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Archdiocese in black by \$4.4 million

Financial report shows large increases in income, cash

by John F. Fink

The Archdiocese of Indianapolis had an excess of revenues over expenses of \$4,352,000 during the fiscal year that ended last June 30.

In addition, the archdiocese recorded additional income of \$14 million through the one-time reversion of excess assets from the Lay Employees' Retirement Plan.

A summary of the financial statements for the archdiocese is included in the middle two pages of this week's issue. It is part of a four-page summary of an accountability report Archbishop Daniel M. Buechlein is making to the people of the archdiocese.

Copies of the full report are available from the Planning, Communications and Development Secretariat at the Archbishop O'Meara Catholic Center in Indianapolis.

An analysis and commentary by Chief Financial Officer Joseph B. Hornett is published with the financial statements. In it he says that total revenues for fiscal year 1993 increased 24.3 percent to \$33.8 million while total expenses increased 12.9 percent to \$29.4 million.

Hornett says that the increase in revenues "was largely the result of a successful United Catholic Appeal which realized a nearly \$2 million year over year increase."

Hornett says that cash and investments increased by nearly \$20 million including the \$14 million one-time extraordinary reversion of excess pension assets. He says that "these assets have since been invested and are being used to substantially improve the benefits provided to our lay employees."

Cash and investments in the Catholic Community Foundation increased \$4.1 million to \$9.9 million at year-end.

Other highlights of the financial report include an increase in deposits held for parishes of \$3.4 million, and a drop in the allowance for doubtful accounts as a percent of total receivables from 13 percent to less than seven percent. The allowance for doubtful accounts has dropped for the past three years from a high of almost 22 percent in 1990.



CHIAPAS REBELS—Armed guerrillas who staged a surprise New Year's rebellion against the Mexican government line up in a remote area of the southern Mexican state of Chiapas. The uprising was called an act of desperation and

appeared to be the result of years of economic exploitation and discrimination against the region's poor Indian population, according to human rights workers. See story on page 28. (CNS photo from Reuters)

In the accountability report Archbishop Buechlein reviews the strategic plan developed during his first year as the ordinary of the archdiocese. He lists the goals established as part of the plan and his list of 11 priorities being emphasized during the current year.

The fourth page of the insert looks to the future. It asks and

answers two questions: "How do we provide for the immediate needs we have identified?" and "How do we provide for our long-term needs?" It concludes with "one very big, absolutely critical question...behind all the questions discussed in this summary report: Why should I be responsible for meeting these needs? Why me?"

Church leaders criticize condom ad campaign

by John F. Fink

The U.S. government's decision to use television advertising to encourage the use of condoms to prevent AIDS has come under fire from leaders of the Catholic Church.

In Indianapolis, Archbishop Daniel M. Buechlein urged local broadcasters "to reject any advertisements which contribute to the false—and potentially fatal—idea that condoms are 'the answer' to the serious problems which we face today in the prevention of sexually transmitted diseases and in the development of mature, responsible attitudes toward human sexuality."

After the archbishop issued his statement,

the Indiana Civil Liberties Union criticized him for what it characterized as an attempt to censor the dissemination of public health information.

In Washington, Msgr. Robert N. Lynch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, said that the advertisements "promote promiscuity and a false sense of security which put at risk the very lives of those most likely to be influenced by them."

"It is irresponsible to present condoms as the answer to the AIDS threat or to suggest that they are a sure safeguard against HIV 'transmission,'" he said. "Neither is true."

U.S. Health and Human Services Secretary Donna Shalala on Jan. 4 unveiled the new series of blunt radio and television ads encouraging the use of condoms. Television news programs showed parts of the ads, which are aimed at young adults aged 18 to 25. The ad campaign will cost \$800,000, Shalala said.

The four TV networks—ABC, NBC, CBS and Fox—have agreed to run the ads but local affiliates may reject them. However, Indianapolis television stations have indicated that they will accept them, but broadcast them only during the late evening hours.

In his statement issued Jan. 5, Archbishop Buechlein said that the Catholic Church "opposes the use of advertising to promote condoms because we believe abstinence is the only responsible behavior outside of marriage and, therefore, the only truly safe solution to the health crisis."

The archbishop continued: "As a Catholic community, we believe that sexuality is a marvelous gift from God. Anything that encourages a casual or

recreational approach to sexual relationships is a problem for us. It is a problem not only because promiscuity increases the spread of sexually transmitted diseases but also because casual sex diminishes the dignity of human persons and destroys healthy relationships."

The archbishop said that the Archdiocese of Indianapolis would welcome the opportunity to participate actively in efforts to raise awareness about the serious problem of the spread of HIV and AIDS "provided that they truly promote responsible attitudes toward sexuality."

He called for "a united front of all parents and our educational, political and religious leaders in the promotion of abstinence as the only responsible behavior outside of marriage."

In Washington, Kristine Gebbie, chief of President Clinton's team to fight AIDS, said that opposition to the campaign was expected from those who believe abstinence should be the only course encouraged by the government.

"But," she said, "18-to-25-year-olds include adults...and it is unrealistic to assume that all 18-to-25-year-olds in this country are going to be sexually abstinent."

Archbishop Buechlein addressed that objection in his statement: "Those who argue that young people cannot, or will not, abstain from casual sex espouse a negative, fatalistic view of human nature that we believe is inconsistent with a mature, healthy view of sexuality."

At a news conference on Jan. 6, Archbishop Buechlein reiterated his concern over the serious problem of AIDS and other sexually transmitted diseases. However, he said, his concern is that casual sex, "which is given tacit approval by the ads," encourages promiscuity and

therefore, "actually contributes to the spread of disease."

Further, he said, "There is no clear evidence to suggest that increased use of condoms by young adults will guarantee 'safe sex.'" He noted studies that show that condoms are highly ineffective.

In its criticism of the archbishop's statement, the Indiana Civil Liberties Union's Gay and Lesbian Rights Task Force said: "We certainly respect the right of all religious leaders to counsel their adherents with respect to moral behavior. However, this right to participate in the public dialogue does not include a right to restrict other people's access to information necessary to make informed and medically accurate choices about personal behavior."

Looking Inside

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THE CRITERION

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SEEKING THE FACE OF THE LORD

The church's position on those condom ads

by Archbishop Daniel M. Buechlein, OSB

In the Jan. issue of *The Indianapolis Star*, Mr. Joe Young, General Manager of WXIN, the Fox Affiliate here in Indianapolis, is quoted as saying, "I'm Catholic myself, and if the church has a problem with trying to prevent the spread of disease, I don't know what to say. I think we have an obligation to inform the public about ways they can protect themselves." I am sure there are others who might not "know what to say" about the church's position on the Clinton administration's advocacy of the use of condoms to prevent the spread of sexually transmitted diseases, the HIV virus in particular.



Our church is deeply concerned about the spread of disease, but we disagree about how to do it. We have a problem with the advocacy of condoms as an approach to disease control for a number of reasons. 1) There is a far-reaching moral issue and moral disease to worry about. 2) Condom use, especially by youth, is not safe. 3) Advocacy of condom use promotes promiscuity. 4) Advocacy by the leaders of the land (and other "role models") signals a cynical view about the character of our youth.

1) There is a serious moral issue. Pre-marital sex (as well as adultery) is immoral because sexual expression separated from a real love which is willing to be sealed by marital commitment destroys relationships and hurts people. Sex for

recreation (or out of lust) alone is not truthful. How much evidence do we need before we admit that sexual promiscuity is destroying the fabric of marriage and family life in our society? Look at the statistics on divorce and pre-marital pregnancies since the so-called sexual revolution and the acceptance of birth control as a way of life—all of which are celebrated in the entertainment media of our day. Who is worrying about the effect of broken homes on our children? The condom campaign is one more accommodation to this trend by our national leadership and it says this tragedy is inevitable. The moral teaching of our church is founded on a deeper reality and thousands of years of experience. Rooted in the gospel, our church stands for the truthful expression of love and freedom. Permissiveness spawns personal slavery and breeds resentment in our youth. Sexual morality is the basic issue here and it has deep consequences.

2) The use of condoms is not safe. I find it odd that the Centers for Disease Control and Prevention consider a 30 percent failure rate in the use of condoms effective. Let's put that in perspective. What parent would allow a child to do anything if there was a one-in-three chance of getting killed or seriously hurt? A radio interviewer who is irate with my position asked, "What if a condom saved the life of just one person?" I responded, "What if advocating the use of condoms encourages more of our youth to become sexually promiscuous and so even more are exposed to deadly disease?"

3) Is anyone willing to say that advocacy and availability of condoms does not encourage promiscuity? Mr. Young spoke "of an obligation to inform the public about ways they can protect themselves." First of

all, I question whether the condom ads are informational. They advocate, they don't inform. In any case how many people need to be "informed" about the existence and purpose of condoms? The Centers for Disease Control list five steps for the "correct use" of a condom. If our youth are considered incapable of being taught the self-control needed to abstain from sex, why would anyone think they would have the self-control to follow directions for the "correct use" of condoms?

4) I admit some resentment about all of this. I think I understand youth pretty well and I am also pretty realistic about the impulsiveness and vulnerability of our youth in the climate of our secular and pornographic society. Nevertheless I resent the view that considers them sexually uncontrollable (as if they are no different than the running dogs in the streets). If parents and civic, educational and religious leaders and role models would present a united front advocating sexual abstinence, our youth would be responsive to the wisdom and freedom of chastity. This is where more information is needed, namely about "the why" of abstinence and the relationship of sex and committed love. Our Catholic view is counter-cultural. It has always been unpopular and in our materialistic culture it is more so.

So, Mr. Young and others of our faith who are concerned, our church cares deeply about the spread of disease, but we want a solution that works. And we want a solution that also prevents the spread of moral disease that can cause another kind of death as well. Let's not let our youth down!

EDITORIAL COMMENTARY

Condom ads don't mention their ineffectiveness

by John F. Fink
Editor, The Criterion

The announcement by U.S. Health and Human Services Secretary Donna Shalala of the television ad campaign for condoms brought the immediate objections of those who believe that such a campaign can have disastrous consequences.

Many Catholics might tend to ignore what church leaders say about this subject because they assume that the opposition to the campaign comes from the church's continual opposition to any kind of artificial birth control, and we know that most Catholics disagree with the church on this issue.

While it is true that the church condemns the use of condoms for birth control, statements from church leaders have emphasized other points. Those points are that the encouragement of the use of condoms through lurid TV ads showing people about to have sex can't help but promote promiscuity and it is promiscuity that is the leading cause of the spread of AIDS, and that the ads give a false sense of security against HIV transmission.

Archbishop Buechlein was not exaggerating in his statement when he said that condom ads contribute to the "potentially fatal" idea that they will prevent sexually transmitted diseases. The Centers for Disease Control, which are promoting the use of condoms, admit that studies show that HIV-sized particles can leak through latex condoms at a rate of 30 percent. And that's if they are used properly. It's well known that in actual practice, they seldom are used properly.

Will the TV ads state that there's a 30 percent ineffective rate?

(Note that condoms are more effective when used for birth control purposes because sperm are much larger than the HIV virus.)

That people don't seem to understand that condoms are not effective is indicated by the comments of Indianapolis TV officials as quoted in *The Indianapolis Star*. One said that he has an obligation to inform the public about ways they can protect themselves, and another said that running the ads is "one way to stop or prevent the spread of AIDS." There was no indication that either had an awareness that condoms are not always effective in doing that.

The general public certainly doesn't understand that. Polls indicate that most people are in favor of the distribution of condoms in high schools. Their attitude is, "Teens are going to have sex anyway, so they should learn to protect themselves as much as possible."

Or perhaps the attitude is better expressed: "Of course we should teach teens that abstinence is best. But if the teens decide to have sex anyway, they should at least use a condom."

Is this really what we want to teach our children—that we don't expect them to make the right moral decisions? That we're not interested in their moral health, but only in their physical health?

Undoubtedly our society has made a 180-degree turn from the days when teens and young adults were expected to follow

Judeo-Christian morality concerning sexual matters. Many things are responsible for this change, but that is no reason for us to give up on our young people.

It's an insult to our youth to say, or act as though, they cannot control their sexual urges. It appears that more and more of them are determined to remain

virgins until marriage. Chastity is actually becoming a desirable virtue again among many young people. Perhaps the threat of AIDS and other sexually transmitted diseases is partially responsible, rather than just the wish to be moral, but abstinence from sex is in vogue again.

A cartoon in one of the papers last week showed a couple in a romantic setting with the woman asking, "Have you got it?" The man answered, "Yes, I've got a condom." The woman responded, "No, I meant have you got the wedding ring."

Msgr. Leo J. Schafer dies at 83

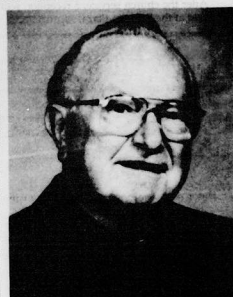
Msgr. Leo J. Schafer, founding pastor of St. Mark Church in Indianapolis, died on Jan. 9 at the age of 83.

Monsignor Schafer was ordained in 1936. He graduated from St. Meinrad School of Theology. From 1938 to 1942 he served at St. Mary, Indianapolis; in 1942, he served at St. Joseph, Jasper. From 1943 to 1946, he served as a U.S. Air Force major chaplain.

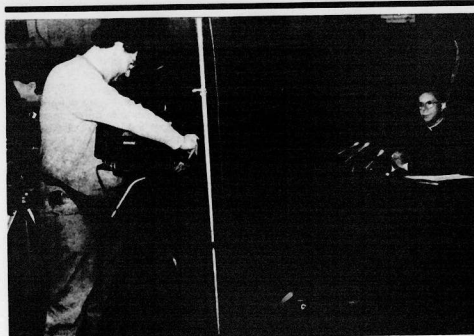
In 1962, Monsignor Schafer was appointed dean of the Indianapolis South Deanery. In 1967, he was appointed a domestic prelate (monsignor). That year he was named to the Board of Consultors of the Archdiocese of Indianapolis. He served at St. Mark from 1948 to 1981, when he retired.

Monsignor Schafer is survived by two sisters: Mary Margaret Concannon and Lucille Blagburn; and 31 nieces and nephews.

Memorial contributions may be made to St. Mark Church Building Fund.



Msgr. Leo J. Schafer



PRESS CONFERENCE—Archbishop Daniel Buechlein waits for cameramen from Indianapolis television channels at the start of a press conference Jan. 6. At the press conference, the archbishop explained why the Catholic Church is opposing the TV ads that encourage the use of condoms. (Photo by Margaret Nelson)

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INTERNATIONAL YEAR OF THE FAMILY

Pastoral teams to discuss parish/family partnership

by Mary Ann Wyand

In response to the United Nations' International Year of the Family, the archdiocesan task force for this yearlong observance will present "Creating a Parish/Family Partnership in Faith," a leadership institute for pastoral teams, on Jan. 25 at the Ramada Inn in Columbus.

Three professionals in the fields of family ministry, religious education and youth ministry will address participants during this archdiocesan training institute scheduled from 8:30 a.m. until 4 p.m.

John Roberto, director and co-founder of the Center for Youth Ministry Development, will join Benedictine Sister Antoinette Purcell, co-author of the resource book "Developing a Parish Plan for Family Catechesis" and the former archdiocesan coordinator of family and childhood cateche-

sis, and Reynolds "Butch" Ekstrom, a nationally-known youth ministry consultant and religious educator, as conference presenters.

Workshops will address "Creating a Partnership in Faith," "Developing Parent Education Programming," "Rituals for Sharing Faith: Parish and Family," and "Media, Faith and Families."

"What's exciting about this institute is that it will provide our pastoral and educational leaders with practical skills and approaches for creating a partnership with families," David Bethuram, director of the

archdiocesan Family Life Office, explained.

"The leadership institute promises to be a wonderful opportunity for pastoral teams to explore the areas of family ministry and begin to or continue to create a partnership between parish and families."

Bethuram said the institute presenters participated in the research and development of the Catholic Families Project coordinated by the Center for Youth Ministry Development and are respected for their expertise in family ministry.

"The pressures on families today are creating crises that must be met," he said.

"The church's role during this critical time is to bring the light of the Gospel to everyday situations families face today."

It is important for church leaders to reflect on "our vision of family life," Bethuram said. "This will help us listen to the needs of families so we can continue to extend hospitality to all kinds of families. We should do this not because families are in trouble, but because family life is so important and needs the ongoing support of the church."

Pope John Paul II and Archbishop Daniel M. Buechlein have endorsed the International Year of the Family as a time to reflect upon the importance of family life. "I urge all individuals to take the time during the year to develop family bonds and make family life a priority," Archbishop Buechlein said in a proclamation to archdiocesan Catholics.

For registration information, telephone the archdiocesan Family Life Office at 317-236-1596 or 1-800-382-9836, extension 1596. Jan. 17 is the deadline for registrations.

Benedictine Sisters host centering prayer teachers

When 72 people from around the world gathered last week at the Beech Grove Benedictine Center, it could be said that they made prayer history. In fact, the speakers and the discussions that grew from their talks were professionally recorded for posterity.

The speakers were Centering Prayer founders Trappist Fathers Thomas Keating, Basil Pennington and William Meninger, and Benedictine Father James Wiseman, Dominican Sister Pat Benson and Providence Sister Jeanne Knoeller.

Abbot Thomas talked on Monday about "The Method of Centering Prayer," and closed on Saturday with "Divine Therapy." Father William spoke on Tuesday about "The Cloud of the Unknowing," Father Basil on "The Monastic Heritage" on Wednesday, and Father James on "John of the Cross" and eight other mystics on Thursday.

On Friday, Sisters Pat and Jeanne presented de Causade and other sources for apostolic spirituality.

Before the event, the institute sent materials to the participants, who came from all over the United States, Canada, England, the Philippines, and Hawaii.

"All of them are instructors in centering prayer," said Benedictine Sister Mary Margaret Funk, who coordinated the event. "That's their main interest." The group included the National Faculty of Centering Prayer and other instructors.

"Every day retreatants listened to a lecture on the apophatic tradition of praying without images," Sister said. (The kataphatic or more elementary form of prayer, uses images.) "Many mystics pray beyond images."

There were two hours for centering prayer each day—at 6:30 a.m. and 2:30 p.m.

Sister Mary Margaret said that the event marks the 10th anniversary of the organization for centering prayer, a retrieval of the method of *lectio divina* which is deeply held in monastic spirituality and is practiced by many thousands now. The three Cistercian brothers, all from Spencer, Mass., started it together.

To prepare for the week-long event, all of the participants in the institute read an anthology of about 500 pages, "Light from Light," by Louis Dupre and Father Wiseman. Topics ranged from the origin and the

four senses of Scripture: *Deotio Moderna*, Quietism, Split of the Eastern Mystical Christian Church, Spanish Inquisition and St. John of the Cross, de Causade, and Francis de Sales, monastic Jesuit, and loss of ascetical tradition.

Sisters Pat and Jeanne raised two issues: whether men and women pray differently and if original sources of ancient literature can be interpreted and used today.

Those in the institute group saw the importance of keeping the creative writers of the centuries alive, referring to them from our experience today. All week long, the teaching corpus of Father Thomas Keating was captured on tape. "We will have an enormous wealth of material that was not available," said the coordinator.

"It was a very historical meeting. These three men have never been on the same stage together on this topic in the 10-year history of Contemplative Outreach Limited," said Sister Mary Margaret Funk. "Of course, on Saturday night we had a celebration put on by the local coordinator, Laurel Simmons."

Archbishop to speak at unity service

Archbishop Daniel M. Buechlein will speak when Christians from the Indianapolis area gather to celebrate their common faith at St. John Church at 4 p.m. on Jan. 23 and to begin a week of prayer for Christian Unity.

The archbishop will speak on the 1994 theme: "Called to be One in Heart and Soul" (Acts 4:23-37). Father Thomas Murphy, pastor of St. John, is director of the Office of Ecumenism for the archdiocese.

John Sitarud, organist and director of music at St. John, will provide music. The Witherspoon Presbyterian Church Choir will sing.

After the church service, a reception will be held at the Pan Am Plaza.

Convention center modernization 'respects' St. John Church

by Margaret Nelson

At the recent dedication ceremony for modernization of the Indianapolis Convention Center, Bill Brennan Sr. told the architect that he was impressed with the matching of the bricks on St. John Church with the Capitol Ave. overpass and the front of the new administrative section of the center.

Brennan learned from the architect that the coordination was not an accident. People on the renovation committee had said they felt that St. John was an important feature of the Capitol Ave. corridor.

"They wanted to highlight St. John, so they decided to illuminate it from the Convention Center," he said.

Brennan, chairman of the board for

Catholic Cemeteries, served as founding president of the capital improvement board during the first phase, when the Indianapolis Convention Center was built. He remained on the board until the Hosier Dome was built. He said that the current modernization was coordinated by the fifth president of the board.

"I think that's a marvelous story—that they are sensitive to the beautiful church. I like their approach to historical things shown by blending the modern convention center with the church," Brennan said. "America is beginning to recognize the importance of its culture like they do in Europe."

