

# Summary of past studies published

by John F. Fink

A summary of the study reports and recommendations that were made in the Archdiocese of Indianapolis during the past couple years is included in this issue on pages 13-17. The summary was prepared by Daniel Conway, who is facilitating the strategic planning process for the archdiocese.

In a letter with the summary, Archbishop Daniel M. Buechlein says that the studies contain many recommendations, but he emphasizes that "they remain

recommendations, not accomplished fact." In fact, he says, "I have reservations about some of the recommendations. I believe that they need further reflection, modification and, in some cases, radical change."

Archbishop Buechlein will discuss the summary with the Archdiocesan Pastoral Council tomorrow (Saturday, Feb. 13) during the council's meeting in Columbus.

The summary of past planning, initiated by Archbishop Edward T. O'Meara before he died, is one of the first steps in the strategic planning process begun by Archbishop Buechlein. The summary was preceded by interviews and the mailing

of a questionnaire to numerous leaders in the archdiocese.

After the summary report is discussed with the Archdiocesan Pastoral Council, it will be used during the first meeting of the Core Planning Committee scheduled for Feb. 22 and 23. The 15 members of the Core Planning Committee, plus three observers, were announced in the Jan. 8 issue of *The Criterion*.

The task of the Core Planning Committee will be to develop a mission statement and a set of priorities for the archdiocese. These, in turn, will result in a series of goals and objectives to be developed by task

forces chaired by members of the Core Planning Committee.

During the month of March Archbishop Buechlein is scheduled to discuss the strategic plan during separate meetings with the archdiocesan Board of Total Catholic Education, Catholic Charities' board, the Priests' Personnel Committee, the archdiocesan Finance Council, and the Council of Priests.

The strategic plan will be discussed with Catholics throughout the archdiocese during deanery forums in May and June.

The finished plan is scheduled to be ready for presentation in September.

## THE CRITERION

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# Pope meets AIDS victims, Muslims



**MEETING VODUN LEADERS**—Pope John Paul II meets with Sossu Guedeoungue (left), the chief of Benin's vodun cult, and other leaders of the ancient animist religion during a visit to Cotonou, Benin, Feb. 4. (CNS photo from Reuters)



**MEETING MUSLIM LEADERS**—Muslim leaders greet Pope John Paul II during a meeting in Parakou, Benin, Feb. 4. During his two-day visit to the African nation the pope stressed that religions must respect one another. (CNS photo from Reuters)

by Cindy Wooden  
Catholic News Service

**KAMPALA, Uganda**—In Uganda, a 13-year-old rape victim told Pope John Paul II she contracted AIDS from her attacker. And a Sudanese bishop warned the pontiff that the Muslim-led government of his country would try using the papal visit for political gain.

Pope John Paul's Feb. 3-10 visit to Africa ended with a nine-hour stop in Khartoum, Sudan.

Earlier in the 15th papal visit to Africa, the pope met with Muslim and African animist leaders in the West African nation of Benin and stressed inter-religious peace.

In Uganda Pope John Paul celebrated Mass in Gulu and Kampala Feb. 6-7, held separate meetings with the nation's Catholic and Anglican bishops, and prayed at a shrine to the Ugandan martyrs.

The pope flew to Uganda Feb. 5 after two days in Benin,

where he urged Christians, Muslims and followers of traditional African religions to show respect for each other's religious beliefs. In Cotonou, Benin, the pope met the chief of Benin's vodun cult, the ancient animist religion that was translated, after mixing with some Catholic practice, into Caribbean voodoo.

The roar of the crowd and enthusiastic singing of 30,000 boisterous youths in Uganda turned into quiet reflection Feb. 6 when a 13-year-old girl told the pope she had been raped and now has the AIDS virus.

Veronica Chansa said, "Holy Father, your little daughter Veronica stands here as a challenge" to other youngsters to follow "good behavior."

"Chastity is the only safe and virtuous way to put an end to the tragic plague of AIDS," the pope told the young people.

An estimated 1.5 million Ugandans have the human immunodeficiency virus that causes AIDS. The country has

reported 35,000 full-blown cases of the disease, the largest number on the African continent.

The pope told the young people that sexuality is a language through which two people can communicate their love for each other.

"Honest sexual 'language' requires a commitment to lifelong fidelity," he said. Without that commitment, "sexual relations are a lie."

In a Feb. 7 visit to St. Francis Hospital in Nsambya, on the outskirts of Kampala, the pope blessed dozens of sick people, many of whom have AIDS and most of whom have tested HIV positive.

He left a written message addressed to all the sick of Uganda.

The pope said the challenge of AIDS must be faced by everyone "with much love and care for the victims, with much generosity to the orphans and with much commitment to a renewed way of Christian moral living."

(See POPE WARNED, page 2)

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## Names submitted in Called by Name program still coming in

by John F. Fink

As of Tuesday, Feb. 9, 538 names from 85 parishes had been submitted to the Archdiocesan Office of Vocations in the Called by Name program. The names were those of people who parishioners believe would be good priests, brothers and sisters.

Many of the names were submitted by more than one person.

Father Paul Koetter, former director of vocations and acting director of priests personnel, said that names were still coming in from pastors and that a full report should be ready next week.

The Called by Name program was

conducted in archdiocesan parishes during January. It was sponsored by the Vocations Office and the Serra Club of Indianapolis, an organization of lay men and women that promotes vocations to the priesthood and the religious life.

As part of the program, priests were encouraged to speak about their own vocations during homilies on one of the Sundays during January. *The Criterion* has received reports about many inspiration homilies delivered that day.

Those whose names were submitted will receive personal letters from Archbishop Daniel M. Buechlein. Later Father Joseph Schaefer, director of vocations, will write to them to invite them to informational meetings still to be scheduled.

THE CRITERION  
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

# What does it means not to be judgmental?

by Archbishop Daniel M. Buechlein, OSB

In case you are wondering, I don't choose the headlines for my weekly columns. So even I was surprised to read last week's heading "When Promiscuous People Are Role Models." At first I thought, of all the possible lines I had written, why was that quote chosen? Well, maybe the headline got a few more people to read about my concern for our youth and the responsibility we leaders and parents share for them.

The other day a priest friend who is involved in youth ministry in another diocese told me there are two things you can expect to hear from 99 percent of our youth, especially on a retreat or in a faith-sharing context. He says, first you will hear that you should never judge another person no matter what they do because it is wrong to be judgmental. And secondly, no matter what you do God will always forgive you.

We have done a good job teaching our youth not to be judgmental and they have heard our teaching that God is merciful. Those are two important teachings of our faith and that's great as far as it goes. But what's wrong with that picture? It is incomplete. If we teach and live those truths alone the result will probably be devastating. Let's take a closer look.



We are not to judge anyone. Does that mean we are not permitted to make a judgment that some things are right and some things are wrong? Does "not being judgmental" mean we stand by and let someone destroy themselves morally, physically, emotionally and spiritually? Does it mean something is right or wrong depending on whether or not an individual person thinks or "feels" it is right or wrong? Does the mandate not to judge others mean we are not to make judgments that some things are wrong no matter whether I think they are or you think they are or not?

Is it okay to say, for example, that one can be "pro-choice" because every woman has the right to decide in favor of abortion because it is up to her individual conscience? Is it okay to say I believe assisted suicide is wrong, but I cannot make that judgment about someone else's choice? Is it all right to say I think pre-marital sex is wrong, but it is none of my business if my son or my daughter or my friend chooses otherwise according to his or her conscience?

God is merciful. Yes, God's love is larger than all the sins of all the people of all time. Does that mean God will forgive me no matter what I do? Yes, on one condition. God forgives if we ask for forgiveness. God forgives if we admit, if we confess and repent of the wrong we have done. Asking for forgiveness and repentance, if truthful, means we want to change our ways and will give it an honest try.

God's love is not cheap. God's love, freely given (grace), is not phony. Love is honest and truthful. God is love and God is truth. Would we trust someone who forgives us when we are not really sorry for what we did? Would we trust someone who says "go ahead, keep on hurting me and yourself. . . I don't care."? I hope not because that would be sick.

Why do we want to live with teaching the partial truth we not to judge and God forgives no matter what? Either some folks are living in reaction to what they perceived to be overly strict legalism in the past or they are buying into a moral and spiritual malaise that now infects our society. Perhaps a little of both.

The cloak of the present malaise is the extreme view of individual rights that ignores the commonweal, the common good of our human family. Today this individualism tends to travel under the banner of "political correctness."

There are numerous examples, but we have a recent one. In the name of human rights, our president signed an executive order to loosen restrictions on abortions and on the atrocity of using fetal tissue procured through induced abortions for scientific experiments. (At the same time he said he hopes this will lead to fewer abortions!)

If we as a people institutionalize partial truth we are doing ourselves and our children a huge disservice. Can we have convenience and individualistic rights at any moral cost and without impunity and expect God to look the other way? Honesty is honesty. Love is honest and truthful.

## EDITORIAL COMMENTARY

### Clinton and the church agree on social issues

by John F. Fink  
Editor, The Criterion

The first piece of legislation signed by President Clinton was something that the U.S. Catholic bishops have long advocated: a family leave law. The law guarantees

#### OFFICIAL APPOINTMENTS

Effective January 11, 1993

REV. RICHARD HINDEL, OSB, appointed to administrator at Holy Cross, St. Croix, while continuing current assignment at St. Ignace, Perry County.

REV. ROBERT DREWES, appointed to administrator pro-tem at the Church of the American Martyrs, Scottsburg, and St. Patrick, Salem, while continuing current assignment as pastor at St. Mary, North Vernon.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

workers in companies with more than 50 employees up to 12 weeks of unpaid leave for the birth of a child or a family sickness and ensures that they have the same or equivalent job when they return to work.

Family leave was urged by the bishops in their 1986 pastoral letter on the U.S. economy, "Economic Justice for All." "Families could be assisted by the establishment of parental leave policies that would assure job security for new parents" (par. 320).

More recently, the bishops supported family and medical leave in their statement "Putting Children and Families First," approved by the bishops in November 1991, by a vote of 221-4 but released on the feast of the Epiphany, Jan. 6, 1992.

It's not surprising, then, that the chairman of the bishops' Committee on Domestic Policy, Auxiliary Bishop John Ricard of Baltimore, should reject at the signing of the bill. "This sends a message that this nation wants to support family life," he said. "As one of the earliest promoters of family and medical leave, the U.S. Catholic bishops see the passage of

this bill as a culmination of many years of hard work with an extremely diverse coalition of organizations."

With the passage of this legislation, many Catholic officials feel optimistic that the Clinton administration's social agenda will be in line with the Catholic Campaign for Children and Families on nearly all issues except abortion.

When Nancy Wiado, director for domestic social development at the U.S. Catholic Conference (USCC), was in Indianapolis in December to speak to the board of directors of the Indiana Catholic Conference, she said that priority issues the USCC will be working on with Congress are economic security for poor and vulnerable families, and national health care reform. These also seem to be priorities of the Clinton administration.

Specific legislation, Wiado said, includes a refundable children's tax credit, stronger enforcement of child support, and welfare reform that provides a minimum national welfare standard. As far as health care is concerned, the bishops have called for a comprehensive reform package that ex-

pands access to quality health care and includes Medicaid and prenatal care.

Another idea recently floated by a member of the Clinton administration (Secretary Henry Cisneros) that is likely to gain support from the USCC is a proposal to use old military bases and other unused federal property to house the homeless.

Officials of the Catholic Church will be listening carefully to details of Clinton's economic package next Wednesday during his State of the Union address. They hope to find many areas of agreement with the church on social justice issues.

But there will be no compromise with the Clinton administration on the issue of abortion. Gail Quinn, executive director of the bishops' Secretariat for Pro-Life Activities, made that clear in a statement Feb. 5.

She said: "The church is committed to economic and social programs that protect and assist families and children. These, and perhaps health care reform in particular, are areas where the administration could find the church one of its strongest collaborators. But the Clinton administration will make a big mistake if it assumes that the church in any way will lessen its commitment to protect unborn children. There will be no trade-offs."

## Schools are accredited

The Indiana Department of Education has announced that it has granted full five-year accreditation status to two archdiocesan schools. They are Our Lady of Providence High School and St. Anthony of Padua Elementary School, both in Clarksville.

The two schools were part of a pilot project for accreditation of educational institutions in the non-public sector.



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(Continued from page 1)

The pope spent the morning of Feb. 6 in the northern Ugandan town of Gulu, about 40 miles south of the border with Sudan, where he was to travel Feb. 10.

Bishop Paride Taban of Torit came from Sudan to Gulu to warn the pope that the Sudanese government would try to pretend in front of him that it is not conducting a war against Sudanese Christians.

They will try to do this with him with the red carpet," Bishop Taban told reporters before giving the pope a letter from the New Sudanese Council of Churches.

The ecumenical group of church leaders, based in areas controlled by the Sudanese People's Liberation Army, asked the pope to make himself the voice of the black Christians and animists who live in southern Sudan.

Members of the Arab-Muslim dominated government of Khartoum will shake hands with the pope, they said.

"You must know, Holy Father, that you are shaking hands dripping blood of Sudanese Christians," the letter said. Several hundred Sudanese and Sudanese refugees attended the Mass at an open sports field in Gulu.

The area around Gulu was the scene of heavy rebel fighting in 1986-91 after Ugandan President Yoweri Museveni came to power in a military coup.

Museveni, an Anglican, attended the Mass. Armed Ugandan troops patrolled the airport and Mass site.

The divisions between Ugandan Anglicans and Catholics, reflected even in the country's political parties, was the focus of

the pope's Feb. 7 meeting with Anglican bishops at the Anglican shrine to the Ugandan martyrs at Nakiyanga.

The pope began the meeting with 10 minutes of prayer before a statue of the 13 Catholics and nine Anglicans who were burned alive there in 1886.

Dying together, the Anglican and Catholic martyrs show Ugandans the power of the faith they share, the pope said.

By our divisions the credibility of the Gospel is weakened," he told the bishops.

After the meeting the pope went to the Catholic shrine to the martyrs at Namugongo, less than a mile away.

From the altar on a platform extending into an artificial lake, the pope said, "Christ's light shone bright in the great fire which consumed St. Charles Lwanga and his companions. May the light of that holocaust never cease to shine in Africa."

With President Museveni in attendance again, the pope said Ugandans need the light of the Gospel to dispel the darkness lingering after years of civil unrest, violence and fear.

Today Uganda stands at the crossroads, he people need the salt of God's word to bring out the virtues of honesty, goodness, justice and concern for the dignity of others, which alone can guarantee the rebuilding of their country on a firm foundation," he said.

That evening the pope asked Ugandan Catholic bishops to help their people learn the importance of solidarity.

The most important ingredients in a nation's development, he said, are spiritual and moral good. "Without these they

will not experience a development worthy of the name," he said.

The values that must be promoted include "recognition of the dignity of every human being, respect for the rights which are rooted in that dignity—especially the rights to life and to religious liberty—and a commitment to secure the well-being of the poor, the weak and the defenseless."

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# Damien Center increasing services to clients

by Mary Ann Wyand

Responding to the changing face of AIDS in Indiana, Damien Center staff members in Indianapolis are looking at additional funding sources, increasing their staff size and volunteer base, and creating new ministry and advisory boards to serve clients and educate the

public about acquired immune deficiency syndrome.

"There is hope and there is life after HIV (infection)," John Aleshire, director of development, said. "The Damien Center is about making the most of life and the least of HIV."

In five years of operation, he said, the center has served 1,450 clients. Of that number, 865 are active participants in

support programs and services, 214 are inactive but eventually will need services, and 371 have died.

"We're averaging one new HIV-positive client every calendar day," he said. "The only service criteria we have is that clients must be HIV-positive. We just completed our busiest December in the history of the agency, which opened in 1987."

Recently, he said, the Indiana Department of Health issued new statistical projections for the incidence of AIDS infections in the Hoosier state and that report targets a growing number of people who carry the virus but don't know it.

"Eighty percent of the people (in Indiana) who are infected don't know it," Aleshire said. "So if you factor that percentage in, the state health department tells us that there are 22,000 people in Indiana with the virus."

A new study released last week by the National Research Council in Washington describes AIDS as an epidemic that will have "little impact on most Americans or the way society functions" because only people who practice known at-risk behavior patterns are in danger of contracting the disease.

The Damien Center gets 50 percent of the state caseload, Aleshire said, because the center's target service area includes the entire state but is concentrated in Marion and contiguous counties.

Damien Center staff members are looking at additional ways to broaden the center's financial base, he said, because the federal government is reducing the amount of special grants for services.

"We're looking at ways to let people know what we do and how they can support the center," he said. "We now have three full-time care coordinators, and our hope is to have at least two more care coordinators on our staff by the end of the

year. That's a priority. We're also forming a panel of people from various minority communities to help us understand other cultures and help us get the message across to different groups so we can educate them about this disease."

Increasing pastoral services and relationships with churches is another priority, Aleshire said, and establishment of a new religious advisory panel will help meet that need.

"The development of what we're calling the religious advisory panel would bring representatives of all faiths together and begin to do a number of things," he said.

"One is to help us educate the churches about the disease, to educate pastors and people about ways to minister to persons with HIV and AIDS."

In addition, he said, "the Damien Center is very likely going to become a residency site for Methodist Hospital's clinical pastoral education program for chaplains and students who want to work with HIV/AIDS people."

Aleshire said another important way to minister to persons living with AIDS involves understanding rituals associated with the disease.

"We're looking to this new religious advisory panel to help us begin to write or understand new rituals that are needed around reconciliation, around ways that churches can understand and open up and hear people who have felt excluded, ways to help families grieve, all the kinds of ritual around this disease that have not been done," he said. "We hope to get that in place and beef up our ministry component to make our pastoral care program more broadly based. The spiritual side of this disease has not really been addressed across the country, and I think we're uniquely qualified to do that."

## Quayles to receive Stimming Award at Right to Life dinner

Former Vice President Dan Quayle and his wife Marilyn have been invited to the 12th annual Right to Life of Indianapolis dinner on March 19 to receive the Charles E. Stimming Award for their service in pro-life activities.

The event will be held at the Indianapolis Marriott. A social hour will begin at 6:30 p.m. and dinner is scheduled to start at 7:30.

"A Celebration of Life" will be the theme for the evening, Carol Everett will share her experiences as an abortion provider, and as a woman who had an abortion herself, when she talks about "Abortion for Hire."

The Dallas Medical Ladies Clinic and satellite clinics that she operated for six years performed 300 abortions a month.

"The abortion industry is not about choices, it is about money," Everett said. "Abortion is a skillfully-marketed product sold to a woman at a crisis time in her life. She needs help. They sell her an abortion and there is no refund. Her baby is dead."

The archbishop has given a dispensation from the Lenten Friday abstinence for this dinner. Reservations, at \$25 per



Carol Everett

person, will be accepted until March 9, by calling 317-257-4718. (See advertisement on page 26.)



**SERVICE TO HOMELESS AND POOR**—Franciscan Sister Marilyn Oliver, vice president of mission services for St. Francis Hospital Center in Beech Grove, accepts an award on behalf of the hospital for service to the homeless and poor from Dr. James Trippi, founder of the Gennesaret Free Clinic, during the clinic's annual meeting Feb. 3 at the Hudson Institute in Indianapolis. St. Francis sponsored the annual Shelter Health Fair for the Homeless and Poor last December. (Photo by Mary Ann Wyand)



**SKILLS**—St. Patrick School, Terre Haute, students Monica Morro (from left), Brooke Bosley, Cristin Phynne and Kate Tittsworth watch as parents Penny Bosley and Beth Haley teach flower arranging. This is the second year the school has sponsored a variety of enrichment classes during the lunch hour. (Photo by John Fuller)



**DEANERY MASS**—Among students carrying banners during the procession for the Feb. 2 Catholic Schools Week Terre Haute Deaneery Mass at Sacred Heart in Clinton are (from left): Jamie Ramsey, Patrick Taylor, Sacred Heart School in Terre Haute; Ashley Brown, Crystal Baer, Annunciation School in Brazil; Mat Desmarais, Kate Tittsworth, St. Patrick School in Terre Haute; and Tami Bogetto and Desu Evans, Sacred Heart School in Clinton. (Photo by John Fuller)

## Eugene Harris named new director of Catholic Cemeteries

Eugene P. Harris has been named the new director of Indianapolis Catholic Cemeteries. The appointment was announced Feb. 5 by Father David Coats, vicar general of the archdiocese.

"He has demonstrated a sincere commitment to serving the family of the archdiocese with the professionalism and competence that is in keeping with the values of the Catholic Church," said Father Coats.

Harris served as interim director for Catholic Cemeteries during the past several months. Before taking this position, he had been an insurance agent for Farm Bureau Insurance.

From 1969 to 1977, Harris worked for the Beech Grove Fire Department, beginning as private and finishing with two years as chief. He was with Allison Gas Turbine for five years prior to that.

Harris has been a member of Holy Name Parish for 28 years, serving as trustee and eucharistic minister.



Eugene P. Harris



## FROM THE EDITOR

## Science tries to find the secrets of creation

by John F. Fink

Is it just my imagination or have there been more articles than usual lately about science and religion, particularly concerning the origin of the universe? We are hearing more about "echoes of the Big Bang," about black holes, about whether the universe is expanding or if it might collapse. NASA is making an effort to see if there might be intelligent life somewhere else in the universe.

In the past, there has been conflict between religion and science when it seemed that science was contradicting revealed religious truths. The most infamous of those conflicts was the condemnation of Galileo Galilei by Pope Urban VIII in 1633 for insisting that the earth revolves around the sun. Galileo had been admonished 17 years earlier by his friend Cardinal Robert Bellarmine that the Holy Office had decided that the heliocentric theory of Copernicus was contrary to Scripture. When Galileo continued to teach it, he was condemned.

THERE SHOULD NEVER be a conflict between science and religion because, religious people believe, it was God who created the laws of science. If the Holy Office in the 17th century had remembered the advice of St. Augustine in the fifth century, it would not have condemned Galileo. Augustine taught that, if the Bible seemed to conflict with "clear and certain reasoning," the Scriptures need reinterpretation.

That indeed is the present teaching of the church and why, last October, Pope John Paul II belatedly restored Galileo's standing as a good Christian. The official Catholic view of the Bible, as contrasted with those of biblical fundamentalists, is that the Bible's authors did



not write as scientists but as the communicators of religious truth in a manner adapted to the understanding of the people of their times.

Nevertheless, the church insists that there is a God who created the universe. Certainly he created it over a longer period of time than a literal reading of Genesis says, and he did it through scientific laws that he established, but it was still creation. Scientists, for their part, cannot prove that there is no God.

**PHILOSOPHERS AND theologians**, on the other hand, believe that they can prove that there must be a God. St. Thomas Aquinas in the 13th century presented his five proofs, which are just as valid today.

1. **Causality:** Since every effect must have an adequate or efficient cause, and since the universe is itself an effect and could not produce itself, and since the adequate cause of the universe must itself be uncaused and eternal, it follows that the prime cause is God. Even with the modern Big Bang theory, somebody had to cause it.

2. **Motion:** Passage from power to act, as potentiality to existence, implies a first mover who is both unmoved and unchanged, and such alone is God.

3. **Contingency:** Beings cannot exist of themselves; the universe does not exist of itself, independently. Being must be produced ultimately by a being, independent and existing of itself. Such a being is God.

4. **Order:** The universe could not exist without order or design, and such order and design demand a plan and a designer, which in turn demands an intelligence. Such a supreme intelligence is God. Modern scientists continue to discover just how orderly the universe is, and that couldn't happen by chance. The "laws of nature" are sometimes so delicate that minute changes could have momentous effects.

5. **Perfection:** Existing in the universe are many perfections and these cannot produce themselves nor exist, nor be understood unless they are produced by a

being who possesses all of them in himself and in whom such perfections can be understood by comparison. This perfect being is God.

**STRANGELY ENOUGH, IT IS** mainly those of us in the West who have concerned ourselves with the problem of creation at all. The Hindus, for example, consider how the world came into existence as irrelevant. Hymns in the Vedas give us many myths and legends, but they are untroubled by the mysteries of origin. There are many gods—mainly Brahma, Vishnu and Shiva—but to the Hindus creation consisted mainly of breaking into fragments things that were already there.

