddaughter of Clarence and Kathy Cummings II, Audrey Maass, Mark and Marcia Toliver.

**DAILEY, Henrietta K.**, 91, St. Paul Hermitage, Beech Grove, Dec. 30. Mother of Benedictine Sister Margaret Ann Dailey, Holy Cross Brother Edward Dailey, J. Philip and J. Stephen Dailey. Grandmother of eight. Great-grandmother of eight.

**DUGAN, John Joseph, Sr.**, 86, Annunciation, Brazil, Dec. 31. Husband of Pauline (Simmons) Dugan. Father of Paula and Robert Eaton, John Jr. and

Timothy Dugan. Brother of Anna Catherine Littlejohn, Providence Sister Amata Dugan and Bill Dugan. Grandfather of eight. Great-grandfather of five.

**FRITSCH, Joan C.**, 73, St. Louis, Batesville, Dec. 30. Wife of Joseph Fritsch. Mother of Paula, Mike, Steve and Tom Fritsch. Sister of Marcia Belter and Dorothy Harmeyer. Grandmother of three.

**GRATZER, Robert J.**, 87, St. Vincent de Paul, Bedford, Dec. 22. Husband of Mildred Gratz. Stepfather of Tracy and Terry Isom. Step-grandfather of six.

**HAMMETT, James L.**, 92, Holy Family, New Albany, Dec. 31. Father of Thomas Hammett. Brother of Josephine Graf. Grandfather of two. Great-grandfather of two.

**HANNA, John**, 88, Holy Trinity, Indianapolis, Dec. 16. Husband of Agatha (Stanich) Hanna. Father of Stephen Ludvick. Grandfather of two.

**HESSMAN, Jennifer Lee**, 19, St. Pius X, Indianapolis, Dec. 27. Daughter of James Hessman. Sister of Jackie Hessman. Granddaughter of Marjorie Hessman and James and Joyce Rogers.

**HUFNAGEL, Mary M.**, 81, St. Lawrence, Indianapolis, Jan. 4. Wife of Oscar E. Hufnagel. Mother of Barbara Pfeiffer, James and Oscar Hufnagel Jr. Sister of Nathalie McFerdige. Grandmother of eight. Great-grandmother of six.

**JOHNS, Frank E., Sr.**, 89, St. Christopher, Indianapolis, Dec. 21. Father of Diana Mahoney, Judith Raflery, Deborah and George Johns. Brother of Raymond Johns. Grandfather of 10. Great-grandfather of four.

**KAUFMAN, Mary Jo**, 91, St. Michael, Indianapolis, Dec. 8. Mother of James, Karl

and Robert Kaufman. Sister of Frances Rachau and John Rettig.

**KEWLEY, Della Frances**, 101, St. Mary, Greensburg, Jan. 1. Mother of Marita Ducanes and Joseph M. Kewley. Grandmother of four. Great-grandmother of three.

**KIRBY, Margaret**, 82, Nativity, Indianapolis, Dec. 19. Mother of Claudia Wheeler, Mary Jane Wilkens and Michael Kirby. Sister of Ruth Heskell, Senta Nelson, Helen Robitalli and Robert Overby.

**KLEEMAN, Jeff**, 51, St. Paul, Tell City, Dec. 19. Brother of Pat Fella, Kathy, Chris, Larry and Regis Kleeman.

**KOCHERT, Adrienne Leigh**, 28, Holy Family, New Albany, Dec. 22. Daughter of Gene and Barbara Kochert. Sister of Amanda Jehl, Allison Schuler and Amy Quinn. Granddaughter of Maurice and Lucille Kochert.

**KOLENTUS, Mary**, St. Mary, Richmond, Dec. 19. Sister of Ann Turner.

**LAMB, Geraldine L.**, 79, Holy Angels, Indianapolis, Dec. 14. Mother of Esther Bryant, Andrea Hill, Jerria Jones, Donna Webb and William Lamb. Sister of Sandra Williams and Charles Prather Jr. Grandmother of 15. Great-grandmother of 32. Great-great-grandmother of one.

**LOONEY, Francis Edward**, 73, Holy Name, Beech Grove, Dec. 4. Husband of Julia (Callahan) Looney. Father of Julianne Bardy, Mary Ellen Turner, John, Joseph, Mark, Paul, Stephen and Thomas Looney. Brother of Mary Agnes Cummins and Martha Rose Harris. Grandfather of 21.

