



The

Criterion

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State of the Archdiocese

Read the 2008 Accountability Report, page 11-14.

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Hope from Nigeria



Photo by Sean Gallagher

Father Dominic Chukwudi receives offertory gifts from Amanda Tovey, left, C. J. Murrar, Virginia Graf and Jacob Bray during a Nov. 9 Mass at Holy Rosary Church in Seelyville. Assisting Father Chukwudi are altar servers Sara Baugh, left, and Molly Tovey. A priest of the Diocese of Issele-Uku, Nigeria, Father Chukwudi has ministered in the archdiocese since 2006 and is currently the administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville.

Archdiocesan Catholics grow in faith through ministry of Nigerian priests and religious

By Sean Gallagher

SEELYVILLE—As Father Dominic Chukwudi ministers in the small west-central Indiana towns of Brazil and Seelyville, it is hard to notice behind his quiet, gentle demeanor that he was born in a world filled with violence.

This peaceful priest came into the world 40 years ago when his home country of Nigeria was wracked by a civil war in which millions died.

“My father was killed in the war,” said Father Chukwudi. “He was a civilian. They raided my town, and they had many people killed. I was in my mother’s womb [at the time]. He died two months and eight days before

I was born.”

Father Chukwudi didn’t allow the tragedy that marked his birth to fill him with despair. Instead, he chose hope and answered God’s call to the priesthood.

For the past two years, Father Chukwudi, currently the administrator of Annunciation Parish in Brazil and Holy Rosary Parish in Seelyville, has shown his dedication to his vocation by ministering in an archdiocese half a world away from his home.

Father Chukwudi is not alone. Ten other Nigerian priests are serving in the archdiocese as either parish administrators, associate pastors or hospital chaplains. And 18 women religious from

Nigeria are now ministering here as well.

Tremendous growth

Father Chukwudi’s story of new life arising out of death and destruction in part encapsulates the recent history of the Church in his home country.

The Diocese of Issele-Uku, for which Father Chukwudi and several other priests serving in the archdiocese were ordained, was established in 1973, three years after Nigeria’s civil war ended. In 1980, it numbered 64,000 Catholics, which made up 16 percent of the population of the area.

Just 26 years later, Issele-Uku had grown to 308,000 Catholics. They accounted for 31 percent of the region’s population.

See NIGERIA, page 2

Parish’s career ministry aids those left jobless by economic downturn

RIDGEWOOD, N.J. (CNS)—In these dark, unstable economic times, with the unemployment rate on the rise and stock market value on the decline, a ministry at a parish in the Newark Archdiocese is providing a ray of hope.

The Career Resources Ministry at Our Lady of Mount Carmel Parish in Ridgewood was started in the fall of 2001 following the 9/11 tragedy as a way to help those who lost their jobs because of the terrorist attacks.

Now the ministry, through a series of workshops, is helping people who are seeking employment in this recession by providing them with tools and encouragement to find a new position.

“We give people the tools to find a job. It is more of a ‘how-to’ group than a networking group,” explained Ed McCabe, a career coach, senior counselor and master trainer at Lee Hecht Harrison, a management firm. He is one of the ministry’s founders.

An ominous sign of the economic turmoil is the increasing number of attendees at the workshops. They are encouraged to bring their resumes for review.

“I have been receiving many resumes via e-mail,” said McCabe, who volunteers his time. “We don’t have enough people helping out. [The current economic situation] is scary and sad.”

According to a Dec. 5 report by the Bureau of Labor Statistics of the U.S. Department of Labor, the national unemployment rate has reached 6.7 percent, with job losses widespread across major industry sectors.

Other statistics show that as of October the five states with the highest rate of unemployment are Rhode Island (9.3 percent), Michigan (9.3 percent), California (8.2 percent), South Carolina (8.0 percent) and Nevada (7.6 percent). The unemployment rate in Indiana in October was 6.4 percent.

The ministry at Mount Carmel advertises throughout the archdiocese, but the workshops are gaining popularity through word of mouth. The sessions are open to nonparishioners and non-Catholics throughout the four counties of the archdiocese, which is part of the ministry’s interfaith community outreach.

See JOBLESS, page 2

Chain crew members Ed Tinder and Steve Taylor have been a team on Colts’ sideline for 25 years

By John Shaughnessy

Even when he’s within inches of quarterback Peyton Manning and head coach Tony Dungy, Ed Tinder constantly strives to stay calm, focused and professional as he works along the sidelines at the Indianapolis Colts’ home games.

Tinder has kept that detached approach during nearly all the moments of the 25 seasons that he—the executive director of the Catholic Youth Organization in Indianapolis—has worked as a member of the chain crew for Colts’ home games.

Of course, there was that one, very visible,
See COLTS, page 8



As members of the chain crew for the Indianapolis Colts, Ed Tinder, left, and Steve Taylor usually keep a calm and impartial approach at home games. But their joy for the Colts showed in this photo that was taken at the RCA Dome in Indianapolis after the Colts defeated the New England Patriots in the American Football Conference championship game in January of 2007.

NIGERIA

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Father Chukwudi gave much credit to the tremendous growth of his diocese to its founding bishop, Anthony Okonkwo Gbuji, who served there until 1996.

The current bishop of Issele-Uku, Michael Odogwu Elue, has extended this missionary vision far beyond Nigeria.

"My bishop believes in the universal call of the Church to be a missionary Church," Father Chukwudi said. "That is why even when he has the need for priests to be in the diocese, he isn't very reluctant to send them out to minister elsewhere."

Coming to Indiana

Issele-Uku priests started coming to Indiana in large numbers in 2006 after Bishop Elue made an offer to Archbishop Daniel M. Buechlein to send them here. He had come to Indianapolis in 2005 to visit Father Benjamin Okonkwo, a chaplain at St. Vincent Hospital in Indianapolis and the first Issele-Uku priest to minister here.

That same year, the Daughters of Mary Mother of Mercy, the first indigenous Nigerian women's religious order, expanded their presence in the archdiocese. There are now 15 sisters from the order living in three convents in Indianapolis.

Sister Jennifer Otuonye was its first member in Indianapolis, coming here in 2001 to study at the University of Indianapolis.

She also ministered at St. Paul Hermitage in Beech Grove and cared for the father of Msgr. Joseph F. Schaedel, vicar general. She eventually met Msgr. Schaedel, who later helped her order establish its formal presence in the archdiocese.

The Daughters of Mary Mother of Mercy are now ministering in Catholic schools, hospitals and Catholic Charities agencies.

Sister Jennifer is amazed at what has happened simply because she came here to study.

"God works in a mysterious way," she said. "You don't know what he's planning

for you. You might be planning something else, but God may be planning something different for you."

Msgr. Schaedel also sees the hand of God at work in the arrival of so many Nigerian priests and religious to central and southern Indiana.

"It has been an amazing example of Providence at work," said Msgr. Schaedel. "The priests we have at the moment from Nigeria are working well, and fast becoming a part of our local Church."

Broadening our vision

Pat Armstrong, a member of Holy Rosary Parish in Seelyville, also appreciates the ministry of Father Chukwudi in her parish.

"It broadens our knowledge," she said. "The Church isn't just Seelyville or isn't just the Archdiocese of Indianapolis or the Church in the United States. It's a worldwide Church. It encompasses all. [With him here], it makes it hit home more."

Father James Farrell visited Nigeria in 2006 with Father Chukwudi when both priests were ministering at St. Barnabas Parish in Indianapolis.

"I think we have to be encouraged by [the Nigerian priests'] spirit of hope, both for the Church and for society," said Father Farrell, now director of Our Lady of Fatima Retreat House in Indianapolis.

"They come from poverty, a poor nation. [But] you don't experience them as despairing individuals. They come with a great sense of hope and expectation. I think that this is a witness to us, particularly as we're facing economic hard times. We need to begin to realize that we need to put our faith in something beyond the stock market."

Encouraging others to put their trust in God is precisely what the newest Nigerian religious in the archdiocese want to do.

Three members of the New Evangelization Sisters, an order founded in Issele-Uku 15 years ago, began their ministry at St. Lawrence Parish in Indianapolis this summer. It is the first time that



New Evangelization Sister Juliana Nwokoro leads an Advent prayer service on Dec. 3 at St. Lawrence School in Indianapolis. Joining Sister Juliana are, from left, Katherine Kutan, director of St. Lawrence Parish's Kids Care daycare ministry, and classmates Allyson Piper, Camille Lander, Darian Highbaugh and Paige Highbaugh.

the fledgling order has sent its members on mission outside Africa. Two are ministering at the parish school. The third, Sister Pedro Callista Opara, is a pastoral associate at the parish focusing on evangelization.

"It's going to be fruitful. Very fruitful. Very positive," Sister Pedro said. "I think that the Church here loves us. And we are happy. Even just our presence might have an impact."

Katherine Kutan agrees. A St. Lawrence parishioner, she works alongside the two other New Evangelization Sisters in the parish's daycare ministry.

"The kids over at St. Lawrence adore these women," she said. "They attack them with hugs. And that's been [true] since day one."

Mutual benefits, mutual desires

Many of the Nigerian priests and religious spoke about how their experience here will help them when they return home.

"When you come to America, you see that they do things differently and you think, 'OK, this might be a better way to do it' because they're more advanced than us in technology and everything," said Sister Jennifer. "So we'll try to implement that back in Nigeria."

"Since we came here, we've learned so many things about the life of the people here, even the way they do things," said Sister Pedro. "We'll pick the good aspects of what we have seen and internalize them."

Father Chukwudi ultimately sees the relevance for the ministry of Nigerian priests and religious in the archdiocese being rooted in a deep human desire that transcends nations and cultures.

"The longing of people to come close to God is everywhere," he said. "People here long to be close to God. Likewise, people back home in Nigeria long to be close to God. We share the same faith and values." †

JOBLESS

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Carol Shea, vice president of information technology recruiting at Berman, Larson, Kane in Paramus, is also a volunteer member of the ministry team. She has worked in senior recruitment and staffing for 20 years.

"In career counseling, I help direct people in what way they should go," she told *The Catholic Advocate*, newspaper of the Newark Archdiocese. "We teach them how to network and lead them to Internet sites for their area of expertise."

The workshops provide a hospitable environment for everyone to share their stories. McCabe, who conducts the sessions, knows the plight of those searching for a new job.

A former senior vice president at J.P. Morgan Chase, McCabe's job was eliminated in 1995 and he was uncertain of his future.

"I was 53 years old and looking for a job for the first time in 31 years," he said.

McCabe shares his story with those who attend the workshops and lets them know he can relate. "I try to give them stories to make them more comfortable. It is not just academic."

After losing one's job, a person's confidence can be

shaken, and at the workshop sessions "we try to stop this downward spiral of anxiety, anger and depression," he said.

"The fatal mistake a person can make is to believe they can do it alone. If a person chooses not to network, it can prevent them from getting a job. Only 10 percent of jobs are advertised," McCabe added.

Those who attend the career workshops are from every field of business.

"People come from all levels of industry—from secretaries to vice presidents and other executives," Shea said.

"People are concerned with keeping their kids in college and paying their mortgage. Companies are taking away benefits and health care costs are increasing," she added.

Ginny Brinkerhoff, a former human resource executive at Konica Minolta Group Cos., saw an advertisement for Career Resources Ministry in a local newspaper. Since attending a September workshop, she has a renewed focus on her job search.

"Ed and Carol are friendly and supportive, and they assist professionals to understand how to market themselves," Brinkerhoff said. "The workshop gives us focus on who we are and what we have to sell."

Brinkerhoff was with her former company for more than 20 years and had to familiarize herself with today's

job market.

"The people at the ministry really care, and the sessions are extremely informative and quite detailed. I can see how far I have come in my search and I know I have progressed," she said.

Losing her job has been a "profound and surreal experience," Brinkerhoff said, but Mount Carmel's ministry has helped her make positive steps.

"I value the relationships I have made and the interviews I have landed," she said. "Career Resources Ministry provides a calming environment that is needed in such a fast-paced world." †

Official Appointment

Rev. Guy R. Roberts, Archdiocese of Santa Fe, N.M., and administrator of St. Joan of Arc Parish in Indianapolis, incardinated into the Archdiocese of Indianapolis and appointed pastor of St. Joan of Arc Parish in Indianapolis, effective Jan. 1, 2009.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

The Criterion

12/12/08

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Detroit religious leaders urge action to save auto industry

DETROIT (CNS)—Detroit-area religious leaders convened by Detroit Cardinal Adam J. Maida emerged from a Dec. 4 meeting to call on Washington lawmakers to provide federal assistance to stabilize the American automobile industry.

"There is great concern for the countless individuals and families who are under great stress because of the uncertainty of our economy," Cardinal Maida said at a media briefing following the meeting.

"They need to hear words of hope and encouragement. This is a time to stand in solidarity with all who are suffering the loss of jobs or homes, and all those who are anxious about what will happen in the future to the automobile industry in metro Detroit," he said.

Cardinal Maida said both business and labor leaders had expressed fear of what could happen if there is no government action. "The alternative is not only unwise; it is unthinkable. If nothing is done, one can only imagine what would happen to all of us who call this corner of Michigan home," he added.

The 11 religious leaders represented local Catholics, Protestants, Jews and Muslims. Cardinal Maida said they also had discussed various ways each faith community has been responding to requests for assistance to people in need—a situation exacerbated by the economic crisis—and how they can work together on programs and projects.

"We committed ourselves to keep our lines of communication open between and among our faith communities. When and where we can collaborate, we will," the cardinal said.

Besides bringing together the representatives of the various faith communities, Cardinal Maida also released to the press the text of a pastoral letter on the economy, "Christ Our Hope," to be distributed in all 290 parishes and missions of the archdiocese on the weekend of Dec. 6-7. It was printed in the Dec. 5 issue of *The Michigan Catholic*, the archdiocesan newspaper.

In it, the cardinal offered hope and encouragement to those suffering hardships, and urged all local Catholics to show charity and solidarity to others in this time of difficulty.

The religious leaders' meeting took place as the auto companies' top executives returned to Washington to plead their case before a U.S. Senate panel.

With Michigan's U.S. senators and representatives already committed to supporting assistance to Detroit's

automakers, the religious leaders pledged to work through their colleagues in other states to convince other lawmakers of the urgency of prompt action.

Bishop Charles Ellis, pastor of Greater Grace Temple in Detroit, pledged to work through his denomination, the Pentecostal Assemblies of the World, which has 2,000 congregations.

Rabbi Daniel Syme, of Temple Beth El in suburban West Bloomfield Township, remarked on the discrepancy in the federal government's treatment of the auto companies—whose employees are mostly blue-collar workers—as opposed to Wall Street firms and their white-collar workforces.

The Rev. Edwin Rowe, pastor of Central United Methodist Church in downtown Detroit, said, "You can beat up the auto company CEOs all you want, but the people who are going to lose their jobs are the people at my door asking for help."

Congress was considering various options to help the automakers, but no decisions had been reached as *The Criterion* went to press.

In his pastoral letter, Cardinal Maida offered "some pastoral insights and suggestions about how we might prepare to celebrate Christmas this year when economic conditions are so grim."

He noted the loss of jobs, homes, pensions and personal investments and the fact that the automobile industry, "our primary employer," is suffering "major challenges."

"While many of us have lived through other times of downsizing and economic downturns, this time, the prospects for recovery require radical changes. Things in Michigan will probably never be the same," he said.

But the cardinal said the people of Michigan, like those around the world, have "tenacity, perseverance and determination," and are "ready to do whatever it takes to survive, even to thrive."

"As believers, we have all the more reason to see these challenging times as an opportunity to be resourceful," Cardinal Maida said.



After a meeting with Detroit-area religious leaders, Detroit Cardinal Adam J. Maida speaks during a press conference in Detroit on Dec. 4. Cardinal Maida and other leaders representing local Anglicans, Protestants, Jews and Muslims emerged from the meeting to call on Washington lawmakers to provide federal assistance to stabilize the American automobile industry.

He reminded everyone the economy is about people, not just money, and that all of them "have a responsibility to one another" and that God desires "we live as his family supporting one another."

He included "prayerful reflections" for readers to consider, such as:

- "When I make decisions about economic matters for myself and my family and my co-workers, in what ways do I take into account the larger common good?"

- "How might I show charity to others immediately around me?"

- "Do I believe in the power of prayer and that in many ways prayer is our greatest resource?"

"We all need to receive and we all need to give," he said, adding that there is "no shame" in needing help.

But even when people do not have "the economic means" to give to others, Cardinal Maida said, "every one of us has the ability to pray and find a way to be of service."

(Editor's note: The text of Cardinal Maida's pastoral letter on the economy is available online at www.aodonline.org.) †

Who is God?



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Editorial



Children adjust their costumes before taking part in the first Mass at Our Lady of Guadalupe Center in the Diocese of Nashville, Tenn., on Dec. 12, 2007. The youngsters wore Aztec dress in honor of St. Juan Diego, the Indian to whom Mary appeared in 1531 near present-day Mexico City. Our Lady of Guadalupe is the patroness of Mexico and the Americas.

Juan Diego's miraculous *tilma*

Today, Dec. 12, is the feast of Our Lady of Guadalupe. Last Tuesday, Dec. 9, was the feast of St. Juan Diego.

Anyone who doubts that miracles occur should go to the Basilica of Our Lady of Guadalupe in Mexico City and see the image of Our Lady on Juan Diego's *tilma*, or cloak.

A miracle is defined as the transcending of a law of nature resulting in an unexplained occurrence that glorifies God. Just the fact that Juan Diego's *tilma* continues to hang there today must be considered a miracle.

It was made from the maguay cactus plant, a material that resembles burlap, and would normally deteriorate in 20 or 30 years. Yet today it shows no signs of deterioration. It also is not suitable for a painting since it has no sizing. No artist would have chosen it.

Furthermore, artists who have examined it closely cannot explain why the colors show no sign of fading. They remain as brilliant as ever. The image in the painting does not penetrate the threads of the cloth, but lies on top of it like the emulsion of a photographic print. It can be nothing short of miraculous.

The appearance of Our Lady to Juan Diego in 1531, and her miraculous image on his *tilma*, resulted in the conversion to Christianity of about 8 million indigenous natives within a few years.

The Indians saw in Juan Diego's *tilma* a catechism leading them to the true God. The image of the lady with the robes she wore, the angel below her, the moon she stood on, the other details in the painting, all had a meaning for the natives.

