

THE CRITERION

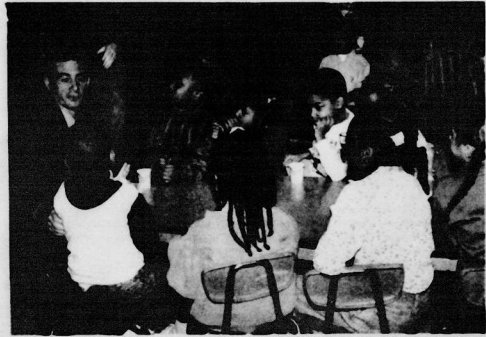
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Indianapolis, Indiana

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February 3, 1995

Schools open doors to visitors for CSW



ADVOCATE—While participating in a videotape session, Indianapolis Mayor Stephen Goldsmith asks kindergarten students at St. Andrew School what they are learning. The tape will be used by the Office of Catholic Education as it approaches business and corporate leaders for financial support for center city schools. (Photo by Margaret Nelson)

Leaders of the archdiocesan secretariats visit schools in various parts of the archdiocese

by Margaret Nelson

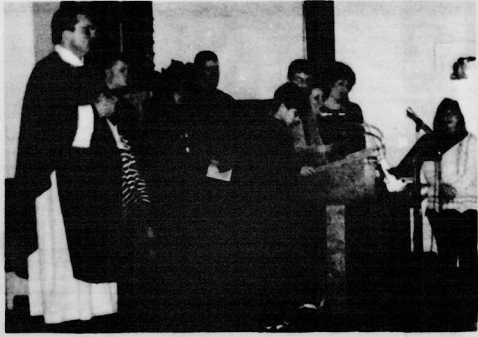
Students in Catholic schools in the archdiocese had visitors from the chancery this week—Catholic Schools Week.

Leaders of the secretariats for the archdiocese, accompanied by the staff of the

Office of Catholic Education (OCE), visited schools.

Charles Gardner, secretary for spiritual and sacramental life, visited St. Philip Neri School on Monday, accompanied by Sister for Christian Community Michelle Faltus from OCE.

Suzanne Magnan, chancellor and sec-



PARTICIPANTS—Students at St. Gabriel School in Indianapolis serve as musicians, readers, and greeters at a parish Mass last Sunday marking the beginning of Catholic Schools Week. Father Fred Easton, archdiocesan vicar judicial, who lives at the parish, presided at the Mass. (Photo by Margaret Nelson)

retary for leadership, pastoral formation and services, was on the schedule to visit St. Rita School in Indianapolis on Tuesday morning.

On Wednesday, Holy Cross Central School hosted a visit from Joseph Hornett, chief financial officer and secretary for finance and administrative services.

And Dan Elsener, secretary for total Catholic education, was to visit St. Joseph School in Corydon that same day.

Thursday was a busy day. Dan Conway, secretary for planning, communications and

development, was visiting St. Charles School in Bloomington. Ed Isakson, director of the Human Resource Office, went to St. Joan of Arc School in Indianapolis.

William Bruns, director of Catholic Communications, visited St. Theresa, Little Flower School, and David Behrman, director of the Family Life Office, went to St. Thomas Aquinas School.

Father Joseph Schaedel, vicar general, was scheduled to visit St. Pius X School on (See MAYOR, page 3)

Allegations denied about St. Bridget property

by Margaret Nelson

The Archdiocese of Indianapolis has denied allegations made by former parishioners of St. Bridget's Church in a story in *The Indianapolis News*. They claim that the church was closed in order to sell the property for a large amount of money.

The following statement was sent to *The Indianapolis News* and *The Indianapolis Star* on Monday. It was signed by William R. Bruns, executive director of the Catholic Communications Center.

"We deeply regret allegations reported and given credence in the *Indianapolis News* in a page one banner headline story published Jan. 30. The archdiocese has repeatedly denied that there were ever any specific plans or serious discussions with

American United Life Corporation or others regarding the sale of the property of St. Bridget Parish.

"The decision to close the parish was based on years of study and many other factors, including the number of parishioners and the condition of the buildings. The sale of the property was not one of the factors. It never entered into the decision to close the parish. And no decisions will be made about a permanent disposition of the property until a Vatican review process, initiated by a group of former St. Bridget parishioners, is completed.

"The recent story in *The Indianapolis News* by Judith Cebula is irresponsible. The news media's repetition of these allegations—treating them as 'news' and as fact—in spite of continued denials—is unfair to the archdiocese and cruel to those former St.

Bridget parishioners who are attempting to make the transition to their new parishes.

"This kind of sensationalism is destructive of any attempts that have been made to bring about healing in a most painful situation.

"*The Indianapolis News* owes its readers, the former parishioners of St. Bridget, and the archdiocese, an apology."

The story—"Gain Alleged in Parish's Close"—claims that the archdiocese had plans to sell the St. Bridget property to American United Life Corporation before it made a decision to close the parish in January 1994.

Yet Bruns told Cebula on Jan. 27: "It is my understanding that in late 1993, American United Life made a very hypothetical and preliminary inquiry of the archdiocese to determine if we had any interest at all in

entertaining the idea of renovating and expanding the St. Bridget Day Care facility for use by its employees, among others. To my knowledge, the discussion never progressed beyond this preliminary feeling."

Though citing a similar response from an AUL spokesman, Cebula states, "But documents now in the hands of Vatican officials indicate otherwise." (Emphasis added.) Later the reader learns that this was a claim by former parishioners of St. Bridget in documents filed to appeal the closing.

An anonymous former St. Bridget parishioner is quoted in the story and in a large-type deck: "The worst part... was that no one from the Catholic Center was honest enough to tell the parishioners the truth." But, as Bruns indicates, *The News'* "truth" was, and is, not known to anyone at the Catholic Center.

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Three priests mark 50 years in the priesthood on Feb. 2

by Margaret Nelson

Four priests will mark the 50th anniversary of their ordination this year. Fathers Andrew Diezeman, John Sciarra and Ernest Strahl were ordained by Archbishop Joseph Ritter on Feb. 2, 1945. Father Francis Dooley was ordained on March 2, 1945.

Father Diezeman is celebrating his 50th anniversary in the priesthood with a noon Mass at Holy Cross Church, St. Croix on Sunday, Feb. 5. Father Joseph Mader will serve as homilist and other priests are invited to concelebrate. Judy Trusty will lead the choir. A reception will follow in the parish hall, St. Joseph Church in Marengo.

Crawford County, will host a second reception for Father Diezeman in May.

St. Barnabas, the church Father Sciarra founded and led for 24 years, will host a celebration Mass on Feb. 4 at 5:30 p.m. with the former pastor presiding. The present pastor, Father Joseph McNally, former associate pastors and friends will concelebrate. John Phillips will lead the musicians.

Archbishop Daniel M. Buehlein and retired Benedictine Archabbat Bonaventure Knaebel will participate in Father Sciarra's celebration. Forty members of his family are expected to attend the dinner for friends and parishioners at the Msgr. Downey Knights of Columbus Hall at 7 p.m.

(See THREE PRIESTS, page 3)

THE CRITERION

Serving the Archdiocese of Indianapolis

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SEEKING THE FACE OF THE LORD

Standing up for children and youth

by Archbishop Daniel M. Buechlein, O.S.B.

Have you noticed that lately a consistent theme runs through my writings? I can't say it has been intentional but I am glad it's there. The theme is our concern for our children and our youth, the unborn, the very young and young adults, too. Whether it be the concern about the right to life of unborn children or the importance of parental supervision and guidance of our children or whether it be the need for solid education for our youth and moral guidance for young adults, fundamentally we are dealing with the dignity of the human person (another theme).

Our concerns for our children and youth are even more poignant with the beginning of a new legislative season in our nation and state. Several state legislative initiatives catch our attention. Senate Bill 640 is being proposed to provide vouchers for private education. Why shouldn't parents have the right to choose private education for their children and have their tax dollars help defray the cost? There is nothing unconstitutional about that. The voucher system would provide a wholesome challenge to our public educational system. Please note that our church wants good public education. I believe something like a voucher system could be a good stimulant. I support and encourage a national and local movement of parents who are asking for this rightful choice for their children.

"A child conceived in its mother's womb is never an

unjust aggressor; it is a defenseless being that is waiting to be welcomed and helped." So wrote Pope John Paul in his bestseller, "The Threshold of Hope." Despite the legalization of abortion 22 years ago, the vast majority of Americans do not give moral sanction to abortion for any reason and at any time. And so it seems outrageous that something as minimal as House Bill 1395 is stalled in the House Judiciary Committee of our state. This bill would ensure that 24 hours prior to an abortion, the pregnant woman would be given information about abortion procedures, risks, fetal development and alternatives to abortion, except in the case of a medical emergency. Legalized abortion on demand is a travesty. Why is education about the reality illegal? I am told that the chair of this committee will not hear the bill unless forced to. Why?

There is a lot of concern about needed welfare reform. Our Catholic Church brings strong convictions and long and broad experience to this debate. Our church is the largest non-public provider of human services to poor families in this country. We know all too well the failures of the current system. We also know something about both the potential and the limitations of the voluntary sector. We especially know how lives are diminished and dignity is denied by widespread poverty in our land. Our church has been advocating welfare reform in our national and state conferences for years. No institution in America is more committed to the basic values of family life, responsibility, work, sexual restraint and sacrifice for children than the Catholic Church. We are also committed to justice, charity and solidarity with the poor and the vulnerable.

In the abortion crisis we have said again and again, "Don't forget the baby!" As we work toward welfare reform we also say, "Don't forget the children!" There is the general notion that if welfare mothers would work, the enormous cost of welfare would be reduced significantly. True, and every able adult should work because work is a factor in developing self-respect and human dignity. Yet the issue may not be forced at the expense of children. House Bill 1006, if enacted, would deny benefits to children conceived after the mother is on welfare. The denial of benefits would not only hurt children but would also pressure mothers to have abortions. Government policies must not encourage persons who are already struggling to make ends meet see abortion as the only feasible way to handle the situation. Isn't it amazing that a state would tell a pregnant mother on welfare that it will pay for her to have an abortion, but will not pay to ensure the child is fed and clothed if she has a baby? A just society does not force a woman to choose between her unborn child and greater poverty.

Our church supports welfare reform that is comprehensive. It should include meaningful work, affordable child care for low-income working women, a refundable state earned income tax credit, and strong child support enforcement. No one should help conceive a child and then walk away from the responsibility of supporting that child. And, yes, our society must discourage adolescent sexual activity with as much urgency as discouraging smoking and substance abuse among our youth.

Some will say, "You are meddling in politics." I say, "I am standing up for children."

EDITORIAL COMMENTARY

Welfare legislation must keep children in mind

by John F. Fink
Editor, The Criterion

As the U.S. Congress gets to work on the specifics of the Republican "Contract With America," care must be taken that the final legislation will help U.S. citizens and not harm them. This is especially true when it comes to the Personal Responsibility Act and the Family Reinforcement Act. Some of the proposals in these acts were excellent, but others were short-sighted, to say the least.

In the former category is the proposal for a \$500-a-child tax credit for families earning up to \$200,000, which is part of the Family Reinforcement Act. The U.S. bishops have had a refundable tax credit as part of their Catholic Campaign for Children and Families for more than two years now.

Another excellent proposal is for a \$5,000 tax credit to help defray the expenses, such as legal fees, of adopting children. This would be available to families earning less than \$60,000, with a partial credit for those earning between \$60,000 and \$100,000. This would encourage adoptions by couples who are discouraged by the \$9,000 average cost of adoptions. It might also encourage a pregnant woman to refrain from having an abortion if she knew her child could be adopted.

Other proposals, though, should be killed, especially those that would take children away from their mothers and place them in orphanages or group homes. It's true that more protection must be provided for neglected or abused children, but certainly that can be done without automatically putting children in orphanages if their mothers are under a certain age and

unmarried or if they won't say who the fathers are, as has been proposed.

We are not, by the way, among those who think that orphanages are horrible places. We are aware that they have come a long way during recent decades and that they often consist of individual homes with house parents that try to rear the children in family settings. In many cases that is the children's best interest to be in institutions like this. They will be given the opportunity to become respon-

sible citizens, something that might be denied to them if they had to be reared by an abusive or uncaring mother.

But usually it is in the child's best interest to remain with his or her parents. And whatever is done in the matter of welfare reform should have the child's best interests in mind.

Besides, it doesn't make economic sense to put more children in orphanages in order to cut down on AFDC (Aid to Families with Dependent Children) benefits. According to

the Child Welfare League of America, it costs \$2,644 per child per year for the child's share of AFDC and food stamps, \$4,800 per year to place a child in foster care, and \$35,500 per child per year for group home care.

Another proposal can do nothing but hurt the innocent children who would be affected. It would prohibit children born while their mothers were on welfare, or whose paternity cannot be established, from receiving welfare benefits anytime in their lives. We can understand the desire of those who sponsored this proposal to, in effect, stop paying women to have more children out of wedlock, but this legislation goes too far.

Archdiocesan policy on *Criterion* to be enforced

At the beginning of February, which is observed as Catholic Press Month, Archbishop Daniel M. Buechlein has reemphasized the archdiocesan policy that every household in the archdiocese is to receive the archdiocesan newspaper, *The Criterion*.

At a meeting with the priests and parish life coordinators, the archbishop noted that some parishes are not observing the policy. He said that *The Criterion's* staff would be increasing efforts to help parishes comply with the policy.

In a letter to pastors, parish life coordinators and administrators, Dan Conway, *The Criterion's* associate publisher, said that a complimentary three-month subscription to the newspaper will be sent to every household in the archdiocese which is not currently receiving the paper. At the end of the three-month period, these new subscribers will receive a pro-rated bill for the rest of the year with a return envelope that they can either return directly to *The Criterion* or to their parish.

The so-called "full-coverage plan" has been in effect since the Archdiocese of Indianapolis since the Archdiocesan Synod of 1957. The policy has been reaffirmed by each archbishop since then. The synod enacted statutes, or laws, for the governance of the archdiocese.

Section IV of the archdiocesan statutes states, in part, "Since today the Catholic press is an indispensable means of teaching the external truths, we authorize pastors to consider as necessary parish expense the money spent in making Catholic periodicals, books, and pamphlets available to their people."

"Moreover," the statute states, "it will be the duty of every pastor to see that each household in his parish receives the official archdiocesan newspaper. We authorize and direct that the expense entailed in effecting this be made a part of the regular parish budget so that even those reluctant to subscribe or negligent Catholics will not be denied the information and guidance that only a good Catholic newspaper brings."

The most recent circulation report shows that the newspaper is going into the homes of about 70 percent of the registered households of parishes in the archdiocese, but some parishes average less than 40 percent.

John F. Fink, *The Criterion's* editor, said he believes that Catholics have a right to receive the newspaper by virtue of their membership in a Catholic parish. "Just as members of the Knights of Columbus, the VFW, service clubs, the AARP and other organizations receive their periodicals, so should contributing members of a Catholic parish," he said.

He said that the reason for the policy is the conviction that, as the Vatican II document "Pastoral Instruction on the Means of Social Communication" said, "It is hard to see how people can keep in touch with what is happening in the church without the Catholic press." Fink noted that "it is the only contact many Catholics have with the church outside their parishes. It is also the only source of adult religious education many Catholics avail themselves of."

He said that many parishes use *The Criterion* as their primary means of adult religious education and that the cost of providing subscriptions for those who don't pay for them is small in comparison with what is spent on the religious education of children.

Conway said that some pastors or members of parish finance committees have asked why the parish should pay for subscriptions for people who are not active members of the church. He said that these people are often the ones who need the newspaper the most, since it is their only contact with the church.

A recent study by the Gallup organization (for *Catholic News* New York newspaper) showed that there was no difference in the readership of the newspaper by those who pay for it and those who don't. Surveying both those who paid for the paper and those who received it because it was paid for by parishes, Gallup found that 72 percent of the

respondents in both categories read the paper every week and only 6 percent said that they never read it.

The most recent reader survey for *The Criterion* found that 10 percent of respondents did not read any of the past four issues, but no questions were asked to determine any difference in readership between those who paid for their subscription and those who didn't.

In his letter to pastors and parish life coordinators, Conway said the archbishop "has challenged *The Criterion's* board and staff to be sensitive to the increasing financial challenges facing parishes by 'holding the line' on subscription costs (in spite of recent printing and postage increases). To meet the challenge, we are placing much greater emphasis on advertising sales, marketing and circulation."

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Strategic plan discussed at three meetings

Meetings held in Clarksville, Columbus and Indianapolis to start process of revision of archdiocesan plan

by Peter Agostinelli

Leaders from several deaneries in southern Indiana met in Clarksville Jan. 23 to discuss issues regarding a revision of the Archdiocesan Strategic Plan.

The group of parish leaders who gathered to talk over these issues included pastors, religious education coordinators, principals and other leaders.

Similar meetings were held Jan. 25 in Columbus and Jan. 31 in Indianapolis.

The meetings focused on the following objectives:

- to provide archdiocesan leaders with a report on the progress to date in the implementation of the plan's key objectives and action steps;

- and to identify the new and continuing needs of the archdiocesan church that should be addressed in the revised strategic plan.

Dan Conway, archdiocesan secretary for planning, communications and development, facilitated the meetings. Members of the archdiocesan pastoral council attended to hear suggestions and comments from parish leaders.

At the Clarksville meeting, Conway reviewed the 1994 Accountability Report. The report reviews the archdiocese's accomplishments over the last two years and looks at future goals and needs.

The meeting also included a brainstorming session of ideas for review. Among the many suggestions were the following:

- develop training of leadership, includ-

ing the roles of pastors, lay leaders and members of boards;

- clarify guidelines for implementing the new "Catechism of the Catholic Church";

- and enhance deanery structures.

Ann Northam, administrator of religious education at St. Augustine parish in Jeffersonville, attended the Clarksville meeting and thought it provided a forum for airing opinions on the archdiocesan plan. The input is especially significant for St. Augustine, she said, because of Jeffersonville's proximity to Louisville.

Northam was a little disappointed in the turnout—about 30 people attended—but she said the people who did come were good at voicing opinions and suggesting ideas. She thinks it was a good opportunity for parish leaders in deaneries like the New Albany Deanery, where parishes are more than 100 miles from Indianapolis, to communicate with the archdiocese.

"With our location, it's really important," Northam said. "Communication is a real need because [Jeffersonville is] so close to Louisville, and there's so much going on (in the Louisville Archdiocese). It's nice to know that there are a vibrant part of whom we belong to."

A major issue raised in Clarksville was the need to revise the strategic plan while focusing on the diversity of parishes throughout the archdiocese and the demands on the priests and staff who administer them. Benedictine Father

Jeremy King—pastor of two rural parishes in the Tell City Deanery, St. Boniface in Fulda and St. Martin of Tours in Siberia—also attended the Clarksville meeting. He thinks archdiocesan leaders should consider these points as they revise the plan.

Take the programs that the archdiocese sends to individual parishes for implementation. Father Jeremy said some programs are feasible for a larger parish, especially one with full-time staff members and a core of volunteers.

"But when our parishioners are working two jobs, or have a farm and a job, it doesn't come down to a whole lot of people available to do that (work)," the Benedictine priest said. "So what's good for parishes that have full-time staffs may not even be possible in the parishes that have limited volunteer help."

The priest also points to the great diversity of people in the archdiocese. He said the farmers and country people from places like Siberia and Fulda are part of

the same melting pot, so their needs should be considered equally.

Conway said after the meeting that he felt the strategic plan's goals were reaffirmed. Judging by comments and suggestions, he said, the plan appears to be on target for the basic direction it sets for the archdiocese.

One participant in the Clarksville meeting said the archdiocese has been more open in recent years to gathering suggestions and opinions on such matters from people outside Indianapolis.

Northam said: "It's great that things are getting focused. Sometimes I think our challenge is that we come across too much like a big business. But I think we're headed in the right direction. Ministry and spiritual life are very much front and center. And that's what we're all about."

Information from the meetings in Clarksville, Columbus and Indianapolis will be part of a situation analysis presented to the Archdiocesan Pastoral Council at its Feb. 18 meeting.

SURVEY OF INDIANA CATHOLICS

Study finds a gap between belief and behavior on social teachings

Indiana Catholics say that one of the church's main tasks is to build a more just and equal world, but most are not justly involved in efforts to accomplish this goal.

Sixty-two percent of Catholics in Indiana agree that "the church's main task is to build a more just and equal world." Seventy-nine percent say that goal is important to them. Seventy-seven percent say that goal is important to them. Only 8 percent report that they are "quite active" or "very active." When asked how often they "actively work to help the poor," 35 percent say never, 21 percent say once or twice a year, 20 percent say several times a year, 13 percent say 1-3 times a month, and 12 percent say at least once a week.

These findings are from the Catholic Pluralism Project, a recent study of Catholics in all five Indiana dioceses. According to project director James D. Davidson, a Purdue University sociologist, "The good news is that the church has succeeded in making peace and justice legitimate religious goals. Most Catholics feel the church ought to be a force for justice, and they give their church permission to be involved in social concerns. The bad news is that relatively few parishioners are personally involved in pursuing these goals."

When asked how to account for this gap between Catholics' beliefs and behavior, Kathleen Maas Weigert stressed the fact that many parishes don't have social concerns committees or programs. Weigert, a member of the research team, is on the faculty of the Center for Social Concerns at the University of Notre Dame. She said that a recent Notre Dame study showed that only about half of

Catholic parishes have social concerns programs. "For many people," she said, "their hearts are in the right place, but their challenge is that they provide opportunities to participate."

Thomas Reichert, social concerns coordinator at St. Thomas Aquinas Center at Purdue University, agrees. "St. Tom's is one of the few parishes with a full-time social concerns coordinator," said Reichert. "Having someone on a parish staff to plan social outreach certainly increases parishioners' involvement in that area. If more parishes had people working full time in social ministry, more Catholics would have chances to act on their concern for other people."

Leaders of the Catholic Pluralism Project also have analyzed which Catholics are most actively involved in social ministries. While beliefs about social justice do not guarantee social action, they seem to help. Catholics who say "building a just and equal world" is important are two to three times more likely to participate in social outreach than people who don't share that belief. Conversely, people who say that "ending racism, sexism and other injustices" is not a high priority are two to three times less likely to be active in parish social ministries.

Davidson says, "These findings indicate the importance of including Catholic social teachings in religious education programs. They are important bases of social action."

Race and age also have some effect. Black and Latino Catholics are more actively involved in social concerns than white Catholics. Also, middle-aged and older Catholics are more involved than young Catholics. The researchers could not find any meaningful differences based on income, gender, or political party.

Archdiocesan employees eligible for Employee Assistance Program

A new benefit for employees of the Archdiocese of Indianapolis was recently announced by Archbishop Daniel M. Buehlein. It is called an Employee Assistance Program (EAP), and it provides professional assistance to help employees and their families resolve problems that affect their job performance and personal lives. These problems may include marital and family conflicts, alcohol and drug abuse, emotional distress, work stress, or other issues.

The new benefit will be provided by St. Vincent Hospital of Indianapolis. It has a network of trained counselors, with at least one counseling center in each deanery of the archdiocese, according to a letter from the archbishop to employees.

Services provided by the EAP staff will be free of charge and completely confidential. A brochure distributed with the archbishop's letter said, "No one would use the program otherwise."

Mayor of Indianapolis among those visiting Catholic schools

(Continued from page 1)

Friday. And Tom Gaybrick, director of Catholic Charities, was scheduled to go to Immaculate Heart of Mary School on Feb. 3.

Father Fred Easton, vicar judicial, presided at a Catholic Schools Week Mass at St. Gabriel Parish on Sunday.

In an effort to increase funds available for Indianapolis center city school scholarships, a presentation is being prepared for business and corporate leaders. Last week, a camera crew videotaped classroom activity at St. Andrew and St. Rita Schools.

At the St. Andrew taping, Indianapolis Mayor Stephen Goldsmith explained why he thought the school was important to the city. He visited the classrooms, watched the students whether they liked the school, what they were learning, etc. Violet Gwin, a community leader who sends her grandchildren to kindergarten, told the mayor, "This school is the anchor of the community."

The OCE sent out a mailing, "Celebrate the Success of Catholic Schools," using the national theme, "Catholic Schools: Schools You Can Believe In."

The brochure quotes what parents expect of Catholic schools and what students appreciate, according to a survey of 5,146 parents by the University of Dayton.

Parents said they chose a Catholic school education for their children because they have: teaching of morality and values; a Christian atmosphere; caring discipline; academic excellence; and competent teachers.

Students said they liked: school spirit and

family atmosphere; competent teachers; athletics/extracurricular activities; Christian climate; academic excellence and meaningful courses; class size; individual attention; religion classes.

Students and parents are asked to share the facts about Catholic schools with parishioners, friends and neighbors. A Catholic schools information pack—including a 12-minute video—is available by calling 1-800-462-4281.

On Feb. 2, Father Sciarra presided at an all-school Mass at which the students presented anniversary cards and a gift to him. A reception was held in the parish hall, when a plaque was unveiled naming the center Father John Sciarra Family Center.

Father Strahl will celebrate his golden anniversary at the parish he served for 27 years—St. Joseph, Corydon. The Mass will be at 2 p.m. on Feb. 5. Father Henry Tully will concelebrate. His sister, Augusta Rogers, will be present for the event, which is open to the public. A reception will follow in John Mattingly Hall.

Father Strahl will later celebrate the anniversaries with Father Dooley at St. Paul Hermitage, where the two priests are living. Father Diezmann's first assignment was as assistant pastor at St. Augustine, Leopold. After 13 years, he became assistant at St. Anthony, Indianapolis. In 1960, he became

Three priests mark 50 years in the priesthood

(Continued from page 1)

pastor at St. Bernard, Frenchtown and its mission.

In 1969, he went to St. Paul, Tell City to become administrator. He became copastor at St. Paul in 1973, also serving as Michael, Arnheim and as copastor at St. Paul, Troy that year. In 1975, Father Diezmann became pastor of Holy Cross, St. Croix; to those duties, he added administration of St. Joseph Mission, Crawford County in 1976.