Confucius (551-479 B.C.) never concerned himself with creation. His "Analects" emphasized family, morals and the role of a good leader. The Buddha (561-483 B.C.) had no answer to the riddle of creation either. In fact, he listed these two questions among the 14 that he said had no reply: "Is the universe eternal or not eternal, or both?" and, "Is the universe intrinsically in space or not intrinsically, or both or neither?"

Only Taoism among the Eastern religions tried to answer the origin of the universe. About 122 B.C. Hsuan Tsang taught, "Before heaven and earth had taken form all was vague and amorphous. Therefore it was called the Great Beginning. The Great Beginning produced emptiness and emptiness produced the universe."

In the world of the ancient Greeks, Homer's gods and goddesses bypassed the questions of creation. With all the adventures of the gods and their interaction with humans, there was never a thought about creation.

The first thoughts about the creation of the universe, the idea of a creation by a single all-powerful Creator, came from the Hebrew Scriptures. The Scriptures were then accepted by Christians and made a part of our Bible.

Today scientists are still trying to learn the secrets of creation. Whatever they learn, though, should have no effect on our faith.

## THE HUMAN SIDE

## Where are we heading with our seminaries?

by Fr. Eugene Henrick

Asked how it felt to turn 80, the man replied: "At 60 I would walk up the stairs, stop at the landing to catch my breath and then continue up. Now I find myself on that landing not knowing whether I am supposed to be going up or coming down."

Today's seminary situation can leave us feeling a little bit like that 80-year-old man—not sure exactly where we're heading. Seminarians today come from a much wider range of cultural backgrounds. Their family backgrounds are no longer homogeneous, and their ages and understanding of Catholic tradition vary greatly.

Moreover, the culture they inhabit is changing dramatically. How to form a

strong priesthood able to deal effectively with the third millennium is a concern.

Thanks to a grant from Lilly Endowment, the National Catholic Educational Association's Seminary Division was able to hold the first Seminary Rectors Conference on Pre-theology to grapple with these questions.

In January, bishops, seminary rectors, professors and researchers traveled to Ft. Lauderdale, Fla., where they probed the challenges our culture presents to seminarians in terms of curricula and spirituality. Also discussed at the conference were financial and organizational problems posed by new programs.

There was agreement that our culture is overly individualistic, that many have lost the value of community and the common good. Creating the unity needed to resolve societal problems and generating greater altruism are the challenges of the "new evangelization." Pope John Paul II has called for.

To do this, priests must be prepared to ask difficult questions. What is causing

people to withdraw into self-serving enclaves with little concern for the common good? What is happening to the inner fabric of family life? Why aren't we cooperating better to solve problems of chemical dependency?

There was a consensus at the Fort Lauderdale conference that priests need to study philosophy because it helps them grasp the causes and effects of things and to interpret ideologies affecting our culture. The seminary must form seminarians into priests who are critical thinkers.

There also was a feeling that philosophy plays a role in preparing priests to deal with pressures they will encounter to become assimilated into our culture's evils.

Emphasized was the need for newly designed courses to demonstrate how philosophy and spirituality complement each other. Now, for example, does virtue according to the great philosophers coincide with virtue as it is found in Scripture and spiritual writers?

Let a priest operate solely on the

cognitive level, it was pointed out that he must be balanced by a strong spirituality. Otherwise he could turn into a "theological thug."

This calls for teaching seminarians the use of solitude, lest they succumb to useless preoccupations. It calls for teaching them meditation, lest they become non-reflective. It calls for the sacrament of reconciliation, keeping the conscience in tune with God's voice.

Seminaries must attract men who embody generosity and discipline, and who have the ability to follow through on decisions, men skilled in serving a mobile population—men who are mobile themselves and avoid the setting-in syndrome.

These are just some of the ideas expressed during the Fort Lauderdale conference. It's clear that, when it comes to seminary formation and education, the church needs to step up, to catch its breath and to determine as clearly as possible what way is up and what way is down.

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## THE YARDSTICK

## One of this country's best labor secretaries

by Msgr. George G. Higgins

I had the honor of delivering the benediction at the inauguration of the new secretary of labor, Robert Reich. As I sat on the dais, I recalled that I had known every labor secretary since 1940, and I found myself reminiscing about some of those—Republicans and Democrats—with whom I had worked most closely.

Three of those I knew best have since died: Maurice Tobin, a former governor of Massachusetts who served under Harry Truman; James Mitchell, who served an eight-year term under Dwight Eisenhower; and Arthur Goldberg, who served briefly under John Kennedy before being appointed to the U.S. Supreme Court.

In retrospect, I am particularly impressed by Mitchell's leadership, as a

Republican labor secretary during a conservative political period, in trying to bring a measure of justice to farm workers in the United States. When he was appointed in the early 1950s, the farm labor system in some parts of the United States closely resembled peonage.

The plight of farm workers then was not just an accident of free-market economics. Rather, it was a design of public policy. The government's power and authority were used in such a way as to uphold the farm labor system based on poverty and destitution both at home and abroad.

This power was enshrined in what became known as the *bracero* program. At its peak, more than 500,000 *braceros* (farmhands) were brought into the United States in one year. They were recruited by the Department of Labor at the expense of the U.S. government. This form of welfare for the *well-to-do* made it easy for employers to live outside the real world of labor's supply and demand.

It was government that gave us the *bracero* program. It was a great servant of

government who took it away. James Mitchell made political waves by taking on the agricultural bias.

The agribusiness lobby fought back. Its leaders charged, among other things, that Mitchell was playing politics in hopes of winning the vice-presidential spot on the Republican national ticket. In fact, he spent an enormous amount of political capital on the cause of migratory labor.

He obviously was not looking to score political points when in May 1959 he appointed a commission to investigate the *bracero* program. The commission, on which I served, found that the program, by guaranteeing the growers, at no cost to themselves, a cheap and docile labor force, was having a disastrous effect on American farm workers. We recommended that it be phased out as rapidly as possible.

The *bracero* program met its merited end in 1964. Despite efforts to revive it by several senators during succeeding administrations, the *bracero* program never recovered from the blow struck by the dedicated public servant in the twilight of his years of office. Mitchell was a fine and

decent human being, one of the best labor secretaries this country has ever had—and a Republican!

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# To the Editor

## Up to us to stop FOCA in its tracks

Thank you for your editorial focusing on the unconstitutionality of FOCA (Freedom of Choice Act). I took that exact same message to Andy Jacobs' office in Washington after the 20th anniversary March for Life on Jan. 22. It must be remembered that congressmen DID realize that for every visit, personal letter and postcard, there are hundreds of like-minded constituents back home. YOUR communication—in whatever form—to your congressman certainly does make an impact. And we must make that impact NOW, to preserve our state rights, which FOCA would unconstitutionally prohibit.

You make a good point about challenging it should it manage to steamroll through Congress and become law. But, given the Supreme Court's likelihood to use its balance in the next few years, we really need to ensure that the FOCA stream engine never gets out of the congressional roundhouse. If it rolls down Capitol Hill to

the White House depot, President Clinton is certain to flourish his executive pen once again and doom the unborn child in the womb lying on the tracks outside his front door. He has shown where his priorities lie, with his very first executive orders, wiping out 12 years of protection for the unborn.

We can't "let George do it" any more. It's up to US to stop FOCA in its tracks!

Indianapolis

## Directors of music and liturgy

Thank you for your front-page coverage of "Ministry Day" in the Feb. 5 *Criterion*. It truly was an historic event.

In your listing of 11 categories of ministers who attended, however, you did not mention directors of music and liturgy. In addition to a large number of part-time music directors in the archdiocese, there are at least 15 who are employed by their parishes on a full-time basis. I am encouraged by the slowly growing number of parishes that are beginning to give



liturgy and music the priority it deserves by hiring such ministers.

Charles Gardner  
Music Director  
Archdiocesan Office of Worship  
Indianapolis

## Danger of having one's own home

I think everyone interested in the welfare of our beloved priests should read and heed the lovely letter of Raymond F. King ("Step Toward End of Clerical Celibacy," Jan. 29 issue). His warning about priests having their own residences is serious indeed. It's just a wonder that more laypeople who live in their parents' homes haven't broken off from the church. I'm grateful to Mr. Kane for alerting me to the danger of having one's own residence.

But, more than this, we should take seriously Mr. Kane's warning about private residences leading to a married clergy. (I shudder even to put those last two words together). There is some merit to the ideal, mentioned by Mr. Kane, of diocesan priests "emulating the lifestyle of the solitary Cistercian monk." I say "some merit" because I don't believe this ideal goes quite far enough. As it was explained to me,

Cistercian monks leave their monasteries every day to work in the fields. Would this not be a threat to the priests' celibacy? As they observed growing plants and animals, the priests' thoughts would likely turn to other growing things, like children, and they would begin to want to have families. (I won't even mention the risks of exposure to the mating habits of farm animals.) So the Cistercian lifestyle will not do for diocesan priests. Too dangerous.

I think a better way to avoid the catastrophe of a married clergy would be to have parish priests live like cloistered Carmelites. Living this way would mean they would not be exposed to the spiritual dangers of farm work, and, in fact, would have no direct contact with the outside world at all.

This might involve certain inconveniences in the parish like having to bring the sick and dying to the priests, having weddings and funerals with the priest behind a curtained grid, or having to construct an enclosed golf course. But the advantages would be that the parish priest wouldn't be going anywhere, so he would be available 24 hours a day. And, above all, his celibacy would be protected.

It make a lot of sense to me.

Mildred Langshore

Carmel

## We are united into one parish family

Thank you for your report on the consolidation of the church buildings in Madison (Jan. 15 issue).

For the first time in history, we are as we should be. Much of the thanks goes to Fathers Joe Charlton and John Meyer. Through their leadership we have accomplished many things. Most importantly, we are united into one parish family.

I have heard some negative reactions to the "changes." My response is, only we as people have changed. That same loving Savior is present to us just as before.

My hope is that we will continue to grow and to worship. And instead of dwelling on the negatives, we will thank God for the many blessings he has bestowed upon us.

Patricia Corbin

Madison

## LIGHT ONE CANDLE

## God never changes

by Fr. John Catolir  
Director, The Christophers

Over the last five years all of us have changed, and the world around us has certainly changed. Do you remember the problems you had five years ago? Think back to 1988. How was your world then? Are you still living in the same home today? Have you gained any new friends? Did anyone dear to you die since then?

The Reagan presidency ended in 1988. That year, George Bush emerged victorious over Michael Dukakis with 58 percent of the nation's vote. The Olympic Games brought 13,000 athletes to Seoul, South Korea, and that same year the environment became headline news when a huge hole was discovered in the ozone layer of the atmosphere.

Do you remember the summer of '88 when tons of medical waste washed up on the New Jersey shore? How about those two huge gray whales, trapped in the ice off the northern coast of Alaska? They were saved by an international task force that chopped a path through the ice to help them reach the ocean. That same year Russia celebrated 1,000 years of Christianity, and Jimmy Swaggart was defrocked by the Assemblies of God Church. It all seems like yesterday.

Much has changed since 1988, except for three things that will never change:

- 1) God's merciful love. "I the Lord do not change" (Malachi 3:6).
- 2) The promises of Christ. "Salvation is

found) in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12).

Jesus came to save sinners and bring them to a knowledge of the truth. In spite of all this, changing in this world, God's word remains constant, and his mercy endures forever. The path to salvation revealed to us in Christ Jesus will never change. "Jesus said, 'I am the way, and the truth, and the life; no one comes to the Father, but by me'" (John 14:6).

3) In the midst of all that has changed, the third thing which never will change is human nature. Human nature remains the same all through our growth from childhood to old age. Human beings are mortal. We live our time on earth, we die, and we pass on to the next world. Down through the ages the story of the human race remains the same. We are all sinners, fallen and redeemed, but our human nature and our human destiny never change.

Because our destiny never changes, we always experience a need for God's unchanging love. In the grand scheme of things we are all saints-in-training, and all those changes that have taken place over the years mean very little. In relation to eternity, we are today's problems? They will evaporate into thin air, like the memory of those events which took place just five years ago.

As you look to the future, examine your present set of fears and ambitions. Test your fears against the light of the Gospel. Are they worth all the worry? Not if you put your faith in the Lord. Trust the words of Jesus and "be not afraid." Rest in God's unchanging love, and all will be well.

(For a free copy of the Christopher News Note "Be Not Afraid," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)

# Point of View

## New opportunities for pro-lifers

by Bishop James McHugh

On Jan. 22, President Clinton signed five executive orders: permitting counseling for abortion in federally funded planning clinics; permitting abortions in military hospitals; opening the door to RU 486, the abortion pill; restoring opportunities to fund organizations that perform and promote abortion in foreign nations; and allowing federally funded transplant research on aborted unborn children.

President Clinton signed the orders on the 20th anniversary of *Roe vs. Wade* while offering some curious and confusing explanatory statements. Expansions notwithstanding, the president called once again on the power of symbolism and sent a clear and unmistakable message to the nation. The Clinton Administration is solidly committed to a policy of abortion-on-demand.

Of course, pro-abortion groups are delighted that the president has publicly endorsed their efforts to make abortion easily available, morally inconsequential, and financially profitable. Providers like Planned Parenthood Federation of America and their clinics will no doubt profit handsomely.

President Clinton's actions were intended to remove restraints and confuse, if not stifle, moral debate. He has adopted "pro-choice" rhetoric as a smokescreen for pro-abortion policies. His colleagues in Congress have declared clearly and forcefully that they intend to promote pro-abortion initiatives and have every expectation that he will cooperate.

One might think this would end the pro-life cause, but the opposite is true. At least 100,000 pro-lifers gathered outside the White House on Jan. 22 for the annual March for Life. The mood was upbeat and optimistic. The struggle will be more demanding and difficult, but we are here to stay.

We must also recognize that while the political climate places us on the defensive in terms of public policy, it also gives us a new opportunity to speak out on the values of unborn life and the moral and ethical dimensions of the abortion issue.

In November 1990 in *Commonweal*, Daniel Callahan reminded everyone that pro-abortion successes in politics did not remove the moral and ethical dilemmas. Callahan called pro-choicers to think again

about the moral status of the unborn child, the responsibility of society to sustain the lives of child and mother and the need for investigation and discussion of ethical principles. He urged them to recognize that some ethical guidelines and restraints are necessary and inevitable in a pluralistic society. While Callahan doesn't have all the answers, he recognizes the public ethical unacceptability of abortion-on-demand.

In a similar vein, perhaps this new effort to force public acceptance of abortion-on-demand by the use of government power is a blessing in disguise. It challenges pro-lifers to argue the value and sanctity of unborn human life not on political grounds but on the basis of ethical and moral values. It creates the opportunity to focus on the life, development and eventual birth of the unborn child and thereby to recognize his or her acceptance—or rejection—in human society.

The choice of abortion is not simply the interruption of a biological process. It is a calculated and determined decision to refuse life, sustenance and nurturing to a dependent human being who has done no harm but asks of all of us only acceptance, love and security. The choice of abortion is "the woman's choice" only to the degree that we isolate and abandon her, and trivialize the value and importance of her motherhood.

The present situation also forces those in government to face the challenge of consistency. If our conviction about the responsibility of society to uphold dignity, equality and rights is to have the ring of truth, then our government leaders must seek to be inclusive and expansive in regard to those who benefit.

The poor, the disabled, the dependent among us have a claim on our inclusiveness. The migrants, the homeless, the members of a minority group appeal to our capacity to bring them into our communities. And the unborn, the aged, the terminally ill cannot be rejected as burdensome without a loss of our own dignity and humanity.

There may be little hope for conversion of the pro-abortion zealots. But the men and women who take up the reins of government—from president to lowest staff person—have an overriding responsibility to examine their political priorities and strategies in the light of the nation's values and traditions. They should help lead the nation to generosity and nobility, not to self-interest and deception.

(Bishop McHugh is Bishop of Camden and a member of the bishops' Committee on Pro-Life Activities.)

CORNUCOPIA

# How not to be a parent

by Cynthia Deaves

Mary Smith is preparing for work. Her mind clicks through lists of tasks and appointments while she grabs a cup of coffee and gathers up the work materials for the day. She is a female representative of modern Western Civilization: educated, competent, and totally involved in her work.

But Mary Smith's present occupation is Mother. She's packing a diaper bag, not a briefcase, and her appointed tasks and meetings will deal with the needs of her children and family instead of those of a business or organization. Unlike the usual career woman, however, she's apt to get "no respect" from our society for her accomplishments, a fact which will probably not even be acknowledged in a Rodney Dangerfield-esque comedy routine.

The occasional Tom Smith who stays with his kids while Mom works at something outside the home, seems to fare a little better, or at least proves himself amusing, in the eyes of our

society. "Mr. Mom" and the "Three Men and a Baby-Little Lady" films come to mind. Certain societal attitudes lower respect for full-time mothering, but full-time fathering seems to be OK as long as the family can keep up financially with the (upper/middle-class) style to which it's become accustomed.

The fact is, we take a patronizing view of a married mother who stays home to raise children while her husband works to support the family. "It can't be done," we say, unless the family is extremely well-off financially. Single motherhood gets a grudging nod of acceptance simply because it is a huge fact of life today, but if the single mother stays home with the kids and tries to manage on part-time work or even welfare, she is really anathema in our culture.

We think of ourselves as a nation of child-lovers. Toy's "R Us is one of the top U.S. money-making corporations, and McDonalds, which also caters almost exclusively to kids, is on the cutting edge of fast-food chains. Stores like Gap Kids sell trendy clothing for fashion-conscious sprouts, and television programming is largely geared to the intellectual level of grade-schoolers.

Nevertheless, kids are given short shrift in the ways that really need attention. Witness the recent attorney general-nominee and her husband who

make hundreds of thousands of dollars each year but got themselves in trouble for trying to obtain babysitting help as cheaply as possible. For either one of the parents to stay at home with the child, even part-time, was apparently never considered as a possibility, at least not by the media people who interviewed the 7.

Then there's the horror story of the Chicago-area couple who went on the Mexican vacation and left their two young daughters "home alone." We hear constantly of more and more child abuse of all varieties, perpetrated by parents, relatives, teachers, scout leaders, and other adults on whom kids depend. We're told of child custody arrangements between divorced parents which force kids to shuttle from city to city, and even between countries. Sometimes children are kidnapped by one parent to wreak revenge on another, or to gratify the emotional needs of a parent who fails to consider what the child may feel or require.

What are we doing here? What values besides greed and selfishness can possibly be transmitted through the kind of parenting which is so prevalent today? Someday these same kids will be in charge of the world. Let's hope they have more sense than their folks.

## check-it-out...

The Prevention of Child Abuse Indiana Chapter of the National Committee and the Church Federation of Greater Indianapolis will present "Partners in Healing," on Feb. 25, from 8:30 a.m. to 12 noon at Interchurch Center, 1100 W. 42nd St. The workshop is geared toward religious leaders to learn how to deal with the various aspects of child abuse. Holy Cross Brother Thomas Balthazor, who is a clinical social worker in South Bend, Indiana, will focus on the role of the church in prevention of child abuse, treatment issues for the victim, the church as partner in healing victims and families, the role that pastors and other religiously affiliated people should play and the legal and "working" definitions of physical abuse, neglect and sexual abuse. The topics will be addressed through mini-lectures, role plays, small group discussions, and scenario studies. Cost is \$20. For registration information, call 317-634-9282.

The third annual Taste of the Town will be Feb. 23 from 6-8:30 p.m. Twenty-two restaurants, caterers and food service companies will present their specialties. Cost is \$15 per person. To order tickets and for details call 317-546-2995.

The National Issues Forum, sponsored by the Kettering Foundation, will be presented by the North Deaconry on Feb. 21 at St. Paul X, 7200 Sarto Drive, from 2-5 p.m. The Catholic point of view will be emphasized concerning "Health Care Crisis: Containing Cost and Expanding Coverage." Cost \$5. For more information call 317-543-4925.

The Sisters of St. Francis, Oldenburg, will feature a day of prayer entitled "Praying with Our Prejudices," on Feb. 27, from 10 a.m. to 4 p.m. in Olivia Hall. Cost is \$10 including a meal. For more information call 812-934-2475.

GRANTED—Target South store Manager Al Fennwald presents a \$2,500 check to Mary Rose Nevitt, director of St. Elizabeth's, the 4th, as a sign of community support. The grant will help the Catholic Charities agency's Parent and Child Together (PACT) program, which helps young mothers to become self-sufficient, knowledgeable and responsible parents. This is the fourth year Target has awarded a grant to St. Elizabeth's. Its financial officer, Gary Wagner, said that the store has donated clothing, disposable diapers, toys and other merchandise to the agency.

The Office of Worship will hold a seminar, "Music in Catholic Worship," on Feb. 27 from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206. Charles Gardner, director of music for the Office of Worship will cover topics on theology of musical worship, liturgical preparation, criteria for selecting good music and diversity of forms of liturgical song. For registration information, call 317-236-1483.

The Indianapolis Archdiocesan Black Catholics Concerned (ABCC) will sponsor a diocesan day of reflection on Feb. 20 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in the cafeteria, from 9 a.m. to 4 p.m. The cost is \$5, including lunch. The purpose of this reflection day is to discuss the implementation of the pastoral statements and public policies passed at the National Black Catholic Congress VII in July of 1992. To register, call 317-259-4373.

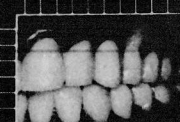
Alumni of Saint Meinrad Seminary who reside in the Archdiocese of Indianapolis will gather at Valle Vista Country Club, 755 E. Main St., in Greenwood, on Feb. 18. The dinner will begin at 6 p.m. Father Joseph Redman, pastor of Our Lady of the Good Shepherd, and Jerome Koester, president of Koester Enterprises, Inc., are co-chairmen of the dinner. Benedictine Father Eugene Hensell, president-rector of Saint Meinrad Seminary, will be the speaker. His talk will focus on the vital role Saint Meinrad Alumni play in the church and the seminary schools.

St. John the Baptist, Starlight, will open the St. John Kindergarten and St. John Child Care beginning with the 1993-94 school year. Registrations for the kindergarten and child care are now being accepted. Call 812-923-8988 to have registration forms sent to you. The child care will provide before and after care for pre-school, kindergarten and elementary students.

The New Albany Deaconry Council of Catholic Women will sponsor an all-day program concerning self-defense on Feb. 20. They have invited Officer James Bube, Indiana State Police, to present "Personal Protection and Self-Defense," at 10 a.m. at St. John the Baptist, Starlight. For more information, call 812-738-3139.

## vips...

Father Boniface Hardin, president of Martin University, is considered by many to bear a striking resemblance to Frederick Douglass, the great 19th-century statesman, abolitionist, journalist and author. That physical similarity will help create the persona of Douglass when Hardin presents a one-man show, "An Evening with Frederick Douglass," in Martin University's Performing Arts Center in Indianapolis on Feb. 13, at 6 p.m. Admission is free. Hardin, a long-time admirer of Douglass, will use the words of Douglass' speeches and other writings, as well as facts of his distinguished and colorful life, to create a one-man show that will bring to life the story of the man who was born in slavery in 1817.



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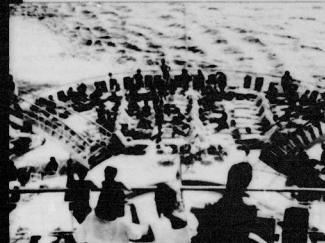
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# 269 receive scouting awards at cathedral rites

by Margaret Nelson

Twelve young Tiger and Wolf Cubs from the archdiocese were among the first in the nation to receive the new Light of Christ award during religious awards presentations at St. Peter and Paul Cathedral Sunday, Feb. 7.

After Archbishop Daniel M. Buechlein blessed medals for hundreds of Boy Scouts, Girl Scouts and their leaders, Scout chaplain Father Mark Swarczkopf gave a short history of the scouting program.

"They have learned how to put religion together with the skill scouting teaches them," Father Swarczkopf then said of the

young achievers. "The world needs you boys and girls. I hope someday... we will all learn to live in peace so that there won't be any more war."

One hundred twenty-three young men, 123 young women, and nine adults came from all over the archdiocese to receive the awards. Nine adults were honored for their work with the young people.

