



The Criterion

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1995 accountability report is in this issue

Four-page summary of full report includes revised strategic plan and audited financial reports

By John F. Fink

A summary of the 1995 Accountability Report for the Archdiocese of Indianapolis begins on page 11 of this issue.

The report includes a message from Archbishop Daniel M. Buechlein, a condensed version of the revised Archdiocesan Strategic Plan for 1995-97, and

condensed financial statements for the fiscal year that ended June 30.

The full accountability report is available to anyone who would like to have it. (See the last page of the summary for details.)

The original strategic plan was promulgated by Archbishop Buechlein on Sept. 8, 1993. The revision to the plan is the culmination of eight-months of work by committees, task forces and the Archdiocesan Pastoral Council.

The financial reports show a deficiency of revenues over expenses of \$27,000 which, Chief Financial Officer Joseph B. Hornett says, is essentially a breakeven performance since it is .08 percent of total revenues of almost \$32.9 million.

The report shows an increase in assets for the archdiocese, from \$69.7 million in FY 1994 to \$76.2 million in FY 1995. It also shows an increase in assets of the Catholic Community Foundation of almost \$2.3 million, a 14.4 percent increase during FY 1995, to nearly \$18.1 million.

The report also calls attention to the

fact that the Archdiocesan Deposit and Loan Fund has approximately \$14 million of loanable funds to parishes but that there are currently more than 27 construction and renovation projects that will require nearly \$60 million. The report states that the archdiocese is currently negotiating a \$40-million revolving credit line to bolster ADLF reserves in order to allow the construction activity to move forward.

The full report also includes Archbishop Buechlein's "state of the archdiocese" report. The archbishop's report was included in the Sept. 8 issue of *The Criterion*.



163 archdiocesan teens join in March for Life

By Mary Ann Wyand

Prayers for an end to abortion inspired and motivated 163 archdiocesan teen-agers and 24 chaperones as well as other adults who journeyed by bus to Washington, D.C. on Jan. 20 to participate in the 23rd annual March for Life held Jan. 22 in the nation's capitol.

See related story and photos on page 20.

Their prayerful send-off by Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, at the Archbishop O'Meara Catholic Center in Indianapolis that Saturday night continued with rosaries recited en route as five buses from the archdiocese rolled eastward through the scenic Shenandoah Valley, across the muddy flood waters of the Potomac River, and on into the heart of historic Washington, D.C.

More prayers were offered by five cardinals, dozens of archbishops and bishops, priests from dioceses

See MARCH FOR LIFE, page 7

Roncalli High School students from Indianapolis pose for a picture with Archbishop Daniel M. Buechlein and Raymond Nahlen (back row, second from right), his executive assistant, on Jan. 22 before participating in the 23rd annual March for Life in

Washington, D.C. They were among 163 archdiocesan teen-agers from all 11 deaneries who traveled by bus to Washington in order to walk in the national pro-life march to call for an end to abortion in America.

Photo by Heather Moebis

The 1996 United Catholic Appeal is ready to go

By John F. Fink

The 1996 United Catholic Appeal is ready to go, with the Family Division kicking off the campaign this Monday, Feb. 5. The Family Division is composed of archdiocesan employees, pastors, parish life coordinators, and associate pastors.

A final meeting of the appeal's 25-member steering committee, composed of lay leaders and clergy from throughout the archdiocese, was held Feb. 26 to finalize details

for all four phases of the campaign—the family phase, the lead gift phase, the parish phase and a follow-up phase. The committee approved a schedule for the campaign that will continue through October.

Bernard Pierce, vice president of the manufacturing division of Alpine Electronics Manufacturing of America, Greenwood, is the general chairman of this year's campaign. Dale L. Gettelfinger, a certified public accountant with Monroe Shine & Co. of New Albany, is chairman of the Lead Gifts Division. Annette (Mickey) Lentz, associate

director of schools for administrative personnel and professional development in the Office of Catholic Education, will head the Family Division.

The committee set the goal for the 1996 appeal at \$3.6 million.

Strong emphasis this year will be placed on increasing the number of Catholics who participate in the campaign, the committee decided. Parishes will be asked to set a goal of increasing participation by 10 percent. The parish financial goals will remain the same as they were during the 1995 campaign.

The Lead Gifts Division solicits donors who are deemed capable of contributing gifts of \$500 or more. This campaign will run from Feb. 26 to April 21 and will include seven regional dinners. In 1995,

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Independent Laity

A new study shows that increasing numbers of Catholics think lay people should have a right to participate in church decisions.

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St. Maximilian

A drama about the life of the "Saint of Auschwitz" will be presented by the East Deanery parishes on Saturday, Feb. 10.

Page 2

Seeking the Face of the Lord

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



Francis de Sales: a saint for our times

Last week we celebrated the feast of St. Francis de Sales, the patron saint of the press. Since I began writing my weekly column (almost nine years ago) I have adopted him as one of my patrons. Born in 1567, his father planned that Francis would succeed him as senator of the Province of Savoy in France, and so sent him to Padua for a doctorate in law. After receiving the degree, Francis decided that God was calling him to priesthood. His father was not pleased and it took some time before Francis received his paternal blessing on his priestly vocation.

Francis exercised his pastoral ministry in Geneva which was strong Calvinist territory. He was a good preacher and teacher. He also published popular pamphlets explaining the Catholic faith, which is why he is designated the patron of the press. He was named the Bishop of Geneva at age 35 and was known as a gentle teacher of the truth. In fact he adopted the axiom "A spoonful of honey attracts more flies than a barrelful of vinegar."

Francis was not only noted for his ability to teach and write about Catholic theology. He was especially noted for his writings on the spiritual life. His most famous work is titled "An Introduction to the Devout Life." Francis sounded the theme that everyone is called to a life of devotion, yet the spiritual practice of our faith differs according to one's state in life. A bishop shouldn't live in a cloister like a contemplative monk. A monk shouldn't live the busy life of a bishop. The spiritual life of the factory worker differs from that of a housewife or a teacher or a doctor. The point is that everyone is called to live the Catholic faith according to the circumstances of his or her life.

Participation in the life of the church, particularly in the sacramental life of the church, is an essential part of being Catholic. Our spiritual life also includes making time for personal prayer, no matter what our particular vocation is. The main lesson we can learn from the life of St. Francis de Sales is that we are all called to the spiritual practice of our faith.

Other features of his life deserve our attention. Francis was open to hear God's call in his life. While as a youth he respected his father's wish that he

study law, when it came time to decide what God wanted of him, patiently and courageously, he set out to convince his dad that he was to be a priest. In the end, his father was proud of his son. I suggest this as food for thought for you parents who prefer that your son or daughter choose a wealth-making career rather than a vocation to serve the church as a religious or a priest. Yes, there are parents today like the father of St. Francis de Sales.

Francis is also a fine patron for you young folks who struggle to make a courageous and generous decision to enter religious life or priesthood today. He models our need to realize that we must live the life to which we feel God calls us and it is not always the life others would choose for us. I think all of us tend to forget that as baptized Christians, God has something in mind for each of us. We need to make our life choices with God in mind and that happens in prayer. St. Francis learned in prayer that, despite his father's desire, the political life, life as a successful lawyer, was not God's plan for him.

We can learn more from this saint. Think of the courage and zeal it took for Francis to choose to be a priest in Geneva where Catholics were a despised minority. Francis could have served other friendlier dioceses in those days. Courageously, he believed that God would bless his ministry against all odds. Isn't he a good patron for our times, when so much of our Catholic doctrine and practices is despised and even ridiculed by many? Pope John Paul II reminds me of this young priest and bishop of Geneva.

St. Francis de Sales taught and preached the truth in a gentle yet forthright manner. There was a special focus to his ministry which is timely. He called people to devout prayer because of his conviction that prayer is the soil in which faith grows and flourishes. He pleaded that personal prayer is not only for religious and priests, but for every baptized Christian. He taught that prayer not only nurtures faith but also builds the courage to act even when faith is not easy to live. He is a timely patron.

Editorial Commentary/John E. Fink, Editor

Abortion opponents are not the 'far right'

We carried an important story last week when we reported that a new study shows how skewed the secular media can be when it comes to reporting on abortion. It's not only the labels reporters put on pro-life advocates but also a lack of knowledge about the public's real attitude toward abortion.

It has become common for television commentators to refer to those who oppose abortion as belonging to the "far right," as if they were extremists. And how do they refer to those who support abortion—as the "far left"? Don't be silly. They're "moderates."

It is also common for TV commentators to assume that being pro-life is a political liability. This attitude completely ignores the results of last year's election results. No pro-life incumbents were defeated and pro-life candidates defeated pro-choice incumbents.

Despite those results, it still seems to be commonly thought that most Americans are in favor of unlimited abortion. It just isn't true. The latest national public opinion poll showed that only 13 percent of the American public favors legal abortion for any reason throughout nine months of pregnancy while 82 percent favor some sort of restrictions on the availability of abortion.

If 82 percent of Americans favor restrictions, how can this position be labeled "far right"? Surely this should make such opinions mainstream. If only

13 percent of Americans favor unlimited abortion, how can that position be termed "moderate"? That's the extreme position.

It also seems to be "common knowledge" among commentators that only Republicans are pro-life. But there are pro-life Democrats. This is obvious since 82 percent of Americans are not Republicans. Support for restrictions on abortion transcends political parties. Contrary to prevailing opinion, it would not be a detriment for a Democrat to take a pro-life position. Of course, former Governor Robert Casey of Pennsylvania proved that years ago.

Clearly the vast majority of the American public now favors laws that would prohibit abortion after the first three months of pregnancy. As for so-called partial-birth abortions, 71 percent believe they should be banned—even 65 percent of those who identified themselves as "pro-choice."

All this is evidence that the educational efforts of pro-life groups is beginning to have an effect. When people come to realize just what abortion is, how it is performed, and the biological facts about fetal development, they naturally oppose it. Perhaps most people are unwilling to ban all abortions, but they definitely favor some restrictions.

Somehow we have to get that across to those who control the secular media. If they would drop the misleading labels their reports would be more accurate.

An opportunity to participate in the missionary work of the church

Dear Sisters and Brothers in Christ,

The Propagation of the Faith Membership Sunday, Feb. 4, affords us an opportunity to participate in the missionary work of the church, a work that Jesus himself entrusted to the church. At our baptism, we were given the responsibility to live our faith, as well as to help others come to faith in Christ.

As members of the Propagation of the Faith, we affect the lives of people throughout the world as we assist mission priests, religious, and catechists in the front lines to take the Gospel to their people in word and service. They count on our prayers and sacrifices to do this.

Let us join the Propagation of the Faith or renew our membership as we keep the missionary work of the church in our daily prayers.

May the Light of Christ illumine the darkness, and may newly found faith show clearly the path to him!

Sincerely yours in Christ,

+Daniel M. Buechlein

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

'Maximilian: Saint of Auschwitz' offered Feb. 10 by East Deanery

The Indianapolis East Deanery parishes are sponsoring a live presentation of the drama "Maximilian: Saint of Auschwitz" at the Warren Performing Arts Center on Feb. 10 at 7:30 p.m.

Actor and producer Leonardo Defilippis portrays the life of the Catholic priest who was arrested by the Gestapo and sent to the concentration camp at Auschwitz.

There, Father Maximilian Kolbe was forced into slave labor, tortured and humiliated. In 1941, the priest took the place of a married man condemned to death by starvation. In 1982, he was canonized by Pope John Paul II.

The 90-minute production, suitable for ages 10 and up, includes set, lights, costumes, and an original musical score.

This will be the only Indianapolis presentation by the St. Luke Productions national tour group in 1996. The presentation here is the fulfillment of the dream of Marian J. Guenter Elliott, a late member of Holy Spirit Church and the East Deanery Board. Friends continued her efforts to bring the drama to Indianapolis.



Leonardo Defilippis

Seating is reserved. Tickets are \$5 and available from the Warren Performing Arts Center box office, 317-898-9722; or Ticketmaster, 317-239-5151. The Warren Center is located at 9500 E. 16th Street.

The Criterion

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APPEAL

continued from page 1

the lead gifts phase generated 33 percent of the overall goal.

The parish phase of the drive will begin in mid-April. Special emphasis will be placed on four Commitment Sundays in May.

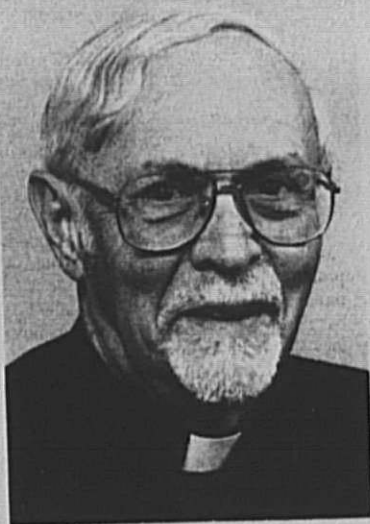
The final report meeting is scheduled for Tuesday, June 25. But a follow-up solicitation will be done after that meeting so that all Catholics in central and southern Indiana have a chance to support the appeal. The follow-up will be done first by mail and then by telephone.

A new video has been produced for the campaign, and it was viewed by the members of the steering committee at the Jan. 26 meeting.

Faith-filled Colts' prayer is for God's presence

By Margaret Nelson

On Jan. 14, the Indianapolis Colts football team may have narrowly lost the American Football League Championship, but signs of their spirituality caught the public eye.



Father Patrick J. Kelly

"What you see is not a show. What you see is what they are," said Father Patrick J. Kelly, chaplain for the American Football League team. "It's an interesting group of people."

When quarterback Jim Harbaugh is interviewed on television after a game, he says, "I want to give thanks to my Lord and savior Jesus Christ."

On Jan. 17, former Secretary of Education William Bennett talked with Indianapolis supporters of Catholic high schools. He contrasted the Colts' Jan. 14 television comments with those of the AFL victors, who used vulgarity.

Father Kelly discussed the way the team prays. "Basically, everything is very scheduled before the games," he said. "They have to get in the mood. Four hours before kickoff, we have the pre-game meal. The men are given a wake-up call a half-hour before that."

"That means that, if they want to go to the services, they have to get up earlier," he said. "Four-and-a-half hours before kickoff, we have two religious services at the hotel. At least half of the men do attend services on a regular basis."

"Mass is in one room and, in a nearby room, they have an ecumenical service," Father Kelly said that most of those who go to the services, including players, staff and coaches, are Catholic. "I usually have 15 to 20 people at Mass—more when we're away

than when we're here. Sometimes the men will go to Mass at their own parishes on Saturday night."

He said that about 20 percent of the team is Catholic. "They're about 25 or 26 years of age. They don't go to Mass any more or less frequently than other people their age. But some are always there."

"We just have Mass," Father Kelly said. "I always give a homily; it probably will be no more than five minutes in length. I always preach on the readings of the Sunday Scripture. The only allusion (to the upcoming game) is at the end of Mass after I say, 'Go in peace.' I add, 'Good Luck, gentlemen.' They say, 'Thank you, Father' and they go off to their pre-game meal."

"In the present Colts' situation, Bill and Vince Tobin are both Catholic and are always there. And coach Ted Marchibroda is always there. Three or four of the coaching staff are Catholic, but sometimes they can't be there," said Father Kelly.

Last year when Father Kelly became sacramental minister for St. Andrew in Indianapolis, "it totally discombobulated my schedule with the Colts," he said. In October, when game time was moved back to 1 p.m., he moved the team Mass to 8 p.m. Saturday, after his 5:30 p.m. Mass at St. Andrew.

After they've warmed up, the players are in the locker room before the game starts. The last thing they do before they go onto the field is pray. "The officials come to the door to tell us we have two minutes. One of the coaches for Indianapolis, Tom Zupancic—a Cathedral (High School) grad who grew up at Holy Trinity Parish—will yell at Marchibroda. 'Two minutes coach, two minutes!'"

"Then the head coach will say, 'All right men, everybody stand up,'" Father Kelly smiled when he said, "Immediately, we all kneel down. We hold hands and I lead them in prayer. The prayer we do is always the same."

"Basically, what we pray for is that God the Father will be with us through the Spirit of his Son and that his Spirit will inspire the minds and hearts of each one—that he will use the talents and abilities God has given him for God's honor and glory," the chaplain said.

"We never pray to win; we never pray that nobody will get hurt," he said. "Then we say the Lord's Prayer." Then the coach says a few words to the team.

At the end of the game, coach Marchibroda waits until the men are settled. "If we've won there will be rejoicing," said Father Kelly. "Then the coach will say, 'Everyone up.' Then they kneel down. All we do then is say the Lord's Prayer."

"Three or four years ago, a couple of the men started going into the shower room right after the game, before we all said the prayer. And they would say a prayer together. Now, there are 15 or 20," the chaplain said.

"It is something that is extremely important to them," said Father Kelly. He can hear them praying. "They always bring in the idea of giving glory to God."

"They really mean all this," he said. "In my 12 years with the Colts, it's not at all unusual to see from one to six men in the locker room with Bibles in their hands. It's quite common."

Father Kelly admires Steve Grant, the Colts' outside linebacker and a devout Christian. "Obviously, the language on the sidelines is not something you carry to the dining room with you. That's just part of the game—you sort of expect that."

"But Steve never says anything like that. When someone on the opposing team starts 'trash-talking' to him, he will say, 'Do you mean that Jesus Christ is not your personal Savior?' Then he will attempt to convert the guy before the game is over!" the priest said.

"When we're saying the Lord's Prayer, I never see anyone look like he's just kneeling there because he has to," said Father Kelly. "They all join in. The majority of people who look at pro football might think they are putting it on. But they're not."

"Like Jimmy (Harbaugh). Every time he is being interviewed after a game, the first thing he says is, 'I want to give thanks to my Lord and savior Jesus Christ.' He's a practicing Catholic," Father Kelly said.

People ask if the quarterback is a born-again Christian.

"He has had—in the last four or five years—his own very personal religious experience. To him, religion is an extremely important part of his life and he doesn't mind everybody hearing about it. He's not trying to win praise and he's not trying to snow anybody. He is an admirable young man," said Father Kelly.