In 1981, he became administrator of Our Lady of the Springs, French Lick, and Our Lord Jesus Christ the King Mission, Paoli, in addition to his work at Holy Cross and St. Joseph Mission. Father Diezmann retired in 1986, having spent 40 years in Perry County.

Father Sciarra was assigned to serve as assistant pastor at St. Mary, Richmond after his ordination. In 1949 he went to St. Vincent de Paul, Bedford. In 1952, he became assistant at Holy Name, Beech Grove.

He became pastor of St. Nicholas,

Ripley County, in 1961. In 1965, Father Sciarra became founding pastor of St. Barnabas, Indianapolis. In 1984, he added ministry to Holy Trinity, Edinburgh and became a member of the archdiocesan Board of Consultors. In 1985, he became dean of the South Deanery. Father Sciarra retired in 1989, but still celebrates Masses at St. Barnabas.

Father Strahl became assistant pastor of St. Patrick in Indianapolis upon his ordination. In 1949, he became assistant at Our Lady of Lourdes there. In 1957, he moved to Perry County to become assistant at St. Mark.

In 1961, Father Strahl became pastor of St. Joseph in Corydon and its mission. He remained there until his retirement in 1989. Information about Father Dooley and the celebration of his anniversary will be included in a later issue of *The Criterion*.

FROM THE EDITOR

Multiculturalism within today's church

by John F. Fink

One of the goals in *The Criterion's* strategic plan, published in the middle of this week's issue, is to "encourage and affirm our unity within diversity." One way we hope to do that is by "informing readers of the various expressions of the Catholic faith that are authentic and educational."

Catholics are indeed a diverse lot, in this archdiocese as well as worldwide. As our series of parish profiles on page 8 of each issue demonstrates, there is often a tremendous cultural difference from one parish to another. For that matter, there is often a great diversity within parishes, between those who usually attend the 9 o'clock Mass and those who usually attend the 11 o'clock Mass. Those on parish councils or committees are well aware of the differences that exist among parishioners.

"Multiculturalism" is the in-word these days, usually referring to the ethnic diversity in our country as opposed to the "melting pot" theory. The archdiocese is planning an Office of Urban and Multicultural Ministry which "will seek to promote an increased awareness of the ethnic strengths and diversity of the archdiocese and will assist parishes in developing services to meet multicultural needs."

THE MOST OBVIOUS examples of racial and ethnic diversity, especially in the city of Indianapolis, are undoubtedly blacks and Hispanics. Several parishes in Indianapolis are predominantly black and other parishes are serving those who speak Spanish. But other ethnic groups are also being served by the church. The Korean community has its own chapel. Latvian Catholics have regular Masses celebrated in their language. There are services for Slovenians and Vietnamese. Italians have long



had a close connection with Holy Rosary Church and the Germans with Sacred Heart. And, of course, the Irish have their Ancient Order of Hibernians and sponsor the annual St. Patrick's Day Parade.

Ethnicity exists in other places in the archdiocese besides Indianapolis. German Catholics were among the first settlers in southern Indiana and their descendants are still there. There are the residents of "Little Ireland" located west of Martinsville. Other ethnic groups include the French, English, Polish and Slovaks.

BESIDES ETHNIC DIFFERENCES, there are also what might be called Catholic subcultures. These are groups or movements of Catholics with similar beliefs, too often at war with other Catholics who don't happen to have the same beliefs. These subcultures cover the whole ideological spectrum, from right to left.

At the far right are the readers of *The Wanderer* and the Fatima literature that takes the pope to task for not being conservative enough. If I may say so, these seem to be the ones who are most intolerant of others' views. Some of these people have never accepted the Second Vatican Council and would like to return to what they think the church was like before that council. Fortunately, *The Wanderer* has a national circulation of only 35,000.

At the opposite extreme are those who take the *National Catholic Reporter* (circulation 46,000) as their bible. They don't believe that Vatican II went far enough in "reforming" the church and are continually critical of the hierarchy for not making the "reforms" they want. They support the Call to Action movement in Chicago, the Association for the Rights of Catholics, the Women's Ordination Conference, and similar organizations. Their heroes are often those who have been censured by the church hierarchy.

Moving back to the right again, but not as far as *The Wanderer* group, are organizations like Catholics United for the Faith, Inc. in this archdiocese, Defenders of the Faith. These groups favor an authoritarian approach to the

Catholic faith coupled with a strong conservatism. They are strongly supportive of the magisterium and brook no disagreements in the practice of the faith.

Then there are those who might be called the Mother Angelica crowd, and/or those who are devotees of *The Catholic Answer* (circulation 52,000). These might be characterized as placing great emphasis on correct externals, especially in the liturgy. They also are greatly concerned about the direction the church is taking today and would like to return to old-fashioned values.

The opposite of these Catholics are those who have come to be called "cafeteria" Catholics because they pick and choose the teachings of the church they wish to follow. They choose with the church on issues such as the ordination of women, priestly celibacy, divorce and remarriage, and sexuality. Surveys indicate that this is the largest subculture of Catholicism in the United States, especially among the young and those most highly educated.

CHARISMATIC RENEWAL GROUPS make an important contribution to the multiculturalism in the church. Their exuberant worship is not the style of others but charismatic Catholics are among the most devout members of the church.

Devotees of Medjugorje might also be considered a new subculture in the church. Some of them might also be those who have special devotion to some of the saints, such as St. Jude or St. Martha. Unfortunately, at times the expression of this devotion has tinges of superstition.

This enumeration of subcultures within the Catholic Church is not exhaustive; there are others I haven't had space to mention. All of these groups have their rightful place in the church. They all must be ministered to, as our priests and others in pastoral leadership do.

Now a request: We would like to hear from the leaders of the various groups mentioned here because we want to publish articles giving more information about them. In most cases, we know who the leaders are and plan to contact them. But if I don't call you, please call me.

A VIEW FROM THE CENTER

Sometimes there are no simple answers

by Dan Conway

Not long ago, a young woman asked me why the church is against same-sex marriages for homosexuals. Her question was sincere and straightforward, and she was genuinely interested in my response. Because I was not prepared for that question, I found myself struggling for a simple answer. As a result, I may have missed a "teachable moment."

Sometime there are no simple answers. Even the clear language of the "Catechism of the Catholic Church" (nos. 2357-2359) needs further explanation. With a question like this, it's not enough simply to explain the church's teaching. You also have to place this teaching in the broader context of the

Catholic view of human freedom and the mystery of sexuality. Here are some of the things that should be said in answer to this very complicated question.

First, as the catechism says, homosexuality "has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained." We don't really understand why some men and women find themselves drawn toward people of the same sex instead of being oriented toward people of the opposite sex. People who are homosexual "do not choose their homosexual condition," the catechism says. "They must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided."

Second, the church makes an important distinction between homosexual persons and homosexual activity. Those who have a tendency toward homosexuality are always to be treated with dignity and respect. But this respect and compassion does not mean that

the church approves of sexual activity among people of the same sex. On the contrary, the catechism makes it very clear that the consistent teaching of the church has been (and continues to be) that "under no circumstances can [homosexual acts] be approved." Why? The catechism says it is because "they are contrary to the natural law," and because "they close the sexual act to the gift of life."

I know of no simple way to explain the concept of natural law. The best I can do is to say that God has a plan for human beings, a way of living that helps us to become more completely human and, therefore, more like God. The church teaches that, although it is inscribed in our hearts, God's plan is not always clear to us. That's why we need the help and guidance of spiritual and moral teachers who can show us how to live holy lives. When the church says that homosexual activity is "against the natural law" and "closed to the gift of life," it is not making a narrow-minded or prudish judgment about people who are homosexual. On the

contrary, the church's teaching challenges us to recognize the true beauty and wonder of every human being—mind, emotions, soul and body.

In God's plan for humanity (the natural law), the marvelous gift of human sexuality is intended to be something quite special. It is designed to truly unite a man and a woman in marriage, and thus to generate new life. And what is true for a variety of reasons, including sexual orientation, not everyone can marry or have children, the church maintains its radical view of human sexuality, and it challenges us to do the same.

Finally, the catechism says that, like everyone else, "homosexual persons are called to chastity" and that, with the help of God's grace, "they can and should gradually and resolutely approach Christian perfection." This is, perhaps, the most difficult part of the church's teaching. It is really possible for people who "do not choose their homosexual condition" to abstain from all sexual activity? Is it realistic to think that homosexual men and women who need the same love, affection and intimate friendship that heterosexuals need can forsake sexual union and live chaste and abstinent lives?

The church says, "Yes. With God's help, all things are possible." There is no question that what is being proposed here is hard. The catechism calls it "Christian perfection," and, none of us comes close to that ideal. But in spite of the many difficulties, the church affirms its belief in our ability to choose God's plan even when faced with overwhelming obstacles.

Why is the church opposed to same-sex unions? There is no simple answer. But for each of us there is an invitation (to treat all humans with dignity and respect) and a challenge (to seek Christian perfection without ever fully achieving it).

THE BOTTOM LINE

Magic that sometimes happens in a classroom

by Antoinette Bosco

I've always thought of teaching as a special profession, one of the supreme forms by which human beings communicate with each other.

All through life I remember, from time to time, that special person in grade school, high school or college who helped us gain not just information but insight about the world and our place in it.

But in the semester just past, I learned something more about teaching. That's probably because for the first time in more than a dozen years I found myself teaching a class again. After that long time I had somewhat forgotten the special magic that sometimes happens in a classroom.

My class was an evening journalism course at a University of Connecticut campus. My students didn't fit the ordinary pattern of a college class. They were really

committed people from ages 18 to 50 who had to work during the day.

It was soon clear to me that these were special people who wanted to learn more than what the communications industry is all about. They wanted to participate in it, industry by sharpening their own communications skills through writing.

And so, as a working editor and writer, I gave them time each week to learn how to write as professionals.

The subjects they chose to write about pointed out how each one was growing individually.

Tim, it turned out, worked in a shelter for homeless men and women as he pursued a degree in chemistry. He wanted to write about an alcoholic he called Uncle Charlie. This man would never be cured, he felt, but oh how much he cared for him. I remember the pride I felt when Tim could tell us in his writing how he loved this man who was shunned by everyone.

Ken wanted so much to upgrade his employment because now he is a father. Nothing could compare with the love he had for his 3-year-old daughter. He expressed this in a moving Christmas story, done with humor and grace.

Nora showed incredible talent for an 18-year-old when she wrote of the first time she knew she was "different." She is the daughter of a black Nigerian father and a white American woman in sixth grade she had to fill out a form that asked her to mark the category that applied: white, black, Spanish, Asian or other. When she tried to explain that "I wasn't entirely white and I wasn't entirely black," she got nowhere. She was told to write "black."

"As I well learned, this attitude was something that I would always have to deal with. I was no longer special the way I thought I was, but instead was 'different,' she wrote.

"In the end," Nora concluded, "it is important to realize that we're all just people. No two are alike. And who would want us to be? Each of us is special and unique in our own individual ways."

Now whenever I have to fill out a form that asks to what race I belong, I mark "other," and write in "human."

Well, class is over, and I may never have reason to be with my students again. But without doubt, I am a better person because of what my students gave me.

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To the Editor

Make the number of poor decrease

It was not clear in Dianna Meinecke's and Ted Morhart's letters in Jan. 19 exactly what upsets them—taxes, the poor or the welfare system. It's welfare, we should ask our congressmen to vote to close it down. That would force the poor to go to friends and relatives for help or move to the streets to starve. Either way their number would appear to decrease. Don't worry about what Jesus said: "Give to the poor..." (Mt. 10:21) and "for the poor you have with you always" (Jn. 12:8). He did not know we would suffer economic burden because of the poor.

I doubt if any congressman would vote to return tax money saved by closing down the welfare system or spend the savings on the deficit. It would likely go to defense for more \$400 hammers and 5000 toilet seats. Defense is of more immediate use than food. With an army we can get all we want.

It's of no importance that food is cheaper by the pound than bombs or that housing is cheaper by the cubic foot than ammunition. Defense needs to maintain the largest peacetime force on earth should we ever again be attacked by the Japanese. Never mind that the Bible tells us not to put our trust in chariots. Those old-timers never knew what we would have to contend with while we set up a world economy.

If we put an end to costly humanitarian endeavors we could declare peace

and have the available tax money to militarily back it up. Jesus would be ever so proud of our accomplishment.

Michael Walker

Columbus

Sudden expansion of the church

Father John Catoir's column of Jan. 19 confirms what I have been saying for years: that the term "people of God" does not refer to the church even though the term is used in defining the new Mass.

How else explain the constant praise of Vatican II in the face of obvious devastation and loss? The losses are minimal in comparison with the sudden expansion of the church to include almost everybody.

Vatican II theology is so ambiguous and rife with indefinite phraseology such as "in a certain way," "to a certain extent," and "in a real sense," that no one takes it seriously. My Protestant friends are more amused than shocked at learning that they now have a pope.

But there are those who do take it seriously. The elite of the establishment intent on forming a united socio-economic world order are delighted by the concept of a super church which supports it. This magazine could never forget Pope Pius XII for communicating the Italian communists, yet they made Pope John Paul II "man of the year."

There exists yet another unexplored concept of Vatican II: "Christ is the Redeemer of all men." This simple enough sounding doctrine has been given a new spin. Are all now saved? The liturgical change from "for you and for many" to "for you and for all" begins to make sense. John XXIII hinted at it. Paul VI alluded to it, and now John Paul II has made it thematic. Does the pope mean what he says? One should answer with caution, for the pope promises to reveal even more new "discoveries" of Vatican II as we approach the year 2000.

David Sims

Indianapolis

Christians united in one body

This being Christian Unity Week, I particularly enjoyed Father John Catoir's column in the Jan. 20 issue.

He tells how all Christians are united under God, in one body through the sacrament of baptism. It is refreshing and reassuring.

Dorothy Demuth

Indianapolis

'Catholic' members of U.S. Congress

Buried in the rear of your paper, on page 20 of the Jan. 20 issue, you printed a Catholic News Service article titled "Total Number of Catholics in New U.S. Congress Sets Record." Too bad you printed it at all. What the article fails to mention and point out is the fact that many of those "Catholics" are pro-abortion.

Edward M. Kennedy is probably the most rabid pro-abortionist in the Senate! Furthermore, he is remarried outside the church and, therefore, not a member of the church. How can Kennedy be called a Catholic?

The Decree on Procreated Abortion renders all pro-abortion members of Congress, who have supported and still do support abortion, excommunicated. It is certainly no glory to the church or to all of us who are Catholics to be associated with the likes of Kennedy, Tom Harkin, Carol Moseley-Braun, Barbara Mikulski, or Daniel Patrick Moynihan, just to name a few.

It is thanks to such renegade "Catholics"

that we still have Roe vs. Wade as a law in the United States and that babies are being regularly killed in the abortionaries of this country. It is unbelievable that at your paper would print such an article without pointing out the reality of the situation. With friends like this the babies don't need any enemies.

Patrick Joseph

Indianapolis

(Editor's response: Without disagreeing with the writer's opinion, we must point out factual errors in this letter. First, it is not accurate that someone remarried outside the church is no longer a member of the Catholic Church. Secondly, the Decree on Procreated Abortion did not render all pro-abortion members of Congress excommunicated. The article made no judgment on whether or not the members of Congress were good or bad Catholics but only reported on the religious affiliation declared by the members themselves.)

It's 'province,' not 'archdiocese'

I very much enjoyed your column in last week's issue ("How the Catholic Church is Governed," pg. 4). It was filled with information that helps answer many of the "Catholic questions" we're so often asked by those inquiring about membership in the church.

I think, however, that you mispoke yourself in the explanation of an archdiocese and a province. If I am reading your words correctly, you seem to be equating an archdiocese with a province. In fact, an archdiocese is one of several dioceses (and the chief diocese) that make up a province of the church. The Province of Indianapolis (provinces take their names from the archdiocese in them), for instance, comprises the Archdiocese of Indianapolis (the metropolitan see) and the Dioceses of Fort-Wayne-South Bend, Lafayette-Indiana, Evansville, and Gary (called suffragan sees). The Province of Indianapolis is coterminous with the state of Indiana.

Bill Bruns

Indianapolis

(Editor's response: I'm chagrined with myself for making that major mistake. While I was thinking "Province," I wrote "Archdiocese" throughout that column. At least I was correct in my page 2 editorial when I said that four northeastern states comprise the Province of Boston. I should have said the same thing in the column on page 4.)

LIVING FAITH

'Nearer My God to Thee'

by Jerry Cord

When the HMS Titanic was about to go down with more than 1,500 souls still on board, the ship's band struck up the old hymn "Nearer My God to Thee." In these days of hustle and bustle, with too much to do in too short a time, we all need to take time to get away from it all and to get "Nearer My God to Thee."

This can be done in nearly as many ways as there are people who want and need this renewal. It can be found in the quiet of a chapel, in the peaceful stroll through a park, or in the solitude of your living room late at night when the rest of the family is in bed.

When the cares of the world seem to be stacking up too high on my shoulders, when I feel it is time to "smell the roses," when I need a renewal, I rent a small aircraft and go flying for about an hour.

I stay away from large cities, from large airports, and I stay fairly low to the ground.

At 2,000 feet above Mother Earth, you are too low to be in airline traffic and high enough so that if you should have engine problems you will still have time to pick out a nice pasture field to land. Also at 2,000 feet, one can see the neatness of the farmers' fields and the seemingly aimlessness of streams and rivers as they wind their way to larger

streams and rivers, and ultimately to the Gulf of Mexico.

Everything seems so neat and orderly. You don't see the roadside trash, the dumps, the junkyards, the messiness of mankind. You see neatness and orderliness everywhere.

You instinctively know that this panorama below you had to be created by a supreme being. It was created by a God who had man in his plan from the very beginning. And it was man who messed everything up. Man is now trying to undo the damage he has done, but nothing that has been rebuilt is as good as it was originally.

As you cruise at a leisurely 100 mph, you can see the cars and trucks on the road below... and each and every vehicle is a person with a time schedule to keep. Always running, always late, always living by the clock. Then the full impact of what you are doing seems to sink in. You are relaxing. You have no place to go and no time to get there. You are watching God's handiwork. It's almost a prayer. And the renewal begins to take effect.

The awe of it all sinks in. It is hard to comprehend that this great and all-powerful God would ask his only Son to degrade himself into a human form, to live among us, to suffer and die a humiliating death... just so we humans would not face the certainty of our just punishments for all eternity. It would be as if the most honored man of the nation—a hero to all people—would decide to become a dandelion in order to save all dandelions from Weed and Seed.

But time, the bugaboo of all of us, is catching up and it is time to go back to the airport. You park the plane and head for the car. Already you find yourself glancing at your watch, getting ready to reenter the rat race... but at the same time refreshed, relaxed and at peace with yourself and with the world. But most important of all, you find yourself "Nearer My God to Thee."

(This article was submitted by the author's wife, Betty Cord of St. John's Church in Osgood. She explained that her husband had written this article and that this piece was read at his funeral.) (Articles for this column should be sent to Faith Stories, The Criterion, P.O. Box 1717, Indianapolis, IN 46206. If you would prefer to have one of our staff write a story for you, give us a call at 317-236-1570.)

LIGHT ONE CANDLE

How to control your anger

by Fr. John Catoir
Director, The Christopher

How do you control your anger? The secret is patience. But how does one attain patience? By offering all your sufferings and humiliations in union with the sufferings of Jesus you can quiet any storm within.

When I have an occasional flash of anger I tap into my deepest spiritual motivation. I try to remain calm on the outside even though on the inside I may be boiling with rage. Instead of counting to 10, I pray this little prayer which helps to bring me to inner peace: "Dear Lord, I offer you all my sufferings and humiliations in a spirit of reparation and I promise perfect obedience and perfect love." Absurd of course. Who among us can promise perfection? Surely not I, but I do it anyway. I repeat this prayer over and over again until I calm down.

This promise of surrender forces me to confront my faith. It tempers any negative feelings I may be experiencing, at the time I use this prayer on all occasions when I stub my toe, bump my head, or when I am in any kind of distress. It's a way of sanctifying the peace of mind, giving time meaning.

This promise implies an openness to perfectibility. Perfection may not be possible, but striving for it certainly is. When I offer this prayer my anger recedes and I regain my peace of mind. I've learned that if you aim for the stars you have a chance of hitting the moon. A spirit of true surrender allows leads to obedience and love. To combine it with an act of reparation is pure poetry.

We struggle every day to lift our minds and hearts to God. Sometimes all we need is a little boost. This promise of "perfect obedience and love" is an attention getter that private vows or solemn promises are a thing of the past, but I repeat that idea. The church has always allowed and even encouraged solemn promises and private vows as long as a spiritual director approved the idea. The Lord knows our hearts and he responds to every gesture with love.

The idea of making reparation for my sins is important to me. Reparation itself is important. We all have to atone, not only for our sins, but for the sins of the world. Jesus suffered horrendous humiliations in reparation for our sins. We can join him in that sacrifice and offer our sufferings and humiliations to God in a spirit of reparation. In this way we unite our hearts and minds with the heart and mind of Jesus who not only forgave his persecutors, but made excuses for them—"Father, forgive them, they know not what they do."

Jesus took blows to the head for you; Jesus was vilified and beaten for you; Jesus was stripped, whipped and humiliated for you. Jesus became a victim that you might have life and have it more abundantly. So why shouldn't you share in his suffering and offer all your sufferings in a spirit of reparation? You may never be able to give the Lord perfect obedience and perfect love, but you can surely aspire to it.

If you say this prayer, I think you'll experience an infusion of spiritual joy and your anger will fade into the background. This is my way of achieving patience.

(For a free copy of the "Patience" series, send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)



CORNUCOPIA

Parents: Sentenced to life

by Cynthia Dewes

The trouble with being a parent is that we get so used to the idea of it. We turn our heads when a baby cries in church, or perk up our ears at a plaintive wail for "mommy" or "daddy" in the store.

If we put the brakes on suddenly, we extend an arm to guard the passenger seat in which no one is sitting. When watching a video geared to adults we keep glancing guiltily at the door.

We continue to judge prospective houses by the number of bedrooms they have at the end of the house farthest from the master bedroom. We keep buying cars with enough space for kiddie seats, extra seat belts, and chocolate-resistant upholstery.

When we think of going out to eat, McDonalds and Chuck E. Cheese are the first

places that come to mind. We plan trips around rest stops, and consider motels only with swimming pools and playlands. All this, long after there are any rug rats still living on the premises.

We retain the memory of supporting grocery chains, clothing stores, entertainment facilities and related industries rather handsomely when we were trying to sustain our teenagers, their friends and acquaintances. We recall with some pain the struggle to be "there" when they wanted to talk, and invisible when they didn't. By the time they left home, we were so in the habit of them that we might leave MTV on the tube, or let the CDs blast rock and roll while we were doing our taxes or filling the dishwasher. Actually, since their leaving home was sometimes just temporary, it's probably a good thing we kept our skills honed.

Occasionally the habits of parenting lead to too many, too expensive gifts presented to adult kids who are earning more than we are. And to over-solicitous advice about their health, marriages, jobs and children, as

communicated by phone, E-mail and in person.

Eventually, though, all parents come down to a time when their kids not only don't need them any more, they don't want them around—as parents, that is.

There are indeed signs of this phenomenon which send chills down the older parental spine: Catching the grownup kids hesitating and giving each other looks at something we say; noticing too-hasty agreement on their part, or just plain ignoring our attempts at conversation. They humor us, one of the kindest but deadliest humiliations of aging.

But wait! All is not lost! Parenting DOES last for a lifetime, both ours and theirs, but as it progresses the relationship can and should become friendship.

Friends, according to whichever greeting card we read, are people who share many of our interests and values, who accept us as we are, and who make time for us. We do the same for them.

But do we treat our children like friends? Do we call them up just to say Hi now and then, do we send them notes of encouragement or sympathy, do we keep in touch even when we're both busy? Or do we boss them around, belittle their opinions or accomplishments, and intrude in their lives with or without an invitation?

When we were little, our parents were gods. When we were teenagers, they were pains in the neck. But when we finally grown up, we can all be friends at last.

check it out...

St Meinrad Seminary will host a evening of West African music and dance entitled "Drums of West Africa," on Feb. 11 at 8 p.m. in the Newman Conference Center. The group of men and women, all natives of Nigeria living in Indianapolis, take their group on traveling circuits throughout the Midwest to educate and entertain audiences about Africa through demonstrations, lectures, and audience participation. The performance is free and open to the public. For more information, call Barbara Crawford at 812-357-6501.

The Etelberg Museum of American Indians and Western Art is seeking volunteer guides to lead tours of the upcoming exhibit, Sacred Encounters: Father De Smet and the Indians of the Rocky Mountain West. The exhibit interprets the encounter that occurred when a small group of Jesuit missionaries under Father Pierre Jean De Smet answered the invitation from the Salish Indians to teach them the Catholic religion. The exhibit contains over 200 exquisite objects, most never exhibited before, displayed in stage-like settings enhanced by music, video and photomontages. An orientation meeting for guides is planned for Feb. 20, from 1-3:30 p.m. and again from 5:30-8 p.m. Guide classes will be held on subsequent Mondays through March 13. Contact the education department at the Etelberg Museum to reserve a place at the Feb. 20 meeting. Call 317-636-9378 for more information.

The Guardian Angel Guild will hold a Valentine's Day Card Party and Luncheon on Feb. 8 to benefit the special education classes of the Archdiocese of Indianapolis.



CAMPAIGN—Pete and Mary Barbarich, parishioners of Holy Trinity Church look over items displayed at Stokely Manning Museum of Marian College before the dinner and silent auction that launched the Holy Trinity Capital Campaign Jan. 28. Nearly 100 supporters gathered to add to lead gift pledges of \$118,000. The campaign goal is \$200,000 to be used for improvements to the buildings. (Photo by Sue Ann Yovanovitch)

The luncheon will start at 11:30 a.m. at the Riviera Club, 5640 North Illinois St. Cost is \$11. For reservations, call 317-293-4673.