The archbishop greeted each recipient and presented each award or certificate personally.

Archbishop Buechlein said, "To all of you girls and boys and young women and young men in the congregation, I'm very proud of you. I'm proud of being an Eagle Scout. It helped me learn how to

get along with other boys. It taught me fair competition, and it taught me leadership skills. My vocation to become a priest was nurtured in scouting."

"You know when you receive awards, it's a great feeling. But whenever we accept, we're saying that we're going to live up to it," said the archbishop.

To the adult leaders, I can't thank you enough. Scouting is as good as its leaders and I can tell that you are providing very positive leadership. I want to thank the pastors who take a personal interest. It makes a lot of difference," Archbishop Buechlein said.

The ceremony featured the presentation of medals to older scouts—Ad Altare Dei, Pope Pius XII and Marian Medal. Younger scouts earned Family of God, I Live My Faith, and Parvuli Dei medals during the past year.

The Parvuli Dei was awarded to 108

young men, and 16 earned the Ad Altare Dei. Seventy-two young ladies received the Family of God Award; 40, the I Live My Faith Medal, and 12, the Marian Medal.

Gregory and Elizabeth Schmitt from Nativity Parish in Indianapolis, who have served Catholic scouting for 10 years, received the Saint George medals.

Cheryl Rosentfeld from Nativity, and Annette Mullen from St. Joseph Parish in St. Mary's Parish in Indianapolis, who have served Catholic scouting for five years of service.

The Bronze Pelican was given to Father Donald Schmidlin, pastor of Nativity. Bill McGuire, St. Barnabas; Ron Hartlieb, St. Simon; and Michael Doherty and Robert Benjamin of St. Mary, Richmond, received awards for working in scouting for five years or more.

The honored scouts and their parents attended a reception at the Catholic Center after the awards ceremony.



**FAMILY TIES**—Bernard Rudolf, left, 1977 recipient of the St. George Medal, stands with his grandson, Chris Rudolf of St. Thomas More in Mooresville, who received the Ad Altare Dei at Feb. 7 award ceremonies at the cathedral. Looking on are the senior Rudolf's sons: Father Roger Rudolf, assistant pastor at Christ the King who received the St. George Medal in 1992; and Larry Rudolf, father of Chris and assistant scoutmaster of his troop. (Photo by Margaret Nelson)



**NATIVITY HONOREES**—Many of the 101 Nativity Parish award recipients gather at the altar after the St. Peter and Paul Cathedral ceremony honoring them and 168 other Boy Scouts, Girl Scouts and leaders on Sunday, Feb. 7. (Photo by Margaret Nelson)

## Music leaders enhance Special Persons Day in Connersville

reported by Mary Paris

St. Gabriel School in Connersville celebrated Catholic Schools Week with its traditional Special Persons Day Wednesday, Feb. 3.

Students brought grandparents, parents or other "special" people in their lives to share the Mass. All grade levels participated. Later approximately 600 students and guests had lunch in the blue and gold-decorated gymnasium.

This year, the celebration was enhanced by the music leadership of internationally-known liturgy musicians Carey and Carol Jean Landry. In the afternoon, the couple led students and staff in music exercises designed to promote interest and participation in the liturgy.

The Landrys are known for their workshops and concerts, as well as recorded collections for worship and prayer to be used by adults and children. Music ministers at Immaculate Heart of Mary in Indianapolis, they were honored last fall as outstanding educators by the North Deanery Board of Catholic Education.

A large poster was on display in the school with the theme "Choose Catholic Schools." It was covered with signatures of St. Gabriel students and parents.



**SONG LEADERS**—Carol Jean and Carey Landry lead students and guests in special participation at the Mass on Special Persons Day during Catholic Schools Week at St. Gabriel School, Connersville. (Photo by Mary Paris)

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Board of Catholic Education	Roger Lawton	Amos	
	Paula Lee	Amos	



# Cross and Koran: New Year sees major Vatican and Muslim contact

by John Thavis  
Catholic News Service

VATICAN CITY—Under the pressure of international affairs and Vatican policy moves, early 1993 was proving to be a crucial moment for Catholic-Muslim relations.

The events demonstrated that inter-religious dialogue does not operate in a vacuum: the real world intrudes with both opportunities and stumbling blocks.

Pope John Paul II, as usual, played a dominant role in the new year's developments.

He invited Islamic and other religious leaders to Assisi, Italy, to pray for an end to the fighting in Bosnia-Herzegovina, seen by many Muslims as a killing ground of their co-religionists.

He stepped up contact with Arab and Muslim leaders during renewed tension in the Middle East.

He headed for a brief but important visit to Sudan, where church leaders have denounced the Islamic regime for anti-Christian policies.

More than any other element, the show of church solidarity with Muslims in Bosnia

has helped keep Catholic-Islamic relations on track, church officials said.

"All around the world Muslims are feeling really angry and depressed about the slaughter of Muslims in Bosnia," said U.S. Jesuit Father Thomas Michel, who handles dialogue with Islam at the Vatican.

Father Michel held up a photo clipped recently from a daily newspaper in the Persian Gulf. It showed the pope greeting the Muslim leader of Sarajevo, Jacob Selimowski, during the Assisi prayer meeting. (The same photo was on page 8 in the Jan. 15 issue of *The Criterion*.)

To see in the papers the pope embracing the head of Bosnian Muslims and standing up for peace—I think this really cuts the ground from under those who would see Christianity and Islam in opposition," he said.

In late January, World Islamic League Secretary-General Abdullah Omar Nasseef paid a first-ever visit to the Vatican for talks with the pope and other officials. Welcoming the Islamic leader, the pope said Christians and Muslims should together resist the "misuse" of religion to fuel war and strife.

The arrival of the Islamic League delegation represented a breakthrough of sorts with Saudi Arabian Muslims, who

had previously been cool to Vatican overtures. The Saudis said they were open to further meetings, and a follow-up visit was already being discussed.

At the same time, a press conference by Nasseef illustrated some of the pitfalls along the path of dialogue.

Nasseef defended his country's policy against the building of Christian churches, saying the Arabian peninsula was Islam's "Holy See." He defended the Shariah or Islamic law, and said countries that have implemented it also provide protection for religious minorities. He minimized Christian problems in Sudan, where he said the conflict is "political, not religious." Besides, he said, there are already too many Christian churches in northern Sudan.

The pope underlined a potential area of disagreement during his Feb. 3 flight to Africa, when he said Islamic law should only be applied to Muslims and "absolutely not" imposed on Christian minorities. The Vatican is very apprehensive about the tendency to transfer Islamic principles to civil law, and the discrimination which can result.

This is precisely the issue in Sudan, and the pope's decision to make a stopover there was defined as "courageous" by one Vatican official and "risky" by another. The risk is that too blunt a denunciation by the pope could have re-opened tensions throughout the Muslim world.

The Vatican's recent diplomatic moves in the Middle East have won the church favor in Muslim countries. Islamic leaders in Nasseef said they appreciated the Vatican's interest in keeping Jerusalem as

a city holy to Christians, Jews and Muslims. This was a main topic during the pope's meeting in January with Syria's foreign minister, and in talks between a Vatican envoy and Morocco's King Hassan II, who heads an Islamic Conference committee on Jerusalem.

At another level, the church continues to make friends in predominantly Muslim countries with its social and cultural contributions.

In late January, a Vatican coordinating agency approved funding for dozens of pastoral, educational and health projects in the Middle East and Asia. Many were for places where the church is a small minority and where Islam is the main religion—like Entrea, a war-ravaged part of Ethiopia, for which nearly \$2 million was earmarked.

The church often has a disproportionate influence in Muslim countries because of its leading role in education. But maintaining this presence is not always easy, as illustrated by another Vatican meeting in late January, which took up the future of Bethlehem University.

An initiative of the Vatican, Bethlehem University has been supported over the years by the Holy See and the Association of Arab Universities. Arab universities have been maintained, but recent tensions between Gulf states and Palestinians have made this funding more unpredictable, church officials said.

With the university running slightly in the red, the Vatican is now considering expanding the governing board and seeking wider international funding for more long-range stability.

Behind all these efforts to build bridges to the Muslim world is a firm belief that interreligious cooperation is one of the best ways to prevent fundamentalist excesses. It is an important principle for the estimated 35 million Catholics who live in predominantly Muslim societies throughout the world.

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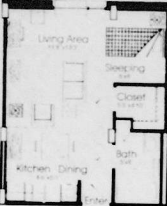
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THE WINNERS ARE—Katherine Shake (from left), Katie Kelly, Liz Kiourtzis, Shanda Baggett, and Christy Mendonca model their "Happy" entries during St. Patrick School's Catholic Schools Week annual Hat Day. Kelly and Baggett represent the teachers. (Photo by John Fuller)



**EDUCATION COMMITMENT**—Workers build a new, trussed roof at St. Michael School in Charlestown. The school, built in 1952, had a flat roof that has been leaking badly. The parish council, board of education and its committee recommended the change in the roof to prevent future problems. Father Stephen Donahue, administrator at St. Michael Parish, parishioners and community realize our commitment to our parish school. With God's as a source of renewed support of the parish families, we intend for our school to continue for, but further donations will be accepted. (Photo by Principal Tami Krueger)

# Study to see why people make contributions

by Mark Pattison  
Catholic News Service

WASHINGTON—The director of a study under way to examine contribution patterns of Catholics and members of five Protestant denominations said pinpointing reasons why church faithful give is "still a blur."

Dean Hoge, a sociology professor at The Catholic University of America, Washington, said at a Feb. 2 seminar updating the study's work that even though economists "do the best theoretical work" in the field of charitable giving, their models may not be sufficient to describe religious giving.

Religious giving "is not a very well-researched field," Hoge said.

Hoge, with a \$626,000 grant from the Lilly Endowment, is studying donation habits of members of the Catholic, Episcopal, Lutheran, Presbyterian, Southern Baptist and Assembly of God churches.

Episcopalians and Lutherans were chosen for the study, Hoge said, because they were "most similar" to Catholics "theologically and culturally." Presbyterians are another mainstream Protestant denomination, he added, while Southern Baptists and Assembly of God members were included to give a differing perspective on religious giving.

The study's results will be published in 1994.

The models to be used in the study,

Hoge said, are known as the family altruism model, the reciprocity model, the club model and the high-tension church model.

The family altruism model is "giving to yourself, or an extension of yourself," Hoge said. "The closer to the family the target is, the more likely they are going to give." In this sense, the church could be the donor's extended family, Hoge said.

Reciprocity, he added, could be either with God or with members of a social group.

Under this theory, "it is not irrational to give something to the church because you want something in return," Hoge said. "We all want something: happiness, success, eternal life. Can you get it for \$1,000? Can you get it for \$10,000? Well, that's a theological issue."

"But \$1,000 is nothing, \$10,000 is nothing, because what God can give you is more valuable," said Hoge, a Presbyterian.

Reciprocity with a social group takes on a higher profile, such as with sympathy donors.

"People who have big bucks and give it out are social group members," Hoge said. "That is what drives the philanthropic industry in this country."

In the club model, which Hoge said "needs a lot of work" to conform it to church giving patterns, "private clubs arise in any society for holding public goods." Hoge gave an example of a club with a swimming pool fetching a \$200 member-

ship fee, which would be better for a family than paying for its own pool.

The club theory gets into the "free rider" problem, Hoge said. That problem is how to keep out those people who would benefit from club assets without paying for them.

Under the high-tension church model, at issue is "how much tension is there between their way of life and the surrounding way of life?" he said.

If a church seems to be at ease with the society in which it operates, it would be described as low-tension, he added. But in a high-tension church, "the Lord does not like a lot of things. So we, the saints, will not partake in certain sexual practices, drinking, dancing, and even 'buying on time,'" Hoge said.

The high-tension model "is a very strong predictor of giving," Hoge said, because the faithful are supportive of their church against the prevailing culture.

Earlier studies indicate that Mormons and members of the Assembly of God, both of which are high-tension denominations,

give far more per member than Catholics and mainline Protestant churches, he said.

While some believe paying tuition to a Catholic school may keep Catholic parents from giving more to other Catholic institutions, it is possible those parents "give more," Hoge said, because "they're more networked into the whole scene."

Hoge said he hoped to learn the answer to Catholic school parents' giving to other religious institutions. In past studies, parents were asked not to count Catholic school tuition with other church donations.

Hoge added the U.S. bishops' recent stewardship pastoral touched on none of the models he is using in the study.

"Stewardship is not any of this," Hoge said, waving a hand at a chalkboard listing models of charitable giving. "It's a theological concept. Stewardship is like being the overseer of an estate," a concept used often by Jesus, he said.

"It's more than just playing this (reciprocity) game here, making deals with God."



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## Baby whose mother refused to take anti-cancer drugs dies

by Agostino Bono  
Catholic News Service

ROME—Stefano Ardenghi, the baby who was a central figure in Italy's abortion debate because his mother refused to take anti-cancer drugs that would have destroyed him in the womb (see last week's *Criterion*, page 8), died less than two weeks after his premature birth.

Stefano died Feb. 4 in the northern Italian hospital where he had been living in an incubator since his birth Jan. 25. At birth he weighed one pound, eight ounces and doctors gave him a 10-15 percent chance of survival.

Stefano's mother, Carla Levati Ardenghi, died eight hours after the birth, which was done by Caesarean section during her sixth month of pregnancy. Doctors decided to remove the baby from the womb because of the mother's weakened condition.

At the time of the birth, Ardenghi's decision to have the child was supported by pro-life groups.

Leading the Vatican praise was Pope John Paul II, who called the decision a "moving act of love so that access to life for a new human being would not be blocked."

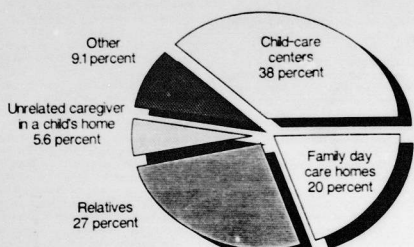
The decision was also praised by Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family, and in a page one article in the Vatican newspaper, *L'Osservatore Romano*.

The Ardenghi story received national attention because it developed during Parliament's review of Italy's abortion law. The law allows virtual abortion on demand during the first three months of pregnancy and in exceptional circumstances afterward if a doctor certifies that continued pregnancy is a danger to the mother's physical and psychological health.

Ardenghi learned during her fourth month of pregnancy that she had a cancerous skin tumor and the cancer was quickly spreading. Anti-cancer drugs were prescribed, but she refused to take them because they would have destroyed her unborn child. Her doctors said that chances were slim for her long-term survival even if she had taken the drugs.

## When Parents Work, Who Watches the Kids?

Here's how working parents in 1990 provided care for their 10 million children younger than 5:



Source: Children's Defense Fund

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## 14 reasons to give a gift of God's Providence to a woman you love (or yourself)

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317-788-7950

## Experts give tips on consolidating parishes

by Jerry Filteau  
Catholic News Service

WASHINGTON—There is no painless way to close or consolidate parishes, but there are good ways to do it with less pain, said experts in a nationwide teleconference Feb. 4.

In fact, they argued, if it is done right the new parish that emerges should be a stronger, more vital community than what was left behind.

Some of the key elements for effective change that emerged from the hour-and-a-half teleconference were:

- A clear, carefully defined process.
- Strong lay involvement, including consultation at every stage and training of local lay leaders who are to play a key role in the process.
- Clear diocesan policies and clear, understandable criteria for measuring the vitality and viability of parishes.

►Effective communication of facts, policies, vision and desires.

►A collaborative style of pastoral leadership.

The teleconference, presented by the National Pastoral Life Center, was aired to dioceses and other Catholic centers around the country by the Catholic Telecommunications Network of America from its studios in Washington.

"Our first goal is to improve the parishes," said Josephite Father Robert M. Kearns, pastor of St. Peter Claver Parish in Baltimore, where all the Catholic parishes in the city have been going through a self-study to assess their future.

Just by raising the question "What is our mission, how has it changed?" people in Baltimore parishes have begun to think more critically about what they want their parish to be, he said.

Father David E. Baldwin, Chicago archdiocesan director of research and planning and pastor of St. Benedict the African Parish there, said his parish was formed three years ago by the merger of eight parishes after a long period of self-study and growing collaboration.

"I would say categorically that we have a much stronger, better church community as a result of this," he said.

Father Robert G. Duch, parish services director of the Pittsburgh Diocese described the comprehensive parish reorganization and parish revitalization project that is being carried out throughout his diocese.

He emphasized that "revitalization" was the essential element in the project. Significant population shifts, finances and changing personnel needs helped drive the decision to undertake diocesanwide reorganization, but the goals are improved parish life, greater lay involvement and a strong sense of mission.

Doris Edelin, a longtime lay leader at Holy Comforter-St. Cyprian Parish in Washington, analyzed the mistakes that were made in 1966 when St. Cyprian, a growing, vital black parish with decrepit physical facilities, was merged with Holy Comforter, then a white parish with much better buildings but a small and dwindling congregation.

Many of the problems and tensions that arose, she said, stemmed from decisions being made without adequate information, communication or consultation. In 1966, she noted, basic structures such as parish councils had not yet been developed to provide a framework for strong lay involvement in parish decision-making.

Father Duch said among the first steps the Pittsburgh Diocese took in preparing for reorganization were:

►A survey of 45,000 Catholics from every part of the diocese to learn what they perceived as priorities and central elements of parish life.

►Selection and training of two lay leaders in every parish to coordinate the self-studies. Training, he said, included such things as how to run meetings, how to interpret data, how to solve problems, how to write a consensus statement.

Father Kearns said that there is a tendency in the church, when looking for lay leaders, to "think of who is articulate, who is theologically aware."

"But what I look for," he said, "are the people who have a following . . . the natural leaders."

## Embargo hurts Iraqis but not Hussein, Iraqi archbishop says

by John Thattis  
Catholic News Service

ROME—Latin-rite Archbishop Paul Dahdah of Baghdad urged the West to lift the "inhuman" economic embargo against Iraq, saying it has hurt the people but not Saddam Hussein.

"They have persecuted a population and impoverished the country. But how long will it last, and what is the goal of this embargo?" Archbishop Dahdah said in an interview in Rome Feb. 1.

If the West thought it could provoke civil unrest and a political uprising against Saddam Hussein, "it was a bad bet," he said. He called on the Clinton administration to change policies.

"I hope that with the new president something can be done, because this embargo is truly inhuman," he said.

Archbishop Dahdah left Baghdad for a European visit shortly after the latest round of U.S.-led bombings in mid-January, carried out in reprisal for alleged Iraqi provocations. He said the new attacks, combined with two-and-a-half years of the embargo, had bolstered Saddam's standing.

"They have not weakened the regime in this way. Not all Iraqis support the president, but after this embargo and the latest bombings, I can assure you that they are against the allies and especially against the Americans," he said.

He said the embargo was not a legitimate way to force Iraqi compliance with U.N. decisions.

"We've reached the point where we can't go on. The state is bankrupt because it has no resources, the economy cannot provide even the basic necessities, and the cost of living is extremely high," he said.

Iraq has become a country of poor people "except for a rich elite," he said.

The young and the elderly have suffered most, especially from the lack of proper health care, he said.

"There are fewer and fewer medicines. And even people who have the money to buy milk cannot find it," he said. A carton of milk costs the equivalent of half a month's salary, he said.

He said he knows many families that have not been able to provide their children with milk for months. People who knock at his door for help always ask for "at least a little milk for the children"—but the church has no milk either, he said.

He said he hoped the current truce would continue under the new U.S. administration. Many Iraqis believe former President Bush's policies against Iraq were dictated by personal animosity, he said. They are more optimistic about Clinton.

The archbishop said it would be very helpful if both sides were to open a "new chapter, with new ideas" to help erase old antagonisms. He said he thought recent statements from Iraqi officials were conciliatory and demonstrated a real willingness to dialogue.

He said Iraqis were pleased that the Vatican had pressed the United Nations on its behalf and that Pope John Paul II has continued to speak out about the suffering of Iraqi civilians. While in Rome, the archbishop briefed an official of the Vatican Secretariat of State on the current Iraqi situation.

Archbishop Dahdah is a Carmelite priest from Lebanon. In 1963 he was appointed to his position in Baghdad, where the Latin-rite Catholic community numbers only 3,500. Most of Iraq's 620,000 Catholics belong to the Chaldean rite.



# Faith Alive!

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## What if Earthlings aren't alone in the universe?

by John F. Haught

Is it conceivable that in all this vast universe the Earth is the only place where life exists?

So far there is not a single shred of evidence that living beings exist anywhere else, but many scientists agree with Carl Sagan that the cosmos is probably "brimming over with life."

For centuries we humans have thought the Earth was the center of the universe, and hence that it was the only haven of life.

But now our planetary position no longer seems so privileged.

Modern astronomy shows planet Earth to be just an ordinary celestial body orbiting a rather average star two-thirds of the distance from the center of the Milky Way, a spiral galaxy harboring billions of stars (and perhaps many more planets) in a universe loaded with billions of other galaxies.

Given all this immensity, and the rather "average" situation of our planet, it might seem surprising if life were not found in abundance elsewhere. Indeed there is already apparent evidence that complex organic molecules necessary for life do exist in outer space.

Still, we are coming to realize that the number of physical coincidences that have to fall together in order for the cosmos to give birth to living beings is staggering.

So today scientists are less willing than formerly to concede that the conditions for carbon-based life (and it is difficult to conceive of any other kind) are easily fulfilled. A few scientists now even suspect that Earth may, after all, be the only outpost of life.

And even though, spatially speaking, our planet has been demoted to insignificance, it is not inconceivable that if we grade things in terms of their physiological complexity, life on Earth is still the pinnacle of cosmic evolution.

Nevertheless, a vital Christian faith should have little difficulty embracing Sagan's belief that the universe is "brimming over with life."

If the incredible diversity of flora and fauna on this Earth is any hint of the gracious extravagance of God, we should be ready for the discovery of the same outpouring of divine creativity in other parts of the cosmos as well.

The creative Spirit of God blows where it will, not only here, but also in provinces uninhabited by humans.

But what about the prospect of "intelligent" life elsewhere in the universe? A project called the Search for Extraterrestrial Intelligence (SETI) now hopes to find it. Because of the almost unquenchable distances separating stars with potentially life-bearing planets, it is presently hard to imagine how we could easily communicate with "aliens," even if they do exist.

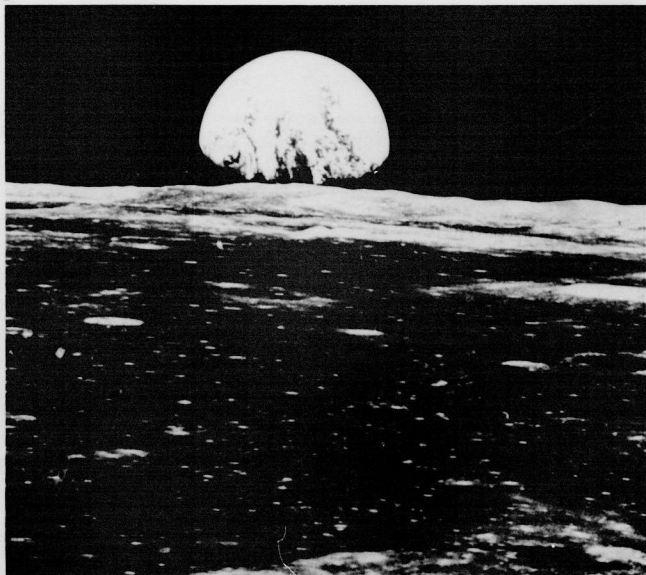
We might get isolated signals from them, and they from us, but since radio and other waves cannot travel faster than the speed of light, it would take as much as 200,000 years just to get the reply to a message sent from one side of our galaxy to the other.

This is considerably more than the amount of time that "homo sapiens" have been around.

Nevertheless, SETI is a project that Christian faith should have no difficulty supporting. It would be humbling, but entirely healthy, if someday we found out that we were not alone.

Christian faith has not only survived but has thrived as a result of experiencing other blows to our human craving to be at the center of the universe.

Were we to find that other intelligent beings exist in the cosmos, this discovery should not in any way affect our own sense of self-worth.