It was especially significant to the Indians that the Mother of God chose a humble 57-year-old Aztec Indian peasant to spread the faith of the people who had conquered them. Juan Diego was among the first Christian converts after the Franciscans arrived in 1523. He was baptized and received his Christian name, along with his wife, Maria Lucia, and his uncle, Juan Bernardino, when he was 48. Maria Lucia died in 1529, and Juan Diego lived with his uncle.

Juan Diego was headed to Mass on Dec. 9, 1531. As he reached the top of a

hill called Tepeyac, he first heard music and then saw a beautiful lady who called his name. She identified herself as "the ever-Virgin Mary, the Mother of the true God," and said that she wanted a temple to be built on Tepeyac hill, the site of a shrine to the Aztec goddess Tonantzin.

Juan hurried to see Father Juan de Zumarraga, the Franciscan priest who had been appointed bishop but who had not yet been consecrated. He listened to Juan Diego with considerable doubt, as anyone might do when someone says he or she has seen a vision of Mary. He told Juan Diego to ask the lady for some sign.

Mary met Juan again on Tuesday, Dec. 12. She told him to go to the top of the hill and to cut the roses he would find there, and gather them in his *tilma*.

Although there had never been roses at the top of Tepeyac hill, especially in December, Juan found them there. He cut them and took them to Mary, who carefully rearranged them in his *tilma*. She then instructed him to take them to the bishop.

When he was allowed to see the bishop, Juan opened his *tilma* to show the bishop the flowers. Bishop-elect Zumarraga fell to his knees because on Juan's *tilma* was the painting that still hangs in the Basilica of Our Lady of Guadalupe today.

Bishop Zumarraga immediately ordered the construction of a chapel to house Juan Diego's *tilma*. The small chapel was enlarged in 1557, a basilica was built in 1709 and the present basilica was completed in 1976.

After the first chapel was built, Juan Diego lived in a one-room adobe hut next to it. He died there in 1548 at age 74 and was buried at the base of Tepeyac hill.

Our Lady of Guadalupe was designated patroness of Latin America by Pope St. Pius X in 1910 and patroness of all the Americas by Pope Pius XII in 1945.

As we remember St. Juan Diego and Our Lady of Guadalupe, may their feast days remind us of the miraculous growth of the Church in the Americas.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Germany and Italy have done it—shouldn't we?

Nearly 500,000 human embryos are currently stored in liquid nitrogen tanks in fertility clinics in the United States, a number comparable to the population of a mid-sized city like Cleveland or Tucson. By contrast, only a handful of human embryos have been frozen and held in storage tanks in the



entire country of Germany.

The reason for this striking difference lies in the fact that Germany enacted an Embryo Protection Law during the 1990s which included provisions outlawing the freezing of human embryos.

Italy has similar legislation in force.

Both countries closely regulate *in vitro* fertilization treatments, and allow the production of no more than three embryos at a time, all of which must be implanted into their mother's womb. Both countries forbid the production of extra embryos, experimentation on embryos, embryo cloning and genetic testing of embryos.

The United States has largely failed to establish any reasonable legal or ethical framework to regulate its own multibillion dollar infertility industry, and the result has been aptly described as a kind of "Wild West of Infertility," a lawless frontier where nearly anything goes, including the routine freezing of scores of humans who are still in their embryonic stages. Indeed, this practice remains one of the great ongoing humanitarian tragedies of our time.

Not much ethical reflection is needed to appreciate the serious injustice involved in freezing another human being.

The freezing and thawing process subjects embryonic humans to significant risk, and up to 50 percent of embryos may not survive the process.

In many cases, stored embryos end up being abandoned by the couples who create them, condemned to a kind of perpetual stasis, and locked in time in the harsh wasteland of their liquid-nitrogen orphanages.

Countless parents then find themselves caught in agonizing dilemmas about what to do with their offspring held in suspended animation. This injustice—once it has been foisted upon human embryos—is then used by others to argue on behalf of an even more egregious offense against their dignity, namely, the destructive strip-mining of embryos to acquire their stem cells.

The argument that embryos will "just be thrown away anyway" has been very effective in convincing lawmakers and politicians to rally on behalf of scientists who desire to destroy human embryos

for research.

By appealing to a kind of American pragmatism that tries to "maximize return on investments," the embryo's subjugation has become nearly complete in our society as he or she is reduced to a mere "thing," an object to be manipulated—valuable primarily for how he or she can serve the interests and desires of others.

Dr. Chi Dang, a professor of medicine at the Johns Hopkins University School of Medicine in Baltimore, building on the argument that frozen embryos will otherwise be discarded, put it this way during a recent interview: "The question is: Is it ethically more acceptable to destroy these embryos by pouring acid on them or do you deploy these clusters of cells to create new cell lines that could benefit us in the future?"

By promoting such false dichotomies and constructing these kinds of ethical sand castles, we have begun to slip into a kind of complacency, a deadening moral slumber regarding our most basic duties toward the weakest and smallest of humans.

Writing in *The New York Times*, Gary Rosen once observed that even a basic course in Ethics 101 ought to be enough to let us see the problem here, namely, that we should not be treating other people as a means to our own ends, but as ends in themselves.

Yet even the most basic ethics can be hard to square with the efficient, cold, clinical discussions of "harvesting embryos" and "deploying clusters of cells."

While the language of embryonic stem-cell scientists and their supporters remains thoroughly professional, it still exudes, in the words of Rosen, "an unmistakable whiff of cannibalism."

In the United States today, we urgently need embryo protection laws. The temptation to dehumanize our own human brothers and sisters is a perennial one, harkening back to the time in our country when slaves could be considered three-fifths of a person for purposes of congressional representation.

Treating embryos as zero-fifths of a person constitutes an even more deplorable human rights violation. The smallest members of our human family deserve legal protection.

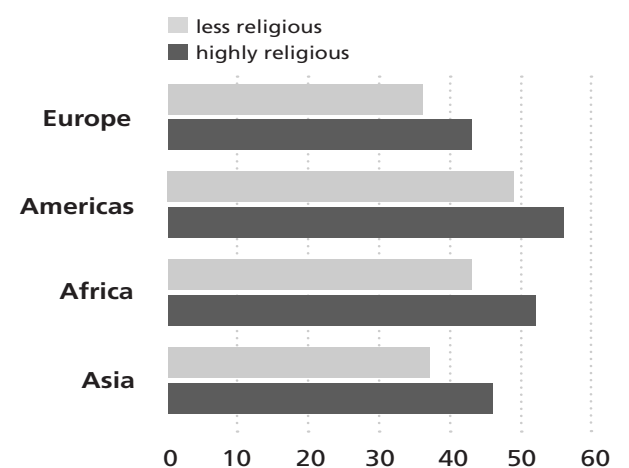
Laws like those in Germany and Italy, while they would not stop every injustice done to embryos, could go a long way toward stemming the tide and assuring that further forms of laboratory barbarism and human exploitation do not become commonplace.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. For more information, log on to www.ncbcenter.org.) †



Good Samaritans

Percent of people who reported helping a stranger in the past month



Highly religious people are those who said religion is important in their daily lives and who had attended a religious service within the week prior to the survey.

Source: 2008 Gallup poll

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Bishops committed to working with those who cherish the common good

It should not be a surprise that at our November meeting, we bishops of the United States were conscious of the ongoing economic crisis in our country and our world. It is apparent that it was this crisis that was very much on the mind of voters in our recent national and local political elections.

I hope you are aware that our United States Conference of Catholic Bishops' president, Cardinal Francis George of Chicago, released a statement addressed to President-elect Barack Obama indicating the deep concerns of the bishops about issues pertaining to the sanctity of human life from conception to natural death.

In particular, the statement expressed grave concern because the new president told a gathering of Planned Parenthood that his first executive act would be to sign the Freedom of Choice Act (FOCA).

FOCA would have horrible consequences for the rights of the unborn humans, not to mention Catholic health care providers and Catholic Charities.

You may not be aware of another statement released by Cardinal George that calls for "Solidarity at a time of Economic Crisis."

Like the letter to the president-elect, this statement won the unanimous endorsement of all the U.S. bishops.

I want to call it to our attention and quote it at length because it is an important message of hope in troubled times.

In fact, we make the statement "as servants of Jesus, our hope" in which we

express our active support for the people in our respective dioceses that are being hurt by the current consequences of the economic crisis.

We note that, as pastors and bishops, we see many human and moral consequences of this crisis.

"Clearly, the impact is greater in some regions than others. However, across our nation families are losing homes; retirement savings are threatened; workers are losing jobs and health care; and many people are losing a sense of hope and security."

In the context of stressful times for the economy, the cardinal wrote in the name of all of us bishops: "This disturbing and complicated situation brings home a universal truth: We are all children of God. We are our brothers' and sisters' keepers. We all are in this together. Hard times can isolate us or they can bring us together. The Catholic community will continue to reach out to those in need, stand with those who are hurt, and work for policies that bring greater compassion, accountability and justice to economic life."

Earlier in 2008, Pope Benedict XVI had outlined the Catholic Church's goals in his World Day of Peace message.

He said, "The family needs to have a home, employment, just recognition of the domestic activity of parents, the possibility of schooling for children, and basic health care for all."

The Holy Father insists that society and public policy should be "committed to assisting the family in these areas."

Speaking for the U.S. bishops,

Cardinal George concluded his statement pledging that "we offer our prayers for the families and individuals, our sisters and brothers, who are hurting, anxious or discouraged in these difficult times. We also pledge our prayers for our wounded nation and suffering world. We pray that, working together, we can find the courage, wisdom and ways to build an economy of prosperity and greater justice for all."

In the coming months, the USCCB committees for international and national affairs, along with their respective staffs, will continue to monitor legislative and policy issues that affect all of us.

Certainly, the Indiana bishops and lay representatives on the board of the Indiana Catholic Conference will do the same here at home. We ask that all of our folks be attentive to potential calls for networking and communicating with our national and local elected government officials in the near future.

It seems likely that all of us will need to tighten our belts in the face of troubling economic realities during the coming Christmas season.

Even so, we need to act in solidarity as sisters and brothers who, despite inevitable challenges, look out for the good of our neighbors—and the teaching of Jesus

reminds us that everyone is our neighbor. Indeed, he redefined the family: All of us are brothers and sisters.

Many of our political leaders are calling us to seek "common ground," and they are rightly calling us to look out for the "common good."

It is important to understand the true meaning of the common good. We bishops are committed to working with those who cherish the common good here at home and around our nation.

But the common good is not just the sum total of our individual desires and interests.

As Cardinal George has pointed out, the true common good "is the working out of a common life based upon good reason and the good will of all." †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for December

Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.

El compromiso de los obispos es trabajar con aquellos que valoran el bien común

No es de sorprender que en la reunión de noviembre los obispos de Estados Unidos tomamos conciencia de la crisis económica que afecta actualmente a nuestro país y al mundo. Resulta evidente que esta crisis estaba muy presente en las mentes de los electores durante los recientes comicios nacionales y locales.

Espero que estén al tanto de que el presidente de nuestra Conferencia Estadounidense de Obispos Católicos, el Cardenal Francis George de Chicago, publicó una declaración dirigida al presidente electo Barack Obama, indicando la profunda preocupación que embarga a los obispos en relación a la dignidad de la vida humana, desde la concepción hasta la muerte natural.

Concretamente la declaración expresaba una preocupación grave ya que el nuevo presidente declaró en una reunión con Planned Parenthood que su primer acto ejecutivo sería firmar la Ley sobre la Libertad de Opción (FOCA, por sus siglas en inglés).

La FOCA generaría consecuencias horribles para los derechos de los humanos nonatos, sin mencionar para los proveedores de atención de salud católicos y las organizaciones de caridad católicas.

Quizás no sepan sobre otra declaración emitida por el Cardenal George que insta a la "Solidaridad en una época de crisis económica."

Al igual que la carta al presidente electo, esta declaración obtuvo una aprobación unánime de parte de todos los obispos de EE.UU.

Quisiera informarles acerca de dicha carta y citar buena parte de ella ya que es un mensaje de esperanza muy importante en épocas difíciles.

De hecho, presentamos la declaración

"como siervos de Jesús, nuestra esperanza," en la cual expresamos nuestro apoyo decidido para las personas de nuestras respectivas diócesis que se ven afectadas por las consecuencias actuales de la crisis económica.

Señalamos que, como pastores y obispos, observamos muchas consecuencias humanas y morales producto de esta crisis.

"El impacto es claramente mayor en algunas regiones que en otras. Sin embargo, hay familias en todo el país que están perdiendo sus hogares; los ahorros para la jubilación se ven amenazados; los trabajadores están perdiendo trabajos y prestaciones de salud; y muchas personas están perdiendo el sentido de esperanza y seguridad."

En el marco de una época de tensión económica, el cardenal escribió en nombre de todos los obispos: "Esta situación preocupante y complicada pone de manifiesto una verdad universal: Todos somos hijos de Dios. Somos los cuidadores de nuestros hermanos y hermanas. Estamos juntos en esta situación. Los momentos difíciles pueden aislarnos o unirnos. La comunidad católica continuará tendiéndole la mano a aquellos que lo necesitan, acompañando a los que sufren y trabajando para crear políticas que generen mayor compasión, responsabilidad y justicia para la vida económica."

A principios de 2008 el Papa Benedicto XVI describió los objetivos de la Iglesia Católica en su mensaje para la Jornada Mundial de la Paz.

Señaló: "La familia necesita un hogar, un empleo, el justo reconocimiento del trabajo doméstico de los padres, la posibilidad de educar a los hijos y atención médica básica para todos."

El Santo Padre insiste en que la sociedad y las políticas públicas deberían tener el "compromiso de asistir a la familia en estas áreas."

Hablando en nombre de los obispos de EE.UU., el Cardenal George concluyó su declaración prometiendo que "ofreceremos nuestras oraciones por las familias y las personas, nuestros hermanos y hermanas, que sufren, se sienten ansiosos o desanimados en estos tiempos difíciles. También ofrecemos nuestras oraciones por nuestro país herido y por el mundo que sufre. Rezamos para que, mediante el esfuerzo conjunto, podamos hallar el valor, la sabiduría y la forma de construir una economía próspera y más justicia para todos."

Durante los meses sucesivos, los comités de asuntos nacionales e internacionales de la USCCB, junto con sus respectivos equipos, continuarán monitorizando los asuntos legislativos y las políticas que nos atañen a todos.

Ciertamente los obispos de Indiana y los representantes seculares de la directiva de la Conferencia Católica de Indiana harán lo mismo aquí en casa. Les pedimos a todos nuestros feligreses que estén atentos a posibles llamados el futuro inmediato para establecer conexiones y comunicarnos con nuestros oficiales gubernamentales electos, tanto nacionales como locales.

Parece probable que todos tendremos que apretarnos el cinturón ante la preocupante realidad durante la época navideña que se aproxima.

Aún así, debemos actuar solidariamente como hermanos y hermanas quienes, pese a las dificultades inevitables, procuramos el bien para nuestro prójimo, y las enseñanzas de Jesús nos recuerdan que todo el mundo es

nuestro prójimo. De hecho, Jesús redefinió la familia: Todos somos hermanos y hermanas.

Muchos de nuestros líderes políticos nos llaman a buscar un "terreno común" y nos piden acertadamente que busquemos el "bien común."

Resulta importante que comprendamos el verdadero significado del bien común. El compromiso de los obispos es trabajar con aquellos que valoran el bien común aquí en casa y en todo el país.

Pero el bien común no es solamente la suma de todos nuestros deseos e intereses individuales.

Tal y como lo señaló el Cardenal George, el bien común "es la determinación de una vida común, basada en el buen discernimiento y la buena voluntad de todos." †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

Events Calendar

December 12

Our Lady of the Greenwood Church, 399 S. Meridian St., Greenwood. **All school bilingual Mass, re-enactment of the miracle of the apparition of Our Lady of Guadalupe and flags of the Americas procession**, 9 a.m. Information: 317-881-1300 or kmarino@ol-g.org.

December 12-January 10

Saint Meinrad Archabbey and School of Theology, Archabbey Library, 200 Hill Drive, St. Meinrad. **Crèches display**, free. Information: 800-682-0988 or news@saintmeinrad.edu.

December 13

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **"Voices of Christmas,"** 6:30 p.m. Information: 317-859-9363.

December 14

St. Maurice Parish, 1963 N. St. John St., Greensburg. **St. Anne, St. John and St. Maurice parishes, live Nativity**, 4:30-6:30 p.m. Information: 812-852-4237.

Saint Meinrad Archabbey and School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **Selections from Handel's "Messiah,"** Southern Indiana chapter of American Guild of Organists will present New Albany High School a cappella choir, area singers, 2 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu.

December 15

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

December 16

St. Malachy Church, 9833 E. County Road 750 North, Brownsburg. **Church dedication**, Mass, Archbishop Daniel M. Buechlein, celebrant, 6 p.m. Information: 317-852-3195.

December 17

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Organ recital**, Tom Nichols, organist, 11:30 a.m. Information: 317-635-2021.

Vito's, 20 N. Pennsylvania St., Indianapolis. **Theology on Tap, Series on "The Theology of the Body,"** 7 p.m. Information: <http://indytheologyontap.com> or 317-413-6097.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, remembrance tree with ornaments to remember loved ones. Information: 317-784-4439.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

December 17-18

Sacred Heart of Jesus Parish, 1125 S. Meridian St., Indianapolis. **Living Nativity**, 5:30-7:30 p.m. Information:

317-638-5551 or sheartparish@sbcglobal.net.

December 18

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, remembrance tree, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

December 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father John McCaslin, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

SS. Francis and Clare Church, 5901 Olive Branch Road,

Greenwood. **"Voices of Christmas,"** 6:30 p.m. Information: 317-859-4673.

St. Bartholomew Parish, 1306 27th St., Columbus. **Concert, "Bach by Christmas,"** 6:30 p.m., free-will donation. Information: 812-379-9353, ext. 237.

December 21

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Christmas Concert XLVII**, 3 p.m. and 6:30 p.m., \$5 per person. Tickets: 317-787-1682.

Seton East, Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m.

Information: dicksoncorp@parallax.ws. †

Retreats and Programs

December 13

Oldenburg Franciscan Center, Oldenburg. **Day of Reflection, "Advent Joy and Anticipation as a Way of Life,"** Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-3:30 p.m., \$40 per person. Information: 812-933-6437.

December 14

Oldenburg Franciscan Center, Oldenburg. **"Evensong Scripture,"** 4-5 p.m. Information: 812-933-6437.

December 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information:

317-545-7681 or spasotti@archindy.org.