The Spiritual Life Committee of Nativity Parish in Indianapolis will sponsor four Sunday afternoon lectures on different approaches to prayer. Talks will take place on Feb. 5, 19, 26 and March 5. Each lecture will include Sunday liturgy and a light luncheon. The programs will be held in the school cafeteria, with liturgies beginning at 4 p.m. For more information, call Nativity's parish office.

St. Bartholomew Parish in Columbus will celebrate Marriage Day on Feb. 11 with a lecture entitled "Understanding Family Systems," from 9 a.m. to 3 p.m. at the St. Columbus campus. The workshop is about family systems and how families of origin help to shape who we are. The main focus will be the influence of families on marriages and new family systems. Dr. Bridget Clare McKeever, associate professor of pastoral care and counseling at St. Meinrad School of Theology, will lead the workshop. For more information, call 812-379-9353.

St. Meinrad Seminary will observe Black History Month with a lecture on Feb. 16 by Father Patrick Pinder. "The Church in the Bahamas," will be held at 8 p.m. in the Newman Conference Center. Father Pinder was ordained a priest for the Diocese of Nassau in 1979. He now serves a rectory of St. Francis Xavier Cathedral in Nassau. The lecture is free and open to the public. For more information, contact Barbara Crawford at 812-357-6501.

Kordes Enrichment Center in Ferdinand, Ind., will hold a workshop entitled, "Art as a Pathway to the Center," on Feb. 10-12. The workshop will assist participants in enhancing their spiritual lives through the use of personal creativity. Throughout the use of various art forms, participants will discover their own connection between being, art and spirituality. Registration for the workshop begins at 7:30 p.m. on Feb. 10. Cost is \$110 for overnight guests; \$70 for commuters. For more information, call 800-880-2777 or 812-367-1411, ext. 2907.

vips...



Mr. and Mrs. James P. King will celebrate their 50th wedding anniversary on Feb. 11, at 12 p.m. at Sacred Heart of Jesus Church in Jeffersonville. Friends and relatives are invited to share in this Mass of thanksgiving and the reception to follow. The celebration will be hosted by their children, Christine Miller, Michael King and Benedictine Father Jeremy King.



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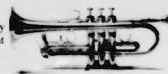
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PRAYING WITH THE LITURGY

How prayers of intercession should be prayed

by Sherie Berg

(The Office of Worship publishes a quarterly newsletter, *Liturgy Forum*. In its Winter 1995 issue, Sherie Berg wrote a feature on general intercessions. This is her summary of the article.)

While the word "eucharist" literally means thanksgiving, one part of the eucharistic liturgy is for the purpose of raising prayers of petition to God. This part, called the general intercessions, has also been referred to as the prayers of the faithful, or petitions.

These general intercessions form a bridge between the Liturgy of the Word and the Liturgy of the Eucharist. While they were not a part of the Tridentine Mass, the general intercessions are of ancient origin and were restored in the liturgical reform which followed the Second Vatican Council.

"General intercessions" is the proper term for these prayers. They are called "general" because they are intended to be for needs and concerns beyond the local church. By calling them by this proper name, it helps to understand their purpose and function. In

them we intercede with God on behalf of all people.

The General Instruction of the Roman Missal (GIRM) says, "It is appropriate that this prayer be included in all Masses celebrated with a congregation" (GIRM 45). And the "Constitution of the Sacred Liturgy" instructs that, especially on Sundays and holy days, they should not be omitted (SC 53). Thus, while it is not mandatory that they be included in weekday Masses, it is recommended.

Following the homily or profession of faith, the general intercessions begin with an introduction given by the president. Next follow the intercessions themselves. The intercessions are always addressed to God the Father.

"Ordinarily the series of intercessions should be: a) for the needs of the church; b) for public authorities and the salvation of the world; c) for those oppressed by any need; and d) for the local community. In particular celebrations, such as confirmations, marriages, funerals, etc., the list of intentions may be more closely connected with the special occasion" (GIRM 46).

These are always meant to be prayers of

intercession. They are not meant to be prayers of thanksgiving or penitence (in thanksgiving for a special favor or sorrow for sins committed). They are not meant to be private or secret (for a special intention). Their scope is intended to include the wider world as well as the local community. They should reflect a balance between the universal and particular needs. And there is a strong preference to include intentions for those oppressed. They are not the time for announcements (for the chairperson of the pastoral council who was hit by a car on her way to Mass this morning).

When the assembly is small, it may be appropriate to open the intercessions up and let those present offer particular intentions. When this is done, people offering the intercessions should word them so all present are able to join in the prayer. In a large assembly or in a very large space, it may not be wise to open them up if they will not be heard.

The general intercession should usually be offered by someone other than the president, for instance the cantor or lector. These intercessions are formulated, as invitations to prayer, they are not themselves the prayer. Their structure usually follows on of the following patterns.

For . . . that, which states **those to be prayed for** and **what is to be prayed for**; That . . . which mentions **what is to be prayed for**; and For . . . which states **whom is to be prayed for**.

The people respond to each invitation with a short spoken or sung formula, or a period of silence.

A period of silence should conclude the intercessions. This period of silence is prayer for all the intentions, not just a time to mention those things left unsaid. After the silent prayer, in a prayer addressed to God the Father, the president requests God to look favorably on this prayer of the assembly.

Nonpublic students seek state funding for advanced placement

by Colleen Williams

Nonpublic school students and teachers in Indiana who want to qualify for advanced placement could benefit from legislation that is making its way through the Indiana General Assembly.

The Senate education committee recently approved a bill that would extend state funds to nonpublic high school students who take advanced placement—or AP—tests, and to teachers for related training institutes.

Glen Telle, director of the Indiana Non-Public Education Association, told the committee the bill strengthens the program which began funding AP tests for public school students in the areas of math, science and English in 1990.

"It would expand that program to all Indiana students who accept the challenge of advanced studies and strive for excellence," he said. Approximately 400 non-public school students took AP tests last year.

M. Desmond Ryan, director of the Indiana Catholic Conference, represented the Catholic school superintendents by stating that 16 of the 22 Catholic high schools in Indiana currently offer advanced placement programs and others are interested in becoming involved in them.

The state of Indiana also benefits from the legislation, said Robert McDonough, with the Midwest region of the College Board. He said that last year, 77 percent of all AP candidates enrolled in Indiana colleges or universities. "That's the fifth highest percentage in the nation."

Evelyn Sayers, administrator of the state's AP program, told the committee that money is already available to cover the tests for non-public school students.

Reacting to public educators' concerns about state involvement in private and religious schools, Sayers said the precedence has already been set, most notably with state reimbursement for the ISTEP program.

Providence High School has reunion for Providence Sisters

Alumni, students, faculty and friends of Our Lady of Providence High School in Clarksville hosted a weekend reunion Jan. 14-15 for Sisters of Providence who formerly taught at the school.

The celebration commemorated the closing of the old convent chapel to make way for expansion of the school, which serves students in the New Albany Diocese.

Among the sisters attending the reunion was Providence Sister Marian Thomas Kinney, the first principal and one of the first three sisters who taught at the school following its opening in 1951.

Sister Marian Thomas presented the school with a reproduction of the painting of Our Lady of Providence which hangs in the national shrine at the Providence Motherhouse at St. Mary of the Woods.

Also during the ceremony, Providence Sister Ann Margaret O'Hara, a member of the school's first graduating class and currently a general counselor of the Sisters of Providence, presented a portrait of Venerable Mother Theodore Guerin, foundress of the religious order, to school officials.



SCHOOL REUNION—Sisters of Providence who attended a recent reunion at Our Lady of Providence High School in Clarksville include former teachers and principals (front row, from left) Sisters Jane Bodine, Marie Ellen Sullivan, Loretta Schaefer, Dieder Clements, Marian Thomas Kinney and Miriam Joseph Cahill, and (back row, left to right) Margaret Kern, Ruth Ellen Doane, Peggy Nau, Nancy Reynolds, Alice Ann Rhinesmith, and Ann Margaret O'Hara.

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SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

St. Thomas Aquinas Parish fosters service

by Mary Ann Wyand

"God's people in extraordinary variety... a caring community" is the motto prominently displayed on the St. Thomas Aquinas Parish bulletin every week.

It is a fitting description of this progressive Indianapolis North Deanery parish which is known for its vibrant liturgies and concern about a variety of local, state, national and international social justice issues.

Nestled in the scenic Butler Tarkington neighborhood, home of the oldest integrated neighborhood association in the United States, St. Thomas Aquinas Parish has thrived in an "old city" area noted for its academic and cultural facilities. Butler University, the Christian Theological Seminary, and the Indianapolis Museum of Art are within walking distance. Indiana's governor resides one block east of the 55-year-old parish, which looks considerably "younger" due to the dramatic architecture of the contemporary church.

The massive brick and concrete block worship space dedicated in 1969 overlooks 46th and Illinois streets and projects a modernist approach to Catholicism. The gray interior features a huge red canvas reverse cross behind the metal altar and circular tiered seating which are distinctive contrasts to the original and very traditional frame church built in 1939.

Whether inspired by their patron saint or influenced by the modern church design and progressive ideas of a number of justice-oriented pastors, St. Thomas Aquinas parishioners have consistently demonstrated a Vatican II outlook about liturgy and lay leadership.

Masses are joyful and demonstrative, with warm greetings offered before and during the eucharistic liturgy and enthusiastic participation in songs and community

prayers. Parishioners like to stand up and share their concerns and opinions about current events and societal problems during the Prayers of the Faithful, which also illustrates the diversity of this faith community. Strong lay leadership in the parish dates back 30 years to Vatican Council II, when the late Monsignor Raymond Bosler, a former St. Thomas Aquinas pastor and editor of *The Criterion*, returned home from his council assignment in Rome as *pontifex*, or expert, for the late Archbishop Paul C. Schulte. Father Bosler established the first parish council and board of education in the archdiocese, and the laity has been actively involved there ever since. This enthusiastic and justice-oriented approach to Catholicism resulted in a "Reader's Digest" profile of the faith community in 1980.



PASTOR—Father William Munshower has just completed one year as pastor of St. Thomas Aquinas Parish. He also served as an assistant pastor during the 1960s.

PROGRESSIVE PARISH—Modern architectural techniques form a distinctive church design which exemplifies the progressive focus of St. Thomas Aquinas Parish in Indianapolis. The parish is known for strong lay leadership, vibrant liturgies, and commitment to a variety of local, state, national and international social justice issues.

Father William Munshower, who just observed his first anniversary as pastor at St. Thomas Aquinas Parish, was the assistant pastor three decades ago when Monsignor Bosler went to Rome with Archbishop Schulte for council sessions.

"I first served here from 1963 through most of 1971," Father Munshower recalled. "The historical and sociological aspects of this neighborhood are tremendous. I think it's very exciting here, and I'm glad to be challenged in this atmosphere that is both old and new to me. The parish has always been very community minded and continues to be today. The people in our parish who have been cited and honored for community involvement are almost too numerous to name."

Julie Niece, the parish administrator of religious education, describes St. Thomas Aquinas as a "community of gifted people in many diverse areas."

Because of that diversity, Niece said, there is a "creative tension" among parishioners caused by differing opinions which encourages spiritual growth.

"It makes us rethink our faith and values," she said. "... how that impacts our daily lives, including the marketplace where we work. So many of our parishioners have service-oriented careers. If you look at the volunteer activities that people here are involved in, you see that the service orientation goes beyond a particular career or avocation. It also carries through to the children and the teenagers."

In addition to sponsoring a sister parish in Belle River, Tenn., St. Thomas Aquinas parishioners reach out to the poor in Indianapolis through volunteer service at the Cathedral Soup Kitchen and participation in a

very active St. Vincent de Paul Society chapter which shares resources with parishioners from nearby Christ the King, Immaculate Heart of Mary and St. Joan of Arc parishes.

Two years ago, St. Thomas Aquinas parishioners created an addition to the church which dedicated extra meeting space, a new sacristy, and restrooms that are handicap-accessible. Father Cliff Vogelzang, the former pastor, guided the parish through that successful debt-free building program.

Ongoing renovations of the parish center for offices, meeting space, and a kindergarten and also the Aquinas Center for additional meeting rooms in the priest's residence complement the well-maintained school building and attractive grounds.

"Like any old traditional rectory," Father Munshower said of the recently named Aquinas Center, "the 47th Street property maintains its status as a residence but also will be used for meetings and educational purposes such as Sunday School, RCIA classes, and St. Vincent de Paul meetings."

Parishioner Sue Weber is currently advising parish leaders and lay people as they update the 14-year-old mission statement, which reads: "It is the mission of St. Thomas Aquinas Parish to foster a sense of community which enables all of us to celebrate God's love, respond to the call to love one another, challenge and be challenged to grow in our journey of faith, and empower us to live the Gospel radically in our daily lives and to act on behalf of justice as an essential element of the preaching of the Gospel."

Father Munshower said, "We need to take what that means seriously."

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Parish emphasizes total Catholic education

by Mary Ann Wyand

Total Catholic education is a priority at St. Thomas Aquinas Parish in Indianapolis, and staff members and parishioners work hard to ensure the success of a variety of creedal programs for people of all ages.

St. Thomas Aquinas principal Bernadette Paradise said she believes the parish decision to create a Board of Total Catholic Education with a separate school committee strengthens this unity between the church community and school community.

"Our board of education does not just concentrate on the school," Paradise explained. "The school committee meets separately once a month."

Both the parish and school communities reflect diversity, the principal said. "The school community is diverse, not only racially but also socioeconomically. It is also diverse in academic achievements, ability levels and interests."

This year, she said, 68 percent of the school children are parishioners. Other students represent the Protestant and Jewish faiths. Minorities comprise 27 percent of the student body.

"We draw from the Butler Tarkington neighborhood and beyond," Paradise said. "We can't grow too much more because we are limited by space. During my first year as principal in 1986, we had 189 students. This year we are at 210, and there is a waiting list for our kindergarten."

Skilled teachers and excellent communication between the faculty, parents and students also strengthen the school, she said. "There is a lot of communication between grade levels, and there is definitely a community feeling at the school. The teachers know the children, and parents know one another and are dedicated volunteers."

St. Thomas Aquinas students also excel at communication skills, she said, as evidenced

by the fact that the junior high speech team continues to earn first-place trophies in state speech meets and the children also receive awards in community art and essay contests.

Junior high students benefit from religion classes taught by Father William Munshower, who also taught religion classes at Cathedral High School years ago.

"Father Munshower is very interested in the school," Paradise said. "He likes to stop by the classrooms and say hello to the children."

A well-established resource program assists students with special needs, she said, and school children also benefit from regular Spanish classes taught by an instructor from International Educational Systems.

Visitors to the school will notice Spanish words posted throughout the building to remind the students of the importance of learning bilingual skills.

"I believe we are one of a very few Catholic schools who have foreign language as a part of the curriculum," Paradise said, "and not just as an enriching activity."

People also comment on the warmth and friendliness of the school environment, the principal said. "It's an old building, but it does have a warmth when you walk inside. Adults say it reminds them of the grade school they attended years ago. However, we are very short on space and that does prevent us from doing some of the things we would like to do. We use every inch of space here and we also use the church."

Julie Niec, parish administrator of religious education, cites the cooperative spirit of the parish and school staff members as one reason for the warmth evident throughout the parish campus.

Our religious education program for children in the eighth and eighth grade uses a lectionary liturgical base which focuses on the readings each week," Niec said. "We have integrated the outcomes of the archdiocese into our weekly lesson plans



ARTISTIC—St. Thomas Aquinas eighth-grader Natosha Neal of Indianapolis paints a glaze on the inside of a clay vase she made during a pottery class. Field trips to the nearby Indianapolis Museum of Art complement school curriculum. Art students recently carved etchings of plants and animals designated on the endangered species list. (Photo by Mary Ann Wyand)

so we're basically writing our own lesson plans every week. This also is the same religious education program used in the school, but is a condensed version."

All of the parish children learn the importance of service at an early age, she said. Last year parish children made an altar cloth for the sister parish in Haiti and they also have donated school supplies for their faraway pen pals.

Special retreats for First Communicants

and a new Liturgy of the Word for preschool children during the 10:30 a.m. Mass on Sunday teach youngsters about the Gospel in age-appropriate lessons.

"I think this is a real sign to parishioners that our young children are important and need to hear the Word of God at their level," Niec said. "That has been a real sign of hope for a lot of people, and it's certainly a way to draw children into the liturgy and make it relevant and living for them."

Parishioners focus on liturgy and social justice

by Mary Ann Wyand

Joyful liturgies and impassioned prayers for social justice are trademarks of St. Thomas Aquinas Parish in Indianapolis.

Prayers for the people of Haiti, the need for gun control legislation, and concern for the homeless are among the justice issues mentioned during the Prayers of the Faithful as part of the eucharistic liturgies.

"We're not traditional in our style of worship," parish secretary Judy Henderson explained. "But I think we're very true to the Gospel. St. Thomas Aquinas parishioners

know how to celebrate the liturgy. It's extraordinary. The people are very genuine."

Parish council president John Starkey, who also is active in the parish St. Vincent de Paul chapter, said many members of the faith community are involved in service projects both locally and globally.

"Our parishioners don't just attend Sunday Mass," Starkey said. "They're interested in committees and faith-sharing groups. They're not content unless they're helping others."

Michael Scanlan, president of the Board of Total Catholic Education, said his family was attracted to St. Thomas Aquinas because it is a friendly and accepting place to worship and parishioners come from all walks of life.

"We accept people where they are in their faith journey," Scanlan said. "I think that's one of our biggest strengths. I think we as a community try to be nonjudgmental about people and just make them feel welcome."

St. Thomas Aquinas Parish is fortunate to have qualified and dedicated staff members, he said. "Our principal, director of religious education, and youth minister are very focused and talented women who devote lots of time to the parish in a very professional way. They're all excellent employees, and our teachers are very qualified too. Our students' standardized test scores have always been very high, so that tells us a lot about our curriculum and our outstanding teachers."

Historically, Scanlan said, "we've also had real strong volunteer lay people who have been willing to take leadership positions in the parish."

That focus on parish and community service begins early at St. Thomas Aquinas, as demonstrated by the variety of school service projects and parish youth ministry programs.

Youth ministry coordinator Lee Ann Lord blends nature experiences in the mountains with faith sharing and service projects. That diversity was reflected in an overnight spelunking trip last summer.

"One of our most memorable youth outings was a prayer experience while spending the night in a cave," Lord said. "It was a wonderful affirmation experience."

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Telephone: 317-253-1461

Pastor: Father William Munshower

Parish administrator of religious education: Julie Niec

Youth ministry coordinator: Lee Ann Lord

Principal: Bernadette Paradise

Parish secretary: Judy Henderson

Business manager: Marsha Bennett

Parish Council chairperson: John Starkey

Board of Total Catholic Education

president: Michael Scanlan

Principal: Bernadette Paradise

School: 4600 N. Illinois St. (K-8)

Telephone: 317-255-6244

Number of students: 210

Church capacity: 600

Number of households: 583

Masses: Saturday anticipation—5:30 p.m.; Sunday—8 a.m. and 10:30 a.m.; holy day anticipation—5:30 p.m.; holy day—9 a.m. and 7:30 p.m.; weekdays—Wednesday, 11 a.m., Thursday and Friday, 5:30 p.m.



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Campaign to aid Our Mother of Africa Chapel, endowment

by Margaret Nelson

Black Catholics of the archdiocese are being asked to contribute to the Feb. 19 collection to construct a Chapel to Our Mother of Africa within the crypt of the National Shrine of the Immaculate Conception in Washington, D.C.

In his letter to pastors and parish life coordinators, Archbishop Daniel M. Buechlein said, "The Our Mother of Africa campaign will be an opportunity for our African American Catholics to revisit their heritage while demonstrating pride in our Catholic faith."

Father Clarence Waldon, pastor of Holy Angels Church

and archdiocesan coordinator for the campaign said, "The National Black Catholic Congress and the board for the national shrine decided to do the chapel. It will be located in one of the last riches available."

"The black bishops, along with the NBCC are doing the campaign." The goal is \$2.5 million for the chapel and an endowment, he said.

"The goal of the bishops is to reach every African-American Catholic in the country, to give them an opportunity to be a part of the chapel," said Father Waldon.

"Everyone who gives will have his or her name inscribed in a book in the chapel," he said. "It is open to everyone, but we are asking every African American to give \$25."

The endowment will help with programs for vocations, family life, parish evangelization, lay ministry, youth ministry and religious education, as well as chapel pilgrimages, Father Waldon said.

Of the goal, \$1.4 million has already been collected, including a \$50,000 pledge from the archdiocese.

Father Waldon said that he has contacted all 13 parishes in Indianapolis that serve the African-American community. And he has sent letters to 15 parishes outside the city. The archbishop's letter, collection envelopes, and brochures are available to anyone else who would like them.



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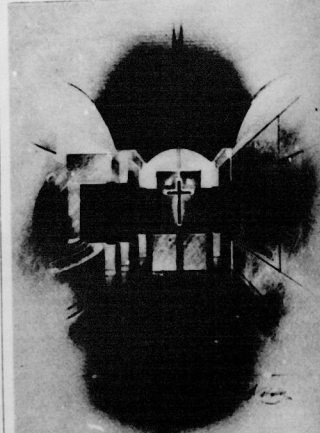
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Artist's sketch of Our Mother of Africa Chapel

CSS is planning family growth programs

Family Growth Programs of Catholic Social Services will present a variety of programs in the next few months.

In cooperation with the Children's Museum, parenting classes for **Primary Caretakers** (parents, grandparents, and others) are offered with the theme: "Generations Sharing and Learning Together."

The program will utilize STEP (Systematic Training for Effective Parenting)—a series of four 90-minute sessions emphasizing positive communication and enhancement of skills by readings, discussions and activities.

The first series of four Thursday nights began Feb. 2 and continues until Feb. 23. The second series is March 2-23. On the last night the museum sponsors a free Extended Family Fun Night.

Early Childhood parenting classes for Indianapolis northborders are offered in cooperation with St. Paul Episcopal Church. Based on STEP, the program is offered in six two-and-a-half hour sessions.

The parents learn about developmental stages, along with their needs, capability and behavior. The classes meet on Thursdays, Feb. 2-March 9 at St. Paul. The \$35-\$50 registration cost must be prepaid. Those wishing more information may call Donna Olsen at 317-253-1277.

Indianapolis west side parents may attend parenting **STEP** classes held on Thursdays, Feb. 2-March 9 at 7-9 p.m. at the Stokely Mansion at Marian College.

Those living on the south side of Indianapolis may attend **STEP** parenting classes offered by the Family Growth Program of CSS in cooperation with St. Francis Hospital. The program will meet on Mondays, Feb. 20-March 27 from 7 to 9:30 p.m. at the St. Francis Education Center. Those wishing to register should contact Judy Fuhr, 317-783-8554.

The Family Growth Program of CSS in cooperation with the archdiocese is offering **Strengthening Stepfamilies** classes on the Wednesdays from Feb. 22-March 29 at 7 to 9:30 p.m. at the O'Meara Catholic Center, conference room 2.

The classes help stepchildren face their new family structure and to confront unrealistic expectations and unresolved grieving. Besides strengthening the couples' relationships, it helps the parents pinpoint developmental stages in the family and to establish effective relationships with their stepchildren.

The STEP program enhances discipline skills through readings, discussions, activities and video presentations.

Foster parenting classes will be offered in the STEP format, but adapted to the unique issues and challenge of being a foster parent. Each session will earn two hours credit for foster parents seeking mandatory inservice hours. The classes will be held at the O'Meara Catholic Center on Tuesdays, March 21 to April 25, 7 to 9:30 p.m.

The parenting classes are offered at the Hispanic Apostolate's Marian Center for the Spanish-speaking community. PECS, the Spanish edition of STEP, will be used. The classes will be on Sundays, Feb. 26-April 2, from 3 to 5 p.m. Class size is limited.

Unless otherwise specified, the people to contact are Mary Ann Schaefer and Diana Darr, at 317-236-1500. The \$35 (individual) or \$50 (couple) registration fee for each series of classes must be prepaid.



"We decided to move in while we were still young and active enough to enjoy the many activities offered here. We're glad we did!"

— The Lees

Whatever happened to Orville & Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.

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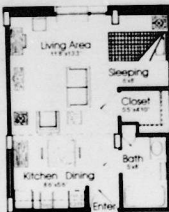
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JOURNEY TO AFRICA

South Africans concerned about human rights

by Elizabeth Bruns

(Editor's note: Criterion Assistant Editor Elizabeth Bruns visited Africa Oct. 30-Nov. 28. She was a participant in the Fall University Program to Africa sponsored by the International Union of the Catholic Press (UCIP). This is the fourth and final article in a series about her four-week trip.)

From Nov. 20 to Nov. 27, the UCIP group visited the "new" South Africa. For many of us, this was an exciting stay due to the liberation from apartheid. Many changes have been made not only in the South African government but in the attitudes and environment of the people.

While we were in South Africa, we visited Johannesburg, a thriving metropolis, and Cape Town, one of the country's capitals located in southernmost part of South Africa. Most South Africans are enthusiastic about the new transformation in their cities and townships. Brian Currin, chairman of the government's Amnesty Advisory Committee and the director of Lawyers for Human Rights, hesitates when asked about the post-apartheid environment. Currin agrees that it is exciting, questioning the country's ability to start over. But, Currin says, "It is also daunting."

Currin looks to the statistics of Johannesburg and Cape Town, the country's largest cities, to support his wavering feelings. In Johannesburg, crime has skyrocketed. An average of 30 car-jackings a day are reported and daylight muggings are common. Locals recite troubling tales, such as the one about the persistent thieves who had trouble removing a wedding band from an elderly woman's hand. Instead of fleeing without the stubborn ring, the thieves took her entire finger.

In Cape Town, salesmen press tight a battle to keep young boys and girls from surrendering to the temptations that rule their lives. The priests have set up a community for children, hoping to teach them to use their natural abilities and skills to create work instead of turning to prostitution and violence.

Out of all the turmoil in Cape Town emerged a system designed to concentrate wealth and power in the hands of a few while leaving the rest in poverty and without real power because of their gender or the color of their skin.