"The way I got started as chaplain is amusing," said Father Kelly. When the Colts came to Indianapolis, they wanted a priest-chaplain to replace the Jesuit priest who served in Baltimore. On the Tuesday before the first pre-season game in 1984, Father Kelly—who had just taken his present position as principal at Cathedral High School in Indianapolis—got a call from Father Paul Courtney. "Kelly, have I got a deal for you," said his friend.

Jim Irsay, general manager of the Colts, told Father Kelly what he wanted the chaplain to: celebrate Mass on the day of the games, serve as a counselor for the team members, and be on the sidelines for every game.

Father Kelly, who had spent many years

on football fields, said he had his own on-field rules: He never does anything unless the coach asks him to, he makes sure the epiphet fits the occasion, and if a ball comes near, he gets out of the way.

The chaplain is not paid a salary, but all of his expenses are paid. "The organization has been hugely generous to Cathedral High School," said Father Kelly.

"If we need anything—if there's a kid who can't afford football shoes (and they're \$150 a pair), they're mine . . . They are generous at the Shamrauction time. It's been a wonderful relationship from our perspective."

Father Kelly said that the team members could not believe the reception they got from the fans at the airport after they lost their AFL championship bid in Pittsburgh. The pilot told them there was a crowd waiting. "The men were saying, 'Didn't we lose?'"

"I have found it a very enjoyable, and a very meaningful, experience," he said. "If anyone had told me before I got involved—especially given the press—that a group of professional athletes could be as good as these people are, I would have laughed at them," said Father Patrick Kelly.



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From the Editor/John E. Fink

The quality of Catholic papers is improving



Each year during February I've observed Catholic Press Month by devoting one of my columns to the Catholic press. This is that column for this year.

Today there are 184 Catholic newspapers published in the United States. Five of them are national newspapers; 166 are diocesan newspapers, such as *The Criterion*, published for the Roman Catholic Church; and 13 are published by Eastern Rite Catholic Churches. (There are also 253 Catholic magazines published in the United States, but I thought I'd devote this column to newspapers.) The average circulation of those 184 newspapers is 31,700, less than half of *The Criterion's* 67,000 circulation. Fifteen diocesan newspapers and one national newspaper (*Our Sunday Visitor*) have a larger circulation than *The Criterion*.

I receive a large percentage of those newspapers here at the office. (I can't begin to read all of them but I have my favorites that I get to each week, often while riding my exercycle at home early in the mornings.) One of the things I've noticed is that the quality of those newspapers keeps improving. That is partially due to computers and the relative ease of "desktop publishing," but also because of the obvious emphasis that dioceses are giving to better communications.

A case in point is the newspaper for the Archdiocese of St. Paul and Minneapolis. Until the start of 1996, it was served by *The Catholic Bulletin*, for a long time one of the best Catholic papers in the country. Since the start of this year, it is served by *The Catholic Spirit*. In a message published in the first issue, Archbishop Harry J. Flynn said that the committee that studied the communication needs of the archdiocese decided that the paper needed a new name.

In that same issue, John Finnegan, the retired editor of a secular newspaper who helped in the redesign of the archdiocesan newspaper, said: "*The Catholic Spirit* newspaper is not just a made-over *Catholic Bulletin*. It is far more than that. It is a modern-day newspaper designed to communicate better to Catholics in the Archdiocese of St. Paul and Minneapolis the teachings of the church and to provide more information on what is happening in the church locally, nationally and worldwide."

As you know, *The Criterion* also went through a make over this past June. It was part of the strategic

plan we developed for the paper over a protracted period of time. The strategic plan covered editorial and business matters and many readers responded to our request for input while the plan was being developed. We believe that we have followed through with what we planned to do to improve the newspaper.

A number of diocesan editors or publishers became interested in our strategic planning process and the resultant plan. Among them was Dennis Heaney, associate publisher and general manager of what was then the *Catholic Bulletin*. He told one of the members of his archdiocese's Communications Committee about it and he and I had several phone conversations. So I was interested in what was done up there in Minnesota and I've told Heaney and the editor, Bob Zyskowski, that I like what I've seen so far.

The article by John Finnegan explained what the new *Catholic Spirit* will try to do each week. It's what I believe every diocesan newspaper should do, and what I hope *The Criterion* is doing. Finnegan said that "the newspaper will serve as the principal means of communication between the archbishop and the Catholic community. . . . The paper also is designed to proclaim the Gospel . . . deal with controversial issues, providing a balanced view and underscoring the church's perspective . . . provide a forum for dialogue on religious matters . . . and be a means of communication among parishes and institutions."

The Catholic Spirit, like *The Criterion*, has three basic sections: news, opinion and faith formation. I believe that all three are essential for a complete Catholic newspaper in today's world. That's why *The Criterion's* mission statement says that "our mission is to inform, educate and evangelize our readers and help them live fully as Catholics. *The Criterion* also serves as an instrument for communicating the Catholic faith and as a forum for dialogue."

The Catholic Spirit's improvements will make it even tougher competition for journalism awards.

Perhaps I should mention that our neighbor to the north, the Diocese of Lafayette, also had a make over of its newspaper, and it also changed its name. It used to be called *The Sunday Visitor* but is now known as *The Catholic Moment*. That change, though, was made in December 1994—more than a year ago—so it's old news by now.

The Human Side/Fr. Eugene Hemrick Too many immigrant youths are at risk

Roger's mother came from an educated, middle-income family in El Salvador. After his birth she left him with his grandmother and came to the United States legally.



In 1984 Roger was 9, and the war in El Salvador was escalating. He was tall for his age. Both the government and guerrillas were drafting 12-year-old boys for war.

His mother, aware of the possibility of his being drafted, brought him to the United States without documentation. He was enrolled in school and

became a good student.

In his teen years the situation between his mother, step-father and himself became difficult, and he left home. He met a Brother Luke and moved into his religious order's house where he received counseling and the opportunity to go to high school.

After seemingly endless pleas from Brother Luke to Roger's mother for help to clear up his immigration status, she consented. Roger was flown back to El Salvador, completed the necessary paperwork and re-entered the United States legally. Roger is married now, has a good job and in his spare time tutors inner-city students.

The story of Roger is one of thousands about young people saved from being victims of sweatshops, drug dealers, pimps, gangs and war, becoming instead young adults who are role models for youths now in the situation they once endured. It is also the story of a religious brother who dedicated 15 years of his life to directing a protective home for youths.

These stories remind us that there are thousands of immigrant youths who live at a crossroads in life—who can either look forward to a stable adulthood or enter adulthood as social outcasts.

Immigrant youths will continue to enter the country no matter what legislation we approve or what is done to close our borders. An urgent question facing us is how to effectively support these youths so that they can become model citizens capable of aiding other immigrant youths, much as Brother Luke aided Roger.

In essence, immigrant youths will be abandoned by us all if we do not keep well informed on immigration laws and patterns, including the reasons why new immigrants leave their homelands in the first place. Before discounting these youths completely, have we asked what the conditions were for them back home, what pressures and deprivations they experienced.

Clearly, the pope and the U.S. bishops are concerned about the Rogers of the world. Nightmares of violence are built upon a foundation of fear of people who are different such as Roger, the pope has said.

There are far too many people who want no part of Roger. They believe that he is a drain on our economy, has no right to be in the country and is the responsibility of the country from which he came. Nor do they believe he is capable of becoming a success story.

Thanks to all the Brother Lukes, success stories abound. But have no doubt about it, too many immigrant youths are at risk.

We need to be clear about whether we are willing to leave them in that state.

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I was not able to attend services for Father Bob, Mr. Mansini, Mr. Parra or Uncle Jack. But I believe that our loving Father greeted each of them at the gates of death and escorted them, unharmed, into his kingdom. May their sins and failings be forgiven. And may their families and friends be comforted in Christ. One day we will all be reunited, and every tear will be wiped away. Until then, may they rest in peace.

A View from the Center/Dan Conway

May these men who died last month rest in peace

The blizzard of January 1996 prevented me from paying my respects to four men who died last month: Father Bob Borchertmeyer, Angelo Mansini, Ramon Parra, and Jack Woodward. In this column, I would like to say a word about each of them—and about the communion of saints which unites all of us, living and dead, in Christ.



Father Bob Borchertmeyer was a mentor and friend to me in the mid 1970s when I was doing graduate work at I.U. in Bloomington. Noah Casey and I were roommates, and we

assisted at St. Charles Parish on weekends. Father Bob encouraged us to get involved in all aspects of parish life, and he was genuinely interested in what we were learning—at the university and "in the real world" of campus and parish life. Father Bob was a remarkable man, as hundreds of parishioners in many different regions of our archdiocese will attest. He was a true pastor who genuinely accepted people "where they are" but who also challenged us to mature and grow in faith and in action.

Angelo Mansini was the father of my friend and classmate at St. Meinrad, Father Guy Mansini. He suffered a stroke many years ago—before I first met him—so I did not know him when he was in his prime, but I experienced first hand his intelligence and his passion (traits that were passed on to his two sons). And although I did not know Mr. Mansini well, I had great respect for him.

Ramon Parra was a member of the Catholic Community Foundation's board of directors and of the Archdiocesan Pastoral Council. He was a gentle man who loved his family and his church. He spent many years working for Elj Lilly and Co.'s International Division. When he retired, he contin-

ued to be actively involved with his family and his community. He was instrumental in establishing an endowment fund for his parish, and he was a generous donor of time, talent and treasure to the archdiocese. We miss his quiet but attentive presence at our board meetings.

Jack Woodward was a fighter pilot and hero in the Second World War. He was a handsome and charming man who could also be argumentative. He married my mother's sister in the mid 1940s, and they had six children. Our families were very close, and so I grew up listening to Uncle Jack tell war stories. I could not get to Cleveland the day of his funeral to be with my cousins (the entire country seemed to be at a standstill that day—paralyzed by snow), but I know they must have been relieved that their father's wars are finally over. Now Uncle Jack can rest in peace.

According to the Second Vatican Council ("*Lumen Gentium*," 49), "When the Lord comes in glory, and all his angels with him, death will be no more and all things will be subject to him. But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while others are in glory, contemplating in full light God himself triune and one, exactly as he is." These are the "three states of the church" which make up the one body of Christ, and in spite of the fact that we experience death (and all its pain) as a radical separation and a final ending, the church reminds us that we remain truly united with those who have died through the communion of saints.

We honor the dead and reverence their memory because we believe that we remain one family in God. And the church teaches that we should pray for those who have died "that they may be loosed from their sins" and because "our prayer for them is capable not only of helping them, but also of making their intercession for us effective" ("*Lumen Gentium*" 50).

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The Criterion



To the Editor

New organization prays for vocations

The shortage of priests, brothers and sisters throughout the world is a reality, a reality that is not likely to change within the near future. There is hope, though, through prayer. Lots of prayers. To help with the renewal of the church and the world, prayer chapters called Shepherds of Christ Associates have been established.

The Shepherds of Christ Associates, which began in the fall of 1994 in Cincinnati, is a worldwide movement whose primary purpose is to pray for the needs of priests and religious throughout the world. A co-equal purpose is to provide for a spiritual way of life for members of the chapters. The chapters exist, according to the mission of the Shepherds of Christ Associates, so that they may help to establish the triumph of the Immaculate Heart of Mary and the reign of the Sacred Heart of Jesus on earth.

All persons—lay persons, diocesan clergy, and priests, brothers and sisters in religious life—are invited to become members of Shepherds of Christ Associates.

Shepherds of Christ Associates chapters have been established and are flourishing in North, South and Central Americas, Europe and Africa. The Shepherds of Christ Associates handbook is in the process of being translated into the

Spanish, German and Portuguese languages.

The Shepherds of Christ Associates is definitely growing, but it needs to grow more here in Indiana. Currently there are at least four chapters in the New Albany/Jeffersonville area, several in Louisville, and several in the Cincinnati and northern Kentucky area. But there is plenty of room for more chapters to be started.

The international and national coordinator of the Shepherds of Christ Associates is Bonnie Kaelin of our Archdiocese of Indianapolis. If you would like information on forming a Shepherds of Christ Associates chapter in your parish, please contact Bonnie at 6518 Forged Way, Georgetown, IN 47122. Tel/fax: 812-952-3251 or me at 5631 St. John Rd., Floyds Knobs, IN 47110. Tel.: 812-944-5304.

Denise Bowe-Banet
Floyds Knobs

Support teachings on abortion with actions

This past Jan. 22 marked another anniversary of the ill-fated day that the United States Supreme Court legalized abortion on demand by issuing its split decision in the *Roe vs. Wade* case, a decision that not only split the court but one that has subsequently split this nation and the Roman Catholic Church.

The popes of Rome have unwaveringly taught us Catholics that abortion,

because it is the ending of an innocent life, is gravely immoral. Perhaps none has so eloquently taught us this more than our current pontiff, John Paul II, in his beautiful defense of life, "*Evangelium Vitae*" ("The Gospel of Life").

Since Advent is the season the church sets aside for us to prepare for the beginning of Christ's earthly life, I decided to read Pope John Paul's encyclical "*Evangelium Vitae*" as part of my personal preparation. What a powerful experience this was for me, without which I would not be writing this letter.

I have always supported the church's teaching on abortion, but I have always done so privately, remaining on the sidelines of this most important issue.

However, at one point in the encyclical, the pope writes about the necessity of serving the Gospel of Life and provides the following Scripture text from the Letter of James (2:14-17): "So what does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to him, 'Go in peace, be warmed and filled,' without giving him the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead."

Therefore, it is not enough for us to privately support the church's teachings in this regard (though it is immensely better than the actions of those Catholics who have fallen away from the church and champion the cause of abortion), we must support this great endeavor in our actions: serving charities, volunteer work, social activity, and political commitment.

These are the things that our pope, as the one sovereign leader of our church, asks of us. United, my brothers and sisters, we can combine our legitimate actions to the service of the Gospel of Life and end this scourge that has plagued innumerable lives. Divided, my brothers and sisters, we will watch the deaths of these innocent babes multiply until that great Judgment Day when we



Report Says Our Daily Speech is Becoming More Vulgar and Profane (News Item)

will be called to answer not only for the things that we have done but also for the things we have failed to do.

May God bless us in our service of the Gospel of Life.

Bart Makowsky
Jeffersonville

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are 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.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

How I Pray/Sharon Mickel

Little by little, I hope to inch my way closer to our loving God

When I ponder the question "How do you pray?" I can't help but feel inadequate. Before my daughter was born two years ago, my prayer life was minimal, at best. An occasional prayer as I lay in bed, fervent prayers when I was in trouble and needed help, and the usual prayers at Mass on Sunday. Pretty lame.

Since Anna was born, my prayer life has expanded, somewhat. We now say grace before dinner—an innocent toddler folding her hands together and enthusiastically proclaiming "Amen!" is a sweet, sweet sight. Anna's bedtime routine includes prayers for our family. And all the worries that come with motherhood have led me to pray to Jesus' mother Mary quite a few times. So I'm certainly doing better!

Mainly, though, when I ponder "How I pray?" I think of how I don't pray. This became obvious to me recently when I spent half the day on my knees doing housework. In the morning I was on my knees, putting Anna's clothes away in the bottom drawer of her dresser. A little while later I was on my knees doing my least favorite household job—scrubbing the toilet. Later, a mushed raisin on our wood floor had me on my knees, scraping the stubborn little rascal off.

Suddenly it dawned on me—"Here I am, on my knees for housework, which I hate, when I can't seem to humble myself the same way before the Lord in prayer." Where are my priorities? I need to recapture the praying style of my youth—on my knees. Somehow praying that way seems more sincere.

Thinking about prayer made me remember reading some wisdom from Mother Teresa a long time ago. She said the most successful prayer should include listening. We should be silent, and allow God to speak to us. It's funny how some things we hear don't stick at the time, but can seem so full of wisdom when we're ready to soak it in. I need to give God time to talk, and listen in the silence of my heart. This more conversational way of praying seems more meaningful than me yapping the whole time.

Then I further expanded my prayer hori-

zons last month by attending a mini-mission at our church, St. Mary's of North Vernon, given by Father Al Lauer. It was a very eye-opening experience. I had never thought much about the Holy Spirit, but I learned about the wonderful gifts the Holy Spirit has to offer us, and how we can tap into them. At first I skeptically wondered, "What kind of gifts?" Our leader explained that the Bible tells us through prayer we can receive wonderful, useful gifts, like wisdom, understanding and patience. What mother couldn't use these?

At the mini-mission I was encouraged to read the Bible every day. Every day? I had never even thought about opening up the Bible on occasion, let alone every day! But since then, I have actually dusted off our family Bible, and I have started by reading the Psalms while Nordic Tracking a few times a week. I know I can do better, but that little improvement in my prayer life feels good.

Father Lauer told us when the Holy Spirit works, we shouldn't expect fireworks—just little changes. And I must say I have noticed a change as I oh-too-frequently reach for my favorite vice, chocolate. Lately, before I mindlessly devour the sweets, I hear a voice quietly asking me, "Is that really what you want to do? Is that really what you need?" Of course, when I'm stressed the answer is, "Yes!!!" But when I listen to the little voice giving me a different opinion, I do occasionally think twice and devour a yogurt instead. That's new!

This year I've gone from never questioning a lame prayer life to making little changes toward being more prayerful. Hey, some progress is better than none! And the realization that there is a wonderful level of prayerfulness to strive for, is certainly a step in the right direction.

As a wise old friend in Japan always tells me, "*Sukoshi zutsu*," or "little by little." Little by little, I hope to inch my way closer to our loving God.

(Readers are invited to write about how they pray or about a specific prayer experience. Send what you write to How I Pray, The Criterion, P.O. Box 1717, Indianapolis, IN 46206.)

Light One Candle/Fr. John Catoir

Many young people fail to understand the importance of practicing the faith

Many young people frequently miss Mass, offering a feeble excuse or none at all. They understand the confusion and misery of growing up, but so many of them fail to understand the importance of practicing their faith.