Plus 4 Architects of Indianapolis did the work, along with 14 consultant firms. Julie Kingston, project manager for Plus 4, said,

"The need to respect St. John was brought up very early."

She said that the convention center building is so large that different exteriors were used—limestone on the north to match the government area and the red brick facade on the east for the administrative portion of the convention center.

Kingston called St. John Church the catalyst for the red brick strip, which includes Union Station and the Indianapolis City Center. For that reason, the east facade of the Indianapolis Convention Center and some of the north part are designed to "respect" the red brick area. There is a granite plinth in the plaza, she added.

"The main things are the matching of the red brick, the verticality of the center, and the way the center is set back behind

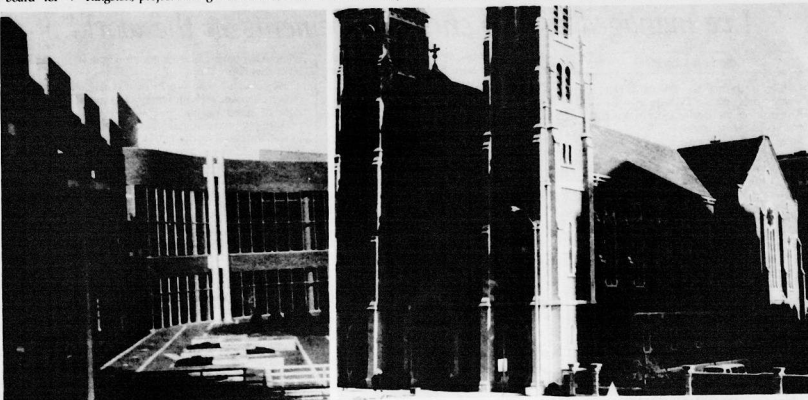
the plaza so that the church is not crowded," Kingston said.

Though the original convention center had lights on the church from its roof, the new lights on the plaza highlight St. John better, she said.

"There is a lot of verticality on the front of the administration center, and the 'pulling back' of the administrative section of the convention center to 'respect' St. John also allows for the flow of people from the Hosier Dome," she said.

The other sign of respect is the use of the facade, she said. "St. John is a beautiful church. You go to some cities and the new buildings are so crowded that you can't appreciate some of the ones that were already there," said Julie Kingston.

ARCHITECTURAL 'RESPECT'—Architects for the recently-completed modernization of the Indianapolis Convention Center (left) considered the presence of St. John Church in their plans. Three special themes are present: the red brick facade, the verticality, and the open space in front of the convention center that allows people to enjoy seeing the church. The center, located just north of the Hosier Dome, provides lighting across Capitol Avenue to St. John Church at night. (Photos by Margaret Nelson)



FROM THE EDITOR

The devotion of Catholics in Eastern Europe

by John F. Fink

During our trip to Eastern Europe Dec. 4-14 to meet with the hierarchy and Catholic editors of five countries, our team of 10 editors of Catholic newspapers also had an opportunity to witness the devotion of the Catholic people of these countries that were under the domination of communism until 1989.

Our first stop was Vilnius, Lithuania, which had been one of the Soviet Union's republics. We arrived there on Sunday and had purposely not had a private Mass in order to attend Mass at the Cathedral of St. Stanislaus on Sunday evening.

We arrived at the cathedral at 5:35 for 6 p.m. Mass and found the church crowded already. Many women were on their knees in side chapels, but there were also some empty side chapels in the church. The original cathedral was built in 1387 to mark Lithuania's conversion to Catholicism. It was reconstructed in 1777. It contains many large oil paintings and the church is most attractive. Every seat was taken for the Mass and many people were standing.

THERE WAS A LONG line of people going to confession before Mass—young people as well as old. Women far outnumbered men in the church but both sexes were represented as well as all ages (except very young children). The 6 p.m. Mass on Sunday would not seem to be the Mass of preference for families. The congregation knelt on the floor (since there were no kneelers in the pews) during the eucharistic prayer. Of course, as everywhere in Eastern Europe, Communism was on the tongue, not in the hand.

Before our Mass at the cathedral we had stopped at St. John's Church at Vilnius University, a university established

by the Jesuits in 1579 but which became a secular university after the Jesuits were suppressed in 1773. The present St. John's Church dates from 1737. Under the communists it was converted into the Museum of Scientific Thought and was reopened as a church in 1991. Many of the church's murals were covered up with plaster by the communists and are still being uncovered and restored.

We also stopped to see the Gate of Dawn—a chapel built over one of the gates to the Old Town. It dates from 1671 when Carmelites built it to house an icon of the Virgin Mary, considered a miraculous image. Encased in gilt-silver, it is similar to Orthodox iconography. We climbed 40 steps to the chapel (I counted them because an elderly woman was climbing them on her knees and I was curious to know how many steps she had to climb that way.) At the chapel a group of about 25 women and a couple men were saying a litany, followed by a rosary.

OF THE COUNTRIES WE VISITED, the church in the former Czechoslovakia suffered the worst persecution under the communists. It was here that bishops and priests were arrested secretly and the church had to function clandestinely for about 40 years. In Bratislava, Slovakia, Cardinal Jan Korec, with whom we met, was an elevator repairman, and in Prague, Czech Republic, Archbishop Miroslav Vlk, with whom we also met, worked as a window washer.

Today there is a big difference between the devotion of the people of Slovakia and those of the Czech Republic. Like Lithuania, Slovakia is about 80 percent Catholic, but the Czech Republic is only about 40 percent Catholic and only 20 percent actually go to church.

We had a little time to walk about Bratislava after our meeting with Cardinal Korec and 30 editors of 25 Catholic periodicals, and we checked out the churches. This was a Friday afternoon, but we found the churches crowded with people attending a weekday Mass.

The woman guide who escorted us in Bratislava told

us a bit about her life under communism. She said that all the young people had to study Marxism in high school. She said that the students often questioned their teachers (and worried their parents by doing so). She said that they would often take hikes up into the mountains where the secret priests would say Mass for the group. One of the priests worked with her and she was able to go to confession to him in private moments, she said. After the revolution, this priest had a public Mass and surprised his fellow workers, who didn't know he was a priest. She said that some people practiced their religion openly, but only those who had no ambition. If you were known to be a Christian you were unable to get any type of supervisory work in society, she said.

PRAGUE, CZECH REPUBLIC is known as the city of church spires because there are so many of them. St. Vitus Cathedral, inside the ancient castle where the government offices are now located, is huge. The Church of St. Nicholas, with its golden statue of St. Nicholas above the main altar and its massive statues of the four ancient doctors of the Eastern Church (St. Basil, St. John Chrysostom, St. Gregory of Nazianzen, and St. Cyril of Alexandria), is popular among tourists. So is the church where the Infant of Prague is displayed.

But the churches are largely empty. When we attended Archbishop Vlk's Sunday morning Mass before our meeting with him, there were almost as many in the sanctuary as outside it. There were 11 priests, including Archbishop Vlk, two lectors, a choir dressed in cassocks and surplices, and a multitude of acolytes. But there were not many people in the congregation.

Part of the reason for this is because this part of the former Czechoslovakia was not very Catholic even before the communists took over. It goes back to the 15th century when Jan Hus was the first Protestant.

More about the trip next week.

THE GOOD STEWARD

Archdiocese begins the new year with a set of resolutions

by Dan Conway

The Catholic Church in central and southern Indiana has begun 1994 with a special set of "New Year's resolutions" which list all the things the archdiocese hopes to accomplish during the next 12 months. This special list of New Year's resolutions is called a strategic plan.

The plan's primary purpose is to set direction for the future growth and vitality of the church in the 39 counties of central and southern Indiana which make up this "local church."

In addition to this overall "direction-setting" objective, the archdiocese's strategic plan is intended to be a very practical "to do list" which can guide the church's day-to-day activities.

Typically, the archdiocese's strategic plan contains action steps over a three-year

period, but quarterly review meetings of the archbishop's core planning team and priorities developed by Archbishop Buechlein for the coming year are designed to keep the plan current and "on track."

One of the top priorities in this list of New Year's resolutions has already been accomplished: The proclamation of 1994 as "The Year of the Family" in the Archdiocese of Indianapolis.

Other top priorities for the year are:

►Efforts to promote a practical spirituality for daily living

►Clarifying roles and responsibilities of church leadership at the archdiocesan and parish levels

►Implementing the new "Catechism of the Catholic Church"

►Developing a comprehensive stewardship education program

►Proclaiming the Gospel to all God's people in words and actions as an integral part of our church's mission (evangelization)

►Developing a three-year plan to meet parish staffing needs in 31 deaneries, 39 counties of central and southern Indiana

►Launching new initiatives for vocation development

►Coordinating archdiocesan programs and events through a central calendar

►Strategic planning to set new directions for center city ministries, Catholic education, Catholic charities, communications and development.

Looking back over the past four months, it's amazing how many of the archdiocese's "New Year's resolutions" have already begun to be carried out. Archdiocesan agencies and special task forces have been working on many of these priority areas since the strategic plan was officially promulgated on Sept. 8.

These include planning groups working on programs to nurture parish spiritual life and renewal, archdiocesan and parish governance structures, center city planning, assessment of archdiocesan high schools, a communications symposium, restructuring the Catholic Community Foundation, strengthening parish fiscal management, and many more.

This short list of priorities represents an enormous amount of dedication and hard

work by archdiocesan and parish leaders. It also shows that we believe the time, talent and treasure of thousands of people throughout central and southern Indiana can really make a difference!

Of course, not all of the items on the church's list can be accomplished in a single year. This is especially true of resolutions that require people to change their minds or their hearts.

Stewardship education, for example, requires us to change our attitudes towards taking care of and sharing all of God's gifts. This will not happen overnight. The same is true for the collaborative planning and sharing of resources that will be needed to make center city ministries and parish staffing efforts truly successful. And, of course, we have miles to go before we overcome racism and all of the other individual and corporate sins which cause our inhuman treatment of one another and our poor stewardship of the world in which we live.

But at least these are on our church's list of New Year's resolutions.

EVERYDAY FAITH

I've managed to skip entire movements in the world of pop culture

by Lou Jacquet

It was during the Billboard Hot 100 awards program on TV recently—the kids had it on in the family room while I was trying to write some notes in the adjacent dining room—that a realization about my life came through loud and clear.

I could hear entertainer and producer Quincy Jones going on and on about singer Whitney Houston's accomplishments: millions and millions of albums sold, a steady stream of awards, status as a pop icon, a person Jones called "someone who has made a lasting impact on our culture."

It was at that point that the realization emerged with great clarity: Although I am far from a hermit, I cannot name a single song that this wealthy, talented, mega-

successful star has recorded. If it is true that Whitney Houston has "made a lasting impact on our culture," as Jones contends, you could not prove it by her. Her success and fame have had absolutely no impact on me. Not because she is not a talented singer, but rather because as I realize more and more, I essentially stopped caring about the icons of popular American culture in the mid 1980s or so. Their exploits, so breathlessly chronicled in the popular press, seem mostly to bore me beyond belief now.

As a result, entire genres have come and gone in rock music, for example, without my noticing. Likewise, men and women have become fabulously successful TV stars and then faded into obscurity without my paying the least bit of attention. Indeed, entire popular television series have run their course over several years on the tube and entered rerun heaven without my so much as having known that they ever existed. Other segments of our culture—the "Friday the Thirteenth" slasher films, made millions, and been relegated to footnote status

without my having given them the slightest bit of attention.

As someone who works in the newspaper business, I think I may take more note of news events than the average person, yet I have managed to skip entire movements within the world of popular culture. I don't seem to be any worse off for much an omission.

None of which, I cheerfully acknowledge, makes me any better than anyone who might have wallowed in any or all of these entertainments. It simply signals that my own interests have shifted away somewhat from the popular and the passing to things of a more permanent nature. Much to my surprise, the spiritual dimension to life that I so ardently and fruitlessly sought to develop in my 20s and 30s has come upon me almost unbidden in my 40s as one of God's great surprises.

Perhaps, in summation, I have now seen enough of life to know that the sun will not rise or set on the success of any given recording artist, movie star, pop icon or NFL Super Bowl winner. Unless, of course, my beloved Browns should happen to get to the

latter game before I reach my 80s. That would not be a matter of pop culture. That would be a matter of divine intervention. There is a difference.

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To the Editor

Diversity makes change necessary

Re Jay Carlos' letter of Dec. 24 ("Bishops Targets Because of Actions")

The educational and cultural diversity of the flock our bishops lead in the United States have made changes in formation style necessary. We, as priestly people, must also participate in the formation of members of our church.

Catholic education is a lifelong need. The publications of the National Confer-

ence of Catholic Bishops are for us adults to grow on.

A good friend once said, "Too bad time didn't stop before Vatican II when we knew how to be perfect." It's different now. Life fully lived involves more than learning the rules in isolation and judging yourself by them.

An 11-year-old thought aloud that he knew "just about everything." He concluded, therefore, that he must be smarter than grandpa since "it's been so long since he went to school." Media people and politicians can sound like that when they pronounce Catholic news.

Point of View

The real crisis in our church today

by Theresa Notare

People seem to love dirty laundry. And the American media loves to air it in public. Disagreement with the church, sins of a cleric, challenges to official church teaching, the revelations of latest negative polls, and the like are consistently used to present America with examples of how the Catholic Church is not as perfect or holy as it should be.

Often forgotten amid the sensationalism is the fact that there has always been a difference between what we are called to be as God's People and our daily struggle to live the Gospel. "Fruitful contention," to borrow a phrase from Cardinal Newman, has existed in the church from apostolic times to the present day. In the fourth century, Gregory of Nyssa reportedly complained that one could not even buy a loaf of bread without listening to the baker's opinion on the *homousios* controversy (i.e., the relationship of Father to Son in the Trinity) which was raging during the Council of Nicea (c. 324). It seems that everyone had an opinion, even the ill-informed, and sides were drawn. The subject matter may be different today, but controversy remains. Some things never change.

In each generation, we find living people struggling with living faith. We also find those who know something about the faith trying to teach those who don't. Catholics believe that in order to facilitate this teaching, Jesus himself commissioned the Twelve, and their successors, the bishops, to guide his followers until his return. So Catholic Christians have a very specific "check system" to aid us in our quest to live the Gospel authentically.

In many ways, today is no different from the past. It may be just as easy or just as hard to believe in church teachings now as it was in the past. Faith, after all, is both choice and gift.

Yet we Catholics do have something today that we have not always had which can facilitate growth in understanding our beliefs: the average Catholic in a developed country is educated and has access to a great amount of religious education resources.

While most Catholics in the United States are literate and have access to a host of resources to help us understand our church, often judgments are formed on many issues based not on a well-informed faith, but on current American cultural attitudes.

One example is *New York Times* columnist Anna Quindlen who on Nov. 18 published a critique of the bishops' recent statement on Catholics for a Free Choice (CFC). Quindlen supported CFC and said the "real crisis" in the church today is that the bishops themselves cannot speak for the Catholic faithful.

Quindlen provides an excellent example of the real crisis in the church today. Many contemporary educated Catholics form their opinions and beliefs based on an exaggerated individualism combined with a

meager dose of Catholic education and much arrogance. After all, don't we contemporaries know everything despite the level or area of individual expertise? This is nothing less than hubris and we can see it clearly in those Catholics who find they must air their ill-formed opinions in a secular forum creating confusion and promoting misunderstanding.

Among many other inaccurate statements, Quindlen claims that "there is no meaningful dialogue on reproductive issues" within the church, "although millions of Catholics use birth control and have abortions." From Quindlen's words, it seems that birth control should be sanctioned and abortion tolerated simply because many people with a Catholic background are involved in them.

I wonder what she really knows, if anything, about the church's teachings regarding conjugal love and responsible parenthood? It is not evident in her writings. For instance, does she know and appreciate how the hierarchy of the church has consistently stayed in dialogue with people of science on the reproductive issues in this century? This dialogue has especially resulted in the development of the modern methods of natural family planning, methods which work with the woman's body rather than against her.

It is easy to point the finger and lay the blame on others, like our bishops, for our poorly developed education in the faith. Certainly, we need continually to improve our system of Catholic education. However, we ourselves need to exercise intellectual integrity and take responsibility for giving reasons for the faith that is within us. Prayerful study of our history and theology, as well as dialogue with responsible Catholics who have been educated in the faith, is a must. This is the only way that we can respect faithfully as adults in the church, to the issues of the day.

Regrettably, many Catholics are trying to deal with complicated moral and philosophical issues based on what the *New York Times* or a TV newscaster said today. What is worse, many voices in the media set themselves up as authorities on the Catholic Church with the equivalent of a grade school understanding of our religion. Again, I wonder if they treat other subjects in so flippant a manner.

Certainly a critical understanding of our faith is important. After all, we are creatures endowed with reason. But we Catholics need to remember that faith informs reason. Cardinal Ratzinger once said the church's perennial need is not for "adulators to extol the status quo, but for people whose humility and obedience are no less than their passion for truth."

This is our challenge. Well educated, faith-filled, humble, and honest Catholics are needed more than ever in our church to proclaim our faith with our bishops. That's authentic Catholic Christianity. Let us all strive for honest judgments of the issues of our day within this framework!

To help correct misinformed immature thinking takes immense discretion, honesty, firmness, love and respect. Our bishops are doing their job wonderfully well. I applaud them.

For us it's more challenging to live with that kind of adult guidance. It's harder to try to be a priestly person in all the social arenas of my life than to be a static Catholic who follow the rules and expects guaranteed salvation.

In our morally floundering world, having church leaders courageously proclaiming the sometimes difficult truths of the Good News is a cause to rejoice. Learning and growth are not easy. Formation is a personal responsibility using the wisdom provided us on our journey. Each of us has to live out our own amen.

Alice McClellan

Scottsburg

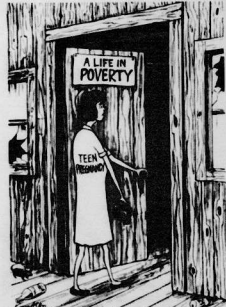
Vatican II was not carefully explained

I agree with Jay Carlos' letter of Dec. 24. In part he said that our church needs formation to start filling the breach of some 30 years of lost continuity. His remarks about the NCCB acting without our input reminds me that bishops have always seemed far off on a throne and their purpose was to be a fund raiser for projects which would not affect me.

The promise of the Second Vatican Council was lost. It was not patiently and carefully explained with insight and an ear to the ground. There was a lot of misinformation and disobedient permissions were given by disillusioned priests, which sent some Catholics running. There was anger, disbelief, disappointment, dropping out or just attending Mass and waiting for someone else to be put to it all.

Then we have had the sexual revolution, student sit-ins for freedoms, the occult, New Age and spirituality outside our triune God, me-is-m, avarice, materialism, and other causes which have turned many minds and instead of centering their lives on Jesus Christ, they have endangered their salvation.

Too many people misunderstood and precariously searched their consciences for the truth in matters of faith and talked themselves into accepting sin. Many contorted all the indefinites to mean that there were no obligations or relevancy to being a Catholic. This must have been the



beginning of the picking and choosing. I think that others feel that we are over-governed by the church to the point that rules were made to give us more opportunity to sin.

In light of many priests' teaching that there is practically nothing you can do to go to hell, and the fact that all religions when practiced in good faith and conscience are now recognized to lead to heaven, and even that people who lead good lives according to their people's customs have the same prospects, is it any wonder that Catholics go about scratching their heads? Generally we are ignorant of Scripture and the Holy Spirit and how he can help us.

I see hope in some pockets of activism. However, we can make plans and have the results in place, but like Vatican II, without thorough instruction and noisy, vigorous enthusiasm from the top on down, there won't be a lot of participants. Our adults have to be convinced that it is necessary for them to continually learn about their faith and live a good example for our children and other adults.

I wonder how great our church would be if we would expect something of ourselves, if we would demand holiness and integrity from ourselves and our church. Then the media and the crackpots could bash us and our bishops out of jealousy and all would know that it was no more than that. People want a church like that.

Dan Logan

Indianapolis

LIGHT ONE CANDLE

King Baudouin of Belgium

by Fr. Catoir
Director, The Christophers

When King Baudouin of Belgium died suddenly on July 31, 1993, Pope John Paul II wrote the following message of condolence to Queen Fabiola: "He was an exemplary king and a fervent Christian."

These words of praise from the pope were echoed by Cardinal Godfried Danneels in his homily at the requiem Mass: "There are kings who are more than kings," he said. "They are shepherds of their people."

Hundreds of thousands of mourners stood in reverent silence as the funeral procession filed by. The Belgian people are seldom united, but they were that day in their eagerness to express their respect and gratitude to King Baudouin.

So revered was this 62-year-old king that most of the rulers of the world came to pay their last respects. Baudouin often gathered together members of the royal families of continental Europe for days of prayer and recollection. He always stressed the importance of good example and holiness of life for those born in the high station of leadership.