South Africa's 33 million black residents have the most to gain from the changes, mainly because they have the least to lose. Most continue to live in shanty towns and

nearly 8 million are homeless. More than 20 million live without poor sewage facilities, while about 15 million live without sufficient amounts of running water and electricity.

The new government has made the betterment of such lives a key focus of its Reconstruction and Development Program. The current unemployment rate is roughly 45 percent throughout the country. In the eastern Cape province it soars to more than 70 percent. The policy will create jobs and address issues of social imbalance in the society. More than 2.5 billion rand, about US \$706 million, is being allotted to the project, and the people of South Africa will determine where the money will go.

South Africa's emerging democracy is still under construction; the blueprint having been devised by the country's people and the Government of National Unity. Looking positively to the future, the April 1994 election of President Nelson Mandela has given many South Africans hope for a new and improved country. Punished for crimes dealing with human rights issues, Mandela was incarcerated for 23 years on Robben Island, a island in the Atlantic Ocean.

Jenni er Crocker, a journalist at *The Cape Times*, a daily secular newspaper spoke to us about the news media from an insider's perspective.

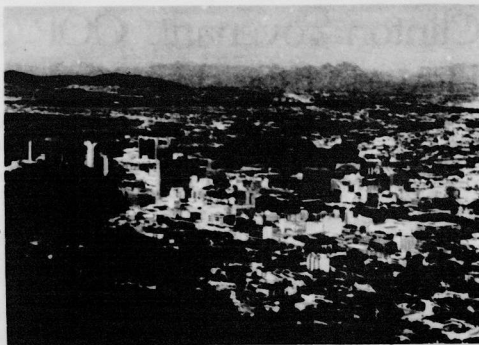
"Journalists were censored severely during apartheid," Crocker said. "Even our news service reports were censored before articles got to us."

Crocker said that the censorship fostered a generation of lazy journalists. "Post-apartheid journalism is far from high quality reporting. The journalists don't know how to find the stories or how to get necessary information they need to write competent and accurate articles," she said. "They were forbidden to get the information during apartheid, now they don't know how to get the information."

The Catholic church plays a significant role in bringing all races together during this post-apartheid period, said Michael Pothier, representative of the Johannesburg Archdiocesan Commission on Justice and Peace. During apartheid, government officials and supporters of the system scornfully referred to the church as "the Roman Danger" because of the Vatican's opposition to apartheid and constant attempts for change, Pothier said.

Catholic schools also led the way in integrating classrooms and educating black children. Literacy rates proved the prejudice in public schools—50 percent for blacks, 99 percent for whites.

Among its assets, the Archdiocese of



A CAPE TOWN VIEW—Of the many things Cape Town, South Africa, is known for is its vast landscape and peaceful city. The city is one of the largest in South Africa. (Photo by Elizabeth Bruns)

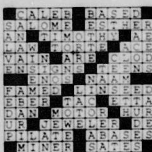
Cape Town oversees a national Catholic newspaper, *The Southern Cross*. The UCIP group visited the newspaper offices while in Cape Town. Although there is a small staff at *The Southern Cross* (as is the case for many Catholic news media organizations), the advanced computerization at the newspaper surpassed much of the technology that many of us in our international group have at our own newspaper offices—even in North America and Germany.

Feeling the pangs of homesickness coupled with the strain of traveling, I was fortunate enough to celebrate a Thanksgiving meal at a South African friend's house. I had never missed a Thanksgiving dinner and the traditions that come with it. It was odd to hear my friend tell me, "You

Americans eat turkey—I don't know where to find a turkey here (in South Africa)." I had to explain the sweet potatoes, cranberry sauce, stuffing and pumpkin pie elements to her—as well as help her cook it. But the finished product was wonderful—doubly so because I was so far from home.

The four-week university came to an end on Nov. 27. I again reflected about what I had learned about the country. As I visited and the people I met there, as well as wondering if I will ever see my 20 international friends again, I am grateful for the international network of brothers and sisters with whom I can share my faith and aspirations.

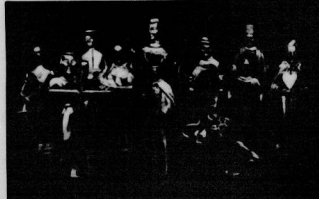
(Chris Kissell, a reporter for *The Catholic Bulletin* in the Archdiocese of Minneapolis/St. Paul, contributed to this article.)



Prayer to the Holy Spirit:

Holy Spirit you make me see everything and show me the way to reach my ideals. You are in all instances of my life with me. I, in this short dialogue, want to thank you for everything and confirm once more that I never want to be separated from you no matter how great the material desires may be. I want to be with you in your perpetual glory. Amen.

Say this prayer three (3) consecutive days without asking your wish. After the 3rd day, your wish may be granted; no matter how difficult it may be. Promise to publish this prayer as soon as your favor has been granted. Holy Spirit, thank you for your miracle. J.A.M.



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HUMAN RIGHTS WORK-

ER—At top, Brian Currin, chairman of the government's Amnesty Advisory Committee and director of Lawyers for Human Rights in South Africa, speaks to the UCIP group during their stay in Johannesburg. While looking out at Robben Island from Single Point, Cape Town, (at bottom) a few members of the group stopped to catch a few group photos. Clockwise from right are Elizabeth Bruns, USA; Rita Donkor, Ghana; Joseph Chittilappilly, secretary general of UCIP, Switzerland; Marie-Louise Benga, Senegal; Lam Un Un, Macau; June Johnston, Trinidad; Subramanian Loganathan, Sri Lanka; Chris Kissell, USA; Young-Mook Choi, Korea and Joseph Philip, Pakistan.



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Clinton 'covenant,' GOP 'contract': How do they stack up ethically?

Ethicists at Catholic universities
analyze president's 'new covenant'
and the 'contract with America'

by Mark Pattison
Catholic News Service

WASHINGTON—To win back the hearts and minds of voters, President Clinton reintroduced the idea of a "New Covenant" during his State of the Union address Jan. 24.

Clinton's covenant will also have to win the votes of a Republican-led Congress that developed its own voter affinity last fall with its "Contract With America."

Both covenant and contract will no doubt be debated in terms of political acumen and gamesmanship, not to mention public policy. But ethicists at Catholic universities have some ideas on how they stack up in terms of ethics.

Gary Chamberlain of Seattle University said that while some may dispute Clinton's use of the phrase, "What I like about the whole idea is that he's using... a religious theme."

But in a contract, "you're not talking about a personal relationship. It's just an exchange of goods," Chamberlain said. "I can have a contract with a plumber but I don't have to build any relationship at all."

With Clinton's covenant, he becomes "more catholic, with a small 'c,'" Chamberlain said. "I see the ethical concern is a way to foster and develop people's basic rights and I see Clinton building upon them."

Claes Ryn of The Catholic University of America in Washington said Clinton "may be at cross purposes" by suggesting a reduced role for government while, on the other hand, he seems to say we should be more active through his proposed national service program.

In a sense this is a very ambitious program for government to get involved in: sphere traditionally reserved for families, neighborhoods and churches," Ryn said.

The GOP contract has its own flaws, according to Ryn.

He found fault with the contract's stand on a balanced budget amendment. The House passed one by a 300-132 margin Jan. 26, a large enough margin to write it into the Constitution.

"If you want to balance the budget, the Congress has the power to balance the budget—just do it," he said.

Its purpose for Ryn is "to create a kind of cover for doing what they don't have the moral stamina to do" by way of specific budget cuts.

"What is going on here is some kind of moral game," he added. "If there is not enough guts to get on with the job, the balanced budget amendment is not going to mean a thing."

In addition, "the issue of term limits is very much an open issue," Ryn said. "It raises several questions about American constitutionalism: the most prickly being whether you negate two centuries of tradition plus the future to meet a specific short-term need."

"My argument is that there are term limits now. You vote the way you want," Ryn said. Voters, he added, tend to not want to vote their own representative out, though, putting the blame on somebody else.

James Nash, a former ethics professor at Catholic University, said the contract served a useful purpose because "it nationalized the congressional elections and made the Congress as a whole responsible to the American people as a whole."

"I'm not a Republican, but I think it's great to have another party take over," Nash added. "One-party systems are corrupt." The presence of two parties can tilt the debate away from special interests because the parties define the agenda, Nash said.

He faulted both the contract and the covenant for their silence on lobby reform and campaign finance reform. "Until we do that, we're not dealing with the essential problem," Nash said.

Clinton during his State of the Union address called for requiring lobbyists "to tell the people for whom they work, what they're spending, what they want" and for curbing "the role of big money in elections." But he did not link either lobbying or campaign finance reform with the term "New Covenant," which he used 11 times in his 82-minute speech.

Charles Rubin of Duquesne University in Pittsburgh credits the contract for its view of "government as having an enabling role... encouraging and allowing people to make the best of their own lives through their own efforts."

Moreover, "it puts its emphasis on smaller, rather than larger realms of government," Rubin said. "At lower levels of government, people are more able to be about the goods that they seek."

Still, the Republicans' contract is problematic for a cynical attitude that presumes that "everything that happens in Washington is likely to be bad," Rubin said. "It's a weapon that can readily be trained against them."

If the contract fuzzies, because "the perception of failure is already programmed in," he added, "the expectation of failure is already programmed in" as well.

The covenant's major flaw for Rubin is its approach to the middle class "as if it were a static and distinct element in American politics. Class-based politics is not the politics of peace and consensus. It is problematic given the mobility upward, and down," of the middle class.

Promise Keepers conference scheduled for June 23 and 24

by John F. Fink

Applications are now available for men who are interested in attending the second conference of Promise Keepers in the RCA Dome in Indianapolis. The conference is scheduled for June 23 and 24 and it is expected to be sold out within 30 days.

Last year, the first Promise Keepers conference in Indianapolis attracted 62,800 men. It was one of six rallies in the United States, the only one east of the Mississippi River. This year conferences are scheduled in 13 cities.

Promise Keepers is an organization for men only, founded in 1990 by Bill McCartney, who recently retired as head football coach at the University of Colorado after his team defeated the University of Notre Dame in this year's Fiesta Bowl. Its name comes from the seven promises or commitments the men are encouraged to make to adhere to a set of moral values.

Last year's rally consisted of inspirational talks from preachers and evangelists, song and prayer. Those who attended were men of all ages, but most were in their 20s and 30s.

Bob Buckner is co-chairman of a task force to promote the conference in Indianapolis. Those interested in attending the conference can contact him at LOVE INC, 6435 Castlesway Drive W, P.O. Box 114, Indianapolis, IN 46250. Tel. 317-576-5718.

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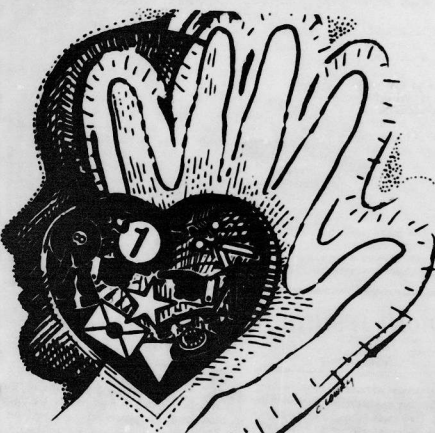
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HEART • HEAD • HAND

THOUGHTS AND FEELINGS—The "heart to head to hand" or feeling to thinking to acting process of decision making is complex because thoughts and feelings can contradict each other and influence actions. If a person is to grow, thoughts, feelings and actions must work together. (CNS illustration by Caole Lowry)

Heartfelt response combines thoughts, feelings, actions

by Fr. John J. Castello

You hear repeatedly in the Bible how someone "thought in his heart." The phrase reflects a view among Semitic people of what the human person is.

Today we tend to distinguish thinking from feeling; we may see the two in tension. But Semite people held the two. In their "psychology," the heart could both think and feel, and was the thinking instrument.

So true was this that the prophet Hosea even portrays God wrestling with conflicting emotions—as if "thinking something through."

In a remarkable passage Hosea sees Israel's ungratefulness as having hurt God awfully. God reflects: "When Israel was a child I loved him, out of Egypt I called my son. The more I called them, the farther they went from me" (Hosea 11:1-2).

God's immediate reaction is to have them come to do with them. But we—insightful, perceptive love—takes over: "How could I give you? O Ephraim, I deliver you up, O Israel? ... My heart is overwhelmed, my pity is stirred. I will not

give vent to my blazing anger." And why will God spare them? "I am God and not man."

Under similar circumstances a wounded human being might react furiously. But this is God. Hosea's portrayal reflects a struggle—a process of working things out, so to speak—between conflicting feelings.

Jesus, himself a Semite, was a person of deep feeling. That may be why he was so sensitive to human suffering, so understanding and forgiving of human weakness.

Luke God in Hosea, Jesus must have been emotionally devastated by his people's cruel treatment of him. Yet, at the height of his agony on the cross, Jesus could ask, "Father, forgive them, they know not what they do" (Luke 23:34).

Even before this ordeal began, Jesus wrestled with conflicting emotions: "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will" (Mark 14:36).

Heartfelt love triumphed over terror.

(Father John Castello is a Scripture scholar, author, teacher and lecturer.)

Faith strengthens our abilities to think, feel and take action in life

by Br. Cyprian L. Roue, FMS

Recently a 10-year-old boy killed his best friend.

They belonged to the same church and the same Boy Scout troop. But one day the boy found a gun and was curious about what would happen if he shot his friend with it.

He was curious! Certainly nothing is wrong with curiosity. But something is very wrong with human decisions based on so violent a curiosity.

Perhaps it is easier to understand how a child could make such a "violently flawed" decision—how a child's mind and heart might not work together to tell him not to do what he did.

But in a world overflowing with billions of pieces of data that are ill-perceived, poorly understood, unreflected and not prayed upon, the risk that decisions will be poorly made—or that no real decision will be made at all—exists for all of us, though perhaps we would not kill.

St. Paul would probably agree that human decisions begin somewhere "south" of the brain. Few humans make their best decisions when their feet are "killing them" or their hearts are hard or hurting.

The "heart to head to hand" (feeling to thinking to acting) process of decision making would seem to be simple enough on the surface of things.

But it is complex because thoughts and feelings can contradict each other. They can be at war.

They may contradict one another with such violence that, as St. Paul writes in Romans (12:22, 29-31), human beings, in their confusion, while claiming to be wise, become fools and exchange the glory of the immortal God for lies.

And so, Paul continues, people become filled with greed, envy and spite. They become insolent, haughty, boastful, rebellious, senseless, faithless, heartless, or ruthless.

While St. Paul, as "psychoanalyst," seems clear about the importance of bringing our thoughts, feelings and actions together in a working unity, I'm sure he understood also that it is not always perversity that keeps people all chopped up in these areas.

There is no doubt that St. Peter both loved and betrayed Jesus. Fear, however, overwhelmed Peter's love so that, when questioned, all he could think of was survival. But it was a false survival, for outside the will of the Lord there is no real survival.

If only Peter had brought it all together, if he had just prayed about all that Jesus had said about life's meaning, all that Jesus had taught, all that Jesus had done.

Yet no one believes Peter's betrayal meant that he didn't love the Lord. It was a love that was real, long before the risen Christ three times asked "Do you love me?" on the shores of Galilee.

What the reflective human being eventually understands is that the disappointed life—the life driven by the mind alone, or the emotions alone, or the physical self alone—is a life that is out of control.

Ultimately it is a life that victimizes us. In such a life, the soul is always the first victim. For Judas, greed initiated a death-dealing downhill process of self-victimization.

The good life must have a God-core. There must be a value center to which all is brought in order to be prayerfully judged. This value center will be as unifying and peace-giving as was Christ's if it is the same as Christ's.

How can we account for the profound peace that followed Jesus' terrible agony in the garden?

Jesus says clearly: "Not my will but thine be done."

Giving himself over to the Father's will brought peace, a wrought amazing conviction, it brought courage and a spirit of forgiveness.

Most psychotherapists such as myself discover one of two things when working with a troubled person:

• There is no reflective and prayerful core to their lives.

• Or, what passes for a reflective core, the touchstone to which everything is brought and measured, is abusive, self-destructive, and a violation of their humanity.

Whether it is an abusive relationship, drugs, emotional instability, whatever: When there is no center, there is no peace.

When the center of a person's life is not based upon God's loving will in the universe, things fall apart. Our power of judgment fails us.

Head and heart, mind and body, spirit and intellect: The unity of "self" demands attention if it is to grow. I believe this attention ought to come in a spirit of prayer.

Prayer has a way of giving us focus and enabling us to become more whole, more unified as individuals.

We need time to do this. We have to take the time to become attentive.

Not taking time is destructive of the unity we need as individuals. It places us at risk of being led by impulses that keep us from our feelings or our thoughts, hindering our actions from serving as elements of a genuine pilgrimage toward greater wholeness and holiness.

(Marist Brother Cyprian Roue is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore.)

DISCUSSION POINT

Fast-paced world creates pressures

This Week's Question

Why is it sometimes difficult to think before you act?

"The fast-paced world we live in. Our culture is such that people have become an impulsive society. . . . We don't expect anything to take time. We then apply that to ourselves in how we act." (Dennis Store, Cedar, Ore.)

"Usually there's a few tiny down inside that if you think, before you act that you may not act at all—that you will lose." (A person who has just been told that God could really want you to do something before you act.)

to be able to wait that (extra) moment before acting or speaking." (Dorothy Gallagher, Springfield, Md.)

"There is a pressure expectation in our world for an immediate response, immediate action, or people will think you are not performing effectively, that you don't know what you're doing." (Karen Thum, O'Fallon, Ill.)

Lead Us Your Voice

An upcoming edition asks: What does it mean for you to be faithful?

If you would like to respond for a possible publication, write to Faith Alive at 3211 Fourth St. N.E., Washington, D.C. 20017-1108.





Archdiocese
of Indianapolis

The Criterion Strategic Plan

Final Draft: 1-11-95

A Message from the Publisher

Dear People of the Archdiocese:

I am very pleased to promulgate the strategic plan for our archdiocese's Catholic newsweekly, *The Criterion*. As publisher, I am ultimately responsible for our newspaper's mission to inform, educate and evangelize our readers to help them live fully as Catholics. I am also accountable for our stewardship of *The Criterion's* use of human, physical and financial resources.

The Criterion is blessed with an outstanding board of directors and staff. Their personal faith and professional expertise have made our newspaper one of the finest Catholic papers in United States, and, as this plan clearly shows, we are committed to making *The Criterion* even better!

When *The Criterion* comes into our households each week, it reminds us that our Catholic community transcends parish and diocesan boundaries. By gathering and reporting news about the Church in all regions of the world, our Catholic newspaper becomes the voice of our Holy Father and of the Church universal as it speaks to the deepest hopes and highest aspirations of individuals, families and communities throughout the world.

But our weekly newspaper speaks not only for the Church in far away places. It is also the voice of our Catholic community here at home. Through coverage of archdiocesan events and feature stories that spotlight parishes and deaneries in all regions of our archdiocese, our

Catholic paper plays an important role in demonstrating the presence and activity of the Church in central and southern Indiana.

I hope that the weekly column that I write for *The Criterion* is a unifying voice that can help bring us together as one archdiocesan church. I take my column very seriously because it is an expression of my teaching ministry as Archbishop of Indianapolis. Ordinarily, it is the one opportunity I have each week to speak directly to every member of our Catholic community. This is one of several reasons that I strongly endorse the "full-coverage policy" that was approved here 38 years ago to ensure that every Catholic household in the archdiocese receives a copy of our weekly newspaper. What was true for our archdiocese in 1957 is even more true today: There simply is no substitute for the information, faith development and spiritual formation that are provided by a good Catholic newspaper.

It's no secret to those who know me well that I occasionally bristle when I read things in our newspaper that I think are inappropriate. More than anything else, I get frustrated when one narrow point of view seems to dominate (as occasionally happens in letters to the editor) or when the complex realities of who we are as a Church become oversimplified — or politicized — by those who have an agenda that works against us instead of with us.

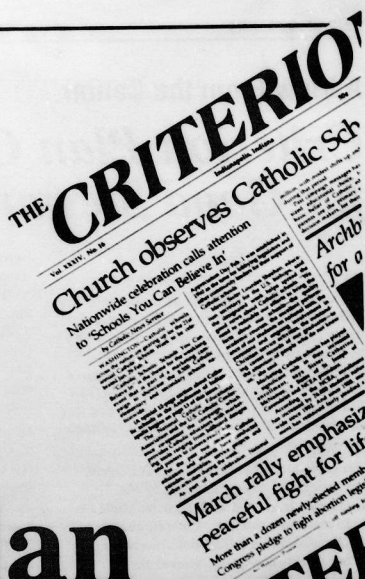
But I recognize that these are signs that *The Criterion* is actively engaged in the life of our archdiocese. We are fortunate to have an arch-

diocesan newspaper that is an integral part of the mission and ministries of our Church (instead of a "detached observer" that tries to stay aloof from the daily struggles and concerns of the Catholic community here in central and southern Indiana)!

As we look to the future through this strategic plan, I hope it is clear that we plan to continue to strengthen *The Criterion* as one of our archdiocese's most important instruments of communication, evangelization, faith sharing, and spiritual development. To carry on this tradition of service, we have committed ourselves to combining the highest standards of professional journalism with strategies for making our weekly newspaper even more "reader friendly." We are also working to hold the line on subscription rates (in spite of increases in printing and postage costs) through a more pro-active approach to marketing and advertising sales.

I wholeheartedly recommend this strategic plan to you, and I thank you for your continuing support for this important communications ministry. May the Word of God continue to speak to the minds and hearts our Catholic people through the mission and goals of *The Criterion*!

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Publisher, *The Criterion*



A View From the Center

Criterion Plan Calls for Good Stewardship

by Dan Conway

The strategic plan developed by members of *The Criterion's* board of directors and staff places strong emphasis on our newspaper's responsibility to be a good steward of its human, physical and financial resources. This is the substance of the objectives and action steps outlined in Goal 5 of the plan, but stewardship is also a value that underlines all of the activities in *The Criterion's* strategic plan.

Our publisher, Archbishop Daniel Buechlein, has issued two strong challenges to *The Criterion's* board and staff: First, he would like us to make sure that every Catholic household in the Archdiocese of Indianapolis receives a copy of our weekly newspaper. Second, the Archbishop wants us to hold the line on subscription costs — out of consideration for the

increasing financial responsibilities of parishes throughout central and southern Indiana. The "full coverage" challenge is being addressed through more pro-active marketing and subscription policies (cf. action steps 5.3.1 and 5.3.3). Holding the line on subscription prices requires us to increase the percentage of newspaper expenses that are covered by advertising resources (cf. 5.3.2).

Of course, responsible stewardship means more than paying attention to *The Criterion's* financial objectives. The strategic plan also addresses stewardship of time and talent in action steps that address the professional needs of *Criterion* board members and staff (cf. 5.1.3, 5.1.4, 5.2.1, 5.2.2). And *The Criterion's* stewardship of physical facilities is reflected in action steps that concern computer equipment and technology (cf. 5.4.1).

We believe that *The Criterion's* mission — to inform, educate and evangelize our readers to help them live fully as Catholics — requires good stewardship. We are fortunate to have an excellent board and staff, but we recognize the need to nurture and develop these precious human resources through continuing education, professional development and spiritual renewal. We are also blessed with computer equipment and modern communication technology, which can expedite our work and link us to sources of news and commentary all over the world. We want to use these resources wisely to meet our newspaper's goals and priorities.

Finally, *The Criterion* has been blessed with sound fiscal management and the strong support of parishes throughout the Archdiocese. This has allowed our weekly newspaper to serve the Archdiocese without constantly worrying about "making ends meet." On behalf of Archbishop Buechlein, Jack Fink and the entire *Criterion* family, I want to thank all board members, staff, subscribers, advertisers and friends who have helped to make *The Criterion* a good steward of its resources. And I promise that we will continue to do our very best to be accountable for our use of the great gifts we have been given to carry out this newspaper's important mission.

From the Editor

How we plan to improve The Criterion

by John F. Fink

We have used the occasion of Catholic Press Month to publish *The Criterion's* strategic plan. The plan was begun about a year ago with an internal study. This was followed with a special planning conference, the appointment of task forces, their recommendations, and the development of a draft plan. This was published in the Sept. 23 *Criterion* and your suggestions were solicited. We appreciate all the suggestions received; they were all taken into consideration as the board studied, made changes, and finally recommended to Archbishop Buechlein the plan that's in this issue.

IN MY FIRST COLUMN after I was appointed editor of this newspaper (in the July 20, 1984 issue), I wrote this: "As I see the mission of *The Criterion*, it is to give the Catholics of the Archdiocese of Indianapolis all the information they need to live their lives fully as Catholics and to make the prudential judgments needed to fulfill their Christian responsibilities." That was my idea of what I thought our mission should be, based on my experience in the Catholic press.

Now we have a formal mission statement that expands on mine. It says: "Our mission is to inform, educate and evangelize our readers to help them live fully as Catholics. *The Criterion* also serves as an instrument for communicating the Catholic faith and as a forum for dialogue. As an agency of the Archdiocese of Indianapolis, we are committed to utilizing a professional staff, modern technology and available resources in a responsible manner."

During the next several months, there will be some changes in *The Criterion*. The most noticeable will be a redesign of the paper. That will include different typefaces, new standing heads, and other changes to make the paper more readable. This will be the second redesign of the paper since I've been editor. The first was with the Feb. 10, 1989 issue. That was six years ago, so it's time

for another. The date for the change over hasn't been set yet.

WE ARE LOOKING FOR help from you, our readers, for help in making some of the editorial improvements. For example, one of the objectives is to expand the faith formation and spiritual content of *The Criterion*, and one of the ways we intend to do that is to increase the number of personal stories of lived faith experiences.

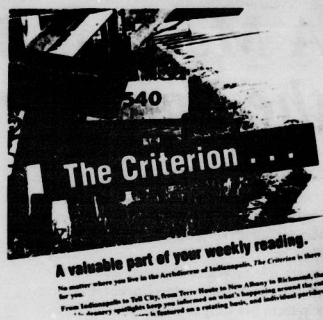
For the past seven years we have asked you readers to send us your Christmas memories for publication in our annual Christmas issue. The number of memories submitted grows each year and most of them are outstanding. This past Dec. 23rd issue carried 13 pages of those memories, many of them eliciting an emotional reaction.