**WORLD VIEW**—When American astronauts took a picture of Earth as seen from the moon, our world view was deeply affected. A world view is not just an image of the material universe, but a philosophy, a way of understanding the ultimate meaning of that universe and our place in it. Yet

Humans, it is true, always have had difficulty accepting alien beings—even other ethnic groups within our own species, as well as some animals and natural phenomena in the Earth-community.

Genuine Christian faith, however, encourages us to embrace, even to love, the "otherness" and diversity in our environment.

If communications technology should eventually put us in contact with strange worlds and civilizations beyond the Earth, the commitment to love our neighbor would be as applicable as ever.

Even if extraterrestrial beings turned out to be more intelligent, more beautiful, more sensitive and more ethically advanced than we are, Christianity has the resources to appropriate such a discovery.

At the center of its faith is the image of a God of creative

humans always have had difficulty accepting the idea of alien beings and even other ethnic groups within our own species. Genuine Christian love, however, encourages us to embrace, even to love, the otherness and diversity in our environment. (CNS photo)

excess, who, as Meister Eckhart wrote, loves all creatures with an infinite and impartial love.

Conversion to Jesus' sense of the overwhelming generosity of God should prepare us to rejoice in the existence of beings that may in some respects surpass us.

Furthermore, as we grow increasingly aware of the fact that our arrogant domination of nature has led us to the brink of ecological catastrophe, it would be chastening to have more dramatic testimony to the non-centrality of humans in the cosmic scheme.

Ecologists almost unanimously agree that a major source of threats to the natural world is "anthropocentrism," the view that humans are the only reason for the creation of the universe.

It could vitalize not only our faith, but also our natural environment, to discover that we are not alone.

### DISCUSSION POINT

## Faith enhances scientific research

### This Week's Question

Is faith a benefit to you as a scientist?

"My faith deepens my belief that the world is intelligible—especially when I am having a hard time finding the answer to a question. The answers are there. I just may not have found them yet." (Kathleen Frank, Glen Dale, West Virginia)

"I don't see faith and science as being in conflict. The goal of both is to find truth. Rather, my faith allows me to see that there is a much broader governing picture to the universe than science. So my faith is a freeing thing that allows me to ask the next question without a concern that it will lead me away from God." (Sister Sandra DeNardis, Wheeling, West Virginia)

"Yes, A scientist has to have faith that there is order in the world . . . One also sees beauty and elegance in the way nature works. Often seeing that elegance . . . underlying the apparent chaos guides one in developing a good scientific theory—for example, Einstein's elegant theory about relativity. My faith allows me to bring that

awe . . . to my work." (Father Jim Salmon, Baltimore, Maryland)

"My faith provides me with . . . a sense of meaning that what I'm studying fits into a larger cosmic structure. . . I was studying fission fragment damage in single crystals. At that time, there were only five other people . . . that would be interested in what I was studying. . . But my faith told me that everything we learn about . . . this cosmic structure helps us to learn more about God who was the architect. Second, my faith gives me a sense of perspective that what I am doing . . . is similar to what I believe my faith life should be: growth toward a greater truth and the integration of that truth into my life." (Tom Knorr, Wheeling, West Virginia)

### Lend Us Your Voice

An upcoming edition asks: Complete this sentence in 25 words or less: The Spirit of God is a Spirit who . . .

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



# Accept changes in life

by Fr. Robert L. Kinast

When the angel Gabriel told Mary her elderly cousin Elizabeth was six months pregnant, he dramatized the point by adding, "for nothing is impossible with God."

Unfortunately, plenty is impossible with humans. In his book, "Starlight," Father John Shea describes the predicament: "The mind creates the boundary between the possible and the impossible, and that boundary is a moving line, as the history of scientific achievement shows."

The history of the dogy shows the same. The first followers of Jesus expected his return during their lifetime. When some began to die before the Lord returned, they became troubled. St. Paul stepped in and re-view the boundaries of early Christian theology. In his first letter to the Thessalonians (4:13-18), Paul suggested that instead of being at a disadvantage, those who already had died would have the advantage of seeing Jesus first.

Jesus delayed coming a lot longer than even Paul anticipated, and Christians settled into an uneasy coexistence with the world. They were wary of the world and were counseled to have as little to do with it as possible—until one of the most worldly people became a Christian. With the conversion of the Emperor Constantine in 314, the boundary between sacred and secular shifted. When Emperor Theodosius made Christianity the official religion of the empire 70 years later, the impossible was suddenly actual. Christians began to look at the institutions of civil life differently. No longer were they instruments of the enemy; now they were tools of the Lord. Gradually Christianity took on a more institutional form, adapting the structure, terminology and perspective of the Roman Empire to create a Holy Roman Empire.

For 1,000 years Christianity tried to bring everyone and everything into a single world

order—even if it entailed crusades against heathens and inquisitions against heretics. But just as a master synthesis was achieved between faith and reason, church and state, natural and supernatural, the boundary lines shifted again.

►The awareness of whole continents and entire civilizations previously unknown gave Christians a new view of themselves and their history. It freed them to look at Christianity apart from its European cultural heritage.

►The Protestant Reformation attempted to redefine and restructure Christianity while governments, scientists and artists claimed autonomy from the church. The result in modern times has been a maze of boundary lines between the possible and the impossible in church and society.

►In the 18th century, democracy replaced monarchy as the basis of society. Christian theology had to rethink the relationship of science and religion, rights of workers, and meaning of social justice.

►In the 19th century, the machine replaced the land as the basis of society. Christian theology had to rethink the relationship of science and religion, rights of workers, and meaning of social justice.

With machines came inventions and discoveries, reaching in one direction beyond the planet and in another direction into the tiniest macro-organisms. As a result, Christians have had to apply moral standards to unprecedented questions of human behavior and decision.

Changing world views over the centuries inevitably had their impact on Christian thinking and acting. The challenge is not to remain immovable in the face of change but to move with it.

"What must be left behind," Father Shea explained, "is our attachment to the stage we have become comfortable with."

(Father Kinast directs the Center for Theological Reflection in Madera Beach, Fla.)



**IMPACT OF CHRISTIANITY**—As Christians came to know more about their changing world, they set out to evangelize others living in new territories. St. Bonaventure had so much impact on his fellow Franciscans that many considered him to be the second founder of the Order of Friars Minor. (CNS illustration)

## What makes believers nervous?

by David Gibson

What makes so many believers in God nervous when science crosses a new frontier?

Are we worried that new ways of understanding the universe or the human person will displace God—that God's place will be lost?

Maybe the problem is, then, that we think we know more than we do about what God's "place" is—that we wanted our idea of God to be buttressed down.

Or is distrust a factor in our nervousness?

►Do we distrust God, suspecting deep down that God isn't big enough or strong

enough to fit into the kind of world growing up around us?

►Do we distrust ourselves, fearing that we, like some others, will lose sight of God in our ever-expanding universe?

Probably it is understandable that people want to keep God in place. We'd like to keep quite a few aspects of our life in their place. When things are in place, we feel more comfortable.

God's place, however, is always bigger and more mysterious than we thought. And if the surrounding world pushes and pulls at us to understand God better, that need not mean the world is crowding God out.

(David Gibson edits Faith Alive!)



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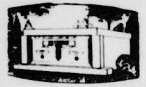
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# Summary of study reports and recommendations for the Archdiocese of Indianapolis

Dear Friends in Christ,

This letter serves as a preface to a summary of the many studies that have occurred within the archdiocese prior to my becoming your archbishop. I am releasing to all the people of the archdiocese this summary made by Mr. Daniel Conway, who is facilitating our strategic planning process. I do so with the hope that you will read them with care in order to understand some of the areas of discussion that are of concern to each and every person within the archdiocese.

I also release these studies with a caution that needs to be clearly stated. These studies contain many, many recommendations. **Please understand that they remain recommendations, not accomplished fact.** I also want you to know that I have reservations about some of the recommendations. I believe that they need further reflection, modification and, in some cases, radical change. In any case, none of the recommendations stands approved by me. They are a resource for our strategic planning.

The summary represents hundreds of pages of work and thought. While it does not contain every detail, please know that this summary represents all that there is in regard to the past two years of study. This does not mean, however, that the strategic planning process will not uncover further needs.

These studies were initiated by Archbishop O'Meara and were in process when he died. They address significant issues and challenges which our archdiocese must face. I appreciate the hard work and the effort of many throughout the archdiocese to articulate possible directions for the future. Hopefully, this publication will

provide a transition from our many studies into strategic planning and implementation. I have read and studied them with a keen interest in our future. The recommendations are many and have far reaching implications, and it is difficult to grasp them as a whole. I have initiated strategic planning to help us to have a whole plan for the future rather than many plans that overlap and are often disconnected.

The strategic planning process, which is now under way, gives the Core Planning Committee and the leadership groups of the archdiocese, as well as myself, an opportunity to review all these recommendations in light of a mission statement, goals, and priorities that will be developed.

This is but one small step toward our future together. I am optimistic about that future and hope that you are also. I look forward to working with the Core Planning Committee and all of our leadership groups, indeed all the archdiocese, in developing a plan that will foster the development of our spiritual life, as well as stewardship for our resources, personnel and programs. With God's grace, together we can help to move this strong archdiocese to an even stronger future.

Sincerely yours in Christ,

*Daniel M. Buechlein*

Most Rev. Daniel M. Buechlein, OSB  
Archbishop of Indianapolis

## Introduction

During the last two years of his ministry to the Church in Central and Southern Indiana, Archbishop Edward T. O'Meara commissioned several studies designed to identify the Archdiocese of Indianapolis' critical issues and urgent needs. Literally thousands of hours of study, reflection, discussion and discernment went into these various studies. Hundreds of clergy and lay leaders representing all 11 deaneries and all of the Secretariats of the Archdiocese participated in interviews, meetings and hearings on one or more of the following areas of concern:

- Future Parish Staffing
- Education and Faith Formation
- Urban Ministry
- Catholic Charities
- Management of the Catholic Center

In addition to these formal studies, the Archdiocesan Pastoral Council was commissioned by Archbishop O'Meara in 1990 and spent many months in an intensive, collaborative process of pastoral planning and discernment.

As a result of these extensive efforts to prepare for the future ministry needs of the Church in Central and Southern Indiana, Archbishop Daniel M. Buechlein has been presented with a wide assortment of recommendations—some quite specific (e.g. to design a new "logo" for use on archdiocesan stationery) and some very general (e.g. to encourage parishes, schools and agencies to work together as "one unified archdiocesan Church").

At Archbishop Buechlein's request, the hundreds of pages of analysis and recommendations which resulted from studies conducted by the Conservation Company, the Urban Ministry Strategy Committee, the Parish Staffing Com-

mittee and the Archdiocesan Pastoral Council have been summarized in the following pages. Of necessity, much detail has been omitted in favor of a general overview of the issues which were consistently identified and the primary recommendations which are contained in these important studies. It is Archbishop Buechlein's hope that this summary will communicate to the people of the Archdiocese as clearly and accurately as possible the scope and substance of what has been recommended to him during his first few months as Archbishop of Indianapolis.

The editor of this summary assumes full responsibility for editorial decisions (what to include, what to omit, and how to report briefly and say accurately what was originally communicated in great detail). The responsibility for the original analyses and recommendations rests with those who directed and participated in the five studies and pastoral planning process identified above.

Daniel Conway  
January 19, 1993

## Summary Report

The analyses and recommendations contained in the separate documents presented to Archbishop Daniel M. Buechlein at the beginning of his ministry as the Chief Pastor of the Archdiocese of Indianapolis have been arranged into ten (10) major areas. These are:

1. Leadership and Planning
2. Governance and Board Structures
3. Internal Communications
4. External Communications
5. Lifelong Formation and Education
6. Parish Staffing
7. Center City Concerns
8. Future Directions for Catholic Charities
9. Stewardship and Development
10. Administration, Facilities and Finance

9. Stewardship and Development
10. Administration, Facilities and Finance

The following is a brief summary of the main issues and primary recommendations which have been made in each of these ten areas, including the proposed mission statement and goal statements developed by the Archdiocesan Pastoral Council.

## 1. Leadership and Planning

### Analysis

The Archdiocese of Indianapolis has made a serious commitment to the principles of shared responsibility and collaborative leadership. As a result of its conciliar and board structures (but also because of the leadership styles of recent Archbishops and those clergy, religious and lay leaders who have held positions of major responsibility), the Archdiocese has successfully established a "leadership climate" which encourages the participation and involvement of many people in the planning, decision-making and administrative functions of parishes, schools, deaneries and archdiocesan agencies.

At the same time, serious concerns are expressed about lack of direction and dynamic leadership from the Catholic Center. Indeed, the multiplication of studies and planning processes is sometimes seen as an example of the Archdiocese's tendency to "avoid the tough issues and difficult decisions." There is strong consensus in all of the study reports and planning documents that the Archdiocese needs to be more "pro-active" and less "reactive" in dealing with the many challenges and opportunities facing the Church today.

### Recommendations

► Develop action plans which can set direction and identify priorities for distribution and use of the Archdiocese's limited human, physical and financial resources. Don't try to do everything, make choices based on priorities. Don't avoid difficult decisions; take risks and be willing to make mistakes and learn from them.

► Maintain the Archdiocese's commitment to shared responsibility, but be more pro-active in recruiting qualified, dedicated leaders; provide leadership training for clergy and lay leaders; set clear expectations and hold people accountable.

► Respect past traditions but don't be bound by them; search for new ways to express enduring values; help people to manage change more effectively; be sensitive to people's feelings but don't let emotions negatively affect important decisions.

► Reorganize and renew existing leadership and administrative structures at parish, deanery and archdiocesan levels. Insist on making the Catholic Center service-oriented and responsive to the needs of all 11 deaneries.

► Coordinate planning efforts; involve those who must carry out the plans in decision-making; don't let "processes" overwhelm and obscure "outcomes."

## 2. Governance and Board Structures

### Analysis

In keeping with its commitment to shared responsibility, the Archdiocese of Indianapolis has developed an impressive network of councils, boards and working committees which help to carry out the ministries of parishes,



schools, deaneries and agencies of the Archdiocese. This extensive "infra-structure" provides the Archdiocese with significant opportunities for utilizing the knowledge and experience of many people throughout Central and Southern Indiana whose time and talents are freely given to help carry out the mission of their Church.

Questions raised in the area of governance and board structures are similar to those expressed under leadership and planning. Is the Archdiocese "over-structured"? Does the sheer number of boards, councils, committees and task forces inhibit decision-making? Are board members recruited and trained effectively? Do they accurately understand their roles and responsibilities *vis à vis* the canonical stipulations for "policy-making" and "decision-making" in a hierarchical Church? Is the relationship between pastoral councils and education boards clearly defined?

#### Recommendations

► *Reaffirm the consultative model* as normative for all councils, boards and standing committees in the Archdiocese. (Note: a consultative body participates in the decision-making process by formulating and recommending policies, but it does not formally enact or implement policy. The responsibility for enacting and implementing policy is reserved to the person who is canonically authorized to make final decisions—normally the pastor or the Archbishop.)

► *Provide education and training* in the principles and skills of effective volunteer leadership to all council and board members; develop guidelines that are clear and unambiguous about specific roles and responsibilities; develop procedures for evaluation and accountability; set realistic, substantive agendas for councils and boards.

► *Review and revise existing structures*; reduce the overall number of boards while increasing participation and effectiveness; recruit skilled leaders with expertise in key areas (e.g., education, finance, social service) and encourage stewardship of time and talent through "networking" of volunteer opportunities.

### 3. Internal Communications

The Catholic Center at 1400 North Meridian Street in Indianapolis serves as the central "hub" for communication between and among institutions of the Archdiocese—including the Archbishop's office, the Chancery, and the parishes, schools and other Catholic organizations which are spread throughout the 11 deaneries of Central and Southern Indiana. As a community of faith, united by shared beliefs, traditions and values, the Archdiocese needs good internal communications. Without effective, two-way communications between parishes and the Catholic Center (and among agencies in the Catholic Center), individuals and communities begin to feel isolated, unimportant and confused about their relationship to the archdiocesan Church.

The structures for internal communication which are in place in the Archdiocese are recognized as being good but insufficient. Especially in times of significant change, when stress levels are raised and rumors are magnified, clear and effective communication must be a major priority for all who hold positions of responsibility in parishes, deaneries and archdiocesan agencies. In particular, there must be effective channels of communication which can link the Archbishop's office to all individuals and communities in the Archdiocese.

#### Recommendations

► *Encourage all individuals and communities* in the Archdiocese to work together as one, unified Church serving the needs of all people in Central and Southern Indiana; help the Archbishop

to "be present to" and "in touch with" all 11 deaneries.

► *Develop strategies and procedures* for increasing the effectiveness of communications between and among parishes, schools and agencies of the Archdiocese—at parish, deanery and archdiocesan levels; establish standards and measures of effectiveness for purposes of accountability; review and re-structure planning and communications-related agencies.

► *Review and strengthen The Criterion* as a major resource for internal communications; explore information systems and update networking among parishes and the Catholic Center; consolidate separate newsletters and mailings to eliminate duplication and information overload.

► *Establish consistent, high-quality graphics* (including a new "logo" for the Archdiocese); utilize contemporary communications media more effectively; provide training and assistance for parishes, schools and agencies.

### 4. External Communications (Public Relations and Evangelization)

#### Analysis

The Archdiocese of Indianapolis, like many dioceses in the United States, has suffered from negative coverage in the local news media. Especially when sensitive issues are at stake (e.g. parish and school closings or allegations of sexual misconduct), it is extremely important that the Archdiocese be ready and able to "tell its side of the story" in the most accurate and informative ways possible. In addition to these "exceptional circumstances," the Archdiocese also needs consistent, effective external communications in order to raise public awareness about the mission and ministries of the Catholic Church and to extend a welcoming arm to those who may be interested in joining (or re-joining) this family of faith.

At the present time, the Archdiocese does not have policies and procedures "in place" for pro-active external communications. As a result, much time, effort and energy is expended reacting to crises through forms of "damage control." In addition, the external public's image of the Archdiocese, which is frequently blurred by misunderstanding of the relationships between parishes, schools and agencies, is further confused by the often conflicting letterheads, graphics and symbols used by agencies which deal with the public (e.g. education, charities, development, communications).

#### Recommendations

► *Develop strategies and procedures* for effective public relations—especially in anticipation of crises, but also as an important dimension of the ministry of the archdiocesan Church; utilize the services of professional public relations counsel (as needed) and develop the necessary expertise on staff to develop and sustain pro-active leadership in this critically important area; coordinate internal and external communications through a restructured Secretariat.

► *As noted in #3 above* (internal communications), establish consistent, high-quality graphics and provide training and assistance for agencies which deal with external publics on a regular basis.

► *Establish procedures* for channeling and communicating sensitive information and for increasing the visibility and impact of the Archbishop's role in public affairs.

► *Integrate the Archdiocese's evangelization efforts* into all offices and agencies and encourage parishes and deaneries to sponsor programs which are both informative and inviting.

### 5. Lifelong Formation and Education

#### Analysis

The Archdiocese of Indianapolis has a long and distinguished record of excellence in the transmission of faith to adults, youth and children throughout Central and Southern Indiana. Since its founding as the Diocese of Vincennes in 1834, Catholic education has been an integral part of the mission of this local Church. Through schools, religious education programs for people of all ages, youth and young adult ministries, and programs of spiritual formation and renewal, the Archdiocese reaches out to a substantial number of the estimated 200,000 Catholics in Central and Southern Indiana. In recent years, especially, the Archdiocese's commitment to "total Catholic education" has resulted in a growing appreciation for the importance of *lifelong formation and education*. It has also called attention to the critical need for better stewardship of the human, physical and financial resources needed to carry out this increasingly important dimension of the Church's ministry.

An extensive analysis of the Archdiocese's education ministries conducted by The Conservancy Foundation identified the following "important findings" (which are listed here as summarized in their report dated December, 1991):

"The mission of Catholic education in the Archdiocese calls for a commitment to lifelong faith formation and to the message, community and service principles espoused in 'To Teach As Jesus Did.' Providing programs and services that address the needs of faith formation for people in all stages of the life cycle is a broad mandate. The continuing challenge for the Archdiocese is how to use its current resources and grow the resource base to realize this comprehensive mission."

"Providing effective structures and opportunities for lay volunteers to have an active voice and share their gifts in shaping the educational ministry of the Church is an important ingredient in the educational ministry delivery system."

Building on a strong commitment to the Vatican II principles of shared responsibility and subsidiarity, the Archdiocese has developed a sophisticated three-tier system of lay boards of total Catholic education. The recruitment and training of volunteers is a crucial aspect of this system. Volunteers' performance of certain kinds of governance responsibilities, from budgeting and dealing with operating deficits to objective evaluation of personnel, is not of uniform quality across the Archdiocese. And there seems to be some confusion as to the appropriate role of lay volunteers in relationship to the pastor and paid school and religious education administrators. Clarifying responsibilities and strengthening the vehicles for effective lay governance remain an important challenge.

"The decentralization of the Archdiocese's educational ministry encourages enormous creativity and flexibility to meet local needs and opportunities. Decisions concerning schools and religious education programs remain with the parishes and the deaneries. The Archdiocesan Board of Education and the Office of Catholic Education serve more in a resource capacity to these autonomous entities. But this decentralization has its limitations. Local autonomy sometimes hinders collaboration and opportunities for doing more may not be realized. In addition, when there are situations at the local level that do not get resolved in a timely way, small problems can grow to crisis proportion. The lack of a system for monitoring or quality control by the centralized archdiocesan office has led to instances of 'crisis management,' diverting limited archdiocesan funds and staff time."

"Finding qualified and committed professionals to work in the Church's educational ministry is an ongoing

challenge. Given the staff-intensive nature of school and religious education programs, the need for qualified professionals is central in providing quality, effective educational ministry. Recruiting, training and retaining personnel in school and religious education ministries is a challenge, given the salaries and benefits available in the Church."

There is some tension between people primarily committed to schools and other people primarily committed to religious education programs in the Archdiocese. Across the Archdiocese, the consultant found an articulated commitment to "total Catholic education." Most Catholics recognize the need for strong schools and other forms of effective religious education programming to meet the needs of children not in Catholic school as well as youth, young adults and adults. However, the disproportionate resource requirements of the schools leave limited, and sometimes inadequate, resources for other faith formation and education programs. Resource allocation and stewardship questions bring these tensions into clear focus.

"Since at least half of school-age children do not attend Catholic schools, there is a need for effective religious education programs. Again, the Archdiocese has made great strides in developing an array of programs and training volunteer and paid professionals to provide faith formation and enrichment activities for Catholics. These kinds of activities are critical in an era when there are so many competing demands on people's time. An individual's spiritual development is easily 'shelved' when a proper balance of family life and community involvement is so hard to achieve. In addition, certain trends in American society—the individualism that marked the 1960s and the increasing pluralism and proliferation of lifestyles—create imposing challenges as institutions try to meet the variety of new and emerging needs. More can and should be done to make the Church and its message meaningful and relevant to Indiana Catholics today."

"As a steady decline in Catholic school enrollments has resulted in fewer schools in the Archdiocese. From 1969 to 1990, total Catholic school enrollments have declined by more than 50 percent. This is due in part to the general decline in the number of school age children as well as the migration of Catholic populations to areas of the Archdiocese where schools either have not been established or where public school alternatives are attractive."

"Over the same period, the number of Catholic elementary and secondary schools in the Archdiocese has declined from 124 to 72. Many Catholics are alarmed at the precipitous decline in enrollment and the number of schools and fear that the traditional institutional base for education and faith formation in the Church—the Catholic school—is being detrimentally eroded. This steady decline appears to have bottomed out in the 1991 school year and has shown a significant increase of almost three percent in the unofficial Catholic elementary school enrollment statistics for school year 1991-92, due in large part to a privately sponsored marketing initiative."

"The financial stability of Catholic schools, then, is a critical challenge in the Archdiocese of Indianapolis. As per pupil costs rise, parents and parishioners struggle to keep up with rising tuition and parish support. Nevertheless, the gap between costs and revenue continues to grow. The important policy questions of 'who should pay' for Catholic school education—the parents of students, the host parish, the entire Catholic community, the larger community—has not been explored in an intentional and rigorous way in the Archdiocese (nor across the country). Frustrated by financial deficits and other administrative headaches, certain

parishes have gotten or want 'out' of providing a Catholic school. Resolving systemic issues related to how schools are financially supported may alleviate some of the crises that parishes, schools and the Catholic Center frequently find themselves in and, at the same time, free up more resources for other faith formation activities. Identifying new sources of revenue and models for sharing the costs of Catholic schools also might be explored."