Twice I had the honor of dining at Baudouin's table, and once I offered Mass for him and Queen Fabiola in their private chapel. This came about through Cardinal Suenens, the retired primate of Belgium, who arranged a visit for me at the king's palace. I still find it hard to believe, but on that day I spent two hours and 45 minutes

alone with King Baudouin talking about everything from the Fiat Roary to world politics. He told me the story of his dog leaping off the second floor terrace to chase a rabbit on the lawn below. To everyone's amazement, the dog hit the ground running and caught the rabbit.

At one point in our conversation the king took me to his private chapel where we prayed together before the Blessed Sacrament. It was an experience in God's presence I shall never forget. Later, we returned to the living room and Queen Fabiola joined us, bringing a tray of tea and exquisite Belgian pastries. Both of them knew of the work of The Christophers. For years they had been receiving our monthly News Notes. Their friendliness and good humor made the visit a sheer delight.

I returned to Belgium a few years later and had a second meeting with the king. During lunch I asked him about the time he resigned his crown rather than sign the abortion legislation which was destined for his desk. He told me that once he abdicated, he was prepared to return to private life. However, the day after the abortion bill was enacted into law the Belgian parliament called him back. The *New York Times* presented the story as a prior arrangement to spare the king embarrassment. "Not at all," Baudouin said. "The parliament was furious with me for creating an embarrassing incident. I had no idea they would call me back. It certainly was not a prior arrangement."

King Baudouin was a holy man. Cardinal Danneels must feel the same way. He ended his eulogy with a little prayer, "King Baudouin, pray for us."

(For a free copy of the *Christopher News Note* "Saints, Past, Present, Future," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

Say no to condom ads

by Elizabeth Bruns

The Centers for Disease Control (CDC) and Prevention are beginning to stir things up again. We live in a time when the AIDS epidemic has affected 339,250 people and claimed more than 200,000 lives in the United States (not to mention the effect it has had on millions of families, churches, the government, etc.). Sexually transmitted diseases (STDs) are also reaching epidemic proportions. The CDC has decided to embark on an advertising campaign devised to convince people that they will be protected from STDs and AIDS if they use a condom while having sex. The CDC wants these public service announcements televised, and all four major networks (ABC, NBC, CBS and Fox) have agreed to broadcast the advertisements.

So, what's the big deal about condoms? If you have ever seen comedian Howie Mandel perform, you know that a condom over the head and blown up by the nose is one of his trademark gimmicks. I've heard that condoms also make great water balloons.

All joking aside (because the situation is a serious one), the CDC's advertising campaign, for us as Catholics, just does not compute. And it shouldn't make sense for non-Catholics, either. We believe that sexual relations outside of marriage are wrong. This we can understand. The reality is, obviously, that premarital sex—casual and recreational sex—is a common occurrence.

While no one is saying that it is easy, abstinence from sex outside of marriage quite simply is the best and only guaranteed form of the prevention of sexually transmitted diseases.

What the CDC is doing by promoting the "safe-sex" message to unmarried 18-25 year-olds encourages young people to engage in recreational sex because it hints, "Well, since we know you are having casual sex anyway, make sure you use a condom to protect yourself from disease." What about the youth who aren't having casual sex and who have listened and adhered to the teachings of the church? Don't these "public service" announcements suggest to them that it must not be so wrong—that a lot of people are having pre-marital sex anyway?

And what about the fact that public service announcements are government sponsored programs? That means that our tax dollars are paying for this campaign. Is this how we want our money spent?

The issue of protection is an entirely different argument. Can a condom really protect two people from AIDS and STDs? In other sections of this issue (see pages 1 and 2) there are reports of evidence that the CDC has stated. Instead of the 99 percent effectiveness rate that the CDC boasts, another study suggests that the true figure is about 70 percent. Would you want a young person that you know activity that would result in suffering and ultimate death three out of ten times?

The intentions of the CDC are good and honorable. It basically wants to slow the spread of the HIV-virus by teaching people prevention methods. The approach it is taking, however, does not take into account recent scientific studies

about the "safety" of condoms nor does it respect the moral stance of many Americans who see a basic link between sexual relations and long-term commitment, and who cherish life and love, dignity and respect.

I agree that the AIDS epidemic, as well as STDs, is a national problem and should be addressed and communicated accordingly. Is encouraging our youth via a teen's frequent companion (the television) to use condoms to protect their health when having premarital sex really the answer? This is especially questionable when medical studies of the condom's disease protection effectiveness rate—the actual "safety factor"—is anybody's guess.

Once again, abstinence is the only guarantee.

check-it-out...

The National Shrine of the Immaculate Conception will host thousands of Catholics from across the country this year for the **Annual Prayer Vigil for Life, January 20-21 in Washington**. This year marks the 21st anniversary of the Supreme Court's decision concerning the legalization of abortion in the Roe vs. Wade decision. As in past years, a Mass will be held on Jan. 20 at 8 p.m. (EST). Cardinal Roger Mahony, Archbishop of Los Angeles, will be the principal celebrant and homilist. The Mass will be broadcast live on the Eternal Word Television Network (EWTN). Check local listings for channel location. Following the Mass participants will join together in an all-night prayer vigil during which they will pray a special Rosary for Life at 10 p.m., followed by a night prayer at 11 p.m. and extended Holy Hours from 12-6 a.m. At 6 a.m. on Jan. 21, participants will gather for morning prayer, breakfast and Mass in the Crypt Church where Cardinal Bernard Law, Archbishop of Boston, will be the principal celebrant and homilist. The March for Life will take place on Jan. 21. A prayer service will be held in the Archdiocese of Indianapolis in the Blessed Sacrament Chapel at St. Peter and Paul Cathedral on Jan. 20 at 5 p.m. For more information, call the Archdiocesan Pro-Life Office at 317-236-1569.

Martin University will host a book-signing party on Jan. 23 at 5 p.m. with Pat McDonough, author and photographer of *Hosannas*. McDonough's book features portraits of Indiana natives and residents. Father Boniface Hardin, president of Martin University, is featured in the book. For more information regarding the event, call 317-543-3680.

Father John Shea, professor of The-

ology at St. Mary of the Lake Seminary in Mundelein, Ill., will be at Holy Family Church, Richmond, to speak on "Stories that Evoke the Spirit," on Jan. 20 from 7-9 p.m. Shea is well-known for being an excellent author, lecturer and storyteller and will show the meaning of story in our lives, as well as the Church and how the two are intimately tied together through the workings of the spirit. The program is free of cost. All are welcome. For more information, call Bob Sugrue at 317-966-0916.

Our Lady of Providence Junior High School is presently taking applications for students who would be entering either the 7th or 8th grade in the fall of 1994. Those interested in applying must call the assistant principal's office at 812-945-2538 no later than Feb. 18. All admission decisions will be based upon a first come/first served basis within the context of existing established deaneary policies and guidelines.

Cathedral Arts' annual presentation of **Kidifest** will be held in the Hoosier Dome on Jan. 22 from 10 a.m. to 8 p.m. and on Jan. 23 from 10 a.m. to 6 p.m. Kidifest is a family celebration featuring hands-on activities in the arts, education, health and fitness, and sports and recreation by over eighty exhibitors. In addition to having fun, parents and children can discover many of the public and private resources the community has to offer to enrich family life, all in one central location. Ticket prices are \$6 for adults; \$4 for children ages 2-14; and children under age two are admitted free. Discount advance tickets are available at \$1 off the regular price at all Central Indiana Hook's Drug stores.

The Office of Worship for the Archdiocese of Indianapolis will present two workshops for contemporary music ensembles in the month of February. The first workshop will be held at St. Augustine Church in Jeffersonville, Ind., on Feb. 5 from 9:30 a.m. to 3 p.m. The second workshop will be held at St. Pius X Church, 7200 Sarto Dr., in Indianapolis. The program will also run from 9:30 a.m. to 3 p.m. Scott Soper, Director of Liturgy and Music at Our Lady of Grace Church in Noblesville, Ind., will lead both workshops. He has brought over 15 years experience in liturgical music to concerts and workshops throughout the country. As a performer and recording artist, Scott has worked with such notable musicians as Marty Haugen, David Haas, Jeanne Cotter, Bob Hurd and Bobby Fisher. He has traveled throughout the country to lead informative music workshops. His down-to-earth approach is directed towards the situations that real musicians face every week. The fee is \$5 per person. Catered lunches will be available for \$5. Registration for Jeffersonville luncheon is Feb. 1 or for the Indianapolis luncheon, Feb. 21. Sack lunches are welcome. For more information, call Christina Blake at 317-236-1483.



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GROUND BREAKING—Marquette Manor Retirement Community broke ground on an assisted living addition featuring 50 spacious private apartments. Joining Congressman Dan Burton in turning over the first shovel of dirt are (left to right) Bruce Spear, Carol Janzen, Jim Biggs, Col. Hubert Strange, Congressman Dan Burton, Brian Anderson and John Macy. (Photo courtesy of Marquette Manor)

Prayer influences lay ministry trainee

by Margaret Nelson

Mark Erdosy has a lot of explaining to do. People want to know why he's studying at St. Meinrad Seminary when he has no intention of becoming a priest.

That's because Erdosy is training for what is considered a relatively new ministry in the church. He wants to become a pastoral associate—as a layman.

"I feel called to marriage and family life," he said.

But the 27-year-old Richmond native does not believe that this is a new way to serve the church. "Everything I've read points to lay people taking care of those things in the early church. It seems that, as the church developed, those roles became more limited," he said.

Archbishop Daniel M. Buechlein's arrival in the archdiocese in September, 1992, had something to do with Erdosy's decision. One of the prelate's first columns in *The Criterion* explained that his leadership would focus on prayer.

Erdosy said, "I thought That's all we need is an archbishop who's going to pray and not become pro-active." But I decided to test the idea of praying for 21 days." By the end of the three weeks, the St. Mary, Richmond, parishioner was a believer. "Now I can see that there is wisdom in that."

Later columns by the archbishop taught how important prayer should be in everyday life. Again, Erdosy thought, "That sounds crazy. If you have a family and job, when are you going to have time to pray?"

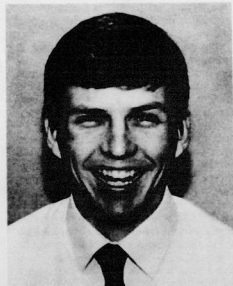
But he now believes. "When you pray, you have to be faithful to it. In any relationship, if you want it to blossom, you have to be willing to sacrifice. I found that God is willing to be faithful to that relationship and I have to be."

"But it's not easy. There are highs and lows; I've found that it can be very cyclical. Sometimes I am very faithful; other times I have to force myself to pray," he said.

Erdosy sees three results of prayer: "It helps define your relationship with God; ultimately you find out about yourself; and it helps you make decisions."

"I prayed to make the decision to go into lay ministry. It was one of the first times I actually prayed about making a decision," said Erdosy.

He began his education at Holy Family School in Richmond. After he received his degree from Indiana University (Bloomington) in 1989, Erdosy joined St. Mary in his hometown, as he worked in sales and marketing.



Mark Erdosy

"I was a reluctant volunteer at first. Then in the fall of 1989, Father Rick (Ginter, then-pastor at St. Mary) suggested I become involved—that it might be good for me and for the community. It is very difficult saying, 'No' to Father Rick as many can attest."

"My involvement grew. I started as a lector. When I expressed an interest in the liturgy committee, I was on it. I talked to Rick about the RCIA; I was asked to be a sponsor," he said.

"Father Rick was never forceful, but he more or less opened my eyes with things he

said like, 'You have this quality, you would be good at this,'" he said.

In January, 1993, Erdosy was asked to lead the RCIA Liturgy of the Word at St. Mary. "The RCIA candidates and leader said I should consider becoming a professional minister."

"My vocations alarm clock got to the point where I couldn't ignore it any more. I called Father Rick, he made a phone call, and before I knew it, I was on the way to St. Meinrad to talk about the lay ministry program," Erdosy said.

He has completed his first semester of the studies he will need to become a pastoral associate in the archdiocese. His classes are similar to those the priests get, except he will not get as much philosophy. He takes scripture, church history, morals, liturgy and philosophy.

In May, 1995 he will receive a master's degree from the seminary. He said that those studying for the priesthood have been very accepting of him and the eight others who are studying as lay ministers.

Erdosy spent his Christmas break working at St. Philip Neri Church in Indianapolis. He said, "The people have welcomed me with open arms. They have been very supportive and very open."

At St. Philip, he made communion calls, visited the sick and shut ins and worked in the St. Vincent de Paul food pantry. "That was a neat experience. It helped me see a side I've never seen."

Franklin parish to start school

St. Rose of Lima in Franklin announced last week that it will proceed with plans to start a parish school.

Father Dan Mahan, pastor of St. Rose, said the plans will include both a pre-school and kindergarten.

Parish leaders at the Johnson Co. church have researched the concept of establishing a school for months. Requests from many young families who belong to the parish led to the action taken to explore educational plans.

Now that school plan has been approved, Father Mahan said the next steps will involve establishing a school plan that covers the areas of educational excellence, facilities, finances and marketing.

Hospital helps feed homeless

Daughters of Charity Sister Nancy Crowder didn't know how the Holy Family Shelter would feed the residents while the kitchen of the facility was undergoing a major renovation.

But all the shelter director had to do was mention the problem during a phone conversation with Kevin Leahy, CEO for St. Francis Hospital, and the problem was solved.

"I didn't even have to ask the hospital to

do this. St. Francis delivers hot dinners every day for two weeks," said Sister Nancy. "With the help of the hospital, the residents were not inconvenienced and the construction was tolerable."

Confirmation classes at St. Luke Parish provided lunches for the two-week period.

"Through the generosity of St. Francis and St. Luke, we were able to provide very nutritious meals on a daily basis," said Sister Nancy. "That's beautiful."



MEALS FOR FAMILIES—Holy Family Shelter staffer Bill Bickel helps St. Francis Hospital security guard Rick Shipley deliver hospital meals to cook Mary McClurkin while the shelter's kitchen is being completely renovated. (Photo by Margaret Nelson)

"Father Michael O'Mara has started to do things to build community there—to get parishioners to take ownership," he said.

Erdosy's present studies are paid for with a grant from St. Meinrad, student loans, and gifts from friends. He has learned of other scholarships available from Richmond and from the archdiocese.

"I think there are other people called to be professional ministers. They may worry about supporting a family and that's a real concern. I don't know the answer. The ministry is still in its infancy," he said.

"I have a good liberal arts background. It taught me how to think, write, and speak. I had a major in Spanish and political science. I was interested in going into international business." Erdosy sees similarities between business and serving God. "In ministry you're still working with people, but you're selling an intangible product."

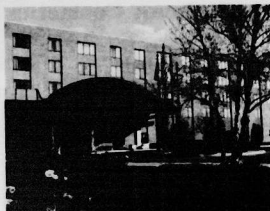
"I've been very fortunate. Every place I've been has had a strong pastor," he said. At Indiana University, where he was involved in student government, he was influenced by Fathers Bob Sims and Kim Wolf at St. Paul's Catholic Center.

Erdosy is comfortable at St. Meinrad, partly because his father spent two of his high school years there. "The Benedictines have reputation for being good educators. It is a place that combines the academic, the spiritual, and formation of the person as a whole."

And what about the force that brought him there? "Prayer does wonderful things. I realize that God knows more about what I should be doing than I do. In time my eyes will be opened to what I should do. I quit fighting about a year ago," said Mark Erdosy.

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SPOTLIGHT ON SEYMOUR DEANERY

Priest leads Scottsburg, Salem parish ministries

Peter Agostinelli

Just a few years into his career as a priest, Father Thomas Schliessmann has found himself working two jobs.

Well, sort of.

The Indianapolis native, installed last summer as pastor of Scottsburg's American Martyrs Church, is also assigned as pastor of St. Patrick Church in Salem.

Both parishes lie at the southern end of the Seymour deanery.

Catholics in Salem don't have a resident priest. In fact, they've had one only once, and that was in the 1870s. Since that time and until recently, parishioners always have shared priests mission-style with parishes in nearby towns.

Among other things, Father Schliessmann says he's getting a crash course in administration. Sometimes he'll pause in the middle of a telephone call from a parishioner, still struggling occasionally to match a voice with a face as he settles into his pastoral role for both St. Patrick and American Martyrs.

"This is definitely not the kind of thing they teach you in school," he said of the hands-on work.

American Martyrs traces its history back to the missionary wilderness of Indiana before it became a state. Six Jesuit priests—John de Brebeuf, Anthony Daniel, Noel Chabanel, Charles Garnier, Isaac Jogues and Gabriel Lalemont—as-

well as the laymen John Lande and Rene Goupil, are patrons of today's American Martyrs Church. The group was traveling on mission around 1650 when it was killed by Iroquois Indians.

Catholics in Scottsburg years later weren't exactly befriended in great numbers either. The Ku Klux Klan and a general wariness of Catholicism were strong in the area earlier in this century. Some locals even stopped shopping at certain stores when they found out the owners were Catholic.

The present-day American Martyrs Church has roots in a church established in the nearby town of Lexington in the late 1800s. Many Catholics who were moving to the area were Irish immigrants who settled there to work on local railroads.

American Martyrs was launched in 1938 with a dedication Mass in a former school building where the parking lot sits today. The building housed the church, school and a rectory, until the current rectory was built in 1951.

The present-day American Martyrs building was dedicated April 19, 1964. The old school remained a parish hall until 1968, when a new hall was finished. It's now used for classrooms and meetings.

A groto honoring Mary stands in the center of the parking lot, as if looking in silent protection over the church and its people. The monument was erected with the help of Philip Petrone, father of the late Father Carmen Petrone, who was pastor of

American Martyrs from 1977-1986. Parishioners supplied the labor for the project.

American Martyrs celebrated its 50th anniversary six years ago, and even though change doesn't look to be a dominating force in the parish's near future, occasional growth and development surely will remain a part of its life.

One change parishioners may find in coming years is a closer relationship with the slightly smaller St. Patrick parish. St. Patrick joins American Martyrs in what Father Schliessmann calls a clustered/consolidated arrangement.

"The Little A-frame in the woods," as it's often called, serves 135 households, compared with 185 at American Martyrs. The building itself is only 19 years old, but inside its neat confines is a spirit that has seen its share of history and growth.

Catholic services in Salem date back to before 1850, when a priest named Father Patrick Murphy frequented the area. He took care of the religious needs of laborers who were building railroads between Salem and other towns. It wasn't until 1857 that a brick building was dedicated as a Catholic Church.

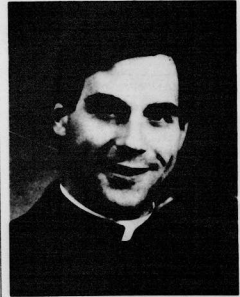
The church purchased land a few years later for a Catholic cemetery, which sits next to today's St. Patrick building. In the 1870s a priest named Father Bernard Kintrop lived for a short time in the sacristy of the brick church while attending to other churches in Shoals and Mitchell. That's the only time Catholics in Salem enjoyed the services of a resident priest.

That original church closed in 1899. Parishioners turned to surrounding communities for their Mass services. A new church called St. Augustine was built in 1941 and remained in use until 1975, when the new St. Patrick building was constructed.

The small building was remodeled and turned into a meeting hall. The original parish name of St. Patrick was then reinstalled.

St. Patrick gets along today without any paid employees. Whereas American Martyrs has a part-time secretary and a part-time religious education director, volunteers keep St. Patrick's parish life going.

Today, after years of considerable change at St. Patrick and American Martyrs, Father Schliessmann thinks both parishes will continue to prosper if they work together.



Father Thomas Schliessmann

He offers this philosophy: instead of worrying about change, parishioners should be asking where they want their churches to be 20 years from now. He says it'll be crucial to their success as two clustered/consolidated parishes, as stated by the archdiocese strategic plan. It's what he talked about in his first homily there.

"Surely, it means more than the fact that the parishes share a priest," Father Schliessmann said. "What does it mean? I don't know yet. But I think we need to be open to anything."

The parishes work together. They share one bulletin. The Knights of Columbus count men from both St. Patrick and American Martyrs among its members. Liturgy committees meet together.

Father Schliessmann says consistent ecumenical visibility in the communities should continue to be a priority. In fact, parishioners already have involved their priest in the county ministerial associations.

There's plenty that parishioners are involved with locally. One favorite is a festival called Old Settler's Day. Then there are the wildly popular county fairs. Quilting clubs and spinning groups are also big, as well as civic theatres, youth groups, RCIA and a fundraising fish fry held monthly by the people of St. Patrick.

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By Peter Agostinelli

But there's also the local history column he writes for Salem's newspapers, the *Leader* and the *Democrat*. And


The Washington Co. historical society—of which Harlen is president—will publish the history sometime this year. It's a project he's researched for over 15 years.

But Harlen started researching documents from archdiocesan archives, and the

"We're not worried about parish staffing here," he added with a laugh. "We're already pioneers in that."