This is evidence that you readers have stories to tell that we can all benefit from, and that's why we are asking for stories of faith. We have been running a small box asking for those stories since our Jan. 6 issue and have started running that series under the title "Living Faith" (see this week's article on page 5).

Another way we need help from you readers concerns goal number four in our strategic plan: encourage and affirm our unity within diversity. We intend to publish articles about the various authentic expressions of the Catholic faith that demonstrate the church's unity within diversity, but we need contacts with some Catholic groups within the archdiocese that are undoubtedly doing great things but haven't told us about them.

If in the past we have not done an adequate job of reporting on all the legitimate diversity within the church it's because information about certain groups hasn't come to our attention. (Or perhaps because we haven't had sufficient space to cover everything.) So, if this pertains to you, perhaps you could make sure we're informed.

Then there's the important function of any newspaper to serve as a forum for dialogue. Ever since Vatican II the church has recognized the importance of opinion within the church. The document that came after that council, "*Communio et Progressio*" (Pastoral Instruction on the



Means of Social Communications), said: "Since the church is a living body, she needs public opinion in order to sustain a giving and taking among her members. Without this, she cannot advance in thought and action."

It also said: "When the events of the day raise questions that touch fundamental Christian principles, the Catholic press will try to interpret these in accordance with the magisterium of the church. Apart from this, clergy and laity will encourage a free expression of opinion and a wide variety of points of view. They should do this because it will satisfy the different interests and concerns of the readers, and because it contributes to the formation of public opinion in the church and the world."

THE PROBLEM WE RUN into is when "dialogue on issues of concern to readers" conflicts with "fostering unity within diversity." We will continue to welcome letters from our readers and you are free to express your opinions on a wide range of issues. Our policy will remain the same as that which we occasionally publish on our letters page: that is, opinions must be "relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations."

We want to encourage dialogue and we would like to receive letters from those expressing a greater diversity of opinion than those we have been receiving.

With the publication of this strategic plan, we also renew our commitment to you to publish the best Catholic newspaper our resources can provide.

The Criterion Mission Statement

The Criterion is the newspaper of the Roman Catholic people of central and southern Indiana. Our mission is to inform, educate and evangelize our readers to help them live fully as Catholics. *The Criterion* also serves as an instrument for communicating the Catholic faith and as a forum for dialogue. As an agency of the Archdiocese of Indianapolis, we are committed to utilizing a professional staff, modern technology and available financial resources in a responsible manner.

The Criterion Statement of Values

As a Catholic newspaper, we value:

- the word of God
- the sanctity and dignity of all people
- truth, integrity, objectivity and accuracy
- unity in diversity
- stewardship
- the mission of the Church
- spiritual growth
- evangelization
- religious education
- Christian dialogue
- compassion and pastoral sensitivity

The Criterion Goals

1. Inform readers of archdiocesan, national and international news of interest to the Catholic community
2. Provide opportunities for evangelization, faith formation and spiritual growth
3. Communicate the Catholic faith and serve as a forum for dialogue
4. Encourage and affirm our unity within diversity
5. Exercise responsible stewardship of our human, physical and financial resources

Goal 1:

Inform readers of archdiocesan, national and international news of interest to the Catholic community.

Objective 1.1:

Redesign newspaper to attract readers' interest to editorial content by creative use of photos, headlines and decks, type design and faces, stock heads, graphics and color.

Action Step 1.1.1:

Submit new design for review by the board of directors of The Criterion Press, Inc., and for approval by Archbishop.

Accountability: Editor
Timeline: March, 1995

Action Step 1.1.2:

Change computer programs and implement design.

Accountability: Director of Production
Timeline: May, 1995

Objective 1.2:

Establish a program for ongoing training of staff in all areas, particularly writing, photography and design. Conduct regular in-house evaluations.

Action Step 1.2.1:

Schedule semiannual training sessions for editorial staff.

Accountability: Editor
Timeline: June, 1995

Action Step 1.2.2:

Schedule semiannual training sessions for photography and graphics.

Accountability: Director of Production
Timeline: June, 1995

Goal 2:

Provide opportunities for evangelization, faith formation and spiritual growth.

Objective 2.1:

Foster personal conversion and invitations to membership in the Catholic Church by expanding *The Criterion's* circulation.

Action Step 2.1.1:

Market *The Criterion* in parishes and schools as a tool of evangelization and lifelong faith formation.

Accountability: Director of Sales and Marketing
Timeline: April, 1995

Action Step 2.1.2:

Promote the sale of *The Criterion* to hospitals, nursing homes and other appropriate places.

Accountability: Director of Sales and Marketing
Timeline: September, 1995

Action Step 2.1.3:

Provide gift subscriptions to RCIA candidates.

Accountability: Director of Sales and Marketing
Timeline: April, 1996

Action Step 2.1.4:

Create opportunities to reach new people during conventions, etc., via special supplements.

Accountability: Director of Sales and Marketing
Timeline: September, 1996

Objective 2.2:

Expand the faith formation and spiritual content of *The Criterion* to meet the diverse needs of all subscribers.

Action Step 2.2.1:

Identify target audiences in need of faith formation materials in consultation with the archdiocesan Evangelization Commission.

Accountability: Editor
Timeline: January, 1996

Action Step 2.2.2:

Increase the multicultural faith formation content of the paper.

Accountability: Editor
Timeline: September, 1995

Action Step 2.2.3:

Address inter-generational faith formation needs by continuing to feature materials for all age groups.

Accountability: Editor
Timeline: January, 1996

Action Step 2.2.4:

Produce an annual youth supplement

Accountability: Editor
Timeline: June, 1995

Action Step 2.2.5:

Increase personal stories of lived faith experiences

Accountability: Editor
Timeline: February, 1995

Goal 3:

Communicate the Catholic faith and serve as a forum for dialogue

Objective 3.1:

Reflect a commitment to evangelization in all aspects of editing and producing *The Criterion*.

Action Step 3.1.1:

Profile the lives and faith stories of individuals and families who have recently joined the Catholic Church.

Accountability: Editor
Timeline: September, 1995

Action Step 3.1.2:

Develop feature stories specifically designed to address the questions and concerns of inactive Catholics.

Accountability: Editor
Timeline: January, 1996

Objective 3.2:

Encourage dialogue on issues of concern to readers.

Action Step 3.2.1:

Conduct interviews with archdiocesan and pastoral leaders on topics of interest to readers of various age groups.

Accountability: Editor
Timeline: September, 1995

Action Step 3.2.2:

Highlight columns that educate and inform readers on matters of faith through "teaser" ads and other promotional activities.

Accountability: Editor, Director of Production
Timeline: March, 1995

Goal 4:

Encourage and affirm our unity within diversity.

Objective 4.1:

Develop appropriate means to ensure balanced editorial and news coverage of all legitimate diversity within the Church.

Action Step 4.1.1:

Inform readers of various expressions of Catholic faith that are authentic and educational.

Accountability: Editor
Timeline: April, 1996

Action Step 4.1.2:

Identify appropriate and specific persons and groups to inform staff of news events and activities and recruit these persons to serve as sources of information for *The Criterion*.

Accountability: Editor
Timeline: June, 1996

Action Step 4.1.3:

Review and evaluate annually the content of *The Criterion* for balanced coverage.

Accountability: Editor
Timeline: June, 1995

Objective 4.2:

Develop staff awareness and appreciation of the diverse groups in the archdiocese and the larger Church.

Action Step 4.2.1:

Sponsor a workshop for staff on diversity in general and diversity in the Church in particular.

Accountability: Editor
Timeline: March, 1995

Action Step 4.2.2:

Regularly invite spokespersons for various groups in the Church to speak to the staff about their particular group.

Accountability: Editor
Timeline: March, 1996

Goal 5:

Exercise responsible stewardship of our human, physical and financial resources.

Objective 5.1:

Conduct a thorough review of *The Criterion's* business affairs.

Action Step 5.1.1:

Obtain the services of an individual or team of experts who can conduct a review of *The Criterion's* business affairs.

Accountability: Associate Publisher
Timeline: September, 1995

Action Step 5.1.2:

Review policies and procedures in the advertising department, including training, assignments and compensation.

Accountability: Director of Sales and Marketing
Timeline: June, 1995

Action Step 5.1.3:

Conduct regular staff meetings and establish policies for performance reviews and continuing education of staff.

Accountability: Associate Publisher
Timeline: June, 1995

Action Step 5.1.4:

Involve board members and staff in the budget process.

Accountability: Controller
Timeline: March, 1995

Objective 5.2:

Make the most effective use of *The Criterion's* Board of Directors.

Action Step 5.2.1:

Develop new procedures for the selection and training of members of the Board of Directors in accordance with archdiocesan governance policies.

Accountability: Associate Publisher
Timeline: September, 1995

Action Step 5.2.2:

Increase interaction between board members and staff by involving department heads in occasional board meetings and by including staff members on board committees.

Accountability: Associate Publisher
Timeline: March, 1995

Objective 5.3:

Fully implement archdiocesan policy that all registered Catholic households in the Archdiocese of Indianapolis receive *The Criterion*.

Action Step 5.3.1:

Develop a marketing plan for *The Criterion* and its related enterprises.

Accountability: Director of Sales and Marketing
Timeline: June, 1995

Action Step 5.3.2:

Increase the percentage of newspaper costs that are covered by advertising revenues.

Accountability: Director of Sales and Marketing
Timeline: December, 1995

Action Step 5.3.3:

Review and revise subscription policies and billing practices.

Accountability: Associate Publisher
Timeline: June, 1995

Objective 5.4:

Update professional services and technology.

Action Steps 5.4.1:

Develop a plan for regular updating of computer equipment.

Accountability: Controller
Timeline: December, 1995

Action Step 5.4.2:

Review photography and photo-journalism needs.

Accountability: Editor, Director of Production
Timeline: September, 1995

Action Step 5.4.3:

Utilize a central database for *The Criterion* and archdiocesan purposes.

Accountability: Controller
Timeline: March, 1996

The Criterion Board of Directors

Archbishop Daniel M. Buechlein, *Chairman*

Francis Connelly, *President*

Grace Lang, *Vice President*

James R. Cain, *Secretary*

Lawrence Connor

Dan Conway

Suzanne Deitsch

David Dreyer

Suzanne Magnant

Ann Papesh

Rev. R. Anthony Volz

QUESTION CORNER

Pope John Paul II revised the Vulgate Bible

by Fr. John Dietzen

Q In your column on various Bibles, you didn't mention a famous one that I have heard about. It's the Vulgate. Why did you leave it out? Isn't it one of the more important Catholic Bibles? (Massachusetts)

A The column to which you refer responded to a reader's request for information about English Bibles which would be most helpful and readable. The Vulgate is printed in Latin.

Back around the year 400 A.D., there was still no complete or scholarly Latin edition of the Bible, based on the languages in which the books were first written.

The Hebrew Scriptures (our Old Testament) had been translated into Greek long before. And, of course, most of the New Testament was written in Greek.

But by the time we're talking about, even though Greek was still largely the language of culture and commerce and nobility, most ordinary people were not familiar with it. They spoke Latin.

To make the Scriptures more available to everyone, Pope Damasus (366-384) commissioned St. Jerome, the most learned biblical scholar of his day, to translate the Bible from the original languages into the everyday language of the "common people" (in Latin: "vulgus"). Hence, the name Vulgate.

The Vulgate has been the church's official Latin text of Scripture from then until now.

A revised edition of the Vulgate was begun in 1965 and published in its final form under Pope John Paul II in 1986.

In his introduction to the revision, our Holy Father said it provided the church with a Latin text which recognized the developments in Scripture studies and provided a much better text for service in the liturgy.

Interestingly, the original Vulgate translation was part of the transition at that time from Greek to Latin as the major language of the Western church. Because an

increasingly smaller minority of people knew Greek, even the liturgy changed into Latin, largely also under the influence of Pope Damasus.

By our own century, of course, Latin itself had long become a language which the vast majority of people did not speak or understand. Thus once again, during the past 40 years, the church has opened its liturgy to the languages that people actually use.

Q If a man and woman have been legally married for a number of years and an annulment is obtained for whatever reason, are the children born to this couple considered illegitimate?

A If the man and woman in question were free to marry in the first place, any children born during their legal union would be considered legitimate by the church even if the marriage was annulled sometime later.

Such a union would be called a "putative" marriage; that is, everyone thought it was a marriage and there was no overt reason to think otherwise. The fact that some condition was present throughout the marriage that enabled it to be annulled some years afterward does not change the fact that this couple was thought to be married by everyone, probably including even themselves.

Their children would be considered legitimate for all purposes of church law and, to my knowledge, also of civil law.

It is quite possible, of course, that children could be injured emotionally more or less seriously by the awareness that their parents, at this late date, feel they were never married at all and that such a declaration has now been made by the church

or civil law. Legally, however, no stigma whatsoever devolves on the children because of annulment.

Q Is it true that the chalice at Mass doesn't have to be gold or gold-plated anymore? Does church law still require a chalice to be consecrated?

A Until recently, the rule was that at least the inside of chalices and other vessels used to hold the consecrated wine and hosts at Mass had to be gold-plated.

According to present regulations, such sacred vessels should be of some material which would be considered locally as having some value and appropriate for sacred use. Ebony or other hard woods are mentioned as examples of appropriate material.

Incidentally, the regulations as to the shape of the vessels also are broader. It is required only that they have a form that is in keeping with the local culture and with their purpose in the liturgy.

Only blessed chalices should be used for offering the Eucharistic Sacrifice. The reasons for this are clear. Anything that is used, this intimately in the Eucharist should be reverently cared for and not be put to common use.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Alternative Valentines offer personal message

by Dr. James and Mary Kenny

Dear Dr. Kenny: Valentine's Day is coming and I keep hearing all these ads to buy, buy, buy something for my sweetheart. The commercialism is worse than that before Christmas. What, if any, is the Christian significance of Valentine's Day? (Indiana)

Answer: St. Valentine was a priest, martyred in Rome on Feb. 14 in the year 269. This date was commonly associated with the time that birds begin to pair. Hence, his name has become synonymous with affection between the sexes. Sexuality is designed by God to generate life and as an intimate way to express love. Sexual attraction, with all its excitement and hope and promise, deserves to be celebrated. In fact, in the Old Testament Song of Songs, God compares his love for humankind to a king's physical attraction for his concubine.

According to an ancient Jewish commentary on the creation story in Genesis, God created Eve, not from Adam's rib, but from Adam's side. Furthermore, the commentary explains that Eve came, not from Adam's physical side but from the female side.

Adam, in other words, was originally neither male nor female, but was split by God into two incomplete parts, with the admonition to find each other and become whole again in the oneness of marriage.

I love this idea that we, male and female, are incomplete and that we must search out and find our partner to be whole again. What a wonderfully romantic notion!

Valentine's Day celebrates physical attraction and pairing. Set in late winter, the day anticipates the springtime to come, with all its hope for forming affectionate relationships.

Here are some noncommercial, inexpensive ways to romance a potential friend or to celebrate Valentine's Day with your beloved.

- Write a love poem.
- Have a candle-lit dinner. Put a tablecloth over the card table!
- Visit the places where you first met and dated.
- Plant a tree.
- Make your own valentine. (I've always thought it was phony or silly to let a greeting card company speak my mind for me.)

- Rent a romantic video.
- Deck each other out with face paint.
- Give each other two compliments.
- Share your life dreams and goals.
- Say, "I love you."
- Happy Valentine's Day!

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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A Little Assistance Can Make All The Difference In The World.

The Pavilion: Assisted Living at Marquette Manor.



When it comes to leading full, active and independent lives, the residents of the Pavilion at Marquette Manor know just how to do it. That's because they've discovered that a little assistance in daily life can make all the difference in the world.

We offer privacy with a variety of one-bedroom apartments ready to be personally decorated. Our food services department prepares three delicious meals a day, served in our elegant dining room. Plus, housekeeping, flat laundry and maintenance are taken care of so you can take advantage of a wide array of social and recreational opportunities.

We take care of many daily

needs right here in our community with our on-site beauty/barber shop, full-service bank, convenience store, dress shop and library.

Also, we offer a variety of medical services including a dental clinic, physical therapy department and Medicare-approved Health Care Center. Our dedicated, professional staff provides first-class personal services to give you the time to do just exactly what you want to do.

We understand that sometimes a little assistance in life can make all the difference in the world. If you or someone you love would like more information about the Pavilion, please call (317) 875-9700.



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MARQUETTE MANOR

Please send me more information about the Pavilion at Marquette Manor, at no obligation.

Name _____
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Retirement Living, Inc., owner. A not-for-profit corporation.

Managed by Life Care Services Corporation



Entertainment

VIEWING WITH ARNOLD

'I.Q.' explores mysteries of love and compatibility

by James W. Arnold

"I.Q.," an innocent, lighthearted romantic comedy, could have been made, for the most part, in the 1940s. But it's also very 1990s, still another movie investigating, in one form or another, the relationship between smart and dumb, gifted and ungifted, the mind and the heart.

You can knock Hollywood for a lot of things, but time after time, from "Rain Man" to "Forrest Gump," the movies have opted for love over career or talent, heart over mind, love over intellect.

The outrageous idea in this screenplay is to kidnap the public persona of Albert Einstein—symbolic everybody's first choice as the scientific genius of the 20th century—and make him over into a kindly, wisecracking Jewish uncle, a wholly warm human being.

At Princeton in the 1950s, Walter Matthau as Einstein is preoccupied about love. His main concern is to serve as matchmaker between Catherine (Meg Ryan), his very bright mathematician-niece, and Ed (Tim Robbins), a gangly, baby-faced mechanic who works in a local car shop.

She's engaged to a traditional movie "bad choice fiancé"—a British psychologist known as the Ratman for his nasty experiments on lab animals. (His plan for the honeymoon is a few weeks studying the pygmies in the Congo.)

Einstein wants her to be happy, and for him and the movie creators, this means love, not marrying some jerk for his IQ.



A problem arises because Ed "barely got out of high school." So Albert and his genius cronies—a trio of aged pros with European accents and lots of "love of life"—plot to make Ed seem suitably brilliant, the creator of "cold fusion" nuclear power for space rockets.

The basic joke is poor Ed, inspired by love, jumping through all the hoops and taking all the tests to prove himself, while the old guys coach him and drop broad hints. Eventually, Catherine will learn he's a fake, and there'll be a fight, but true love will triumph.

The idea is not that dumb is better, but that smart is relatively unimportant to happiness in life and love. Yet I.Q. is not respected. As the beautiful Ed tells Catherine, who apologizes for babbling a lot, "I had a mind like yours, I'd never stop talking."

Einstein and his colleagues, smart but also wise enough to know the values of play and romance, are admirable and lovable, if not so cute that you want to kiss them on the forehead. (They munch ice cream cones.) Einstein takes a ride on Ed's motorcycle, yelling "yahoo" at the right moments. The three pros live along to "Tutti Frutti" and get their car rebuilt into a cool convertible.)

What song does Einstein select on the jukebox? Well, he wants Ed and Catherine to dance, so he picks a Viennese waltz. That's something you can't do in the 1990s, even at Princeton. The writers also give him some good lines, like "I always imagined heaven is one enormous library, only you can't take out the books."

This Einstein also seems on friendly terms with God, which makes things comfortable, if not totally documentary truth. Besides his famous comment about God not playing dice with the universe, when he's lying in a hospital after a heart attack he tells his pals,



'I.Q.'—Master genius Albert Einstein, played by talented veteran actor Walter Matthau, tries to find true love for his niece, Catherine Boyd, portrayed by actress Meg Ryan, in the romantic comedy "I.Q." The United States Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Paramount Pictures)

"See you shortly, up there." He's kidding about heaven, but actually means the roof.

"I.Q." may be silly and strained at times. (Even Eisenhower, complete with jokes about witte Mammie, shows up in the final minutes.) But Aussie director Fred Schepisi (last film: "Six Degrees of Separation") and his writers have plenty of good ideas to go with the not-so-good Schepisi, a raised Catholic who once worked as a car mechanic, has some funny bits in the car repair shop as Ed and his co-workers try to identify the makes and specific problems of cars wheezing up to the station.

Among the 1950s nostalgia items included, besides the cars, clothes and lecture halls shot on location, are newsreels in movie theaters and a character who plays Spike Jones records.

On another level, the dialogue often at least sounds intelligent. To get herself into Ed's arms, Catherine cleverly refers to Zeno's Paradox, i.e., she can't get to him because if each step covers only half the distance, she faces an infinity of steps (Have Mommy explain that one).

Einstein and the pros are always chewing around the idea of whether the universe is accidental and chaotic or part of a grand design. The issue may never be

decided, but it beats the topics of discussion in most movies.

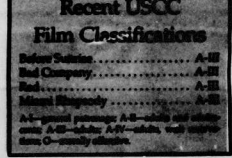
It's Ed who gets "I.Q.'s" basic theme nailed directly. The story comes up about the relativity of time and the twins, one of whom stayed on earth and grew old while the other flew around the universe and came back still young.

Which does Ed think was happier? "The one who stayed behind," he says, "because he's lived a lifetime while for the other twin, time has just passed."

Give that man an A.

(Light, reality-straining comedy; romantic material deftly handled; OK for youth and adults.)

USCC classification: A-II, adults and adolescents.



'The Piano Lesson' relates drama of human emotions

by Henry Herx and Gerri Pare
Catholic News Service

A family heirloom nearly severs the ties that bind a brother and sister in the period drama "The Piano Lesson," airing Sunday, Feb. 5, from 9 p.m. until 11 p.m. on CBS.

The program is a "Hallmark Hall of Fame" presentation of August Wilson's Pulitzer Prize-winning Broadway play, which he adapted for television.

The year is 1936. Excitable Willie Boy (Charles Dutton) has just arrived from Mississippi to visit relatives at his widowed sister Berniece's home (Alaine Woodard) in Pittsburgh, where she lives with their uncle (Carl Gordon) and her young daughter (Zelda Harris).

Willie and his mellow buddy, Lymon (Courtney B. Vance), have a truckload of watermelons for sale, but his real purpose is to sell the elaborately carved family piano he and Berniece jointly inherited so he can buy 100 acres of land on which their ancestors worked as slaves.

"You can't sell your soul," Berniece flatly responds, since the piano formed a crucial part of their family history. Bought by a rich white family, the "price" was two slaves—their grandmother and the little boy who became their father. But the owner missed her two slaves and had the grandfather carve their faces and scenes from their family life on the piano panels.

When their father grew up, he stole back the instrument—and was killed for committing the theft. Berniece can't bear to play it, but feels selling it would bring down angry spirits to haunt her forevermore.

As directed with style by Lloyd Richards, the central conflict between Berniece's respect for her heritage and Willie's need to build a future comes starkly to life through skilled performances by Dutton and Woodard.

Vibrantly fleshing out the drama are a half-dozen other well-written characters who bring dimension to the siblings' predicament. Never far from the surface of the story is the loneliness each character combats in this often cruel world. Scenes where rootless Lymon and Berniece's prospector-suitor (Tommy Hollis) try to connect with the wary woman are touching and real.

Wafting through the narrative is a lyricism seldom found in TV productions. This approach adds resonance to a story that, despite its very particular (and well-defined) time and

place and culture, approaches the universal in its insightful exploration of human emotions.

It is a fine choice for family viewing.

"On Values: Talking with Peggy Noonan"

The role of religion in contemporary American life is discussed in "Faith," the first of three programs under the title, "On Values: Talking with Peggy Noonan," premiering Friday, Feb. 10, from 10 p.m. to 11 p.m. on PBS. The other values to be discussed relate to family on Feb. 17 and freedom on Feb. 24, both at the same hour.

Noonan, former speechwriter for presidents Ronald Reagan and George Bush, starts the series with a paradox. While polls show that Americans claim to be as religious as ever, she explains, our national life has become more secular than ever before.

Trying to understand what lies behind that paradox, Noonan talks first with Father Richard John Neuhaus, author of "The Naked Public Square" and director of the Institute on Religion and Society.

Father Neuhaus sees the attempt to turn the United States into an "utterly secular society" as relatively new and certainly a departure from the moral truths upon which the country was founded. Part of the problem stems from a "person's understanding" of the constitutional separation of church and state, he notes, which some have taken to mean "the separation of religion and public life."

The attempt to drive religion from the public sphere, according to Father Neuhaus, is aimed at replacing an objective morality derived from religion with a subjective one based on material self-interest. He points out that in our century Nazi Germany and the Soviet Union succeeded in the systematic exclusion of religion with predictably horrendous results.

Noonan next talks with Michael Lerner, editor of *Tikkun*, a liberal Jewish magazine. While Lerner values the separation of church and state as protecting the rights of religious minorities, he believes that we've gone overboard in depriving the public arena of "serious spiritual and ethical inquiry."

In Lerner's opinion, the political left has failed to understand that people need more than material goods and individual rights. Ironically, he adds, though the right speaks about the spiritual and ethical dimensions of life, it does not challenge the lack of justice in the existing economic and political structure, especially in its treatment of the poor and oppressed.

At this point, Noonan departs from her role as interviewer to disagree vigorously, waving in particular the red flag of "big government programs."

Lerner is given the last word which, in effect, states that the elimination of religious values from the public sphere has made it possible for the marketplace values of money and power to triumph in our society.

The final segment presents a thoughtful discussion with broadcast journalist Bill Moyers, who explains why religion can't be reduced to a sound bite.

Moyers talks about the troubling "disjunction" between Washington's political partnership and how ordinary people live. The public's present cynicism about politicians is accompanied by a yearning to "re-create a consensus which will provide a common core" for our pluralistic society.

For Moyers, as a journalist, the big story is what values and ideas religion is contributing to society's search "for a new moral order, for a new social order."

The difficulty in reporting that story, he said, is that it is basically an interior one "taking place in people's hearts." Yet, if reporters don't try to deal with religion, "we're going to always think people are acting selfishly or politically or economically or for some other reason than... this need to be as true as I can be in a democratic society to what I think is God's will for me."