"Why do I have to go to Mass?" one young reader asked me. "Jesus would be a lot more flexible about such things. I don't think you would find him at Sunday Mass at one of our local churches."

Wrong! Jesus attended the synagogue regularly. If he were living today, why wouldn't he attend Mass?

My young friend continued, "People should choose freely. If services are good, people will come. If they would rather sit in the quiet of their room and meditate, that's fine. Jesus asked us to celebrate his memory. He didn't set a time table or a fixed formula."

The church reminds us of the divine command, *Remember to keep holy the Sabbath day*. That's once a week, a time table of sorts. Jesus said to Peter, "He who hears you, hears me." The church, speaking for Christ, calls the faithful to communal worship on Sundays. So what's the problem with that?

I like this young man. He wants to be in touch with Jesus, but on his own terms. He likes to shape Christ's message to suit himself. This is called the privatization of religion.

However, Jesus was not the founder of a "me-ligion" which justifies doing everything "my way." He founded a church

which is an assembly of the faithful, and he told his church to *do this* (celebrate the Eucharist) *in remembrance of me*. Meditating in your room doesn't fill the bill. Do that another time.

If one repeatedly refuses to join the assembly of the faithful, one ceases to be a practicing Catholic, and eventually one can no longer claim to be a member of the eucharistic community.

Jesus had some stern words for us: "Whoever does not bear his own cross and come after me, cannot be my disciple" (Luke 14:27). He didn't say, "Be an isolated Christian, go it alone and do your own thing."

I think young people would do well to learn from those older Catholics who practice their faith with love and devotion. In their efforts to be decent human beings, over the years they have become convinced of the importance of Mass attendance. Even when they can no longer attend Mass because of some physical ailment, they search for a Mass on TV. This is their faith, their way of staying connected. With all their pious devotions these faithful Catholics may appear to be a bit eccentric to some teenagers, but they are the good people who gave us life. They prayed for us through the trials and troubles of growing up, and we owe them our gratitude and respect.

However, no one should go to Mass simply because his or her parents go. We should attend Mass on Sundays and holy days out of love and respect for the Lord who died for each one of us, and we should do this even if it hurts.

(For a free copy of the Christopher News Note "Standing Up to Peer Pressure," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

Try living on the outer edge

Life is so dramatic in the country. The other day there was a huge power surge in the rural electrical system which included dimmed, then brightened, lights and a hair-raising fanfare of pops and hisses. The surge zoned out all the power for three hours and the furnace for three days, until someone could come to repair it.

One of the neighbors had no power for eight hours, but being a devoted rural person he cooked dinner on a Coleman stove and made a fire in the fireplace. All this during a cold, cold winter, with (just imagine this) no TV. Now, that's DRAMA!

City people may whine about their snow-clogged streets after a big storm, but they have no idea of the high adventure which awaits the country person during these situations. Until you've met a full-size pickup truck fishtailing at full speed along a slick county road narrowed to half its normal width by

six-foot drifts on the edges, we don't want to hear about puny city street cleaning.

Country birds present another dramatic challenge which is totally foreign to the city guy. In town, people may be used to fat robins and cardinals and maybe a couple well-dressed bluejays passing the time of day on utility lines in the backyard. So, maybe these folks feed the birds and maybe they don't. No sweat.

But country birds are into serious survival. They mill around outside the windows, threatening to destroy the premises if you don't get out there fast enough with their birdseed. And you'd better hang up those suet balls real quick or you'll find yourself in the middle of a research project on cannibalism among raptors.

Of course, once the bird food is set out a uniquely rural hazard appears: the stray cat(s). This critter is a feral animal who is so ratty and mean it betrays a dysfunctional kittenhood. It gives you a wild look that would shrivel stone, meanwhile stalking the same birds you've just attracted with birdseed.

Thus we have the sitting duck (or rather, bird) situation. No way can you catch these villainous cats, so you spend the rest of your operatic winter day banging on the windows like a fool and racing out on the porch to scare them off. The birds manage a few bites between scares.

Even country schools seem to cope with snowstorms with a trifle more panache than city schools. In fact, they probably invented "snow days," which translate to "there's so much snow you

can't even make it from the house to the barn."

But don't think country kids get off easy. Either they must stay up late watching for the rapid messages of snow closings on the bottom of their TV screens, or get up at the crack of dawn to check them, and then only if the power's on and the TV works.

Accustomed as they are to unbridled weather, rural schoolbus drivers do not blanch at the thought of driving through snowdrifts or breaking trail along unplowed highways. Nevertheless, merely going to school becomes an adventure something like lurching down the Oregon Trail in a covered wagon.

Yes folks, God has provided an exciting antidote to the winter blahs. It's a participatory drama. It's (wo)man versus nature. And it's called country living.

VIPs...

The National Catholic Educational Association (NCEA) has selected Immaculate Heart of Mary School in Indianapolis principal Jeannine Vesper for the 1996 NCEA Distinguished Principal Award. Vesper, who has contributed to Catholic education for 35 years will receive her award April 9, on the opening

night of the NCEA Convention in Philadelphia.

Batesville native Franciscan Father

Check It Out...

A two-day training session is scheduled for Feb. 19 and 21 for those wishing to become Birthline Volunteers. Volunteers would be expected to give at least eight hours a month to responding to calls from pregnant women in need. Calls can be forwarded to your home at pre-arranged times. Other duties include preparing layettes twice a month at the Edward T. O'Meara Catholic Center in Indianapolis. Training is from 9 a.m. to 3 p.m. each session. For more information call 317-236-1550.

The archdiocesan Crisis Office, located in the Xavier Building, 1435 N. Illinois St., has added new days in which to offer services. They are as follows: Mon., Wed. Fri. 10 a.m.-12 p.m. and 1-3 p.m. Tues., Thurs. 10 a.m.-12 p.m.

"Protestantism and Roman Catholicism in Southern Africa," one of four public seminars based on Christianity in Contemporary Africa, will be offered at Butler University in Indianapolis, Feb. 6. The seminar will meet from 7-9 p.m. in the Holcomb Building, room 116. For reservations call 317-940-9974 or 317-926-5371. For more information about the free seminars contact Dr. Paul Valliere at 317-940-9404.

A reflection day titled "What does a Parable Mean Today?" will be offered Feb. 20, at Fatima Retreat House in Indianapolis. Participants will explore some of Jesus' parables in their historical context and see how they challenge people today to change their lives. Brother of Christian Instruction Joseph Martin is the presenter. The day begins with registration at 9 a.m. and concludes at 2 p.m. Fee is \$15 payable by Feb. 10, which includes presentation, liturgy, and lunch. Child care is available \$3 for one child and \$5 for two or more children. To register or for more information 317-545-7681.

The Indiana Youth Institute is offering a workshop titled "Enliven Your Youth Ministry Program!" Feb. 13, at Church Federation of Greater Indianapolis, 1100 W. 42nd St., in Indianapolis. Benedictine Sister Joan Marie Massura will lead the workshop, which will begin at 9 a.m. and conclude at 3 p.m. The cost is \$40.

Jack (Ronald) Wintz has written a book based on his life journey. "Lights: Revelations of God's Goodness," includes reflections on his days of serving as an altar boy at St. Louis Parish in Batesville and on his love for the woods and streams of southern Indiana. Ordained a



priest in 1963, Father Jack has spent the last 23 years a writer and editor at St. Anthony Messenger Press in Cincinnati.

Registration deadline is Feb. 6. For more information call 317-924-3657 or 800-343-7060.

A Lenten lectionary workshop for liturgical leaders will be offered Feb. 7 at the Beech Grove Benedictine Center in Beech Grove. Presented by Father Brian Henneberry, the workshop will begin at 9:30 a.m. and conclude at 3:30 p.m.

A week-long retreat titled "An Emerging Experience: Lectio Divina for Lay Ministers," will be presented by the Continuing Education Office of Saint Meinrad School of Theology, Feb. 5-9. Benedictine Sister Mary Margaret Funk will lead participants in the practice of Lectio Divina, an ancient and powerful form of prayer. The retreat will begin at 4 p.m. Feb. 5 and will conclude at noon on Feb. 9. The cost is \$275 per person, which includes room and board. A \$25 non-refundable deposit is required with registration.

"Challenges in Raising African American Youth," a workshop for adults and teenagers will be presented Feb. 18 at the Fatima Retreat House in Indianapolis. Holy Ghost Father Freddy Washington, the pastor of St. James/Resurrection Church in Dayton, Ohio, is the workshop presenter. The workshop, which will explore child nourishment and examine the issues in raising youth begins with 8:30 a.m. registration and concludes at 3 p.m. The cost is \$20, which includes presentations, handouts, lunch, liturgy, and refreshments and breaks. Deadline to register is Feb. 8. For more information call 317-545-7681.

Sacred Heart Church in Indianapolis will host a one-hour seminar focusing on long-term care, one of the challenges of aging population, Feb. 7 at the parish rectory. The seminar will follow 8 a.m. Mass. Coffee and donuts will be served. For reservations call 317-638-5551.

A video on native American novelist, Leslie M. Silko will be presented Feb. 8 in the Newman Conference Center at St. Meinrad. The viewing that will begin at 8 p.m. is the third of the Caedmon Series on Native American novelists. The program is free and open to the public. For more information call 812-357-6501.

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MARCH FOR LIFE

continued from page 1

throughout the U.S., religious sisters and brothers, and thousands of laity of all ages at two Masses on Jan. 21-22 during the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Cardinal Bernard Law of Boston was the principal celebrant and homilist for an 8 p.m. Solemn Mass on Jan. 21 in the upper church, which was so crowded that teen-agers gave their seats to adults and sat in the aisles.

The packed worship space was hushed as Cardinal Law exhorted pro-life supporters to "present the truth of the Gospel of Life in love" and reminded them that "to be Catholic is to be unconditionally pro-life."

Archbishop Daniel M. Buechlein, a member of the U.S. bishops' Pro-Life Activities Committee, and Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis, represented the archdiocese at the Mass.

After sitting on the marble floor of the upper church during the Mass, many of the teen-agers also participated in the National Rosary for Life there followed by night prayer and exposition of the Blessed Sacrament in the crypt church. It was after midnight by the time they finally unrolled sleeping bags and slept alongside thousands of teens from dioceses throughout the United States inside the Marian shrines in the basilica.

About 20 archdiocesan youth rose again before daylight on Jan. 22 to ride the Metro downtown to deliver roses to U.S. senators and representatives in their congressional offices before participating in the March for Life with other diocesan teen-agers.

That morning, 13 youth and two adults from central and southern Indiana met with Ninth District Congressman Lee Hamilton for 20 minutes in his congressional office to discuss a variety of pro-life concerns. (This will be reported in next week's issue of *The Criterion*.)

Then it was on to the march, which meant a trek from Capitol Hill down Constitution Avenue to the Ellipse in front of the White House. There the archdiocesan teen-agers heard stirring calls from elected officials and religious leaders to work to end the abortion holocaust.

And then they began the long walk back up Constitution Avenue to the steps of the Supreme Court. Archbishop Buechlein joined the archdiocesan teen-agers for the march.

The National Park Service estimated the crowd at 60,000 people, but a spokesman for the March for Life Education and Defense Fund said 125,000 pro-life supporters were on hand for the rally.

Hundreds of police officers monitored the route as marchers representing a variety of faith traditions peacefully and prayerfully demonstrated their opposition to the killing of unborn babies. One officer said this year's march was the "most peaceful" pro-life demonstration he had seen in Washington.

Marchers carried Marian paintings and statues, portraits

of Jesus, and signs with messages ranging from "Stop all abortion" to "The natural choice is life."

One archdiocesan teen-ager personalized her commitment to work to end abortion by cutting a hole in her sign so her face was visible inside the words "Face it—abortion kills."

Dozens of police officers formed two rows on the steps of the Supreme Court to block access to the building as the marchers peacefully gathered for prayers in front of a graphic billboard-sized photograph of an aborted baby. Labeled "Shame," the billboard was an emotional reminder of the reason for the march and a silent witness to the more than 35 million babies who have died in abortion since it was legalized 23 years ago.

During the bus trip home just after dawn on Jan. 23, Our Lady of Providence High School freshman Teresa Eickholtz from St. Michael Parish in Charlestown said she decided to participate in the March for Life because she "wanted to learn more about abortion" and express her belief that "abortion is wrong."

Teresa was with the group of teen-agers who met with Congressman Hamilton before the march. "I thought that was great," she said. "He talked with us and explained what he was doing for pro-life, what he voted for, and how that affects lives."

Oldenburg Academy junior Kimberly Weiler, who is a member of St. Louis Parish in Batesville, volunteered to deliver roses to congressional offices and had an opportunity to express her pro-life views during an interview with a reporter from a Washington-area radio station.

"He interviewed me in Rep. David McIntosh's office," Kimberly said. "I told him I came to the March for Life to show people that I'm against abortion."

Visiting Capitol Hill was interesting, Kimberly said, but she especially enjoyed spending the night in the basilica and attending Mass in the national shrine.

"Cardinal Law's homily was really powerful," she said. "He was inspirational. I really agreed with him."

Kimberly said she knows "lots of people who can't have babies" and would like to adopt children. "I think that's part of the reason why I fight for this so much."

Oldenburg Academy junior Erin Gates from St. Louis Parish in Batesville said she will always remember the rally before the march.

"I liked standing on the Ellipse listening to all the senators and representatives," Erin said. "I really liked what they had to say. They gave us positive support. I thought it was a great way to boost people's resolve to work for pro-life."

Erin said she will be of voting age in a couple of years and plans to vote pro-life because she knows that killing babies is wrong and recognizes that abortion has decimated her generation.

St. Lawrence parishioner Tom Pottratz of Indianapolis coordinated youth participation in the March for Life for the archdiocesan Office of Pro-life Activities.

"The students all felt it was a fantastic experience," Pottratz said. "I've heard so many remarks about the Mass as being the greatest Mass they have ever attended. The

enthusiasm they showed on the march was the pay-off for me for all the time and energy I've expended to make this trip possible. To see these kids and their commitment to life is just tremendous. It's hard to find words, really, to describe it."

Father Mark Svarczkopf said the trip was "a good learning experience" for the teen-agers.

"The main benefit of it was for the young people to learn about how the church works," he said. "It was a great Mass. Cardinal Law laid out a lot of life issues. The kids learned a lot from experiencing the liturgy and celebrating life. They had a chance to discuss life issues with other kids from all across the country, and to see how government works, where it happens, how the church connects with government, and how we can lobby."

Father Svarczkopf said he talked with Archbishop Buechlein before the Mass offered in thanksgiving for the gift of life, and "the archbishop was very impressed that we had so many teen-agers participate from all across the diocese."

St. Lawrence Preschool, Noble Center collaborate

St. Lawrence Preschool works with the Indianapolis Noble Center and Lawrence Township Early Childhood Department to offer a developmentally-appropriate curriculum for all children, ages 3 and 4.

A team that consists of speech, occupational and physical therapists, a psychologist, and a special education teacher, determines eligibility for support services for 3 to 5-year-old children in the township.

Lawrence Township contracts with the Noble Center to provide special educational support so that children can remain in the community and attend local preschools. Additional support personnel from Noble Center come into the classroom at St. Lawrence to provide assistance as needed.

St. Lawrence Preschool began working with the township early childhood services soon after its 1991 opening. Support services are determined at case conferences where the parents and the support teams work together to form individual education plans.

Currently, Noble Center provides support personnel for two children at St. Lawrence. Preschool teacher Annette Dockter works with the parents, a Noble Center special education teacher, a speech therapist, and an occupational therapist, to meet the needs of these two children.

The Noble Center support team comes into the classroom and works with the children in a regular setting. This team also helps Dockter to reinforce classroom goals and objectives.

The staff believes that this program benefits all those involved in the St. Lawrence Preschool, because it gives additional support to the teacher and parent volunteers. The children know the Noble Center teachers and welcome them into the classroom.

The school sees this partnership as reinforcing its commitment to meet the individual needs of every child.



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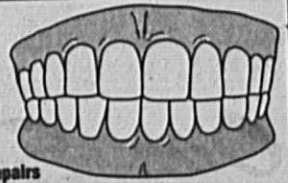
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Parish Profile

Batesville Deanery

St. Mary's, Greensburg serves farmers, laborers

By Millie Harmon

Good will. Good faith. Good family. These are the building blocks that St. Mary's Parish, Greensburg has as its foundation. And this is what new pastor Father Steve Schafflein hopes to build upon.

Located in the county seat of Decatur, near business and industry, St. Mary's is a melting pot of occupations.

Craftsmen, laborers, business people and farmers work together and the community, with an average age of 30, keeps many of its young people home.

"It is unique because of its farm life which is healthy and positive," said Father Schafflein, who has been pastor for seven months. "And the rural county seat used good judgment in building an industrial base."

Established in 1858 as a mission church of St. Vincent Parish, Shelby County, St. Mary's has grown to 1,140 families. Its first school, staffed by Franciscan Sisters of Oldenburg, was built in 1875.

In 1884, the present church, with seating capacity of 400, was built at a cost of \$40,000. The church has been renovated twice: 1946 and 1974. The latter renovation was supervised by Father John Geis, pastor from 1974 to 1991, and the one who is credited for St. Mary's current strong faith community and programs.

The church, with its 100-year-old pews, has long, beautiful stained glass windows and picturesque Stations of the Cross. Its sanctuary furniture is simple but elegant, and constructed of wood. A stunning back-lighted statue of Mary sets high in the wall of the sanctuary, behind the main altar.

Today, St. Mary's property includes the church, rectory, school (the current building was constructed in 1916, with an addition in 1956), office building (former convent), and an education center, built in 1993 for pre-school, kindergarten, adult education and social events.

Father Schafflein, who grew up in St. Mary-of-the-Knobs Parish, is confident his Greensburg parish will meet the challenge of building on the past, promoting lay ministry and planning well for the next century.

"This is a parish of strong faith life combined with family life," explained Father Schafflein. "There are some whose whole lives center around church activities."