**LOYD, Sam Michael, IV**, infant, St. Lawrence, Indianapolis, Jan. 1. Son of Jessica (Holden) and Sam

Michael Loyd III. Brother of Samantha Loyd. Grandson of Sam Jr. and Elaine Loyd, Paul and Sandy Holden. Great-grandson of Sam and Dorothy Loyd, Jim and Shirley Skelley and Lorraine Holden.

**MADDEN, Caroline**, 96, St. Joseph Hill, Sellersburg, Dec. 19. Mother of Sue Harrington and John Madden. Sister of Loretta Brown, Odelia McDaniel and Celestine Nielson. Grandmother of five. Great-grandmother of six.

**MAHIN, Mary Ellen (Clouser)**, 74, Holy Spirit, Indianapolis, Dec. 25. Mother of Kathy Soubeih, James, John, Joseph and Matthew Mahin. Sister of Martha Bowling, Trudy McMasters, Rosie Safranic, Nettie Suiters and Leo Clouser. Grandmother of 11. Great-grandmother of six.

**MELLON, Peter B.**, 93, St. Benedict, Terre Haute, Dec. 10. Father of Richard Mellon. Grandfather of three. Great-grandfather of seven. †

## Providence Sister Agnes Veronica Hester taught in Peru for nine years

Providence Sister Agnes Veronica Hester died on Dec. 18 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on Dec. 23 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Veronica Josephine Hester was born on Nov. 6, 1914, in Joliet, Ill. She entered the congregation of the Sisters of Providence on July 22, 1937, professed first vows on Jan. 23, 1940, and professed final vows on Aug. 15, 1945.

Sister Agnes Veronica taught at schools staffed by the Sisters of Providence in Indiana and Illinois.

Sister Agnes Veronica also taught at Colegio San Jose School in Arequipa, Peru, for nine years.

In the archdiocese, she taught at the former St. Patrick School in Indianapolis from 1945-50.

She taught at St. Jude School in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese, from 1950-54 and at St. John School in Newburg, Ind., in the Evansville Diocese, from 1954-55 and from 1959-62. She also taught at Sacred Heart School in Whiting, Ind., in the Gary Diocese.

Sister Agnes Veronica also ministered in convent services at Saint Mary-of-the-Woods from 1990-97.

Surviving are a sister, Beverly Sowers of Nacedah, Wis., and a brother, Jack Hester of San Juan Capistrano, Calif., as well as several nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence at Saint Mary-of-the-Woods. †

## Providence Sister Kathleen Marie Cronin was a teacher and principal

Providence Sister Kathleen Marie Cronin died on Jan. 3 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on Jan. 9 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Mary Irene Cronin was born on Dec. 6, 1916, in Chelsea, Mass. She entered the congregation of the Sisters of Providence on Sept. 10, 1936, professed first vows on March 11, 1939, and professed final vows on Jan. 23, 1945.

Sister Kathleen Marie taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, New Hampshire, Massachusetts, North Carolina and California. During 67 years in ministry,

Sister Kathleen Marie taught at Catholic schools in Indiana for 16 years.

In the archdiocese, she taught at St. Philip Neri School in Indianapolis from 1945-51 and St. Matthew School in Indianapolis from 1958-62.

She also taught and served as principal at Sacred Heart School in Evansville, Ind., in the Evansville Diocese.

Sister Kathleen Marie also ministered at the Providence Center at Saint Mary-of-the-Woods from 1992-94 and 1996-97.

Surviving are two sisters, Claire Young of Brewster, Mass., and Marie Bouchie of Bayton, Fla., as well as several nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence at Saint Mary-of-the-Woods. †

## Franciscan Sister Angeline Hagemann was a teacher, principal and artist

A Mass of Christian Burial for Franciscan Sister Angeline Hagemann was celebrated on Jan. 5 at the motherhouse chapel of the congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

Sister Angeline died on Jan. 2 at St. Clare Hall, the sisters' health care facility in Oldenburg. She was 100.

The former Julia Mary Hagemann was born in Peoria, Ill. She entered the Oldenburg Franciscan community in 1925 and professed her final vows in 1931.

Sister Angeline was a teacher and principal at St. Andrew School in

Richmond and St. Joseph School in Princeton, Ind.