TV Programs of Note

Sunday, Feb. 5, 7:30-8 p.m. (TNT cable) "Daisy-Head Mayzie." The wacky picture-book world of Dr. Seuss is back for preschoolers and their parents. It's the story of a young girl, who in school one morning finds a daisy sprouting from her head to the consternation of classmates, teacher, principal, parents, doctor, florist and, ultimately, the enormous satisfaction of a show-biz agent. Young Mayzie becomes a worldwide sensation but soon learns that fame and money are nothing in comparison to family and friends.

Monday and Wednesday, Feb. 6 and 8, 9-11 p.m. (PBS) "Inside the FBI." This four-part documentary airing on two nights offers a behind-the-scenes look at the Federal Bureau of Investigation. The concluding episode details how the agency's computer system with its huge bank of criminal statistics can be accessed by police departments throughout the country.

(Check local listings to verify program dates and times. Henry Herx and Gerri Pare are on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Feb. 5, 1995

Isaiah 6:1-2, 3-8 — 1 Corinthians 15:1-11 — Luke 5:1-11

by Fr. Owen F. Campion

For its first reading, this weekend, the liturgy turns to the prophecy of Isaiah.

Isaiah, the author of the first and longest section in the Book of Isaiah, had access to the royal court in Jerusalem. In this weekend's reading, Isaiah dates an experience as occurring in the year in which King Uzziah died. In an absolute monarchy, and certainly in a national community as small and intertwined as that which was Judah, the death of the king was certainly a monumental event.

However, Isaiah wrote near the center of power, and the death of the king would for him have been enormously important.

The reading, however, is not about King Uzziah, but about Isaiah himself. The call to be a prophet comes from God, and from none other. It is not self-imposed. Isaiah himself did not suddenly choose to take a prophet's role, and then he became a prophet. Rather, on the contrary, he was called, and indeed he resisted the calling.

Isaiah resisted because he saw himself as a person of "unclean lips," a sinful man. His sin was so great, and his consciousness of his sin so compelling, that he took a hot coal from an angel and purged his lips with its sinfulness.

It is stark, direct, straightforward language, illustrating the depth of Isaiah's sense of sin. It is typical of all his writings, clear, uncompromising, and strong.

To this awareness of personal sin God comes to Isaiah with the pledge that divine mercy will uplift and fortify him as he undertakes the role of the prophet.

St. Paul's First Epistle to the Corinthians supplies this Liturgy of the Word with its second reading.

Usually the second scriptural reading stands on its own. Often it is unrelated to the themes jointly proposed by the first reading and by the Gospel. In this weekend's case, however, the second reading embraces the theme of the others and challenges Christians to reflect on sinfulness.

Paul identifies himself as an apostle, a position he obviously treasures, and a role he insists proceeds directly from the Lord. This demand for recognition would have come in an atmosphere of certain confusion in the early church.

Many Christians offered themselves as special messengers of the Gospel since they had seen the Lord, or because they experienced an impulse to preach what they construed to be the Gospel.

There were as yet no written gospels, or at least the written gospels were not universally circulated nor accepted. Oral testimony was the link with Christ and

the events of the Lord's life during the early years of the church.

Paul did not walk with Jesus in the public ministry as did the other apostles. This surely weakened Paul's image among some Christians.

In response, he insisted that, despite this important difference, he had been encountered by Jesus, called by Jesus, and inspired by Jesus. Regardless of his past life of persecuting Christians, he indeed in every sense was an apostle.

St. Luke's Gospel is the source of the third reading.

The most important figure here is the Lord. The next most important figure is Peter. The Lord's purpose is clear. He preaches to the crowds, calling them to God. His identity is clear. With Jesus at their side in the boat, the fishermen gather a legendary catch.

It is Simon's, or Peter's, boat. Peter shrinks from the role of apostleship, in words an echo of Isaiah and of Paul in these readings. Peter protests that he is sinful. Nevertheless, the Lord reaffirms the call to Peter, reassuring Peter of God's strength and guidance.

Reflection

For weeks since Christmas, the church magnificently has introduced us to the identity of Jesus the Lord.

- Jesus is the Son of God and the son of Mary. Divinity and humanity meet, and Jesus, in the Incarnation.

- Jesus is the messiah promised by God to God's own people.

- Jesus is the Redeemer of all, a reality verified in the story of the Epiphany.

- Jesus is the lamb of God, assuming not only human nature but the effects of human sin, a fact evidenced at the Baptism by John in the Jordan.

- Jesus is the compassionate, almighty friend at Cana.

In these successive readings, the church has identified the Lord Jesus.

Even so, how do we today meet Jesus, hear of Jesus, follow Jesus?

It is through the church, its words and sacraments standing on the neck that it is. Who then was Peter? For that matter, who was Paul? Who was Isaiah? Just human beings, were they not?

Indeed, they were, and nothing else. But God chose them, and God inspired them.

In each individual Christian life, God chooses another to turn from sin and to continue the Lord's way of love and faithfulness.

This is the calling that each baptized Christian possesses. It is a calling empowered, enriched, and realized by contact with the Lord through the church, its teachings, and its holy sacraments.

Daily Readings

Monday, Feb. 6
Paul Miki, religious,
missionary, martyr,
and his companions, martyrs
Genesis 1:1-19
Psalm 120:1-2, 5-6, 10, 12, 24, 35
Mark 6:53-56
Tuesday, Feb. 7
Seasonal weekday
Genesis 1:20-24
Psalm 84:9
Mark 7:1-13
Wednesday, Feb. 8
Jerome Emiliani, religious
founder
Genesis 2:4b-9, 15-17
Psalm 104:1-2, 27-30
Mark 7:14-23

Thursday, Feb. 9
Seasonal weekday
Genesis 2:18-25
Psalm 128:1-5
Mark 7:24-30
Friday, Feb. 10
Scholastica, virgin, religious
Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37
Saturday, Feb. 11
Our Lady of Lourdes
Genesis 3:9-24
Psalm 90:2-6, 12-13
Mark 8:1-10

THE POPE TEACHES

Christ calls us to work together

by Pope John Paul II
Remarks at audience Jan. 25

The highlights of my visit to the Philippines, Papua New Guinea, Australia and Sri Lanka were the celebration of the 10th World Youth Day in Manila and the beatification of three outstanding witnesses to the faith.

This Year's Week of Prayer for Christian Unity, which concludes today, has had as its theme the words of Christ: "I am the vine, you are the branches. He who abides in me, and I in him, he who you bears much fruit, for apart from me you can do nothing" (John 15:5).

Our Lord speaks of the communion of life

and love which unites him with all who have been baptized as members of his body.

The ecumenical movement seeks to deepen awareness of the fundamental communion of believers in Christ, based on baptism, and to overcome the divisions which have developed in the course of history. An example of the promising results of ecumenical dialogue can be seen in the recent Christological declaration between the Catholic Church and the Assyrian Church of the East.

As the year 2000 approaches, all Christians are called to work together so that the living communion of all the branches will reflect more clearly the image of the true vine, Jesus Christ.

SAINT OF THE WEEK

Agatha is the most highly venerated virgin martyr of Christian antiquity

by John F. Fink

When we pray Eucharistic Prayer Number One in the Mass, we invoke the memory of seven women who were famous martyrs of the ancient church—Perpetua, Felicity, Agatha, Lucy, Agnes, Cecilia and Anastasia. The witness of these early Christian martyrs has been commemorated by the church at least since the sixth century, and Agatha has been venerated since the middle of the third century. The church usually observes Agatha's feast on Feb. 5, but that date falls on Sunday this year.

It has been said that Agatha is the most highly venerated virgin martyr of Christian antiquity. Yet we are not sure of the accuracy of the accounts of her martyrdom since the earliest tales of her sacrifice for her faith are from the sixth century, 300 years after her death. Most of what we report here, therefore, is the legend of St. Agatha.

We know for sure that Agatha suffered martyrdom at Catania, at the foot of the volcano of Mt. Etna in Sicily, during the persecution of the Roman Emperor Diocletian in 251.

According to her "Acts," a Roman official in Sicily by the name of Quintianus was captivated by Agatha's beauty and tried to win her over. Agatha, though, had vowed to remain a virgin and refused to marry him. Quintianus thought he could win Agatha through threats, so he took advantage of the emperor's edict against Christians and had her arrested. Thinking, somehow, that if she lost her virginity she would be more willing to renounce Christianity and then consent to marry him, Quintianus sentenced Agatha to a house of prostitution operated by a woman called Aphrodisia. However, after a period of time, Aphrodisia reported to Quintianus that Agatha was not violated and was still a virgin.

Called back into court, Agatha was asked if she, who was born of noble parents, wasn't ashamed of belonging to a religion of slaves. Agatha is said to have answered, "To be

God's slave is a far more excellent thing than all the wealth and pride of kings." She was then sent to prison.

Now began a series of tortures that, if not all inflicted on Agatha, were done to Christians during the Roman persecutions. (Note: The remainder of this column might be too graphic for some readers.) First she was stretched on the rack. Then her whole body was scourged. Then she was burned with lighted torches and her skin was torn with iron hooks. Finally, sharp pinchers were attached to her breasts and the breasts were wrenched away.

The legend is that Agatha was cured of her wounds that night when she had a vision of an old man who told her he was an apostle of Christ sent to cure her. But four days later, she was tortured again, this time being rolled over live coals. This was too much for her, and she died.

Before her death she is said to have prayed: "Lord, thou hast protected me from my infancy and guided me in my girlhood; thou hast taken from my heart all love of the world and given me strength to triumph over the tortures of the executioners. Now receive my spirit, I pray thee, for the time has come for thee to call me from 'this world to thy eternal mercy.'"

Agatha is the patroness of both Palermo and Catania. She is invoked for protection against sudden eruptions from Mt. Etna, and is prayed to in other places as protection against sudden fires. She is also the unlikely patroness of such varied professions as those of nurses, foundrymen, miners and Alpine guides.

In ancient art, St. Agatha was usually pictured with a large pair of pinchers and a plate on which were two female breasts, thus commemorating one of her tortures. Later, during the Middle Ages, the breasts were misunderstood as being two round loaves of bread, and from this a practice arose of blessing "St. Agatha's bread" on her feast day.

MY JOURNEY TO GOD Monuments and Memorials

According to the earliest recorded history of man, our forebears were always involved in leaving "messages" to others.

These began crudely as mere scratchings on cave walls, but as time progressed an artistic expression evolved with likenesses of animals and landscapes of nature scenes such as the sun, moon and flowing waters.

They were to remind us of faces and events in the annals of time.

Today we recognize the handiwork of the Divine Artist as it shows in all of nature the playing out of the story of our evolution.

Many nights and the flicker of candlelight help to mind the birth of the infant Jesus, and his childhood is reflected in the play of a child's smile.

Day follows day, and as we grow older we realize that this was the pattern of our 33 years on earth as he did his.

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)

father's will. He knew joy and sorrow, happiness and despair, love and pain, temptations and death, just as we do.

The dark, stormy days of winter remind one of the Garden of Gethsemane and Jesus' passion and death.

And then we are gifted with every glorious sunrise, each new blossom and leaf, the song of birds, an eagle soaring, a tiny infant . . . All are pledges of the Day of Resurrection. The renewal of life gives us hope.

God is with us each time that we witness these wonders and respond to a smile or a caring word.

He has given us the memorial of his love and his son's humanity in the Eucharist. Offered somewhere in the world every minute of the day and night, it is a monument to the life of Christ and our eternal prayer.

by Arlene Locke

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our office 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.

February 3

The Actors Study of Indiana will perform "Mass Appeal" at St. Matthew Church, 4600 E. 56th St. at 8 p.m. The story is of a young seminarian who rattles the complacency of a popular parish priest. Cost is \$5 for adults, \$3 for seniors, students and children under 12. Reservations can be made by calling Amy Stimpson at 317-842-9558 or at the parish office at 317-257-4297. Tickets will also be sold at the door the night of the performance.

☆ ☆ ☆

Sacred Heart Church, 1530 Union St., will hold its "First Friday"

educational series at 8:45 a.m. For more information, call Sacred Heart at 317-638-5551.

February 3-4

Sacred Heart Parish, Jeffersonville, will hold a parish renewal retreat from 7:10 p.m. on Friday and from 9 a.m. to 10 p.m. on Saturday. For more information, call Susan Wheatley at 812-256-3100.

The University of Indianapolis will present, "Merrily We Roll Along," at 8 p.m. each evening. For reservations, call 317-788-3251. Cost is \$5 for adults, \$4 for students and seniors.

☆ ☆ ☆

February 3-5

St. Francis Retreat Center will hold a single adult retreat this weekend. Cost is \$65 for a resident, \$80 for commuter. For more information, call Mt. St. Francis at 812-923-8817.

February 3-14

St. Michael School, 30th and Tibbs, will have a newspaper collection bin in the grade school parking lot for recycling needs. The bin is sponsored by the St. Michael Home School Association.

February 4

The archdiocesan Offices of Education and Youth, Young Adult & Campus Ministries will host a retreat for single and married young adults, "I Believe/We Believe: A Vision Program for Catholic Young Adults," at Eagle Creek Park. For more information, call Father Jeff Godecker at 317-236-1431.

☆ ☆ ☆

Kordes Enrichment Center, Ferdinand, Ind., will hold a retreat, "Come to the Quiet: Love through the Seasons," with Benedictine

Sister Betty Drowes. Cost is \$15; lunch is available for \$5. For more information, call 800-880-2777 or 812-367-2777.

☆ ☆ ☆

The St. Francis Center in Cincinnati, Ohio, will hold a retreat, "MENSUROR," from 9 a.m. to 4 p.m. The retreat will provide men an opportunity to gather in a supportive atmosphere and explore how cultural expectations of men and women affect us. For more information, call the center at 513-825-9300.

☆ ☆ ☆

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

☆ ☆ ☆

Apostolate Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Perini at 317-784-9577.

☆ ☆ ☆

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 36th and Parker.

☆ ☆ ☆

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7:30 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆ ☆ ☆

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.

☆ ☆ ☆

Bishop Chatard High School will hold a placement test at 8 a.m. For more information, call the school at 317-253-1451.

☆ ☆ ☆

St. Gabriel Parish, Connersville, will hold a winter festival from 5:30-11 p.m.

February 5

St. Joan of Arc Church will say the rosary and hold a divine mystery chapel at 4:30 p.m.

☆ ☆ ☆

Our Lady of Fatima Retreat

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"What did Cain kill Abel over? The front seat or the remote control?"

League will hold Carnevale in Venezia (Carnival in Venice) at 5:30 p.m. at Fatima, 5353 E. 56th St. Cost is \$50 per person. For more information, call 317-545-7681.

☆ ☆ ☆

The Annual Scouting Religious Awards presentation will be held at SS, Peter & Paul Cathedral at 2:30 p.m. For more information, call Father Mark Swarczkopf at 317-546-4065.

☆ ☆ ☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church.

☆ ☆ ☆

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Introduction to Centering Prayer
March 1, 1995

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(9:00 a.m. to 5:45 p.m.)

"The Seven Mountains of Thomas Merton"

March 17, 18, 1995

Fr. Jeff Godecker

"Biblical Imagery & Spiritual Development"

March 23-24, 1995

Louise Williams

(3rd Annual Lenten Ministry Retreat)

"Journaling & Prayer"

March 30, 1995

Christine Parks, SSJ

(7:00 p.m. to 9:00 p.m.)

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February 15
Day Of Prayer: How Do We Pray?

February 17-19
Women's Retreat: Pray And Play In The Presence Of Angels

March 15
Day Of Prayer: How Do We Pray?

March 17-19
Religious In A Bowl of Soup

March 17-19
Spiritual Journeys

March 17-19
Focusing: Listen To What The Book Is Saying

March 24-26
Dreams That Add Meaning To Our Lives

April 7-9
New Beginnings: Easter Retreat

April 10-16
Directed Retreat

April 19
Day Of Prayer: Change

April 21-23
Parent Teen Retreat

May 17
Day Of Prayer: Our Youth

May 26-31
Directed Retreat

June 16-18
Men's Retreat

Fathers, Sons, Mentors

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For more information call

317-348-4008

St. Peter Church, Brookville, will hold Mother Teresa inspired, Vatican approved holy hour on "The Living Eucharist" at 1 p.m. For more information, call 812-623-3670.

February 6

St. Augustine Parish, Jeffersonville, will hold a refresher course about the Catholic identity and life in the 90s from 7-9:30 p.m. The workshop will be facilitated by Father Jeff Godecker, associate executive director of religious education for the archdiocese. Cost is \$3. For more information, call 812-945-0354.

February 10-12

Sacred Heart School, Terre Haute, will hold open registration for the 1995-96 school year for grades K-8 this week. Parents interested in enrolling their children are welcome to visit the school. For more information, call the school office at 812-232-8901.

February 7

The Beech Grove Benedictine Center's centering prayer support group will meet from 7-8:30 p.m. at the center.

Benediction of the Blessed Sacrament will be held at the Blessed Sacrament Chapel near Ritter High School at 7:30 p.m. Confessions will begin at 6:30 p.m.

The near southside parishes will hold the ninth season of 12-part series on the Catechism from 7-8:15 p.m. at Sacred Heart Church, 1530 Union St. For more information, call Sacred Heart at 317-638-5551.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey.

St. Peter Church, Brookville, will hold Mother Teresa inspired, Vatican approved holy hour on "The Living Eucharist" at 1 p.m. For more information, call 812-623-3670.

February 6

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-942-8805.

February 8

The Archdiocesan Parish Secretaries Support Group will hold its monthly luncheon meeting at Durbin's at the Marriott, 7202 E. 21st, at 12:32 p.m. For more information, call Jeff at 317-353-9404 or Bette at 317-357-8352.

St. Francis Retreat Center in Cincinnati, will hold a retreat "Listening to the Silence: A Time of Being," from 9 a.m. to 4 p.m. Call the center at 513-825-9300.

St. Francis Hospital and Health Centers will hold its bereavement support group meeting at its office on 438 South Emerson Ave., Greenwood from 3-4:30 p.m. and again from 6:30-8 p.m. For more information, call 317-965-2092.

February 9

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

St. Roch Parish, 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. For more information, call 317-784-1763.

February 10

St. Luke Parish will present Father Dave Gnoeller and friends in "Abraham's 95," at 8 p.m. For more information, call Mary Anne or Howard Hoffman at 317-255-4430. Tickets are \$12.50.

February 10-11

The University of Indianapolis will present, "Merrily We Roll Along," at 8 p.m. each evening. For reservations, call 317-758-3251. Cost is \$5 for adults, \$4 for students and seniors.

February 10-12

The Beech Grove Benedictine Center will hold a retreat, "Contemporary Parables: Finding and Telling the Sacred Stories of our Lives," with Liza Hyatt. Retreat begins at 7:30 p.m. on Friday night. To register, call the center at 317-545-7681.

Fatima Retreat House will hold a Tobit Weekend for Engaged Couples at 7 p.m. on Friday to 2 p.m. Sunday. For more information, call 317-545-7681.

February 11

St. Bartholomew Parish will hold its annual marriage day from 9 a.m. to 3 p.m. at the St. Columba campus in Columbus. For more information, call Kathy Davis Shanks at 812-372-2207 or Lisa Teague at 812-546-0448. To register call the parish office at 812-329-9353.

Father Jeff Godecker, executive associate director of education, will lead a reflection or treasureing the mystery of a relationship. The evening of reflection will be held in St. Joseph Center, located at Main St. and Division Road in Tipton. Pre-registration is required by Feb. 4. For more details or registration call Sister Wanda Wells at 317-675-3950. Suggested donation of \$20-30 will be accepted.

The Catholic Widowed Organization will hold a social at the Murat Theatre today. For more information, call Marian at 317-784-9135.

King's Singles will meet at Christ the King Church, 3884 N. Crittenden Ave., for 8:30 a.m. Mass

followed by breakfast at a nearby eatery. All adult singles are welcome.

St. Barnabas Men's Club will hold a Monte Carlo Night in the parish center from 8 p.m. to 1 a.m. Admission is \$3 including beer, wine, pop and snacks. The Ladies Club will host an all-you-can-eat Italian dinner from 4-7:30 p.m. Cost is \$5 for adults, \$3 for children.

Holy Trinity Church will hold a reverse raffle at 6:30 p.m. in Bookhold Hall, 902 Holmes Ave. Tickets are \$15 per person. Call 317-636-7668 for tickets.

A pro-life rally is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 36th and Parker.

St. Francis Retreat Center in Cincinnati, will hold a retreat "The Warmth of Nature," from 9:30 a.m. to 4 p.m. Call the center at 513-825-9300.

February 12

The Ladies Fidelity Club of St. Nicholas Parish, Sunman, will hold a sweetheart breakfast from 7:30-11:30 a.m. in the school cafeteria. Cost adults, \$3.75; children \$2.75; preschoolers, \$1.

The parishioners of Christ the King Parish, Indianapolis, invite friends of Monsignor Kenneth Sweney to join them after Mass for a social reception at 7:30 p.m. in the school cafeteria. For more information, call the parish office.

St. Paul, Sellersburg, will hold

prayer and praise from 7-8:15 p.m. in the church, come worship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Joan of Arc Church will hold a rosary and Divine Mercy Chaplet at 4:30 p.m.

Bingos:

MONDAY: Our Lady of Lourdes, 6-8 p.m.; St. James, 5:30 p.m.

TUESDAY: St. Michael 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 6:15 p.m.; St. Paul & Knights of Columbus Council 3431 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.; Msgr. Sheridan K. of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Media watchdog group plans 'Turn Off TV Day'

by Catholic News Service

NEW YORK—Morality in Media is focusing on ABC's "NYPD Blue" and the HBO premium cable channel's "Real Sex" anthology for its fourth annual "Turn Off TV Day," slated for Feb. 10.

The anti-pornography organization said in a statement the two shows are "trend setters" and in both cases the trend is toward more and more four-letter words, nudity and pornography" on TV.

Morality in Media listed a series of proposals for Congress to address. Among them are expanding the number of obscenity crimes covered by the Racketeer Influenced and Corrupt Organizations Act, telling the Federal Communications Commission to enforce regulation intended to restrict youth access to dial-a-pop services, and expanding to 24 hours a day the time when indecent material may not be broadcast.

Other proposals include: Amending child pornography laws to establish the degree of knowledge of a child's age participating in pornographic material to allow the prosecution of the holder of that material. Addressing the growing problem of hard-core pornography found on computer bulletin boards. Screening prospective federal judges on their position on obscenity law enforcement. Adopting a resolution calling upon the 93 U.S. attorneys to enforce federal obscenity laws.

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Youth News/Views

Bishop Chatard students walk in March for Life

by Melissa Hoop

Bishop Chatard High School students Buffy Hoyt, Peggy Esselman, Zigment Mazanowski and I journeyed to Washington, D.C. on Jan. 20 to participate in the National March for Life.

Our trip was sponsored by the St. Pius X Council of the Northside Knights of Columbus in Indianapolis.

Myrna Vallier, administrative assistant for the archdiocesan Office of Pro-Life Activities, and Nancy Clapp, the faculty advisor for Bishop Chatard's pro-life group, assisted with arrangements for the trip.

We joined members of the University of Notre Dame pro-life group, who generously let us travel with them to and from the march in the nation's capital.

Throughout the weekend, we attended peaceful and prayerful rallies and listened to pro-life advocates speak about the tragedy of abortion.

Speakers included Rev. Matthew Habiger, the president of Human Life International, and Susan Rini Packet, an author, member of the Christian Defense Coalition, and parishioner at President Clinton's church.

Both speakers are members of the American Coalition of Life Activists, an association of pro-life organizations dedicated to activities which are protected under the First Amendment to the United States Constitution. Their primary cause is to educate the public and expose all aspects of the abortion and euthanasia crises.

On Jan. 23 we participated in the National March for Life, which solemnly commemorated and peacefully protested the 22nd anniversary of the Supreme Court's *Roe vs. Wade* decision legalizing abortion in America.

Participating in the massive pro-life march was a powerful experience.

Before the rally at the Ellipse, several Notre Dame students accompanied us to Constitution Hall for a youth Mass. After the Mass, we joined the thousands of pro-life advocates at the Ellipse. For an hour before the march, we prayed and listened to the pro-life speakers.

During the march, we felt driven by an inner force within our hearts. Our mission was to pace from the Ellipse to the Supreme Court building to demonstrate support for the sanctity and dignity of all human life. Although the march itself lasted only an hour or two, the voices of the thousands of



YOUTH FOR LIFE—Bishop Chatard High School students (from left) Buffy Hoyt, Peggy Esselman, Zigment Mazanowski and Melissa Hoop of Indianapolis walk in the National March for Life on Jan. 23 in Washington, D.C. They traveled to the nation's capital with pro-life students from the University of Notre Dame. (Photo courtesy of Melissa Hoop)

participants rang loudly in the downtown streets.

We were touched by the compassion and ardor we saw demonstrated for the pro-life cause.

Bishop Chatard junior Buffy Hoyt said the march was inspiring because "it made me realize that I'm not alone with my feelings."

Another Chatard student, junior Peggy Esselman, said participating in the pro-life march was a good experience.

"It strengthened my faith in people," she said, "to know that they felt so strongly for the (pro-life) cause."

Despite the awe Bishop Chatard students felt as an estimated 45,000 pro-life supporters marched in Washington, we were reminded that the tragedy of 35 million legal abortions in America since 1973 must be of continual importance to Christians.

I realized that much work remains to be done to stop this war against the unborn and save the lives of innocent babies who deserve the freedom of life which we so often take for granted in our own lives.

Both youth and adults must work together to educate others and preserve the precious gift of life. And we must begin or continue this important pro-life work today.

Students excel in Prelude Awards talent competition



TALENTED—Cathedral High School junior John Rice of St. Thomas Aquinas Parish in Indianapolis (at left) performs Franz Peter Schubert's *Die Forelle* during the vocal competition of the 11th annual Prelude Awards on Jan. 27 at The Children's Museum's Lilly Theater. He also sang "Che Fiero Costume" by Giovanni Legrenzi. Roncalli High School senior Danielle Lawton Lynn (not pictured) of Indianapolis was a finalist in the literature division of the 1995 Prelude Awards. Her story entitled "Chasing Sleep" dealt with a Vietnam veteran's recurring memories of the war which were inspired by a tragic incident. Danielle also was a Prelude literature finalist last year.