#### Recommendations

►Affirm the Archdiocese's commitment to lifelong formation and education; review and revise structures at parish, deanery and archdiocesan levels to reflect a common vision of lifelong formation; be more pro-active in giving direction to parishes and schools by developing a stronger sense of "system."

►Adapt existing conciliar and board structures to the "consultation model" described above (#2, "Governance and Board Structures"); review and revise policies and procedures for board functioning; clarify roles and responsibilities for effective collaboration and shared responsibility; acknowledge the distinctive mission of urban parishes and schools.

►Strengthen policies and procedures for administration and financial management of parishes and schools; develop new methods of school funding and development; coordinate marketing and fund raising activities.

## 6. Parish Staffing

The Future Parish Staffing Committee was established in 1989 by the Priests' Personnel Board with the approval of Archbishop O'Meara. The committee's purpose was to develop a long-range plan for staffing parishes of the Archdiocese through the year 2010. According to the committee's final report dated March 3, 1992, "While the initial driving force was the growing shortage of priests, the charge to the committee was to address the issue of future staffing not only in terms of the declining numbers of priests, but also in view of the great advantages being made in lay ministry."

The general operating principles developed by the committee were:

►The Archdiocese would have 88-90 priests available for parish ministry by the year 2010—a decline of 22-24 percent from the current number of priests available for parish ministry (119).

►Each deanery would share in the "cutback" in priests; the poorest areas would share disproportionately.

►Parishes and deaneries need to engage in a process to evaluate "parish viability" and to indicate possible staffing options.

Committee discussions and consultations led to the development of criteria for its recommendations which acknowledged the difficulty (and sensitivity) of trying to develop a "pro-active" plan for parish staffing. Serious efforts were made to balance a variety of concerns, including parish size, geographic relationship to other parishes, sacramental life and the "quality of ministry" that the committee estimated could be provided in the future—given the projected number of available priests. Parish history and identity, lay leadership, finances and conditions of buildings were also given some consideration.

The following assessments of "viability" were also made of parishes—either alone or in collaboration with other parishes:

►Evidence of quality ministries of the Word, Sacraments and Prayer

►Evidence of ability to provide ongoing faith formation for adults, youth and children

►Evidence that structures are congruent with civil and Canon law and with archdiocesan policies

►Evidence of response to the laity's call to ministry and the projected number of ordained priests

On the basis of these criteria and

considerations (and an extensive consultation process), the Future Staffing Committee developed a series of options for parish staff which were then applied to all deaneries of the Archdiocese. Initial recommendations were formulated and given to the Deans, who were asked to consult with parishes and offer "feedback." A premature release of these preliminary recommendations caused much anxiety and anger. The committee's final report, which followed six months of meetings and discussion with deanery and parish leaders, was received with "far less negativity and anger."

The following definitions were provided by the Future Staffing Committee to help clarify its recommendations:

1. CLOSING—Because a parish no longer meets a variety of criteria (which are listed in the committee report), and because of our need to reshape our parochial structures to adequately meet staffing needs, and because of geographical location the members of the parish may become part of other parishes, the parish will be closed within one year of the decision of the Archbishop. The Archdiocese will help facilitate the parishioners in the closing process, which the Archdiocese recognized to be difficult and painful. The Archdiocese will also assist parishes in welcoming the parishioners of the closed parish.

2. CLUSTERED/CONSOLIDATED PARISHES—The meaning of clustered or consolidated parishes varies from situation to situation. Because of a variety of criteria, and because of the need to reshape parochial structures for future staffing, these parishes are requested by the Archdiocese to engage in a dynamic process of substantial cooperation. This process may take place over a period of years. Utilizing specific direction given by the Archdiocese, the staffs and people of the two or more parishes engage in a process that will determine what the substantial cooperation shall be. Minimally, it will include the sharing of a pastor or a PLC. Maximally, it could include a total consolidation.

Criteria for clustering or consolidating will include: administrative workload of the Pastor/PLC, finances, conditions of buildings, the quality of the sacramental and ministerial life of the parishes and so forth. The Archdiocese will encourage as much cooperation as possible and will provide facilitation as possible. The process will vary from parish to parish.

3. CHAPEL—A parish becomes a chapel because the parish no longer functions as a parish, according to a variety of criteria. However, because of the history of the place and its significance to a community of people, it remains as a place where sacraments or other activities may take place. As a general norm, no priest is assigned to a chapel. Specialized ministries may take place. Unless otherwise so designated, a chapel is the responsibility of the parish within which the chapel is located. If it is not the responsibility of the local parish, a specific group of people must be recognized by the Archdiocese as responsible for the chapel. A chapel must be maintained properly in order to remain a chapel, and must be self-supporting. Celebrations of the sacraments require the permission of the local pastor. A chapel will need to file an annual report. All questions regarding a chapel shall be referred to the Chancellor.

4. PARISH LIFE COORDINATOR—A parish life coordinator is a lay person or religious sister or brother who has the pastoral care of a parish entrusted to him or her. The parish life coordinator is supervised by a priest moderator. Canonically, the parish life coordinator has the pastoral care of the parish for all areas, except the specific duties of ordained priests. A priest is also assigned as a sacramental minister to the parish.

#### Recommendations

The recommendations of the Future Parish Staffing Committee which were

accepted by the Priests' Personnel Board for submission to the new Archbishop provide for the following changes in the current 159 parishes of the Archdiocese:

- cluster/consolidation (73 parishes)
- assignment of a Parish Life Coordinator (20 parishes)
- change of status from "parish" to "chapel" (7 parishes)
- closing (7 parishes and 4 missions)
- no longer have an associate pastor (3 parishes)

The recommendations also call for a study of two "growth areas" in Marion County for "possible reconfiguration or new parish if study so indicates."

## 7. Center City Concerns

### Analysis

The Urban Ministry Strategy Committee was appointed by Archbishop O'Meara in June, 1991 to address the future of ministry in the center city of Indianapolis. The committee's charge was "to re-articulate the vision for ministry in the center city and to develop strategies for strengthening the Church's urban ministry."

After careful review and discussion of a variety of reports and data, the committee met with many of the pastoral councils of urban parishes and held hearings on the possibility of establishing a separate deanery for the center city. During these consultations, the committee observed the strong commitment which parishioners have to the distinctive missions of their individual parishes. Parish leaders stressed their conviction that the needs of the center city are different from the rest of the Archdiocese and that, despite differing opinions about how to solve the problems of the center city, the Archdiocese needs to "move forward in developing a strategy for urban ministry."

According to the final report presented by the Urban Ministry Strategy Committee to Archbishop Buechlein in January, 1993, "the committee believes that urgent attention from archdiocesan leaders should be given to the center city." Major issues identified in the report include:

►Continued development of vibrant parish communities with committed, effective pastors, well-trained parish staffs and parishioners who are "singing and praying people of joy and hope"; the need to affirm the presence of the Church in the center city "with a celebration and a gift of funds for the center city priority: faith formation and education."

►Strong affiliation between parishes and people of the area coupled with a commitment to actively address the human issues and problems of the center city; continued evangelization and outreach; greater collaboration and more effective sharing of resources among center city parishes; better linkage and support from the entire Archdiocese, particularly suburban Indianapolis.

►Continued strong support for Catholic schools which are open to all, possess a strong Catholic identity, and provide both quality education and cultural sensitivity; more effective stewardship and development of resources to help parishes and schools move from "maintenance and survival" to a strong sense of mission.

In order to respond to these issues in the most effective ways possible, the Urban Ministry Strategy Committee "calls for increased awareness, stronger presence and more collaboration on the part of the whole Catholic community to meet the needs of the center city."

### Recommendations

►Provide committed pastoral leadership specially trained for center city ministry; review and revise current structures for collaboration and sharing of resources; ensure parish vitality through careful attention to liturgy, evangelization, staff, religious education, parish organization, outreach and finance.

►Review funding and governance of Indianapolis' interparochial high schools; strengthen center city Catholic schools and include evangelization as an essential part of their mission; develop regional school concept based on neighborhood alliances and the cultural needs of the African American Community; establish enrollment goals to assure full classrooms for 4-5 primary schools and one middle school in the center city.

►Strengthen finances through "fair ratios of income," establish scholarship funds; develop systems to allocate archdiocesan grants equitably; foster sound financial management and strategies for increased funding.

## 8. Future Directions for Catholic Charities

### Analysis

Catholic Charities is a large and "relatively separate" Secretariat (an administrative division that contains several offices or agencies with similar missions) with its own payroll and benefits plan and with a substantial amount of external funding. Its purpose is to carry out the social ministry of the Archdiocese by coordination and integration of social ministries and programs and linking them to the larger Church and civic communities.

According to major goals identified by Catholic Charities USA, the Church's social ministry is committed to:

- fostering quality social services
- promoting Catholic social teaching
- developing leadership to further the Church's commitment to social welfare and social justice

As a Secretariat, Catholic Charities functions as an "umbrella organization" for several social service agencies, the Campaign for Human Development, and the Catholic Charities office. A 23-person consultative board (composed of the Archbishop, 11 deanery and 11 agency representatives) meets quarterly—primarily to allocate archdiocesan funds to various social service agencies.

Because each agency has its own director and board, and because the size, governance structure, and functioning of the agencies are not consistent, there is a limited sense among agencies of being part of a system. As noted by The Conservation Company in its report to the Archbishop dated December 7, 1992, at the present time there is confusion concerning the relationship of various agencies to one another and to the Archdiocese. There is also a need to clarify the roles and responsibilities of volunteers serving on agency boards. According to The Conservation Company's report:

"These entities are different from non-profit boards outside the Catholic Church (which many volunteers have experience with). They operate as if they were independent and autonomous, yet they are part of a system in which ultimate governance and financial responsibility lie with the Archbishop. At the same time, there is limited programmatic or financial monitoring or control from 'up top,' even though the Archbishop is [legally] liable. There is confusion as to where the responsibility and authority for certain functions—hiring or firing personnel, new program development or terminating a program—lies. Currently Catholic Charities is little more than the 'sum' of its agency 'parts.'"

These concerns about leadership, governance and relationship to an overall "system" are similar to those identified in the education and formation study. As observed consistently throughout this summary report, these problems appear to be accentuated by the increasing demand for better stewardship and development of limited human and financial resources.

### Recommendations

►Develop a clear and consistent vision for Catholic Charities which identifies the *Catholicity* of its programs and services; review and restructure

agency and board structures, program purposes and content; provide orientation and training on mission and goals to all staff and volunteers; recruit and train effective board members.

►Establish a clear direction and priorities for Catholic social services; choose which programs and activities are needed and don't try to be "all things for all people"; allocate funds based on priorities; use vision and priorities to help recruit volunteers and staff and develop new sources of funding.

►Invite and challenge all members of the Catholic community to become more aware of and involved in the Church's social ministry; explore possible "future scenarios" for engaging the Catholic community in the ministries of justice and social service.

## 9. Stewardship and Development

### Analysis

All of the studies commissioned by Archbishop O'Meara refer to the urgent need for stewardship and development of human and financial resources. The decline in the number of priests and religious, the growing involvement of lay people as staff and volunteers, rising costs and declining school enrollments are consistent themes throughout the various studies and reports presented to Archbishop Buechlein.

According to The Conservation Company's report on management, dated February, 1992, an archdiocesan-wide parish stewardship program is needed "to teach individual Catholics the basic tenets of biblical stewardship and cultivate their commitment to give back some of what God has given them through the contribution of time, talent and treasure to the Church." As noted in this report, a parish stewardship program would respond to the Archdiocese's need for increased volunteerism (through gifts of time and talent) and its growing financial needs (through gifts of treasure).

The Conservation Company's report also refers to earlier studies which "pointed to the need for a coordinated and integrated development plan for the Archdiocese complete with clear delineation of roles and responsibilities at the parish, deanery and archdiocesan levels." According to The Conservation Company, "Historically, the development function in the Archdiocese has been weak," but significant progress has been made during the past few years.

### Recommendations

►Establish a parish stewardship program as part of a broader effort to increase human and financial resources; encourage the Catholic people in Central and Southern Indiana to embrace the principles and practice of stewardship as outlined in the U.S. bishops' pastoral letter, "Stewardship: A Disciple's Response."

►Strengthen development efforts through integration and coordination of efforts at the archdiocesan, deanery and parish levels; communicate a consistent "vision" for development and integrate development into the planning and development activities of the Archdiocese; integrate school development into archdiocesan development and provide clear guidelines, roles and responsibilities for school fund raising.

►Set realistic goals for annual, capital and endowment fund raising; provide additional direction and training for staff; explore the possibility of providing staff assistance and counsel for parish capital campaigns; set performance standards for parish, school, deanery and archdiocesan marketing and fund raising; evaluate current programs and restructure as necessary.

## 10. Administration, Facilities and Finance

### Analysis

The management study conducted by The Conservation Company outlined two primary goals:

►To improve coordination, communication and collaboration in the administration of the Archdiocese (Catholic Center)

►To increase the responsiveness of the offices and agencies of the Archdiocese to the needs and priorities of the entire Catholic community (especially as experienced at the parish and deanery levels)

In addition to its specific focus on the administrative services of the Catholic Center, The Conservation Company's report also discusses administrative, facilities and financial needs at the parish and deanery levels.

Like most dioceses and Church-related organizations throughout the U.S., the Archdiocese of Indianapolis has experienced dramatic changes during the past thirty years. The Vatican II mandate to respond to growing needs in the Church and society resulted in an unprecedented expansion of programs and services at all levels. This dramatic increase of activity (which happened at the same time that the Church's personnel base was shifting from religious and clergy to lay people) has made increasing demands on the Church's limited human, physical and financial resources. Systems which were designed for a much simpler era have had to adjust and change (sometimes quickly and sometimes slowly) to new circumstances which were invariably more complicated and difficult. As a result, to achieve the traditional management goals of effectiveness and efficiency (in ways that are appropriate to the distinctive needs of parishes, schools, agencies and the Archdiocese as a whole) requires careful planning and sensitive, pro-active leadership.

As noted above (sections 1 and 2 of this report), there is a consistent call in all of the study reports for leadership styles and governance structures which balance the commitment to collaboration and shared responsibility with a more "pro-active" approach to direction-setting and decision-making. In addition, the reports regularly call for clearer delineation of roles and responsibilities and standards of accountability for all parish, deanery and archdiocesan personnel. The philosophical and theological principles of leadership and service appear to be "in place"; what's needed are administrative structures, policies and procedures which can implement effectively (and efficiently) these strongly-held values about the way leadership should be exercised in today's Church.

A strong, physical symbol of the need for strong leadership and responsible stewardship can be readily seen in the Archdiocese's physical facilities—many of which are in need of immediate attention. Careful planning for the maintenance and use of facilities is especially needed in the center city, but all parish and school buildings in the Archdiocese should be cared for in light of the principles of good stewardship. Similarly, great care is needed when new buildings are built or when existing facilities are renovated to make sure that quality, flexibility and efficiency are "built in."

Finally, the issue of stewardship of finances strongly influences almost all of the issues identified in the study reports and planning processes summarized here. Like most dioceses in the U.S., today, the Archdiocese of Indianapolis has experienced an enormous increase in the demand for financial expenditures that has not been matched by anything like comparable increases in revenue. At all levels, the Church in Central and Southern Indiana needs additional funds—for current program support, for capital improvement and for long-term endowment.

In addition to the need for increased funding, The Conservation Company's management report notes that recent efforts to improve financial administra-

strengthened—especially at the parish and deanery levels. Standardized budgeting and accounting practices are needed for all parishes and schools, and the Archdiocese's central payroll system for parishes and schools needs to be carefully reviewed and redesigned.

To avoid a vicious cycle in which the Archdiocese seeks to increase funds by assessments on parishes and parishes look increasingly to archdiocesan subsidies, new funding sources are needed. In addition, it is essential that budgeting processes be tied to priorities identified through careful planning at archdiocesan, deanery and parish levels. School funding, which invariably places the greatest pressure on available resources, should be closely tied to stewardship and development activities that are carefully coordinated with parish, deanery and archdiocesan planning efforts.

### Recommendations

►Revise the Secretariat system and organization chart for the Archdiocese; divide Secretariats into "administrative" and "ministry" divisions; review qualifications and experience of all personnel; adopt the consultative model of shared responsibility as normative; review existing consultative structures; reduce number of boards but increase participation through promoting stewardship of time and talent; clarify and refocus existing planning efforts; revise deanery structures and clarify roles and responsibilities of personnel.

►Review personnel policies and procedures; centralize and establish consistent policies and procedures for hiring; review benefits administration; provide orientation and training for all staff and volunteers; test concept of Deanery Area Consultants to help parishes in administration, financial management and facilities maintenance.

►Promote stewardship of facilities; seek capital funds for major renovation and construction projects at parish, deanery and archdiocesan levels; mandate central purchasing for agencies and strongly encourage parishes and schools to participate.

►Strengthen procedures for finance, accounting, payroll, accounts payable, etc.; standardize all budget and reporting procedures; link planning and budgeting; implement audit recommendations; explore new sources of funding for operations, capital improvement and endowment.

►Establish archdiocesan guidelines for school funding; standardize methods of calculating school costs; increase tuition assistance; seek financial support for schools from all members of the Catholic community.

## Pastoral Planning

### Analysis

The Archdiocesan Pastoral Council was formed in 1990 as a consultative body to the Archbishop. The purpose of the Council is to assist in formulating and implementing a pastoral plan for the Archdiocese "that emphasizes effective coordination of ministries and the responsible stewardship of human and material resources."

Shortly after the Archdiocesan Pastoral Council was established by Archbishop O'Meara, it began a process of pastoral planning designed to "identify archdiocesan priorities, set goals and objectives, and develop an archdiocesan mission statement." As an integral part of this process, Council members consulted with pastoral leaders at the parish, deanery and archdiocesan levels. These consultations resulted in a number of "priority issues" which then became the subject of further study, discussion and discernment by Study Teams appointed to "examine, refine and clarify each priority."

The results of this extensive consul-

series of proposed goal statements and a draft mission statement for the Archdiocese. These preliminary documents have been submitted to the Archbishop and will be incorporated into the strategic planning process initiated by Archbishop Beuchlein at the end of 1992.

## PROPOSED MISSION STATEMENT

We, the People of God in Central and southern Indiana who form the Archdiocese of Indianapolis, willingly accept Jesus Christ as our Lord and Savior and seek to follow Him within the Roman Catholic tradition. We are challenged through Word and Sacrament to continual renewal and conversion. Prompted by the Holy Spirit, we call forth the gifts of all the faithful, so that, through the just sharing of our resources, the Reign of God will be proclaimed and the needs of the Church and the world will be met.

## PROPOSED GOAL STATEMENTS

**Spirituality**—To enliven and enrich all the members of the Roman Catholic Archdiocese in realizing an affirming, active and charitable Christian faith in their personal daily lives, as well as in their communal participation in the work and worship of both the local and the universal Church.

**Evangelization**—To develop the evangelizing mission of the Church in helping Catholics to share their faith freely by daily witnessing their beliefs, by cooperating with others in working toward a just and peaceful society, by ecumenical and interreligious dialogue, and by offering appropriate invitations to join us in the fullness of the Catholic faith.

**Personnel**—To steward our human resources respectfully, by assuring adequate numbers of well-trained, faith-filled clergy, religious and laity; by fostering a collaborative model of ministry allowing each person to use his/her gifts for the maximum benefit of the community and by requiring accountability for continual professional and personal growth.

**Finances**—To develop a comprehensive fiscal policy based upon responsible stewardship which will address the corporal and spiritual needs of the entire Archdiocese.

**Communications**—To establish and to maintain timely, effective and efficient methods of communication in and among all agencies, offices and other pastoral units of the Archdiocese and to take a pro-active stance in sharing relevant information with the general public.

## Conclusion

The study reports and planning processes summarized above provide the leadership of the Archdiocese (at all levels) with a substantial agenda for the future. Although this summary, like the individual reports on which it is based, calls attention to many challenges facing this local Church, it is important to note that the Archdiocese of Indianapolis has substantial strengths and resources on which to build a better, more responsive archdiocesan Church. Using the two dominant values of fidelity to tradition and openness to the future as the foundation for planning and implementation, these study reports and planning processes strongly affirm that the Catholic people of Central and Southern Indiana are equal to this current challenge!



XTH SUNDAY IN ORDINARY TIME

# The Sunday Readings

Sunday, February 14, 1993

Sirach 15:15-20 — 1 Corinthians 2:6-10 — Matthew 5:17-37

by Fr. Owen F. Campion

The Book of Sirach is the source of this weekend's first liturgical reading.

Referred to as "Ecclesiasticus" in older translations of the Bible, Sirach has been a popular book to read privately and in public worship for many centuries among Christians. It so often was, and is, used in the liturgy that it was given the name "Ecclesiasticus," from the Greek word *ecclesia*, meaning "church."

It is, however, one of several books that is historically generated in the Roman Catholic Church as God's revelation but dismissed by Anglican scholars working under King James I of England to prepare a translation of the Bible for him.

The English scholars of the 17th century were unwilling to accept the authority of the Roman Catholic Church in listing the books of the Bible. As their authority, they relied instead on a listing of the Old Testament compiled by Jewish scriptural scholars a few generations after Christ.

Meeting in the town of Jamnia, these scholars excluded from their approbation any work not originally written in Hebrew or originally composed outside the Holy Land. There evidently was an original text of Sirach in Hebrew. (It since has been lost. Only the Greek survives.)

But Sirach was composed outside the Holy Land. As such, the Jewish scholars of the first century thought it unworthy of being God's revelation, and they omitted it from their list of authentic, revealed books. The scholars acting in behalf of King James I, therefore, excluded it from their translation of the Scriptures.

While the book is still called "Ecclesiasticus" in some translations, its correct, and original, name would be "Sirach." The author was Jesus, or Joshua, in Hebrew, ben-Sira, or Jesus, the son of Sirach.

The idea behind Sirach was to assure

pious Jewish readers that their religion did not conflict with human reason. In other words, that it was not ridiculous and an affront to common sense.

The language of Sirach is clear and even eloquent. This weekend's selection is no exception. This weekend's reading admonishes people to follow God's law. It recognizes that the choice to follow God's law is precisely that: a personal choice to follow God's law.

However, the free decision not to follow God's law has its consequences. Disobeying God is a freely-made choice, but it is as if the person grasped fire with a naked hand. God's law is supremely reasonable and beneficial.

St. Paul's First Epistle to the Corinthians, the second reading for this liturgy, also emphasizes the theme of wisdom. The apostle told the Corinthians, and he tells us in this reading, that Christian wisdom, true wisdom, is not the wisdom of the world, but it is the most profound wisdom nonetheless. It is God's wisdom.

St. Matthew's Gospel provides this weekend's Liturgy of the Word with its Gospel reading. The reading is direct and straightforward, and indeed demanding, in its precise expressions of God's law. To begin, the Lord insists that his intent is never to abolish the law of God. Rather, he reasserts the majesty and the obligation of God's law.

The Lord makes very clear, however, that genuine obedience to God is not just in lip-service or in empty motions. Rather, true obedience to God, the only obedience worthwhile, occurs in an act of obedience that rises from the heart, without qualification, without regret.

This reading includes the so-called "divorce clause." Some students of the Scriptures maintain that this clause allows the dissolution of a marriage if there has been an incident of adultery. Catholic scholars would insist that the exception raised by Jesus in this instance was not adultery in a legitimate marriage, but rather immoral relations between two unmarried persons. Such activity, tolerated without reserve by the Romans, would have come with the Romans to the Holy Land at the time of Jesus.