She also taught in Ohio and Illinois and ministered as coordinator of the senior citizen program at St. Anthony of Padua Parish in Morris.

In 1990, Sister Angeline retired to St. Clare Hall, where she ministered at the motherhouse and made crafts for the order's annual Craft Fair, which benefits the sisters' retirement fund.

Surviving are several nieces and nephews.

Memorial contributions may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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**DAYCARE SUPERVISOR (FULL-TIME)**  
This position will supervise the day to day operations of our daycare, which serves the babies/toddlers of the parenting teens in our residential maternity facility. This would include scheduling, training, supervising staff as well as working directly with the residential clients and their children, as well as performing direct care duties with the children, and filling in where needed when staff/scheduling vacancies occur. The Applicant must meet the following requirements:

- Must be at least 21 years of age.
- Must have minimum of 3 years child caring experience with children from birth to age 3.
- Must have supervisor/leadership experience.
- Must be High School graduate or have completed GED.
- Will be required to pass CPR and First Aid Training.
- Must pass background check, drug test, TB test, and physical.
- May require night and or weekend hours as needed.

You may complete an application or email your résumé to the address below. No telephone calls please.

**St. Elizabeth's Pregnancy and Adoption Services**  
2500 Churchman Ave.  
Indianapolis, IN 46203  
Attn: Janetta McKenzie, Director of Residential Program  
Email: [jmckenzie@stelizabeths.org](mailto:jmckenzie@stelizabeths.org)

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**THANK YOU** God, St. Jude, St. Anthony, Blessed Mother, St. Michael and St. Pachomius. T.R.H.

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The Roman Catholic Church of the Epiphany, a faith community of 1400 households in Louisville, KY seeks a full-time pastoral associate to collaborate with the pastoral staff in the formational, spiritual, and outreach ministries of the parish.

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Please submit résumé online to:  
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or mail to:  
Search Committee  
Church of the Epiphany  
914 Old Harrods Creek Rd.  
Louisville, KY 40223  
Application deadline is February 29, 2004

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

**SOCIAL SERVICE POSITION (FULL-TIME)**  
This position will be responsible for the daily management of a residential facility for pregnant and parenting teenagers. Looking for someone who possess leadership skills and is organized. The Applicant must meet the following requirements:

- Must be able to handle multiple tasks.
- Must have a Bachelor Degree in Social Services and have at least 5 years experience working in child welfare and/or residential care.
- Supervisory experience is a must
- Must be at least 21 years of age.
- Will be required to pass CPR and First Aid Training.
- Must pass background check, drug test, TB test, and Physical.
- May require night and or weekend hours as needed.

You may complete an application or email your résumé to the address below. No telephone calls please.

**St. Elizabeth's Pregnancy and Adoption Services**  
2500 Churchman Ave.  
Indianapolis, IN 46203  
Attn: Janetta McKenzie, Director of Residential Program  
Email: [jmckenzie@stelizabeths.org](mailto:jmckenzie@stelizabeths.org)

# News briefs

## U.S.

### Conference looks at parish leadership with fewer priests

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

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

HOLLYWOOD (CNS)—March 1 is the application deadline for a new pair of Christianity-based screenwriting seminars sponsored by Act One. One seminar, to be held in Washington, will run May 9-June 5. The other, in Hollywood, will run July 5-31. Faculty for the seminars have written for such films as *Batman Forever* and *Urban Legends* and for such television series as "Matlock" and "The Father Dowling Mysteries." The seminars will cover the full range of elements for successful scriptwriting, including story choice, script structure, character development, industry access, how to pitch a script, and ethics and spirituality for entertainment professionals. Each seminar is limited to 30 students. Tuition is \$1,195 for each seminar. A limited number of partial scholarships is

available in cases of genuine need. Housing is available at an additional cost. Application forms are available online at [www.actoneprogram.com](http://www.actoneprogram.com), or by e-mailing: [actone@fpch.org](mailto:actone@fpch.org). More information is available by phone at 323-462-1348.

## WORLD

### Pope urges world community to help Iraq establish democracy

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

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

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

Magi looked upon the newborn Jesus as a messianic king, the pope said, and 30 years later at his baptism, "We see him consecrated by the Father in the Holy Spirit."

### International response to terrorism must include education, pope says

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

## PEOPLE

### Pope changes Ash Wednesday schedule due to declining health

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

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