GRACEFUL—Bishop Chatard High School sophomore Lisa Kaczmarek of Indianapolis enthralled the Prelude Awards audience with her performance *sur la point* of "Juliet's Variation" from "Romeo and Juliet." She studies ballet at the Butler University Academy of Dance in addition to her extracurricular activities at the Indianapolis North Deanery interparochial high school.



JOAN OF ARC—During her dramatic interpretation of St. Joan of Arc from George Bernard Shaw's play "Saint Joan," Park Tudor School sophomore Elizabeth Maria Terzo of Indianapolis earns the judges' approval and a Prelude Award for excellence in theater. She also performed a scene from Anton Chekhov's "A Marriage Proposal."



LAST BREATH—St. Pius X parishioner Jonathan Gardner of Indianapolis, a senior at North Central High School, reflects on his life as he lays dying during a dramatic scene from the Edward Albee play "The Zoo Story" as part of the Prelude Awards theater competition. (Photos by Mary Ann Wyand)

Campus Corner

Tibetan Buddhists visit St. Mary of the Woods

by Elizabeth Bruns

As part of a spiritual exchange between Buddhists and Christians, St. Mary of the Woods College and the Sisters of Providence hosted a visit by a group of Tibetan Buddhist monks and nuns on Jan. 26. The group, which is midway through a tour of 26 religious and educational sites across the United States, includes two monks from the Institute of Buddhist Dialectics, Geshe Damchue Gyaltsen, a professor, and Venerable Tsering Wangchuk, a student. Two nuns from the Geden Choling Nunnery, Venerable Ngawang Chozin, a senior nun and Venerable Tenzin Dechen, a senior student are also part of the traveling group. Students and faculty, as well as the Providence sisters, attended a special conversation with the Tibetans as honored guests. The hour-long session included a video presentation on the Buddhist experience, a gathering prayer, a panel discussion and a Buddhist blessing chant. Led by Providence Sister Jeanne Knoerle, chancellor of the college, the discussion included Buddhist traditions regarding family life and issues in society such as violence and religious practices.

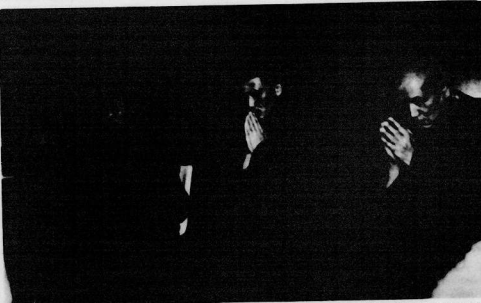
"The Dalai Lama sent these individuals from Dharmasala, India, as representatives of the ancient Buddhist tradition," said

Providence Sister Ruth Eileen Dwyer, director of SMWC's master of arts in pastoral theology program. "All of us can be enriched by this experience of intercultural dialogue and find great value in the opportunity to meet people from cultures other than our own." Dwyer said the community particularly welcomes the Buddhist tradition of non-violence and hopes all participants can learn from their message.

Of the four Tibetans, only two speak English. Venerable Tsering Wangchuk acted as the translator for the elder Buddhist. Wangchuk was born in India and entered the seminary at the age of 16. Venerable Tenzin Dechen entered her convent when she was a mere 14 years of age.

During their U.S. visits to university campuses, the monks and nuns share their Buddhist traditions and talk about descriptions of life in Tibet and India, where they have lived in exile since the People's Republic of China invaded and occupied Tibet in 1949. They described how the Chinese have persecuted the Tibetans over the years, starving, killing and placing thousands of them in labor camps. The Chinese destroyed sacred treasures which were centuries old, and burned scriptures in an attempt to stamp out Tibetan Buddhism.

The Buddhists described the common spiritual efforts made by monks and nuns of both the Christian and Buddhist traditions.



Buddhist Chant—St. Mary of the Woods College hosts a group of Buddhist monks and nuns on Jan. 26. Venerable Tenzin Dechen, from left, Venerable Ngawang Chozin, Venerable Tsering Wangchuk and Geshe Damchue Gyaltsen, say a Buddhist blessing over the congregation. (Photo by Elizabeth Bruns)

to seek peace and salvation for all people. In describing the monastic traditions, the monks point to many elements of life-style they share in common including mixture of prayer and work, silence and spiritual reading, hospitality and humility, action and contemplation.

In contrasting Buddhist and Christian lifestyles, they note that Tibetan monasteries put more emphasis on religious studies and rituals, while monks and nuns in American monasteries and convents stress an active life of work in running schools, and operating and providing services to hospitals.

His Holiness Dalai Lama XIV stressed, "Unity among religions is possible and in the present state of the world, it is especially important. To this end, followers of each religion should know something of other religions."

Tibetans call their nation "the land of snows." It has been home to Buddhist traditions for 2000 years.

In 1959, China's suppression forced the Dalai Lama into exile in India. He was followed by 100,000 refugees. Despite three United Nations resolutions condemning China's invasion, Beijing authorities sealed off Tibet. Over the past four decades, over 1 million Tibetans have died from revolt, imprisonment and starvation. Over 6,000 monasteries have been destroyed.

With the support of the Dalai Lama XIV, the tour is part of an exchange between monastics of the Buddhist and Christian traditions as mandated by the Pontifical Council for Interreligious Dialogue and funded by the Stephen Taylor Trust. The next phase includes a return visit to India in May for several U.S. participants to engage in Christian dialogue.

Other colleges and universities visited by the group include Indiana University, Purdue University, Indiana University-Purdue University at Indianapolis.

Church provides what college students need, campus ministers told

By Thia Jarvis
Catholic News Service

ATLANTA—Millions of young Catholics at U.S. colleges and universities are ripe for the church's rich heritage and history, according to speakers at the third national Catholic campus ministry convention held in Atlanta Jan. 4-8.

Celebrating the 10th anniversary of the U.S. bishops' pastoral letter on campus ministry, "Empowered by the Spirit," more than 400 lay men and women, student leaders, men and women religious and priests met to learn how to reach a generation often characterized by isolation from traditional social institutions.

The 41 million young adults born between 1965 and 1976, dubbed "Generation X" by demographers, are searching for spiritual roots and symbols, said one keynote speaker, Sister Mary Johnson, a sister of Notre Dame de Namur and associate professor of sociology and religious studies at Emmanuel College in Boston.

The estimated 10 million U.S. Catholics between the ages of 19 and 30 are "a potential treasure trove" for the church, Sister Johnson said, arguing that the assets the church has to offer are precisely what this generation is seeking.

Facing "a phenomenal culture of death" that includes AIDS, drug overdoses, drunk-driving fatalities, suicide, crime and abuse, young people can benefit from the spiritual security and hope that the church can offer, she said.

To attract students, Catholic campus ministry centers must be "places of invitation, warmth and welcome," said Sister Johnson, a member of the research team for Wade Clark Roof's recently published book, "A Generation of Seekers."

As living models of community, they should offer students the opportunity to explore the fullness of Catholic intellectual tradition, including the writings of Thomas Merton and Dorothy Day, papal teachings on social justice and the work of Cesar Chavez, she said.

"We have to go out and meet them" in a spirit of hospitality and intellectual energy, she said. "We can't expect them to come to us."

"We don't feel part of anything," said Maureen Masterson, a member of the Campus ministry team for the Diocese of Cleveland, Ohio. Growing up with the "Jesus loves me" theology that replaced the Baltimore Catechism left a gap in basic church teachings that she and others are still trying to make up, she added.

Association figures indicate that in 1985 there were more than 2,000 Catholic campus ministers in the United States. Today the number has dropped to 1,800, or one campus minister for every 2,700 Catholic students, McCrabb said.

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Campaign for Human Development accomplishing goals, study finds

In response to criticism of CHD, researchers analyzed who receives funds and how they are spent

by Patricia Zapor
Catholic News Service

WASHINGTON—The Campaign for Human Development continues to be successful in accomplishing its goals, shifting its emphasis to keep up with changing times, according to a new study sponsored by The Catholic University of America.

CHD-funded projects have helped poor people to change laws and policies in government, banking, business and industry, and generated billions of dollars worth of resources for underprivileged communities, said the report released Jan. 24.

"Poor empowerment groups enable the poor to work for middle-class goals, such as safe streets, decent housing, good schools and affordable health care," said the executive summary of the report, written by Catholic University sociology professor John D. McCarthy and independent researcher Jim Castelli. It was produced by the university's Life Cycle Institute with funding from the Aspen Institute Nonprofit Sector Research Fund.

CHD in the U.S. Catholic bishops' domestic anti-poverty program established in 1970 in response to calls for a church-led crusade against poverty. For several years the campaign has come under fire from a charity watchdog group called Capital Research Center as supporting "liberal advocacy groups" and employing what it sees as an outdated philosophy of creating social change by helping the poor help themselves.

In response to such criticisms, McCarthy and Castelli decided to analyze who receives funds from CHD, how the funds are spent and who benefits.

They cited a "radical disconnection" between public debate about the causes and solutions to poverty and the reality of "widespread collective efforts of citizens in poor

communities to work together to act upon the poverty they confront personally and around them in their communities."

As CHD celebrates its 25th year, the type of grants it gives has shifted, the report said. In the beginning, many grants went to projects to guarantee legal rights for poor people and minorities. In the 1980s, the emphasis was on helping family farmers and fighting plant closings.

More recently, grants have gone to groups trying to organize to help people with disabilities or to environmental campaigns such as removing toxic waste from neighborhoods.

In their broad look at 325 organizations and a detailed analysis of 16 groups funded by CHD from 1991 to 1993, McCarthy and Castelli found a range of projects overwhelmingly run by and benefiting women. Housing problems were the single most prevalent issue, followed by jobs, education and health issues.

Sen. Kennedy receives Communion at funeral

Church refuses to say if his first marriage has been annulled and his second marriage convalidated

by Catholic News Service

BOSTON—Rose Fitzgerald Kennedy's sole surviving son, Sen. Edward M. Kennedy, set Catholics in Boston abuzz by receiving Communion at his mother's funeral Mass Jan. 24.

Nine years after his 24-year marriage with first wife Joan ended in divorce, the senator married Victoria Reggie without church approval in 1992.

But the morning after Mrs. Kennedy's funeral, the Boston Globe quoted Kennedy's spokeswoman, Pam Hughes, as saying, "The (Kennedy-Reggie) marriage has been blessed by the church."

She refused to go into details when asked if the first marriage had been annulled, saying, "That's a private matter."

Typical of CHD recipients is the Milwaukee Interfaith Congregations Allied for Hope, one of the 16 organizations studied in detail.

It represents 37 Catholic and Protestant congregations with 50,000 members and serves 200,000 people who live in a black inner-city area. Among its recent successes are persuading the city of Milwaukee to rehabilitate 50 abandoned buildings and convincing area banks to commit funds for mortgages to low-income people. Ongoing projects include pressuring the city and state to boost anti-violence efforts and holding candlelight vigils for every young person murdered in the area.

CHD funding typically finances grass-roots efforts among the poor, helping people develop the organizational and persuasive techniques needed to bring about change in neighborhoods and workplaces.

"The CHD is an unusual combination of religious commitment, street-smart politics, commitment to structural change and commitment to the development of the poor," the report said.

CHD raises about \$13 million a year with an annual fund drive in Catholic parishes. One-quarter of that money remains in the dioceses and the balance is distributed through about 225 national grants a year.

"For Catholics, church law forbids remarriage after divorce unless one has received an annulment, a declaration by a church court that the first marriage was not truly a marriage so the person is free to marry again.

It is possible, however, for an annulment of a first marriage to be granted at some time following the second marriage and then for the second marriage to be recognized by the church. This process, called "convalidation" in church law, usually takes place quietly in a private ceremony.

Boston archdiocese spokesman John Walsh told Catholic News Service his office had received numerous inquiries about Kennedy receiving Communion—many of them from the second marriage to be recognized by the church. Boston that closely follows everything having to do with the Kennedys.

But he said the archdiocese had no statement: "We simply do not comment on questions about a person's marital status."

Asked about Hughes's statement that Kennedy's second marriage had the church's blessings, he said, "I don't know. I don't want to get into commenting on the private life of anyone."

He said Cardinal Bernard F. Law of Boston, who presided at the funeral, had told him afterward that when someone approaches to receive Communion "the celebrant can only presume that a communicant is free to receive."

He said the cardinal pointed out that in prior situations at Masses since his second marriage the senator had not come up for Communion, indicating Kennedy's awareness of church procedure.

In the Diocese of Arlington, Va., where Kennedy has lived for many years while Congress is in session and where he remarried in a private ceremony at his home in McLean, diocesan chancellor Father Robert Rippy said, "We will neither confirm nor deny" any statement about the status of Kennedy's previous marriage.

"As a matter of diocesan policy we do not discuss past, present or potential annulment cases with third parties," he said.



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Auschwitz event shows war wounds unhealed

Observance of the 50th anniversary of the liberation of the Nazi death camp in Poland draws controversy

by Jonathan Luxmoore
Catholic News Service

WARSAW, Poland—The 50th anniversary of the liberation of the Auschwitz Nazi death camp drew pledges that the genocide perpetrated there should never happen again, but also showed that some wounds inflicted during World War II have not healed.

Some Jewish groups criticized the ceremonies organized by the Polish government as failing to place enough stress on the Jewish dimension of the Nazi annihilation campaign. About 90 percent of the estimated 1.5 million people killed at the camp were Jews.

A handful of Jewish demonstrators also protested the presence of a cross and a church in the area of the death camp site, saying Christian symbols were inappropriate for what is believed to be a huge Jewish cemetery symbolizing the Holocaust.

At the same time, some of the strongest critics of the Nazis' World War II crimes against the Jews came from Catholic leaders.

The German bishops said Nazi-era German Catholicism shared the blame for the Holocaust. (See article below.)

At the Vatican, Pope John Paul II said Auschwitz marked one of the darkest chapters of human history.

"Never again anti-Semitism!" he said Jan. 29. "Never again genocide!"

Auschwitz is the German name for the Polish town of Oswiecim. The twin concentration camps of Auschwitz and Birkenau which composed the Auschwitz complex were liberated by Soviet troops on Jan. 27, 1945. The troops found about 7,000 survivors.

Along with Jews from throughout Europe, 70,000 Poles, 15,000 Russians and 23,000 Gypsies died at Auschwitz.

A Polish government-sponsored survey published before the anniversary ceremonies showed that 47 percent of Poles regarded Auschwitz as a place of primarily Polish martyrdom and 8 percent as primarily a site of Jewish extermination. Twenty percent believed the death camp symbolized joint Polish and Jewish suffering.

Speaking at Birkenau Jan. 26, Jean Kahn, head of the European Jewish Congress, said Jewish organizations



PROTEST AT AUSCHWITZ—New York Rabbi Avraham Weiss (right) and some of his supporters demonstrate at the Catholic church at the former Auschwitz-Birkenau concentration camps in Poland Jan. 25. They called for the removal of Christian symbols from the camps. (CNS photo from Reuters)

resist efforts "to Christianize the Holocaust by the Catholic Church."

Meanwhile, U.S. Rabbi Avraham Weiss and 10 followers picketed the Catholic Church adjacent to Birkenau and protested the presence of a huge cross at Auschwitz.

A cross and church "are improper on the territory of Auschwitz, just as a Jewish star or synagogue would be at a Catholic cemetery," said Rabbi Weiss.

Bishop Adam Smigielski of Sosnowiec, the diocese where Oswiecim is located, said the cross must remain as a recognition that the camp's murder victims included many Christians.

Polish President Lech Walesa was criticized for not mentioning Jews in two of his three speeches during official ceremonies.

Andrzej Zakrzewski, head of the Polish government's

anniversary organizing committee, rejected the criticism and accusations that the official ceremonies downplayed the Holocaust. "The president, like many Poles, does not distinguish between Poles and Polish Jews," he said.

For Walesa, Jews "were simply Poles of the Mosaic faith," he added.

Zakrzewski said that the ceremonies had an interreligious dimension with prayers read from many religions.

"This was perhaps the first time that Muslims had prayed at a Jewish ceremony," he said. This is "a fact important not only for religious, but for political and moral reasons, too."

Zakrzewski and Polish Catholic leaders emphasized that Poland was a victim of Nazi Germany and that Poles were not responsible for the concentration camps in their country.

"The Holocaust's perpetrators were German Nazis although Auschwitz's heritage has landed on Poles," said Bishop Stanislaw Gadecki, head of the Polish church's Commission for Dialogue with Judaism.

Catholic leaders in several countries said Auschwitz holds lessons for today. The pope said it must serve as a warning for today's violent times and help usher in a season of peace and mutual respect.

Archbishop Oscar H. Lipscomb of Mobile, Ala., said remembering Auschwitz should help the world to end the violence in the Balkans and Rwanda.

There is also an important lesson in the "bitter enforcement of the draconian immigration laws of the period, restrictions which kept this country from becoming an asylum for Jews, Catholics and others that it should have been, and should be now," he said.

Archbishop Lipscomb is chairman of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs.

Cardinal Jean-Marie Lustiger of Paris, a Jewish convert to Catholicism whose mother died in Auschwitz, said the massive number of deaths should drive home important questions about the uses of science and the mass media for propaganda purposes.

It was "in the name of science that Nazism and its allies organized the extermination of Jews," he said.

Scientists "must reflect and debate on this instead of letting themselves be fascinated by the sole pursuit of their work," said the cardinal.

Bishops say German Catholicism shares blame for Holocaust

by Catholic News Service

BONN, Germany—German Catholicism during the Nazi era shares the blame for the Holocaust which resulted in the deaths of millions of Jews during World War II, said the German bishops.

"With the exception of the praiseworthy conduct of some persons and groups, it was a church community which turned its back too much on the destiny of the persecuted Jewish people," said a statement by the German Catholic bishops' conference.

"The ecclesial community concentrated too much on the threat against its own institutions," it said.

The Jan. 23 statement commemorated the 50th anniversary of the liberation of the Nazi concentration camp at Auschwitz, where at least 1.5 million Jews died. Commemoration events took place Jan. 27-28 at the camp in Poland.

"An anti-Jewish attitude continued to live on in Catholic circles" during the Nazi era and "contributed to the fact that Christians during the years of the Third Reich did not oppose anti-Semitic racism with the necessary resistance," said the German bishops.

"There was often guilt and failings among Catholics. Not a few Catholics let themselves be swept away by National Socialist ideology and remained indifferent to the crimes against Jewish life and property. Some supported the crimes and became criminals themselves," said the statement.

Rudolf Hoes, the SS commandant of Auschwitz-Birkenau who was hung for war crimes in 1947, came from a staunch German Catholic family. By his own account, in his memoir titled "Death Dealer," he "ceased being an active Catholic early in life, eventually switching his allegiance to the budding Nazi Party."

Although people from many nations and ethnic groups died at Auschwitz, most were Jews, making Auschwitz "the symbol of the destruction of European Judaism," the bishops' statement said.

The 50th anniversary is an "occasion to re-examine our relationship with Jews," it said.

Wherever anti-Semitism is manifested, "there is the duty of public resistance," it said.

Heike Thome, spokeswoman for the German bishops' conference, said the bishops' criticism of World War II Catholicism is not new.

This statement builds on bishops' statements issued in 1945, 1976 and 1988, she said.

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Life precarious after earthquake in Kobe, Japan

Volunteers at a Catholic church in Kobe do what they can for the victims of the earthquake

by Fr. James P. Colligan
Catholic News Service

KOBE, Japan—I awakened warily and wearily at 6 a.m. to a sudden jolt. The floor under my futon shivered nervously, and the windows were rattling.

I was experiencing an aftershock of the same earthquake that hit Japan's Hyogo prefecture almost six days earlier, at the same morning hour.

I whispered a prayer and waited. It was not courage or cold or stupidity that kept me snugly prone in my sleeping bag, but my own brand of fatalism.

In the past two days, I had seen ample evidence of earthquake power. I had flattened houses, some literally tossed off their foundations and scrouched. I saw an eight-story hotel only 50 yards down the street tilting crazily, its entrance and ground floor crushed to dust.

Another hotel a block away leaned so much that city workers roped off the street in front for fear the massive structure would fall on traffic.

Walking down the middle of a narrow street rather than use sidewalks seemed a scary but futile caution: If a falling building were coming your way, it would cover the full width of your path, most probably before you could get out of the way. Fatalism seemed the easiest approach to passing through those narrow streets—and to dealing with earthquakes in general.

"It would take me 20 seconds to unzip this sleeping bag and start for the door," I thought.

I peeked through the morning darkness at some of the 18 or 20 others bedded down around me in the parish hall of Sacred Heart Church in Kobe. A nun, a nurse, a retired teacher, Catholic youths—all were volunteers who had come to help in church relief efforts.

Two sat up. A low rolled over. One or two groaned. At least, unlike the previous night when the young volunteers were roused out at midnight, 2 and 4 a.m. to unload newly arrived supplies, only the aftershock awakened me that night. I readjusted my weary limbs and tried to go back to sleep. Mass was still two hours off, and the previous day had been tiring.

Outside the window was one of the most impressive visual compositions I have ever seen. Some finials, decorative pieces, had toppled and fallen from the twin spires and roof of the parish church, only 15 yards across the compound. Made of reinforced concrete, each stood four feet high and weighed perhaps 500 pounds.

One fell on a painted steel jungle gym designed for kindergartners. The finials now rested quietly, cradled nearly upside down in the bent and broken arms of a steel fixture. Timing is everything: Kids had not yet left for school when the earthquake hit Jan. 17.

Carmelite Sister Bernadette Makae, superior of sisters who ran a large school and kindergarten in nearby Tarumi, also knows that timing is everything. She expressed gratitude that she and the other nuns were up, dressed, and saying morning prayers and that their students had not left for school on the day of the earthquake. The school took a hit, but not too badly, its scenic location and its o's ways. She said she has persistently expressed her objections to city authorities for the modern, technological and ultimately dehumanizing trends taking place there.

Sister Bernadette said she believes religious should speak out more in favor of development that is beneficial to common people. The previous day, she and her colleagues stocked their school van with nourishing edibles and slowly made their way to Sacred Heart Church, stopping en route to talk to, and give food to homeless people.

"Not just earthquake victims, but the ones who were homeless earlier. The least-remembered ones," she said. The remaining food was left at the church for distribution.

The volunteers at Sacred Heart Parish also plan to check on several local groups of foreign workers. This effort is fittingly conducted out of Sacred Heart, long a parish for foreign Catholic residents following its establishment in the 1800s.

In those days ships, rather than planes, were the normal mode of overseas travel. Kobe was a major port for passenger and commercial traffic.

Now, with foreign laborers from Brazil, the Philippines and elsewhere seeking to avoid police questioning of their visa status, foreigners are being advised by a privately printed circular to use a private channel of communication to inform interested people of their well-being following the quake.

Meanwhile, local radio is broadcasting announcements in many languages, advising foreigners to contact their consulates with word of their safety. Church personnel with foreign language skills often are involved in that effort. (Those wishing to help victims of the earthquake may send contributions to the Mission Office, P.O. Box 1410, Indianapolis 46206.)