## Daily Readings

Monday, February 15  
Seasonal weekday  
Genesis 4:1-15, 25  
Psalms 50:1, 8, 16-17, 20-21  
Mark 8:11-13

Tuesday, February 16  
Seasonal weekday  
Genesis 6:5-8, 7:1-5, 10  
Psalms 29:1, 4, 9-10  
Mark 8:14-21

Wednesday, February 17  
Seven Founders of the  
Order of Services  
Genesis 8:6-13, 20-22  
Psalms 116:12-15, 18-19  
Mark 8:22-26

Thursday, February 18  
Seasonal weekday  
Genesis 9:1-13  
Psalms 102:16-18, 19-23, 29  
Mark 8:27-33

Friday, February 19  
Seasonal weekday  
Genesis 11:1-9  
Psalms 33:10-15  
Mark 8:34 - 9:1

Saturday, February 20  
Blessed Virgin Mary  
Hebrews 11:1-7  
Psalms 145:2-5, 10-11  
Mark 9:2-13

### Reflection

The liturgy for this weekend stands in the progress of the lessons the church has taught us these months since Christmas. We have met Jesus in the liturgies of Christmas, the Epiphany, and the Baptism of the Lord. We were called to follow him, as the apostles themselves were called.

Then the church began to outline the demands that we assume for ourselves if we choose to follow Jesus in our lives.

This weekend's reading continues to develop what these demands are. The purpose of these lessons is not to capitalize upon any one example, although the example, such as that of divorce and the permanence of marriage have their distinct importance. Rather, these lessons are given us this weekend to remind us that discipleship is not casual. We must embrace discipleship with our full will and mind. We cannot qualify or diminish our intention. It must be absolute.

Obedying God means obedience to

God's word in all things, indeed even in the most personal and routine settings in life, in the most difficult decisions, and in the most compelling of circumstances. Nothing is too private or too difficult to be an exception to our need to obey God.

The church weeks ago presented us with a marvelously appealing image in the person of Jesus the Lord. In his words to the apostles, it asked us to follow him. However, it leads us down no primrose path. It tells us exactly what discipleship means, what we undertake when we answer positively the Lord's invitation to "follow him."

### Trip delays papal column

"The Pope Teaches" column, which is published each week in *The Criterion*, will resume as usual in two weeks. Pope John Paul will continue his weekly Vatican audience following his Feb. 3-10 trip to Africa.

### SAINTS OF THE WEEK

## Cyril and Methodius were the apostles to the Slavs

by John F. Fink

Most Americans undoubtedly think of Feb. 14 as Valentine's Day. However, the Catholic Church observes that day as the feast of Sts. Cyril and Methodius. It is not celebrated this year, though, since the date falls on Sunday.

Cyril and Methodius, two Greek brothers who lived in the ninth century, are known as the apostles to, and the patrons of, the Slavic peoples. They are examples of the fact that the work people do can live long after they die.

We have all seen Russian words and know that the Russian alphabet doesn't look anything like ours. It is Cyrillic, named for St. Cyril, whose followers probably formed the alphabet from Greek capital letters.

Cyril and Methodius lived during a time when there was widespread conflict between the Church of Rome and the Church of Constantinople. It was Patriarch Photius who, in 863, sent the two brothers to preach Christianity in Moravia (roughly equivalent to modern Slovakia).

The first thing they did was to invent the alphabet and to translate into Slavic the Gospels, the Psalter, the letters of St. Paul, and liturgical books. They also did something highly irregular at the time—they composed a Slavic liturgy. The Byzantine Church at the time used only Greek in its liturgies, just as the Western Church used only Latin.

This use of the vernacular put Cyril and Methodius in conflict with the German bishops just at the time the relations between Patriarch Photius and Pope Nicholas I reached their worst. The pope tried to depose and excommunicate the patriarch, who in turn called a synod that pronounced the pope excommunicated and deposed. However, Pope Nicholas had died before the word reached Rome and Pope Adrian II became pope in 867.

At that time Cyril and Methodius went

to Rome to try to get their Slavic liturgy approved. Pope Adrian saw this as a chance to retain Moravia for the Western Church instead of the Byzantine Church, so he approved the liturgy.

Unfortunately, while they were in Rome, Cyril, who long had been an invalid, died in 869.

Pope Adrian, still hoping to retain Moravia for the Western Church, then consecrated Methodius as archbishop of Sirmium (in modern Yugoslavia and, with the breakup of that country, probably in Croatia). The pope also made Methodius papal legate to all the Slavic people.

Methodius continued his work for another 16 years. They were not peaceful years, though, and Bavarian and Frankish bishops accused him of heresy. Once again he had to go to Rome to defend himself and again uphold his use of the Slavic liturgy. And again, he was successful.

During one period of his life, it's said, Methodius translated the entire Bible into Slavic in eight months.

Methodius died in 885. Cyril and Methodius' work failed to take permanent root in Moravia and their disciples were scattered. But other lands, where the brothers had not preached, benefited from their work. The Slavonic translations were adopted in Bulgaria, Serbia, Bohemia, southern Poland and, eventually, Russia.

Relations between the Byzantine Church and the Church of Rome continued to deteriorate and ended in the East-West Schism that continues to this day. The Eastern Church became the Orthodox Church. In that church Cyril and Methodius are honored just as much as they are by the Catholic Church. In fact, the Orthodox Church calls them "equal to the apostles" because of their great missionary work among the Slavs. Sts. Cyril and Methodius were declared patrons of Europe on Dec. 31, 1980.

### MY JOURNEY TO GOD

## Isopleth

We plot ourselves on the map of our distinctions.  
"Here you lie," the finger taps,  
"the city of your reign."  
"And I, I am here," the map rattles.

(Elizabeth Mattox is a regular poetry contributor. An isopleth is a line connecting points on a graph or map that have equal or corresponding values with regard to certain variables.)



"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds." (Abraham Lincoln, second Inaugural Address, March 4, 1865) Photo by Charles J. Schiele

# Entertainment

VIEWING WITH ARNOLD

## 'Chaplin' skims surface of great comedian's life

by James W. Arnold

It was probably easier for producer-director Richard Attenborough to make his movie about "Gandhi" than his new biography of Charles Chaplin, simply called "Chaplin." This great star of Hollywood's first golden age (played in a deft and charming virtuoso performance by Robert Downey Jr.) returns to public consciousness as much a mystery as he ever was in life.



There is plenty of irony to go around. It's ironic that the man who did the most to make the movies the world's most popular artform cannot really be summed up in a 2 1/2-hour movie that cost \$40 million. For all his skills, and his zeal in putting together a difficult and surely unprofitable project, Attenborough is able to achieve only a sort of Cliff's Notes version of Chaplin's complex life and art.

It's also ironic that now, 15 years after Chaplin's death and at least 40 years after the most recent controversy involving him, few will even remember what all the fuss was about. And when the details are dredged up, it all seems so dated and dreary.

Chaplin was a worldwide megastar comparable today only to someone like Michael Jackson. After a Dickensian childhood in a London slum, he became the center of Hollywood social life, a millionaire

at a young age and the revered creator of a string of comic masterpieces ("The Kid," "The Gold Rush," "City Lights," etc.).

The press feasted on his private life: he wasn't the first but may have been the most gifted Hollywood victim of media hypocrisy and exposure. Drawn scandalously (for those times) to the younger women who flocked around him, he married many times before he found true love and permanency.

Worse (in many eyes), he never became an American citizen, preferring to be considered a "citizen of the world" during an era of super-patriotism. He wasn't a communist, but was called a communist by the kind of people who thought everybody was a communist.

Let's face it: much of the relentless attack on Chaplin came from intolerant (it was the style in those days) Catholics in the church, media and government. (In the movie, the FBI's J. Edgar Hoover is used as a symbol for all letting many specific individuals and groups off the hook.) Finally, during the depths of the 1950s Cold War hysteria, he was (incredibly) forced to live in exile and his last films were boycotted and disappeared from theaters.

Thankfully, many Catholics at the time identified with an editorial in *Commonwealth* that described America as the loser in this tussle, and Chaplin as "a very great artist" whose "vision of the comedy, pathos and tragedy of human destiny and complex plea for the dignity of human life" outweighed his private life and opinions.

To get a sense of most of this, go to books. The movie tours the highlights—it's especially good on the early years in England, as Chaplin, and brother Syd cope with poverty and their outrageous but mentally ill mother (Geraldine Chaplin, as her own grandmother). But it offers little understanding, either of what happened, or why, once Charlie achieved Hollywood success.

In retirement, he tells the editor of his autobiography (Anthony Hopkins) of his root feelings of inadequacy: "I didn't change things, I just changed people up." It's the eternal lament of comedians.

The movie does accept the idea of Stan Laurel, Chaplin's old friend, that Charlie's troubles with women were due to a fixation on Hetty Kelly, his lost teen-age first love,



**LITTLE TRAMP**—Robert Downey Jr. stars as Charlie Chaplin, whose *Little Tramp* becomes one of the most beloved comedic characters in history in "Chaplin." The U.S. Catholic Conference rates it A-III for adults. (CNS photo from TriStar Pictures)

who died at an early age. Moira Kelly, symbolically enough, plays both Hetty and ultimate "perfect wife" Oona O'Neill.

The beauty of the film is in giving a rare, quality visual memory of the man and his films, as well as of the vibrant early Hollywood as Chaplin works and mingles with the likes of Mack Sennett (Dan Aykroyd), Mabel Normand (Marisa Tomei) and Doug Fairbanks (Kevin Kline). Buys will flat-out enjoy these passages of a precious time, made happily credible by actor Downey's graceful mimicry and physical resemblance to the original.

Attenborough obviously treasures "golden moments," such as when Chaplin sees his first movie at a nickelodeon,

or sees his own image on a scrap of celluloid, or using a few props creates the character of the Little Tramp. The one extended excerpt from real Chaplin footage is a splendid choice: the heart-cracking climax of "The Kid."

When it stays close to the Charlie of the movies, "Chaplin" stuns and moves. Vatican Radio said it well at the time of his death: "The little man with the bowler hat was and will remain in the hearts of all. Nobody knew, as he did, how to enter the hidden recesses of the human heart."

(Charming, visual bio, but just skims surface; see situations, adult material; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

The Cemetery Club	A-III
Homeward Bound	
The Incredible Journey	A-I
Riff Raff	A-III
Sommersby	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

## 'Queen' continues history of Alex Haley's family



by Henry Herz  
Catholic News Service

Alex Haley, the late Pulitzer Prize-winning author of "Roots," continues the history of his family in the six-hour miniseries "Queen," airing Sunday, Tuesday and Thursday, Feb. 14, 16 and 18, from 9 p.m. to 11 p.m. each night on CBS. (Check local listings to verify program date and time.)

This story is about his father's side of the family, beginning in 1841 with Haley's great-grandmother Easter (Jasmine Guy), who was a slave on the Alabama plantation of James Jackson (Martin Sheen) and his wife Sally (Ann-Margret). The Jacksons are regarded by their neighbors as somewhat eccentric because they treat their slaves more as indentured servants than as unfeeling, subhuman brutes.

Jackson's son, James Jr. (Tim Daly), is infatuated with Easter and they become lovers despite his parents having cajoled him into marrying a proper Southern belle, Lizzie (Patricia Clarkson). Lizzie is aware that Easter is her husband's mistress, but accepts the situation as part of the South's culture of slavery.

When Easter bears his light-skinned child, James names her Queen and takes her into the big house to be the personal slave of Jane (Jane Krakowski), his daughter by wife Lizzie. Queen (Halle Berry) grows up thinking of herself as part of the Jackson family until the Civil War changes everything for her and for the South.

Tuesday night's episode follows Queen after she leaves the only home she has known to make her way in the world outside. Her attempts to pass for white lead to repeated heartaches and physical assault.

After being hired as a maid by religious zealots (Sada

Thompson and Elizabeth Wilson), Queen falls in love with Davis (Dennis Haysbert), a black handyman who runs out on her when she becomes pregnant.

In Thursday's episode, Queen sets off with her baby, Abner, determined to start a new life in the North. Along the way, she happens upon Davis, now the leader of a strike by black workers. Her hopes are again dashed as Ku Klux Klan night riders lynch Davis and burn his body.

Back on the road to the North, Queen takes a temporary job working as a maid for a former abolitionist (George Grizzard). While there, she meets Alex Haley (Danny Glover), a widower and a steady, prosperous farmer. They fall in love, marry and she bears him a son, Simon.

But after 15 happy years of marriage, the strain of finding the money to send Simon (Patrick Malone) to college results in Queen's nervous breakdown and she winds up in an asylum. But she emerges whole again and sees Simon off to college and her son Abner (Daryl "Chill" Mitchell) set out to find work in the big city.

In a postscript telling what happened to the family, viewers learn that Simon became a college professor and among his sons was Alex Haley. Though it doesn't have the social scope of "Roots" and its sequel "The Next Generation," "Queen" offers a different perspective on racism in American society.

As a mulatto scorned by some blacks and rejected by some whites, Queen's struggle to find some place in the world where she fits in is painfully but sensitively portrayed. The miniseries reminds viewers of an ugly part of American history whose tragic legacy remains with us still.

(Henry Herz is director of the U.S. Catholic Conference Office of Film and Broadcasting.)

**MINISERIES STARS**—Actress Halle Berry plays the title role in the miniseries "Queen" and Jasmine Guy is her mother, a slave on an Alabama plantation in 1841. The series airs at 9 p.m. on Feb. 14, 16, and 18. (CNS photo from CBS)

## QUESTION CORNER

# Blessings are important faith rituals

by Fr. John Dietzen

Q At one time when a rosary or other article was purchased it was customary to have it blessed.

How is this looked on today? Are blessings still important? If so, why don't we hear more about them? (Pennsylvania)

A Blessings certainly are important in the church and in our Catholic lives today. There is a whole range of them available to everyone, for every part of life, a fact about which most Catholics and even many priests are unaware.

The Bible, of course, is filled with texts and stories or blessings of all kinds. Even in the Old Testament, God himself is "blessed" or praised continuously.

A blessing of persons or objects or events always involves a number of good things. It promises God's help, it proclaims his love and mercy toward us, it reassures us that he is faithful to the covenant he made with his people, and it proclaims our reverence and thanks for the gifts he showers upon us.

Jesus, as we know, was continually blessing people or things one way or another. His great command to his church was that it share the "cup of blessing" (1 Corinthians 10) in the Eucharist, which is itself a blessing for the whole world.

It's no wonder then that the church has always wanted to "bless" every thing and every act in creation. This way we make all that he has made a conscious part of our life of praise and prayer.

Much more could be said in answer to your question.



If anything, the church today is more than ever aware and encouraging of how blessings can positively affect our spiritual lives.

Two special books will be helpful for anyone really interested in this treasury of prayer. The first is the church's official "Book of Blessings," published in 1989.

It contains blessings prayers and Scripture texts for everything from statues of the saints to drug addicts, from fishing poles to Christmas trees.

Explanations of the history and meaning of blessings contained in the book expand greatly on the thoughts I mentioned briefly above.

The ministry of blessing always involves an exercise of the priesthood of Christ, who is the head and high priest active in all the prayer of the church.

Thus it is noteworthy that many blessings may be celebrated not only by clergy but also by laymen or laywomen, "in virtue of the universal priesthood, a dignity they possess because of their baptism and confirmation" (General Introduction, 18).

This volume is available from the Catholic Book Publishing Corporation (New York).

The other book is "Catholic Household Blessings and Prayers," prepared by the National Conference of Catholic Bishops and available from the U.S. Catholic Conference in Washington, D.C. (\$18.95).

This is a remarkable compilation of brief but prayerful blessings and readings for every occasion and season, all oriented to events and people at home.

It's beautifully bound and also contains many traditional prayers, litanies and other devotions from our rich Catholic heritage.

In a marvelous introduction, the bishops note that we receive these prayers and rites from the generations that have shaped them for us. But we give something of ourselves to these prayers.

Then "we will hand them on, for they are not finally ours. They belong to this communion of saints in which we walk and in which our children and their children may also walk."

One final interesting note about blessings. They are part of the liturgy of the church and therefore should ordinarily never take place without a group of the faithful assembled to celebrate the rite together.

Even when there is no group to gather, the minister and others involved must remember they represent the whole church in the blessing celebration.

It is a wonderful reminder of how central a role which blessing prayers and rituals play in the liturgy and spiritual life of the church.

*(Free brochure answering questions that Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)*

*(Questions for this column should be sent to Father Dietzen at the same address.)*

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## FAMILY TALK

## Variety of health tips fight wintertime blues

by Dr. James and Mary Kenny

Dear Dr. Kenny: I seem to have the winter blues or the January blues or the post-holiday blues. Whatever you call it, I am depressed and can't seem to wake out of it. What can I do? (Iowa)

Answer: Depression is a painful state. Not only do you feel deeply unhappy, but you are also apt to feel helpless about changing things. The situation appears hopeless.

You have a very common problem, and you need to take some action even though you may at first have to force yourself. If you wait for a "happy" mood to strike you, you may wait a long time. Better for you to take the initiative. Better to be in control of your moods than to let them control you.

Winter depression has many possible causes. Darkness is known to be a factor. Get out in the sunshine. Put in brighter light bulbs or try the extra-bright neon tubes (also known as grow lights).

Coldness depresses. Dress up with undershirts and sweaters. Move your thermostat up two degrees.

Rich food and overeating can depress you. Be careful of fats and sugar sweets. Avoid gravies and potato chips and chocolate and icing and, in general, stuffing yourself with any kind of food.

The lack of sleep can get you down. Take a warm bath about an hour before bedtime. Read or listen to music in bed to relax. Be sure you are getting enough rest.

Lack of exercise is another cause of the blues. Fifteen to 20 minutes of aerobic exercise daily is a great antidote to depression. Walking and solo disco dancing to music are good wintertime exercises.

Problems can wear you out and keep you feeling low, especially problems that seem hopeless. Combat your feeling of helplessness by analyzing your problems into stages. Then begin by taking one step in the right direction. Wholistic medicine recognizes the importance of a healthy body, mind and spirit to achieve true wellness. Make an appointment with your doctor for a physical.

If you haven't attended church lately, rejoin your faith community for regular worship. If you are actively involved in your church, talk with your pastor about ways to enhance your spirituality, such as increased prayer time or a weekend spirituality retreat.

If your depression continues, professional counseling may be beneficial. Find a social worker, psychologist or psychiatrist who has helped someone you know. Consult him or her about ways to overcome your blue mood.

A final remedy may be anti-depressant medication. Drugs are a radical treatment and are not usually appropriate for seasonal or situational depression. They should not be used unless and until other resolutions have failed.

Take the above steps to address your mood. Be encouraged. You are not helpless. You don't have to wait for spring. You can change your mood now.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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You will receive a new picture of your child each year, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. **Become a sponsor today!**

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# The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 177, Indianapolis, IN 46206.

## February 12

Our Lady of Fatima K of C, 1040 North Post Rd., will gather to play poker from 6 p.m. to 11 a.m. Tables will be filled on a first come basis. Call 317-897-1577 for more information.

☆☆☆

St. Joseph's Altar Society will hold a Valentine Day Luncheon from 11 a.m. to 4 p.m. in the Parish Center in Terre Haute. Cost \$4.50. Call 812-232-7011 for information.

☆☆☆

Oldenburg Academy will hold its fourth annual Reverse Raffle at the Sherman House today. Call 812-934-4440.

☆☆☆

St. Charles Borromeo, Bloomington, will celebrate a Charismatic Mass at 7:30 p.m. The evening will begin at 7:10 p.m. with praise and worship. Call 812-336-6546 for more information.

☆☆☆

St. Lawrence, #944 E. 46th St., will host the junior high North Deaneary dance in Father Conen

Hall. Cost is \$3 and ID card. For information, call 317-546-4065.

☆☆☆

Mary Queen of Peace, Danville, will hold a Valentine's dance at 7 p.m. Advance tickets are \$10; at the door \$15. This includes food, drink and fuel. Call 317-539-6367 for tickets.

## February 12-14

Kordes Enrichment Center, Ferdinand, will present a winter retreat on spiritual healing with Benedictine Sister Joan Scheller and Benedictine Sister Kristine A. Harpenau. For more information call 812-367-2777.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. Call Fatima for details and availability at 317-545-7681.

☆☆☆

Mt. St. Francis Retreat Center will hold a Men, Women and Couples Retreat. "Storytelling and Faith." For registration information, call 812-923-8817.

## February 13

The Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, welcomes Rev. Pat Collins, Ph.D. to speak on Faith and the Workplace, from 9:30 a.m. to 3 p.m. at the center. Call 317-788-7581 for registration information by Feb. 8.

Secvina Memorial High School will hold its second placement test for incoming freshman at Secvina at 8:30 a.m. For more information, call 317-356-6377.

☆☆☆

St. Thomas Aquinas, 46th and Illinois Sts., presents "The Two Sides of Love," with Bob Hill, marriage and family therapist in the church from 7:30-9:30 p.m. For more information, call 317-253-1461.

## February 14

St. John, 126 W. Georgia St., will celebrate a revised Latin liturgy at 11 a.m. Call 317-635-2021 for more information.

☆☆☆

St. Monica, 6131 N. Michigan Rd., invites everyone to "Celebrate New Beginnings," during its mission week. The evening will consist of music, scripture and community, directed by Franciscan Father Fred Link, from 7:30-9 p.m. For more information, call 317-253-2193.

☆☆☆

St. Michael, 3354 W. 30th, will hold a Valentine's Day Breakfast from 8:30-11:30 a.m. in the school cafeteria. For more information call 317-926-7359.

## February 14-17

Our Lady of Perpetual Help, New Albany, will sponsor a parish retreat-mission, "Eucharist, the Heart of It All," beginning at 7:30 p.m. each evening. Franciscan Sister Diane Jamison will facilitate. For more information, call 812-944-1184.

## February 15-18

St. Monica, 6131 North Michigan Road, will hold the rest of its mission week from 7-8 p.m.

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each evening. "Celebrate New Beginnings," will combine evenings of music, scripture and community directed by Franciscan Father Fred Link. For more information, call 317-253-2193.

## February 16

St. Vincent Counseling Services will hold the third segment of its educational series with a program on "Youth and Trends: New Drugs." Brother Bob O'Donnell, M.A., will lead the discussion beginning at 7:30 p.m. at the Stress Center Auditorium. To register call 317-338-2273.

☆☆☆

The Aquinas Center, New Albany Deaneary, will sponsor a winter-spring religious studies program, "Sacraments: Meaning, Tradition, Celebration," beginning tonight from 7-9 p.m. at St. Paul Sellersburg. Call 317-945-0354.

## February 17

The We Believe lecture series sponsored by Marian College continues at St. Luke, 7575 Holliday Dr. E., from 7-9 p.m. The topic is creed. Cost is \$6. Call 317-545-2814 for more information.

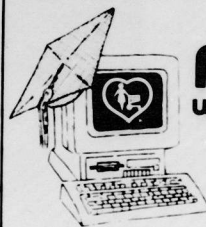
☆☆☆

Catholic Alumni Club of Indianapolis (CAC) will meet in room 210 of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 7 p.m. to assemble the newsletter.

☆☆☆

The Beech Grove Benedictine Center will present Sister of St. Joseph Wanda Wells discussing "The Woman at the

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PILGRIMAGE PROVIDES:

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Come to Life in the Spirit Seminar

February 19, 7:30-9:30 p.m. — each Friday (7 weeks)

St. Barnabas, 8300 Rahke Rd., Indianapolis, Indiana

Limited Space. For Reservations, call 24 Hour Message Center.

Leave name and address. 317-571-1200

or call St. Barnabas 317-881-0631

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**PRAYER MEETING, TEACHING AND HEALING PRAYERS**

(Each 3rd Friday of month)

Date: February 19, 1993

Catholic Center  
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7:30 P.M.

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Catholic Widowed Organization will hold a welcoming for those who are newly widowed or new to CWO. At the Bishop O'Meara Catholic Center, 1400 N. Meridian St., at 7 p.m. with the regular meeting. Call 317-887-9388 for information.

Mass at 4 p.m. then Mardi Gras from 5-11 p.m. Call 317-926-7359 for more information.

☆☆

The Office of Worship will hold the last session in the Introduction to Liturgy workshops, "Celebrating Liturgies of the Word and Eucharist," with Charles Gardner and Father

David Groeller. At Sacred Heart Church, Jeffersonville, from 10 a.m. to 3 p.m. For more information call 317-236-1483.

☆☆

St. Benedict, Terre Haute, will hold a Mardi Gras dance from 8-11 p.m. in the parish gym. Cost: \$5/couple, \$2.50/single. Call 812-232-8421 for details.