December 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Monastic Christmas,"** Benedictine Brother Christian Raab, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

January 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Book of Genesis: Stories of Creation and Faith,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

January 17

Oldenburg Franciscan Center, Oldenburg. **"Why Be Catholic?,"** Jeanne Hunt and Franciscan Sister Kathleen Mulso, presenters,

9-11:30 a.m. Information: 812-933-6437.

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. (Evansville Diocese). **"Saturday Morning at the Dome-Grieving Our Losses,"** Benedictine Sister Maria Tasto, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

January 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org. †

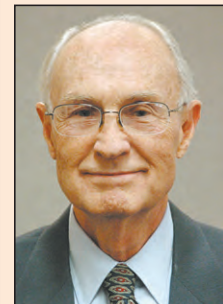


Crèches display

A crèche from Mexico is on display with dozens of other handmade crèches at the Saint Meinrad Archabbey Library in St. Meinrad until Jan. 10. The crèches represent a variety of artistic expressions from cultures around the world depicting the birth of Jesus more than 2,000 years ago. The exhibit is free and open to the public. For library hours, call 812-357-6401 or log on to www.saintmeinrad.edu.

Editor emeritus publishes book on St. Thomas More

St. Thomas More: Model for Modern Catholics (St. Pauls, 2009) is the latest book written by **John Fink**, editor emeritus of *The Criterion*.



John Fink

More was chancellor of England in the 16th century. His dispute

with King Henry VIII over the ending of the king's first marriage and papal primacy resulted in More's ultimate condemnation and execution as a martyr.

The early 20th century British Catholic writer G. K. Chesterton said after a visit to More's home that "he is more important at this moment than at any moment since his birth. ... But he is not quite so important as he will be in a hundred years' time."

Pope John Paul II named St. Thomas More the patron saint of statesmen.

Fink's 196-page paperback book about St. Thomas More, which sells for \$14.95, can be purchased by calling 800-343-2522 or by logging on to www.stpauls.us. †



Top CFO

Jeffrey Stumpf, archdiocesan chief financial officer (CFO), gives a presentation at the archdiocesan Catholic Community Foundation annual meeting on Oct. 24, 2007. Stumpf was recently named one of the top three CFOs for an Indiana non-profit organization by the *Indianapolis Business Journal*. In honoring Stumpf, the IBJ noted that he has worked hard to improve the archdiocese's financial position to the point where it has earned the highest Moody's credit rating of any diocese in the country. He has also helped the archdiocese save millions of dollars through self-insurance. Stumpf has served as the archdiocese's CFO for 10 years.



Thanksgiving volunteers

Tyrone Neal, from left, Marvin Bardo, William Wills and Paul Guynn, members of St. Rita Parish in Indianapolis and St. Rita Council #97 of the Knights of Peter Claver, open hundreds of cans of gravy on Nov. 26 at Butler University in Indianapolis. The men were volunteering during the Mozell Sanders Thanksgiving Day dinner in which 35,000 free dinners were prepared and distributed throughout Indianapolis. The Knights are collecting toys for the Indianapolis Fire Department's annual charity holiday toy drive this month.

St. Anne parishioners to break ground on new church in March

By Mary Ann Wyand

St. Anne parishioners in New Castle are journeying through their second Advent season without a church, and are looking forward to celebrating the birth of Christ as a faith community.

They will gather for Christmas Mass in Bundy Auditorium at New Castle High School again this December instead of in the basement of the St. Anne Parish Life Center, where they celebrate weekend liturgies with Father Joseph Rautenberg, sacramental minister, and Franciscan Sister Shirley Gerth, parish life coordinator.

And they are excited about the groundbreaking ceremony for their new church on March 29, 2009, and the start of construction on April 14, 2009.

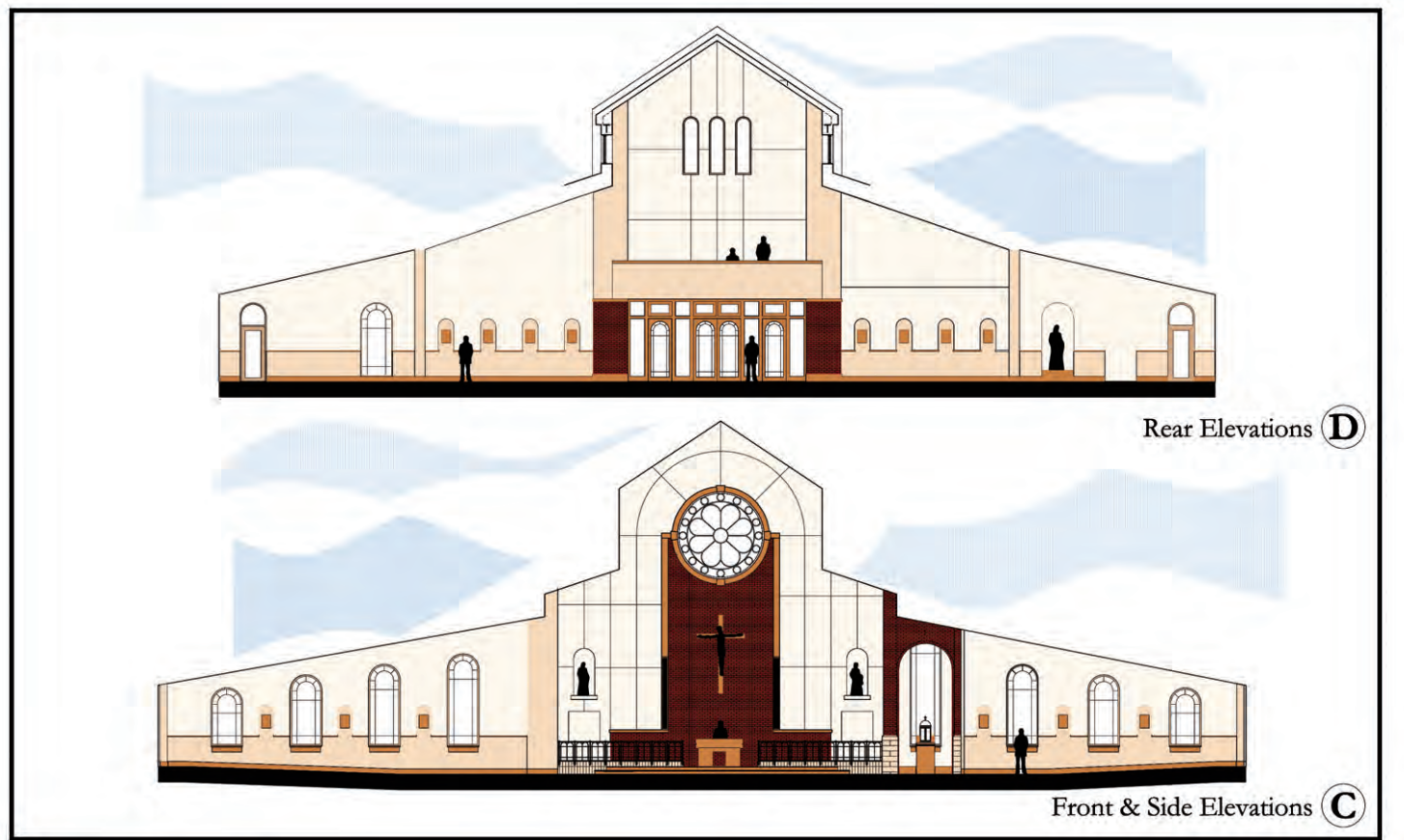
It has been nearly two years since their beloved church was destroyed by an arson fire during the early morning hours on Holy Saturday, April 7, 2007.

The historic Henry County landmark is gone forever, and now even the charred shell of the brick church completed in 1924 is coming down as a demolition crew prepares the site for the groundbreaking and new construction next spring. Demolition work started on Nov. 17.

"Seeing this demolition is actually harder for me than two years of looking at the [gutted] walls of the church," Sister Shirley said in a telephone interview on Dec. 3. "It's just a mess out there. I will be very happy when this work is completed. At least half of the walls on each side are down. They have had to use a blowtorch to cut the steel beams. It looks like it's going to be at least six weeks of work. They had to use a sledge hammer on the steeple and bring it down by hand because they couldn't get the [wrecking] equipment that high."

After the Masses on Nov. 15-16, Father Rautenberg and Sister Shirley led

Illustrations courtesy: Entheos Architects



Design Development for St. Anne Catholic Parish
New Castle, Indiana September 2008
entheos ARCHITECTS

These architectural drawings prepared by Entheos Architects show the front, rear and side elevations of the new St. Anne Church in New Castle, which is expected to be completed in the spring of 2010, three years after the parish's historic church was destroyed in an arson fire on Holy Saturday, April 7, 2007.

the parishioners in a farewell ritual for the old church, which focused on "a time to heal, a time to tear down and a time to rebuild" from Ecclesiastes (Eccl 3:1-3).

A painful era in St. Anne Parish's history is slowly being transformed into a new time of waiting, a time of rebuilding and growth, a time of hope for the future of the faith community in an area of east-central Indiana that is only 2 percent Catholic.

The time capsule was recovered from the church's cornerstone and will remain sealed until sometime in 2009.

The 10-foot-tall metal cross erected on top of the church steeple is in storage now, and parishioners would like to incorporate it into the design of the new church.

Parishioners have raised nearly \$700,000 from fundraisers, donations and pledges during their "Rebuild My Church" campaign to supplement the archdiocesan insurance settlement.

Architectural plans for their new \$3 million church will feature a handicap-accessible worship space that includes some of the traditional design

elements of their former church.

Eric Atkins, director of the archdiocesan Office of Management Services and an architect, said on Dec. 3 that a comprehensive engineering analysis of the gutted church determined that new construction would be the best option for the parish.

"There were extensive studies done on the structure after the fire on what would need to be done to restore the building," Atkins explained. "The studies over a period of months were also done to help determine the total dollar loss for the insurance claim. It was determined that the actual reconstruction cost to restore the church would be pretty substantial, yet we would still be faced with significant accessibility challenges because of the way the original building was configured."

St. Anne's staff and building committee discussed the parish's needs with archdiocesan representatives over a period of months, he said, while the insurance company negotiated the settlement.

Atkins said the new church will sit at an angle on the existing site at 102 N. 19th St., with the church entrance facing the Parish Life Center and closer to the parking lot behind the former school building.

He said the church will accommodate

350 people within the nave of the building with pews focused in a semicircular fashion around an elevated sanctuary. A replica of the former stained-glass rose window will let in light above the sanctuary at the south end of the church.

"The floor of the nave has a slight slope to it," Atkins said. "The sanctuary will be elevated two steps up to the altar and ambo, and will be fully accessible with a ramp on the back side of the sanctuary. Behind the sanctuary wall will be a small sacristy for storage of sacred vessels."

He said construction of the new church is expected to be completed in the spring of 2010, hopefully in time for Easter.

"The parish has gone through an emotional experience," Atkins said. "It's been a long process for them. They are very anxious to get the new church under construction and get it completed so they can worship in their parish church again."

"The parish building committee has done an admirable job of researching and exploring all the different options and providing a clear direction for the parish," he said. "Sister Shirley has done a tremendous job of helping the parish through a tragic episode. She has been very instrumental in helping build community through this tragedy and guide the parish in a new chapter in its history." †



Longtime St. Anne parishioner Dan Hubble of New Castle, left, passes the collection basket during Mass on Nov. 2 in the temporary worship space in the basement of the Parish Life Center. St. Anne Parish has 243 households.

Pope names Spaniard to succeed Cardinal Arinze at worship congregation

VATICAN CITY (CNS)—Pope Benedict XVI has accepted the resignation of Nigerian Cardinal Francis Arinze as prefect of the Congregation for Divine Worship and the Sacraments, and has named Spanish Cardinal Antonio Canizares Llovera of Toledo to succeed him.

Announcing the changes on Dec. 9, the Vatican said Cardinal Arinze was retiring after six years as head of the congregation and a total of 23 years at the Vatican. He celebrated his 76th birthday on Nov. 1 and the 50th anniversary of his ordination to the priesthood on Nov. 23.

Cardinal Canizares, 63, is a specialist in catechesis and has served as a member of the Congregation for the Doctrine of the Faith since 1995 when the office was headed by Cardinal Joseph Ratzinger, the future Pope Benedict. He also is a member of the Pontifical Commission "Ecclesia Dei," which oversees the pastoral care of Catholics attached to the use of the

Tridentine-rite Mass.

Born in Utiel, Spain, on Oct. 15, 1945, Cardinal Canizares was ordained in 1970 after studying at the seminary in Valencia and earning a doctorate in theology with an emphasis on catechesis from the Pontifical University of Salamanca.

Appointed bishop of Avila in March 1992, he drafted documents for the Spanish bishops' conference on subjects ranging from ecclesiology and the sacraments to sexual and medical ethics. He was named archbishop of Granada in December 1996 and was transferred to Toledo six years later. From 2005 until earlier this year, he served as vice president of the Spanish bishops' conference. Pope Benedict named him a cardinal in 2006.

Cardinal Arinze was the last active Vatican official to have participated in the Second Vatican Council as a bishop. Pope Benedict attended, but as a theological expert. †

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Point of pride: Glendon glad to have served as Vatican ambassador

VATICAN CITY (CNS)—When Mary Ann Glendon leaves her post as U.S. ambassador to the Holy See on Jan. 19, she will end a term that was the briefest on record yet one of the most active.



Mary Ann Glendon

Since her arrival in Rome last February, Glendon has been kept busy with a trip by Pope Benedict XVI to the United States in April, a return visit to the Vatican by President George W. Bush in June, five major embassy-sponsored conferences and the daily rounds of diplomatic obligations at one of the world's

premier listening posts.

In early December, she was co-hosting a Rome symposium on "Philanthropy and Human Rights," which featured nine expert speakers from around the world. Like many of the embassy's events, its editorial line largely reflected the Bush administration views on social and economic questions.

Glendon is unabashedly proud of having served under Bush, and she believes the last eight years have seen a convergence of U.S. and Vatican positions in such areas as humanitarian assistance, the role of faith-based institutions, religious freedom and the place of religion in civil society.

"How lucky I've been to have served here at a time when relations between the United States and the Holy See have been so close and productive," she said in an interview with

Catholic News Service.

The pope's U.S. trip in April, she said, was particularly interesting to her because the pontiff made a point of praising the American model of religious freedom. Sometimes described as "positive secularism," it is a model that gives religious values a significant voice in the public square rather than excluding them on the grounds of Church-state separation.

That is a subject that has been on Glendon's mind for years as an academic. She has warned that this American model is "fighting for its life" today against persistent efforts to limit religion's influence on government.

It just happens that the American model of religious freedom is also the topic of the U.S. Embassy's last big conference under Glendon, to take place on Jan. 13 in the presence of other diplomats accredited to the Holy See and Vatican officials.

Among the speakers is Philip Hamburger, who is widely considered to be the leading scholar on separation of Church and state in the United States. Also present will be Joseph Weiler, an expert on religion and European society; Richard Garnett, who has written on law and religious freedom; and Cardinal Jean-Louis Tauran, the Vatican's top interreligious dialogue official.

Glendon is already excited about the lineup.

"It doesn't get any better than that. It's going to be the grand finale. It's going to be fantastic. Be there or be square," she said.

The January conference marks the 25th anniversary of diplomatic relations between the United States and the

Holy See. It is also the last in a series of embassy conferences commemorating the 60th anniversary of the Universal Declaration of Human Rights.

Glendon said she came to the ambassador's position knowing it would be a short stint and decided to set an ambitious agenda based on those two anniversaries, convinced that human rights was an area where U.S. and Vatican interests coincided.

But her job hasn't been all scholarly speeches and diplomatic formality. In recent weeks, Glendon has begun hosting movie nights at her home for friends of the embassy, serving popcorn and screening such modern classics as "O Brother, Where Art Thou." Next up is "South Pacific."

In November, she hosted a soprano and pianist concert featuring classical music by American composers or by Italian composers inspired by American works of art. Two more concerts are in the works.

Glendon said one of the best things about being an ambassador has been the endless variety of people and events. "You never know what the day will bring, and the job varies with what's going on in the world," she said.

She also enjoyed the sense of teamwork at the embassy, she said.

"Professors are generally one-person operations. You sit in an office, you prepare your classes, you interact with your students. Here, I had an opportunity to work with a very enthusiastic, intelligent and skilled team of young foreign service officers. I haven't worked with a team like that since I practiced law," she said. †

COLTS

continued from page 1

very notable exception to staying calm and impartial.

It happened when Colts' running back Joseph Addai scored what would be the game-winning touchdown near the end of the American Football Conference championship game against the New England Patriots in January of 2007—the game that sent the Colts onward to their Super Bowl victory that year.

"You can't get caught up in the emotional ebb and flow of the game. You have a job to do so the game can be carried out in an efficient manner," Tinder says matter-of-factly. "I keep a poker face. I do not hear the crowd. I never get emotional one bit, but ..."

Tinder's poker face suddenly gives way to a huge smile when he finishes that "but": "When [Joseph] Addai crossed that goal line, I jumped up. Tears came to my eyes. I became uncharacteristically a fan in that moment. It was the greatest game ever played in Indianapolis."

A great place to watch a game

Give Tinder forgiveness for his one understandable lapse of impartiality. Then try to imagine the perspective that Tinder and a fellow southside Indianapolis Catholic, Steve Taylor, have as members of

the Colts' chain crew.

"You're elbow to elbow with players and coaches," says Taylor, a member of St. Barnabas Parish in Indianapolis, who keeps the back stake on the 10-yard, first-down chain. "You listen to strategy and motivation, and how they encourage each other and complain to officials. It's just awesome. It gives me goose bumps."

Tinder agrees.

"It's a pretty attractive position to a lot of people," acknowledges Tinder, the coordinator of the chain crew. "They see it as the ideal spot to watch a football game. Growing up, I couldn't have imagined watching NFL games from the sidelines."

The opportunity arose for Tinder and Taylor shortly before the Colts began their first season in Indianapolis in 1984.

A longtime official of high school and college football games, Tinder received a phone call from the head of the Indiana Football Officials Association, asking him if he wanted to be part of the crew that would be responsible for the down marker and the first-down chains for Colts' home games.

Tinder actually had to think it over before agreeing. He was concerned about conflicts because CYO plays football games on Sundays. He eventually said yes, but he finds a replacement for the Colts' games when there's a conflict with CYO championship games.