GROTTO—This grotto honoring Mary sits in the parking lot of American Martyrs Church. The statue was funded with the help of Philip Petrone, father of the late Carmen Petrone, who was pastor of American Martyrs from 1977-1986. American Martyrs, located in Scottsburg, is grouped with the Salem parish of St. Patrick in a clustered or consolidated unit. Father Thomas Schlessmann resides in Scottsburg as pastor of American Martyrs and is also pastor of St. Patrick. Scottsburg and Salem are located about 20 miles apart. (photo by Peter Agostinelli)

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'HOLA! Indianapolis' host busy as a volunteer

by Elizabeth Bruns

Carmen Hansen-Rivera seems to have her hand in a little bit of everything these days. Rivera, the host of "HOLA! Indianapolis" and a St. Monica parishioner, was named "Outstanding Minority Business Person of 1993," by the Indianapolis Coalition for Minority Business Development.

The award is in recognition of her work for community and minority economic development. Rivera is involved with so many projects and centers in Indiana

politics. "It's a wonder she has time to sleep. I make the time (for volunteer projects) . . . It is important to me," said Rivera. "It's something that I'm very committed to—being Hispanic and working with the Hispanic community, there is a lot of potential there."

"HOLA! Indianapolis" is a weekly television talk show for the Hispanic community in Indianapolis. The show airs on American Cablevision Channel 20. (Right before publication, Rivera received word that the show will soon go onto the national cable network.)

The opportunity to host the show came about when Rivera said "Someone contacted me and asked, 'Hey Carmen, would it be all right if we put your name on a list of people we are considering to host a television program for the Hispanic community?'" I said sure."

She thought her name would be added to a list of 10 names and she'd be the last one. As it turned out, Rivera was on a short list of one. Her friend contacted Rivera again and asked her to be at a meeting at American Cablevision to show community support for the show.

"We were sitting at the table and the cable people said they were ready to go with the program for the Hispanic community in Indianapolis," said Rivera said. "Then they asked who the host would be. My friends pointed to me."

Rivera not only hosts but produces "HOLA! Indianapolis." The show tries to foster cross-cultural understanding by focusing on Hispanics—who are only one percent of the Indianapolis population—their activities, cultural heritage and countries of origin.

Topics also include opportunities for business, education, and recreation, health issues and arts events, and appeal to the general public as well as Hispanic viewers. The show is so important to Carmen that she underwrites its production costs.

"The television program has been really helpful because it has provided the opportunity to put the Hispanic community in a light that I don't think people really understand," said Rivera. "For example, I had a show on the Hispanic Education Center here in town. People didn't even know that such a center existed. The show gives me an opportunity to provide good role models. Those of us who are older have to make the way available to the youth for the future."

Rivera is vice president and chairperson of the development committee on the Damien Center board of directors. When she came back to Indianapolis in 1986 after some years in Chicago, she was offered the position at the Damien Center.

She was reluctant at first. "I wasn't sure that this was an issue that I would be effective in, but it sounded very interesting," she said. "The next thing I knew, I got a phone call from Father (David) Coats and I met with him. Since then, I have found that this (the Damien Center and its work) is something that I feel passionately about. I feel that I'm very directed on it."

"There's just so much going on in all communities," said Rivera. "This (AIDS and HIV) is something that impacts all of us. Infants, children, elderly . . . it is a far reaching disease that is very devastating to families."

Rivera laughs when asked how she got so involved in volunteer activities, saying, "I've always wanted to do volunteer activities. I remember when I was much younger and I went to high school with Noel Evans. Her mother (the late Shirley Evans, former SS. Peter and Paul Cathedral parishioner) was always involved in all types of activities and had a tremendous amount of faith. I always thought that would be something I would like to do. I'd like to get to the point where I could be involved in volunteer activities. At that point in my life, I really didn't know how I was going to do some of the things I wanted to do. I had some really good role models—and support from my parents—in my life."



Carmen Hansen-Rivera

Rivera's father, Niles Hansen was very active in the community as well as having his own (dental) practice. He started the first diversified Knights of Columbus in Indianapolis. After he died, Rivera says, "I thought, 'Dad did all of these things, shouldn't one of his kids follow in his footsteps?' I wanted to be that kid."

Rivera, who is a graduate of St. Agnes Academy and St. Mary of the Woods College, also serves on the United Way board of directors, the Community Service Council and the Marion County Mental Health Association.

Rivera started working with Hispanics in 1974 in Chicago when she began working in public service with migrant farmworkers and creating and improving health programs for them.

"I was able to work out an agreement with the United States Office of Education where college students who are majoring in social work, sociology or spoke Spanish fluently, could work for the health program in the migrant camps during the summer and apply it to their school course work," said Rivera.

She also developed some linkages with the Alcohol, Drug Abuse and Mental Health Administration to provide services (such as English lessons and the effects of migration) to migrant farmworkers. "That kind of stirred up some activism in my spirit . . . to help the oppressed, the people who aren't well-represented and perhaps, those people who are taken advantage of," said Rivera.

Rivera recently accepted the invitation to serve on the U.S. Senate Republican Task Force on Hispanic Affairs. "In the past, I was a member of the Lugar series, Excellence in Public Service," she said. Rivera's job will be to identify 15 issues that impact the Hispanic community and find ways to accomplish the tasks.

Rivera also has her own consulting company, Carmen, Inc. She serves as a resource for the Hispanic community when people (advertisers or marketing professionals) want to address Hispanics and what is appealing to them.

"I guess I've just been really lucky," she said. "I've had a lot of interesting opportunities and I've been able to make sure that everything sort of feeds in to everything I do."



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Tobit to have 200th weekend

by Judy Perras Kusner

Twenty years ago the first two Tobit retreat weekends for engaged couples were canceled for lack of interest. Today the marriage preparation program is thriving. 200th weekend retreat Jan. 21-23, it plays a key role in preparing Christian couples for marriage.

"We are proud to reach this important milestone," said Steve James, president of the Tobit board of directors. "It affirms our belief that Tobit helps couples prepare for marriages that will last."

Tobit was founded in 1974 at Alverno Retreat House by Franciscan Father Martin Wolter and Tom and Mary Weber. Tobit now hosts 12 weekend retreats each year at

Fatima Retreat House, ministering to an average of 25 couples at each retreat. To date, some 4,000 engaged couples have attended Tobit retreats. Participants have come from as far away as New York, Hawaii and Alaska.

Seventy-nine married couples volunteer their time to keep Tobit running, including 20 active team couples and 42 couples who help greet retreat participants as they arrive for Tobit weekends.

Tobit volunteers will celebrate the 200th weekend with two events at Fatima Retreat House. At 8:30 p.m. Saturday, Jan. 23, volunteers will join the engaged couples attending the 200th retreat for a special Mass of celebration and thanksgiving. On Sunday, Jan. 23, volunteers will celebrate again at their annual luncheon and meeting from 1:30 to 3 p.m.

Faith Alive!

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Mark relates good news in some unlikely places

by Fr. Eugene LaVerdiere, SSS

The things you hear on the subway!
"So and so is pregnant."
"Really? How wonderful. That's good news!"

"No, it's not. Her husband left her, and she wants to get rid of it."

"Oh! That's awful!"
Sometimes, good news does not amount to much: "The sun is out today," or "I have discovered this great new wine."

Sometimes, good news amounts to a whole lot: "There is no sign of the cancer!"
There is good news, and there is good news! There is good news that turns out to be bad news.

And there is the good news of God.
That is what Mark's Gospel is about, "the good news of God," announced by Jesus Christ and already revealed in everything he did and said.

The promise to tell the "beginning of the (good news) of Jesus Christ" (Mark 1:1) is a big promise, even for an evangelist. How did Mark deliver on it?

Is Mark's Gospel still the good news of God today? Or is it just ordinary old good news that doesn't amount to much?

Mark is full of surprises!
When I look in Mark for good news today, I find it in the most unlikely places. I find it, for example, in stories of shrieking demons.

There was the time Jesus was at Capernaum and went to the synagogue where a man with an unclean spirit cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" (Mark 1:24)

The demon had it right. Jesus was certainly the holy one of God! But who wants a demon for a promoter? And so Jesus silenced the demon: "Quiet! Come out of him!" (Mark 1:25)

There are demons all around us, and they have names. Some are aligned with "cocaine" or "crack." Some are aligned with "alcohol," others with "cheap sex." Some are linked to just plain "terror" or "fear."

Today's demons recognize Christ as the holy one of God, just as the demons of Jesus' time did. The good news is that these demons are not really overpowering. We can face them calmly and silence them, as Jesus did. We can do it with the power of Jesus and all the wisdom and know-how given us, so long as, like Jesus, we keep the kingdom of God—our long-range goal—in mind.

I also find the good news in Mark in stories of incurable illness and death, where these are overcome.

My favorite is the story of a little girl,

the daughter of a synagogue official named Jairus.

Jairus came to Jesus saying his daughter was at the point of death. Would Jesus come and make her well? He so wanted her to live.

While Jesus was on his way, a woman no doctor could cure approached him in the hope of being cured. Jesus cured her. Her faith had saved her.

Just then, some people came from Jairus' house with the bad news that the girl had died. Going into the house, Jesus made his way through the crowd of mourners. Everybody laughed when he said the girl was not dead but asleep.

Jesus then took the girl by the hand and commanded her, "Little girl, I say to you, arise!"

We need to know that the earlier Christians referred to what others called death as sleep. It was a way of expressing their faith that when we die we simply enter into another way of being and that we can expect to rise again, as from sleep, to be with all who enjoy eternal life with Christ.

Mark's Gospel helps me to face and accept death. It shows Jesus able to face death and able to overcome it.

In the passion, in the Garden of Gethsemane, we see Jesus facing his own death, overcoming it with total trust in his Father.

The girl's death was sad news, not bad news. Seen through the eyes of Christian faith and with Jesus' resurrection in the background, she was asleep.

The good news is that the girl's life had moved on into the kingdom of God, thanks to Jesus, who took her hand and called her to new life.

Shrieking demons, sickness and death were very real in the days of Mark, around 70 A.D., when the world the Christians knew seemed to be falling apart.

What I find the best news of all in Mark is the way the Gospel rejected all escapism and faced reality directly, harsh and ultimately inescapable realities.

Mark faced the demons all around, including the demon of death. Telling stories of Jesus, he taught others to do the same.

Above all, he helps me to see that death may be sad news, but not bad news. For a Christian, death is good news. It tells how those who fall asleep in Christ awaken in the arms of God.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)



FACING THE DEMONS—The Gospel of Mark offers good news in unlikely places, such as the stories of the shrieking demons. Today's demons recognize Christ as the holy one of God, just as the demons of Christ's time did. The good news is that these demons are not really overpowering. We can face them calmly and silence them, as Jesus did. (CNS illustration at top by Caole Lowry)

What does Scripture mean for us?

by David Gibson

What does a demonic voice say in the mid-1990s?

Perhaps it would say: "Give up! Don't hang in there any longer" (for your impossible offspring's sake or for your harried spouse or for your aged parent whose circumstances grow more difficult every day).

The joys of commitment are real, but not always immediate. I suspect demonic voices would find that lack of immediacy quite compelling.

Why bring this up in a discussion of Mark's Gospel, which is being read in the Sunday liturgy this year?

Because when I hear Scripture in the

liturgy, it is only natural to ask what it means for me.

In a new document, the Pontifical Biblical Commission says that a dialogue with Scripture has two aspects: one with "the understanding of the faith prevailing in earlier times," and another which "must be matched by a dialogue with the generation of today."

I enjoy finding out what Scripture meant for Mark's own first-century community. But here, on Sunday, it is being read to us for some good reason.

So if Mark speaks of the sounds of demons, I'll begin listening more attentively for their clamor right now—within me and around me. It should prove a worthwhile exercise.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Gospel of Mark inspires reflection

This Week's Question

If the author of Mark visited your parish, what would you most like to ask him?

"I would ask him how Jesus was with people. I would like to know more about the details of how Jesus lived among the people, how long he stayed in one place, what he did." (Dolores Gasseling, Yakima, Wash.)

"Since Mark's was the earliest Gospel, I would ask the author who he knew that knew Jesus? How did he find out what he wrote?" (Matt Feuerlein, Winona, Minn.)

"When I think of the Gospel of Mark, I always think of Jesus on the road, on the way. I would ask Mark for his opinion of whether our parish is 'on the way.' What is his opinion of how well we are walking with the Lord?" (Rita Hange, Winona, Minn.)

"I would like to know what it was like to be a believer at the time immediately following Jesus. I would ask him what

it was like to be at the gatherings and witness the personalities of the apostles." (Pat Meyers, Yakima, Wash.)

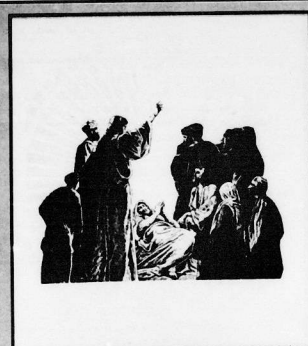
"I would ask him to describe to our congregation the steps of how his Gospel came to be written and how he saw the hand of the Holy Spirit working through that process." (Ken Balisteri, Salinas, Calif.)

"I would just ask how much of what he wrote did he actually see. And if he didn't actually witness these things, what his sources were in the oral tradition." (Dan Barbaglia, Weedsport, N.Y.)

Lend Us Your Voice

An upcoming edition asks: To what quality would you accord the title of "virtue"?

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



Mark stresses suffering

by Fr. Lawrence E. Mick

If this is the year to hear Mark in the Sunday liturgy, he was here during Advent and Christmas?

I understood one parishioner's confusion about that because we used Mark's Gospel the first two Sundays of Advent and then weren't to hear from Mark again until the feast of the Baptism of the Lord in January.

There are two basic reasons for this odd situation.

First, Mark's Gospel has no infancy narrative. It begins with the preaching of John the Baptist and the baptism of Jesus as an adult. It has no verses about Jesus' conception, birth or childhood.

So, even though Year B in the lectionary draws mostly from Mark, during Advent and Christmas we relied mainly on Matthew and Luke, the Gospels with accounts of Jesus' birth.

Second, the Gospel of Mark is the shortest of the three synoptic Gospels—Matthew, Mark and Luke. It has only 661 verses compared to 1,068 in Matthew and 1,149 in Luke. That's why we also will interrupt Mark for five weeks next summer to read from the sixth chapter of John's Gospel, focusing on the Eucharist.

We turn to John every year in the latter part of Lent and most of the Easter season, but the brevity of Mark's Gospel led the framers of the lectionary to include more of John in this cycle.

Mark's work is generally considered the earliest of the Gospels. It is also the simplest and least polished Gospel, probably closer to the historical Jesus than the other evangelists' writings.

But that does not mean Mark lacks his own special character. One of Mark's goals seems to be to explain how the Messiah could have ended up in disgrace, dying as a criminal. This leads Mark to

emphasize the role of suffering, both in Jesus' life and the lives of his followers. Mark wants to encourage fellow Christians undergoing persecution.

Mark makes clear that Jesus was not a political or military messiah, but an agent of God fighting against the power of evil. These goals result in a Gospel which is at once the simplest and perhaps the most demanding.

Mark's picture of Jesus stresses his suffering and death. Mark invites readers and hearers to embrace suffering and even death as Jesus did, trusting radically in God and serving others in Jesus' name.

Mark frequently depicts Jesus' disciples as slow to understand and follow Jesus. In the process, Mark gives us hope that we can be disciples despite our slowness to understand all that Jesus should mean for us.

Mark's Gospel is also used on weekdays during the first few months of each year, so if you participate in daily Mass you will be hearing a lot from Mark.

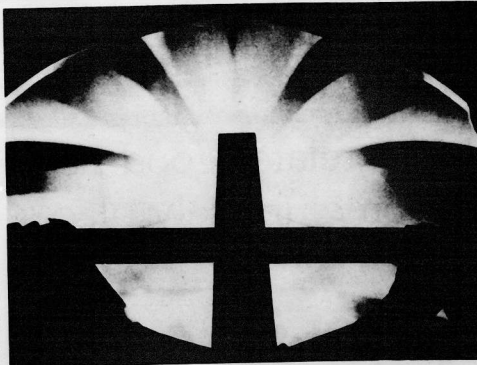
Whether on Sundays or weekdays, listen to this Gospel with an ear attuned to Mark's picture of Jesus.

Try to imagine how Jesus must have been perceived by those who saw his miracles and heard him preach. None of the Gospels is a biography in the strict sense, but the simplicity of this Gospel gives a good glimpse of Jesus as he walked and talked in the midst of the people of his time.

Even more important, we should keep asking if we are willing to follow this

demanding Jesus. Mark wants us to question ourselves about this, for only if we share in his cross will we one day share in Christ's glory.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio, and the author of "Sourcebook for Sundays and Seasons," published by Liturgy Training Publications, Chicago, Ill.)



MESSAGE OF THE CROSS—St. Mark seems to have written to a Christian community only too enthusiastic about the resurrection but resistant to the message of the cross and what that implies for their lives. (CNS photo by Clarence McKay)

Mark relates the way of the cross

by Fr. John J. Castellet

The cross casts its shadow back to the first pages of Mark's Gospel. Mark's Jesus is misunderstood, rejected, abandoned.

This somber picture brightens a bit when, in answer to his question to the disciples, "But who do you say that I am?" Peter answers, "You are the Messiah" (Mark 8:29).

Jesus responds by giving the first of three predictions of the Passion; each met with misunderstanding. They refuse to accept the message of the cross and want to hear nothing of a suffering Son of Man.

Jesus counters each misunderstanding with an instruction on discipleship.

"Whoever wants to come after me must deny himself, take up his cross and follow me" (Mark 8:34).

Mark seems to have written for a Christian community only too enthusiastic about the resurrection but resistant to the message of the cross and what that implies for their lives.

Mark did not deny that the followers of Jesus are people of the resurrection, but he insisted that they would get where they were going only one way, by the path Jesus took: the way of the cross.

It is the same for us. (Father John Castellet is a Scripture scholar, author and lecturer.)

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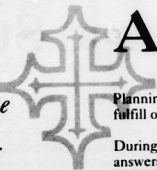
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Accountability Report 1993

A Report to the People of the Archdiocese of Indianapolis



Planning requires our asking some very basic questions: Who are we? What do we stand for? What do we need to do to fulfill our mission? What do we need to do first?

During my first year in my ministry among you, we have asked ourselves these questions. And we have formulated answers. We have our first strategic plan. This very brief report attempts to give you a summary of this major undertaking of our church and of my leadership as your pastor during this time. *(A fuller report is being published separately. Copies are available upon request by contacting Kathy Kaplan, of the Planning, Communications, and Development Secretariat at the Catholic Center.)*

Who Are We?

We can only respond effectively to God's call as the church in central and southern Indiana if we are able to answer that fundamental question. So the very first step in any serious planning process is to craft a mission statement that answers this question. In a way, a mission statement is a brief, clear, and necessary statement of the obvious. If it is helpful at all, it should be concise and to the point.

Our strategic plan begins with our mission statement:

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

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

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

What Do We Stand For?

What values and beliefs should guide and influence what we do as the Roman Catholic Church in central and southern Indiana? A values statement articulates the principles we hold to be the most important. Like a mission statement, a values statement should be clear and concise so we can keep it close to our hearts and in our minds.

As members of the Roman Catholic Church in central and southern Indiana, we value:

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

What Do We Need To Do To Fulfill Our Mission?

Having asked and responded to the questions "Who are we?" and "What do we stand for?" we now need to ask the question "What do we need to do to fulfill our mission as the Catholic Archdiocese of Indianapolis?" The response to this question results in a listing of our goals. Five general responsibilities, or tasks, flow very naturally from our mission statement and are reflected in our values:

- Goal 1: Foster spiritual and sacramental life
- Goal 2: Teach and share Catholic beliefs, traditions, and values
- Goal 3: Provide for the pastoral and leadership needs of the people of the archdiocese
- Goal 4: Work for peace and social justice through service and advocacy
- Goal 5: Promote generous sharing and responsible use of all human and material resources

What Do We Need To Do First?

This final question in a long-range planning project forces us to choose the most critical items to work on first. We must prioritize. Here are the eleven priorities on which we will place our emphasis during the 1993-1994 fiscal year:

- Focus on spirituality for daily living
- Clarify roles and responsibilities of leadership
- Celebrate the Year of the Family
- Implement the "Catechism of the Catholic Church"
- Plan for archdiocesan and parish stewardship
- Promote evangelization as integral to our archdiocese's mission
- Promulgate a three-year plan for parish staffing
- Revitalize youth, young adult, and campus ministries
- Launch new initiatives for vocation development
- Coordinate calendar of archdiocesan programs and events
- Complete satellite plans for: center city ministry, total Catholic education, Catholic charities, and communications and development.

Archdiocesan Administration

The Core Planning Team (which I chair as archbishop) will continue to monitor the plan during quarterly review meetings. Changes in the plan will be made as situations require.

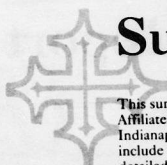
This strategic planning process—the first one in the history of our nearly 160-year-old archdiocese—has been most invigorating and promising. Let us pledge to each other our prayers and support to carry out this graced work that is now set before us. Let us promise to hold each other accountable for the success of this work.

May God shower blessing on each of you who are the Church of Indianapolis!