Associate pastor Father Roger Rudolf agrees. Ordained a few years ago, Father Rudolf has served St. Mary's nearly three years. He grew up in Beech Grove, but has many relatives in this area and is quick to say that he is "a city kid with country blood."

"People understand who they are and they try to live who they are without any false image," said Father Rudolf.

He attests St. Mary's strength to the parishioners' sense of ownership and their "good vision of where we need to go."

Along with planting faith in people's lives, Father Rudolf likes to spend some of his free time helping local farmers plant crops.

Yet, country life can be just as hectic as city life. Fathers Schafflein and Rudolf should know. Both priests are also pastor and associate pastor of the mission parish of St. Maurice, 10 miles away, and support programs in both parishes. While Father Rudolf administers the mission church's business and



Photos by Millie Harmon

Father Steve Schafflein, pastor of St. Mary's Parish, Greensburg, poses with the school principal, Marta Hartman (left) and the preschool director, Donna Johnnigman.

is active on its parish council, both priests alternate celebrating Sunday Mass each weekend at the parish (established in 1859) of 138 families.

Heading many of St. Mary's activities is the new Stewardship Committee

which is exploring the practical and spiritual elements of giving back gifts to God.

Prayer groups meet different times throughout the week.

See GREENSBURG, page 9



Associate Pastor Father Roger Rudolf, second from right, poses with (from left) Del Moeller, business manager; Anita Navarra, youth minister; and Linda Fry, parish secretary.

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U.S. bishops offer vision for educational reform

By Catholic News Service

WASHINGTON—The U.S. bishops have articulated a vision for educational reform in the United States in a new docu-

GREENSBURG

continued from page 8

A Social Committee handles dinners/refreshment for parish events.

Every Tuesday, senior Catholics meet for cards. This age group does more than socialize. The Senior Catholics Committee meets six times yearly to plan events and regularly assists in nursing home Masses, anointing services, and Communion services. Each summer it hosts a party in a nursing home. The seniors also send birthday, Christmas and Easter cards to all nursing home residents, hospital patients and parish shut-ins.

Each month a Mass is celebrated at a local nursing home by either the pastor or associate pastor.

The foundation for life-long parish involvement begins with the youth.

St. Mary's (kindergarten through grade six) Catholic School aims to teach Christ and his way of life to its 299 students and prepare them to live in society.

Principal Martha Hartman, in her second year as principal (she taught sixth grade math and music for 13 years), wants her students to view the future with a sound academic, emotional and spiritual outlook.

Hartman achieves her philosophy with the help of the St. Mary's Alumni & Friends Association, whose sole purpose is to support St. Mary's School spiritually and financially.

The life of a Catholic school principal is demanding, but for Hartman, "there's never a day when I don't feel supported by the faculty, parents, pastors, and my own family."

The pre-school director, Donna Johannigman ("Mrs. J." to students), shares Hartman's educational outlook. Along with the usual pre-school program, children learn about the Bible and the importance of prayer in daily life.

"We even pray for Thomas the Train some days," explained Johannigman who, like Hartman, knows she was called by God to live out her faith in this community.

Gratitude for much of the school's growth goes to parishioner Glen Tebbe, St. Mary's principal for 18 years, who was named executive director of Indiana's Non-Public Education Association in 1994.

"Glen was very instrumental in laying some real foundations for continued growth in our parish," said Hartman.

Working closely with the school to continue religious education for junior-senior high is the youth minister, Anita Navarra, who started her career as a volunteer.

Knowing faith integrates with life,

ment released Jan. 19 in Washington.

They have joined what they call a critical national dialogue on "the ability of our nation to provide a quality education ... to all our children."

In the bishops' reformed system, parents,

Navarra tries to blend a mix of religious education, community service and social life.

One of her most successful projects is a Palm Sunday program depicting Jesus' passion and death, presented by the youth at all Masses.

The passion story, which is mimed and has only a narrator, is a commitment that Navarra does not worry about. "I don't have to recruit," she said. "The kids want to do it."

The congregation responds positively. "We thought some of the older parishioners wouldn't like it," Navarra said. "But after they saw it, they asked us to do it again." Now people from other parishes attend St. Mary's Palm Sunday services.

Last year the students presented the program, which Navarra borrowed from Sacred Heart, Terre Haute, in an ecumenical service.

"When you see a high school person being carried down the aisle, it's very dramatic," said Navarra.

This year one of St. Mary's teens serves on the Archdiocesan Youth Council.

Navarra also heads the newly-formed Young Adult Group which starts with age 18. It meets twice monthly for faith sharing. Originally planned as a social group, the young adults quickly decided to center their club on spirituality and mix in some socializing.

The Adult Catechetical Team, lead by Religious Education Director Lori Bausom, meets monthly to plan studies on sacraments, family life, and other issues facing today's Catholics.

RCIA meets Monday evenings. There are 16 candidates and catechumens this year who are studying faith tenets. They, along with their sponsors, receive the parish's prayerful support.

On the administration level, a new position of business manager was established in 1995 to alleviate the priests' "bookkeeping" duties and enable them to concentrate on their ministries. Del Moeller, a parishioner for 20 years, assumed this position last March.

Like other business managers, Moeller's tasks include supervising the office, being involved in staff and personnel issues, buildings and grounds, and just about any other daily events.

Of his new, mid-life career, Moeller says, "God closes doors and opens windows in our lives. It's exciting to be doing this and quite interesting."

With more than 130 years behind it, St. Mary's looks to the future for more windows opening and is ready to build on its most cherished commodity: a people of God who value family, kindness, and God, most of all.

teachers, administrators and government policy-makers fully accept their responsibility to students, "the central focus of all education." The bishops also advocate policy decisions that would allow school choice.

Titled "Principles for Educational Reform in the United States," the document was prepared by the bishops' Committee on Education and approved by the U.S. Catholic Conference Administrative Board last September.

The bishops begin by recalling that the church has "a positive and productive record of serving the educational needs of our nation's young people almost from the nation's first days."

Catholic elementary and secondary schools currently educate almost 3 million children nationwide, they noted, adding that they believe that the country could learn much from the Catholic educational experience.

The six general principles outlined in the document are:

- That "all persons have an inalienable right to a quality education." An education should help people develop "physical, moral and intellectual qualities," the bishops wrote, in an environment that is "orderly, just and nonviolent." They view education as a lifelong process, and said that the ideal is a broad variety of opportunities rather than a single model.

- That "parental rights and responsibilities are primary in education." Parents are "the first and foremost educators of their children," the bishops said, adding that parental rights should not be limited by economic privilege. Parents, who are to be involved and knowledgeable, should cooperate with civil and religious authorities who have educational responsibilities to serve the common good. Also, the bishops believe parents have a right to choose a public, private or religious school without additional financial burden.

- That "students are the central focus of all education." Students should be challenged by an academic curriculum in which individual needs are recognized, the bishops said. They call for an "orderly and respectful" learning environment, one that provides the necessary professional and material resources, especially for students

at risk, and one that gives students regular assessments of their academic progress.

- That "quality teaching is essential to the learning process." The bishops said teachers must be prepared, dedicated, understand their position as role models, participate in curriculum planning, and be available and collaborative in dealing with parents. Every educational program should have "regular, ongoing programs of professional development," as well as the means to assess teachers, they wrote.

- That "true quality education must address the moral and spiritual needs of students." Even in a pluralistic society, the bishops point out, an education must help develop the total person, "with opportunities for moral and spiritual formation to complement ... intellectual and physical development." A public moral vision is desirable and not incompatible with First Amendment rights or religious beliefs, the bishops said.

- That "government has a responsibility to provide adequate resources for the attainment of a quality education for all children, and these education policy decisions are best made at the level closest to the actual teaching and learning situation." Government, in partnership with people and other institutions, must provide the necessary resources within just policies, the bishops said. The bishops believe that alternative educational systems, including appropriate charter, magnet, private and religious schools, should be allowed.

The bishops recognized that their vision has legislative and administrative implications, and pledged their cooperation in discussing and implementing new strategies.

Bishop Robert J. Banks of Green Bay, Wis., who is chairman of the bishops' Committee on Education, ended the document with an invitation to all members of the educational community "to join in a collaborative and constructive dialogue on how best we can pool our strengths and work toward the attainment of this critically important common goal."

Copies of the document were being sent to U.S. bishops, diocesan education offices, state Catholic conferences, members of Congress, the U.S. Department of Education, and public and professional education groups.

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The shape of the baptismal font in St. Mary's Parish, Greensburg, is different.

Two bills approved by state House committees

Standards for family caseworkers and charges for intentionally killing a fetus are approved

By Coleen Williams

Two bills of interest to the Indiana Catholic Conference have been passed by committees in the Indiana General Assembly. The battle to secure statewide caseload standards for child and family caseworkers continued this session. And a bill was approved by the House Judiciary Committee that would increase charges for intentionally killing a fetus.

On Jan. 24 the House Family, Children and Human Affairs committee approved a bill that would establish standards in the law for the maximum number of troubled children and families that each Indiana caseworker would handle during a month.

Rep. Mary Kay Budak (R-LaPorte) authored House Bill 1384, which would set state caseload standards at 25 cases per month for each child protection caseworker and 35 per month for a child

welfare worker. It was explained during the committee hearing that child protection workers handle family situations and child welfare workers deal with individual children.

Rep. Budak acknowledged that the Family and Social Services Administration (FSSA) is doing a better job in hiring caseworkers, but said that she is concerned that there are still not enough caseworkers to handle all the cases that require attention.

Through a survey, FSSA determined that it would need an additional 80 caseworkers to meet the requirements. Under the bill, the state would have to hire additional child protection and child welfare caseworkers before the end of 1997 if they are needed to comply with the caseload standards.

The legislation has been supported by many organizations, including the Indiana Catholic Conference. In a paper distributed to the committee, M.

Desmond Ryan, executive director of the ICC, said that the critical strains on the child welfare system in Indiana and the lack of up-front services "represents a lost opportunity to spare children further abuse and neglect and to prevent family separation."

The ICC paper also noted that 56 children died from child abuse in Indiana in 1994, and many of those were under the age of 3. There were also 60,323 children who were reported abused and neglected during that year.

HB 1384 now moves to the full House for consideration.

On Jan. 24, the House Judiciary Committee voted 11-0 in support of House Bill 1045, authored by Rep. Irene M. Heffley (R-Indianapolis). She decided to introduce the legislation after an accident last summer in which an Indianapolis woman lost her unborn child as a result of a drive-by shooting.

Under the bill, the charges for knowingly or intentionally killing a fetus would be raised from the current Class C felony (punishable by a maximum term of imprisonment of eight years and a maximum fine of \$10,000) to a Class B felony (punishable by a maximum prison term of 20 years and a

maximum fine of \$10,000).

Marion County Prosecutor Scott Newman told committee members that the woman was eight and-a-half months pregnant at the time of the shooting and that the baby was delivered stillborn.

The woman was present at the hearing and gave an emotional testimony about her loss. "All I can think about ... is my baby girl was killed," said Melanie Knox.

Newman said that the current penalty for this crime is the same as that for a forged prescription.

HB 1045 does not have any impact on current abortion statutes and does not change the definition of a human fetus under the law, Newman emphasized.

He said the bill would just raise the existing charges and attempt to make the crime "proportionate to the harm that's being done."

Ryan, the only other person to testify at the hearing, mentioned that the Catholic Church's position on this issue is well-known.

"We support this bill, because we believe that the life of an unborn child is involved," he said.

The bill moves to the full House for consideration.

St. Mary of the Woods offers program in pastoral theology

St. Mary of the Woods, near Terre Haute, offers a graduate program in pastoral theology that helps prepare lay ministers to meet the increased demands for service in the church.

"Rooted in the Roman Catholic tradition, the program welcomes all who seek a deeper understanding of the integration of Christian texts and tradition, contemporary culture, and personal experience," according to an overview of the program.

The goals of the program include: to provide instruction, experience, and resources for serious theological inquiry; to integrate personal spirituality and pastoral action; and to develop appropriate skills for ministerial service.

People who are not in professional ministry may participate in the program to gain a theological foundation for their lives as Christians.

The program grew from a 1983 meeting of Providence Sisters Jeanne Knoerle, president of the college; and Barbara Doherty, president-elect; with the late Indianapolis Archbishop Edward T. O'Meara.

Their discussion about the establishment of a master's degree in pastoral theology was encouraged by the archbishop, the Office of Catholic Education, and consultants funded by Lilly Endowment, Inc.

The first 16 students enrolled in September, 1984. There are 16 students from the archdiocese currently in the program.

Fifteen of the graduates live and work in the archdiocese. They include Chancellor Suzanne Magnant and Communications Director William Bruns II.

Graduates also include an Indianapolis parish life coordinator: Providence Sister Marilyn Herber. And Diane Carver, director of the Terre Haute Deanery Pastoral Center, is a grad.

Several Indianapolis parish administrators of religious education earned this master's degree: Sheila Gilbert, St. Matthew; Patricia Mayer, St. Roch; and Mary Jo Thomas-Day, St. Monica.

Two religion instructors at Brebeuf Preparatory School—Sue Deitsch and Grace Lang—as well as the chair of the department, Rick Doucette, are graduates of the program. Tom Meier, an addictions counselor at Good Shepherd Parish in Indianapolis, has completed the program.

Providence Sister Joan Tekulve, director of the gerontology program; and Diane Drufenbrock SSSF, professor of mathematics at St. Mary of the Woods College, were part of the program, as was Sister Margaret O'Hara, general officer for the Sisters of Providence at St. Mary of the Woods.

Teresa Sasso, an instructor at North High School in Terre Haute; and Marilyn Ginder of Community Mental Health Center complete the list of graduates.

Thirty-six semester hours are required for the master's degree. A graduate certificate in pastoral theology is available to students who complete 21 hours of required course work.

Record number of Scouts to receive awards Sunday

Archdiocesan Boy Scouts and Girl Scouts will receive their religion awards at a ceremony on Sunday, Feb. 4 at SS. Peter and Paul Cathedral.

Archbishop Daniel M. Buechlein will present the medals and awards to a record number of young people.

Father Mark Svarczkopf, pastor of St. Lawrence and archdiocesan chaplain of the Scouts, will announce the awards.

Grayson Brown concert, workshop to be at the cathedral Feb. 9, 10

Next week, SS. Peter and Paul Cathedral will host a concert and workshop by liturgical composer Grayson Brown.

An internationally-known liturgical composer, author and recording artist, Grayson Warren Brown has published five collections of liturgical compositions. His latest releases are "Been So Busy" and "Halfway Home."

Several parishes in the archdiocese use Brown's Mass settings. He believes that his 20 years in a multicultural parish have given him an insight into the power good liturgy can instill in all people.

He is described as having a "down-to-earth" approach to liturgy and Scripture, as well as "a dynamic speaking style."

The concert will be held in the cathedral on Friday, Feb. 9 at 7:30 p.m. The cost is \$5. A reception will be held after the musical program.

The workshop will take place on Saturday, Feb. 10 from 9 a.m. to 3:30 p.m. The \$15 charge will include lunch.

Those wishing to make reservations should call Ron Massey at the cathedral, 317-634-4519, as soon as possible.

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Summary 1995 Accountability Report

February 2, 1996

Dear People of the Archdiocese:

We begin a new year of grace with a look back at the past year through this summary annual report of our stewardship. As you will see, this year's summary report carries the image of Mary, the Mother of God, under the title of Our Lady of Einsiedeln.

Last year, Pope John Paul II issued the encyclical, *Evangelium vitae*, *The Gospel of Life*. In this year's full accountability report (see page A4 for details on receiving a copy of the full report), I quote from the Holy Father's letter where he speaks of the role of Mary as the "Mother of Life," whose "Yes" to God is a "Yes" to life. Mary is central as we in the Church in central and southern Indiana strive to "live the Gospel."

This summary report includes the goals and objectives of the revised Archdiocesan Strategic Plan for 1995-97. Hundreds of people throughout the archdiocese worked for eight months revising our first plan. We hope you will find that the revised plan realistically responds to the needs of our Church.

As responsible stewards, let us recommit ourselves to our mission, goals, and values, while recognizing that, because we are a pilgrim people, we will never fully meet our goals. Let us look, then, to Mary, the Mother of Jesus, as our companion, guide, and helper on our journey to the Kingdom.

Sincerely yours in Christ,

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.



(Photo by Margaret Nelson)

Above left: Our Lady of Einsiedeln. This hand-carved statue of Mary and the Child Jesus is closely associated with the Benedictine monastery Maria Einsiedeln in Switzerland. Monks from this abbey founded Saint Meinrad Abbey in southern Indiana in 1854.

Devotion to Our Lady dates to the days of Saint Meinrad himself, a monk of the Maria Einsiedeln Abbey. The chapel in Meinrad's hermitage, dedicated to the Blessed Mother, contained a statue of what is now known as "Our Lady of Einsiedeln."

In the early days of Saint Meinrad Abbey, a local man gave the monks some money to secure a carved wooden statue of Mary in gratitude for a spiritual favor he had received. The abbot at the time had a statue carved in imitation of the famous one at Einsiedeln.

Over the centuries, the original statue in Switzerland became blackened from the smoke of many votive candles. The monks at Saint Meinrad painted the face and the hands of their statue black to match the smoke-blackened original statue at the founding monastery in Switzerland.

This statue was carved in Switzerland at the request of Archbishop Daniel Buechlein.

Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by worshipping God in word and sacrament; learning, teaching, and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

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

Archdiocese of Indianapolis Priorities for 1995-96

1. Define roles and responsibilities of deans and deanery structure.
2. Strengthen relationship between parish leadership and Catholic Center leadership.
3. Mainstream multicultural ministries.
4. Strengthen marriage enrichment programs.
5. Expand initiatives for vocational recruitment.
6. Complete religious education strategic plan.
7. Prepare for an archdiocesan capital campaign.