"I do the down marker. Every play, I keep the down, the distance and the yard line we're on," says Tinder, a member of St. Jude Parish in Indianapolis. Then he makes another statement that would seem unbelievable to most fans: "You can't watch the game."

At least you can't watch the game like a fan unless you want to risk ending up in the hospital or—far worse, according to Tinder—having Peyton Manning or another player end up in the hospital.

Tinder's second worst nightmare involves Manning running toward the sidelines and looking for a receiver downfield as a couple of crazed, hulking defenders close in on him.

"You have to keep your eyes on the action in front of you," Tinder says. "If you look downfield to where he throws the ball, you can get hurt. Over the years, there have been guys injured. One guy was hit, he went flying, his glasses got knocked off and his tooth was chipped."

Tinder's worst nightmare would send shivers down the spines of Colts' fans: "Imagine Peyton Manning running to the sidelines, getting tangled up in the chains and getting hurt because we were looking downfield and not doing our jobs. We'd have to move out of town."

In the midst of the action

The best case scenario for Tinder, Taylor and the other members of the chain crew is to be so good, so efficient that no one ever notices them. Yet that doesn't mean that Tinder hasn't noticed the actions of the Colts' players and coaches who swirl around him on Sundays.

"You don't really get to know the players and the coaches, but you get a sense of what is in their hearts," Tinder says. "These players and coaches are a bunch of good guys. There are people in that organization who make it what it is. [Head coach] Tony Dungy and [president] Bill Polian are the best."

"Every team has a personality. I've seen some good ones and some bad ones. The state of Indiana can be proud of this team. It comes from the top down. It comes from the people [that] Dungy and Polian bring in. The character of people marks high with them."

The experience has left its mark on Tinder, too. It's given the former college football player and the former head high school football coach some interesting perspectives and interactions.

His favorite memory involves the 2007 AFC championship game.

"It was after the game," he recalls. "Almost everybody had left, but we didn't want to leave. They were about to turn out the lights, and we were still standing there on the field."

Another favorite memory involves a small moment with Addai, the Colts' starting running back.

"Last year, I had a bad cough for two home games in a row," Tinder says, smiling again. "At one point during the second game, I coughed. Joseph Addai was standing nearby and he said, 'You still have that cough. You should see a doctor about that.'"

It was one of the rare times Tinder didn't mind being noticed on the sidelines. "It's all very cool," he says. †

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Pro-life supporters outraged by Planned Parenthood's holiday gift certificates

By Mary Ann Wyand

Pro-life supporters reacted with shock and outrage at the recent news



Sr. Diane Carollo, S.G.L.

that Planned Parenthood of Indiana is selling holiday gift certificates for "reproductive health services" that include abortion.

Planned Parenthood is the nation's largest abortion provider.

In Indiana, Planned Parenthood operates abortion clinics in Bloomington, Indianapolis, Avon and Merrillville as well as 35 smaller sites they describe as "health centers," where they sell artificial contraceptives that function as chemical abortifacients.

The Planned Parenthood gift certificates are being advertised as "the gift of health," and can be redeemed for "services or the recipient's choice of birth control method," according to their press release, which has generated local, state and national media coverage.

Servants of the Gospel of Life Sister Diane Carollo, the director of the archdiocesan Office for Pro-Life Ministry for nine years, said in a nationally televised interview on Dec. 3 on ABC's "Evening News" that

Planned Parenthood's "gift certificate campaign is offensive because Christmas is about celebrating the gift of human life."

Sister Diane told *The Criterion* on Dec. 4 that Planned Parenthood of Indiana president and chief executive officer Betty Cochrum promoted the gift certificates "for women's health" during her interview on the news program.

"I thought it was outrageous that Planned Parenthood would have the audacity to offer lethal gift certificates for the Christmas holiday," Sister Diane said.

"Apparently, they do [cervical] PAP smears and breast exams, but it's a fact that these certificates could be used to procure an abortion."

This Christmas, "there will be 6,000 fewer babies in Indiana" because of abortions at Planned Parenthood clinics in the state during 2008, Sister Diane said. "Nationwide, there will be approximately 290,000 fewer babies because they were aborted in Planned Parenthood facilities."

Right to Life of Indianapolis president Marc Tuttle, who is a

member of St. Luke the Evangelist Parish in Indianapolis, responded to Planned Parenthood's press release—titled "Give the gift of health this holiday season"—with indignation.

"While most of us are spending the next month preparing to celebrate the birth of our Savior," Tuttle said,

"Planned Parenthood of Indiana is sinking to new lows in sacrilege."

He described the gift certificates as "a direct slap on the face of Christians" during the holy Advent and Christmas seasons.

Planned Parenthood's holiday gift certificates surpass the offensiveness of the national federation's "Choice on Earth" Christmas cards from previous years, he said, by marketing presents that could

result in the destruction of unborn babies.

"Planned Parenthood of Indiana reported committing 5,160 abortions in 2007, the last year for which data is available," Tuttle said. "We estimate they will abort over 400 babies between now and Christmas while they are selling their holiday gift certificates."

'While most of us are spending the next month preparing to celebrate the birth of our Savior, Planned Parenthood of Indiana is sinking to new lows in sacrilege.'

— Marc Tuttle, president of Right to Life of Indianapolis



Marc Tuttle

Volunteers for the Great Lakes Gabriel Project, a parish-based pro-life organization which helps expectant mothers experiencing crisis pregnancies, as well as "40 Days for Life" campaign participants and other pro-life supporters in central Indiana are planning to sing Christmas carols beside an empty manger scene from 9:30 a.m. until 11:30 a.m. on Dec. 13 in front of the Planned

Parthenood abortion clinic at 8590 N. Georgetown Road in Indianapolis.

Organizers of this Advent pro-life prayer vigil said they will sing "Away in a Manger" and "Silent Night" in remembrance of the nearly 50 million unborn babies in the U.S. who will never "lay down their sweet heads" on any bed because abortion was legalized by the U.S. Supreme Court in the *Roe v. Wade* decision in 1973.

They said the manger is also an invitation to abortion-bound mothers to figuratively place their unborn babies upon the manger like baby Jesus.

(For more information about the pro-life Christmas carols on Dec. 13 in front of the Planned Parenthood abortion clinic, contact Elizabeth Kane at 317-528-9000 or catholicchic4life@aol.com.) †

Wanted: Your participation in campaign to oppose federal abortion rights legislation

By Mary Ann Wyand

The U.S. Conference of Catholic Bishops unanimously voted to initiate a pro-life campaign to prevent the passage of the proposed "Freedom of Choice Act" (FOCA) as part of official business during their annual fall meeting on Nov. 10-12 in Baltimore.

Archbishop Daniel M. Buechlein is asking Catholics in central and southern Indiana to participate in a nationwide pro-life letter, postcard and telephone campaign on Jan. 24-25 to oppose this federal abortion rights legislation pending in Congress.

"This radical pro-abortion legislation would make abortion a fundamental right that would eliminate all existing pro-life laws and policies that have been enacted since 1973, the year the U.S. Supreme Court issued *Roe v. Wade*," Archbishop Buechlein emphasized in a Dec. 3 letter to pastors and parish life coordinators of archdiocesan parishes.

"We need to keep in mind that FOCA would have devastating effects on our Catholic hospitals and social service agencies," the archbishop explained. "Establishing abortion as a fundamental right precludes individuals and groups from exercising their right to freedom of religion and freedom of conscience."

He said the archdiocesan Office for Pro-Life Ministry is providing instructions about the postcard and phone campaign to parishes.

"I ask all of us to voice clearly our opposition to policies, laws and executive orders that would ensure abortion as a fundamental right," Archbishop Buechlein wrote, "and at the same time assault our constitutional rights as American

Catholics."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, is distributing factual information for participants to use when calling and writing letters or postcards to President-elect Barack Obama and members of Congress in Washington, D.C.

This information is also available on the archdiocesan pro-life office's Web site at www.archindy.org/pro-life.

"The evil resulting from *Roe v. Wade* and the ongoing struggle to restore sanity to our legal system so that innocent human life will once again be protected by law is the focal point of the March for Life on Jan. 22, 2009," Sister Diane explained in the January-February issue of *News Notes* published by the pro-life office.

"This year, however, Americans will also be confronted by the most radical piece of legislation that is being lobbied for by pro-abortion groups," she noted. "... The 'Freedom of Choice Act' was co-sponsored by President-elect Barack Obama. The frightening reality is that President-elect Obama promised Planned Parenthood that he would strive to make FOCA the law of the land."

Sister Diane explained that "if enacted, FOCA would attempt to prevent Catholics from practicing their faith according to their consciences, which should be formed by Scripture, Tradition and the Magisterium of the Church, and

not by politicians, Catholic or otherwise, who instead may worship a particular political party's platform on abortion rights."

The National Committee for a Human Life Amendment, on behalf of the U.S. bishops, is distributing the pro-life postcard campaign materials to every diocese in the country.

"We must not fail to make our Catholic voice heard in Washington," Sister Diane emphasized. "If we fall silent on our opposition to FOCA and it becomes the law of the land, we will be silenced as Christians and alienated from the American political and legal process in the near future." †

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Advent penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

Dec. 14, 1 p.m. at St. Maurice, Napoleon
 Dec. 14, 3 p.m. at Immaculate Conception, Millhousen
 Dec. 15, 7 p.m. at St. Louis, Batesville
 Dec. 16, 7 p.m. at St. Lawrence, Lawrenceburg
 Dec. 17, 6 p.m. at St. Nicholas, Ripley County
 Dec. 17, 6:30 p.m. at St. John the Baptist, Dover
 Dec. 17, 7 p.m. at St. Vincent de Paul, Shelby County
 Dec. 18, 7 p.m. at St. Mary, Greensburg
 Dec. 19, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deanery

Dec. 16, 7 p.m. at St. Vincent de Paul, Bedford
 Dec. 17, 7 p.m. at St. John the Apostle, Bloomington
 Dec. 18, 7 p.m. at St. Jude, Spencer

Connersville Deanery

Dec. 15, 7 p.m. for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove, at Holy Guardian Angels, Cedar Grove
 Dec. 16, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 Dec. 17, 7 p.m. at Holy Family, Richmond

Indianapolis East Deanery

Dec. 15, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Thérèse of the Infant Jesus (Little Flower) at St. Thérèse of the Infant Jesus (Little Flower)
 Dec. 16, 1:30 p.m. at St. Philip Neri
 Dec. 17, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross
 Dec. 17, 6 p.m. at St. Rita

Indianapolis North Deanery

Dec. 14, 2 p.m. deanery service at St. Matthew
 Dec. 16, 7 p.m. deanery service at St. Matthew
 Dec. 17, 7 p.m. deanery service at St. Matthew

Indianapolis South Deanery

Dec. 13, 9:30 a.m. at St. Barnabas
 Dec. 15, 6:30 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 16, 7 p.m. at St. Jude
 Dec. 17, 7 p.m. at St. Mark the Evangelist
 Dec. 22, 7 p.m. at Our Lady of the Greenwood, Greenwood

New Albany Deanery

Dec. 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 Dec. 14, 7 p.m. at St. Mary, Lanesville
 Dec. 15, 7 p.m. at St. Mary, Navilleton
 Dec. 17, 7 p.m. at St. Joseph, Corydon
 Dec. 21, 4 p.m. at Holy Family, New Albany



Father Irinel Racos administers the sacrament of reconciliation to a student enrolled in the summer religious education program at St. Matthew Parish in Dix Hills, N.Y., in August 2007.

Seymour Deanery

Dec. 14, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 Dec. 22, 7 p.m. for St. Anne, Jennings County, and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

Dec. 14, 2 p.m. deanery service at St. Paul, Tell City
 Dec. 16, 6:30 p.m. deanery service at St. Meinrad, St. Meinrad

Terre Haute Deanery

Dec. 16, 7 p.m. at Annunciation, Brazil
 Dec. 17, 7 p.m. at St. Paul, Greencastle †

Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at www.archindy.org/advent.

The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas Supplement covers and links of interest to other Advent Web sites. †

U.S. nun murdered in Brazil in 2005 honored with U.N. human rights prize

UNITED NATIONS (CNS)—A U.S. nun who was murdered in 2005 while she worked to defend the rights of poor farmers in the Brazilian Amazon region has been named a recipient of a prestigious U.N. human rights prize.

Sister Dorothy Stang, who was a Sister of Notre Dame de Namur, is one of seven recipients of the U.N. Prize in the Field of Human Rights.

The others are slain Pakistani leader and former Prime Minister Benazir Bhutto; Louise Arbour, former U.N. high commissioner for human rights; Ramsey Clark, former U.S. attorney general; Carolyn Gomes, executive director and co-founder of Jamaicans for Justice; Denis Mukwege, co-founder of the General Referral Hospital of Panzi in Congo; and Human Rights Watch.

The awards were presented at a ceremony in New York for International Human Rights Day on Dec. 10 to mark the 60th anniversary of the adoption of the Universal Declaration of Human Rights.

In a Dec. 4 statement, the Sisters of Notre Dame de Namur expressed gratitude that Sister Dorothy was being honored posthumously with the award.

"Through her life and teaching, many people learned to appreciate and claim their human rights," the statement said. "Since her martyrdom ..., [Sister] Dorothy's message, service and convictions resound around the world, drawing attention to the circumstances in the Brazilian Amazon."

Sister Dorothy's death sparked an international outcry. She was killed on Feb. 12, 2005, in Anapu, a remote community in the Amazon region. She was shot several times in the chest and head. She was 73 years old. †

"My heart surgery at St. Francis was the difference between life and death."

At 33 years old, Chris knew he would eventually need surgery to replace a calcified heart valve. However, he had no idea how urgent it was until his wife encouraged him to attend an *Ask the Doc* program and to have a cardiac screening, sponsored by the St. Francis Heart Center. "Your symptoms begin so gradually, you think what you are feeling is normal," he said. With only a small incision, Chris was able to make a quick recovery. Thanks to the work of the heart team at St. Francis, Chris can rest assured he will be there to watch his three small children grow up. "I told them Daddy's heart had a bad boom-boom before, and has a good boom-boom now."

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Chris, heart valve replacement patient

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2008 Accountability Report

To the People of the Archdiocese of Indianapolis

Dear Friends in Christ:

As we wait with joyful anticipation for Christmas, many people are surely more anxious than usual this Advent season due to the uncertain economic climate. Let's remember to pray for everyone who is hurting economically and to do what we can to help those in need. By working together to be good stewards of what God has given us, we move closer to fulfilling Jesus' teaching that we are all brothers and sisters and everyone is our neighbor.

Here is our annual archdiocesan accountability report. In this report, you will find an accounting of our stewardship of the human, physical and financial resources for the Archdiocese of Indianapolis for the 2008 fiscal year. We'll also take a brief look at the year ahead.

It is a privilege to lead this archdiocese as we mark the 175th anniversary of its founding. We are truly blessed to have such dedicated clergy and religious, lay leaders and parishioners. As we celebrate our rich Catholic heritage in central and southern Indiana, let us pray that God continues to bless our efforts to build upon the strong foundation our ancestors left us.

Archdiocese's 175th anniversary

The Archdiocese of Indianapolis, originally established as the Diocese of Vincennes, was founded on May 6, 1834, by Pope Gregory XVI. Like our ancestors 175 years ago, we continue to invite everyone to learn about the Catholic faith and to follow Jesus Christ. It is also a time for all Catholics in the archdiocese to renew their commitment to continue growing in faith and holiness throughout their lives. The theme for our anniversary year is "We Have Seen the Lord: Come and See."

We officially launched the anniversary celebration with a pilgrimage to the Holy Land from Sept. 17-27. Forty-two pilgrims from across the archdiocese joined me as we visited sacred sites throughout Israel. Each day as we walked where Jesus once walked, we prayed for special intentions for our archdiocese and its people. It was fitting that we explored the place where the Catholic Church was born as we began a year of solemnly celebrating the founding of our local Church.

I will be leading pilgrimages in March and April of 2009 to Vincennes, Ind., to reflect on the founding of this archdiocese. It will be a good opportunity to see where our first bishop, the Servant of God Simon Bruté, began building our archdiocese with few resources in what was then truly a frontier land.

Our 175th anniversary celebration will culminate in a solemn Mass on May 3, 2009, at the new Lucas Oil Stadium in Indianapolis. We expect that as many as 40,000 people will attend this Mass. For more information about the 175th anniversary celebration and special events for the upcoming year, please visit the archdiocesan Web site at www.archindy.org.

Legacy for Our Mission Campaign

I'm pleased to report that the Legacy for Our Mission capital stewardship campaign was an overwhelming success. More than 33,000 Catholics from across central and southern Indiana pledged nearly \$104 million. The goal was \$100 million. In addition to the \$104 million pledged, we also received \$10.4 million in corporate gifts.

Thank you all for helping make this campaign such a success. Your contributions will benefit all 151 parishes and the many ministries we carry out throughout the archdiocese. You can find a more detailed financial accounting in the Chief Financial Officer's letter in this report, which explains how money from this campaign is already being put to good use.

The success of Legacy for Our Mission is surely evidence that all things are possible with God. We thank God for all the blessings he has given us, knowing that everything we accomplish is only possible through God's grace.

Contributions to the Legacy for Our Mission campaign are being used by parishes to renovate churches, schools and parish centers. Some parishes are paying off outstanding construction loans. More than \$1 million has been used for high school capital building projects.

Hundreds of thousands of dollars are already going to help support the ministries of Catholic Charities—everything from providing shelter for the homeless to caring for girls and young women who are dealing with crisis pregnancies.

Poor children in the center-city in Indianapolis are getting a chance to go to a Catholic school—one of our Mother Theodore Catholic Academies—because of your support of the Legacy for Our Mission campaign. For many of these children, this will be the opportunity that helps them break free from the cycle of poverty.

We also used funds from the Legacy for Our Mission campaign to purchase the former Carmelite Monastery near Marian College to use as the new home for our Bishop Simon Bruté College Seminary.

You can find dozens of stories about how parishes and agencies throughout the archdiocese are using funds raised through Legacy for Our Mission on the archdiocesan Web site at <http://archindy.org/legacy/stories.html>.

One of the most satisfying results of this campaign is that roughly 14,000 people in parishes throughout the archdiocese volunteered to make it such a success. The blessings that will come from their continued involvement in their parishes are still to be seen and will be astounding.

Vocations

We currently have 25 seminarians in formation. We are blessed to have a great group of future pastors who are bright, committed and caring. We ordained two men to the priesthood in 2008 and we expect to ordain five men in 2009. This will be our largest ordination class since 2002 when we also ordained five men.