1 Daniel M. Buechlein

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

January 14, 1994



Summary of Financial Status

This summary of the financial status reflects activities of the Chancery of the Archdiocese of Indianapolis and Certain Affiliated Agencies with direct accountability to the Most Reverend Daniel M. Buechlein, OSB, Archbishop of Indianapolis. The information presented has been condensed from the audited financial statements and does not include the activities of parishes, missions and schools of the Archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting the Chief Financial Officer of the Archdiocese at (317) 236-1421.

Combined Balance Sheet (Chancery and Certain Agencies) as of June 30, 1993 and 1992 (\$000)

	1993	1992	LIABILITIES/FUND BALANCES:	1993	1992
ASSETS:			Accounts Payable & Accrued Expenses	\$4,808	\$3,959
Cash & Investments	\$43,290	\$23,335	Deposits Held for Parishes	17,059	13,654
Receivables	14,530	11,482	Restricted Contributions/Misc.	2,338	2,273
Inventories & Prepaid Expenses	307	517	Fund Balances	<u>29,724</u>	<u>21,301</u>
Land, Buildings & Equipment, Net	5,802	5,853	TOTAL	\$63,929	\$41,187
TOTAL	\$63,929	\$41,187			

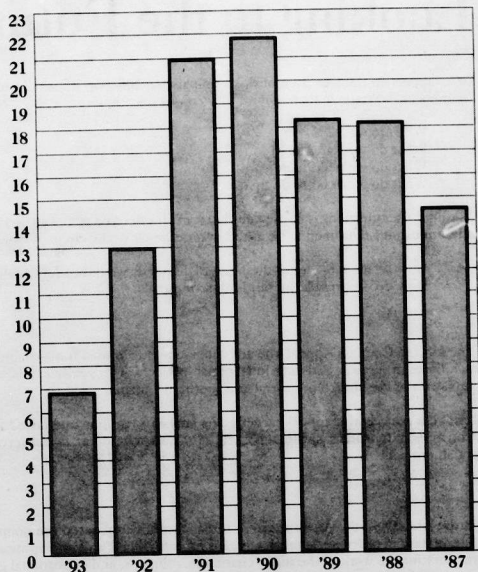
Combined Statement of Revenues and Expenses for the Years Ended June 30, 1993 and 1992 (\$000)

	1993	1992	EXPENSES:	1993	1992
REVENUES:			Salaries & Wages	\$7,050	\$6,524
Assessments & Fees:			Employee Benefits	3,384	2,781
Assessments	\$1,310	\$1,201	Health Claims	4,341	4,338
Service Fees	10,043	8,787	Retirement Plan Contributions	1,875	1,463
	<u>\$11,353</u>	<u>\$9,988</u>	Cost of Equipment & Supplies Sold	1,507	1,940
Catholic Community Support:			Administrative	1,146	943
Contributions	\$2,374	\$3,090	Property Insurance	336	326
Archdiocesan Entities	60	60	Depreciation	479	449
Bequests	164	231	Repairs & Maintenance	1,123	982
United Catholic Appeal	3,876	1,889	Occupancy Costs	861	894
	<u>\$6,474</u>	<u>\$5,210</u>	Interest	1,002	923
Support for Catholic Missions	\$81	\$64	Bad Debts (Recoveries)	33	(325)
Public Support:			Professional Services	1,085	1,218
Grants, Primarily Government	\$956	\$954	Contributions to Archdiocesan & Other Activities	3,645	2,302
United Way	1,405	1,225	Other	1,345	1,305
	<u>\$2,361</u>	<u>\$2,179</u>	TOTAL EXPENSES	\$29,414	\$26,063
Services:			Excess of Revenues Over Expenses		
Sales of Equipment/Supplies	\$634	\$1,257	Before Extraordinary Item	<u>\$4,352</u>	<u>\$1,125</u>
Newspaper (Criterion)	1,322	1,113			
Cemeteries	1,047	882			
Maternity/Adoption Services	678	410			
Youth Program Fees	424	462			
Retreat House	452	496			
Other	525	373			
	<u>\$5,082</u>	<u>\$4,993</u>			
Investment Income	\$3,321	\$2,209			
Miscellaneous Revenues	1,032	680			
Restricted Funds Income	4,062	1,865			
TOTAL REVENUES	\$33,766	\$27,188			

Combined Statement of Cash Flows for the Years Ended June 30, 1993 and 1992 (\$000)

	1993	1992		1993	1992
Cash Flows from Operating Activities:			Cash Flows from Investment Activities:		
Excess of Revenues Over Expenses Before Pension Plan Termination Gain	\$4,352	\$1,125	Purchases of Investments	(\$50,964)	(\$18,077)
Pension Plan Termination Gain	14,071	0	Proceeds of Investments Sold or Matured	33,468	13,380
Excess of Revenues Over Expenses	\$18,423	\$1,125	Capital Expenditures	(456)	(705)
Adjustments to Reconcile to Net Cash Provided by (Used in) Operating Activities:			Proceeds of Land, Buildings, & Equipment Sold	26	114
Depreciation	\$479	\$449	Net Cash Used by Investing Activities	(\$17,926)	(\$5,288)
Realized (Gain) On Sale of Investments ..	(1,084)	337	Cash from Financing Activities:		
Changes In:			Changes in Deposit & Loan Fund Receivables & Payables, Net	\$2,720	\$3,609
Other Receivables	0	1,033	Receivables from Parishes & Other Entities	(777)	(3,377)
Accrued Investment Income	(162)	17	Amounts Payable to Deaneries for Payroll	234	577
Receivables of Fees for Services	(48)	(20)	Deferred Contributions, Net	65	396
Receivables for United Catholic Appeal	(1,110)	573	Net Cash Provided (Used) by Financing Activities	\$2,242	\$1,205
Allowance for Doubtful Accounts	(584)	(504)	Net Increase (Decrease) in Cash & Short-term Investments	\$1,374	(\$808)
Accounts Payable & Accrued Expenses	663	181	Cash and Short-term Investments, Beginning of Year	\$4,980	\$5,788
Other	481	84	Cash and Short-term Investments, End of Year	\$6,354	\$4,980
Net Cash Provided by Operating Activities	\$17,058	\$3,275			

*In addition to the excess revenues reported, the Archdiocese recorded additional income of \$14,071 through the one-time reversion of excess assets from the Lay Employees' Retirement Plan. Since these assets were originally earmarked for employee benefit purposes, endowments have been established to provide improved retirement benefits, life insurance, long-term disability coverage and a matching savings program for the employees of the Archdiocese.



*Allowance for
Doubtful Accounts
as a Percent of Total
Receivables
(Less United Catholic
Appeal) as of
June 30, 1993*

The allowance for doubtful accounts continued to decline to more acceptable levels in 1993. This progress is the result of better management of financial resources at the parish/school level coupled with improved internal control at the archdiocesan level.

1. The fair presentation of these combined financial statements in conformity with generally accepted accounting principles is solely the responsibility of the management of the Archdiocese of Indianapolis.
2. While not required, the Archdiocese of Indianapolis voluntarily subjects itself each year to an external audit for the purpose of obtaining an expressed opinion on the material accuracy of our financial statements. The audit for 1993 was performed by the firm of Coopers & Lybrand. Their opinion and the complete financial statements are available for inspection by contacting the Chief Financial Officer at the Archbishop Edward T. O'Meara Catholic Center.
3. In accord with Canon Law, the Archbishop has established and routinely confers with the Archdiocesan Finance Council. Current members are:

Most Rev. Daniel M. Buechlein, Archbishop
Rev. David E. Coats, Vicar General
Mr. L.H. Bayley, Indianapolis
Mr. Michael Bindner, Indianapolis
Mr. Patrick Cahill, Terre Haute

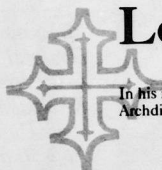
Mr. John Dorenbusch, Columbus
Mr. Joseph Naughton, Indianapolis
Mr. Dennis Schlichte, Richmond
Mr. Donald Williams, New Albany
Mr. Joseph Hornett, Chief Financial Officer

4. Total revenues for fiscal 1993 increased 24.3% to a level of \$33.8 million. This increase was largely the result of a successful United Catholic Appeal, which realized a nearly \$2 million year over year increase.
5. Total expenses for fiscal 1993 increased 12.9% to a level of \$29.4 million. Generally speaking, all expense categories were in line with approved budgets with the exception of contributions. During 1993, three unusually large contributions were charged to this expense category including: \$750,000 for the construction of a clergy retirement facility at St. Paul Hermitage, \$100,000 for Newman Center ministry, and \$75,000 for the Damien Center, which serves people who are HIV-positive or afflicted with AIDS.
6. Cash and investments increased by nearly \$20 million during 1993 to a level of \$43.3 million. Much of this increase was the result of a one-time extraordinary reversion of excess pension assets. These assets have since been invested and are being used to substantially improve the benefits provided to our lay employees. In addition, cash and investments of the Catholic Community Foundation increased \$4.1 million to a level of \$9.9 million at year-end.
7. Loans in the Archdiocesan Deposit and Loan Fund (ADLF) increased by almost \$700,000 as renovation projects at St. Paul in Bloomington and at St. Mark and St. Monica in Indianapolis were all funded. At the same time, deposits held for parishes increased \$3.4 million to a level of \$17.1 million. Much of this increase can be traced to unusually large bequests at the parish level in testimony to the planned giving efforts nurtured throughout the years.

Analysis and Commentary

Joseph B. Hornett

Joseph B. Hornett, CMA
 Chief Financial Officer
 January 14, 1994



Looking to the Future

In his report on the first page of this summary, Archbishop Buechlein organizes his comments about the Archdiocesan Strategic Plan around four crucial questions:

Who are we?
What do we stand for?
What do we need to do?
What do we need to do first?

Asking those questions is at the very heart of all effective planning processes. And there are at least two other questions that need to be asked in order to close the circle of logic:

How do we provide for the immediate needs we have identified?
How do we provide for our long-term needs?

How Do We Provide for Our Immediate Needs?

The United Catholic Appeal, the archdiocesan-wide annual fund-raising effort, supports both vital archdiocesan services and individual parish projects. The yearly appeal sustains the day-to-day mission and ministries of the church in central and southern Indiana.

Last year's successful appeal exceeded its goal of \$3 million and raised \$3.4 million that was allocated to ministries in five areas: spiritual growth, family development, social service, total Catholic education, and parish projects.

How Do We Provide for Our Long-term Needs?

In the late 1980s, the Archdiocese of Indianapolis incorporated the nonprofit Catholic Community Foundation in order to establish a means for individuals and organizations to provide long-term financial stability for the work of the many charitable, religious, and educational groups of the church in central and southern Indiana.

As of December 31, 1992, the foundation comprised 72 endowments, an increase of 27 endowments from the previous year. Total assets topped \$9.44 million. And in 1992, the foundation experienced an impressive growth of 47 percent in earned income.

A Final Question

One very big, absolutely critical question stands in the shadows behind all the questions discussed in this summary report:

Why should I be responsible for meeting these needs? Why *me*?

Why Me?

This is a question of stewardship, which really is a question of discipleship. What does it mean to follow Jesus? What does it mean to be a "good steward" of all of the gifts and talents each of us has received from a gracious and loving God?

Living the life of a good steward is, perhaps, the most effective way that individual Catholics can help carry out the work of the church in central and southern Indiana. If all of us commit ourselves to generosity and to the responsible use of our spiritual and material resources, God's providence will surely supply whatever else is needed to fulfill our church's mission here.

1993 Summary of Accomplishments

- A new parish was established in Johnson County under the patronage of SS. Francis and Clare of Assisi.
- Enrollment in our Catholic schools continued to grow, with the number of students increasing by 3 percent over last year; students in our various religious education programs totaled more than 18,000.
- Our archdiocesan church welcomed some 5,600 new members—nearly 1,500 adults were initiated or received as new Catholics, and more than 4,000 infants were baptized.
- Five priests were ordained and 16 entered the seminary, bringing the total number of priesthood candidates to 30.
- Thousands of young people were welcomed by Catholics in central and southern Indiana on their way to and from Denver for World Youth Day.
- The United Catholic Appeal raised more than \$3.4 million (exceeding its goal by more than \$400,000) with more than 30,000 contributors (an increase of 7.1 percent).
- Assets of the Catholic Community Foundation reached \$9.9 million (an increase of 71.8 percent).

SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Jan. 16, 1994

1 Samuel 3:10, 19 — 1 Corinthians 6:13-15, 17-20 — John 1:35-42

by Fr. Owen F. Campion

The First Book of Samuel provides this weekend's liturgical and first reading. Originally, the two books of Samuel were one. As happened with other texts in the Bible, translators and scholars divided the book into two parts. So, in modern versions of the Scriptures, there are two books of Samuel.

The books of Samuel are historical books. First Samuel concentrates upon three figures very important in the tradition of God's people: Samuel the prophet, Saul the first king, and David. While these books are categorized as history, and while they do indeed report the history of the people of God, there is in them primarily a religious message. It is not as if biographical facts or events are unimportant, but rather it is that the most compelling event of all was in God's constant care and guidance of the people.

Certainly the book intended to inform its audience about these great figures of history—Samuel, Saul, and David—but his chief purpose was to report the active presence of God in the national life through the activities and decisions of these men.

In the reading for this weekend, God calls Samuel to be a prophet. At first, Samuel is perplexed by the call. In fact, he does not understand initially that God has spoken to him. It is a response not uncommon among prophets when they have been invited by God to enter the prophetic life.

At last, Samuel understands. What is very important in the reading is its final verse. This verse states that God was with Samuel, and because of this, God would not allow any of Samuel's words to be without an effect upon people's lives.

His last verse asserts that God truly acts through human beings, such as Samuel the prophet. This assertion emphasizes that God acts in human events. God is no stranger to the world.

The earlier verses make clear the fact that there is a relationship between God and Samuel. God has called Samuel. Samuel has positively replied. It is as a result of this relationship that Samuel's words possess their power. Samuel is doing God's will as he acts as a prophet.

St. Paul's First Epistle to the Corinthians is the source of this weekend's second reading. It has precise words of advice for Christians: They are called to chastity. It was an especially direct message for the Christi-

ans of Corinth, a city renowned for its sexual abandon even in the Roman empire where lust and excesses were taken for granted.

While this admonition is sound Christian advice, it merely brings into the practical the overriding reality of each Christian's attachment, body and soul, to God in the Lord Jesus. This is a marvelous extension of the Incarnation.

In the Incarnation, in the Lord's humanity, there is the meeting between God and human beings. When this meeting is confirmed by the exchange of grace and faith, then the Christian bonds with Jesus in every respect. It is not just a spiritual or physical connection. It involves everything that comes together in the person.

For its Gospel reading, the church looks to St. John's Gospel. For some weeks, the church has presented to us the important and prophetic figure of John the Baptist. John was an important figure in the readings of Advent before Christmas and an important figure in the Gospel proclaimed for the feast of the Baptism of Christ.

This weekend, John the Baptist appears again. Once more, it is he who salutes Jesus as the messiah, the "lamb of God."

The church proceeds in its story of salvation. It reminds us that Jesus and the salvation accomplished by Jesus were not confined to times long ago. The saving works of the Lord endure through the ministry of the church, the community of faith that rests upon the Apostles.

This Gospel tells us of the call of Peter and Andrew. It also tells us that Jesus changed Peter's name from Simon to Peter.

Peter had a new life in his Christian apostleship. He had a special relationship with Jesus, a relationship unique enough that Jesus could re-name Peter. The name Peter means "rock," and symbolizes strength and foundation.

Reflection

The second reading, from Paul, informs us of how profound is our vocation to follow Christ. In our vocation, we unite with Jesus in every respect.

This is a mighty calling indeed. At our service, the church lives to guide and protect. Built long ago upon the rock that was Peter, the church endures. Through the church, men and women of our time communicate with God, in the Eucharist, the Sacraments, in God's holy Word. We are called to be one with God in Christ. It is a call within the community of the church, strengthened and nourished by the church.

Daily Readings

Monday, Jan. 17
Anthony, abbot
1 Samuel 15:16-23
Psalms 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 18
Seasonal weekday
1 Samuel 16:1-13
Psalms 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 19
Seasonal weekday
1 Samuel 17:32-33, 37, 40-51
Psalms 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 20
Fabian, pope and martyr
Sebastian, martyr
1 Samuel 18:6-9, 19:1-7
Psalms 56:2,3, 9-14
Mark 3:7-12

Friday, Jan. 21
Agnes, virgin and martyr
1 Samuel 24:3-21
Psalms 57:2-4, 6, 11
Mark 3:13-19

Saturday, Jan. 22
Vincent, deacon and martyr
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalms 80:2-3, 5-7
Mark 3:20-21

THE POPE TEACHES

The family is 'domestic church'

by Pope John Paul II
Remarks at audience Jan. 5

There is a close relationship between the feast of the Epiphany and the family.

It was in the home formed by the holy family that Jesus Christ, the light of the nations, was revealed to the magi.

At the beginning of the Year of the Family, we should consider the light which the mystery of Christ sheds on the family as a "domestic church" (cf. "Lumen Gentium", 11).

Every Christian family is called to be a radiant sign of God's love before the world, a reflection of the eternal love of the Blessed Trinity.

By the unity and fidelity of husband and wife, and the loving cooperation of all their

members, Christian families manifest the presence of Christ in the world and the genuine nature of the church (cf. "Gaudium et Spes", 48).

In so doing, they become missionaries of God's gracious love for all people.

When the magi came to Bethlehem, "they saw the child with Mary his mother" (Matthew 2:11).

Every Christian family is called to draw spiritual nourishment from its worship of Jesus and its veneration of Mary his mother.

Throughout this Year of the Family, may families pray more and discover in family prayer the light and wisdom needed to fulfill the mission they have received from Christ.

SAINT OF THE WEEK

Hilary defended Christ's divinity against the heresy of Arianism

by John F. Fink

Since Hilary is the name of our country's First Lady, many people are surprised to learn that St. Hilary was a man, not a woman. Even one of my granddaughters is named Hilary (with one "Y").

St. Hilary, whose feast day was yesterday, Jan. 13, was such a staunch defender of the divinity of Christ that he has been named one of the church's 32 doctors of the church. He lived in the fourth century when the emperors of the Roman Empire refused to accept the decisions of the Council of Nicaea of 325 that condemned the Arian belief that the Second Person of the Trinity was created by God the Father and therefore was not fully God.

Hilary was born in Poitiers, France (Gaul at that time) around the year 315. Raised a pagan, he was married and had a daughter named Apra. He was converted to Christianity, though, through his reading of the Scriptures. About the year 350, he was chosen by the people to be the bishop of Poitiers, a position he tried to refuse but finally accepted.

His first writing was a commentary on the Gospel of St. Matthew, which still exists. Later he also wrote a commentary on the Psalms. But he is known chiefly for combating Arianism.

In 355 Emperor Constantius and a synod at Milan required all bishops to sign a condemnation of St. Athanasius, the great defender of the divinity of Christ in the East. Hilary refused to do so and wrote his "First Book to Constantius," which was an appeal to the emperor to restore peace to the church.

For his refusal to go along with the condemnation of Athanasius, Hilary was banished from France to Phrygia. While in exile he continued his writings, the most important of which was "On the Trinity," in which he taught the Christian beliefs about the nature of the Father, Son and Holy Spirit that have come down to

us today. Because of his defense of the divinity of Christ, Hilary has been called "the Athanasius of the West."

Emperor Constantius then assembled a council at Seleucia to try to counteract the decrees of the Council of Nicaea. Some semi-Arians, hoping for some type of reconciliation, invited Hilary to the council. But Hilary, predictably, defended the decrees of Nicaea. He went to Constantinople and presented the emperor a request, called the "Second Book to Constantius," to hold a public debate about religion with Saturninus, the heretical bishop responsible for his banishment. At this, the Arians asked Constantius to get rid of this "outrage-maker (Hilary) by sending him back home to Poitiers."

Hilary returned in triumph to Poitiers in 360. He convoked a synod that excommunicated Saturninus and deposed him. He then started steps to return France to the purity of the faith. The death of Constantius in 361 put an end to the Arian persecution in France.

But Arianism was not completely out of business. In 364 Hilary traveled to Milan to argue with Auentius, the Arian bishop of that diocese. During a public debate, Hilary got Auentius to agree that Christ was the true God, of the same substance and divinity with God the Father. With that Auentius was allowed to pass as orthodox.

Despite his insistence on the doctrine of the church as defined by the Council of Nicaea, Hilary was gentle in reconciling the bishops of France who had accepted the Arian beliefs. He pointed out that sometimes the difference between Arianism and Christian beliefs was only in the words rather than in the ideas. He counseled moderation.

Hilary died in Poitiers, probably in the year 368, although that is not known with certainty. He was proclaimed a doctor of the church by Pope Pius IX in 1851.

MY JOURNEY TO GOD

I Am Holy Ground

I am holy ground,
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who is both Mother and Father to
each of us.

LOVE AS I HAVE



LOVED YOU

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for I seek to avoid the evil ones
and evil ways,
and live so as to give glory to
our Creator.