Archdiocesan Strategic Plan 1995-97

Goal 1 Foster spiritual and sacramental life

- Objective 1.1:
Promote good liturgical and sacramental celebrations.
- Objective 1.2:
Strengthen the ministries of liturgical leadership.
- Objective 1.3:
Provide opportunities and resources for personal spiritual growth.
- Objective 1.4:
Nurture the spiritual life and renewal of parishes, schools, and other pastoral communities.
- Objective 1.5:
Support the spiritual development of pastoral leaders.
- Objective 1.6:
Promote evangelization as integral to the archdiocesan mission.
- Objective 1.7:
Promote ecumenical and interfaith cooperation.

Goal 2 Teach and share Catholic beliefs, traditions, and values.

- Objective 2.1:
Establish and measure desired standards for excellence in Catholic education/formation in schools and religious education programs.
- Objective 2.2:
Foster excellence in Catholic school education.
- Objective 2.3:
Develop the material resources needed to meet the growing needs of Catholic schools.

Objective 2.4:
Foster excellence in parish programs for lifelong religious education.

Objective 2.5:
Implement the *Catechism of the Catholic Church* in the Archdiocese of Indianapolis.

Objective 2.6:
Research the efficient use, coordination, and distribution of material in archdiocesan, deanery, parish, and educational institution resource centers.

Goal 3 Provide for the pastoral and leadership needs of the people of the archdiocese.

- Objective 3.1:
Establish and implement coordinated processes for archdiocesan, deanery, and parish planning appropriate to local needs.
- Objective 3.2:
Strengthen local parish communities, recognizing the unique resources and needs of urban, suburban, and rural areas.
- Objective 3.3:
Nourish the family as the basic unit of the Church.
- Objective 3.4:
Promote and coordinate recruitment of clergy, religious, and lay leaders in all areas of ministry, both paid and volunteer.
- Objective 3.5:
Develop and coordinate effective and accessible formation, training, and support for clergy, religious, and lay leaders in all areas of ministry, both paid and volunteer.
- Objective 3.6:
Clarify and simplify the levels of authority and accountability between and within all pastoral and managerial levels of parish, deanery, and archdiocese.

Goal 4 Work for peace and social justice through service and advocacy.

- Objective 4.1:
Increase awareness that the Catholic tradition of social teaching is an integral part of being Catholic.
- Objective 4.2:
Encourage and enable parish communities to become involved in social justice activities.
- Objective 4.3:
Coordinate and enhance the efforts of archdiocesan social programs to bring the compassion of Christ to the people of central and southern Indiana.
- Objective 4.4:
Promote and foster respect for the dignity of human life and all creation.

Goal 5 Promote generous sharing and responsible use of all our God-given time, talent, and treasure.

- Objective 5.1:
Promote a comprehensive, spiritually based approach to stewardship.
- Objective 5.2:
Ensure fiscal accountability.
- Objective 5.3:
Develop comprehensive site plans.
- Objective 5.4:
Promote stewardship of human resources.
- Objective 5.5:
Develop a comprehensive approach to planning, communications, and development.

Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. The information presented has been condensed from the audited financial statements and does not include the activities of parishes, missions, and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Joseph B. Hornett, chief financial officer of the archdiocese, at 317-236-1421.

Employee Related Expenses	2,228	1,460
Cost of Goods Sold	1,278	1,416
Administrative	1,720	2,349
Property Insurance	2,564	437
Depreciation & Facility Expenses	712	179
Interest (Paid Primarily to Parishes)	139	1,195
Bad Debts	1,279	2,357
Professional Services	3,273	1,247
Contributions	1,482	
Miscellaneous Expenses	<u>\$32,915</u>	<u>\$28,668</u>
Total Expenses	<u>(\$27)</u>	<u>5,784</u>
Excess (Deficiency):		

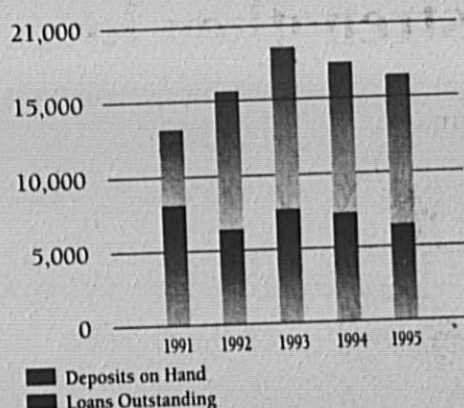
**Archdiocese of Indianapolis (Chancery and Certain Agencies)
Combined Statement of Cash Flows (\$000) for the years ended
June 30, 1995 and 1994**

	1995	1994
Cash flows from operating activities:		
Excess (deficiency) of revenues over expenses	\$(27)	\$5,784
Adjustments to reconcile to net cash provided by (used in) operating activities:		
Depreciation	743	699
Realized loss (gain) on sale of investments	76	(312)
Gain on sale of fixed assets	(125)	—
Changes in:		
Accrued investment income	27	5
Receivables — fees for services	(345)	(79)
Receivables — United Catholic Appeal	(76)	(414)
Allowance for doubtful accounts	(15)	(559)
Accounts payable and accrued expenses	1,361	(162)
Burial spaces and other inventories	(3,220)	(267)
Reserve for self-insurance	85	50
Other	132	147
Net cash provided by (used in) operating activities	<u>(1,384)</u>	<u>4,892</u>
Cash flows from investment activities:		
Purchases of investments	(23,711)	(33,853)
Proceeds of investments sold or matured	27,311	30,370
Capital expenditures	(1,875)	(1,592)
Proceeds of land, buildings, and equipment sold	200	4
Net cash provided by (used in) investing activities	<u>1,925</u>	<u>(5,071)</u>
Cash flows from financing activities:		
Changes in Deposit and Loan Fund receivables and payable, net	4,129	(2,024)
Receivables from parishes and other entities	(1,188)	(886)
Amounts payable to deaneries for payroll	327	254
Deferred contributions, net	(81)	39
Proceeds from notes payable	1,032	—
Net cash provided by (used in) financing activities	<u>(4,219)</u>	<u>(2,617)</u>
Net increase (decrease) in cash and short-term investments	<u>4,760</u>	<u>(2,796)</u>
Cash and cash equivalents, beginning of year	<u>3,557</u>	<u>6,353</u>
Cash and cash equivalents, end of year	<u>\$8,317</u>	<u>\$3,557</u>

Indianapolis. Assets of the foundation increased \$2.284 million, or 14.4 percent, during fiscal 1995. Since inception, assets of the foundation have grown at a compound annual rate approaching 63 percent. As of June 30, 1995, the Catholic Community Foundation comprised 139 endowment accounts worth \$18.092 million.



Archdiocesan Deposit and Loan Fund (ADLF) Overview of Deposit and Loan Activity (\$000) Balances as of June 30 of the years indicated (Before Eliminations)



During most of the recent history of the Archdiocese of Indianapolis, all construction projects have been internally funded through the Archdiocesan Deposit and Loan Fund (ADLF). The ADLF is a tangible expression of the larger Church to which we all belong. The fund operates on the premise that all entities with funds in excess of immediate operating needs will place these monies on deposit so that other entities with capital funding needs may apply for loans at rates below prevailing commercial rates. Throughout the long history of the archdiocese, it is safe to say that all entities have been the beneficiaries of this cooperative funding mechanism. ADLF interest rates as of June 30, 1995, were 4.82 percent for deposits, 8.50 percent for outright loans, and 6.82 percent for compensating balance loans.

By examining the graph, it may be seen that loan activity has historically been quite stable, with loans out-

standing averaging \$6.912 million. However, the archdiocese faces a "happy challenge" in the year ahead. Because of unprecedented growth within our Catholic community, more than 27 construction and renovation projects are currently scheduled. These projects, which will enlarge church facilities and provide needed classroom space, total nearly \$60 million.

At the present time, the ADLF has loanable funds of approximately \$14 million. And while all of the anticipated construction activity will be secured with pledges made through numerous local capital campaigns, it is obvious that a cash flow problem looms in the near future. Faced with this dilemma, the archdiocese had a choice of instituting a moratorium on construction activity or securing external financing. With the adverse consequences of a moratorium quite obvious, the archdiocese has made the decision to secure external financing. At the present time, the archdiocese is negotiating a \$40 million revolving credit line that will be used to bolster ADLF reserves, allowing this critical construction activity to move forward.

Chief Financial Officer's Report

1. The fair presentation of these combined financial statements in conformity with generally accepted accounting principles is solely the responsibility of the management of the Archdiocese of Indianapolis.

2. While not required, the Archdiocese of Indianapolis voluntarily subjects itself each year to an external audit for the purpose of obtaining an expressed opinion on the material accuracy of our financial statements. The audit for 1995 was performed by the firm of Coopers & Lybrand. Their unqualified opinion and the complete financial statements are available for inspection by contacting the chief financial officer at the Archbishop Edward T. O'Meara Catholic Center.

3. In accord with canon law, the archbishop has established and routinely confers with the Archdiocesan Finance Council.
Current members are:
Most Rev. Daniel M. Buechlein, O.S.B., Archbishop
Very Rev. Joseph F. Schaedel, Vicar General
Joseph B. Hornett, Chief Financial Officer
L. H. Bayley, Indianapolis
Michael Bindner, Indianapolis
Jay Brehm, Indianapolis
John Dorenbusch, Columbus
Joseph Naughton, Indianapolis
Dennis Schlichte, Richmond
Donald Williams, New Albany

4. Inventories increased substantially during fiscal 1995 because of burial space additions at Our Lady of Peace Cemetery and crypt space additions at Calvary Cemetery.

5. As of June 30, 1995, the archdiocese has a note payable in the amount of \$1.032 million. These funds have been advanced to the archdiocese by Fifth Third Bank of Central Indiana for the development of Our Lady of Peace Cemetery in northern Marion County. Assessments and service fees rose a modest 3.0 percent during fiscal 1995.

6. Assessments and service fees rose a modest 3.0 percent during fiscal 1995. Assessments for clergy health insurance and clergy retirement were held flat, while fees for lay health insurance and property/liability insurance showed no increase.

7. Catholic community support revenues increased 3.9 percent year over year. The development activity of several agencies, but especially St. Mary's Child Center and Catholic Social Services, resulted in contributions rising by \$394,000, or 31.9 percent. United Catholic Appeal contributions rose a modest 2.2 percent to a level of nearly \$3.671 million, while revenue from bequests declined \$258,000 from the previous year.

8. Public support revenues increased 1.3 percent to a level of \$2.311 million during fiscal 1995. Government grants were up 5.5 percent for the year, and United Way funding declined 1.6 percent. Given the budget initiatives currently making their way through the Congress and the continued softness of United Way funding, the archdiocese will be challenged to maintain the service levels of its many social service ministries unless alternative sources of funding are identified.

9. Revenues from services were up \$1.346 million, or 25.3 percent, during fiscal 1995. The most significant improvement involved the Catholic Cemeteries Association, where revenues increased \$1.016 million year over year.

10. Investment income declined \$436,000, or 14.9 percent, during 1995. This represents the continuing recovery from the weak bond market of 1994 and also reflects the impact of a switch in asset allocation. Midway through 1995, the archdiocese was heavily invested in the equity market. As a result, unrealized gains of \$1.9 million have been recorded (but not reflected in the financial statements) at June 30, 1995.

11. Restricted funds income declined \$3.064 million, or 56.0 percent, during 1995. This line item primarily presents the work of the Catholic Community Foundation, where \$2.284 million was added during the year. The fact that endowment income was bolstered by two sizable bequests during 1994 explains the year-over-year decline.

12. Employee-related expenses consist of salaries, wages, employee benefits, pension plan contributions, and health claims. Some of these expenses relate directly to chancery and other agency employees, while others reflect the activity of all archdiocesan employees, nearly 3,100 in all. Some items of note are:

A. Through its central payroll system, the archdiocese has gone from handling the payroll administration of 800 employees just two years ago to administering the payroll of more than 3,100 today. While parishes and schools realize the savings of not having to perform this administration, employees reap the bene-

fits of certain prefunded benefits (long-term disability, improved life insurance, and a matching 403 (b) savings plan). Increases in these benefits amounted to \$223,000 during 1995.

B. Total health claims for clergy and lay employees increased \$784,000 during the year.

C. Because of the "happy problem" of more seminarians, expenses for room, board, and tuition increased \$142,000 year over year.

13. Cost-of-goods-sold increased \$784,000, or 54.2 percent, because of increased sales at *The Criterion*, Catholic Cemeteries, and the Archdiocesan Purchasing Department.

14. Property insurance expenses increased \$305,000, or 21.6 percent, during 1995. Actual claims increased \$283,000 year over year, and the claims reserve was increased by \$70,000.

15. Interest expense increased \$276,000, or 158.0 percent, during fiscal 1995. This was the result of an ADLF interest rate increase of 113 basis points and an increased deposit base.

16. Contributions were up \$916,000, or 257.3 percent, during 1995. Earnings distributions from the Catholic Community Foundation were up \$727,000, and nearly \$600,000 from the United Catholic Appeal was rebated to parishes in 1995.

17. The deficiency of revenues over expenses of \$27,000 for fiscal year 1995 represents essentially breakeven performance (loss is 0.08 percent of total revenues).

Respectfully submitted,

Joseph B. Hornett
Joseph B. Hornett, C.M.A., C.F.E.
Chief Financial Officer

Faith Alive!

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Respect and communication help to strengthen love

By Fr. David K. O'Rourke, OP

Turn on the television and you will be hard-pressed not to find at least one program about misplaced love.

Whether it's a show about a possessive husband controlling his wife, or a drama about a parent covering up a teen-ager's addiction, or a sitcom about a social worker using people to meet her own need to be needed, on TV we view endless examples of what love is not.

These are all the obvious examples. They're not subtle. Most of us, drawing from our own lives and families, could add our own good examples of what love is not.

But in addition to these obvious and troubling examples, there are other examples of how we misunderstand love's meaning. Even though they are less severe, they can still create their own real mischief.

For some 30 years I have worked as a pastor and counselor, often helping couples prepare for marriage. I want to draw on that experience to present several examples of what love is not. And these are all positive situations, examples of good people doing what they think is their best to bolster a love that is central to their lives.

Couples in love can have strong convictions about love—what it provides and what it requires. Some of them are right on target, others much less so. Some common misunderstandings can make for trouble in a growing relationship.

Right up at the top of the list is the belief that love is the same as the feeling of affection. Experiencing affection, or feeling fond of someone, is one of the more pleasant parts of being in love.

But affection is not identical to love. It is affection, and that is something else. We use different words for them not by accident, but because they really are different.

Furthermore, we're lucky that they're not the same because our feelings can come and go. We cannot always control how we feel, and unless our feelings are getting out of control or starting to rule us, there is no reason why we should try.

However, we can choose to love. This we can control. Sometimes we make the decision to love because of how we feel, sometimes we make this decision despite how we feel. But in either case it is still under our control.

Here's another example of what love is

not: It is not our right to have things the way we want them without negotiating.

I think of a couple who were planning their wedding. I'll call them Phil and Alice. She wanted a big wedding, and he, conscious of the coming year's budget, wanted a more modest wedding.

This, of course, is a common situation. What was unusual here was Alice's expectation that she could call the shots without discussion.

"But I've always wanted a big wedding," she said, as though that was reason enough to have one. That Phil did not automatically agree to what she wanted not only distressed her, it baffled her.

Phil loved her. She knew that to be true. She really wanted this, and he loved her. Therefore, she expected that Phil not only would go along with the big wedding, but would do so happily and enthusiastically.

How could you really love someone, she wondered when we were all discussing the wedding plans, and not do everything you possibly could to make that person happy?

I was tempted to ask her the obvious question about making Phil happy, but I knew that would not be helpful. Since they obviously disagreed, I proposed that maybe they could negotiate the expenses for the wedding along with their budget for the first year.

Alice is an able person, and proved a tough negotiator. Phil, in fact, joked that she should get a job negotiating labor contracts. But the fact was that the need to negotiate, to talk things through and reach decisions together, was new to her—and an unpleasant surprise.

My hope was that, with time, she would come to see that deciding to work together has a lot to do with married love.

Finally, love is not the ability to read minds, as in, "If you really loved me, you would know what I want and when I want it without my having to say so."

How often I come across people who believe that being in love somehow, and magically, does away with the need to talk. Obviously, if any one of us wants other people to know what we want, or how we feel, or what we like or dislike, nothing works as quickly and easily as saying so. As we all learn sooner or later, life works out best that way.

(Dominican Father David K. O'Rourke is in residence at St. Mary Magdalen Church in Berkeley, Calif.)



CNS illustration by Caole Lowry

It is not our right to have things the way we want them without negotiating. Love is not the ability to read minds, as in, "If you really loved me, you would know what I want."

Love encompasses the unexpected

By Linda Allison-Lewis

I listened for months to a friend lament the pregnancy of her 17-year-old unmarried daughter. It became clear to my friend as she worked through her pain and dealt with this unexpected situation that the love she felt for her daughter was clearly what was most important.

If the young mother-to-be was to heal in the midst of this life-changing experience, much would depend on the support system there for her. Her mother took on the difficult yet dedicated role of heading up that support system.

My friend had to become clear in her own mind that supporting her daughter and sheltering her from the adult responsibilities that now were hers were two different things.

As my friend reflected from time to time on the situation, she could see that her relationship with her daughter was coming to be defined by a whole new sort of "love"—something that might not have

happened had the situation been different. Much growth occurred in both of their lives during this difficult time.

Often it was very difficult for her to watch her daughter struggle with decisions: to raise the baby herself at age 17 would be anything but easy, whether she chose to marry the baby's father or not; but putting the child up for adoption, while a good choice for many young mothers, could involve a high emotional price for the entire family. No decision so far in the 17-year-old's life had been as difficult as this one. She did not consider abortion an option. After much thought, she decided to keep her baby.

The infant was born into a family much strengthened by the circumstances surrounding her birth. Since that time, my friend has joined the ranks of those of us who actually thank God for the painful times in life which allowed us to love today even more than before.