The archdiocese was also blessed this past year with the ordination of 25 permanent deacons on June 28 at SS. Peter and Paul Cathedral in Indianapolis. This was our first class of permanent deacons. The new deacons are ministering in parishes and in the broader community in such places as jails, prisons, hospitals and nursing homes.

As permanent deacons, these men will baptize, witness marriages and preside at funerals. At Mass, they will be able to proclaim the Gospel and preach, but will not serve as celebrant or consecrate the Eucharist. In the ministry of the Word, the deacons will teach the faith and provide pastoral guidance. The deacons' primary ministry, however, will be focused on charity.

On a sad note, Deacon Ronald Stier, who was a member of the first ordination class, died on Aug. 24 from pancreatic cancer. He was 71. He ministered at the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and at the Wayne County Jail.

A second group of 18 men have already begun formation classes for the permanent diaconate. We expect to ordain these men in 2012.

Pray that God will bless our archdiocese with more vocations and pray for all men and women who are discerning a call to the priesthood, permanent diaconate and religious life.

Catholic Charities

This past year was extremely busy for our Catholic Charities agencies due to worsening economic conditions in the country and severe flooding that hit central and southern Indiana.

Thousands of households across the archdiocese were affected by flooding that ravaged many communities on June 6-7. It was the worst flooding seen in the state in more than 100 years. At least 2,500 homes were damaged in Columbus. More than 2,500 homes were damaged in the Terre Haute area and another 1,500 in the Martinsville area. In Johnson County, from Greenwood in the north to Edinburg in the south, hundreds of families were severely affected by the flooding.

Catholic Charities and parishioners throughout the archdiocese responded by helping families with financial support and by providing shelter. Volunteers also collected food, water and clothing and helped with the cleanup.

During the past year, our six archdiocesan Catholic Charities agencies went through a process to review each of the nearly 35 programs they operate to serve the most vulnerable in our

communities. Motivated by a call issued by Pope Benedict XVI in his encyclical *Deus Caritas Est* ("God is Love") to ensure that no member of God's family goes without the necessities of life, Catholic Charities is working to see that as a Church we are providing the best and right kind of services.

One of the things we learned from this review process is that Catholic Charities needs to collaborate more closely with parishes in the archdiocese. We hope to greatly enhance this collaboration in the coming year through a program called SHINE, which stands for Spreading Hope In Neighborhoods Everywhere. This social ministry renewal effort will involve parishes, schools, agencies, hospitals and other social service institutions throughout the archdiocese.

You will be hearing more about SHINE in the upcoming year, but to learn more now about how you and your parish can become involved, visit the archdiocesan Catholic Charities Web site at www.CatholicCharitiesIndy.org.

Annual Appeal changes

Now that the Legacy for Our Mission campaign is winding down, although there is still much work to be done in seeing that the pledges are fulfilled, we have spent much of the past year examining how to refine and improve our stewardship operations.

It's been 10 years since we combined the local parish stewardship initiative with the United Catholic Appeal into what we know now as Called to Serve: Parish Stewardship and United Catholic Appeal. I believe it is time to freshen up our annual appeal.

In 2009, we will be rolling out some enhancements to the appeal to re-emphasize stewardship principles, refresh communications, and illustrate the fact that every parish—and, thus, every parishioner—has a role to play in the ministries of our archdiocese. With the help of a consulting firm, we have been conducting a survey and meeting with various groups throughout the archdiocese to gather input about the best ways to raise funds for all of the archdiocese's various ministry needs. You will be hearing more about this next year.

Catholic education and faith formation

Our archdiocesan schools and faith formation program continue to receive national attention. More than 7,000 Catholic educators met in Indianapolis March 25-28 for the 105th annual Convention of the National Catholic Educational Association and the National Association of Parish Catechetical Directors Convention. It was the first time the Archdiocese of Indianapolis hosted this important gathering. By all accounts, we received excellent reviews from those who attended. Hosting this national convention laid the foundation for further relationships that will benefit our students and schools for years to come.

Our archdiocesan schools have been recognized as among the best academically in the United States. Our Archdiocesan Religion Curriculum Guidelines and Faith 2000 assessment instrument for religious education have made us a national leader in faith formation.

Conclusion

The deepening economic crisis in the United States will almost certainly bring more pain to people in the archdiocese as jobs are lost. We must continue to put our hope in God. We will continue to be good stewards of all of our resources in the Archdiocese of Indianapolis and we will use our ministry resources to the best of our ability to help care for those most in need.

Let us all continue to work for the common good of the archdiocese and our society. Thank you for your support and God bless you!

Sincerely yours in Christ,

+ Daniel M. Buechlein

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





Summary of Financial Status

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

include the activities of parishes, missions and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. The complete audited financial statements are available for public inspection at www.archindy.org/financial/archdiocese.html.

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Financial Position as of June 30, 2008 and 2007

ASSETS	2008	2007
Cash and cash equivalents	\$42,779,420	\$26,922,029
Investments	154,956,031	164,442,887
Receivables:		
Contributions, net	47,526,040	42,333,342
Deposit and loan fund, net	23,083,717	21,398,722
Amounts due from parishes and other archdiocesan entities, net	4,344,164	4,079,590
Accrued interest income	307,731	363,886
Other, net	3,349,536	2,745,341
Total receivables, net	78,611,188	70,920,881
Other assets	1,315,358	1,268,866
Burial spaces and other inventories	2,923,087	2,992,328
Land, buildings and equipment, net	15,320,669	15,102,222
TOTAL ASSETS	\$295,905,753	\$281,649,213
LIABILITIES AND NET ASSETS		
Liabilities:		
Accounts payable and accrued expenses	\$5,958,629	\$5,594,354
Capital campaign due to parishes	32,693,477	24,061,574
Bonds payable	49,919,113	50,993,530
Reserves for self-insurance	1,322,000	2,519,000
Other liabilities	4,705,614	3,484,702
Deposit and loan fund payable	49,164,392	41,059,269
Total liabilities	143,763,225	127,712,429
Net assets:		
Unrestricted	100,195,839	103,698,830
Temporarily restricted	32,009,146	30,727,322
Permanently restricted	19,937,543	19,510,632
Total net assets	152,142,528	153,936,784
TOTAL LIABILITIES AND NET ASSETS	\$295,905,753	\$281,649,213

Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statements of Activities for the years ended June 30, 2008 and 2007

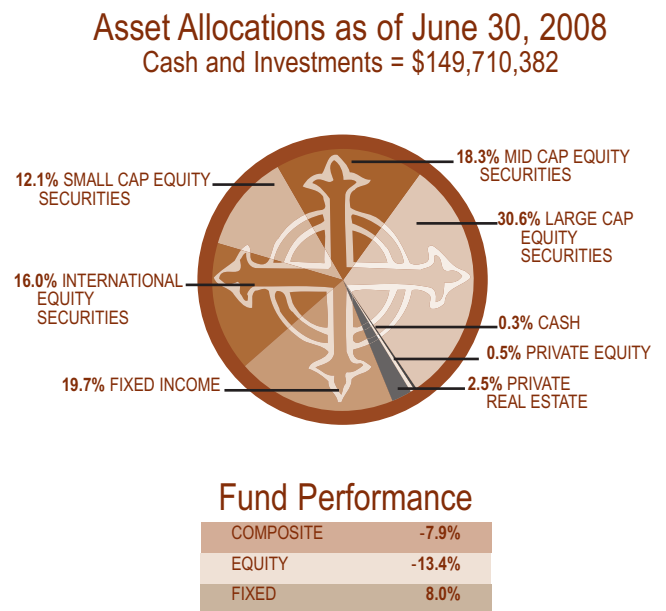
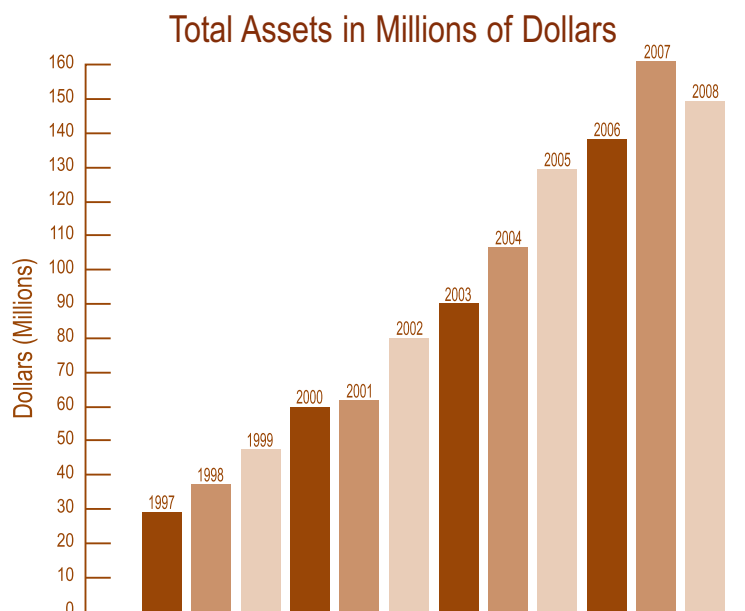
	2008	2007
SUPPORT AND REVENUES		
Assessments	\$9,865,590	\$8,959,190
Service fees	22,172,903	21,516,600
Capital campaigns and contributions	19,619,309	25,002,314
United Catholic Appeal	3,841,506	5,762,963
Sales of goods and services	4,441,123	4,478,507
Program service fees and other	5,240,221	5,593,319
Other public support	5,182,028	3,939,406
Interest income and investment return	(9,338,392)	27,633,640
Total support and revenues	61,024,288	102,885,939
EXPENSES		
Salaries and wages	12,996,568	14,089,029
Employee benefits and taxes	3,878,788	3,709,141
Health care costs	11,245,054	13,783,734
Retirement plan contributions	1,937,229	4,344,119
Cost of equipment and supplies sold	1,644,688	2,020,638
Administrative and supplies	1,925,505	2,190,604
Property insurance	1,665,976	3,132,579
Depreciation	1,069,734	1,204,443
Repairs and maintenance	1,008,122	854,324
Occupancy costs	1,197,039	1,222,906
Interest	6,396,705	5,816,168
Bad debts	4,164,292	5,344,281
Professional services	4,992,793	5,918,960
Specific assistance	927,995	572,763
Contributions	4,611,743	4,563,636
Capital campaign funds donated to parishes and others	812,091	433,233
Other	2,344,222	2,255,782
Total expenses	62,818,544	71,456,340
CHANGE IN NET ASSETS	(1,794,256)	31,429,599
NET ASSETS: Beginning of year	153,936,784	122,507,185
NET ASSETS: End of year	\$152,142,528	\$153,936,784



Catholic Community Foundation, Inc.

The Catholic Community Foundation is a separate, not-for-profit corporation established by the Archdiocese of Indianapolis to professionally invest and administer numerous individual endowment funds for the benefit of parishes,

schools, agencies, and other institutions affiliated with the archdiocese. As of June 30, 2008, the Catholic Community Foundation comprised 356 separate endowment accounts and 106 charitable gift annuities worth \$149.7 million.





Combined Statement of Activities by Secretariat, Vicariate and other operating groups

	SUPPORT AND REVENUES	EXPENSES	CHANGE IN NET ASSETS
Chancery	\$14,587,721	\$3,774,454	\$10,813,267
Clergy and Parish Life Coordinators	4,339,207	4,247,307	91,900
Spiritual Life and Worship	815,385	977,051	(161,666)
Catholic Education and Faith Formation	9,188,487	10,609,243	(1,420,756)
Lay Ministry and Pastoral Services	233,079	354,212	(121,133)
Catholic Charities and Family Ministries	9,839,975	8,980,402	859,573
Communications	1,928,322	2,126,394	(198,072)
Finance and Administrative Services	2,484,921	3,698,439	(1,213,518)
Stewardship and Development	2,497,422	1,942,024	555,398
Vicariate Judicial	266,915	369,473	(102,558)
Parish Shared Services and Support	27,686,159	23,280,996	4,405,163
Catholic Community Foundation and ADLF	(591,920)	14,187,801	(14,779,721)
Legacy for Our Mission Capital and Endowment Campaign	4,103,865	4,741,993	(638,128)
Eliminations	(16,355,250)	(16,471,245)	115,995
Combined Total June 30, 2007	\$61,024,288	\$62,818,544	\$(1,794,256)

Breakdown of Change in Net Asset Results for the year ended June 30, 2008 (in thousands)

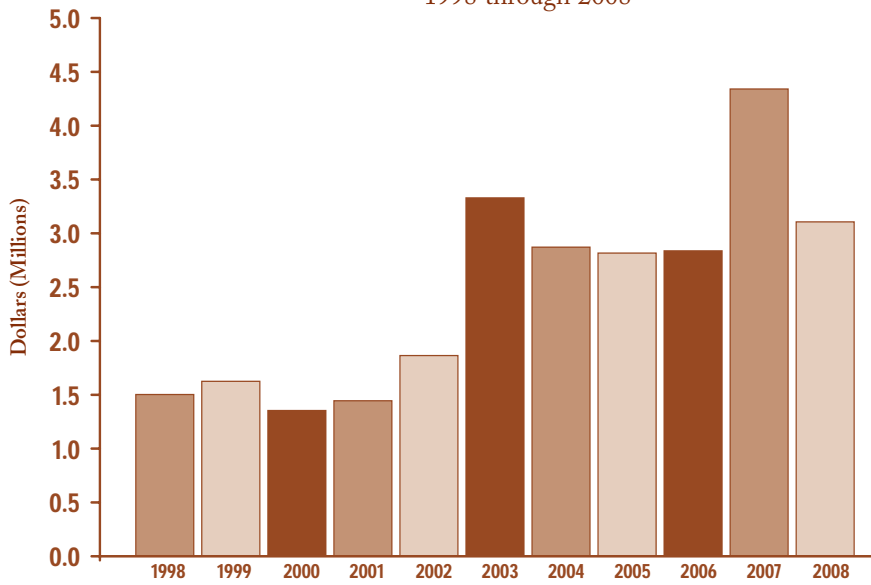
Actual	
Combined operations	\$ (77)
Parish Shared Services and Support	4,405
Catholic Community Foundation, ADLF, Investing and Debt Activities	(14,780)
Capital, Grant and Endowment Activities	4,702
Other reconciling items and eliminations	<u>3,956</u>
Combined Change in Net Assets	\$ (1,794)

Archdiocese of Indianapolis Values

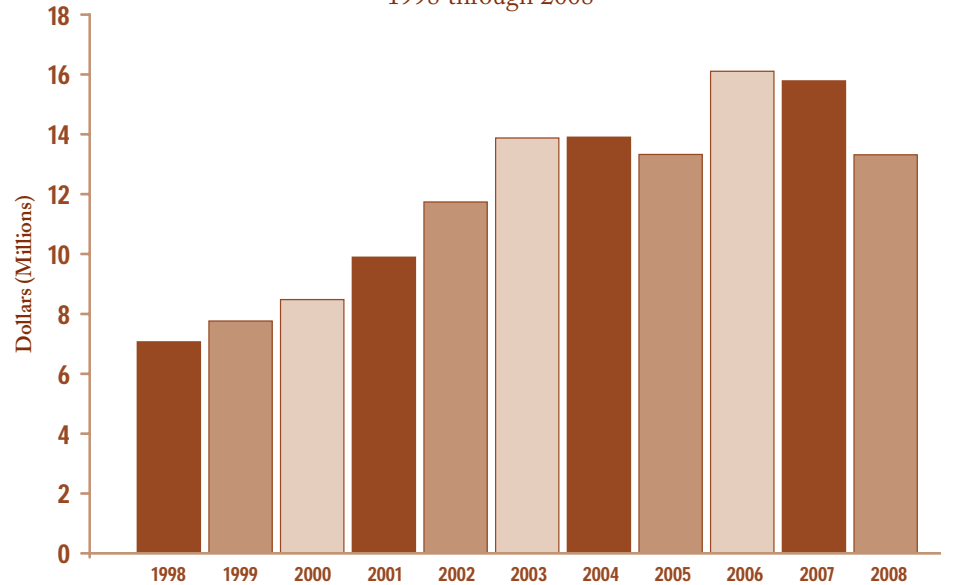
- † Prayer and spiritual growth
- † Lifelong learning and sharing our faith
- † Parish and family, the individual and community
- † Compassion and respect for human life and all creation
- † Justice and consistent moral standards
- † Proactive leadership and shared responsibility
- † Vital presence in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



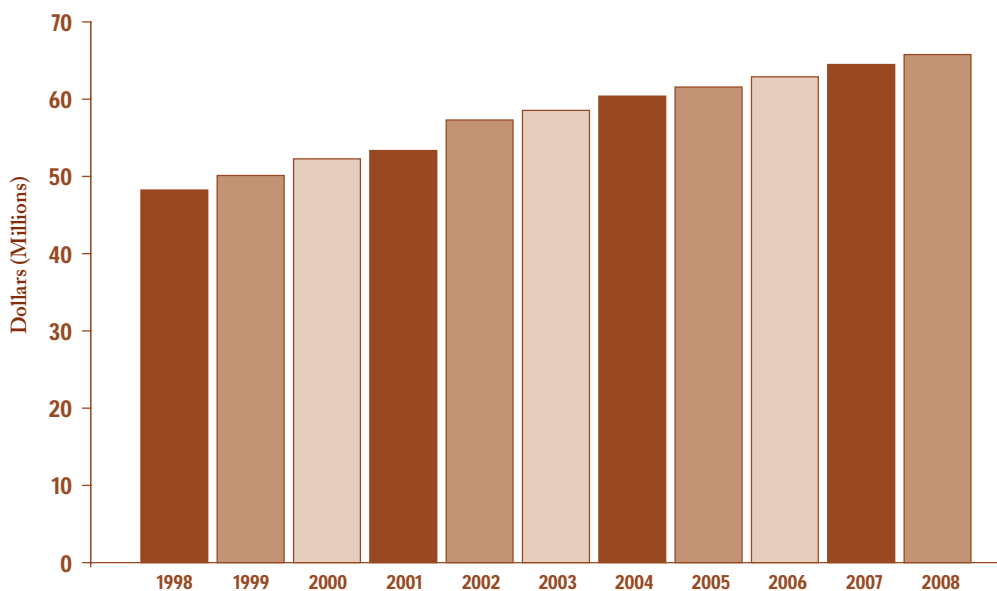
Property Insurance Expense 1998 through 2008



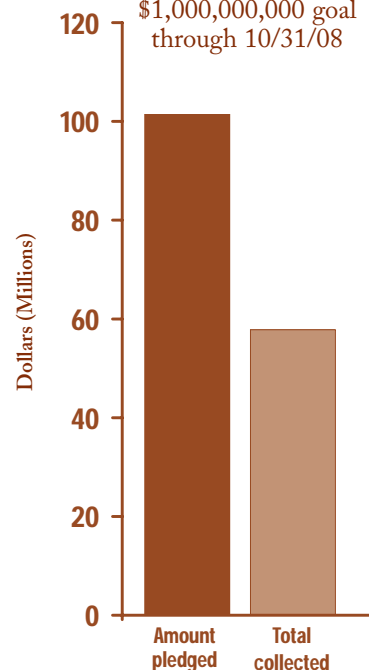
Clergy and Lay Health Care Expense 1998 through 2008



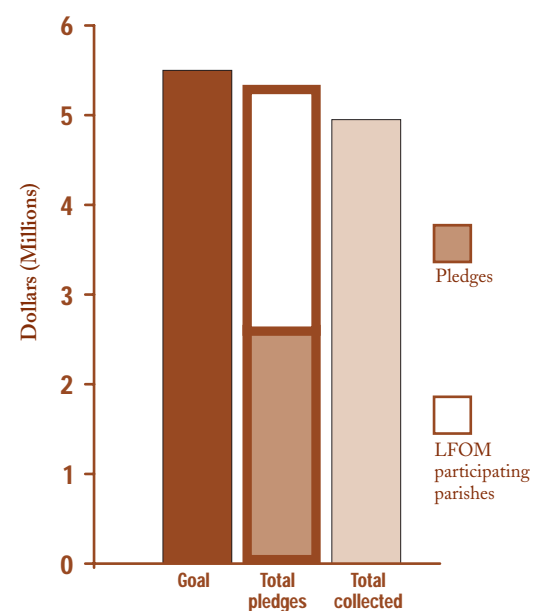
Parish Sunday and Holy Day Collections 1998 through 2008



Legacy for Our Mission Capital and Endowment Campaign \$1,000,000,000 goal through 10/31/08



2007 Called to Serve/ United Catholic Appeal through 10/31/08





Chief Financial Officer's Report

We find ourselves in the midst of great uncertainty, dramatic change and rampant fear in our economy and our financial markets. Our society faces business failures, rising unemployment, reduced ability to obtain credit to fund business operations or refinance existing loans, and non-stop speculation on the effects that a new presidential administration will have. Economic conditions challenge the financial position of our ministries, especially the contributions they depend on, while at the same time creating a greater need for many of our charitable services.