I am holy ground,
for I am filled with the love of the
One who created me,
unconditional love which is,
forever and ever.

I am holy ground,
for I, too, am love.

I am holy ground,
for I forgive others
whether or not they forgive me.

I am holy ground,
for the Spirit works in and through me
to heal my sisters and brothers.

I am holy ground,
for my spirit too, was before, and is after,
and does not end, but is,
forever and ever.

I am holy ground,
and you are, too.

by Linda Short

(St. Luke parishioner Linda Short of Indianapolis is a poet and artist.)

QUESTION CORNER

Indulgences are based on God's law

by Fr. John Dietzen

Q Your recent column about time and purgatory was interesting and straightened out some things for me. We don't hear very much about indulgences any more. Do we still have them? We used to believe that "seven years indulgence" meant seven years off of purgatory. How does that affect your answer that we don't know for sure about "time in purgatory"? (New York)

A The church is extremely careful in speaking of indulgences today since this area of our faith has been so badly misunderstood in the past. To understand the response to your questions, we need to review some important truths about our belief in indulgences.

The traditional Catholic teaching about this subject is based on two ancient Christian truths.

First, every sin is not only a disobedience of God's law; it violates the harmony of creation established by God and is, at least to some degree, a rejection of his love.

Complete forgiveness of sin, therefore, requires not only conversion but a reintegration of that divine order. This process involves pain and cleansing (purgation), either in this life or after death, before entering the full presence of God in heaven.

Pope Paul VI pointed out in "The Doctrine of Indulgences" (1967), which called for a reform of the whole indulgence structure, that the early Christian community "was fully

convinced that it was pursuing the work of salvation in community."

In light of the doctrine of the Communion of Saints, said the pope, the church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful and of leading them to cooperate in the salvation of their brothers so the entire body of the church might be prepared" for the fullness of God's kingdom (No. 6).

The remission of temporal punishment (as distinct from eternal punishment) for sins already forgiven, through prayer, fasting and good works, has been called "indulgence" for hundreds of years.

During those years, indulgences were formally attached by the church to certain prayers and actions, and could be applied to oneself or to those who have died.

A few points need to be kept in mind that should answer most of your questions.

►The number of indulgenced prayers and works has been drastically reduced. As Pope Paul explained, "the main concern has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance, and to practice the theological virtues (faith, hope and charity) rather than merely repeat certain formulas and acts" (*Enchiridion of Indulgences*, 1968).

►Partial indulgences are granted using only those words,

with no determination of days or years as was common previously.

Among other things, this avoids confusion. Contrary to what you and many other Catholics believed, an indulgence of one year, for example, did not mean one year off of purgatory.

It meant, rather, whatever alleviation of purgatory might be achieved by one year of fasting or other penance. Thus, it did not directly address the question of time in purgatory.

Great pains are taken by the church today to keep the understanding of indulgences in harmony with the Gospel and with the teachings of Vatican Council II.

It is good to keep in mind that in this, as in all the spiritual practices and recommendations of the church, "it is hoped that the faithful will be more effectively moved to live holier and more useful lives, thus healing the division between the faith which many profess and their daily lives" (*Enchiridion*, observations 4).

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Discipline encompasses developmental stages

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have just finished reading the book "The Strong-Willed Child" by Dr. James Dobson. He stresses a balance between love and control, but he seems harsh when he applies his controls.

In writing of disciplining a naughty 2- or 3-year-old, he recommends requiring active youngsters to sit still in a chair. If they don't stay put, he tells the parent to put them to bed with a stern warning to remain there. If they get out of bed, he says to swat them on the legs with a small switch and to leave the switch on the dresser as a further warning of what will happen if they disobey parents. What do you think of this advice? (Illinois)

Answer: Frankly, I think it is poor parenting advice. You are wise to note the harshness in James Dobson's disciplinary recommendations. I want to see much understanding of or love for children in his writings.

Many parents today, myself included, feel children have gotten out of control. They fail to show respect. They do what they please. Dobson offers a simple fundamentalist answer. If they're wrong, tell them. If that doesn't work, punish them. I wish raising children were as easy as Dobson wants to make it sound.

I fault Dobson in three important discipline areas:

►I believe his first mistake is a failure to make developmental distinctions.

Everyone knows that 2-year-olds are negative, ornery, quick to say "no" and prone to tantrums. This is a developmental phase, not a manifestation of evil. For the first time, the child is asserting his or her selfhood, testing his or her independence and identity.

Of course, 2-year-olds need to be controlled. They do not, however, need to be confronted and squelched in the process of showing them who's boss. Two-year-olds and the teen-age years are not wise times to go head-on into battle when there are many other non-confrontational ways to obtain compliance.

►I believe a second mistake is his confusion of goal with strategy. Dobson takes a goal (staying in the chair or stay there). If a child must stay in a certain place, think of a strategy such as making it a game or offering a small reward to accomplish that.

Verbal lectures are only good discipline if they work. The good parent knows many strategies, other than blaming the child for disobedience, to obtain the desired outcome. Parents can talk forever without results. They end up providing too much time and attention to behavior they wish to eliminate, thus rewarding bad behavior.

►I believe Dobson's third mistake is his over-reliance on punishment. He seems to equate discipline with punishment.

Punishment is one of the least effective ways to change attitudes or behavior, and it's a mystery to me why some parents use punishment as a primary means of control.

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Whatever happened to James & Loretta Keyt?

They've known each other since 8th grade and used to walk to Sunday School together in Belmont, Park County, Indiana. They graduated from High School together and sat side-by-side during the graduation ceremonies. They were married on October 23, 1941 in North Salem at the home of their High School principal, who was also a minister. After the navy, they had one son and two daughters. Now they have seven grandchildren and soon to be 3 great-grandchildren. James worked at Allison's in the Power House for 23 years before retiring. These days, James & Loretta call Westside Village home.

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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 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 1717, Indianapolis, Ind., 46206.

January 14

St. Charles Borromeo, Bloomington, will celebrate a Charismatic Mass beginning at 7 p.m. with prayer and praise. Father Ron Ashmore will celebrate. For more information, call 812-336-6846.

☆☆☆

Positively Singles will gather for dinner at Don Pablo's at 86th and Dean Rd. at 7 p.m. Call Carson for reservations at 317-594-0415.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

January 14-16

Mt. St. Francis Retreat Center will hold a retreat about healing and dealing with life's losses. For more information, call 812-923-8817.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will present a Marriage Encounter Weekend. For more information, call Mary or Dave Timmerman at 317-897-2052.

January 15

The Catholic Alumni Club of Indianapolis will gather to watch

the Indianapolis Ice take on Fort Wayne. Meet at the front door at the Coliseum at 6:45 p.m. Call Dan at 317-842-0855.

☆☆☆

St. Simon, 8400 Roy Road will present "Las Vegas Night," from 8 p.m. to 2 a.m. Admission is \$1. Adults only.

☆☆☆

Our Lady of Providence High School will hold its entrance exam for the new freshman class in the fall. The test begins at 8:15 a.m. to 12 p.m. For more information, call the school office at 812-945-2538.

☆☆☆

St. Bernadette Church, 4826 Fletcher Ave., will hold Midwinter Monte Carlo from 7 p.m. to 1 a.m. \$5 admission includes dinner, soft drinks and beer. For more information, call 312-356-5867 or 317-356-2258.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and River Ave.

☆☆☆

St. Patrick Church, 936 Prospect St., will hold a Chili Supper from 4-7 p.m. Cost is \$3 for adults, \$1.50 for kids ages 6-16.

kids under 6 years free. No ticket required, available at the door.

January 16

St. Patrick, 936 Prospect St., will hold its monthly card party sponsored by the women's club. The party will be located in the parish hall at 2 p.m. Admission is \$1.25.

☆☆☆

Holy Family, New Albany, will host an adult share religious education program on the topic of hope. Father Coleman Grabert from the theology department of St. Meinrad will be the guest speaker. For more information, call Sandy at 812-944-8283.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

January 17

An evening of hospitality for separated and divorced Catholics will take place at St. Jude Parish, 5353 McFarland Rd., at 7 p.m. For more information, call

the Archdiocesan Family Life Office at 317-236-1596.

Parenting classes using S.T.E.P. (Systematic Training for Effective Parenting) for all ages will be held at St. Joan of Arc School, 500 E. 42nd St. For more information, call John Tyron at 317-283-1518.

☆☆☆

Parenting classes using S.T.E.P. (Systematic Training for Effective Parenting) for teens will be held at St. Lawrence, 4650 N. Shadeland Ave., in the social room in the church. For more information, call Mary Lynn Cavanaugh at 317-543-825.

January 18

The prayer group of St. Lawrence, 6944 E. 46th St., at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8855.

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

January 19

St. Vincent Hospital Guild, Inc., will hold a pitch-in luncheon and car raffle kick-off at 11 a.m. at St. Luke social room, 7575 Holliday Dr. East. Please bring a salad or vegetable dish with recipe. For more information or reservations, call Irene Loughery at 317-846-7271 or Joanne Sullivan at 317-255-5869.

☆☆☆

Catholic Alumni Club of Indianapolis will gather at the Hong Kong Inn, 8079 E. 38th St. and Franklin Rd., at 7 p.m. Call Anna Marie for reservations and information at 317-784-3313.

January 20

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆

St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆☆

Parenting using S.T.E.P. (Systematic Training for Effective Parenting) classes for all ages will be held from 8:30-10:30 a.m. at Holy Cross, 125 N. Oriental

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St. Contact Mrs. McGrath at 317-636-9068.

☆☆☆

Holy Family Parish, Richmond, will feature John Shea, professor of theology at St. Mary of the Lake Seminary in Illinois. The topic will be "Stories that Evoke the Spirit." The program will be held from 7-9 p.m. For more information, call Bob Sugre at 317-966-0916.

☆☆☆

The Beech Grove Benedictine Center will hold a personal enrichment workshop, "Spiritual Companionship," from 7-10 p.m. Call 317-788-7581 for more information.

☆☆☆

A special liturgy vigil and rosary for life will be held at 8 p.m. at St. Benedict Church, Terre Haute. For more information, call Rick Mascari at 812-466-6807.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the

chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

St. Mary School, Greensburg, will hold a Chili Supper and Festival from 5-8 p.m. in the school gym and cafeteria. Sponsored by the St. Mary Alumni and Friends Association. Proceeds will be used to buy playground equipment.

☆☆☆

Positively Singles will gather at Laughers at 86th and Westfield Blvd. at 7 p.m. After dinner, the group will go to Nora Bowl at 9 p.m. For more information and reservations, call Jim Scott at 317-726-0863.

☆☆☆

Church Women United of Harrison County will observe "The Week of Prayer for Christian Unity" by sponsoring a special service at St. Joseph, Corydon. Registration is at 1 p.m.; the ecumenical service begins at 1:30 p.m. For more information, call 812-736-3139.

January 21-30

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ART & CERAMICS I-IV	GEOMETRY I-III	SOCIOLOGY
AUTO SHOP I-IV	HEALTH	SPANISH I-IV
BIOLOGY I-IV	INTRO TO ALGEBRA I-IV	SUPERWRITING (NOTE-TAKING FOR THE COLLEGE BOARD)
CHILD DEVELOPMENT	INTRO TO COMPUTER MATH	TYPING I-IV
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The Catholic Golden Age Club will meet at 2 p.m. in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-872-6047.

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.
TUESDAY St. Michael, 6 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C., American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.
FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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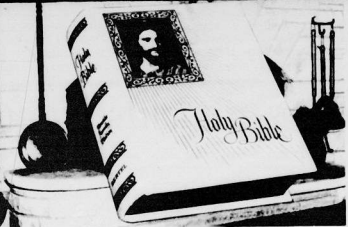
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Youth News/Views

Volunteers make CYO sports fun, educational

by Mary Ann Wyand

In each of the varied sports activities organized under the auspices of the archdiocesan Catholic Youth Organization throughout the year, the participants, coaches, officials and spectators are expected to abide by the St. John Bosco Sportsmanship Pledge.

The pledge states that each person involved in a CYO sport promises to show respect for others, observe all rules and decisions, maintain self-control, applaud opponents, demonstrate good sportsmanship, refrain from unacceptable behavior, and accept victory or defeat with grace.

CYO officials acknowledge that sometimes, in the emotional environment of a close game, people forget to be fair or respectful or sportsmanlike. In fact, in years past when priests coached CYO teams they sometimes even had to be asked to calm down along the sidelines during particularly exciting games.

And that's one of the reasons why the archdiocesan youth organization now sponsors special clinics for volunteer coaches and officials which are designed to teach adults how to make sports fun and educational experiences for children.

The next CYO Coaches Effectiveness Program is scheduled on Jan. 17 from 6:30 p.m. until 9:30 p.m. at the CYO Youth Center located at 580 Stevens St. in Indianapolis. Registration is \$10 a person and can be paid at the door on Monday night. Participants earn an accreditation certificate which is necessary to continue coaching CYO sports in future years.

"The volunteers are the real key to the worth or the value of the program," CYO executive director Edward J. Tinder explained. "If our programs are to be more than sports, which they're intended to be, we

need trained volunteers. CYO programs are intended to be an extension of the whole educational philosophy of the Catholic Church. It is intended that the athletic fields and courts are just another classroom for developing young people's minds, bodies and spirits."

Tinder said he considers coaches to be "on the same plane with teachers" because they realize the many lessons of life that can be learned in athletics and they are effective teachers and role models.

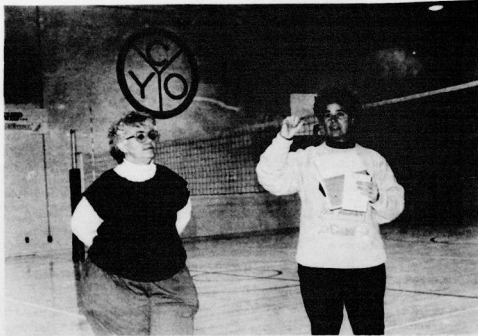
"Our Coaches Effectiveness Program is intended to condense a lot of educational philosophies into a three-hour program," he said. "It's a pretty intense evening. We talk about philosophy, psychology, and the art of teaching, which is dearest to my heart. We try to help the volunteer coaches map out effective teaching strategies, teaching kids the skills of a sport as well as helping them develop psychologically, socially, and spiritually, as well as physically."

Tinder said the ultimate goal of the clinic is to help coaches learn how to make the kids feel good about themselves for having participated in a sport and having accomplished something.

"With sports, the kids are participating in something they value a great deal because society values sports a great deal," he said. "We have a tremendous amount of kids who come back year after year, and that is directly attributable to the adult volunteers."

And for many adult volunteers, he said, the reverse is true. They come back year after year to coach CYO sports because of the kids.

Christ the King parishioner and long-time CYO volunteer Carol Nungester has served the youth organization as a coach and official in multiple sports for both boys and girls for 29 years. CYO officials have honored her with the Monsignor



COACHING KIDS—Longtime Catholic Youth Organization volunteer Carol Nungester of Christ the King Parish in Indianapolis (left) and Bernadette Price, girls' athletic director for CYO, talk with volunteer coaches during a recent volleyball clinic at the CYO Youth Center in Indianapolis. (Photo by Mary Ann Wyand)

Busald Award and the St. John Bosco Medal for distinguished service to youth.

"I've helped with kickball, basketball, volleyball, soccer, baseball and softball," Nungester said. "I've also helped at the CYO track meets. I told CYO officials I was going to get my football license just to have it."

Asked what draws her back year after year, the coach and official said she loves working with the kids.

"I finally had to give up coaching because of the time commitment," she said, "but the officiating was still a good way to be with the kids. I feel very strongly from experience that every child needs this outlet. My grown daughters are still playing ball, and my grown son coaches. I think they need it, need to learn to do it properly, and CYO teaches them the right way to play sports."

Nungester started volunteering for CYO as a coach nearly three decades ago, then began officiating games seven years later.

Looking back on nearly 30 years of service to the Catholic Youth Organization, Nungester said it has been very special for her to see "kids who played ball for me grow up and coach" CYO teams.

"CYO is family," the former Catholic school teacher said. "With CYO you always

belong. You're a part of something that is good. It's wholesome. I use it as an outlet. When things get tough, you can go out and be with the kids and have a wonderful time and forget things."

Nungester said she was raised in "the volunteer aspect of Catholicism" and enjoys sharing her time and talents with youth through CYO sports activities.

Catholic Youth Organization events teach children about values, she said, which helps prepare them for adulthood.

"I think it helps keep the families together too," she said, and also teaches parents and children important lessons about life.

"You learn a sense of commitment and teamwork," Nungester said. "You're not going to always win. There's a time in life when you have to realize that someone either will be better or have a better day or whatever can happen. The thing is that any time you go out in a game you give 100 percent. As long as you as a person or as a kid can say I gave 100 percent, I did my best, win or lose, you have achieved something. It's the same way with life. You give it 100 percent, and you take the bad with the good. I think that's what CYO is teaching—the sense of responsibility to others, working together for a common goal, and taking the good with the bad as a team."

Oldenburg Academy students study world hunger

Each year Oldenburg Academy students sponsor a **Hunger Meal** to recognize the critical needs of people living in Third World countries.

During the annual meal sponsored by Oldenburg's Helping Hands Club, students are divided into two groups representing the rich and the poor people of the world.

Each of the students in the larger group, designated as representatives of the world's poor, were given water and a small bowl of rice.

Five students in the second group, randomly chosen to represent the rich, were served pizza, french fries, cola and ice cream for dessert.

During this year's Hunger Meal, the five lucky students who represented the wealthy people of the world chose to share their food with fellow classmates who symbolized the impoverished people.

After participating in the meal as a member of the second group, Oldenburg junior Carrie Kraus of Batesville said she felt bad about the hungry people in the world.

Senior Amy Mattucci, also from Batesville, decided to share her french fries with other students.

Academy junior Maria North of Cincinnati said participating in the Hunger Meal "makes me want to help other people."

Senior Jennifer Leising of Batesville noted that Americans "take it for granted" that they will have food to eat each day.

And senior Paula Glenn from Greenwood said the experience "makes you want to help the poor people. Some of the students in the larger group were angry about the poverty that Third World people face in their daily lives, according to Aimee Clark, a senior from Batesville.

For Batesville senior Molly Osterling, the meal made her feel "even more hungry" as she came to understand the critical survival needs of poor people.

The event was sponsored by the academy's Helping Hands Club before the holidays as a way to visually teach the students how much Americans have to be thankful for in their lives.

☆☆☆

Youth group members from St. Mary of the Knobs Parish in Ellettsburg will host the **New Albany Deanery's monthly Youth Mass and dance** on Jan. 23.

Students should gather at the church at 6 p.m. Mass begins at 6:15 p.m., and the dance will follow the youth liturgy.

For additional information, telephone Greg Welch, coordinator of youth ministry at St. Mary of the Knobs Parish, at 812-923-7258.

☆☆☆

Our Lady of Providence High School Journalism

students earned nine **Harvey Awards** at the 1993 Indiana High School Press Association's annual conference at Franklin College.

Providence students Edie Paine, John Grannon, Jennifer Hobart, Leslie Andres and Wes Hillegas earned individual awards of excellence, while the entire staff of the school newspaper received awards in two contest categories.

☆☆☆

"What Holds Families Together?" is the theme of a state contest for students called Project XL which is sponsored by Farm Bureau Insurance in cooperation with the Indiana High School Athletic Association.

Students from throughout Indiana may compete in either the writing, video art, fine art, performance, poster design, or original music categories.

Jan. 28 is the deadline for receipt of entries. For entry information, contact Farm Bureau Insurance at 317-633-1456. Entries may be delivered to any Farm Bureau Insurance office in Indiana, but must be packaged for later transportation to the central judging location in Indianapolis.

☆☆☆

Entries for the 1994 student essay contest in honor of Dr. Martin Luther King Jr. will address the theme "Stop the Killing. Start the Healing and Building."

The annual student essay contest is sponsored by the Indiana Department of Education, the Indiana State Teachers Association, the Indiana Interreligious Commission on Human Equality, the Indiana Christian Leadership Conference, the Martin Luther King Jr. Indiana Holiday Commission, and Indiana Black Expo.

Essays must not exceed 450 words and must be typed double-spaced on plain paper. Entries will be judged on the basis of excellence of content, originality of thought, evidence of research and accuracy, clarity of expression, composition, and grammar.

All entries will be judged anonymously and must be postmarked by Feb. 28 to ICHC, 1100 W. 42nd St., Room 365, Indianapolis, IN 46208. For additional contest information, telephone Cathy Cox-Oberly at 317-624-4226.



COMBATTING HUNGER—Oldenburg Academy senior Tonya Weiler, vice president of the Helping Hands Club, promotes the school's annual Hunger Meal with help from instructor Margarita Case and senior Cathy McDonough.

Campus Corner

Silver anniversary time to celebrate and reflect

By Peter Finney Jr.
Catholic News Service

NEW ORLEANS— Norman Francis knew April 4, 1968, would be a watershed day in his life.

The executive vice president of Xavier University in New Orleans was in a Trenton, N.J., train station, heading for a meeting with the provincial of the Sisters of the Blessed Sacrament, the order running the university.