(Linda Allison Lewis, of Louisville, Ky., is the author of "Keeping Up Your Spirits Therapy" by Abbey Press.)

Discussion Point

'Tough love' turns lives around

This Week's Question

People speak of "tough love." What does this mean to you? Is it sometimes needed?

"Tough love is needed to make people aware of their behavior. It's needed to show people you love them enough to get them help. You need to put the responsibility for their behavior and their choices on them, not on you, so they can't put the blame on others for their behaviors." (Susan Muchmore, Kearney, Neb.)

"To me tough love is saying something or taking some action that will not be appreciated but that is needed to help someone. For example, to make a child make recompense for choices he or she made is not a pleasant task for a parent, but it is necessary to help the child understand the seriousness of his or her behavior." (Henry Winkler, Dublin, N.H.)

"'Tough love' means someone's in trouble and sometimes it's needed to help people face their problem. Tough love is helping someone you care about, someone with, say, mental or drug-abuse problems, to hold firm in making sure they get help." (Helen Maxwell, Chicago, Ill.)

"In my situation, an example would be when people get Alzheimer's the son or daughter has to speak up for what is right for the parent—even when the parent disagrees and doesn't know what is right anymore." (Sister Mary Therese Esselman, Grand Rapids, Mich.)

Lend Us Your Voice

An upcoming edition asks: What Scriptural image, what term best expresses your idea of "what the Spirit is like?"

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



CNS photo of scene from "Tom & Viv" from Miramax

Entertainment

Viewing with Arnold/James W. Arnold

In 'Leaving Las Vegas' two lost souls fall in love

The story of "Leaving Las Vegas" is the quintessential love story: two



strangers meet, connect, and find they can't live apart.

But in this version, the two are lost souls. They're also just about at the bottom of the losers' bracket in the American game of life. The man, Ben (Nicolas Cage), is a last-stage alcoholic in the process of committing suicide by drinking himself to death. The woman, Sera (Elisabeth Shue), is a prostitute who should be in despair but isn't. She actually thinks the tough times are behind her.

There are few reversals or surprises in this movie. Ben comes to Las Vegas with his severance pay as a screenwriter to end his life quickly in a motel room filled with bottles. He tries to hire Sera, but he's not really capable of sex and just wants to talk. She feels compassion, or something, and stays with him, on his condition that "you can never ask me to stop drinking."

He continues to booze outrageously—nobody in the history of alcoholic movies goes through so many bottles with such speed and determination as Ben. He often gets in trouble, but we don't observe any really ugly stuff in terms of disease or violence. (The film is not "realistic" in that kind of way.)

He's a different sort of guy, Sera senses. She's kind to him, and patches him up. After one barroom encounter, she finds him with another woman, and angrily throws him out. Just then, her confidence gets yet another jolt when a "date" goes awry and some innocent looking college boys beat and gang-rape her (a scary scene shot with artful indirectness). Bruised, she's evicted from her condo. Sera realizes she needs/loves Ben, and

searches for him. They're able to salvage a fragment or so of intimacy before (off-screen, mercifully) the man comes to the self-destruction he chose for himself.

It's a gritty tale, made even grittier by the fact that it's based on an autobiographical novel by John O'Brien, who died before the movie went into production. Writer-director Mike Figgis ("Internal Affairs" and "The Browning Version") has made it downbeat, moody and simple, with a visual backdrop of the Vegas contrasts of bright lights, the silence and beauty of the desert, and money-and-sex tawdriness. Some soft jazz classics ("My One and Only Love," "Come Rain or Come Shine," etc.) provide unsavory schmaltz on the audio.

"Leaving" is the kind of movie secular critics love because—especially in contrast to the usual Hollywood dreck—it seems honest and real. (Yet in its improbability and romanticization of drunk and hooker, it's clearly sentimental in its own way.) It's been voted best film of 1995 by both New York and Los Angeles critics, and earned honors for Cage, Shue and Figgis, all destined for Oscar consideration.

Yet it violates most of the artistic rules. We know almost nothing about the characters, not even enough to tell whether their attraction deserves to be called love (or co-dependency, as wise Alcoholics Anonymous veterans might suggest).

Nothing about what they do or say is especially fresh or interesting. They don't draw our attention to any special or urgent social problem.

Most significantly, there is neither suspense or catharsis. It's like watching a boulder fall from a mountain, except that you don't know why it started, or from how high, and you don't see it crash, and you don't see how anything or anyone is affected.

Yet it's also true that an alert believer knows that God is love and leaves traces



CNS photo from 20th Century Fox

Actor Jason Alexander is Robert Grant, manager of the Majestic Hotel where Dunston the orangutan wreaks comic havoc in "Dunston Checks In." The U.S. Catholic Conference classifies the comedy A-II for adults and adolescents.

of himself in all kinds of love, even the most humble. Love finds Ben and Sera, despite all their mistakes, like a flower budding through a crack in cement. That's worth something.

He repeatedly calls her an "angel" who has come into his life, and who knows, she may be. But she doesn't save him, she is simply another chance, a touch of hope and final ironic benevolence. (The divine pursuer never gives up the chase.)

The film's best sequence reveals its charms, excesses and elusive potential. Sera suggests they go out of town, and we see them poolside at a desert motel. It's sunset, and "The Third Man" is playing on a TV set. (How's that for strained symbolism?) Ben falls into the pool with a bottle and is seen drinking underwater—a neat trick.

By dawn, Sera approaches him, unfasters her swimsuit, and pours liquor over her body, and he responds. Stupid perhaps, but it's as if she knows he can love her—he is so far gone—only if she can be consumed like alcohol. A bottle falls and breaks. The female motel manager comes over smiling, helps clean up the mess, and tells Sera to relax for a while but not to come back to her place again.

Thus these doomed outsiders grab for their fragment of happiness in a world that cares little and understands less.

(A sad minimalist love story that needs much viewer input; sex situations; artful at times but unsatisfying; intended for adults.)

USCC classification: O, morally offensive.

Film Classifications

Recently reviewed by the USCC

Bed of Roses	A-III
Don't Be a Menace to South	
Central While Drinking Your	
Juice in the Hood	O
From Dusk to Dawn	O
Mr. Holland's Opus	A-II
Once Upon a Time... When	
We Were Colored	A-II
Screamers	A-III
The White Balloon	A-II

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

Special-effects wizardry highlights 'Gulliver's Travels'

By Henry Herx and Gerri Pare, Catholic News Service

The strange adventures of a shipwrecked English doctor are retold in this colorful adaptation of Jonathan Swift's 1726 satiric fantasy, "Gulliver's Travels," airing Sunday and Monday, Feb. 4-5, from 9 p.m. until 11 p.m. each night on NBC. (Check local listings to verify the program dates and times.)

Dr. Lemuel Gulliver (Ted Danson) encounters not only the little people of Lilliput but the giants of Brobdingnag, the philosophers of an airborne island, and the primitive Yahoos in a land ruled by horses.

Eight years after sailing off as a ship's physician, Gulliver finally makes his way home to wife Mary (Mary Steenburgen), exhausted and raving with stories of incredible misadventures.

During his long absence, however, Mary has had to provide for herself and their young son by selling the house and her husband's practice to crafty Dr. Gates (James Fox), who's determined to wed the presumed widow.

Annoyed by the inconvenience of the husband's return, Gates has the delirious Gulliver committed to Bedlam, where he intends to bury him alive with the other asylum inmates.

Scriptwriter Simon Moore shifts back and forth between the asylum doctors listening to Gulliver's wild-eyed account of his travels and their full-blown dramatic visualization.

While the asylum scenes serve Swift's satiric intentions in ridiculing the hypocrisy of his own times, the result is a disjointed narrative which some may find detracts from the full enjoyment of the fantasy.

Directed by Charles Sturridge, the U.S.-British co-production succeeds best in its brightly imaginative visualization of the curious worlds encountered by the shipwrecked Gulliver. The special-effects wizardry of Jim

Henson Productions conveys a convincing verve to the proceedings, especially those aboard the floating kingdom and on the island of the Yahoos.

Danson in the title role is not the most resourceful of actors and Mary Steenburgen has little to do but be sweetly resolute, but the international cast includes cameos by Sir John Gielgud, Peter O'Toole, Omar Sharif, and Ned Beatty.

Gulliver's adventures may be odd but they are never dull, though the asylum scenes and some earthy humor are not for all ages or tastes.

"Plague Fighters"

The crusade to stop last spring's outbreak of the deadly Ebola virus in Zaire is documented in "Plague Fighters," airing Tuesday, Feb. 6, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

The "Nova" program was shot by filmmaker Ric Esther Bienstock in the quarantined city of Kikwit, whose 400,000 inhabitants manage without electricity or running water.

Scientists and doctor-nurse teams from around the world were sent to augment Zairian health professionals dispatched to Kikwit to combat the spread of Ebola, for which there is no vaccine, no treatment, and no cure.

Extraordinary precautions were employed in the Kikwit hospital, which was surrounded by a moat of bleach. Caregivers wore four layers of protective clothing in 100-degree heat while overseeing the infected, collecting blood samples and tracing the "chain of death" back to patient zero, a young man who died mysteriously after working in a nearby forest. The epidemic started when family members touched his body at the funeral and themselves became infected and infectious to others.

Strict quarantine kept the death toll to 244, although hospital workers became quite frightened when one of the carefully garbed nurses became infected. Against the advice of scientists from the Centers for Disease Control and the World Health Organization, the Zairian doctors

decided to transfuse the nurse with blood from an Ebola survivor. She recovered, as did seven of the eight remaining patients in the ward.

Animal specimens in the forest area where the first victim worked were collected in hopes of pinpointing the natural host of Ebola, which is believed to transfer from an animal to a human by chance contact.

As people increasingly encroach on once-isolated habitats, the likelihood of exotic microbes infecting humans increases, making these research studies vital.

The documentary is as absorbing as it is at times alarming, giving a history of the previous outbreak in 1976 in Zaire and of a contained outbreak among quarantined monkeys in Virginia in 1989. However, it is a far cry from a sensationalized account of the epidemic and stresses the scientific approach taken to contain the epidemic and learn from the terrible human tragedy that occurred.

Credit should be given to all who stayed in the "hot zone" laboring amid such a high risk of deadly infection.

The medical aspects are clearly explained and the footage is well-edited, although viewers should realize there are some horrible scenes of the dying and of the dead.

Educational and informative, "Plague Fighters" unrolls like a medical mystery thriller. Unfortunately, the culprit remains at large.

TV Program of Note

Thursday, Feb. 8, 10-11 p.m. (A&E cable) "Liar." A "Voyages" program features the revolutionary Computer Based Polygraph (CBP) which has been claimed to be the ultimate instrument in isolating, beyond scientific doubt, "the truth," making truth drugs and other approaches to lie-detection obsolete.


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

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

The Sunday Readings

Sunday, Feb. 4, 1996

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16



Isaiah is the source of this weekend's first reading. It is always helpful, if not essential, to discover the historical context in which the Old Testament books were written in the effort to understand their message. To a considerable extent, this applies also to the New Testament, although the New Testament was all composed in a timespan of about 40 years at the most. The Old Testament works appeared over many centuries.

When this section of the Book of Isaiah was completed, the hostages in Babylon had returned home. Freed by the Persian King Cyrus when he overtook Babylon, the former exiles lived in what was by then a Persian possession. They were in their own land, but life was no paradise. Poverty and anguish stalked the land. People died of malnutrition. They languished in the humiliations imposed by the occupying Persians.

To this situation, the prophecy of Isaiah spoke. As is usual for this book, the text read this weekend is forthright and clear. The prophet speaks in God's own holy name. This is customary among the prophets. With God's voice, the prophet tells the people to feed the hungry and to shelter the homeless. The reading uses the imagery of light. When these merciful acts occur, then the glory of God will shine as a sun at daybreak.

What is interesting, and why this reading so easily lends itself to Christian interpretations, is that the good works of worthy men and women on earth become the vehicles by which God's love is extended in this world.

St. Paul's First Epistle to the Corinthians provides this liturgy with its second reading.

To be frank, Paul must have found the Christian community in Corinth to be rather troublesome. Today we have two epistles which he wrote to this community. He apparently wrote at least two more, but these other letters were lost.

The two epistles which have survived the centuries call the Corinthian Christians away from quarrels, away from false apostles, and away from the sinful excesses of the day and place.

Again and again, Paul must assert his own credentials. In a sense, this occurs in this weekend's reading. Paul insists that he preaches only the message of Jesus. It is a message of the crucified Jesus. Paul contrasts his own message with that of someone else, evidently in Corinth, who builds some case on logic.

Such would not be unusual for Greeks, fascinated as they were by human reasoning. (However, Corinth was not regarded as a center of great learning.)

St. Matthew's Gospel supplies the Gospel reading.

Apparently the first Christians treasured simple statements of dictums of Jesus. Such were included in the Gospels, to the extent that they compose an entire genre for scholars who call them the *loggia*, from the Greek for words.

The reading this weekend is a collection of two of these brief statements by the Lord. Christians are the salt of the earth. Salt was precious in the Lord's time, so vital was it for the curing of meat. Rome even paid soldiers in salt, thus the modern word for compensation is "salary."

Reflection

For weeks, beginning with the feast of Christmas, and continuing with the Epiphany and the Baptism of Christ, the church has identified Jesus for us. He is the son of Mary, the human. He is the Son of God. He is Savior.

This weekend the church turns its mind toward discipleship. We who say that we follow Jesus are the bearers of God just as was the Lord. We are the "light of the world." How do we cast this light upon our surroundings? We are the light of our world because of our love for those in need. The church is blunt in this message. Christianity is forever outward-looking, forever giving. It is never content, never confined. Only when all are at rest in God will the church relax its yearnings.

This is in the model of Jesus the crucified. The Lord gave all for God. It is a considerable demand, but willingness to give all to God is the only authentic response for any Christian who claims to love the Lord.

My Journey to God

One and the Same

A man died in the sacristy of our church during Christmas Eve Mass. My husband was among those who tried to save him, and could not. I'd never heard the phrase "Is there a doctor in the house?" used seriously before. It's an old standby at medical parties, a joke.

My husband, and the other doctors who were there, rushed to the front, and the congregation resumed their post-Communion hymn as though nothing was wrong. I thought it was probably something minor myself—probably an overdressed elderly woman, faint from the press of the crowd. I looked toward the closed sacristy door and expected to see my husband come out, catch my eye, and shake his head in the way that would mean nothing was wrong.

The man died. He was 85. He had gotten up from his pew and gone into the sacristy, then collapsed on the floor. His heart stopped, irrevocably. My husband said it was painless, a good way to

die, but while I waited outside the sacristy door the man's great-granddaughter sat down beside me in her good coat, tears filling her eyes. She was young enough to believe in Santa Claus. I do not think it was a good way to die.

I believe in heaven and the Resurrection and everlasting life. I believe that Easter is the crux of our faith, the great miracle, but I think Christmas is the greater paradox: the all-powerful, helpless infant; the dependent child, come to save us all.

I think it is too easy to see Christmas in terms of sweet babes, gentle mothers, singing angels; I think we need to remember that the babe grew up, the mother watched her son be tortured and die, the angels filled the shepherds with terror.

Fear not! Christmas is equally awesome and awful. A child is born, a man dies, and they are one and the same.

By Kimberly Brubaker Bradley

(Kimberly Bradley is a member of St. Christopher Parish in Indianapolis.)

Daily Readings

Monday, Feb. 5
Agatha, virgin, martyr
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, Feb. 6
Paul Miki, religious,
missionary, martyr,
and his companions, martyrs
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, Feb. 7
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, Feb. 8
Jerome Emiliani, presbyter,
religious founder
1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, Feb. 9
1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, Feb. 10
Scholastica, virgin,
religious foundress
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

The Shaping of the Papacy/John F. Fink

During the Great Western Schism there were two, then three, popes

The Great Western Schism, dated from 1378 to 1417, was one of the periods in the history of the papacy when its survival certainly had to be the work of the Holy Spirit. It was a tremendously confused state of affairs that had saints supporting different popes.

Pope Gregory XI, who took the papacy back to Rome after its nearly 70 years in Avignon, died in 1378 at Anagni, Italy. The conclave in the Vatican that met to choose his successor was under intense pressure from Roman mobs to elect a Roman—or at least an Italian. The mobs even broke into the palace at one point, and the cardinals tried to placate them by pretending that an elderly Roman cardinal had been elected. Eventually, though, they elected Bartolomeo Prignano, the Naples-born archbishop of Bari. He took the name Urban VI.

Urban immediately began to make enemies of the cardinals, at times displaying mental instability. His public rebukes of the French cardinals even brought a plea from St. Catherine of Siena to be more tactful. After he declared his intention to create a majority of Italian cardinals, 13 of the French cardinals adjourned to Anagni, announced that Urban's election had been invalid, and chose Archbishop Robert of Geneva as pope. He took the name Clement VII and took up residence at Avignon.

It wasn't the first time Europeans had to choose between two claimants to the Chair of Peter. The church quickly split into two camps. Urban was supported by the Holy Roman Empire, Scandinavia, England, Hungary and most of Italy. Clement was backed by France, Spain, Scotland, Sicily and Savoy. St. Catherine of Siena supported Urban while St. Vincent Ferrer supported Clement.

Urban organized a completely new curia in Rome since his original one had gone over to Clement. He also named 29 new cardinals—not all of them Italian though. In Avignon, meanwhile, Clement organized an administration complete in every department.

Urban continued to show his mental instability. At one point, hearing that some of his cardinals planned to place him under a council of regency because of incapacity, he had six of them imprisoned and brutally tortured.

Urban was the first of the two popes to die—in 1389. The 14 Roman cardinals then elected Cardinal Pietro Tomacelli to succeed him. He took the name Boniface IX. He made no attempt, though, to end the schism because he felt that he was the true pope and Clement an imposter.

Then Clement died in Avignon in 1394 and was succeeded by Cardinal Pedro de Luna, who took the name Pope Benedict XIII. Ten years later Boniface in Rome died and was succeeded by Innocent VII. Innocent tried to end the schism but disturbances in Rome prevented the meeting of the council which he summoned for that purpose.