Some interesting factors include:

- We've experienced the worst 10-year period in U.S. stock markets since the Great Depression.
- Several prestigious firms such as Bear Stearns and Lehman Brothers, some with histories of more than 100 years, no longer exist. In fact, rather than struggling for a long period of time, their businesses came to an end almost overnight.
- Research generally shows that charitable giving tends to decline somewhat during economic recessions. Giving to churches, however, tends to hold up relatively well during these periods.
- Inflationary concerns throughout much of 2008 seem to have largely given way to concerns about deflation. We do see this a bit in planning for capital/facility projects—labor prices have decreased from busier times and we're starting to see a reduction in some materials prices as well.
- The tax implications of President-elect Barack Obama's platform are not yet clear. Early promises to raise taxes have changed to views of cutting taxes for middle and low-income taxpayers and delaying any planned increases for wealthy taxpayers. It will be important to monitor how specific changes may impact contributions as well as major campaign gifts and estate planning. (*As always, we ask that you remember the Archdiocese of Indianapolis, its Catholic Charities and educational ministries and your parish in your will.*)

Yet, as we embrace the Thanksgiving and Advent seasons, the Archdiocese of Indianapolis has much to be thankful for: stable agency, parish and school operations; a successful Legacy for Our Mission campaign; and the commitment of nearly 280,000 Catholics across our 39 counties. This report highlights several significant financial aspects of our operations.

Chancery Fiscal Year 2008 Operating Results

The chancery and agencies of the Archdiocese of Indianapolis completed 2007-2008 with break-even operations which was consistent with the expectations for the year as determined through the budgeting process. This represents the fourth consecutive year with break-even operations or better for the archdiocese. We started the 2008-2009 fiscal year with a break-even budget which would seem to indicate that the archdiocese has a bit more stability in its operations than in previous years. However, the new fiscal year budget was put together prior to the economic turmoil that we are all experiencing. It will take a concerted effort by everyone to hold operating expenses down and eliminate any unnecessary expenses while the credit and equity markets recover and we see the growth in our endowments resume.

Called to Serve: Parish Stewardship and United Catholic Appeal

For the fiscal year ended June 30, 2008, parish stewardship, through Sunday and holy day collections, continued to grow. Total parish Sunday and holy day collections for 2007-2008 throughout the archdiocese grew at a rate of 2.0 percent. This compares with a growth rate of 2.5 percent in parish Sunday and holy day collections for 2006-2007.

The 2007 United Catholic Appeal received pledges of \$5.26 million, including Appeal goal amounts for the parishes participating in the Legacy for Our Mission campaign. This compares to pledges of \$5.27 million for the 2006 United Catholic Appeal.

Annual parish stewardship through Sunday and holy day collections and the United Catholic Appeal will be critical to the success of the many ministries resident in our parishes and deaneries and those supported by the Archdiocese of Indianapolis. It is important that annual giving amounts are sustained during these trying economic times to the extent that our families and parishioners can support.

St. Francis Xavier Home Missions Fund

June 2008 brought the eighth round of allocations from the St. Francis Xavier Home Missions fund. The allocations committee, consisting of members—pastors and parish life coordinators from each deanery—aided by archdiocesan staff members, made recommendations to Archbishop Buechlein for home missions grants based on applications received from 36 parishes and agencies. Approximately \$260,000 was awarded to 21 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 Called to Serve/ 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 \$860,000 thus only approximately 30 percent of the grant dollars requested was able to be awarded.

Mother Theodore Catholic Academies

The six center-city Indianapolis elementary schools that have joined to form the Mother Theodore Catholic Academies strive to provide a high quality education with a strong spiritual base, leading students of all faiths to secondary and post-secondary education. The schools are working hard to continue to raise academic excellence, maximize available resources and increase enrollment. The operating need for these schools for the 2007-2008 fiscal year was approximately \$3.5 million.

Eventually, this annual operating need is expected to be funded through annual fundraising and larger endowment distributions. In the short term, the proceeds from the Legacy for Our Mission Campaign have been used to meet this need.

Legacy for Our Mission Campaign

In the fall of 2005, Archbishop Buechlein launched the Legacy for Our Mission Campaign. As noted in Archbishop Buechlein's letter in this accountability report, the campaign benefits both local parish needs and archdiocesan ministry needs. The \$100 million goal for the parish phase of the campaign was reached and exceeded with pledges totaling \$103.9 million. The strong campaign results have been achieved because parishes and the Archdiocese put together compelling cases, had strong leadership, and had quality implementation throughout the local campaigns. As pledge payments are received, they are immediately used to support the ministries within the Archdiocese. Through the end of the 2008 fiscal year, the Legacy for Our Mission allocations from the Chancery portion included:

• Endowments	
– Home Missions	\$ 1,000,000
– Making a Difference (Financial Aid)	\$ 2,500,000
– Priest Retirement.....	\$ 1,000,000
– Cemeteries	\$ 600,000
• Catholic Charities capital.....	\$ 770,000
• High School capital projects	\$ 1,250,000
• Catholic Charities Programming	\$ 925,000
• Mother Theodore Catholic Academies Programming.....	\$ 5,000,000
• Permanent Diaconate Formation	\$ 575,000
• St. Mary's Child Center.....	\$ 150,000
• SS. Peter & Paul Cathedral capital.....	\$ 50,000
Total	\$ 13,820,000

Expenses Related to Sexual Misconduct

In fiscal year 2008, approximately \$102,000 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 \$114,000 was spent for these purposes in fiscal year 2007. Additionally, approximately \$156,000 was spent for legal fees to defend the archdiocese from sexual misconduct lawsuits in 2008. In 2007, \$170,000 was spent in legal defense costs.

Insurance Plans and Parish Services

The archdiocese operates several insurance plans, employee benefit plans and other services on behalf of parishes, schools and employees. Two of the most significant plans are the lay employee health insurance plan and the property insurance plan. Both have seen significant changes in recent years.

Starting January 1, 2007, the previous lay employee health insurance plan was fully replaced with a high deductible health plan complete with Health Savings Accounts (HSA). For the first 18 months since its inception, the plan has experienced a \$3.7 million surplus. I caution that this surplus is an initial 18 month surplus, and although we are optimistic about these results, small changes in enrollment or claim activity can quickly reduce this surplus and swing the plan to a loss. Additionally, because we are only in our 2nd year of our new lay employee health insurance plan, it could take several years for us to accumulate credible data with which to budget and project costs for the plan. In the meantime, we will continue to use an endowment fund established in September of 2007 to help maintain the affordability of our lay employee benefits. Increasing health care costs continue to challenge parish, school and agency budgets. At the same time, they create financial challenges for individual employees. Our goal is to minimize large increases in healthcare premiums charged to parishes, schools, and agencies and attempt to keep premium increases below national averages.

The property insurance plan experienced a surplus in excess of \$1.3 million for the 2007-2008 fiscal year. This fiscal year marks the fifth consecutive year that the plan has run at a surplus. These results have funded a property insurance reserve fund in the Catholic Community Foundation that is now approximately \$4.3 million. This reserve fund helps to protect parishes, schools and agencies against catastrophic losses and will help to mitigate annual insurance cost increases. The reserve fund has allowed us to maintain our self-insurance level at \$1 million for the 2008-2009 fiscal year which translates into lower premiums paid by our parishes, schools, and agencies.

Catholic Community Foundation, Inc.

The Catholic Community Foundation's total assets were \$151.7 million at June 30, 2008, a decrease of 6.9 percent from the previous year. The decrease in asset values were driven by the overall investment returns which were a negative 7.9% for the fiscal year. Foundation investments have returned a very respectable 8.5 percent (annualized) since the inception of the current investment structure in January 1995 despite facing one of the worst 10-year periods in history of the U.S. equity markets. Parishes, schools and agencies of the archdiocese added 18 new endowments during the year, bringing the total number of

endowments held in the foundation to 356. The endowments distributed over \$6.8 million this past year to support parish, school and agency ministries, demonstrating the ability of endowments to provide long-term funding for ministries.

Operating Budget for 2008-2009

We enter the 2008-2009 fiscal year with a break-even operating budget on approximately \$40 million of total operating expenses. We anticipate the most significant challenges to include:

- A very difficult national economy that is resulting in large negative investment returns and large reductions in endowment balances.
- Health care and employee benefit costs that are increasing much faster than Sunday collections.
- Construction and facilities costs (such as heating costs) that continue to increase.
- School operating costs that are increasing faster than our ability to increase tuition.
- Stable but not increasing school enrollment across the Archdiocese.
- Growing parish stewardship to meet operating needs and eliminating parish operating deficits.

On the other hand, we have several positive opportunities:

- A trend of positive growth in Sunday and Holy Day collections.
- The strong results for the Legacy for Our Mission campaign.
- Strong support for the Called to Serve/United Catholic Appeal.
- The formation of the Mother Theodore Catholic Academies to address financial operations of Indianapolis center-city Catholic schools.
- A history of strong investment returns and growing endowments which help to mitigate rising operating costs.
- The maturation of an alternative health care plan to better control escalating costs and a funded health care reserve endowment to protect against future large premium increases.
- A funded property self-insurance reserve endowment to protect against future potential large losses and mitigate future cost increases.

As mentioned previously, our break-even operating budget for 2008-2009 will be very difficult to achieve within the boundaries of our struggling economy. However, our recent operational performance leads us to believe that once the economy is bolstered and back on track, we will be capable of continuing the stable operating trend of the past 4 years which will help us to recoup deficit operational spending from previous years.

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 LLP performed the audit for the last fiscal year. The audited financial statements are available for inspection through the Office of Accounting Services or at www.archindy.org/finance/archdiocese.

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
Philip B. McKiernan.....	.....	President
Mary Horn.....	.....	Vice-President
Kenneth J. Hedlund.....	.....	Secretary
Members		
Clark Byrum.....	.....	St. Luke the Evangelist, Indianapolis
Daniel L. DeBard.....	.....	St. Patrick, Terre Haute
Dale Gettelfinger.....	.....	Holy Family, New Albany
David R. Milroy.....	.....	St. Bartholomew, Columbus
Scott Nickerson.....	.....	St. Pius X, Indianapolis
Timothy Robinson.....	.....	St. Joan of Arc, Indianapolis
Jerry Williams.....	.....	St. Simon the Apostle, Indianapolis
Jeffrey D. Stumpf.....	.....	Chief Financial Officer, Staff

This past fiscal year marked continuing financial advancement for the parishes, schools and agencies of the Archdiocese of Indianapolis as we worked to build a sound financial footing. Stewardship grew, expenses generally fell in line with or below budget expectations, and we saw the successful conclusion of the Legacy for Our Mission campaign. We continue to place great emphasis on improving the financial stability of those parishes experiencing deficit operations. May God lead us toward continued success in our ministries.

Respectfully submitted,

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

Cincinnati Archdiocese welcomes its new coadjutor archbishop

CINCINNATI (CNS)—The appointment of Coadjutor Archbishop Dennis M. Schnurr to Cincinnati is Pope Benedict XVI's way of "expressing the love of the Lord for this portion of his people," Cincinnati Archbishop Daniel E. Pilarczyk told the congregation at the Cathedral of St. Peter in Chains on Dec. 7 for a Mass of welcome.

More than 170 priests, 11 archbishops and bishops, and a capacity crowd of laity filled the church to welcome the new coadjutor archbishop, who was bishop of Duluth, Minn., when he was appointed to his new ministry on Oct. 17.

The liturgy was made more special by the presence of 24 members of Archbishop Schnurr's family, who traveled from Iowa, Nebraska and Pennsylvania to be with him as he concluded his first week in Cincinnati.

In his homily, Archbishop Pilarczyk noted that the day's readings shared a theme: an admonition that people "pay attention."

"We all need to hear this message from time to time simply because it's so easy not to pay attention to the Lord Jesus," he said. "We live in a world that is really good at keeping us distracted. And yet it's essential to pay attention to the Lord, because, if we don't, our lives can gradually lose their meaning and we can find ourselves running in a rat race that has no purpose and no goal."

He said the appointment of a coadjutor archbishop, who will automatically succeed Archbishop Pilarczyk upon his retirement or death, "is more than an administrative

act." "It is an act of attentiveness on the part of the Lord, an act of love for us from the Lord Jesus," he added. "And the attentiveness of the Lord calls for our attention in return."

Archbishop Schnurr said that when Archbishop Pietro Sambi, apostolic nuncio to the U.S., told him of the appointment, his response was stunned silence, followed by the comment, "Excellency, those are big shoes to fill."

The nuncio responded, "Yes, and we will pray for you."

Archbishop Schnurr said his first week in Cincinnati had been "wonderful—the welcome exceptional."

At the priests' council meeting he attended earlier in the week, he said he had been struck by "the seriousness with which the priests assist the archbishop" as well as their spirit of fraternity. In his first week, he also met with the deans and the finance council.

He offered thanks to many present as well as some who could not be there, and then asked his 88-year-old mother, Eleanor, to stand, citing her as the person most deserving of thanks.

He said that his mother's response when he told her he had been named to the Cincinnati post was "Oh, heck."

"She thought it would destroy our Thanksgiving plans!" he chuckled.

Archbishop Schnurr thanked the bishops present and the priests, noting that he looked "forward to our collaboration under the leadership of Archbishop Pilarczyk." He called permanent deacons "an invaluable resource" to priests and bishops, and told the



Cincinnati Archbishop Daniel E. Pilarczyk, left, and Coadjutor Archbishop Dennis M. Schnurr celebrate a Mass of welcome on Dec. 7 at the Cathedral of St. Peter in Chains in Cincinnati. More than 170 priests, 11 archbishops and bishops, and a capacity crowd of laity filled the church to welcome the new coadjutor.

religious leaders of other denominations who were present that "Archbishop Pilarczyk has already told me of your cordial relationships."

Archbishop Schnurr, 60, was born in Sheldon, Iowa, and was raised in nearby Hospers, where his mother still resides. He has three sisters and two brothers, most of whom live in Iowa.

Ordained in 1974 for the Diocese of Sioux City, Iowa, he served in various

diocesan posts before joining the staff of the apostolic nunciature in Washington in 1985.

In 1989, he was named associate general secretary for the National Conference of Catholic Bishops-U.S. Catholic Conference in Washington, now called the U.S. Conference of Catholic Bishops. From 1995 to 2001, he was the conference's general secretary. In 2001, he was appointed bishop of Duluth. †

'We dare not become complacent' on abuse, says South Dakota bishop

WASHINGTON (CNS)—Despite the small number of credible cases of clergy sexual abuse reported in 2007, "we dare not become complacent" on the issue, said Bishop Blase J. Cupich of Rapid City, S.D., the new chairman of the U.S. bishops' Committee on the Protection of Children and Young People.



Bishop Blase J. Cupich

"In 2007, there were 12 credible instances of minors being abused. That's 12 instances too many," Bishop Cupich said in a Dec. 8 letter to his fellow bishops.

"However, even with the small number in a Church of 67 million people, we dare not become complacent. The effects of the sin and crime of sexual abuse by a cleric are so horrific that we need to make sure that efforts to protect young people continue," he said.

In his letter, he outlined steps the Church had taken to prevent abuse from 2003 through 2007, when the last audits of U.S. dioceses' safe environment programs were completed.

Audits of how each U.S. diocese and eparchy has dealt with clergy sexual abuse have been conducted since 2003. Bishop Cupich said the 2008 audits were close to completion.

In that five-year period, he said the Church had trained more than 1.8 million clergy, employees and volunteers in parishes in how to create safe environments and prevent child sexual abuse.

Bishop Cupich added that the Church also had prepared more than 5.8 million children to recognize abuse and protect themselves, and had run criminal record checks on more than 1.53 million volunteers and employees, 162,700 educators, 51,000 clerics and 4,955 candidates for ordination.

"This is a record of accomplishment that deserves to be widely known and expanded by our ongoing commitment," said Bishop Cupich, who took over as chairman of the committee this November at the end of the bishops' fall general meeting. He was voted in as chairman-elect of the committee in November 2007.