After 11 years as an administrator at Xavier, Francis knew he probably would be offered the position as the first lay president of America's only black Catholic university.

And then he called home to New Orleans.

"Dad, Martin Luther King has just been shot," his son, Michael, told him.

That moment 25 years ago is seared in Francis' memory.

"That whole system of violence and silencing people was endemic to the 1960s," said Francis, who was recently honored for his 25 years as president of the university.

"Those years were quite a battle for the minds and hearts of young people," he told *the New Orleans Times-Picayune*, a newspaper of New Orleans. "But I had

been through the civil rights movement. I probably was more of a realist, more liberal even than the students were."

Francis, 63, whose father was a Lafayette barber, graduated from Xavier in 1952 and was one of the first two African-Americans to enroll in law school at Loyola University, New Orleans. After returning from military service in 1957, he played a critical role in desegregating New Orleans lunch counters and buses in the early 1960s.

After behind-the-scenes talks with local businessmen, the lunch counter test was set. It involved Xavier students, who went into a drug store at a designated hour. "The waitresses had been told to serve them and that was it," Francis said.

Desegregating the buses also was done quietly. Under the old system, blacks were required to sit to the rear of a movable sign that read, "Colored only." The bus driver determined if a person sat in front of or behind the sign.

Francis and his group suggested that one night with the buses back in the barn, maintenance workers be told to take the signs off the bus. Civil rights activists said they would send the people to sit where they want to sit," Francis recalled.

in his years at Xavier, the Francis legacy has included the \$70 million produced in the university's two capital campaigns and the fact that increasing numbers of Xavier's 2,700 undergraduates continue on to graduate and medical schools.

A near \$3 million Kellogg Foundation grant to the school will be used to establish a Center for the Advancement of Teaching, which Francis hopes will begin to increase the pool of African-American teachers on the university level.

Currently, Francis said, African-Americans comprise just 1.5 percent of the teaching faculty at the 3,400 U.S. colleges that are not historically black.

"I think a major plus for minimizing racial misunderstanding and strife would be to increase minority teachers in schools where you have majority and minority students," said Francis. "Then you would get rid of some of the myths associated with race."

Of all his tangible achievements, Francis is most proud of his family. He and his wife, Blanche, raised six children. Until 1976, the family lived on campus, right beside the men's dormitory.

The children "literally grew up on a college campus, which was a great experience for them," said Francis. "During the Christmas holidays when there was nobody on campus, I'd go out and hit shag (baseballs) to the boys in the field and then go in the gym and play basketball."

Today his children seem to have the bases covered: Michael, 37, is an anesthesiologist; Tim, 35, a lawyer and screenwriter; David, 34, a finance manager with Pepsi-Cola Corp.; Kathy, 32, a marketing and licensing representative with Major League Baseball; and Patrick, 29, an official with the Texas Department of Education. Christina, 25, just received her master's degree in business from the University of New Orleans.

Today Francis describes himself as "self-fulfilled." He said in the past 25 years he saw his duties to the university and his



PROUD—Norman C. Francis is the first lay president of Xavier University in New Orleans. Xavier is the only black Catholic university in the nation. (CNS photo)

family as twin responsibilities. "I really saw every student as my own son or daughter. In many ways, this job came easy."

Over the years he was courted by many universities and corporations, and now says, "I was one lawyer who could have done a few things."

"Now I sit back and see a number of lawyers, teachers, physicians, dentists and social workers that hopefully I had some part in educating. It's like throwing a rock into the water."

Connersville parishioner is among top American college students

Four St. Meinrad College students have been selected as national outstanding leader by Who's Who Among Students in American Universities & Colleges. Michael Cramer, John P. Ford, Jason Shelton and Michael Ziegler will be profiled in their annual directory. Cramer, a parishioner from St. Gabriel in Connersville, is from the Archdiocese of Indianapolis.

Selected on the basis of academic achievement, service to the community, leadership in extracurricular activities and potential for continued success, Cramer, Ford, Shelton and Ziegler join a group of students selected from more than 1,400 institutions of higher learning in 50 states and several foreign countries.

Cramer, a senior from Connersville, Ind., is a natural science major. Currently student manager of the campus pub, Cramer has also served as president of the College Student Union; director of the annual "Sounds of Spring" musical variety show; a tutor in the learning resources center; and a teacher's assistant for the department of natural science.

Indiana University and Purdue University basketball fans of Indiana University East are invited to cheer for their favorite teams during the IU Basketball TV Party at 6:30 p.m. on Jan. 18. The party will be held in the Royalton Room at the Quality Inn in Richmond, Ind.

The Hoosiers take on the Purdue Boilermakers in a Big Ten battle. This long-time intrastate rivalry promises an evening filled with excitement. Fans of both universities are encouraged to wear their school colors. Guests will have the opportunity to win basketballs autographed by IU Coach Bob Knight and Purdue Coach Gene Keady.

The cost to attend IU TV Party, which is sponsored by the IU Wayne County Alumni Club and the IU East Alumni Association, is \$5 for members of the IU Alumni Association and \$6 for non-members. The cost includes snacks, door prizes and a cash bar. For more information, call the IU East Alumni Development Office at 317-973-8221.

Dr. Joan Metelli will perform a soprano recital of religious music in the Archabbey Church at St. Meinrad on Jan. 20 at 8 p.m. Dr. Metelli's performance takes place the eve of the Feast of St.

Meinrad. She is a professor at Ball State University. The free concert is open to the public. For more information, contact Barbara Crawford at 812-357-6501.

Central Indiana Ivy Tech State College will conduct its seventh annual Dr. Martin Luther King Jr. Birthday Celebration program Jan. 17. This year's theme is "His Dream... Our Goal." The program will feature U.S. Representative Andrew Jacobs Jr., as guest speaker, and Rev. James P. Smith, director of the Association for Loan Free Education, Inc., as master of ceremonies. The program will also include the reading of the winning essay from the college's annual celebration essay contest, and music from the Waleed Gospel Choir from Warren Central High School. The celebration program begins at 11:30 a.m. in the auditorium of the North Meridian Center campus and will last about an hour. There is no admission charge. A buffet luncheon prepared by Ivy Tech State College's culinary arts students will immediately follow the program. The cost of the luncheon is \$6 per person and reservations are recommended. For reservation, call 317-921-4880. An art display will be open as part of the celebration, and film will be shown from 9 a.m. to 4 p.m. except during the celebration program. All events are open to the public.

The St. Mary of the Woods College Art Gallery will feature works by professional artist and external degree student Justine L. Vaughn. "Art Textiles—The Quilted Image," will be on display until Jan. 28 in the St. Mary of the Woods College gallery.

"Justine's work includes quilts, jackets, and kimonos with brilliant colors and elaborate applique work," said Steve Letzinger, director of the SMWC Art Gallery and instructor of performing and visual arts. Vaughn has a background in traditional needlework techniques and explores all possible surface design processes for fabrics, pulling from a wide range of methods to produce the desired effects.

Vaughn is a full-time studio artist who designs for manufacturers, designs contemporary hand-painted silk clothing for womenswear and produces art quilts and art wear that incorporate her diverse backgrounds in surface design techniques. Her work has been shown

internationally and included in several art textiles publications. She is currently pursuing a specialized degree in art through the SMWC Women's External Degree program. For more information, contact Steve Letsinger at 812-535-5137.

The Butler University Opera Workshop will present "Street Scene," an opera based on the Pulitzer Prize-winning play by Elmer Rice, with music by Kurt Weill and lyrics by Langston Hughes. Four performances are scheduled in Lilly Hall Studio Theatre on the Butler campus on Jan. 27 at 8 p.m.; Jan. 28 at 2 p.m.; Jan. 29 at 8 p.m.; and Jan. 30 at 2 p.m.

The action, set in New York City right after World War II, revolves around the volatile Maurant family and their neighbors, as they all battle for survival amid economic difficulties and ethnic polarity.

Butler professor Laurel Eldredge Goetzinger is the artistic director of the opera, with musical direction provided by Butler's Michael Shasberger and choreography by Butler dance professor Michelle Jarvis. The cast will include Butler students, voice faculty and alumni.

Butler senior Samuel Hepler will play the role of the father, Frank Maurant; graduate student Tara Freese will play his wife, Anna; and senior Carole Corman will play the daughter, Rose. Butler voice faculty member and IMA artist-in-residence Steven Stolen will play the part of Sam Kaplan. The newest member of the Butler voice faculty, Mark Gilgallon, will play Harry Easter.

Tickets, priced at \$8 for adults, \$5 for students and \$4 for children and senior citizens, are available at the Clowes Hall Box Office or by calling Telecharge at 317-921-6444.

Pope urges young Catholics to move into future with energy

By Cindy Wooden
Catholic News Service

VATICAN CITY—Young Catholics must move toward the future with energy and with faces radiating the light of Christ, Pope John Paul II said.

The light of Christ, brought anew each Christmas, "is a light which transcends human life," the pope told university students Dec. 14 during a Mass in preparation for Christmas.

"We are called to walk in this light and to nourish ourselves with it so that it becomes our food under the species of bread and wine. Christ in the Eucharist is the vine which gives us life," he said.

The pope also encouraged the students to receive the sacrament of reconciliation during Advent because "by ensuring a connection with Christ the vine, it makes the branches always bear abundant fruit."

The Mass with young people in St. Peter's Basilica focusing on the new life born with Christ brought back memories of the August celebration of World Youth Day in Denver, the pope said.

"Denver was a living image of the vineyard which the heavenly Father cultivates, grafting new life into souls through his Son," the pope said.

"The meeting in Denver put a spotlight on youths able to surprise the world by the richness of their values, by their courage to live and by their witness to peace and solidarity," he said.

The gathering of youths, which provided a peaceful interlude to a summer marked by violence in the city, he said, showed the world that a "civilization of love" does exist and that violence, consumerism and egotism cannot destroy it.

The pope also talked to the young people about the church's celebrations of the U.N.-declared International Year of the Family.

"The coming year will be a kind of Holy Year, in preparation for the great threshold of the third Christian millennium," he said.

He prayed that families, especially those headed by young adults, would use the Advent and Christmas seasons to meditate on Joseph's and Mary's example of family life.

Dioceses observe King holiday amid concerns over its scope

It's perceived as an African-American holiday instead of for everyone

by Catholic News Service

WASHINGTON—As the Rev. Martin Luther King Jr. national holiday neared, some expressed concern that the day would be seen merely as a holiday for black Americans to observe.

A predominantly white parish in Marietta, Ga., a northern suburb of Atlanta, was chosen to be the site of a King holiday Mass Jan. 15, birthday of the civil rights leader slain in 1968.

"We are trying to emphasize the King celebration is a holiday for all people, not just black people," said Father Bruce Wilkinson, secretary for black Catholic ministry for the Archdiocese of Atlanta.

St. Ann Parish in Marietta was chosen to emphasize the ongoing social ministry there. "Their commitment symbolizes what Dr. King talked about and lived," Father Wilkinson said. "It takes individual involvement to make changes in society."

But the holiday is "not where it ought to be," said Alan Minton, spokesman for the Martin Luther King Jr. Federal Holiday Commission created in 1964 to establish the holiday. "It's still perceived as an African-American holiday," he told the *Atlanta Journal and Constitution*.

While the Coca-Cola Co. in Atlanta makes the King holiday a paid holiday, other major employers in the area, including Georgia-Pacific, AT&T, Delta Air Lines and Turner Broadcast Systems designate it as a "floating" holiday, meaning employees have the option of taking the day off with pay.

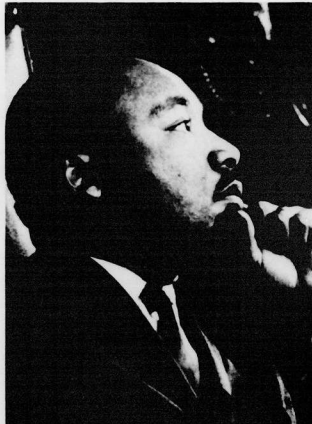
As of 1990, only 18 percent of the Fortune 500 companies made it a mandatory day off with pay, Minton said.

On Jan. 15, the Diocese of Charlotte, N.C., will hold a daylong celebration at Our Lady of Consolation, an African-American parish in Charlotte, featuring talks, workshops, Mass, and a dramatization of the journey of American blacks from slavery to freedom.

In St. Louis, the archdiocese's human rights commission will honor two of its members at a Jan. 16 Mass celebrated by Auxiliary Bishop Edward J. O'Donnell, administrator of the archdiocese. Msgr. John A. Shockey and Franciscan Sister of Mary Antona Ebo both marched for civil rights in Selma, Ala.,

at the height of the civil rights movement. Sister Ebo is a founding member of the National Black Sisters Conference, and Msgr. Shockey was a founding member of the human rights commission and its current head.

In Detroit, St. Anthony Parish will celebrate its ninth annual "Keep the Dream Alive" awards at a Mass Jan. 17, the



Dr. Martin Luther King Jr.

federal observance of the holiday. The Mass will feature a homily by Detroit Auxiliary Bishop Thomas J. Gumbleton, a past honoree. The awards are given for continuing Dr. King's legacy. Each year a priest, a nun, a brother, a deacon, two laymen, two laywomen, a political figure, an ecumenical figure and a young person are honored.

The Diocese of Palm Beach, Fla., will hold its ninth annual ecumenical prayer service Jan. 17 at St. Ignatius Loyola Cathedral, Palm Beach Gardens. It will be the first time in the event's nine years that a black Catholic priest has not made the principal address. Instead, a black Protestant minister from Palm Beach will give the talk on the theme "Nonviolence: Empowering to Make a Difference."

The same theme will dominate Jan. 17 at Bishop Gorman High School in the Diocese of Tyler, Texas. The day will include a student unity rally, workshops and a youth panel. Students at Bishop Gorman and three public high schools will draft documents on how to implement better race relations in their schools.

The theme of the Cleveland Diocese's Jan. 16 King commemoration will be "Walk Together, Children: An Interfaith Service" at St. John the Evangelist Cathedral. Art from diocesan Catholic schools was to be displayed at the cathedral for the service.

Auxiliary Bishop Dominic Carmon of New Orleans will be the homilist at a Jan. 14 Mass in observance of Dr. King's birthday at St. John Cathedral in Lafayette, La. Bishop Harry J. Flynn of Lafayette will preside and, as is the custom, a pastor of one of the diocese's historically black parishes will be the celebrant. Thirty Martin Luther King awards will be presented during the Mass to area Catholics in recognition of outstanding service to a particular parish.

Bishop Carmon is also scheduled to be the homilist at the annual King Day Mass at St. Anthony Cathedral in Beaumont, Texas.

In Indianapolis, Pam Carter, a Catholic and the first black woman to become attorney general in Indiana, was the keynote speaker at a Jan. 10 "Pathways to the Dream" celebration at Bresford Preparatory School.

Also, Archbishop Daniel M. Buechlein will preside at a Jan. 17 ecumenical celebration at St. Peter and Paul Cathedral, with "Black History in Perspective" as its theme.

Among scheduled speakers for the event is Father Clarence Waldon, director of the archdiocese's evangelization office and pastor of Holy Angels Parish in Indianapolis.

Last year, Father Waldon led 180 students from the parish school in a milelong march down Martin Luther King Jr. St. in Indianapolis.

Rev. Martin Luther King Jr., Ph.d Day

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Views on signing the Vatican, Israel accord

Negotiation participants tell why the agreement was completed now

by Cindy Wooden
Catholic News Service

VATICAN CITY—The recent Vatican-Israeli agreement was worked out behind closed doors, but they could not shut out the influence of a changing political reality.

Vatican sources insist "extraneous events" had nothing to do with the timing of the "fundamental agreement" signed Dec. 30 in Jerusalem.

But, "since we live within history, we profit from any improvement in the general atmosphere," said Franciscan Father David Jaeger, a Vatican-appointed member of the commission which drafted the agreement.

"Life is more interesting than expected," said Yossi Beilin, Israel's deputy foreign minister.

The statement was Beilin's first response when asked why the agreement was signed on the penultimate day of 1993 when Israeli sources had been saying for 11 months it was almost done.

While the document is formally an international treaty between two sovereign bodies setting forth principles for resolving church-state issues, its content includes 2,000 years of Catholic-Jewish relations and the ongoing search for peace and justice in the Middle East.

Israeli officials tend to put more emphasis on recent Middle East political events than Vatican officials do when explaining what accelerated or put the brakes on progress during the 17 months of negotiations.

For example, Beilin said the Vatican agreed to open negotiations in 1992 because it knew that without full diplomatic relations with Israel it could not be a full player in the Middle East peace talks.

But Father Jaeger said, "the Vatican is not seeking any role in the peace process." Its role on the world scene is to be a voice for peace and justice, not to be a player in political negotiations over territorial disputes.

"Secular politicians sometimes have a conception of the Holy See taken from secular politics," said the priest, an Israeli-born convert to Catholicism who now serves as judicial vicar for the Diocese of Austin, Texas.

He said the talks started when they did because



ISRAELI OFFICIAL—Israeli Deputy Minister of Foreign Affairs Yossi Beilin (left), flanked by Rabbi David Rosen, speaks during a press conference at the end of a meeting between Vatican and Israeli negotiators Dec. 29 in Rome. Beilin said that establishment of diplomatic relations means the Vatican can participate in the Middle East peace process. (CNS photo from Reuters)

"previously, successive Israeli governments were not ready to negotiate church-state relations before establishing full diplomatic relations."

The Vatican had insisted that Israel first recognize the legal right of the church to exist and acknowledge the right of believers to practice their faith before diplomats were exchanged.

Officials from both sides of the negotiating table have said the talks were moving at a quick pace in November and December 1992, leading to Israeli predictions that the signing would take place in the spring of 1993 at the latest.

Both sides also agreed that by the end of January, the pace

of the bilateral commission's achievements had slowed to a crawl, just as the Arab-Israeli peace process was stuck in a stalemate.

Israeli officials say a contributing factor to the slow-down of both talks was Israel's mid-December 1992 deportation of 415 Palestinian members of Hamas. Catholic officials had joined the widespread criticism of Israel for deporting the Palestinians to Lebanon without trial in retaliation for the deaths of six Israeli soldiers.

But Father Jaeger said, "Anyone who claims our talks were slowed down by any extraneous events doesn't know what they're talking about."

"I know why there was a pause after Jan. 6 (last year). It was there," he said. "Israel had presented some very hard-line positions and we both needed time to re-think what we were doing."

Father Jaeger said the problem didn't get any worse—as Beilin said it did—when in April Israel closed off access to Jerusalem for Palestinians, including Christians, living in the occupied territories.

The Franciscan said the tricky part of the agreement was in finding wording that recognized the autonomy of church and state, for example in encouraging cooperation in education and social services without subordinating the church's role in those fields to that of the state.

"It was a process of mutual education," he said.

Beilin said one internal issue the talks got hung up on was how long the Vatican and Israeli governments would be represented by personal envoys before full ambassadors were exchanged. Even as late as last September, Vatican officials were saying the move to full diplomatic relations would be gradual.

But, as Father Jaeger pointed out, the Vatican never said how long "gradual" meant.

Some observers were surprised when the Vatican confirmed Israeli claims that full ambassadors would be named within four months of Israeli parliamentary ratification of the agreement.

The quick exchange is another sign that, as the Vatican's press spokesman said, the Vatican believes the Middle East peace process is irreversible.

For decades, the Vatican functioned as "a voice for the voiceless" Palestinians seeking freedom and justice in the Holy Land. The Vatican has promised to continue highlighting the moral dimensions of the Middle East's political problems, but it recognizes that the Palestinians, now full partners in the peace process, must speak for themselves.



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† May they rest in peace

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 only if they are natives of the archdiocese or have other connections to it.

† **ALLARD, Henry**, 80, St. Augustine, Leopold, Jan. 3. Brother of Gene Allard and Marie Young.

† **BAKER, Mary E.**, 73, St. Patrick, Indianapolis, Dec. 15. Mother of Jim Wray, Kathy Wehr and Marlene Stone; sister of Charles D. Baker, Kenneth D. Baker and Rosemary Hobson; grandmother of 11; great-grandmother of three.

† **BEAVIN, Gene R.**, 45, St. Joseph Hill, Sellersburg, Dec. 29. Father of Brian; son of Mary Alma; brother of Dennis E. Beavin and Phyllis Hammond.

† **BURTZLAFF, Mary E.**, 83, Holy Family, Richmond, Jan. 1. Mother of Richard; grandmother of four; great-grandmother of two.

† **CLEETER, Kurt Alexander**, 26, St. Lawrence, Indianapolis, Dec. 31. Son of Roland and Marie; grandson of Hazel Cleeter.

† **DILLON, Marguerite C.**, 86, St. Lawrence, Indianapolis, Dec. 27. Mother of Leo, Richard, Bernard, John, and Larry; sister of Mary Agnes Morrison and Rosalyn Keller; grandmother of 18; great-grandmother of 12.