☆☆

St. Susanna, Plainfield, will hold a car raffle/auction at St. Thomas More Church in Mooresville. Items will be auctioned off at 5 p.m. Admission \$5. For more information call 317-946-2988.

**February 21**  
The Catholic Alumni Club of In-

dianapolis will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., to plan activities for the upcoming months.

☆☆

St. Andrew, Richmond, will hold a Mardi Gras pitch-in Chili supper at 6:30 p.m. in the parish center. A talent show

will follow the chili supper. For more information call 317-962-3902.

☆☆

The Medjugorje Prayer Group of St. Charles Borromeo Parish, Bloomington, will gather from 2:30 to 5 p.m. at Wade's Farm. For information or directions, call 812-824-8893.

St. Francis Retreat Center will hold an evening of recollection meditation, Miracles and Prayers from 7:30-9 p.m. Call 812-925-7070 for more information.

**February 18**  
Patrick, Terre Haute, will sponsor a Lenten Scripture study on the "Passion of the Christ," from 7-8 p.m. For more information, call 812-232-2827.

**February 19**  
Barnabas, 8300 Rhake Rd., will host a spirit seminar, "Is God Calling You," from 7:30-9:30 p.m. in the parish center. For more information, call 317-81-0631.

☆☆

Catholic Charismatic Renewal of Central Indiana will present a prayer meeting, teaching, and healing prayers at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 7:30 p.m.

☆☆

Today is the deadline date to reserve a spot for a trip to Medjugorje during Holy Week sponsored by the Medjugorje Network of Indianapolis. Call 317-886-0895 to make reservations.

**February 19-20**  
The Beech Grove Benedictine Center will present "Touching the Earth: The Creative Energy of God," with Sister of St. Joseph Christine Parks. Call 317-788-7581 for information.

☆☆

Fatima Retreat House, 5353 East 56th St., will hold a Men's Retreat, "Sacraments and our lives as Catholic Christians," with Franciscan Father Fred Link. Call 317-545-7681 for more information.

**February 20**  
The Catholic Alumni Club of Indianapolis will gather for a Butler basketball game. Meet in the center entrance on the south side of Hinkle Fieldhouse at 1:30 p.m. to watch the Butler Bulldogs take on the Xavier Musketeers. Tickets are \$6. For more information, call 317-842-0855.

☆☆

St. Gabriel, 6000 W. 34th St., will host the second segment in its series for married or engaged couples who wish to learn Natural Family Planning. Call 317-247-5847 or 317-293-9239 for information.

☆☆

St. Michael, 3354 W. 30th St., will hold a Mardi Gras in the church basement. Join them for

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9999-51-37-0608-7	12/19/92	26.04	24.44	

PLEASE PAY THIS BILL WITH PAYMENT WHEN PAID BY MAIL

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9999-51-37-0608-7	12/19/92	26.04	24.44	

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For those of you who receive sewer service and are not being billed monthly, please call our customer service department immediately at 631-1431 (or visit our offices) and ask for assistance. If your home is indeed connected to the sewer system, we will then begin your monthly billing with the new consolidated statement.

Amnesty has been arranged, so you will only be back-billed if research has commenced on your past sewer service. However, if research is initiated and reveals that you are receiving sewer service and not being billed, you will be responsible to pay back-billing and research costs.

*We thank you for your assistance. Your efforts will help us - help you.*

## 631-1431

Customer Service, 1220 Waterway Boulevard, Indianapolis, IN 46202

### Grandmother to be a nun

SAN DIEGO (CNS)—Growing up in the 1940s and '50s, Marie Majercin dreamed of three things she wanted from life: to be a wife, a mother and a nun. She became a wife and mother, and prayed one of her children would be called to religious life.

At age 59, Mrs. Majercin, a widow whose three children have children of their own, will realize her other dream and will enter the novitiate of the Sisters of St. Clare.

Sister Bronch Meehan, the order's director of candidates in the United States, said age is not a factor.

# Youth News/Views

## Tell City teen finds love among children of Haiti

by Greg Jarboe

If someone threw a small rock into a pool of water, ripples would flow out from it and touch all parts of the pool eventually. Love is much the same way.

All of us can remember a time when someone has reached out and given us a sign of love or helped us out. This is a ripple of love in our memory. It can be small or large, but it's still a ripple.

I can think of one ripple that will always be with me. I went to Port-au-Prince, the capital of Haiti, last summer. There I learned about the Haitian culture, the needs of the Haitian people, and their indomitable spirit.

One day I went to a malnutrition center for children, where every worker was responsible for the care of at least 30 children.

Although the children had their basic needs met, they were not held or caressed as babies of 1 to 3 years of age should be. The overworked staff simply did not have the time to attend to this.

Upon entering the center, I encountered dead silence. No sounds of movement, let alone crying. I saw the blank

stares of 30 children in the one room. Their eyes were looking right through me and everything else.

The skin on the children hung like loose clothes on their arms and legs. Their stomachs were so filled with gas from hunger that their belly buttons bulged out like balloons. Malnutrition was so severe with some that their skin was flaking off.

I went to pick up one of the children, and at first he stayed catatonic. Little by little, however, he woke up and held me as tightly as he could.

The children would show instant affection to anyone who reached a hand out to them, and they asked nothing more than to be held and cared for.

I held several of the children, but found myself coming back to one child named Ousmen. I could feel her backbone and ribs as I tried to help support her back.

As I held her to my chest, I heard her wheezing and felt her heartbeat. It reminded me of when I had an asthma attack as a child, but I had an oxygen tent, a doctor, a nurse, food, and a supportive family. She shared a Haitian woman who was unskilled in medicine with 27 other children.



**HUGS**—St. Paul parishioner Greg Jarboe of Tell City hugs a Haitian child during a visit to a malnutrition center for children in Port-au-Prince last summer. Haiti Solidarity Week in America began Feb. 7 and concludes on Feb. 13. It marks the second anniversary of the inauguration of exiled Haitian President Jean-Bertrand Aristide, a Catholic priest who is the country's first democratically-elected president.

Ousmen reached out toward a window with her grapevine arms. I took her to the window, where she could feel the sunshine on her face and look outside. She was thrilled, and so was I.

The hardest thing I had to do in Haiti was to put Ousmen back down in that iron crib and not know if she was going to live or die.

I have never seen a place with such a need for love but with such a lack of it. This could be remedied by simply extending a hand to a child in a crib or picking up the child for a few hugs.

I know most of you are unable to go to Haiti to hold these children, but they still need your help in areas of money and supplies. Please write to your congressman to tell him of your concern for the people of Haiti.

Cause a ripple of love. The children are extending their hands. Now will you?

(Greg Jarboe is a senior at Tell City High School. He traveled to Haiti last June with Father Ray Schaller, Providence Sister Nancy Brosnan, and several other archdiocesan Catholics. For information about how to help the poor in Haiti, contact the archdiocesan office of Catholic Relief Services at 317-236-1485.)

## Teen-agers study world problems at CYO retreat

by Sarah Pauwase

For both teen-agers and adults participating in the archdiocesan "I Want to Live" retreat, Jan. 15-17 proved to be an exciting weekend.

Held at the Catholic Youth Organization Youth Center in Indianapolis, the retreat helped participants learn about and express their thoughts about world issues such as racism, apartheid, poverty, hunger, and human rights.

"I liked the workshops because you got to decide which ones you wanted to attend," Sacred Heart parishioner Heather Gropp of Terre Haute said. "They were really interesting."

The late Martin Luther King Jr. might have been considered the "hero" of the weekend because his name came up in several discussions and class sessions. Participants also viewed a movie about his life and his

message. It was very appropriate since his birthday was Jan. 15. Many of the people at the retreat said the slain civil rights leader is a major role model and example of a Christian way of life.

The hunger meal was a memorable part of the weekend retreat. Before the dinner, each participant selected a number from a basket and sat at one of six tables marked with the corresponding number. At table one, diners received chicken broth and crackers. At table six, diners were served steak, salad, dessert, and other "luxuries."

Of course, the numerous people at table one and two were jealous of the two girls who got to eat at table six but the whole idea was to make a point.

"Hunger is a very serious issue that people need to be informed about," Sacred Heart parishioner Steve Miller of Terre Haute explained after the educational meal.

"Even though I was at table one," St. Benedict parishioner Amanda Hellmann of Terre Haute said, "I thought that whole thing was very interesting. It taught us about the realism of hunger in the world."

Peg McLeish, a member of Sacred Heart Parish in Clinton, was one of the lucky girls at table six but later said she had trouble eating.

"I think the idea is good," she said, "but I felt really sorry for the people who had very little to eat. It was so depressing. I could barely eat myself."

Many of the participants had been on this retreat before and knew what was coming, so they ate prior to picking numbers. But the people who didn't know what to expect went hungry. However, there was only one

meal. The adults didn't come out of the kitchen and say, "Surprise! We were only joking! Here's your real food." The idea was to show the teen-agers what life is like for the millions of people who go hungry every day.

Other important aspects of the weekend were the candlelight vigils which took place on Friday night, Saturday afternoon, and Saturday evening. Anyone who felt the desire to do so picked up a small candle at the front of the room and lit it from a larger candle that represented Jesus' love and hope.

As they lit their candles, the teen-agers said "I want to live because..." or "I'm lighting this candle for..." These vigils helped the teens get feelings out in the open and become a little closer to God.

Participants also enjoyed a small but enthusiastic Mass on Sunday morning. Father Bob Showers from Carey, Ohio, was the president. The liturgy was the same as at a regular Mass in a church, but the teens all sat on the floor in a big room at the CYO Youth Center.

Sunday was a day for happiness and sadness as well. The good part was reflecting on the whole "I Want to Live" weekend experience. The sad part was saying goodbye to new friends.

"The weekend was a fun and enjoyable learning event," Doug Miller said. "I made a lot of new friends and I plan to keep in touch with them. I also plan to come back next year."

(Sarah Pauwase is a member of Sacred Heart Parish in Terre Haute.)

## Roncalli sponsors blood drive on Feb. 16

Roncalli High School in Indianapolis will sponsor a blood drive on Feb. 16 from 8 a.m. until 3 p.m. in the school gymnasium.

Donors over 17 years of age may give "the gift of life" during the annual blood drive, which is sponsored by the religion department.

"You may give in your family's name," religion teacher Bob Tully explained, "and in the event of need your donation will be available for loved ones."

Persons interested in donating blood during the school blood drive should contact Tully at 317-787-8277.

Our Lady of Providence High School in Clarksville will register incoming freshmen who have taken the placement test for the 1993-94 school year on Feb. 22 and Feb. 23 from 7 p.m. until 9 p.m. in the cafeteria.

Any student who has not taken the placement test and is interested in registering at Providence should contact the school at 812-945-2538.

Top winners in the Indianapolis West Dearey spelling bee held at Cardinal Ritter High School during Catholic Schools Week were Beth Oslos, an eighth-grader at St. Michael School, who finished in first place, and Cassidy

Cohenaur, a seventh-grader at Cardinal Ritter Junior High School, who earned second-place honors. Kristen Schummelpfennig, a seventh-grader at St. Michael School, finished in third place.

Cardinal Ritter High School sophomore Deanna Erickson of Indianapolis recently won the **Indianapolis Optimist Club Oratorical Contest** and received a \$500 scholarship.

Deanna will compete in the Optimist Club's district speech contest on Feb. 28.

The theme for this year's contest was "I Can Make a Difference."

Cardinal High School's swim team placed second last weekend in the city tournament.

Senior Tony Sahm captured first-place honors in the 100-yard freestyle and shared top honors with senior Adam Redmon and sophomores Matt Dexter and Scott Moser in the 200-yard free relay.

Four school records were set by seniors Adam Redmon, Tony Sahm, Joe Riehle and sophomore Scott Moser. Career best times were recorded by swimmers Shawn Aldrich, Chris Engel and Thomas Richter.

John Roe coaches the Rebel swim team.



**PRAYERS**—St. Benedict parishioner Amanda Hellmann of Terre Haute lights a candle as she prays for her friend Jonathan, who died a few weeks ago. Prayer time was an important part of the archdiocesan "I Want to Live" retreat Jan. 15-17 at the CYO Youth Center. (Photo by Janet Roth)



# Campus Corner

## Local campus ministries welcome the Archbishop

by Elizabeth Bruns

More than sixty members and staff of the Catholic Campus Ministries in Indianapolis joined together on Feb. 7 to welcome Archbishop Daniel M. Buechlein to the Archdiocese in a prayer service and dinner held at the Allison Mansion at Marian College.

Young adults from the Newman Centers of Butler University, IUPUI and University of Indianapolis, along with members of Marian College Campus Ministry introduced themselves to the archbishop.

During the prayer service, Carl Hayes, a member of the IUPUI Newman Center, read a prayer written by Cardinal John Henry Newman. The prayer expresses the world as full of change, but God is stable and dependable; the center of life.

Father Kenneth Taylor, chaplain at the IUPUI Newman Center, gave blessing for Archbishop Buechlein and the leaders of campus ministry so that their call will remain strong and clear.

Archbishop Buechlein told the young adults, "This kind of thing is probably more familiar and more comfortable for me than much of what I am asked to do in ministry with people your age."

"When I came to Indianapolis, I announced that one of my personal priorities that I wanted to provide leadership for is ministry to our young church," Archbishop Buechlein said. "In the near future, we are watching a

process for strategic planning for the Archdiocese in which I hope we can really give practical expression toward giving emphasis to ministry to meet the needs of people like you and all the young church of the archdiocese.

"We face a tremendous challenge: don't we?" Archbishop Buechlein said. "I know that if I find it challenging to be a good Catholic Christian as archbishop, it's an enormous pressure to live in our culture and our society and to be truly Christian the way that Christ calls us to be."

"For people your age to think about Christ's call enough to be part of ministry on campus and wanting to be leaders among your peers, that says a lot and means a lot to me," said Archbishop Buechlein. "I commend you for that. I hope that I can find more ways to spend more time with you to make your leadership even more effective in our archdiocese."

The archbishop also stressed the importance of World Youth Day in Denver, Colorado, this August. He spoke of the exceptional opportunity youth have been given to be able to spend a few days with the pope.

Archbishop Buechlein reminded the young adults that Indianapolis will be a stop-over point for youth from the east who are making the pilgrimage to Denver. He encouraged them to welcome the easterners, and prepare to travel with them for the next leg of the journey.

The evening ended with a Benediction by Franciscan Sister Norma Rocklage,



**WELCOME**—Archbishop Daniel M. Buechlein is greeted by Tania Balthazar (standing, center) and Dzung Nguyen (standing, far right) who represent the IUPUI Newman Center. Seated are representatives of IUPUI, Butler and University of Indianapolis Newman Centers, and a representative of Marian College's campus ministry. (Photo by Elizabeth Bruns)

vice president of mission effectiveness at Marian College.

Karin Cramer, program director of both the IUPUI and Butler University Newman Centers, said, "We wanted to welcome Archbishop Buechlein by introducing ourselves to him through the (prayer) service and dinner. What better way to do so than by bringing all of the Indianapolis campus ministries together as a whole."

Among the special guests who were present for the dinner were: Dr. Daniel Felizetti, president of Marian College; Franciscan Sister Norma Rocklage; Father David Graham, a friend associated with Archbishop Buechlein from the Diocese of Memphis; and Sherry Ballard, administrative assistant of the IUPUI and Butler Newman Centers.

The Newman Center gets its name from Cardinal John Henry Newman, who established the Newman Apostolate, sometimes known as the Newman Move-

ment. The general purpose of the apostolate is to make the Church present and take an active role in the academic and social environment of the college and university communities.

Newman Centers care for the spiritual needs of the Catholic students and faculty members of secular colleges. The Archdiocese recognizes its responsibility to care for the spiritual needs of those who benefit from other institutions located within the archdiocese, both those that are an integral part of the church and those of the secular society. The archdiocese provides chaplains for the Newman Centers.

At IUPUI, Father Kenneth Taylor is the chaplain; at Butler, Father James Wilmoth; at University of Indianapolis, Father Don Quinn. Because it is a Catholic institution, Marian College incorporates ministry daily. Therefore, they have a campus ministry program led by Father Francis Bryan and Franciscan Father Fred Link.

## Butler students serve children

by Elizabeth Bruns

On Feb. 6, ten Butler University students volunteered for a service opportunity called the Children's Rainbow Workshop held in the Life Center building at Crown Hill Cemetery. This is the first time that the Butler Newman Center has participated in such a program. The mission of the Life Center is to instill self-esteem and a positive attitude for children and teens, as well as adults. The center does this through support groups, workshops and seminars.

The Children's Rainbow Workshop encourages children to draw, share, sing and play games. The goals through all these activities is to help kids choose peace instead of conflict and to help them learn how to identify and communicate feelings to others.

Cheri Rhea, director of programming at the Life Center, talked to the children by discussing boundaries and safety at the center and on the cemetery grounds. The children took a "cemetery walk" in the afternoon. The purpose was to teach the children some of the history at Crown Hill Cemetery, as well as teaching them not to fear death.

There were about 40 children at the workshop, predominately from inner-city areas.



**SING AND BE GLAD**—Butler University Newman Center students sing with kids at the Life Center. Both groups were part of the Children's Rainbow Workshop. (Photo by Elizabeth Bruns)

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# Bishops' official says war in Balkans is likely to escalate

by Laurie Hansen  
Catholic News Service

WASHINGTON—The U.S. bishops' top migration official says current Balkan strife has great potential for escalation and could set off a widespread multinational conflict.

Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' division of Migration and Refugee Services, urged giving the U.N. Protection Force authority to offer "serious protection" to the innocent civilian population in Bosnia.

"Unless we draw the line in the Balkans by restoring order and human rights, any country where order is threatened, whether it be Zaire or Somalia, could be affected down the road," said Father Ryscavage. He called the Balkans a "major test" for the international community.

He warned that the fighting could easily spread to

Turkey, Russia, Iran and Germany, placing "much bigger demands on the United States" than is currently the case.

"It's frightening to think what kind of abyss we could fall into," said Father Ryscavage. Noting that the besieged Bosnian capital of Sarajevo is where World War I began, he said "multinational chaos could start again in the Balkans."

He made the comments in a Feb. 5 interview with Catholic News Service, days after returning from a visit to Bosnia and Croatia. Traveling with Father Ryscavage was Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' Committee on Migration.

Sarajevo has been under siege for 10 months by rebel Serbs, perched in mountain strongholds surrounding the city. Warring among Bosnian Serbs, Muslims and Croats has claimed an estimated 16,000 lives.

A European Community team has found that at least 20,000 women—mostly Muslim—had been raped in Bosnia in the course of the war.

Father Ryscavage said there seemed to be little support in the Balkans for an international peace plan drawn up by U.N. envoy Cyrus R. Vance and European Community mediator David Owen.

Yugoslavia, however, issued a strong statement in early February backing the plan.

Critics said the plan—which would divide Bosnia-Herzegovina into 10 semi-autonomous provinces—didn't seem to reflect reality "in terms of national divisions of people," said Father Ryscavage. Instead of helping, he said, once the plan became known it began to be used by some groups as justification for forcibly taking over territories.

Noting there is no operational police force in Sarajevo, Father Ryscavage said the U.N. Protection Force, which now offers limited protection to supply lines, should be given an expanded mandate allowing them to protect innocent civilians.

In Bosnia, he said, "it is the children and the old people who suffer most." Children, he said, cannot go out to play because of bombs and sniper fire. Old people struggle without electricity and adequate food, he said.

He described U.S. involvement in the Balkans as a "removed role—willing to fund activities, but it won't set foot in Bosnia."

The United States recognizes Bosnia as a sovereign state, but maintains no embassy there, he said.

The priest said merely contributing to international relief efforts to assist the Balkan region—as the U.S. government has done—is not enough. Much more important is stopping the killing, he said.

"It's really bringing sandwiches to a cemetery. What good is it to bring a bag of beans to an old woman who's going to be blown away in the afternoon while she's preparing them in her kitchen?" he asked.

Father Ryscavage described Sarajevo as a "sophisticated, modern, middle-class city where the 1984 Winter Olympics were held" that has been turned into an imprisoned city.

"The only way to get in is through the airport, and the road from the airport may be closed down at any time" by Serbian forces. The residents are slowly being tortured by constant sniper fire and direct shelling, he said.

He said Sarajevo is made up of Serbs, Muslims and Croats living together, and as a result many city residents are of mixed ancestry.

He said an estimated 60 percent of the city's residents are "intermarried along religious lines."

"You see it in church. We visited the Caritas headquarters, and distributing the food were people of all faiths and nationalities," he said. Caritas is a Catholic relief agency.

But, he said, pluralism there is "under siege. There is a rising smell of nationalism" in Europe. "For a Christian, extreme nationalism is a form of paganism," he said.

Father Ryscavage said he thought U.S. society and religious communities could make a contribution in this regard. "Perhaps we're not in complete harmony in this country, but we're certainly not butchering each other. We talk easily about mixed backgrounds."

He said one sign of hope was the hospitality of Croatian Catholics to Muslim refugees. "The refugees are being hosted by Croatian Catholics in private homes. It's a wonderful sign of Christian hospitality."

But he said he was told that Croatian Catholics are beginning to express frustration, and signs of anti-Muslim sentiment are evident. "The people feel the rest of Europe and the West are not sharing in the burden."

Father Ryscavage said that "while there's no question the Serbs were the aggressors in this war," there have been human rights violations on all sides.

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## Relief agencies urge U.S. lead in Balkans

by Laurie Hansen  
Catholic News Service

WASHINGTON—Representatives of private U.S. relief and resettlement agencies, saying the conflict in the former Yugoslavia mocks international human rights' standards, have urged U.S. leadership to help halt the fighting.

"To the people of the former Yugoslavia who look to America, we are invisible," said a statement by InterAction, an association of U.S. relief and resettlement organizations.

"We have recognized the republic of Bosnia-Herzegovina. Yet we see no American flag flying over an embassy in (the Bosnian capital of) Sarajevo. Thirty nations have committed peacekeeping forces to assist the United Nations' relief effort. There are no Americans among this force," said the statement.

It went on to say that "the United States must become engaged, in concert with other concerned nations, to bring about an immediate end to the violation of every human right we as Americans hold sacred."

The statement was written by an InterAction delegation that travelled throughout Croatia, Serbia and Bosnia-Herzegovina Jan. 23-31. Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' office of Migration and Refugee Services, was a member of the delegation.

The InterAction statement was read at the start of a Feb. 5 briefing on Capitol Hill at which delegation members spoke about the war in the Balkans.

Sarajevo has been under siege for 10 months by rebel Serbs, perched in mountain strongholds surrounding the city. Warring among Bosnian Serbs, Muslims and Croats has claimed an estimated 16,000 lives.

The Bosnian Muslim population is the group most at risk, delegation members agreed.

# Nuns freed by Filipino Muslim rebel captors

by Catholic News Service

**JOLO, Philippines**—Muslim gunmen freed two kidnapped Spanish nuns after 20 days captivity in the southern Philippines, Muslim guerrilla spokesman said.

Carmelite Sisters Julia Foraster and Fatima Uribe were turned over to two Arab ambassadors at a guerrilla stronghold in mountain country outside the town of Jolo Feb. 5.

"I cannot express my feelings. I am confused," said Sister Uribe, 38, as she spoke to reporters in Jolo, the main

town on Jolo island in the southern Philippines.

"I am happy because for 20 days I didn't know what would happen to us," she said, still shaking from her ordeal.

The two nuns were snatched by renegade Muslim rebels Jan. 7 while swimming off a beach near Jolo.

A spokesman for the Moro National Liberation Front, or MNLF, said the renegades had handed their captives over to them and then they had been released to Libyan ambassador Rajib Abdullaziz Azarouz and Palestinian envoy Musa Odeh. Rebel spokesman Abu Amri Tadi

confirmed the two women had been in the insurgents' care for two days before they were driven in an ambulance to the last military checkpoint outside Jolo.

Sisters Uribe and Foraster wept as they embraced Bishop Benjamin de Jesus of the Apostolic Vicariate of Jolo and fellow Carmelite nuns.

"We were suffering for 20 days. I am happy and thankful to the MNLF and two ambassadors for our release," said 63-year-old Sister Foraster.