He said outreach to victims of clergy sex abuse must continue to be a priority.

"We need to expand our efforts to make sure that everyone knows how to report instances of sexual abuse by a cleric or other Church employee to both Civil and Church authorities," Bishop Cupich said.

"Enabling people to make a report has been a goal from the start. Placement of notices in Church facilities, on diocesan Web sites in prominent locations and in the media has been one step to encouraging such a response, which can otherwise be daunting," he said.

"Equally important, if not more so, is guaranteeing that those who contact the Church with a complaint are treated compassionately and with respect. This is paramount," he said.

Another priority, according to Bishop Cupich, is prevention

of abuse through the safe environment programs set up in dioceses and parishes as mandated by the "Charter for the Protection of Children and Young People," which was approved by the bishops in 2002.

"These child protection efforts outline specific steps to be followed so that decisions on what constitutes appropriate behavior between an adult and child are not based on biases or personal interpretations," he said.

"These efforts also emphasize respect for boundaries between persons and empowerment of young people to resist what makes them uncomfortable," he said. "If we are to err in establishing and enforcing policies, it must be on the side of caution."

These programs, Bishop Cupich added, are "the envy of all other organizations that work with children."

"At the start of 2009, I urge dioceses and parishes to make

sure their safe environment programs are of the highest standards," he said.

"I ask bishops and pastors to make sure that safe environment programs are in place in all Church entities," he continued. "I encourage parents to cooperate and support these efforts and to make known to Church leaders their concerns and suggestions for improving and fully observing our safe environment protocols."

(Victims of sexual abuse in archdiocesan parishes, schools and agencies should call Jan Link, archdiocesan victims assistance coordinator, at 317-236-1548 or 800-382-9836, ext. 1548. She may also be reached by e-mail at jlink@archindy.org. For more information about the archdiocese's sexual misconduct policies, log on to www.archindy.org/abuse.) †

Delicious Holiday Happenings

Made Simple

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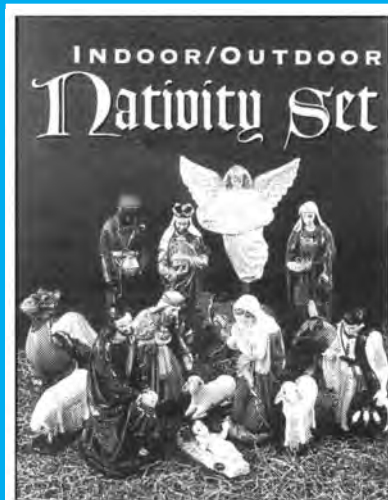
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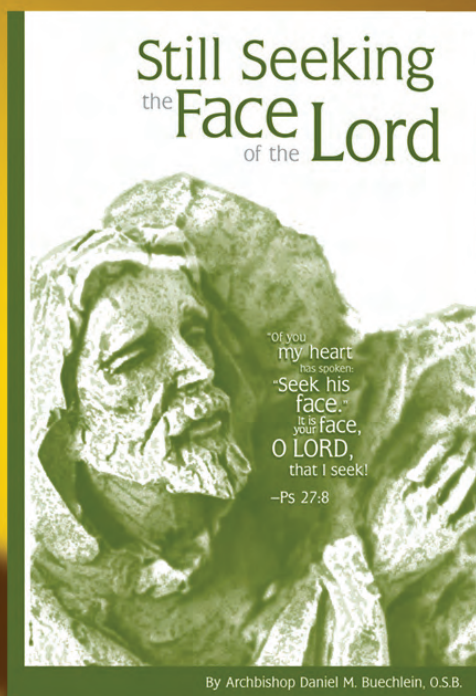
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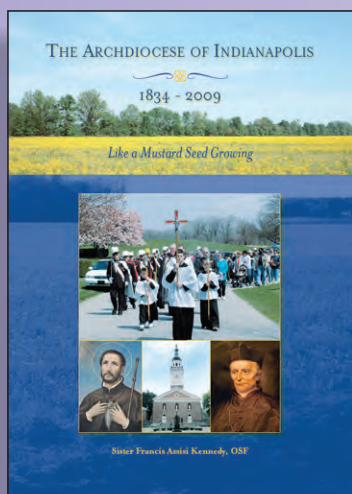
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Saints' lives of holiness are miraculous witnesses of faith

By Fr. Robert L. Kinast

One of the great moments in sports broadcasting occurred at the end of the 1980 Olympic hockey game between the U.S. and the Soviet Union.

As the final seconds ticked off and the U.S. was assured of its upset victory, sportscaster Al Michaels shouted, "Do you believe in miracles?"

Today, almost any event that is unexpected and implausible qualifies as a miracle.

Not so in the canonization process of the Catholic Church. In that context, miracles are not only expected, they're required and must be more than implausible. After rigorous examination, they must be explainable only as a sign of a person's sanctity.

Miracles have always been associated with holiness in the Christian tradition, beginning with St. Peter's healing of a crippled beggar (Acts 5:1-10) and St. Paul's resuscitation of Eutychus, who fell asleep on a window sill during the Apostle Paul's instruction and fell to his death three stories below (Acts 20:7-12).

However, verification of miracles did not begin in earnest until the 13th century when the whole process of canonization was formalized by Pope Gregory IX and reserved to the papacy.

Prior to that, sainthood was largely a matter of local communities honoring men and women of outstanding virtue with devotions, feasts and miraculous stories, usually undocumented and often exaggerated.

The one uncontested criterion for sainthood in the early Church was martyrdom.

Analogously, those who publicly and courageously defended the faith against heresy and pagan religion were also acclaimed saints as confessors of the faith,

such as St. Irenaeus in the west and St. Cyril of Alexandria in the east.

So, too, were women and men of heroic virtue and service. Stories of their deeds, and especially of their intercession after death, circulated without much factual verification.

St. Gregory, the bishop of Neocaesarea in the third century, acquired the epithet "wonder worker" because of deeds like moving a huge boulder by prayer and diverting a river with his staff.

He supposedly settled a violent conflict between two brothers by praying all night beside a lake that they were fighting over. The next morning, the lake had dried up.

In 1588, Pope Sixtus V entrusted the canonization process to the Congregation of Rites. This congregation was divided by Pope Paul VI in 1969 and the Congregation for Causes of Saints was given separate status. Pope John Paul II revised its procedures in 1983.

At present, the canonization process involves four steps.

- It begins, as in ancient times, with the local community. A sponsoring group presents a petition to the local bishop, describing the life and writings—if there are any—of a person they consider a saint.

The bishop appoints a qualified commission to investigate the claims, including favors received through the person's intercession. If the bishop concludes that the person's case is viable, he sends it to the Congregation for Causes of Saints in Rome for review.

- The congregation reviews the petition. If satisfied, it declares the person venerable, which allows private devotion and formal recognition of the person's status.

If the person's holiness is further verified

by a miracle, usually as the result of prayerful petitions from the faithful, the congregation recommends that the pope declare the person blessed.

- This third phase of the process is called beatification. It involves an official public ritual with the pope presiding.

- As devotion to the blessed continues and further evidence of the person's heroic virtue is gathered, including a second miracle after the declaration of beatification, the pope may declare the person a saint.

This takes place at a papal Mass after which the person's name is placed in the calendar of saints and full devotion is permitted.

In the current process, two miracles are necessary. But what counts as a miracle?

The most common miracles are cures of physical ailments. These are the easiest to verify because there is no known medical or physiological explanation for the healing.

Many such cures were ascribed to St. Wenceslaus after his brother murdered him. A blind woman received her sight, a crippled man was healed and a pagan prisoner's shackles kept falling off after he prayed to St. Wenceslaus for deliverance.

Resuscitation of the dead is less common, but was frequently reported in the case of St. Patrick (39 times) and St. Vincent Ferrer (more than 20 times).

Bi-location—the ability to be in two places at the same time—was often ascribed to St. Alphonsus Liguori and St. Paul of the Cross.

The bodies of some saints, such as St. Catherine of Siena, have never decomposed.

The dried blood of others, such as St. Januarius, the patron of Naples, liquefies on the anniversary of his death.

Many saints, St. Joseph of Cupertino among them, levitated during meditation. A very few, most notably St. Francis of Assisi, bore the stigmata of Jesus' wounds.

For St. Augustine of Hippo, there was no need to identify the cause of a particular



A statue of St. Catherine of Siena stands near Castle Sant'Angelo in Rome. She is one of a few women to be given the title of doctor of the Church. She was born in 1347 in Siena, became a Dominican nun, cared for the sick and prisoners, and played an important role in resolving the Great Schism of the 14th century. Catherine is also well known for her mystical experiences and spiritual instructions. Her body has never decomposed. Her feast is celebrated on April 29.



A statue of St. Francis of Assisi stands at a church in Minnesota. Bearing the stigmata of Jesus' wounds, he is one of a very few saints who had a part in a miracle like this one. He is the patron saint of animals. His feast is celebrated on Oct. 4.



For St. Augustine of Hippo, there was no need to identify the cause of a particular miracle because he was already convinced that God was the ultimate cause of every beneficial event. His feast is celebrated on Aug. 28.

Discussion Point

'Works of wonder' happen every day

This Week's Question

Perhaps you can't perform a miracle today, but you can work wonders. Describe a "work of wonder" that you witnessed—something that someone in your family or parish did which was quite wondrous.

"I was cured of polio when I was 12 years old. ... When I got polio, I had the best of care, but they were going to send me to the hospital because I couldn't even move. My family prayed, and on the third day [the disease] was gone. The doctor said it was a miracle—that maybe one in millions of people could overcome it." (Tony Camacho Sr., Trumbull, Conn.)

"My mother-in-law was in the hospital around Dec. 6 so her daughter brought a small, lighted Christmas tree [to her hospital room]. ... Eventually, the batteries wore down. One day, I sat down by her to say the rosary and told her [that], 'The angels will look out for you.' As I prayed ... the joyful mysteries, I looked up and saw the lights on the tree starting to come on, dimly. I kept praying, thinking [that] maybe sunlight was shining on it. [When I finished the rosary], all the lights on the tree were on. They stayed on

until she passed away on Dec. 16. ... I saw it as a sign from God, that he was there and listening and everything was OK." (Kathy King, Belleville, Ill.)

"It's hard to talk about one thing because something wondrous happens every day. Do I choose when the cat came back after the kids and I prayed for a week? Or at adoration when someone I barely know comes to talk and says just what I need to hear? Or the day [at church] when I was praying for a friend with breast cancer? A woman came and asked me if I had cancer, and I said I was praying for someone who did. She joined me because she said she was told to come and pray." (Carol Smith, Montgomery, Ala.)

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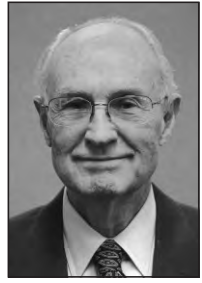
CNS photo/Hanan Abidi, Reuters

From the Editor Emeritus/John F. Fink

Possible U.S. saints: Dorothy Day

(Twenty-ninth in a series of columns)

Although Dorothy Day always had a passion for social justice, the first part of her life was not that of a potential saint.



She was an ardent socialist who, after dropping out of the University of Illinois at Urbana in 1916, moved to New York, where she wrote for socialist periodicals.

She lived a bohemian lifestyle in Greenwich Village that included many romantic affairs, one of which ended with an abortion.

She marched in support of women's suffrage, ending up in jail for the first of many arrests and five imprisonments.

She briefly married Barkeley Tobey, with whom she traveled to London, Paris and throughout Italy, writing as she traveled.

After her marriage broke up, she moved briefly to Chicago, working as a sales clerk, waitress and model for art classes, while

continuing to write.

In 1923, her first book, *The Eleventh Virgin*, was published and a company bought movie rights for \$5,000.

With that money, she bought a beach home in Staten Island. She invited Forster Battleham to move in with her. They became the parents of a girl when Dorothy was 28.

The birth of her child changed her life. She later wrote, "I was not going to have her floundering through many years as I had done."

She was determined to have the baby baptized a Catholic because Dorothy had become attracted to the Catholic Church for its liturgy and devotions, and because it was "the Church of the immigrants, the Church of the poor."

Battleham, with whom she was living, was an atheist who refused to talk about marriage.

Dorothy wrote, "I loved him. It was killing me to think of leaving him."

But she did, on Dec. 27, 1927. The next day, she was received into the Catholic Church. She reformed her personal life while remaining just as passionate about social justice.

On Dec. 8, 1932, she covered a labor

protest in Washington. While there, she went to the Basilica of the National Shrine of the Immaculate Conception, where she prayed "that some way would open up for me" to work more effectively for the poor.

When she returned to New York and entered her apartment, a man who introduced himself as Peter Maurin was sitting there. He had read Dorothy's articles and was convinced that they should work together.

They began by founding *The Catholic Worker*. Its purpose, as Dorothy wrote in the first issue, was "to popularize and make known the encyclicals of the popes in regard to social justice and the program put forth by the Church for the 'reconstruction of the social order.'" Within three years, the newspaper reached a circulation of 180,000.

Dorothy and Peter then founded Hospitality Houses for the poor. By 1936, 33 Hospitality Houses were operating from coast to coast. Then Catholic Worker Farms were started in five places.

Dorothy was also a pacifist, traveling to Rome during the Second Vatican Council to try to get the bishops to condemn all wars.

She died in 1980 at age 83. †

Cornucopia/Cynthia Dewes

Celebrating Advent or trappings, Christmas is a promise

Chestnuts roasting by an open fire. Wassail steaming in the cup. Carolers warbling



outside your window, not to mention figgy pudding and wretchedly poor Dickens characters being rescued from their miserable existence. These are some of the things we hear about during the pre-Christmas holidays.

The trouble is that most of them are strictly 19th century, if not medieval, concepts. I mean, where can you find a chestnut to roast nowadays or who would give up his convenient gas log for an open fire? For that matter, whose stomach is strong enough to take wassail or whatever that figgy thing is?

Come to think of it, with the economy the way it is, some of us may join those Dickens types in the poorhouse at some point.

But seriously, this pleasant, if rather irrelevant, lead-up to Christmas Day always evokes a sense of generosity, plenty and hope. It happens every year, at least since I have been around, and is certainly appropriate to the season.

The best part of waiting for Christmas, however, is the holy time of Advent. This wonderful opportunity for spiritual

preparation and enlightenment seems practically unknown outside religious circles these days. Like doing penance, it has largely fallen out of favor in our feel-good-about-ourselves culture.

The idea of preparing ourselves for the holiday by considering the purpose of life or a moral changeover in ourselves is simply not on most people's agendas.

Rather, they are caught up in gifts and food and entertainment. Santa Claus, Rudolph of the red-nose, and trips to Cancun or Aspen seem to trump the baby Jesus at every turn.

So how should we be spending the weeks before Christmas? Surely there is nothing wrong with the usual fun things we do. But if we think about the holiday as even more than generosity, peace and good will toward everyone, we might be surprised at the added richness of our experience. We might even "meet" Jesus for the first time.

When God enters our world as a human person, that is a big deal. Easter, the death and resurrection of God as Savior, is the ultimate feast, but Christmas is the one that has to precede it. In effect, it is the beginning of our redemption story, and certainly worth a huge celebration.

Christmas is more than feeling expansive and generous, more than simpering angels and cherubs admiring a cute infant.

Rather, it means we can hope. Instead of miring ourselves in the sins of the past or the problems of the present, we can look forward with confidence to ultimate joy and affirmation.

No matter what age we live in, the world seems to be full of problems. If it isn't war, it is famine, natural disaster, political oppression, genocide, greed or just plain human meanness.

It extends all the way from international schemes and national imperatives to dysfunctional families and unnatural practices, such as killing babies before they are born.

Christmas marks God's intervention into such human madness. With Christ the Son, we are invited to believe that we can be better than that. Christ's radical message is that, despite human failings, good will prevail if we let it.

We need to respond to God's invitation and keep the faith. Sometimes we will need to go against popular culture, always remembering God's promise.

Christmas is a joyous time because of the possibilities it presents. Let's all pour a cup of wassail and drink to that!

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

Our Turn/Therese J. Borchard

Working toward a 'safe environment' in our parishes

It's not every Tuesday night that I sit down with a couple of my girlfriends to watch a video about child molestation.



But I am glad that I did, and that St. Mary School in Annapolis, Md., requires that any person volunteering at the school or at the church needs to complete a "safe environment" training

program before that person is allowed to perform duties.

I was going to read a few stories to a classroom of first-graders.

In order to walk into my son's classroom, I needed to fill out an application that asked more questions than all of my past employers (combined) asked, provide three letters of recommendation, read a packet of literature about the standards and codes of behavior expected when I am with the students, and watch an hour-long video, in which victims of sexual abuse were interviewed and professionals provided signs to look out for and what to do in a difficult situation.

That is a lot of effort for a half-hour

reading gig. But what it says to me is that the Church is serious about trying to get it right from now on. I was proud of my parish for broaching the topic of that humongous elephant in the living room, or media center, actually.

The history of programs like I just completed date back to June of 2002 when the U.S. bishops gathered in Dallas to respond to the clergy sex abuse crisis in the Church.

After hearing stories of victims and petitions for safety and protection, the bishops enacted Article 12 in the "Charter for the Protection of Children and Young People," which states:

"Dioceses/eparchies will establish 'safe environment' programs. They will cooperate with parents, civil authorities, educators and community organizations to provide education and training for children, youth, parents, ministers, educators and others about ways to make and maintain a safe environment for children.

"Dioceses/eparchies will make clear to clergy and all members of the community the standards of conduct for clergy and other persons in positions of trust with regard to sexual abuse."

In response to Article 12, my archdiocese

published the "Code of Conduct for Church Personnel of the Archdiocese of Baltimore," which includes 11 articles specifying pastoral standards for those working in the archdiocese's churches and schools.

For example, the third article, "Conduct with Minors," discourages driving alone with a minor or working alone with a minor.

Paragraph 3.6 states: "Working alone with minors should be avoided. Adequate staffing should be available to manage emergency situations. Great care should be taken to ensure that a safe environment is provided on those rare occasions when it is necessary to work alone with a minor."

Now, I am not so naive as to think a group of moms watching a video and filling out a bunch of paperwork is going to keep all of our children protected from the sexual predators in our communities.

But I do think it is a step forward in the right direction, one of taking some ownership of what happened to so many innocent children.

We all must practice some accountability in our ministries, even if it only involves a half hour of reading to a first-grade class.