† **EHA, Robert J.**, 73, Holy Name, Beech Grove, Dec. 30. Husband of Hazel M. Eha; father of Robert F., Daniel A., Joanne M. Skirvin and Mary

Lomax; brother of Charles, Louis, William, Dorothy Otten, Jean Burk and Betty Lou Peters; grandfather of 11.

† **FACH, Marion F.**, 85, St. Mary, New Albany, Dec. 31. Husband of Martha; father of Dennis L.; brother of James, Roderick and Rosemary Carter; grandfather of two.

† **FECK, Lillian**, 82, St. Andrew, Richmond, Dec. 10.

† **FOLKERT, William A.**, 52, St. Bartholomew, Columbus, Dec. 26. Father of Joanne Freudenthaler and Suzanne Shuck; brother of Keith, Dona and Kent; grandfather of two; fiancé of Erin Johnson.

† **GARRISON, Robert F.**, 66, St. Paul the Apostle, Greencastle, Dec. 17. Husband of Mary Canzano; father of Barbara Robson, Sandra Thagolm, Anita Garrison, Lisa Duncan and Patti O'Hair; son of Frances Horner, brother of Frank Horner, Walter Garrison, Marvin Garrison, Betty West, Mary Potts and Emily Cecil; grandfather of five; great-grandfather of two.

† **GOSSE, Donald W.**, 76, Holy Name, Beech Grove, Dec. 26. Husband of Mildred C. Ackerman; great-grandmother of two.

† **GRAF, Mark Anthony**, 67, St. Joseph Hill, Sellersburg, Dec. 23. Stepson of Dorothy McDaniel; brother of James P., Ralph and Sister Mary Mark; half-brother of Elmer, Cetus, Alvin, Larry, Alice and Sister Dorothy.

† **HALL, Mary Catherine**, 62, Little Flower, Indianapolis, Dec. 28. Mother of Verna Romans, Charles Castle, Roy Castle, Donny Castle, Billie Jo Cook and Richard Cook; grandmother of nine; great-grandmother of two.

† **HENSLEY, Ruth G.**, 72, St. John the Baptist, Osage, Dec. 21. Wife of Marvin; mother of Ronald, Dennis, Lawrence, Velvise Watts and Diana Hensley; sister of Mary Laker; grandmother of seven; great-grandmother of one.

† **HERR, Robert F.**, 65, St. Mary, North Vernon, Dec. 25. Son of Thelma Yeager Herr Grinstead; step-son of Iona Herr; brother of Bill Grinstead, Jerry Herr, Lloyd "Bud" Herr, Karen Bolin, Sharon Hicks, Betty McCune and Rosanna Bryant.

† **HOLMES, Christina**, 60, St. Matthew, Indianapolis, Jan. 2. Wife of Richard E.; mother of Regina Lee, daughter of Liberta and Jose Gallegos.

† **KINGFISH, Stephen Paul**, "Kingfish" I, 62, Holy Spirit, Indianapolis, Dec. 24. Father of Timothy John McCurdy, Stephen Paul II and Linda Jayne Smythe; brother of Michael, William, Peter and Father Augustine Kuzma; grandfather of 15; great-grandfather of five.

† **KUTINA, Mary**, 85, Holy Name, Beech Grove, Dec. 23. Mother of Dennis G.; sister of Andrew Sopko, John Sopko, Mike Sopko and Jack Krzwicki; grandmother of two.

† **LYNCH, James E.**, 45, St. Mary, New Albany, Dec. 29. Son of Earl and Elizabeth; brother of Randall, Delbert, Verna Wilp, Evelyn Bishop Earlene Berryman and Wilma Crawford.

† **MARTINSON, Goldie Juanita**, 77, Holy Spirit, Indianapolis, Dec. 21. Mother of Gerald L., Wayne G. and Sandra C. Wiktoriski; sister of Vito Dobson and Arnel Flegel; grandmother of seven; great-grandmother of one.

† **MCATEE, Jeffrey James**, 25, St. Jude, Indianapolis, Dec. 26. Son of Donald and Lu-Ja; brother of Bryan and Patricia McNeely.

† **MCCOOL, Leo Francis**, 76, St. Lawrence, Lawrenceburg, Dec. 23. Husband of Ruby Gibson McCool.

† **MCMILLEN, Mary Catherine**, 92, St. Augustine, Jeffersonville, Dec. 21. Mother of Robert B. Jr., Dolores C. Ness and Marjorie Ann McLaughlin; sister of Sisters Mary Damian and Frances Marie; grandmother of 12; great-grandmother of 33; great-grandmother of one.

† **MILES, Joseph D. Sr.**, 75, St. Augustine, Jeffersonville, Dec. 28. Husband of Margaret J.; father of Margaret Bertolotti, Mary Lou Williams, Carol Ann Hardin, Jeanne M. Housley, Joseph D. Jr., Michael and Robert; brother of Richard, David, William, Betty Lou Nay and Marguerite Dean; grandfather of 17; great-grandfather of four.

† **MURNAN, Lucille**, 78, St. Lawrence, Indianapolis, Dec. 25. Mother of Anita J. Butcher, Annette J. Nauert, Becky Burhen and Mary Faith Martin; sister of Phyllis Knight and Blanche DeBock; grandmother of seven.

† **NEUSEN, Antonia M.**, 70, St. Philip Neri, Indianapolis, Dec. 27. Wife of James C. Sr.; mother of Carl J., James C. Jr. and Christian A.

† **PAVLICK, Helen**, 84, Holy Spirit, Indianapolis, Dec. 29. Sister of Andrew Holma.

† **PIANCA, Belinda C.**, 84, St. Rose of Lima, Franklin, Dec. 27. Mother of Alvin H. and Alicia M.; sister of Ruben Cancel-Rodríguez, Aurea Schoonmaker and Pilar Cancel; grandmother of three.

† **REGAN, Lorraine M.**, 87, St. Elizabeth, Cambridge City, Dec. 22. Wife of J. Donald; mother of John E. and Mary Kathleen Jones; sister of Paul Velz; grandmother of 12; great-grandmother of ten.

† **RICCI, Margaret M. Todd**, 76, St. Bernadette, Indianapolis, Dec. 26. Sister of Cecilia Deeter, Mildred Stone, Mary Ethel and Patricia Chance.

† **RINGO, Mary Bailey**, 98, Sacred Heart, Jeffersonville, Dec. 31. Mother of Ruth A. Kim; sister of Margaret Weatley; grandmother of five; great-grandmother of five.

† **ROHYANS, Thomas**, 72, Our Lady of Lourdes, Indianapolis, Dec. 24. Husband of Nancy; father of Pam Reinhardt, Dea Festness, Melody Hilligoss, Douglas Hassell, Tammy Butrum, Crista Cornett, Tom, Jr. and Melinda Willard; brother of Phyllis Cooper; grandfather of 15.

† **RYAN, Joseph**, 36, St. John the Baptist, Indianapolis, Dec. 17. Father of Dallas J. and Philip A.; son of Joe and Dorothy Ryan; brother of Maryann Ryan.

† **SAIZARULO, Albert**, 81, Holy Family, Richmond, Dec. 17. Husband of June; father of Amy and Annette Rodefelf; brother of Mark and Mary Gosswey; grandfather of two.

† **SCHMIDT, Delma M.**, 81, St. John the Baptist, Osgood, Dec. 20. Wife of William; mother of William Jr., Joseph Lester, Richard, Lou Miller and Linda Fryer; grandmother of 19; great-grandmother of 24.

† **SIFFERLEN, Margaret A. Fox**, 84, Our Lady of Lourdes, Indianapolis, Dec. 18. Mother of Claude and Michael; sister of Charles Fox and Lucille Burris; grandmother of four.

† **SLEBODNIK, John B.**, 31, St. Lawrence, Indianapolis, Dec. 16. Son of Joan and David; brother of Maribeth Sleboznik, Lisa Sleboznik and Linda Sleboznik.

† **SPITZ, John E.**, 57, Holy Name, Beech Grove, Dec. 31. Husband of Shirley A.; father of Jeffrey S. and Mark E.; son of Elbie E.; brother of Richard H.; grandfather of five.

† **THOMAS, Rosetta**, 84, Holy Family, Richmond, Jan. 5. Wife of Donald; mother of Angela and Carolyn Hinson; sister of Clarence Volk; grandmother of six; great-grandmother of 11.

† **VANCE, Estella M.**, 91, St. Ambrose, Seymour, Dec. 27. Mother of Rita Parker, Robert, Janet Rose, Jack, Donnie,

Ronald, Larry and Pamela Lauster; grandmother of 29; great-grandmother of 30; great-great-grandmother of three.

† **VAVRO, John**, 76, St. Bartholomew, Columbus, Dec. 26. Husband of Thelma; father of Michael; brother of Joseph Vavro and Mary Hager.

† **VICARS, Bobbi Lynn**, 20, Holy Family, Oldenburg, Dec. 16. Daughter of Darlene and Howard; sister of Eric and Brian; granddaughter of Elizabeth Gillman.

† **WALDRON, Elizabeth A.**, 76, St. Paul the Apostle, Greencastle, Dec. 27. Wife of Gerald; mother of John; sister of Dolores Aguirre, Mildred Leonetti, Mary Moore, Marge Mongeluzzo and Marcella Jaconski; grandmother of four; great-grandmother of nine.

† **WARTH, Norbert L.**, 74, St. Mary, New Albany, Dec. 22. Husband of Audrey M.; father of Frank P. Jr., LeRoy J. and Rosemary Beeson; grandfather of one.

† **WEADICK, Charles**, 73, Holy Family, Richmond, Dec. 26. Husband of Doris Dargie; father of Ronald Dargie and Stephen Dargie; brother of Mary Hight; grandfather of three; great-grandfather of two.

† **WIRTHWEIN, Carl J.**, 70, St. Meinrad, St. Meinrad, Dec. 20. Husband of Lula Wirthwein.

† **YOUNG, Ivan "Fritz"**, 63, St. Lawrence, Lawrenceburg, Dec. 24. Husband of Arlene; father of Ivan Young, Bill Young, Michael Kell, Beth Benge and Pam Bushman; brother of Betty Lundstedt, Cindy and Annette; grandfather of seven.

Alice McGovern, Cathedral Kitchen founder, dies at 79

Alice Dunn McGovern, 79, a founder of Cathedral Soup Kitchen, died on Dec. 30. She was a member of St. Thomas Aquinas Parish in Indianapolis.

McGovern was also a volunteer at Cathedral Soup Kitchen. She was the mother of Ann M. DeLaney, state Democratic chairwoman.

She was also the mother of Gayle Kilkenny, Patricia McGovern, James and George. She is survived by one sister, Florence Hartley. McGovern had 15 grandchildren and seven great-grandchildren.

Memorial contributions may be made to the soup kitchen of the Sinner House.

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Cremation growing more popular for Catholics

Most compelling reason is that cremation is cheaper than burial

by Joe Towalski
Catholic News Service

ST. CLOUD, Minn.—Since apostolic times, most Christians, believing in the ultimate resurrection of the body from the dead, have followed the practice of burying those who

have died. But 20th-century concerns like the ever-increasing high cost of funerals and land conservation are causing a growing number of Catholics to choose cremation as an alternative.

The trend is noticeable in Minnesota's St. Cloud Diocese. Priests and funeral directors are reporting more requests for cremation among Catholics.

"The number of people here who asked to be cremated is a small percentage, but I expect it to grow," said Benedictine Father Simon Bischof, pastor of St. Augustine Church in St. Cloud.

Of the 50 funerals at St. Augustine's during a recent 15-month period, he said about four involved cremation.

"The most compelling reason has been that it's cheaper," Father Bischof said. "So many people die without six or seven thousand dollars for a funeral. It can be about two or three thousand dollars cheaper to be cremated."

He added that some people choose cremation because they believe it has less impact on the environment than a traditional burial does.

Father Ralph Zimmerman, pastor of St. Mary's Church in Melrose, said the idea is becoming more popular among his parishioners. He reported that eight people out of 80 having funeral Masses at the church since the beginning of 1992 were later cremated.

"We've done quite a few here," he said, "and I'm finding it to be more and more a practice. Cost comes up as a reason sometimes, but most people are choosing it because of convenience and simplicity."

Local funeral directors are beginning to see an upward trend in people of all Christian faiths opting for cremation instead of burial.

Ten years ago about 5 percent of all deceased people in Minnesota's Stearns County were cremated, said Paul Daniel, director of Daniel Funeral Home in St. Cloud. Now that number has risen to 10 percent.

"From what I've seen, that trend is up for Catholics too," he said.

Long considered a pagan ritual and condemned by the Catholic Church, cremation was validated as an option for Catholics in 1963 in the wake of reforms instituted by the Second Vatican Council.

The Code of Canon Law of 1983 reaffirms the option with

some reservations. It states that "the church earnestly recommends that the pious custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Catholic teaching."

Such reasons would include denying the resurrection of the body or wanting remains to rest at the family's home instead of a sacred burial place.

The St. Cloud diocesan policy regarding cremation, last revised in 1991, allows pastors to decide when cremation is acceptable.

The policy includes guidelines to be observed when making such a decision. It states that the body of the deceased must be brought to the church for a funeral Mass before cremation takes place. It also states that there can be no denial of the resurrection and that cremated remains must be entombed in a cemetery.

Father Zimmerman said most people understand that cremation simply hastens the natural process of decomposition. They do not choose the method as a denial of resurrection. But cremated remains cannot be part of the funeral rite, he said, because the rite focuses on the whole body rather than on what is left after it is turned into ashes.

Father Zimmerman said he prefers traditional burial and always recommends that people examine their reasons for choosing cremation.

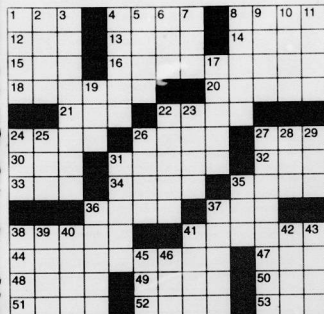
"One problem is that some people aren't abiding, by the guidelines and want to keep the remains on their mantle," he said. "I see that as a real drawback because it doesn't finalize the burial."

According to the *New Catholic Encyclopedia*, the practice of cremation was common in the Western world during the days of the Roman empire. But under the influence of Christians, the practice nearly ceased by the fifth century.

Cremation did not become an issue for the church until the 19th century when proponents advocated the practice for reasons of public hygiene and land conservation. The church, however, thought the practice was inconsistent with the long custom of Christian burial and de-emphasized the resurrection of the body. Those who were cremated were denied a Christian burial.

A rethinking of the theological implications of the practice in the 20th century has led to its current acceptance by the church.

Catholic® Crossword



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- ACROSS**
- 1 One of Noah's sons
 - 4 Church service
 - 8 AZ Indian
 - 12 Second abbot of Cluny
 - 13 Belling cheer
 - 14 "And all the people shall say..." (De 27:16)
 - 15 According to
 - 16 Sacred act
 - 18 Bestows upon
 - 20 Spanish for saint
 - 21 Curved letter
 - 22 "...the Baptist"
 - 24 One of the plagues of Egypt
 - 26 "And thou shalt overeat it with..." (Ec 25:11)
 - 27 Genesis 9:13 weapon
 - 30 "...day like today"
 - 31 Methods
 - 32 "Normal..."
 - 33 Asian native
 - 34 October birthstone
 - 35 Title for Jesus
 - 36 Individuals
 - 37 Bottomless place of Rev. 9:1
 - 38 What God set upon Cain (2 wds)
 - 41 Priest's title
 - 42 Holy brothers' residence
 - 47 Old name of Tokyo
 - 48 Victim of Cain
 - 49 To the sheltered side
 - 50 Sea parted by Moses
 - 51 Hiram was its king
 - 52 Church ceremony
 - 53 Symbols for sin
 - 1 "Lead us not..." temptation
 - 17 Applied on Wednesday before Lent
 - 19 Employ
 - 22 Betrayer of Jesus
 - 23 Russ. city
 - 24 Nephew of Abraham
 - 25 Once — blue moon
 - 26 Head of Catholic Church
 - 27 Benedictine titles
 - 28 Paddle
 - 29 Many
 - 31 Inhabitants of 44 A
 - 35 Illuminated
 - 36 Clerical garment
 - 37 One receiving a check
 - 38 Small rug (2 wds)
 - 39 "...Dick"
 - 40 Genesis 14:13
 - 41 Worry
 - 42 Biblical garden
 - 43 Shepherds' implements
 - 45 Paving material
 - 46 Samuel's mentor

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Church leaders caught up in Chiapas rebellion

Social injustices against the indigenous people, most of them Mayan Indians, are called the root causes of current uprising

by Catholic News Service

MEXICO CITY—Church leaders from the southern state of Chiapas found themselves caught up in an indigenous rebellion against the government as the new year began.

Bishop Samuel Ruiz Garcia, in whose diocese the fighting occurred, agreed to mediate talks to end the uprising. Leaders from within the state and elsewhere in Mexico found themselves denying that the church was behind the uprising. Some accused Mexican government officials and the ruling Revolutionary Institutional Party of waging an "orchestrated campaign" to blame the local church and foreigners for the rebellion. They said it could pave the way for punitive action against them.

The government said more than 100 people have been killed since rebels calling themselves the Zapatista National Liberation Army launched their uprising Jan. 1 by seizing six towns in the impoverished state of Chiapas. Church human rights workers say desperation led indigenous people—mostly Mayan Indians—to rebel against the government's economic program. They also say the death toll could be as high as 400.

Immediately after the fighting began, Bishop Ruiz and two other Chiapas bishops offered to mediate. Bishop Ruiz said that Rigoberta Menchu—a Guatemalan Maya who won the 1992 Nobel Peace—first informed him of the rebel call for his mediation effort. He said he believed she, too, would participate in the mediation.

"There are glimmers of hope for a peaceful resolution," Bishop Ruiz said in his homily Jan. 9.

In San Cristobal de Las Casas, Father Gonzalo Iruarte, diocesan chancellor, said repeated charges against the church and foreigners were a smokescreen designed to hide the real causes of the uprising and to deflect attention from alleged human rights abuses in the Mexican army's attempts to put down the rebellion.

"They just keep coming up with the same story that we, who have denounced injustice, are to blame not only for that situation but also for the rebellion against them," Father Iruarte told reporters in the wake of renewed allegations of church complicity in the uprising.

Among the allegations against the church:

➤A Jan. 1 news broadcast by Mexico's Televisa network gave credibility to a rumor that Dominican Father Pablo Romo, head of the diocesan Fray Bartolome de Las Casas Human Rights Center, was a field commander in the Zapatista National Liberation Army. But the priest has been in Mexico City since before the outbreak of the violence.

➤A Jan. 1 Chiapas state government communique claiming that "some liberation theology Catholic priests and their deacons" were helping the guerrillas in the town of Ocosingo "through the San Cristobal diocesan radio-communications system." The state-owned XEOCH transmitter was in fact captured and used by the rebels. The diocese does not operate a radio station.

➤Insinuations made in a briefing of selected national press in San Cristobal de Las Casas by federal officials that the diocesan human rights office had aided and abetted the rebellion by denouncing indiscriminate torture and other abuses of local Indians by the military last May, when army troops were investigating reports of armed groups in the area.

➤A Jan. 6 press conference organized by the local affiliate of the governing Institutional Revolutionary Party in Chiapas in which some indigenous leaders charged that the rebellion's leaders are "catholics and also members of the Fray Bartolome de Las Casas Human Rights Commission."

Ruth Chojnacki, a Milwaukee woman who works at the Fray Bartolome center, said the government "has hated the

human rights office because the human rights office gives the people a place to go" when relatives are being tortured in local jails. By offering the Maya a place to exercise freedom, the church "is a threat to the government," she added.

Chojnacki, who also teaches in the diocesan seminary and works in a parish outside San Cristobal de Las Casas, said she anticipates more repression against the Maya as a result of the uprising.

Father Romo said social injustices like hunger, poverty and discrimination against the indigenous population are root causes of the current uprising, but, he said, "hunger is a bad counselor." He called the military option for resolution of the problems "suicide" for the Indians.

He said the charges of church and foreign involvement in the rebellion constituted a government attempt to pressure the local church and the foreign clergy, religious and lay workers in the diocese. Under Article 33 of the Mexican Constitution, any foreigner who is deemed to be "involved in the political affairs of the country" can be expelled by executive decree immediately, without trial or hearing.

"Obviously, should they want to raise their voice" against possible rights abuses by the Mexican military in its counterinsurgency campaign, they are under the threat of deportation, Father Romo said.

In Ocosingo, Mexico, where the Dominican order is in charge of diocesan pastoral work, heavy gunfire erupted in the background Jan. 2 as a priest at the Dominican residence nervously told CNS by telephone that army reinforcements and guerrilla troops were engaged in "heavy combat" just four blocks away.

"It seems they're fighting for control of the outskirts," said the priest, who identified himself only as Father Pablo before hanging up as more gunfire broke out.

The following morning, Father Pablo told CNS that the Dominicans were confined to their residence, and it was "very dangerous" to be out in the street because of cross-fire.

"We are very concerned because we are in a wide open space here and there's very little protection," he said.

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