Innocent died in 1406 and was succeeded by Gregory XII, who was chosen mainly because he had taken an oath as cardinal that he would abdicate if Benedict XIII in Avignon would resign. However, this time it was Benedict who was stubborn, even after he was deserted by his cardinals and had lost the support of the French government.

Benedict's and Gregory's cardinals then joined forces and summoned a general council to try to solve the matter. The council met at Pisa in 1409 and deposed both popes. The cardinals then elected a new pope, Alexander V.

This only complicated matters since neither Benedict nor Gregory would step down and neither would recognize Alexander. Then Alexander died after less than a year in office and the cardinals elected Baldassare Cossa, who took the name Pope John XXIII. There were still three popes.

Of the three popes, John had the widest support and he had control of Rome. For four years he was a successful pope. The schism continued, however.

In 1414, John was convinced by Emperor Sigismund that another council should be summoned to end the schism. The result was the Council of Constance (1414-1418) that finally brought a resolution to the matter. It deposed both Benedict and John and then negotiated with Gregory, who finally agreed to abdicate if he was permitted to re-convoke the council since he couldn't recognize one called by John. This council is considered to be a legitimate council since it was (belatedly) summoned by a pope whereas the Council of Pisa was not.

After Gregory XII abdicated, he died on Oct. 18, 1417, before his successor, Martin V, could be elected. John XXIII humbly submitted to the new pope. But Benedict XIII, now considered an anti-pope, lived on the coast of Valencia, Spain until May 23, 1423, still breathing defiance and claiming the papacy. Before his death he made his four cardinals swear to elect a successor, and they did so. However, by this time the Great Western Schism was for all practical purposes ended. The papacy was now ready to face another threat—conciliarism.

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

February 2

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four-week series on natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

SS. Peter and Paul Cathedral's Council and Count #191 of the Knights and Ladies of Peter

Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

Sacred Heart Parish, Indianapolis, will hold "First Friday" after the 8 a.m. Mass. Religion topics will be discussed and refreshments will be served.

February 3

The Catholic Charismatic Renewal will hold a Mass and healing service beginning at 7 p.m. at Holy Spirit Church, 7243 E. 10th St., Indianapolis. For more information, call 317-927-6900.

The Central Catholic Alumni will hold a Monte Carlo from 7:30 p.m.-1 a.m. at Primo Banquet Hall, 3143 Thompson Rd., Indianapolis. Admission is \$5. For more information, call Margee McHugh at 317-783-

6276 or Michael Page at 317-788-4140.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are invited.

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

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

The Young Widowed Group, Indianapolis, will meet at 7 p.m. for dinner followed by duck pin bowling. For more information, call Estel Gibson at 317-356-1295 or Mike Ford at 317-872-8426.

St. Christopher Parish, Indianapolis, Singles and Friends will meet for cross country skiing with the Christ the King singles at Christ the King at 9 a.m. to carpool to Mounds State Park in Anderson. For more information, call Joe Higi at 317-251-5153 or Mike at 317-879-8018.

February 4

Sacred Heart Parish, 1530 Union St., Indianapolis, 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. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N.

Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Justice and Mercy."

The Catholic Widowed Organization, Indianapolis, will attend Beef and Boards Dinner Theater at 11 a.m. For reservations and information, call Mary Miller at 317-786-2021.

February 5

St. Lawrence Parish, Indianapolis, will host the Archdiocesan Family Life Office six-week series "Divorce and Beyond" every Monday through February 19 from 7-9 p.m. For more information, call 317-236-1586.

St. Louis Church, Batesville, will hold a Catholic adult religious education meeting presented by Fr. Nicholas Lohkamp from 7-8:30 p.m. to be held in the school, room B-18. He will speak on his book, "Living the Good News." No charge.

February 6

St. Christopher Parish, Indianapolis, Singles and Friends will hold a series of weekly spiritual reflections and faith sharing hosted by single adults. Peer discussion will begin at 7:30 p.m. at the church. For more information, call Andrew at 317-241-7172.

The Divine Mercy Adoration Chapel, located next to Cardinal Ritter H.S., Indianapolis, will hold



"Her mother told her to quit biting her fingernails, but she went right ahead..."

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confession at 6:45 p.m. followed by Benediction at 7:30 p.m.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel to pray the rosary at 7 p.m. All are welcome.

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 317-842-8805.

February 7

St. Francis Hospital and Health Centers' Hospice Office, Greenwood, will hold a free Bereavement Support Group series for adults who have lost a loved one from 3-4:30 p.m. and from 6:30-8 p.m. every Wednesday through Feb. 14. To register, call 317-865-2092.

The Archdiocesan Catholic Social Services, Indianapolis, will hold a 12-week group series for "Adult Survivors of Childhood Sexual Abuse" from 6:30-8:30 p.m. For location and additional information, call Linda Loheide Clarke at 317-236-1500.

Sacred Heart Parish, Indianapolis, will hold a seminar for senior citizens on Medicare and long-term care following the 8 a.m. Mass. To register and for more information, call 317-638-5551 between 9 a.m. and 5 p.m. Refreshments will be served.

Immaculate Heart of Mary Church, a Marian cenacle, will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

February 8

The Family Growth Program sponsored by the Archdiocesan Catholic Social Services, Indianapolis, will hold a "STEP" parenting program from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center and at Marian College, Indianapolis, from 7-9:30 p.m. A "Children of Divorce" program from 6:30-8:30 p.m. will also be offered at the O'Meara Catholic Center. For information on prepayment and registration, call Mary Anne Schaefer 317-236-1522 or Diana Doss 317-236-1526.

— See ACTIVE LIST, page 19

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Fatima

February 18
Challenges in Raising
African American Youth
Fr. Freddy Washington, CSSP
Workshop Day
Adults and Adolescents

February 23-25
Jogging to Jerusalem:
The Road Less Traveled
Fr. Joseph Folzenlogen, SJ
Guided Men's Retreat

March 8-10
Saints and Sinners:
The Women Around Jesus
Sr. Norma Rocklage, OSF
Fr. Lawrence Voelker
Guided Women's Retreat

March 22-24
Carpool Mom or CEO:
Women Who Walk with God
Sr. Antoinette Purcell, OSB
Fr. Clement Davis
Guided Women's Retreat

February 20
What Does a Parable
Mean Today?
Br. Joseph Martin, FIC
Reflection Day
Child Care Available

March 1-3
Dead, Buried and Reborn
New Life for Women
Eileen Cantin, PhD
Fr. James Farrell
Guided Women's Retreat

March 14
Unwrap the Gift of
Your Child
Mrs. Julie Brewer
Mrs. Beverly Hansberry
Reflection Day
Child Care Available

March 29-31
Are You Still Listening God?
Prayer in a Confusing Time
Fr. Matthias Neuman, OSB
Silent Retreat
Men and Women



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The Active List, continued from page 18

Pope speaks of unity in diversity

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. 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.

St. Francis Hospital and Health Center will hold a bereavement support group series for children titled "Caterpillar Kids" from 4-5:30 p.m. To register for program, call 317-865-2092.

February 9

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

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St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week-series on natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

February 9-11

The Archdiocese of Indiana-

polis' Family Life Office will host "Making Marriage Conscious: Intentionally Choosing to Love, Play and Grow Together," presented by David J. Burkhardt at the Fourwinds Resort and Marina, Bloomington starting at 8:30 p.m. on Friday and concluding at 11:30 a.m. Sunday. Fee is \$175 per couple for seminar and room, meals are not included. For more information and registration, call 317-236-1596 or 317-357-8352.

February 10

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 8 a.m. at the church to work at the St. Vincent de Paul distribution center. This will be an Interact event with St. Gabriel Parish. For more information, call Mike at 317-879-8018 or Jorge at 317-388-8101.

St. Luke Parish, Indianapolis, will present Cabaret '96, St. Luke Shining Stars, at 7:30 p.m. in the gymnasium. For more information, call Jean Labus at 317-253-2579 or Mary Barnstead at 317-253-2240. Tickets are \$12.50 per person.

St. Barnabas Parish, Indianapolis, Ladies Club will have an all-you-can-eat spaghetti dinner from 4:30-7:30. Adults, \$5; children 6-11, \$3; 6-under, free. Following the dinner the Men's Club will sponsor a Monte Carlo from 8-midnight. Admission is \$3.

Holy Trinity Church, Indianapolis, will sponsor a reverse raffle beginning at 6:30 p.m. in Bock-

Rome (CNS)—Praying for Christian unity means praying that diversity among Christians would become a source of enrichment rather than division, Pope John Paul II said.

"Unity in Christ does not mean excluding all differences," the pope said Jan. 25 during an evening Mass

hold Hall. Tickets are \$15 per person and includes dinner. For more information and to purchase tickets, call 317-636-7668.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

February 11

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

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St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Anthony Parish, Clarksville

will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Purgation from What?"

Christ the King Parish, Indianapolis, will host the Archdiocesan Family Life Office "Healing Power of Love" presented by David Bethuram beginning at 7 p.m. in the school. For more information, call 317-255-3666.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; 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. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 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.

marking the end of the Week of Prayer for Christian Unity.

The Mass, at Rome's Basilica of St. Paul's Outside the Walls, featured music by two choirs: one made up of Benedictines who staff the basilica, and the other representing the Evangelical Lutheran Church of Finland.

In his homily, the pope said the living Body of Christ, which is the church, must have "an organic unity," but it also must have diversity and variety among its members.

"A plurality exists which serves unity," the pope said. "We must pray for this richness in variety and work so that it expresses itself," the pope said. "But at the same time, we must ask the Holy Spirit to overcome all those differences which undermine unity."

The annual week of prayer ends on the feast of the conversion of St. Paul, which the pope said is a reminder to all Christians that full, visible unity is impossible without the conversion of each Christian and of each Christian community.

"Only the act of placing ourselves before God can offer a solid basis for that conversion of individual Christians and for that constant reform of the church," the pope wrote in his 1995 encyclical letter on ecumenism.

"We must transform ourselves from 'separated confessors' (of faith in Christ) to 'united confessors,'" the pope said at the Mass.

"Christ cannot be divided," he said. "Christ is one. The unity of Christ is a challenge for separated Christians."

Especially as Christians prepare to celebrate the jubilee of the year 2000, they must move closer to one another and make their desire for full unity more evident, the pope said.

"It is precisely responsibility to the Gospel which presses us to seek with persistence the ways of unity," Pope John Paul said. "Christian unity, in fact, is one of the principal conditions for the credibility of our witness and its fruitfulness."

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Catholic Crossword



ACROSS

- 1 The Philistines made this with Israel
- 4 "— la vie!"
- 7 Superman's insignia
- 10 "And the priest shall — them" (Num 6:20)
- 11 Baseball official
- 12 Ballet move
- 13 Greek war god
- 14 Batman and Robin, e.g.
- 15 Tear down
- 16 "The thorns — up" (Mat 13:7)
- 18 Removed wrinkles from clothing
- 20 "Ye like the mint and —" (Luka 11:42)
- 21 — Angeles
- 22 Surprise
- 26 Priestly garment
- 30 "I will even make the — for fire great" (Eze 24:9)
- 31 Pig's pen
- 33 Ireland
- 34 Wise guy; smart —
- 36 "As willows by the water —" (Isa 44:4)
- 38 Spanish uncle
- 40 "— hospitality one to another" (1Pet 4:9)

- 41 "In the days of the —" (Acts 5:37)
- 44 Lowest points
- 48 Large kangaroo
- 49 Fall behind
- 51 Works in the garden
- 52 Hardy's partner
- 53 Sacrificial lamb
- 54 "So shall — be — the end" (Mat 13:49)
- 55 Playing
- 56 Poland-Germany border river
- 57 "And they said unto her, Thou art —" (Acts 12:15)

DOWN

- 1 "Whether — or wood" (Luk 13:52)
- 2 Affirm
- 3 "By the — of Jesus Christ" (1Pet 3:21)
- 4 Heavy clubs
- 5 Ostrich's relative
- 6 "Thy — shall be divided" (Zec 14:1)
- 7 Enthusiasm
- 8 Spatial dimensions
- 9 "Thy — is the word of God" (Luka 8:11)
- 10 "And the earth — without form"

- 12 "As God hath —" (1Co 18:2)
- 17 Cashew or pecan
- 19 Caviar
- 22 Hot tub
- 23 Until, informally
- 24 Alcoholic drink
- 25 And so on (Abbr)
- 27 "We are — people" (Psa 100:3)
- 28 Metal-bearing rock
- 29 — Moines, Iowa
- 32 "Is this your — brother..." (Gen 43:29)
- 35 "Among his own — and in his own house" (Mark 6:4)
- 37 "For unto — child is born"
- 39 Eyed
- 41 Exam
- 42 Vehicle
- 43 Medical photograph
- 45 Small amount
- 46 "Have ye not — this scripture" (Mark 12:10)
- 47 Fast jet, for short
- 50 "Stand in —, and sin not" (Psa 4:4)

Answers on page 22.

St. Barnabas Men's Club
MONTE CARLO NIGHT
Saturday, February 10th
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Youth News/Views

Pro-life pilgrimage was a powerful religious experience for students

By Zigmunt Mazanowski IV

When most high school students think of love, they visualize it as easy and fun. Often, teen-agers don't realize that true love involves sacrifice and sometimes means having to do things that aren't very easy.

On Saturday night, Jan. 20, a group of 25 students from Bishop Chatard High School in Indianapolis traveled to Washington, D.C. as part of a group of 163 teen-agers from throughout the Archdiocese of Indianapolis.

As a member of that group, I have many memories of this three-day trip.

We embarked on a pro-life pilgrimage to our nation's capitol to participate in the 1996 March for Life, and throughout our trip we learned what it meant to offer up a sacrifice of love.

The first sacrifice God called us to make was to travel in a bus during the night for the 14-hour trip to Washington.

We arrived there on Sunday morning at about 10 a.m., tired but very excited. After touring historic sites in the District of Columbia, we boarded our bus again for the drive to the Basilica of the National Shrine of the Immaculate Conception, which is located adjacent to the Catholic University of America.

At the basilica, we unpacked and laid our sleeping bags on the cold marble floor within one of the Marian shrines. There are over 20 shrines in the basilica representing mysteries of the rosary and places where Mary has appeared throughout history. Each shrine is beautiful and inspiring in its own way.

Bishop Chatard senior Kathleen Seufert especially liked the shrine to Our Lady of Guadalupe.

"Going to pray at the shrine late at night when everyone had left was so cool," Kathleen said. "There was a feeling in that room that was so powerful."

That night we all attended the Solemn Mass as part of the National Prayer Vigil for Life. The Mass was scheduled to start at 8 p.m. on Jan. 21. We arrived early in order to hear "Kids for Life," a children's

choir from New Jersey, sing "Save the Baby Humans" and other pro-life songs.

During the concert, people continued to file into the huge cathedral. Soon the church was filled with over 6,000 people. There were literally hundreds of people who were standing in the outside aisles along the walls.

Shortly before the start of the Mass, we noticed that many people who were older or who had children had no seats. There was one woman in particular with six children who was handing out beautiful handmade rosaries. The natural thing to do was to give this woman and her children our seats.

"The atmosphere just made me feel peaceful and loving," Chatard senior Buffy Hoyt said. "I just wanted to do something for other people."

The Mass for Life celebrated by Cardinal Bernard Law of Boston was very inspiring and powerful. To see so many wonderful cardinals, bishops, priests, brothers, nuns and lay leaders was an experience many of us will never forget.

The spirit of the Mass centered on the beautiful gift of life that God has given to each one of us. This gift of life is a gift that only our Creator can give, and it is a gift that all of God's children should have the right to have.

The Mass ended at around 10:30 p.m. Directly following it was the National Rosary for Life. During this hour of prayer, Catholics from 50 states across America and the people in the national shrine simultaneously prayed the rosary.

By this point, many of us were extremely tired but we decided to lift our prayers to heaven. Through this experience, we learned what it truly means to offer up a sacrifice of praise to our heavenly Father.

If just one baby is saved as a result of Mary's intercession to Jesus during the National Rosary for Life, then our prayers were well worth the effort.

After the Mass and hour of prayer, we had time to meet other pro-life teen-agers from around the country.

Later two seminarians from the archdiocese visited our sleeping area in one



Photo by Paul Mullin

Archbishop Daniel M. Buechlein talks with Bishop Chatard High School students Zigmunt and Kristin Mazanowski from St. Luke Parish in Indianapolis before joining archdiocesan teen-agers for the 1996 March for Life on Jan. 22 in Washington, D.C.

of the Marian shrines and shared stories of life in the seminary. They both were about 20 years old.

"They were seminarians who would someday be priests," Chatard senior Stephanie Ryan said, "and yet they were just like us."

The next day started bright and early at 6 a.m. We went to a 7:30 a.m. Mass celebrated by Cardinal Anthony Bevilacqua of Philadelphia, then had 10 minutes to load our bags and board the buses for the trip downtown for the 1996 March for Life.

The rally site on the Ellipse overlooked the White House. March for Life speakers represented all walks of life.

After the rally, we joined thousands of pro-life supporters to begin the march up Constitution Avenue to the Supreme Court.

As we approached Constitution Avenue, we got a pleasant surprise. We learned that Archbishop Daniel Buechlein would be marching with us.

Archbishop Daniel is a wonderful man, and he touched many of our hearts with his loving personality.

Bishop Chatard junior Paul Mullin put it best when he said, "Meeting and talking with the archbishop is something I'll remember for the rest of my life."

During the march we prayed, sang and enjoyed the beautiful weather. It was sunny and about 40 degrees, much nicer than the day before when it was colder

and overcast in Washington.

The march ended as we arrived at the Supreme Court building.

"The march was so fast," Chatard senior Leslie Ryan said, "yet so powerful."

After the march, we traveled through the night back to Indianapolis. For many of us, this was a time to learn exactly what it means to sacrifice for Jesus.