(Therese J. Borchard writes for Catholic News Service.) †

Twenty Something/Christina Capecchi

Solving problems with Maria: The power of friendship

Growing up six miles from a cousin who is six weeks your junior provides fertile



foundation for friendship. Ours didn't disappoint.

Maria and I attached quickly, and we broadcast that bond with matching attire. Identical shirts. Duplicate necklaces. And twin magenta visors that Grandma decorated with puff paint. Even our names had a similar ring: Maria

Louise, Christina Marie.

In spite of those saintly selections, we wanted to be wild. We saved coins to buy candy cigarettes, flicking them in slow, dramatic puffs.

We wanted to be brave, but when we camped out in a backyard tent, a strange sound paralyzed us in fright and we screamed bloody murder.

Above all, we wanted to be together.

We loved having sleepovers. Our parents forbade *Grease*, but we adored *The Sound of Music*, and our viewing habits were in sync: We fast forwarded through "Climb Every Mountain," not relating to the slow-motion scene, and rewound "Sixteen, Going on Seventeen."

Our cousins were all younger, which gave us license to be bossy. Under our expert tutelage, the Capecchi cousins re-enacted "So Long, Farewell" in basements at birthday parties. As co-directors, Maria and I enjoyed the prerogative of casting ourselves in the prime roles, which meant we alternated as Leisel, yearning for champagne.

"Yes?"

"No!"

Over the years, our interests and appetites advanced along a similar arc. We played soccer against each other. We carpoled and contributed to the same teen newspaper.

And then, before we knew it, we were both packing up and moving off to college to be noble English majors: Maria north, me south.

We stayed in close touch. Frequent e-mails. Some letters. And occasional visits, when we whispered in our dorms until someone nodded off. More than ever, it seemed, there was so much to discuss. We were trying to uncover God's will for our lives, untangling it from others' expectations and our doubts.

We were still joyful, but life had become more complicated. It was so helpful to talk it through, knowing, for once, there was no need to mask raw emotion or censor half-formed thoughts. I knew that I could solve any problem with Maria.

She began graduate school right after college and then got a job. I started with a job, then moved on to graduate school. When she sensed my exhaustion there, she validated it. If she had survived to tell her own horror stories, I would, too. It gave me new energy to keep climbing my mountain.

And that was the other thing: We were noticing tell-tale signs of getting older, which, experienced together, made them a little less freaky. Like that never-ending nun song—it had become meaningful—inspiring, even.

Maria and I have searched "high and low" for the dreams we are meant to pursue. And today, we are kneeling at their entrance, inhaling deeply and thanking God.

When Maria told me she was engaged to John, we rejoiced. It was, like so many moments before, a Visitation of our own, joy shared so swiftly and fully it causes the Christ within to leap, sparked by an electric current of the Holy Spirit.

"For at the moment the sound of your greeting reached my ears," (Lk 1:44) Elizabeth told Mary, her heart leapt for joy.

This month, when we remember Mary's life-changing news, we celebrate friendship, the bonds that keep us warm when it is cold outside.

I will stand beside Maria, the bride, and smile. We may not be wild, but we are two for three: brave and together.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 14, 2008

- Isaiah 61:1-2a, 10-11
- 1 Thessalonians 5:16-24
- John 1:6-8, 19-28

This weekend, the Church celebrates “Gaudete Sunday,” the name coming from the opening word of the Entrance Antiphon.



In Latin, “gaudete” means “to rejoice.” Rejoicing is not indicated because Advent—and its focus on prayer, penance and preparation—is half completed, but rather because Christmas is nearer.

Another reason for rejoicing is that, hopefully, we all feel closer to God as a result of observing Advent with prayer, reflection and penance.

If we have used Advent as intended by the Church, we are nearer to a fuller communion with the Lord, the “light of the world.”

Priests may wear rose-colored vestments on this weekend, which symbolize the dark violet of Advent already being lightened by the forthcoming light of the Lord’s arrival in our souls.

The third part of Isaiah furnishes the first reading.

When this passage was written, God’s people were weary and, frankly, quite frustrated.

They, or their forebears, had undergone the humiliation, uncertainty and misery of exile in Babylon. When they were finally allowed to leave Babylon and return to their homeland, they understandably were overjoyed.

However, they returned to find a sterile and parched land. Life was brutally hard. Want was everywhere. The people wondered if God had tricked them. Did God provide for their release from Babylon only to subject them to further trials at home? They even began to doubt the existence of God.

Typically for Third Isaiah, this reading glows with optimism. Whatever may be the reality of the moment, a wondrous future awaits those who are loyal to God. The faithful always have cause to rejoice.

St. Paul’s First Epistle to the Thessalonians provides the second reading.

Belief in this Second Coming, and impatience to see it occur, were widespread in the first generations of Christianity.

This reading clearly anticipates the Second Coming of Christ.

Longing for the Second Coming among the early Christians is not hard to explain. They had much to endure, especially the threat of persecution. Additionally, the culture all around the Christians was hostile. Temptations to renounce the Gospel abounded.

Paul reassured the Christians of Thessalonica, telling them to be true to the Gospel and that God, and God’s goodness, will one day prevail.

St. John’s Gospel is the source of the last reading.

The reading is a story about John the Baptist. John’s own identity puzzled his contemporaries. Some even assumed that John was the Messiah. If not the Messiah, others wondered if he was Elijah or another prophet.

Replying to these questions, John was very firm. Another would follow him. John’s calling was to prepare the way for this future representative of God. This representative eventually to come will be wonderful, he told them, and John is not worthy even to untie the straps of his sandals.

Reflection

The Church calls us to rejoice, presuming that we have spent the weeks of Advent pondering within ourselves the meaning of salvation for us personally and individually. It presumes that we have sought God and truth in our prayer and penance. It presumes our sincerity.

It also presumes that, in this process of prayer and thought, we have increased our faith in Jesus. When the Lord’s kingdom comes, how wonderful it will be!

“Gaudete!” Rejoice!

When the Lord’s kingdom comes, death and evil indeed will end. However, overcoming wickedness and despair is not accomplished instantly. It requires time. But, in the end, the Lord will prevail. We must be faithful, as Paul counseled the Thessalonian Christians, but we will not be patient in vain.

Always the good teacher, always interested in guiding us to reality and nothing else, the Church, through the last reading, instructs us to look for Jesus, as Jesus actually is, and not to create our own version of the Messiah.

Jesus reflects God’s love. We must reflect Jesus. We must overcome selfishness and sin. This is the purpose of Advent. †

Daily Readings

Monday, Dec. 15
Numbers 24:2-7, 15-17a
Psalm 25:4-9
Matthew 21:23-27

Tuesday, Dec. 16
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-18, 19, 23
Matthew 21:28-32

Wednesday, Dec. 17
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Thursday, Dec. 18
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-25

Friday, Dec. 19
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Saturday, Dec. 20
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

Sunday, Dec. 21
Fourth Sunday of Advent
2 Samuel 7:1-5, 8b-12, 14a, 16
Psalm 89:2-5, 27, 29
Romans 16:25-27
Luke 1:26-38

Question Corner/Fr. John Dietzen

Church events with gambling may offend some parishioners

Q During a parish planning meeting, we discussed a parishioner’s letter protesting a planned parish outing to a gambling casino.



Their comments ranged from “gambling is not a sin unless it is excessive or causes problems for the person or family” to “gambling is a sin and we shouldn’t sponsor such an event.”

Our pastor pretty much agreed with the first opinion that gambling in itself is not a sin, but could become sinful when it starts to hurt someone.

That could have ended the matter, but after further discussion we decided to ask your views on gambling. (Virginia)

A Pretty much covered the territory. Gambling—playing for stakes, as we usually think of it—from poker to slot machines to roulette, can be purely pastime entertainment. Outright fraud is immoral and usually illegal, and theoretically everyone should enjoy an equal advantage.

Casino-type gambling is not my cup of tea, but everyone who enters the casino doors knows that the odds are weighted. The house is not in the business of losing money.

Recreational players realize that. While they don’t object to winning, they simply consider their losses as the “admission” price they must pay for the opportunity to play the game.

However, as is true for so many other activities in human life, gambling, as we know too well, may become addictive and reach the point where the “entertainment” is in control and the individual becomes helpless before it.

As with alcohol or other drugs, loss of power over them, accompanied by deeper and deeper denial, can wreak havoc with personal lives and relationships.

Those who intend to gamble responsibly must recognize those dangers and be willing to listen when friends or others warn them that they are in dangerous territory.

One additional requirement for morally acceptable gambling is that the gambler is risking funds that are his or hers to lose.

It is not only that he legally owns the money, but that others—spouse, children, other relatives or creditors—do not have a moral, if not also legal, right to funds that may be lost.

Thus, there is clearly no one-size-fits-all rule governing sponsorship of events involving gambling.

In an event such as your parish is sponsoring, however, generally one is probably justified in assuming that a mature and religious sense of responsibility is present in those who might participate.

Q Would you explain why some priests pour water only in the chalice that the priest uses at Mass, the one that is raised at the consecration, and not also in the ones that the people drink from?

Other priests pour water into all the cups. Isn’t the wine with the water in it consecrated? (Ohio)

A Pouring water into the wine at the offertory is traditionally understood as a sign of our sharing in our Lord’s nature as God as he shares in our human nature.

In fact, that is exactly what the priest prays as he mixes the water and wine, that we may “share in the divinity of Christ who humbled himself to share in our humanity.”

As a symbolic action, therefore, pouring the water into one chalice is sufficient. In fact, it is preferred, rather than carefully putting a few drops into each cup, as if something essential to the Eucharist were involved. The action has nothing to do with the validity of the consecration.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Bernadette of Lourdes

Bernadette must have gasped in wonder
At the task the Virgin Mary entrusted to her
To be heralded
By the mother of God
Who represented God’s generosity and love
A task that would reach out to all pilgrims

Did she quail
From accepting such a request from the
eternal divinity
To an earthy child’s immortality

Did she hesitate
At the sight of the Virgin Mother before her
Fearing that she would not be able to do as
she was asked

Then resolutely
The Virgin Mary’s voice broke upon
Bernadette

Resounding deeply within her child-like
heart
In the fertile silence of her soul
So that Mary’s request might be planted
there
Like a seed in a fertile field

Did she act
Following the Virgin Mary’s dictate
To plant a stick in among the rocks
To bring forth the healing waters’ flow
To see that a Church be built upon the
holy site
So that pilgrims might come from afar
to process
In honor of the Virgin Mother
To be healed by the waters of
Lourdes.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington. He is also a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. He was inspired to write this poem during a recent pilgrimage to Fatima, Portugal; Santiago de Compostela, Spain; and Lourdes, France. The pilgrimage was hosted by Benedictine Brother Maurus Zoeller, a monk of Saint Meinrad Archabbey.)

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. †

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.

AGNEY, Georgina, 82, St. Malachy, Brownsburg, Nov. 17. Wife of George Agney. Mother of Sharon Smith.

ALBRECHT, George D., 67, St. Malachy, Brownsburg, Nov. 16. Husband of Ellen Albrecht. Father of Missy Fulbright and Matt Albrecht. Stepfather of Gina Dumpert, Michael, Robert and Scott Loviscek. Son of George Albrecht and Louise Rinehart. Brother of Evelyn Althoff, Judy Boggs, Dorothy Bradnik, Rosie Kelly, David and Tim Albrecht. Grandfather of 13.

BALMER, Edward K., Jr., 82, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 2. Husband of Rosemary (Stiller) Balmer. Father of Retta Patty, Luanne Smith, Gregory, Kevin and Patrick Balmer. Grandfather of 13. Great-grandfather of two.

BOYKE, Margaret, 96, Sacred Heart of Jesus, Terre Haute, Nov. 22. Mother of Mary Kibwell. Grandmother of two. Great-grandmother of one.

BRENNER, Emmalene, 93, Holy Name of Jesus, Beech Grove, Nov. 26. Mother of Monica Gavaghan, George, Michael and Norman Brenner. Grandmother of six. Great-grandmother of three.

CLAYTON, Michael E., 62, Holy Name of Jesus, Beech Grove, Nov. 19. Husband of Patricia Clayton. Father of Kelly Warwick and Jamie Clayton. Brother of Charlene Holmes. Grandfather of one.

CROGHAN, Martha, 92, St. Malachy, Brownsburg, Nov. 24. Mother of Kristi Swift and Douglas Croghan. Sister of Mary Catherine Huffman and Franklin Brady. Grandmother of three.

HAMPSON, Patricia G., 65, Prince of Peace, Madison, Nov. 20. Mother of Kathy Missen, Chris and Kelly Rosenberger. Daughter of Jack Bodine. Sister of Earl Bennett and Dan Bodine. Grandmother of two.

HUNTER, James R., 82, Sacred Heart of Jesus, Terre Haute, Nov. 22.

JONTZ, Kathleen Elizabeth (Reckley), 37, Our Lady of Lourdes, Indianapolis, Oct. 30. Wife of Jay Jontz. Mother of Matthew and William Jontz. Daughter of Steve and Ann Reckley. Sister of Angela and Therese Reckley.

KNIGHT, Diane Louise, 78, St. Paul, Sellersburg, Nov. 19. Mother of Michael Goering. Grandmother of three.

KONOP, Kenneth, 99,

St. Malachy, Brownsburg, Nov. 13.

McELROY, James Francis, 76, Holy Name of Jesus, Beech Grove, Nov. 24. Husband of Elizabeth (Holzer) McElroy. Father of Linda Roach, Sharon, Richard and Thomas McElroy. Brother of Robert McElroy. Grandfather of six.

POLLOCK, Myrna, 79, Sacred Heart of Jesus, Terre Haute, Nov. 23. Wife of John Pollock. Mother of Alice Roushia and Bernie Pollock. Grandmother of four.

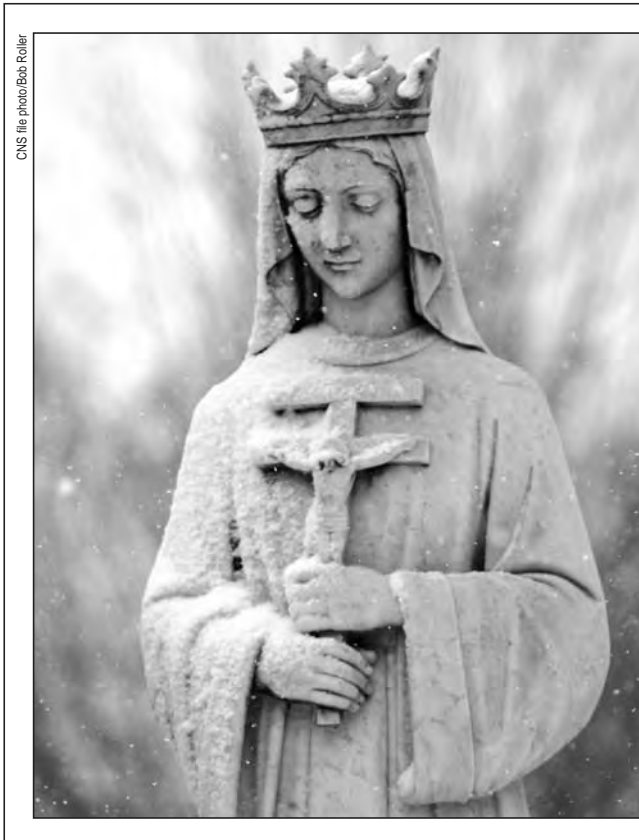
RIVERA, Daniel D., 21, St. Malachy, Brownsburg, Nov. 16. Son of Louis and Lisa (Rodriguez) Halsey. Brother of Michael Rivera. Grandson of Rick and T. J. Breckenridge, Jesse and Hope Rodriguez.

SAUER, Beverly A., 67, St. Barnabas, Indianapolis, Nov. 26. Wife of Robert Sauer. Mother of Julie Vance, Robert and Timothy Sauer. Daughter of Frances Meisberger. Sister of Katherine Runyon and Louis Meisberger. Grandmother of three.

THORNE, Don, 74, Good Shepherd, Indianapolis, Nov. 28. Husband of Judy Thorne. Father of Geraldine Banister, Pamela Bontrager, Angela Cabell, Candice Judd and Edward Thorne. Brother of Laura Morgason. Grandfather of 14. Great-grandfather of two.

WEBBER, Lillian R., 95, Holy Name of Jesus, Beech Grove, Nov. 12. Mother of Helen Russell and Margaret Spencer. Grandmother of seven. Great-grandmother of 12. Great-great-grandmother of four.

WITTE, Helen A., 89, St. Mary, Richmond, Nov. 25. Sister of Lawrence Witte. Aunt of several. †



Our Lady

Snow falls on a statue of Mary outside the offices of the Missionary Oblates of Mary Immaculate in Washington, D.C., during a winter storm in 2005.

Franciscan Sister Carolyn Bissmeyer taught music

Franciscan Sister Carolyn Bissmeyer died on Nov. 23 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, at the motherhouse in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on Nov. 26 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Rita Augusta Bissmeyer was born on Oct. 25, 1917, in Cincinnati, Ohio.

She entered the Oldenburg Franciscan community on June 29, 1937, and professed her

final vows on Aug. 12, 1943.

Sister Carolyn taught music in secondary education and served as an organist.

From 1956-68, Sister Carolyn served as director of formation and motherhouse minister for the Franciscan community.

Sister Carolyn returned to teaching in 1968 and taught music at Marian College in Indianapolis until 1980. In 1976, she was promoted to associate professor in the Marian College music department.

She also taught music at the former Immaculate Conception Academy in Oldenburg, now

called the Oldenburg Academy of the Immaculate Conception.

Sister Carolyn also served as a music teacher at two Catholic high schools in Ohio.

In 2002, she retired to the Franciscan motherhouse, where she served her community as a piano accompanist for the Sisters' Choir.

Surviving are many nieces, nephews, great-nieces and great-nephews.

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

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MARRIAGE SUPPLEMENT

Marriage ANNOUNCEMENTS

Be a part of our Marriage Supplement
February 6, 2009, issue of *The Criterion*

If you are planning your wedding between January 30 and July 1, 2009, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi/resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Thursday, Jan. 15, 2009. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
Deadline with photos: Thursday, January 15, 2009, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last) _____ Daytime Phone _____

Mailing Address _____ City _____ State _____ Zip Code _____

Name of Bride's Parents (first, last) _____

City _____ State _____

Name of Bridegroom (first, middle, last) _____

Name of Bridegroom's Parents (first, last) _____

City _____ State _____

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