Your Mission Gifts of 1994

Parish Number	Number of Catholics	Propagation of the Faith	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
INDIANAPOLIS							
1 SS Peter and Paul	250	\$328.00	\$653.00	\$896.00	\$	\$	\$
2 Assumption Church	225	157.00	115.66	248.91		250.00	
3 Holy Angels Church	369	763.00		731.51		776.75	10.00
4 Holy Cross Church	730	62.00	84.55	280.44		839.44	
5 Holy Name Church	3,828	940.00	1,693.85	2,786.00			
6 Holy Rosary Church	373	345.00	25.00	247.00		210.00	
7 Holy Spirit Church	4,783	2,202.00	2,527.50	6,792.98	1,590.00	642.14	
8 Holy Trinity Church	541	656.00	585.50	613.80	120.00		
9 Immaculate Heart of Mary Church	2,328	1,132.00	1,716.00	3,631.25		1,022.00	
10 Nativity Church	1,942	1,287.43	1,282.24	2,690.80	300.00	594.75	
11 Our Lady of Lourdes Church	1,278	1,347.00	1,453.20	2,986.87			
12 Christ the King	3,258	2,573.72	3,666.00	6,837.00		1,281.56	
13 Sacred Heart of Jesus Church	822	497.00	25.00	971.47			
14 St. Andrew the Apostle Church	750	554.00	589.60	818.03			
15 St. Ann Church	738	370.00	326.00	1,129.31		20.40	
16 St. Anthony Church	1,193	1,222.90	1,779.99	2,766.09		885.38	
17 St. Barnabas Church	5,146	1,434.00	1,838.56	6,941.32	385.00		
18 St. Bernadette Church	658	105.00	348.05	434.72			
19 St. Bridget Church	353	145.95					
20 Good Shepherd	1,100	190.00	315.00	1,256.03		322.29	
21 St. Christopher Church	6,048	2,111.15	2,987.23	6,333.67	580.00		
22 St. Gabriel Church	1,843	937.00	13.00	3,591.70	2,320.00		
23 St. Joan of Arc Church	1,022	1,159.92	1,779.99	2,766.09			
24 St. John Church	350	403.00	1,219.65	2,902.40		770.55	
25 St. Joseph Church	850	360.00	458.38	2,043.65			
26 St. Jude Church	4,500	850.00	1,424.86	5,971.19	900.00		
27 St. Lawrence Church	5,580	1,299.00	2,515.61	3,448.30			75.00
28 St. Luke Church	5,540	1,910.00	2,688.00	4,129.00	530.00	459.24	
29 St. Mark Church	2,250	1,722.00	1,419.00	1,268.50		113.92	
30 St. Mary Church	500	244.00	484.60	1,068.00		340.85	
31 St. Michael the Archangel	3,000	1,061.00	1,791.00	6,185.56	645.00	617.88	
32 St. Monica Church	3,720	42.00	3,237.02	9,087.02	150.00	420.19	
33 St. Patrick Church	530	195.00	94.00	208.00	845.00		
34 St. Philip Neri Church	1,279	615.00	742.00	1,391.50	500.00		
35 St. Pius X Church	5,975	1,195.00	1,500.00	8,503.31			
36 St. Rita Church	1,050	268.50	400.00	680.00		111.00	
37 St. Roch Church	1,705	1,987.00	2,248.72	2,365.68		246.18	
38 St. Simon Church	2,725	811.00	921.00	3,505.11	1,105.00		
39 St. Theresa of the Infant Jesus	2,937	1,675.00	1,853.80	2,714.98		512.11	
40 St. Thomas Aquinas Church	963	695.00	677.00	5,550.79		206.38	25.00
41 Aurora	1,607	596.07	356.00	2,513.45		50.00	
42 Batesville	4,007	2,306.00	3,424.32	5,640.43		852.68	
43 Bedford	1,667	801.00	901.87	1,768.95		267.90	
BLOOMINGTON							
44 St. Charles	2,000	30.00		3,803.39		59.20	
45 St. John	1,234	1,082.45	1,122.46	2,136.60			
46 St. Paul's Center	8,409	125.00	187.00	3,933.91			
47 Bradford	1,271	530.00	540.50	1,410.05			
48 Brazil	450	874.00	800.00	675.00			
49 Brookville	1,855	1,738.00	2,108.90	2,904.79	2,170.00	150.00	
50 Brownsburg	5,583	1,585.00	2,478.00	7,083.26	1,085.00	514.61	
51 Brownstown	29	227.75	159.00	1,032.62			
52 Cambridge City	547	522.00	925.00	850.00			
53 Cannelton	304	88.00	127.00	484.46			
54 Cedar Grove	417	593.00	487.00	388.07			
55 Clarksville	700	211.80	205.00	739.97	200.00	75.27	
56 Clinton	2,700	1,201.00	1,153.00	3,501.00		27.00	
57 Columbus	673	307.20	376.00	453.00			
58 Connersville	4,680	2,702.24	14.00	6,207.42	665.00		
59 Corydon	2,366	1,676.00	1,368.25	3,077.96	1,265.00		
60 Danville	1,200	613.00	512.00	1,507.70		490.65	
61 Dover	1,804	517.43	521.48	1,018.43			
62 Edinburg	523	457.00	217.00	634.00			
63 Enochsburg	350	292.15	503.24	331.35			
64 Fortville	500	776.00	598.50	598.50	200.00		
65 Franklin	650	693.00	1,007.11		10.00		
66 French Lick	1,214	290.00	650.00	1,171.45		772.06	
67 Frenchtown	350	317.93	449.40	530.86			
68 Fulda	965	185.00	194.00	430.28			
69 Greencastle	450	277.00	142.75	346.55			
70 Greenfield	753	470.00	806.00	1,760.67			
71 Greensburg	2,230	1,411.35	1,753.95	4,072.74		160.50	
72 Greenwood	3,865	1,951.27	2,961.05	4,130.04		313.72	
GREENWOOD							
73 Our Lady of the Greenwood	5,075	1,851.50	2,410.50	5,689.94	2,000.00	955.50	
74 SS. Francis and Clare of Assisi	902	370.00	1,004.35	1,126.40			
75 Hamburg	230	267.75	215.00	173.70			
76 Henryville	274	145.00	167.86	240.81			

Parish Number	Number of Catholics	Propagation of the Faith Days	Misses Sunday Collection	Visiting Ministry Collection	Mass Stipends	Holy Childhood	Other Gifts
JEFFERSONVILLE							
84 Sac. 3d Heart	2,491	1,333.00	1,217.50	3,731.55	375.00		
85 St. Augustine	2,060	1,481.00	1,335.00	2,339.73	10.00	172.68	
86 Knightstown	223	97.00	115.50	239.00			
87 Lanesville	1,234	820.00	1,264.10	2,204.32	1,070.00		
88 Lawrenceburg	1,900	1,492.95	1,580.00	1,642.50		426.15	
89 Leopold	600	83.75	291.00	304.54	1,000.00		
90 Liberty	460	885.00	1,015.00	802.00	565.00	215.00	
91 Madison Prince of Peace	2,539	1,248.00	1,763.00	1,521.60			
95 Martinsville	513	235.00	376.00	1,726.00			
96 Milan	460	732.00	980.00	501.00			
97 Milhouse	342	300.50	283.70	522.72	185.00	41.08	
99 Mitchell	81	90.00	45.00	164.25			
100 Montezuma	1,200	605.00	827.00	2,278.00		1,125.94	
101 Mooreville	616	830.86	1,155.50	551.15	790.00		
102 Morris	520	164.65	369.00	359.75	20.00		
103 Napoleon	875	419.22	855.44	2,177.85			
104 Nashville	1,020	653.00	1,974.00	1,587.80			
105 Naville							
NEW ALBANY							
106 Holy Family	2,524	1,625.00	1,535.00	3,200.00	100.00		
107 Our Lady of Perpetual Help	3,134	949.18	1,477.32	2,887.99			
108 St. Mary	1,700	2,030.00	2,067.50	2,404.70		93.00	10.00
109 New Albion	685	315.00	317.00	422.25		156.24	
110 New Castle	701	307.00	455.00	740.25			
111 New Marion	99	50.00	285.30	595.75			
112 New Middleton	200	39.00	58.00	67.00			
113 North Vernon, St. Mary	1,424	1,199.00	1,355.00	2,555.00	1,850.00	858.84	1,000.00
114 Oak Forest	58						
115 Oldenburg	1,620	1,152.00	1,091.12	2,231.57			
116 Osprey	758	480.00	956.96	1,908.03	1,015.00		
117 Paoli	160	150.10	187.21	232.15			
118 Plainfield	1,353	1,502.00	1,519.00	4,708.55	260.00	438.95	
RICHMOND							
119 Holy Family	1,086	994.00	1,283.49	2,401.37			
120 St. Andrew	1,178	979.00	2,544.38	3,808.61		474.30	
121 St. Mary	1,489	272.00	1,690.50	2,529.81			
122 Rockville	313	180.00	162.50	323.10			
123 Rushville	1,330	1,770.00	1,396.00	2,803.00	1,770.00	163.00	
124 St. Anne, Jennings Co.	249	140.00		618.50			
125 St. Croix, Holy Cross	30	59.00	97.00	180.51			
126 St. Dennis, Jennings Co.	77	88.00	193.00	276.00	20.00		
127 St. Isidore, Perry Co.	333	131.00	50.00	178.65	60.00		
128 St. Joseph, Crawford Co.	136	130.00		339.10			
129 St. Joseph Hill	1,065	558.54	466.40	657.93			
130 St. Joseph, Jennings Co.	330	405.00		868.00			
131 St. Joseph, St. Leon	675	559.00	795.00	781.00			
132 St. Mark, Perry Co.	501	224.00	1,060.00	406.00		95.23	
133 St. Mary-of-the-Knobs	2,792	1,959.00	1,414.14	2,778.43			
134 St. Mary-of-the-Rock	166	180.00	215.00	152.00		161.76	
135 St. Mary-of-the-Woods	155	120.00	313.00				
136 St. Maurice	450	232.81	183.50	281.46			
137 St. Meinrad	957	388.00	192.00	454.50			
138 St. Nicholas, Ripley Co.	766	868.00	889.95	827.34		392.00	
139 St. Paul, Decatur Co.	11	(See St. Vincent, Shelby Co.)					
140 St. Peter, Franklin Co.	615	484.00	617.36	288.25			
141 St. Peter, Harrison Co.	350	60.00	61.00	97.50			
142 St. Pius, Ripley Co.	106	138.00	160.00	103.00			
143 St. Vincent, Shelby Co.	850	771.00	969.00	1,637.00	700.00	84.00	
144 Salem	397	294.08	208.00	378.50			
145 Scottsburg	422	404.00	530.85	510.00		144.85	
146 Seelyville	227	125.00	100.00	279.00			
147 Sellersburg	939	860.00	808.38	1,302.62	200.00	506.59	
148 Seymour	1,149	2,371.00	2,316.00	4,235.33	2,425.00	443.43	
149 Shelbyville	2,649	1,032.50	1,871.27	2,799.57		552.00	
150 Siberia	250	268.00	146.00	258.00			
151 Spencer	356	260.18	365.82	493.96			
152 Starlight	714	740.00	807.00	751.00		132.00	
153 Tell City	3,034	1,036.50	1,471.50	2,143.28			
TERRE HAUTE							
154 Sacred Heart	955	387.00	568.41	1,366.65	330.00	59.48	
155 St. Ann	335	50.00	102.00	698.70		72.00	
156 St. Benedict	1,282	305.00	482.00	2,180.50		46.22	
157 St. Joseph	1,790	146.50	387.00	3,612.15			
158 St. Margaret Mary	794	470.75	464.25	829.47			
159 St. Patrick	1,682	2,887.00	3,848.00	3,563.58		116.51	
160 Troy	335	65.00	141.00	379.50			
161 Universal	210	160.00	258.00	107.00			
162 Vevay	182	50.00	90.00	159.00			
163 West Terre Haute	106	149.00		431.00			
164 Yorkville	424	465.00	413.00	967.00			
All Saints School, Indianapolis						423.00	
Mother Elizabeth Seton School						474.30	
Pope John XXIII School						193.10	
Ritter High School						107.08	800.00
Sisters of Providence					65.00		
Sisters of St. Francis Hospital		22.00					
Sisters of St. Francis Oldenburg			500.00				
St. Paul Hermitage			270.00				
Miscellaneous			150.00				

'60 Minutes' piece on church is criticized

Segment filmed Call to Action conference; Wallace says no bishops would appear on the program

by Patricia Zapor
Catholic News Service

WASHINGTON—A "60 Minutes" segment on the Catholic group Call to Action criticized as "intellectually dishonest" did not include opposing perspectives because the CBS-TV news magazine show was unable to find a bishop willing to appear, correspondent Mike Wallace said Jan. 27.

William Donohue, president of the Catholic League for Religious and Civil Rights, said the Jan. 22 program gave a high profile to the church's "radical fringe" and that producers rejected "views that would have provided some semblance of fairness."

But Wallace, who reported the segment, told Catholic News Service that repeated attempts to arrange an interview with a cardinal or bishop to present a view from the U.S. hierarchy were unsuccessful. An interview with two lay authorities on the church was not used because producers felt the material was too dissimilar to work with footage from the Call to Action conference, Wallace said.

"I don't have any apologies to make for the broadcast," Wallace said. "I thought it was a carefully and responsibly done piece."

The segment was filmed during the Call to Action conference in Chicago in November. Included in the report were clips from speeches rallying participants to stand up for their vision of the church; interviews with members of Renti-A-Priest, an organization for married priests; and scenes at what was called a Mass celebrated by women. Call to Action is an organization of lay Catholics who want to see a greater role for the laity, as well as married priests and women's ordination.

Harvard Law professor Mary Ann Glendon and George Weigel of the Washington-based Ethics and Public Policy Center were interviewed in New York Dec. 4, but later were told by Wallace they had been dropped from the segment because "the chemistry wasn't right," according to Donohue. "By refusing to air the interviews with Mary Ann Glendon and George Weigel, '60 Minutes' made clear its preference, extending to the disaffected a platform that they have never earned within the Catholic community. It is not hard to orchestrate any result, not when there is a determined effort to manipulate and steer the outcome."

Wallace said there was "no politics and no prejudice" behind the scenes and disputed the comment on "chemistry" as an inaccurate characterization. But he said, if he had been able to interview a bishop or cardinal, a greater effort might have been made to incorporate material like that from the unused session with Glendon and Weigel.

In trying to arrange an interview with one of several prelates, Wallace said he got the impression "the show had gone out to bishops" to be leery of an approach by "60 Minutes."

Wallace said one cardinal declined to participate because he thought "60 Minutes" had treated the church badly in a story about then-Archbishop Robert F. Sanchez of Santa Fe. Archbishop Sanchez resigned March 19, 1992, two days before "60 Minutes" aired a story with interviews of three women who said they had been involved with sexual relationships with the archbishop.

According to Wallace, Bishop John J. Myers of Peoria, Ill., said he would agree to an interview if "60 Minutes" guaranteed him an unedited three to four minutes in the 12-minute segment. Wallace said such guarantees are not the usual practice of his show.

Steve Mamanella, spokesman for the Peoria Diocese, confirmed that Bishop Myers had asked for the guarantee and was told it was against "60 Minutes" usual policies.

A letter from Wallace and producer Barry Lando to the Catholic League in response to its criticism said interviews were requested with Cardinals Adam J. Maida of Detroit, Roger M. Mahony of Los Angeles, Bernard F. Law of Boston and William H. Keeler of Baltimore.

"They all turned us down," said the letter, a copy of which Wallace gave to CNS. "We were informed privately by a very good source that the word had gone out" during the November annual meeting of the U.S. Catholic Conference "that no one should deal with '60 Minutes.' Whether or not that was true, no one did."

Msgr. Francis J. Maniscalco, interim secretary for the USCC Department of Communications, told CNS that he had warned Wallace he would have a problem getting any bishops on magazine-style shows where their comments would be heavily edited and might be used in ways they had not intended. "But nobody's been told not to be on '60 Minutes' or any other program," Msgr. Maniscalco said. "It is up to the bishops to make their own decisions. Any number of things could go into the decision."

He added that he thought Wallace was letting himself off easily by blaming the bishops' reluctance to appear on the show on the piece about Archbishop Sanchez. "You just don't know how you're going to be treated if you go on the show whether you're a bishop or someone else," he said.

BOOK REVIEWS

Paradox of Catholic higher education

FROM THE HEART OF THE AMERICAN CHURCH: CATHOLIC HIGHER EDUCATION AND AMERICAN CULTURE, by David J. O'Brien. Orbis Books (Maryknoll, N.Y., 1994). 231 pp., \$14.95.

Reviewed by Patricia McGuire
Catholic News Service

Presidents of Catholic colleges often confront the paradoxical quality of the institution they lead, usually in the guise of student groups or faculty treatises. "Paradox" is a better word than "oxymoron" when examining the Catholic university, because the first is a readily capable of thoughtful resolution, while the second (often used by our critics) is a dismissive epithet connoting foolishness. Puzzled, we may be; fools, we are not.

Reconciling the American devotion to free speech and academic freedom with the equally strong expectation of fidelity to the teachings of the church is the paradox of Catholic higher education.

"From the Heart of the American Church: Catholic Higher Education and American Culture" attempts to unbuckle the riddles entwining the soul of modern American Catholic

colleges. David J. O'Brien provides a fascinating historiography and a provocative contemporary analysis of the paradox.

Founded to provide access to the higher education that Catholics were denied because of their minority status in the nascent American society, Catholic universities became so successful in mainstreaming their graduates that they nearly put themselves out of business, at least ecclesiastically. Trying to be both successfully "American" and faithfully "Catholic," a compromising balance became elusive, as O'Brien makes clear, because each identity required complete fidelity.

O'Brien does not resolve the dilemma, but he does provide a rational analysis of the factors that gave rise to the tension—in particular, the dominance of American culture in shaping the immigrant church and its institutions.

To understand shifting hierarchical attitudes toward Catholic colleges, O'Brien underscores the importance of the late-1960's transfer of governing authority and institutional assets from religious congregations to lay trustees, a distinctively American act. The severance of the juridical accountability cord through separate incorporation, together with the rise of academic professionalism,

enabled the Catholic colleges to emulate their secular counterparts more competitively.

However, O'Brien notes, the price of secular success was an increasingly unhappy hierarchy. Convinced of the need to restore some ecclesiastical control of the Catholic mission, Pope John Paul II issued "Ex Corde Ecclesiae," the apostolic constitution on Catholic higher education. O'Brien does not dwell on this topic, nor does he touch on the provocative impact of the encyclical "Veritatis Splendor" with its explicit condemnation of some forms of intellectual dissent.

O'Brien's indebtedness to the Jesuits and Holy Cross College, where he teaches, is clear, some might quibble with his frequent citations to Jesuit models as exemplars. Particularly in the section on "Education for Justice" a reader familiar with the century-old service traditions of colleges founded by women's religious congregations might wish that O'Brien acknowledged more prominently the Sisters of Notre Dame de Namur, the Ursulines, the Sisters of Mercy and the other religious women whose commitment to social justice illuminated their colleges long before "community service" was a national buzzword.

Quibbles aside, O'Brien's work is "must" reading for all who believe that the paradox of Catholic universities ultimately finds peace in the faithful daily living of the values that make Catholic colleges essential both to America and our faith.

(Patricia McGuire is president of Trinity College in Washington, one of the nation's oldest Catholic colleges for women, and a frequent commentator on Catholic higher education.)
At your bookstore or order prepaid from Orbis Books, Maryknoll, NY 10545. Add \$2 for shipping and handling.)

† Rest in Peace

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

† **BEDDEL, Thomas M.**, 67, Holy Family, Oldenburg, Jan. 12. Husband of Marjorie Tebbe Beddel, father of Virginia Selkirk, Beverly Unger, Thomas Beddel, Jr., Stephen Beddel and Randall Beddel, brother of Albert Beddel, Clara Niehoff, Irene Merkel, Es-

ter Goss and Mildred Nobbe, grandfather of 12, great-grandfather of two.

† **BINSBACHER, Agnes R. Cheely**, 92, St. Christopher, Speedway, Jan. 19. Mother of John C. Binsbacher, Loretta Kelley and Patricia Morris, sister of John Cheely, grandmother of nine, great-grandmother of 10.

† **DECK, Steven L.**, 29, St. Lawrence, Indianapolis, Jan. 22. Son of Herman L., brother of Jacob L., Joseph L., John L., Kathleen Clair and Mary E. Chapman, friend of Vicki Lemberg.

† **GANNON, Helena C. Siebert**, 83, St. Anthony, Indianapolis, Jan.

20. Wife of Francis E. Gannon, mother of Rita M. Selig and Rosella Meunier, sister of Anna McConnell, Henrietta Fischer and Alice Gannoli, grandmother of six, great-grandmother of three.

† **GLASSMEYER, Celestine L.**, 96, Our Lady of Lourdes, Indianapolis, Jan. 11. Mother of Joan Marie Winship and Richard Paul Glassmeyer, step-sister of Charles Rathz, grandmother of 13, great-grandmother of 19.

† **HOYCE, Crystal**, 96, St. Mary, Rushville, Jan. 18. Mother of Ethel Voles, sister of Alma Dinkins, Esther Clark, Edna Wojek and Jeanette Sellers, grandmother of four.

† **MARTIN, Rowland E.**, "Rollie," 77, St. Christopher, Speedway, Jan. 14. Husband of Nancy

Nelson Martin, father of Nelson and Noel, grandfather of eight.

† **RADEKOOPFER, Lottie M. Baron**, 75, Holy Name, Beech Grove, Jan. 17. Mother of Judith M. Swartz, Garrett J., Daniel M. and Edward D. mother of Lillian Ellingsen and Janet Czajka, grandmother of 13.

† **RAUCH, Frank A. Jr.**, 81, St. Joseph Hill, Sellersburg, Jan. 21. Father of Doris Warren, Evelyn Blankenship and Margaret Rauck, brother of John Richard Rauck, grandfather of six, great-grandfather of eight.

† **RAYBURN, Esther Mae**, 60, St. Mary, North Vernon, Jan. 22. Wife of Late Rayburn, mother of Robert, Jeff, Scott, John and Connie, sister of John Hausenberger, Cordelia Speck, Opal Speck, Margaret Bencke, Golda Wilkerson, Elmalee Barr and Sarah Taskey, grandmother of five.

† **RECKLEY, Margaret "Gitzie" O'Garra**, 68, Little Flower, Indianapolis, Jan. 10. Wife of Thomas A. Reckley, mother of Stephen T. Michael and Kevin P., sister of Thomas J. O'Garra, Mary Aggie Branson, Kathleen White and Rita Mayer, grandmother of seven.

Franciscan Sister Mary Kalkbrenner dies on Jan. 21



A Memorial Mass was celebrated Jan. 24 at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Mary Philip Kalkbrenner. Sister died Jan. 21. She was 97 years old.

Born in Evansville, Ind., she entered the Oldenburg Franciscan Community in 1915 and professed her final vows in 1921.

Sister Mary Philip taught at St. Mary, Milwaukie, St. Agnes, Evansville, St. Mary, Aurora and Holy Trinity, Indianapolis. Sister also taught in Ohio and Kentucky. She retired to the Motherhouse in 1980.

Sister Mary Philip is survived by nieces and nephews.

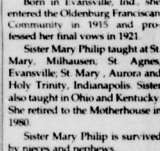
Franciscan Sister Martha Marie Eder, 90, dies on Jan. 27

A Memorial Mass was celebrated Jan. 30 at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Martha Marie Eder. Sister died Jan. 27. She was 90 years old.

Born in North Vernon, Ind., she entered the Oldenburg Franciscan Community in 1924 and professed her final vows in 1930.

Sister Martha Marie taught at St. Anthony, Evansville; Holy Family, Oldenburg; and St. Gabriel, Corydonville. Sister also taught in Ohio. Sister retired to the Motherhouse in 1975.

Sister Martha Marie is survived by four sisters: Rose Roell, Mary Thomas, Monica Gottenmiller and Tillie Dittlinger, and one brother, Bernard Eder. Memorials may be made to Sisters of St. Francis, Oldenburg, Ind. 47036.



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Photo meditation by Joseph R. Veneroso, M.M.

Turn eyes of mercy

Who cares who won, who lost the war?
Who was right, who wrong?
Who cares? Indeed.
The child of last year's enemy hungers today.
Wonders when the thunders will return
Wonders when her father will return
Wonders who cares.

Membership Sunday February 5

Your prayers and sacrifices help build the church to the ends of the earth.

Please become a member through your parish or renew your membership. Both living and deceased may be enrolled.



Reverend James D. Barton
Archdiocesan Director of the Propagation of the Faith

U.S. seminary student numbers down to 6,030

Numbers of theology and college students are down, pre-theology and high school up slightly

by Jerry Filtz
Catholic News Service

WASHINGTON—The total of U.S. Catholic seminarians dropped 3.4 percent in the past year.

At the start of the 1994-95 school year there were 6,030 students for the priesthood. At the start of the previous academic year there were 6,244.

In theological studies, the years closest to ordination, numbers dropped from 2,915 in fall 1993 to 2,817 last fall.

The most drastic drop was in college seminarians: from 1,642 in 1993 to 1,473 in 1994—a decline of 10.3 percent.

High school seminarians registered a slight enrollment increase, from 1,186 in 1993 to 1,229 in 1994.

The number of students in pre-theology increased slightly from 501 to 511. Pre-theology students typically have completed college in a non-seminary setting and are taking one or two years of undergraduate philosophy and theology courses required before they can enter graduate theological studies.

The current school year is the first in which a new program took effect increasing the academic prerequisites for theology from 18 credits in philosophy to 24 and from at least 12 hours of undergraduate religion studies to at least 12 hours of undergraduate theology courses. The beefed-up requirements are expected to add a second year of pre-theology studies for most students who did not attend a college seminary.

In the latest figures, the seminarians preparing for diocesan priesthood continued to outnumber those preparing for priesthood in religious orders by about 3-to-1.

At the level of theological studies there were 738 studying for religious orders, 2,069 studying for diocesan priesthood and 10 not affiliated with a specific diocese or order.

The figures were released in January in the "1995-1996 CARA Seminary Directory," a yearly publication of the Center for

Applied Research in the Apostolate at Georgetown University in Washington. CARA has been collecting yearly enrollment data from all U.S. Catholic seminaries every year since 1968.

The new figures show no clear short-term trends. It was the second year in a row that high school enrollments rose after nearly 20 years of annual decreases, but the two years of increase combined barely overcame the one-year decline of three years ago.

At the college level, the 10.3 percent decline more than wiped out the previous year's 3.8 percent increase—and that increase had been the first year of growth in college seminaries since 1984.

At the theology level, the number rose in 1992 for the first time in nearly a decade, but it fell again in both 1993 and 1994.

The 1994 figures were down considerably from 10 years earlier at all levels.

High school seminarians in 1984 numbered 3,186, 2.6 times as many as in 1994.

College seminarians in 1984 were 3,526, 2.4 times as many as in 1994.

In theology and pre-theology combined, the rate of decline has not been as great. In 1984 there were 4,170, 1.25 times as many as in 1994.

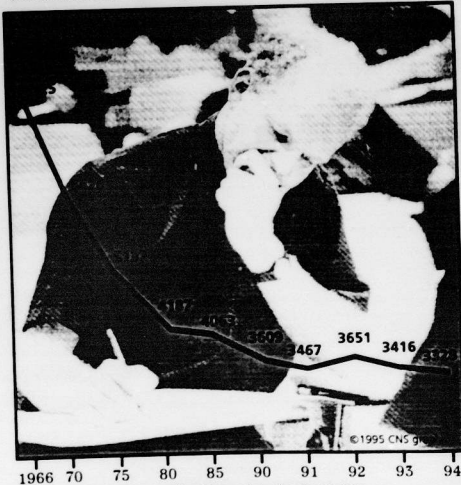
However, the current total theology count includes 511 in pre-theology, 116 in a fifth year of theology, 194 in a pastoral year and 36 on leave—a total of 857 who are in an additional year of studies outside the traditional four-year theology curriculum. Since the early 1980s, when CARA began tracking enrollments, in such additional programs, the numbers in them have more than doubled.

As more and more seminarians are counted in the theology-level categories for five or six years instead of the traditional four, the ratio of yearly ordinands to the total number in the group goes down.

CARA's annual seminary directory carries information on each Catholic seminary in the United States, including numbers of full-time and part-time faculty and numbers of seminarians and of students not preparing for the priesthood.

STUDYING FOR PRIESTHOOD

U.S. seminarians in theology or post-college studies 1966-94



Source: The Center for Applied Research in the Apostolate

U.S. SEMINARIANS—The number of U.S. seminarians in theology or post-college studies has fallen over the past two years after making a slight climb from a downward trend that has lasted since at least 1966. (CNS graphic)