In Romans 12:1, 12, St. Paul asks us "to offer our lives as living sacrifices, holy and pleasing to God" and "to always be joyful in hope, patient in affliction, and faithful in prayer."

It is only through our prayers that one day abortion will end in this country.

Prayer is an act in which we love God and receive his love and grace. It is only through spending time getting to know Jesus that we begin to realize his sacrifice of love for us. He was whipped twice, he was mocked by many people, he was abandoned by his friends, and he died on a cross so that we could be forgiven and go to heaven to be with God someday.

When we realize our Savior's sacrifices, it only helps us to realize that through sacrifice and love we do indeed draw closer to Jesus.

(St. Luke parishioner Zigmunt Mazanowski IV is a senior at Bishop Chatard High School in Indianapolis, where he is a member of the Pro-Life Club, the Campus Ministry Board, the Liturgy Committee, and the Retreat Team.)

Teens spend a night in the basilica



Photos by Mary Ann Wyand

Cardinal Ritter High School freshman Tarisal Nyanhongo of St. Anthony Parish in Indianapolis (from left) talks with Cardinal Ritter sophomore Melissa Loyd of Cathedral Parish, Ben Davis freshman Melody Loyd of Cathedral Parish, and Ritter junior Desmond Hooten on Jan. 21 before spending the night in the National Shrine of the Immaculate Conception in Washington, D.C. They participated in the March for Life the next day.



Archdiocesan teen-agers relax on their sleeping bags just before midnight on Jan. 21 in a Marian shrine dedicated to Our Lady of Breje at the Basilica of the National Shrine of the Immaculate Conception.

Campus Corner

Internship offers many rewards to Marian students

By Susan Bierman

Through assisting the Indiana Catholic Conference (ICC) executive director, M. Desmond Ryan, Ph.D., two seniors at Marian College in Indianapolis are gaining experiences that will follow them beyond graduation. Jarad Kapsa and Diane Halfman's internship title is information assistant. Kapsa, 21, a Bloomington native, said some of their duties include: updating the daily Chamber of Commerce legislator reports—which report on previous day bill activity, and taking notes at committee hearings.

"We are gathering information and assisting in any way that we can," Kapsa said.

This is the second year Kapsa has held an internship with the ICC, while this is Halfman's first year. Their duties began Jan. 8 and will conclude at the end of the legislative session on March 14. Kapsa works for the ICC about 17 hours per week, while Halfman, 21, a native of St. John, works 12.

The two have been friends since their freshman year at college. Kapsa believes that their friendship allows them to work well together.

"Since we do know each other it has made it a lot easier to coordinate and stay consistent between the two of us," he said.

They feel that doing their job well is important to the ICC.

"Our position is fairly vital to the entire organization because we keep Des (Desmond Ryan) informed on when things are happening—we sort of keep our ears to the ground," Kapsa said.

The internship has allowed Kapsa and Halfman to be involved in the action. Kapsa said when he reads the newspaper on specific issues he has more information in his mind from working on the "inside" than what is or can be printed in the newspaper.

"I've had a special view that I think a lot of students and adults simply don't get and it's nice—that's really a neat perspective to have," he said.

He explained this happens through hearing private conversations, getting to know some of the lobbyists and meeting the legislators themselves while at the Statehouse.

"It's sort of neat to be in the know and to understand how it all works more than you can just by reading," he added.

The college seniors have many reasons for working with the ICC. Both are interested in public policy and human services. Working for the Catholic Church when dealing with these issues is an added bonus.

"Since I am Roman Catholic and have been raised with the Catholic beliefs all my life and have been involved in the church—I knew this would be something that I would agree with what I was doing and I would have some kind of stake in it," Halfman said.

Kapsa said what he finds unique about the Indiana Catholic Conference is that it is oriented toward promoting social justice and better welfare.

"The neat thing about all this legislation that we follow is that it focuses on human relations and these are real people's lives that we are concerned with," he said.

College visits planned

St. Mary of the Woods College Office of Admission will host a visit program Feb. 23 and 24 for junior and senior high school women interested in attending the college. For more information call 812-535-5106 or 800-926-SMWC. Registration deadline is Feb. 16.

Marian College in Indianapolis will hold a campus preview day Feb. 17, beginning at 10 a.m. For more information or to register call the Office of Admissions 800-772-7264.



Photo by Susan Bierman

Marian College seniors Jarad Kapsa and Diane Halfman are interns for the Indiana Catholic Conference (ICC). Kapsa and Halfman are assisting the ICC director at the Statehouse during this legislative session.

Kapsa feels that in the past the Catholic Church has been a lone voice when stating its stances on issues such as welfare—however he believes that the Catholic Church is in a position now to pose a social order.

"I think that the Catholic Church has a lot of potential influence," he said.

Kapsa said some of the big issues that the ICC are concerned with this legislative session are: partial birth abortions, state surplus, welfare, child protection—minimizing caseworkers load, and education—voucher bill for Catholic schooling.

He said there is a "very strong social justice mission

in the Catholic Church." And that in his opinion the "Catholic Church has spoken very strongly—the bishops have put out some outstanding position papers talking about the current GOP mood of cutting back on welfare and some measures that are anti-family," he said.

After graduating in May Kapsa plans to attend graduate school to earn a masters degree in community organization. Halfman plans to take a year working with Volunteers for Educational and Social Services (VESS) in Texas. She will be participating in social work and teaching English to people in boarder towns.



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Question Corner/ Fr. John Dietzen

Should the celebrant receive Communion last?



Q When my family sat down to dinner, my father always waited to be served until his wife and children had taken what they needed. I've seen other families do this too.

Why does the priest "eat," receive Communion, first at Mass? As the host, shouldn't he give Communion first to the parishioners and then receive himself? I have seen this done twice, and it impressed me. (New York)

A I also have attended Masses when the priest received Communion last. The practice could seem appropriate and commendable if one judged it from the perspective you suggest.

In my judgment, however, and obviously in the judgment

of the church though the ages, there is something seriously lacking in that perspective.

The "host" at the eucharistic sacrifice and sacrament, the one who invites and welcomes and feeds us, is not the priest celebrant, but the same one who was host at the Last Supper: Jesus Christ himself. The Eucharistic Prayers, in fact the whole Liturgy of the Eucharist, clearly assume that truth more often than one could count.

The banquet is his, accomplished by the power of his Spirit, just as the eternal banquet in the kingdom of God, which eucharistic Communion prefigures and anticipates, belongs to him.

In every consecration it is Jesus who says, "Take this and eat." It is he who forms those who are nourished by his body and blood into "an everlasting gift" to the heavenly Father (Eucharistic Prayer III).

And it is his Spirit who gathers "all who share this one

bread and one cup into the one body of Christ," making those who receive it "a living sacrifice of praise" (Eucharistic Prayer IV).

Obviously, the liturgical tradition of the church bends over backward to be sure the fact is not missed, that the origin and soul and climax of the Eucharist is the risen Lord himself.

Your question is not trivial. Some funny things are said occasionally today about "whose" Mass it is we celebrate.

The proclamation we hear just before Communion helps keep everyone's attitudes and actions in proper perspective: "Happy are those who are called to his supper."

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests 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.

CARTER, Martha, 76, St. Anne, New Castle, Jan. 20. Wife of Homer L. Carter; mother of Jean Edington, Rita Carman, Wedge, Patrick Carter; grandmother of seven; aunt of several nieces and nephews.

DAKIN, Katherine M. (Schott), 88, Holy Name, Beech Grove, Jan. 11. Mother of Betty Pazder, William F. Dakin; sister of

Gertrude Lamping; grandmother of 15; great-grandmother of 30; great-great-grandmother of four.

DUDAS, Stephen A., 82, St. Andrew, Richmond, Jan. 22. Brother of Elizabeth Fosnot; uncle of several nieces and nephews.

FLYNN, Edward Joseph, 76, Christ the King, Indianapolis, Jan. 21. Husband of Nora (Edwards) Flynn; father of Noreen Tasker, Elizabeth Wilson, Mary Pat Whitmer, Jennifer Fulton, Joseph, Robert, Michael, Daniel Flynn; brother of Hugh, Frank Flynn, Kathleen Fogarty; grandfather of 14.

FORRESTER, Bertha, 94, Holy Guardian Angels, Cedar Grove, Jan. 14. Aunt of several nieces and nephews.

FRELJE, Carl C., 83, St. Mark,

Indianapolis, Jan. 18. Brother of Harry Freije, Vera Downs, Mary Arbuckle.

HABING, Bertha C., 93, St. Andrew, Richmond, Jan. 18. Aunt of several nieces and nephews.

HOLZER, Bernard L., 56, Holy Name, Beech Grove, Jan. 14. Brother of Carl W., Norbert J. Holzer, Betty R. McElroy.

HUSER, William H., 89, Holy Name, Beech Grove, Jan. 12. Husband of Ethel G. (Worthington) Huser; father of Ronald L., William J. Huser; grandfather of 10; great-grandfather of nine.

LaGRANGE, Florence, 94, Holy Cross, St. Croix, Jan. 17. Mother of Carroll, Ovalde, Robert, Jerry, Kenny LaGrange, Etta Rose Patton, Shirley Feldpausch, Darlene Hubert; sister of Earl Doogs, Anna Meyers; grandmother of 33; great-grandmother of one.

MILLER, Barbara C., 86, Sacred Heart, Indianapolis, Dec. 20. Sister of Martha Owens.

PARRA, Ramon, 80, St. Martin of Tours, Martinsville, Jan. 11. Father of Ramon E., Morris B., Victor J., Anita M. Parra, Modena L. Hale; brother of Arnoldo Parra; grandfather of six.

RATCLIFF, Elizabeth, 86, St. Mark, Indianapolis, Jan. 18. Mother of Dorothy E. Wilkerson, Joanne Ratcliff; grandmother of four; great-grandmother of two.

REDELMAN, Sarah W., 84, St. Mary, Greensburg, Jan. 20. Mother of Charles N. Redelman, Nancy Speats; grandmother of four.

ROSENBERGER, Loretto M., 90, St. John, Starlight, Jan. 16. Mother of Melvin, Andrew, Irvin, Nelson Rosenberger; grandmother of 14; great-grandmother of 25.

SIFRIG, Anna V., 97, St. Paul, Tell City, Jan. 17. Mother of Bernard, James L., Clarence, George, Walter, Raymond Sifrig, Anita Fulkerson, Agnes Gruver,

Marcella Hays; grandmother of 21; great-grandmother of 42; great-grandmother of 16.

SPICER, Marietta (Wells), 77, Holy Name, Beech Grove, Jan. 10. Wife of John Spicer; mother of Paul, Tony, Diane Spicer; sister of Catherine Shumaker; grandmother of two.

STINNETT, Josephine, 83, Holy Rosary, Indianapolis, Jan. 4. Mother of Gus Stinnett, Josephine Mohid; grandmother of nine; great-grandmother of 12.

STRAGAND, George J. Jr., M.D., 77, St. Mary, Richmond, Jan. 18. Husband of Mary Stragand; father of Peter, Susy Stragand; brother of Robert Stragand; grandfather of four.

Franciscan Sister Rose Ann Knoob, 89, was teacher

Franciscan Sister Rose Ann Knoob died at the motherhouse in Oldenburg on Jan. 22 at the age of 89.

The Mass of Christian Burial was celebrated there on Jan. 25.

Born in New Albany, Sister Rose Ann entered the Oldenburg community in 1926 and professed her final vows in 1933.

Sister Rose Ann taught at Holy Name, Beech Grove; St. Anthony, Morris; St. Michael, Brookville; St. Gabriel, Connerville; and St. Paul, New Alsace, as well as in Ohio and Kentucky. She retired to the motherhouse in 1987.

Sister Rose Ann is survived by one niece.

TIMPE, Robert L., 72, Holy Rosary, Indianapolis, Jan. 13. Husband of Vera (Roberts) Timpe; father of Mike, Patrick Timpe, Mary Ann Ullrich; grandfather of seven.

WHITE, John T., 84, Christ the King, Indianapolis, Jan. 18. Brother of Leo T. White.

WILLEN, Bernard, 97, St. Lawrence, Lawrenceburg, Jan. 19. Father of Jackie Meyer, Wanda Green, Joan Greive, Audrey Luhrs; brother of Albert Willen; grandfather of 14; great-grandfather of 22.

Providence Sister Leone T. Martinek taught music, French

Providence Sister Leone Therese Martinek, 78, died on Jan. 17 at St. Mary of the Woods.

A wake service was held on Jan. 18 in the Church of the Immaculate Conception. On Jan. 19, a Mass of Christian Burial was celebrated at the church.

The former Catherine Dawn Martinek was born in Amarillo, Texas, and entered the Providence community at St. Mary of the Woods in 1935, professed first vows in 1938, and final vows in 1944.

Sister Leone taught music and French at Holy Cross, St. John Academy and Ladywood High School, Indianapolis; St. Mary, Richmond; and in schools in the Evansville, Fort Wayne, and Gary dioceses. She also taught in California, the District of Columbia, Illinois, Massachusetts, and Canada.

She also ministered in parishes as liturgist, choir director and organist.

Sister Leone is survived by four sisters: Eleanor Carlson, Barb Erickson, Ida Hendle and Helen Lizzarotto; and five brothers: Harry, John, Lee, Sam, and Tom Martinek.

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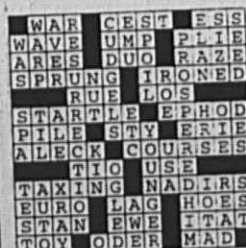
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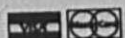
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Laity are growing more independent, study shows

Increasing numbers of U.S. Catholics think lay people have a right to participate in church decisions

By Jerry Filteau, Catholic News Service

WASHINGTON—Growing numbers of U.S. Catholic laity are moving away from official church positions on sexual morality, women priests and a variety of other issues, says a new study by four sociologists.

The sociologists reported that a 1993 national survey showed "a majority of the American Catholic laity is moving in the direction of wanting a more democratic church in which laypersons can participate at all levels" in teaching and decision-making. "This desire is strengthening with the passage of time," they added.

The new study, published by Sheed & Ward, is titled "Laity, American and Catholic: Transforming the Church."

Co-authors are William V. D'Antonio and Dean R. Hoge of The Catholic University of America in Washington; James D. Davidson of Purdue University in West Lafayette, Ind., director of the Catholic Pluralism Project there; and Ruth A. Wallace of George Washington University in Washington, president of the Society for the Scientific Study of Religion.

They found that from 1987 to 1993 increasing numbers of U.S. Catholics thought lay people have a right to participate in church decisions. These ranged from practical matters like deciding parish budgets to administrative decisions like assignment of priests, to doctrinal and moral questions like church teaching on birth control, divorce and women priests.

And they found that some of the sharpest shifts toward more democratic attitudes during those years occurred among the most committed and active churchgoers—Catholics who said they attended Mass weekly, considered the church one of the most important parts of their life and would never leave it.

For the 1993 survey the sociologists asked most of the

same questions used in a similar survey six years earlier. They compared results of the two to uncover trends.

Both surveys were conducted through a nationwide telephone sampling of more than 800 adult Catholics by the Gallup Organization on behalf of National Catholic Reporter Publishing Co., owner of Sheed & Ward.

Among the survey's findings on moral issues were:

- Where 34 percent of Catholics surveyed in 1987 thought church leaders alone should have final say on the morality of sexual relations outside marriage, in 1993 only 23 percent held that view.

- Those who thought church leaders should have the final say on homosexual behavior dropped from 32 percent to 26 percent.

- Those who thought church leaders should have final say whether a Catholic can advocate free choice in abortion dropped from 29 percent to 21 percent.

In all three cases, both in 1987 and in 1993, around 40 percent of those surveyed thought the individual Catholic should have the final say. The increases between 1987 and 1993 came among those who thought the final decision should be made by church leaders and lay Catholics, working together.

Respondents who thought laity should have a right to participate in selecting their priests rose from 57 percent in 1987 to 74 percent in 1993.

Those who thought laity should have a role in deciding church policy on birth control rose in six years from 53 percent to 62 percent; on divorce, from 50 percent to 61 percent; and on ordaining women priests, from 48 percent to 62 percent.

Among "post-Vatican II Catholics"—those aged 18-34 at the time of the 1993 survey and therefore educated in their faith entirely after the Second Vatican Council began in 1962—the sociologists found stronger support for more democratic decision-making in the church and less strict views of what it takes to be a good Catholic than they found among Vatican II or pre-Vatican II Catholics.

They reported that women in the post-Vatican II age group were more active in and committed to the church than men. Thirty-five percent of the young women and 25

percent of the young men called the church one of the most important parts of their life.

Among the young women, 32 percent said they attended Mass at least once a week and 66 percent said they prayed daily. Among the young men, 19 percent reported weekly Mass attendance and 43 percent said they prayed daily.

Despite the indicators of higher religious commitment among the young women, the study found that they "were more inclined than men to grant ultimate authority to individual Catholics, not church officials," and "are less traditional than men on many issues."

When young men and women were asked if their commitment to the church had changed in the past five years, over half the men said there was no change but just over a third of the women said there was no change. Thirty percent of the men said they were less committed, but 38 percent of the women gave that answer.

Comparing post-Vatican II respondents who had no Catholic education and those who went to Catholic elementary or high schools or Catholic colleges, the researchers found that those who had Catholic education at all three levels were the most committed and active in the church but also the most independent.

Those with all-Catholic schooling were less likely to hold that individual Catholics should have the final say on abortion or on the selection of priests.

But on virtually every other area of teaching, morality or decision-making surveyed, those with all-Catholic schooling were significantly more supportive of lay independence, democratic structures and lay involvement in church policies and decisions.

"These results (among post-Vatican II Catholics) suggest an important paradox," the study says. "Women and persons with the most Catholic schooling—the most highly committed groups—are most likely to deviate from church teachings.... Young men and Catholics with less Catholic schooling—who are less involved overall—are most likely to conform to church teachings. This situation leads us to expect tension between church leaders and highly involved Catholic lay people in the years ahead."

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