Asked if they had been abused during their captivity, Sister Uribe said they had been treated well by their kidnappers, who originally demanded an \$80,000 ransom for their release.

At one point, the gunmen threatened to

take the nuns to the Malaysian state of Sabah on Borneo, and said one of them wanted to marry Sister Uribe.

She and Sister Foraster used to work in a clinic for victims of leprosy in Jolo. But, pale and shaking after her ordeal, she said, "I am afraid to stay here."

Security forces were planning to fly the two nuns to Zamboanga in Mindanao island and then to Manila.

The military said the kidnappers were renegade guerrillas who had turned to banditry in Jolo.

For much of the 1970s Muslim guerrillas battled the central government in the Sulu archipelago and much of the southern Philippines, but the secessionist movement has dwindled in recent years.



**NUNS FREED**—Carmelite Sisters Julia Foraster (center, left) and Fatima Uribe are escorted by two Arab ambassadors shortly after they were turned over to the men following 20 days as captives of Muslim bandits in the southern Philippines. (CNS photo from Reuters)

## Saints and bird watchers got Valentine's Day off to a start

by Agostino Bono  
Catholic News Service

**ROME**—Couples using Valentine's Day for extra huddling and cuddling owe their sharing of candies and kisses to a saint and some medieval bird watchers.

Actually, it may be two saints. History is unclear as to whether Feb. 14 is the martyrdom anniversary of one or two early Christians called Valentine.

According to the double Valentine theory, one was a priest in Rome and the other a bishop of Terni, a city 60 miles from Rome. Both were beheaded during the third century on the road between the two cities.

The single Valentine theory holds that they were the same person—a Roman priest who became bishop of Terni—but that separate devotions developed in both cities. In any case, the martyrdom date got

mixed up with loving and doving because Feb. 14 coincided with the start of the mating season of the region's birds. So, a medieval hallmark began in which people celebrated the date by sending love notes.

Historically, there is evidence that at least one Valentine existed and was martyred on the Via Flaminia between Rome and Terni during the persecutions that marked the first centuries of Christian existence in Rome.

In the fourth century, Pope Julius I built a basilica on the Via Flaminia over a tomb containing inscriptions saying it was of a martyr called Valentine.

Other historical records show that subsequent popes rebuilt the church on the site. Archeological digs over the centuries have turned up evidence that the site was a Christian cemetery. Evidence includes fragments of stone inscribed with the name Valentine.

## The Catholic Community Foundation Congratulates Its 27 New Endowment Funds

It is with great pride that I congratulate the Catholic Community of the Archdiocese of Indianapolis for initiating 27 new endowment funds this past year. The growth from 45 to 72 endowments is a reflection of the commitment the Catholics of Central and Southern Indiana have made to help insure the future presence of our church. With the addition of these new endowments and the continuing contributions to many of the established funds, the total value of the Foundation has grown to \$9,448,000. This is an increase of \$5,073,500 from the 1991 year ending total of \$4,374,500.

Listed below are all the Endowment Funds in the Catholic Community Foundation. The 27 newest are highlighted in green print.

Alma Mocas Scholarship Endowment — Indianapolis  
St. Thomas Aquinas School — Indianapolis  
Archdiocesan Total Catholic Education — Indianapolis  
Baker Philanthropic Fund — Indianapolis

Bernard F. Dever Memorial Scholarship  
(Ronald H. Phillips) — Indianapolis  
BMW Constructors Philanthropic Fund — Indianapolis  
Catholic Cemeteries — New Albany

Catholic Cemeteries of New Albany  
St. Joseph's Memorial Hospital — Indianapolis  
Catholic Charities of the Archdiocese of Indianapolis  
Catholic Social Services — Archdiocese of Indianapolis

Catholic Youth Organizations  
B. Cecilia Drew Campaign — Indianapolis  
Connersville Deacons Catholic Charities — Connersville  
Father George Todd Memorial Trust —

St. Joseph — Corydon  
Fatima Retreat House — Indianapolis  
Holy Angels Education — Indianapolis  
Holy Cross Parish — Indianapolis  
Holy Name Total Catholic Education — Beech Grove

Holy Spirit School — Indianapolis  
Holy Trinity Church — Indianapolis  
James J. Sweeney Undesignated — Indianapolis

Le Mansky Education — Indianapolis  
Loebig Testamentary Trust — New Albany Deanery  
Queen of Heaven Cemetery — Jeffersonville  
Ruskin Kitterman (Cemeteries MPB & ST M.) — Corydon

Sally Holden McGlinchey — St. Matthew School — Indianapolis  
Seminarians Education — Indianapolis  
SS. Peter & Paul — Indianapolis  
St. Ambrose Catholic Church of Seymour

St. Ambrose Catholic School of Seymour  
St. Andrew Parish — Indianapolis  
St. Anne Cemetery — Oldenburg  
St. Augustine Church — Jeffersonville

St. Charles Borromeo Church — Bloomington  
St. Charles Borromeo School — Bloomington  
St. Dennis Cemetery — Jennings Co.  
St. Dennis Parish — Jennings Co.

St. Elizabeth Catholic Church — Cambridge City  
St. Gabriel's Total Catholic Education — Connersville  
St. John Parish — Indianapolis  
St. Joseph Cemetery — Corydon

St. Louis Parish — Batesville  
St. Louis Parish — Batesville  
St. Louis School — Batesville  
St. Luke Church Endowment — Indianapolis  
St. Luke School Endowment — Indianapolis

St. Malachy Catholic Church — Brownsville  
St. Malachy Catholic School — Brownsville  
St. Mark School — Indianapolis  
St. Martin Church-Cemetery — Guilford

St. Martin of Tours Parish Cemetery — Martinsville  
St. Mary Cemetery Perpetual Care — Lanesville  
St. Mary Cemetery — North Vernon

St. Mary's Child Center — Indianapolis  
St. Mary Church — Greensburg  
St. Mary Parish Cemetery — Greensburg  
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## BOOK REVIEW

# Pope John Paul II as politician

GOD'S POLITICIAN: JOHN PAUL AT THE VATICAN, by David Willey. Faber and Faber (Boston, 1992). 258 pp. \$24.95.

Reviewed by Sister Mary Ann Walsh

TV journalist David Willey outlines the political significance of the traveling pope's trips to evangelize worldwide in "God's Politician: John Paul at the Vatican."

Sadly, the work is neither insightful nor without error, though it occasionally makes an interesting point about the pontificate of the Polish pope.

For example, the book touches nicely on the life of Karol Wojtyla, who started the world in 1978 when the Polish force became pope.

Willey, who covered the pope as a member of the Vatican press corps, describes how life in wartime Poland deeply affected the pope, who is both poet and actor. Willey writes, for example, that Pope John Paul "can never forget his country's human tragedy; one-third of his nation has been slaughtered in war during his lifetime."

Such observations help readers realize what passion the pontiff brings to his work for world peace.

Yet despite this look into what molds a man, Willey, a BBC

correspondent, hurts his credibility when he writes about the Institute for Religious Works, also known as the Vatican bank.

Discussing the scandal-tainted institution, Willey refers to a "high-ranking Vatican prelate" involved in skullduggery.

Serious journalists have no business making references to high-ranking prelates without getting into specifics. If Willey can't name names, he's no better than a scandal monger.

Willey also ill-serves himself by not checking facts. For example, he says Msgr. Robert Sarno, an official at the Vatican Congregation for Saints Causes, is a Jesuit. He isn't.

## + Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan

priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese, or have other connections to it.)

+ **BELL, Lawrence J.**, 54, Little Flower, Indianapolis, Jan. 28. Son of Edith O. Bell, brother of Jane Ann Bell.

+ **BISHOP, Robert W.**, 70, St. Lawrence, Lawrenceburg, Jan. 20. Husband of Ann, father of David and Jerry, brother of Dan and Ramona, Anglican; grandfather of five.

+ **BOWE, Dorothea Z.**, 91, St. Joseph Hill, Sellersburg, Jan. 28. Mother of Jerome, Dan, Paul A., Anita Miller, Louise Becht, Pat Jacobs, Ula Zoellers, Beatrice Domeski, Dorothy Beville and Vicki Kessler, sister of Geris "Bud" Zimmerman, Hubert Zimmerman, Irene Speth, Alma Krasny and Mary Schroeder, grandmother of 57; great-grandmother of 63; great-great-grandmother of six.

+ **CARR, James R.**, 26, St. Barnabas, Indianapolis, Feb. 2. Son of James and Shirley Carr; brother of John, Dan, Stephen, Carolyn Gesler and Kathryn Thomas.

+ **DISSON, Catherine**, 76, St. Margaret Mary, Terre Haute, Feb. 2. Mother of Peg Curtis, Mary Sullivan and Evelyn Hutchinson; sister of Margaret Guzzetti, grandmother of six.

+ **DURKEI, Theresa M.**, 32, St. Mary, Mitchell, Jan. 26. Mother of Jeffrey, Patrick, Kenneth, James, Andrew, Kathleen and Mary Lou Tanner; sister of Harry Cygan, Mayme Konecny and Martina Jones; grandmother of ten.

+ **ELLIOT, Adrian Joseph**, 80, St. Augustine, Jeffersonville, Feb. 3. Father of Patricia McElroy, Judith Krasny and Kenneth Elliott; brother of Hazel Wertberger; grandfather of 14; great-grandfather of four.

+ **FOX, Joseph M.**, 67, St. Anthony, Indianapolis, Jan. 26. Father of Jane Marie, Michael, Anthony I., Joseph Michael II, Maureen Belling and Mary Ellen Lewicki; brother of Julia, Ellen, Doris Neuman, Mary Catherine Burke, Cecilia Sekond and Robert E. Fox; grandfather of ten.

+ **HAHN, John William**, 70, St. Patrick, Indianapolis, Jan. 27. Husband of Eva Louise Cox; father of Edward Jr., Gary Lee, Vernon, Ray Vernable and Jo Anne Blumen; brother of Hilda Pomeroy; grandfather of six; great-grandfather of three.

+ **HARDWICK, Rosemary Williams**, 86, Our Lady of Lourdes, Indianapolis, Jan. 29. Sister of Rosemary J. Williams, John E. Williams and Catherine Sawdowski.

+ **HASSETT, Mary L.**, 91, Holy Name of Jesus, Beech Grove, Jan. 29. Wife of William D., mother of Neil C. Nicodemus and Thomas L. Schaffer; grandmother of six; great-grandmother of five.

+ **HODAPP, Leona L.**, 74, St. Mary, Milhousen, Feb. 7. Sister of Alphons Hodapp.

+ **HUFF, Henry J.**, 84, St. Maurice, Napoleon, Jan. 27. Husband of Catherine, father of Virgil, Harold, Andrew and Bernard; grandfather of 16; great-grandfather of 19.

+ **KIMMICK, Beverly K.**, 53, St. Anthony of Padua, Clarksville, Feb. 1. Wife of William E., mother of Tony Lyttle, James Lyttle and Lisa King; daughter of Alma W. Baker; grandmother of five.

+ **KLEE, Robert E.**, 63, Christ the King, Indianapolis, Feb. 2. Husband of Frances, father of Lawrence, Anthony, Robert E.

James and Margaret; son of Ida Pass Klee, brother of Joseph, Michael and Mary Straver.

+ **MAPE, James Andrew**, stillborn, St. Mary, Antona, Jan. 31. Son of Emory M. and Sharon son of Emory M. IV, grand-son of Emory and JoAnn Mapes, Bertram and Linda Fronkoff; great-grandson of Clara Hines, Lilian Williams and Howard Fuernstein.

+ **MCMICHAEL, Ellen L.**, 33, Holy Name of Jesus, Beech Grove, Jan. 27. Wife of Don L., daughter of John H. and Mary Jeanette Mailes; mother of Ashley and Randall J. Mailes and Carol J. Mailes; daughter of Mary C. Lutz.

+ **MCNULTY, Mildred Reed**, 80, St. Paul, Sellersburg, Jan. 25. Wife of Lawrence "Bud" E.; mother of Marilyn A., Michael E. and Janice S. Walther; sister of Rosemary Reed and Roberta Felman; grandmother of seven.

+ **MITCHELL, Charles M.**, 89, St. Paul, Tell City, Jan. 26. Husband of Catherine Reckhoff; brother of Florence "Fergie" Simpson.

+ **MUELLER, Lula Mae**, 84, Holy Name, New Albany, Jan. 22. Mother of Edward C. Christian, Marie Katherine Naville and Patricia Ann Randolph; sister of William Grantz, Irma Mahoney, Mary M. Rhodes and Helen Broadus; grandmother of seven.

+ **RAIMONDI, Anna**, 84, Holy Rosary, Indianapolis, Jan. 31. Sister of Anthony, Paul, Michael, Kate and Angeline Dragon.

+ **SCHWIERING, Clara M.**, 60, St. Mary, Milhousen, Feb. 7. Wife of Thomas D., mother of David, Brenda, Ronald, Jeffrey, Jennifer, Sheila, Paula Sebastian and Debra Vanderhill; sister of Alma Personett.

+ **SERMSHEIM, Lor**, 18, St. John the Apostle, Bloomington, Jan. 31. Daughter of Kent and Patricia; sister of Anthony; granddaughter of Gerald and Esther Sermsheim, Bob and Rita Engle.

+ **VANDERBUR, James H.**, 62, St. Mary, Greensburg, Feb. 7. Husband of Sally J.; father of Kenneth A., Karl J., Richard J., Michael J., David H., Paul R. and Marilyn Pether; brother of Jack, John and Esther Oakley.

+ **WALL, Martine P.**, 97, St. Augustine, Jeffersonville, Jan. 27. Mother of Robert C. H. Edwards and Mary Jeanette Gray; grandmother of eight; great-grandmother of eight.

+ **WATKINS, Floyd T.**, 65, Holy Name of Jesus, Beech Grove, Jan. 21. Husband of Lou Ann Watkins; father of Tina Ambrose and Angela Martinez; son of Opal Watkins; brother of Paul, Raymond and Maxine Davis.

+ **WOODS, Kyle Daniel**, 7, St. Mary, North Vernon, Jan. 29. Son of John Woods and Nancy Howard; stepson of Todd Nixon and Janet Woods; grandson of David Howard, Kathy Howard and Emma Woods.

+ **ZELLER, James T.**, 61, Our Lady of Perpetual Help, New Albany, Jan. 30. Husband of Jean, father of Lisa Rueddell and Carl Bell; son of Anna Zeller; grandfather of three.

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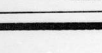
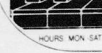
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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the "A" before the title.

Aladdin	A-I
Alive	A-II
Aspen Extreme	A-III
Bad Lieutenant	O
Becoming Colette	O
Body of Evidence	O
Bodyguard, The	A-III
Brother's Keeper	A-III
Candyman	A-III
Captain Ron	A-III
Cemetery Club, The	A-III
Chaplin	A-III
Consenting Adults	O
Crying Game, The	A-IV
Damage	A-IV
Damned in the U.S.A.	A-IV
Distinguished	A-III
Gentlemen,	A-III
The Efficiency Expert, The	A-III
Enchanted April	A-II
Erhan Frome	A-III
Few Good Men, A	A-III
Fire Romance, A	A-III
Heaven	A-III
Forever Young	A-II
Gas, Food, Lodging	A-III
Glenngary Glen Ross	A-III
Hoffa	A-III
Home Alone 2: Lost	A-II
In New York	A-II
Homeward Bound: The Incredible Journey	A-I
Howards End	A-II
Indochine	A-III
Intervista	A-III
Johnny Stecchino	O
Leap of Faith	A-III
Lorenzo's Oil	A-II
Love Field	A-III
Lover, The	A-III
Malcolm X	A-III
Match Factory	A-III
God, The	A-III
Matinee	A-II
Mighty Ducks, The	A-II
Money Man	A-III
Muppet Christmas Carol, The	A-I
National Lampoon's Loaded Weapon 1	A-III
Night and the City	A-III
Nowhere to Run	A-III
Passenger 57	A-III
Passion Fish	A-III
Peter's Friends	A-III
Pure Country	A-II
Rain Without Thunder	O
Reservoir Dogs	O
Rift-Rift	A-III
River Runs Through It, A	A-III
Scent of a Woman	A-III
Shadow of the Wolf	A-III
Snakers	O
Sniper	A-III
Sommersby	A-III
Tous les Matins	A-III
du Monde	A-III
Toys	A-III
Trespass	O
Under Siege	O
Untergiven	A-IV
Used People	A-III
Van Gogh	A-III
Venue-Venue	A-III
Volere, Volare	A-III
Waterland	A-III

For a listing of current release motion pictures showing in Indianapolis, Marion County, call DIAL-A-MOVIE, 634-3001. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

## Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

Alien 3	A-III
American Dream	A-III
American Me	A-IV
Article 99	A-III
Basic Instinct	A-III
Beauty and the Beast	A-I
Beethoven	A-II
Blame It on the Bellboy	A-III
Boomerang	A-III
Brain Donors	A-III
Buffy the Vampire Slayer	A-III
Christopher Columbus	A-III
The Discovery	A-III
City of Joy	A-II
Class Act	O
Cousin Bobby	A-III
Crisis/Cross	A-III
Cutting Edge, The	A-III
Daughters of the Dust	A-III
Deceived	O
Deep Cover	O
Far and Away	A-III
Double Edge	A-III
Diggstown	A-III
Ferenguly, The Last	A-III
Rainforest	A-I
Final Analysis	A-III
Fols!	A-III
Gladiator	A-III
Hear My Song	A-III
Honey, I Blew Up the Kid	A-III
Housekeeper	A-III
Incident at Aigala	A-III
JFK	A-III
K2	A-III
Kafka	A-III
Leaving Normal	A-III
Lethal Weapon 3	O
Love Crimes	A-III
Man in the Moon, The	A-III
Man Trouble	A-III
Midnight Clear, A	A-III
Mississippi Masala	A-III
My Money	O
Mom and Dad	A-III
Save the World	A-II
Monster in a Box	A-III
My Cousin Vinny	A-III
Newsies	A-II
Night on Earth	A-III
Noises Off	A-III
One False Move	A-III
Out on a Limb	A-III
Passed Away	A-III
Pardon Games	A-III
Poison Ivy	A-III
Playboys, The	A-III
Possion Ivy	A-III
Prelude to a Kiss	A-III
Proof	A-III
Raise the Red Lantern	A-III
Raising Cain	A-III
Ricochet	A-III
Roadside Prophets	A-III
Rock-a-Doodle	A-I
Rush	A-IV
Shattered	A-III
Shining Through	A-III
Single White Female	O
Sister Act	A-III
Stranger Among Us, A	A-III
Strangers in Good	A-III
Company	A-II
This Is My Life	A-III
Stay Tuned	A-III
Twin Peaks: Fire	A-III
Walk with Me	O
Unlawful Entry	O
Uranus	A-III
Wayne's World	A-III
Where Angels Fear to Tread	A-II
White Men Can't Jump	A-III
White Sands	A-III
Year of the Comet	A-III

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# Croatia Catholic paper shows signs of becoming war victim

by Jonathan Luxmoore  
Catholic News Service

ZAGREB, Croatia—Croatia's leading Catholic weekly newspaper is beginning to show signs of becoming a Balkans' war casualty.

After 30 years as the former Yugoslavia's top Catholic periodical, the Zagreb Archdiocese's *Glas Koncila* weekly has seen its circulation drop by more than two-thirds under a war-imposed combination of economic hardship and disrupted distribution.

"In the past, hardly anyone of importance failed to read our paper regularly," said the editor in chief, Father Ivan Miklenic, who took over in 1990 after 13 years as a full-time staffer.

"But today," he continued, "the war has stopped us getting copies to Serbia and Bosnia-Herzegovina, while most Catholics here in Croatia can no longer afford the paper anyway."

In the past three years, *Glas Koncila*'s circulation has dropped from 180,000 to 60,000. With a 5 percent war tax on all retail goods and with postage and printing costs rising rapidly, reduced subscription prices increased, circulation is expected to continue dropping.

As a church-owned paper, it has printing facilities in the former Yugoslavia's four other Catholic archdioceses, as well as offices in 11 cities. But with several of those now closed or inoperable, effective distribution is virtually impossible.

However, Father Miklenic is accentuating the positive, saying he is confident the newspaper will keep going despite the problems.

When it first appeared in September 1963, *Glas Koncila* (Voice of the Council) was intended as an information bulletin on events at the Second Vatican Council in Rome.

But it quickly developed into a well-produced, highly professional biweekly newspaper.

In the 1960s and 1970s, a boom in Catholic publishing produced more than 60 regular titles, appearing in various languages from diocesan to national level. But *Glas Koncila* remained the most sought-after by secular and Catholic readers.

Under communist rule, all Catholic papers were officially controlled by regime censors, who could ban particular issues if their contents were deemed "subversive" to the government.

In the early 1970s, several issues of *Glas Koncila* were confiscated for allegedly supporting "nationalist propaganda," and the paper's editor, Father Zanko Kustic, was given the first of two suspended sentences.

But in comparison with Catholic papers in other East European countries, *Glas Koncila* was relatively free. It reported and protested anti-religious measures in Yugoslavia and abroad and gave prominent coverage to all key statements and declarations by the country's Catholic leaders, including those appealing for greater democracy and human rights.

On several occasions, the paper was even thought to have forced state concessions, such as in 1987 when the regional government of Macedonia relented on plans to prohibit religious education following *Glas Koncila*'s publication of a leaked official report.

Today, though published weekly in a substantially expanded format, the paper is still housed in a cramped ground-floor office facing the Catholic cathedral in Zagreb. It appeals mostly to well-educated Catholics, but aims for a wider readership.

On several occasions, the paper contains only a single editorial, highlighting its primary focus on news rather than comment. This distinguishes it from other regional Catholic weeklies, like the mixed-format *Uj Emler* (The New Man) in Hungary and *Czech Katskice Tidenik* (Catholic Weekly), or the essay-filled, intellectual style of Poland's *Krakow-based Tygodnik Powszechny* (Universal Weekly).

"We've been described as a daily newspaper printed weekly, and this neatly sums up our practical news outlook," said Father Miklenic. "Of course, some people accuse us of being too liberal, and others of being too conservative. But in reality, our only conscious aim is to adapt Vatican II to contemporary needs."

Even without the Balkan war, the paper would have faced tough challenges. The emergence of a sovereign

Croatia from the ruins of communist Yugoslavia has transformed the tempo of church life and demanded fresh editorial thinking.

"There are questions to be tackled now which we simply couldn't have touched before—such as the role of the Catholic laity and religious education in schools," Father Miklenic said. "The church is forming a new relationship with a now-democratic independent state. And our job is to provide information about all the issues which this brings with it."

Inevitably, though, the war has preoccupied *Glas Koncila*, which has published eyewitness accounts by survivors of atrocity in Bosnia-Herzegovina.

Last September, it cooperated with the official Croatian Information Agency in compiling a detailed reference book documenting religious war damage—suffered not only by the Catholic Church, but also by Serbian Orthodox, Muslim and Jewish communities.

But *Glas Koncila* has also highlighted stories of wartime reconciliation, like that of a Baranja widow who said she would still be glad to offer a place in her home to Serbs, or that of a Serbian Orthodox priest who took Communion daily to a Croatian Franciscan incarcerated in a Bosnian prison camp.

"This is not an ethnic conflict, and those who say it is are ignorant of the facts," Father Miklenic said. "Serbia simply had longstanding territorial ambitions in Bosnia and Croatia. And any ethnic hostilities which exist now were generated by the war itself."

"We started at our paper from the position that identity of the aggressor and victims was absolutely clear," he said. "But we've also tried to deflate hatreds and resentments and encourage people to think calmly and rationally about their misfortunes."

Despite the problems, Father Miklenic said he is sure *Glas Koncila* will be able to survive and will continue to make a significant contribution to the lives of Balkan Catholics.

"Our first priority is the diffusion of information within the church," the editor said. "And our second is evangelization, but understood in a special way. We want to spread good news alongside the disasters and calamities, speaking openly and confidently about the great tasks that lie in the future."

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Directions: Keystone Ave. to Kessler Blvd.  
turn east to Dearborn and south to Brockton  
OFFICE HOURS: Mon. - Fri. 9-6; Sat. 10-5; Sun. 12-5  
— Frontier Management —