



The Criterion

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Youth map out their future

By Mary Ann Wyand

If you're going on a journey and can only take three things, what will you take? More than 450 Archdiocesan Youth Conference participants from central and southern Indiana discussed that question on Feb. 5 in Indianapolis, then chose three intangible and priceless "things" for their mission statement and road map for the future.

The teen-agers decided that, "We, the young Church of the Archdiocese of Indianapolis, in order to live the road less traveled, will take with us faith in God, love and friends."

Keynote presenter and nationally known Christian musician David Kauffman of San Antonio, Texas, facilitated their discussion about the conference theme, "Choose to Live the Road Less Traveled," which was based on "The Road Not Taken," a poem by Robert Frost, and a book by Dr. M. Scott Peck.

"Life is difficult" is the first sentence of Peck's book, Kauffman told the youth. "So if we use that premise, we've got to know that we should not do this thing called life alone. What we're called to do is stay close to the Spirit of God on this journey of life."

Mixing reflections on life, faith and family with songs from his latest release, "Simple Truth," Kauffman asked the teens to open their hearts to Christ.

God calls each person to "choose to live the road less traveled," he said. "I invite you to catch the Spirit and throw the Spirit to [others] by inviting them to join you on this [Christian] journey."

Obstacles in life may be God's way of saying, "I need you to make a right turn here, to go on yet another road less traveled," Kauffman said. "Sometimes God asks us to let go of things or leave things behind. There are always choices. But to live this road less traveled, we've got to make the right turns. God is asking us to be obedient and to follow that road."

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Above, Archdiocesan Youth Council members (from left) Petula Fernandes from St. Patrick Parish in Terre Haute, Abby Conner from St. Paul Parish in Tell City and Sara Balensiefer from St. Michael Parish in Indianapolis listen to the keynote address.

At right, St. Bartholomew youth group members Jessica Kelly, Kim Vu (seated) and Ben Hill of Columbus entertain during the opening ceremonies of the Archdiocesan Youth Conference 2000.



Photos by Mary Ann Wyand

World Catholic population up, the number of priests rises

VATICAN CITY (CNS)—The number of Catholics in the world reached 1.045 billion, about 17.4 percent of the global population, the Vatican reported.

The statistics, from 1998, were included in an updated pontifical yearbook presented to Pope John Paul II on Feb. 5.

The number of Catholics represented a new high, up about 40 million from 1997, and the percentage of the global population marked a slight increase, too.

The Americas, considered as a single continent by the Vatican, had the strongest concentration of Catholics in the general population, with 63.1 percent. It was followed by Europe with 41.4 percent, Oceania with 26.9 percent, Africa with 15.6 percent and Asia with 3.1 percent.

Of the total Catholic population, 49.5 percent lived in the Americas, 27.8 percent in Europe, 11.4 percent in Africa, 10.5 percent in Asia and 0.8 percent in Oceania, the Vatican said.

The statistics showed a slight increase in the number of priests worldwide, which went from 404,208 in 1997 to 404,626 in 1998.

The number of seminarians also rose, from 109,171 in 1997 to 109,828 in 1998.

"The increase in the number of candidates for the priesthood appears especially satisfactory in the Churches in Africa and America, particularly in Latin America. In Europe the situation has remained unchanged in the western area and has shown a strong resurgence in the East," a Vatican statement said.

Worldwide, the statistics showed a continuing increase in the numbers of permanent deacons, lay missionaries and catechists.

The number of people officially involved in the Church's pastoral activity in 1998 was 3,692,582. That includes 4,439 bishops, 264,202 diocesan priests, 140,424 religious priests, 25,345 permanent deacons, 57,813 non-priest religious men, 814,779 religious women, 30,772 members of secular institutes, 56,421 lay missionaries and 2,298,387 catechists. †

Archdiocese thanks religious for ministries

By Margaret Nelson

Some 300 religious sisters, brothers and priests gathered Feb. 6 at SS. Peter and Paul Cathedral in Indianapolis to celebrate their service to the Church on the World Day of Consecrated Life.

Archbishop Daniel M. Buechlein, a Benedictine himself, presided at the afternoon Mass. Four priests, who represented the orders serving the archdiocese, concelebrated.

Benedictine Father Gueric DeBona offered the homily after the reading of Mark's Gospel—the parable about the difficulty of the rich man entering the Kingdom of God (Mk 10: 17-31).

"Jesus' well-known description details a sober fact: that the corridor to the kingdom is shockingly thin," said Father Gueric. Of choices available since human life began, he saw Eden and the Red Sea as some of those with narrow paths.

"Surely Christian baptism, which echoes not the culture of choice but the graced commitment to marginalized options within the community of love," he said, "recommends a stunning

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The Beech Grove Benedictines joining the celebration for the World Day of Consecrated Life include (from left) Benedictine Sisters Ambrosia Lee, Melitta Schenk and Joann Hunt.

Photo by Margaret Nelson

Two join archdiocesan staff

David Bethuram, executive director of Catholic Social Services of Central



Br. Ken Pinc

Indiana and director of the Office of Youth and Family Ministries, announced two staff additions last week.

Franciscan Brother of Christ the King Ken Pinc will work for the Office of Youth and Family Ministries, and Craig Fall will be associate director of Catholic Social Services (CSS).

Brother Ken is the interim coordinator of family ministry. He will implement ongoing family ministry programs sponsored by the office.

He will also be working with the Office of Pro-Life Activities.

Brother Ken's community recently moved to the Indianapolis area to work in

educational and pastoral ministries in the archdiocese.

He comes with nearly 30 years of parish and pastoral experience. Most recently, he served as director of religious education at St. Bridget Parish in Hobart, Ind.

Fall's responsibilities with CSS will include maintaining, developing and implementing overall agency quality standards, and monitoring strategic and operational plans for the agency, as well as developing the agency's volunteer coordination plan.

Fall worked for St. Francis Hospital and Health Centers for 10 years in various capacities. Most recently, he was director of Behavioral Health Services. †



Craig Fall

Clarification

The cover of *The Criterion's* Feb. 4 Marriage Supplement omitted the photo identification for Ray and Mary Jane Olley of St. John the Apostle Parish in Bloomington. The photo was taken on their wedding day on June 22, 1946.



Meat may be eaten on St. Patrick's Day

In a Feb. 3 memorandum to archdiocesan pastoral leaders, Archbishop Daniel M. Buechlein, O.S.B., said he has commuted the obligation for Catholics of the archdiocese to abstain from meat on St. Patrick's Day, March 17, which falls on a Lenten Friday this year.

"I recognize that St. Patrick's Day would be nearly impossible to celebrate without corned beef and cabbage or a bowl of good Irish stew,"

the archbishop said in his memo. "The Church also recognizes that one cannot celebrate and do penance at the same time. Therefore, I commute the Lenten Friday abstinence for March 17."

Commutation means that those persons in the archdiocese who wish to eat meat on St. Patrick's Day are free to do so provided that they abstain from meat on some other day during the week of March 12. †

Evangelization of culture Church priority, pope's biographer says

VALPARAISO, Ind. (CNS)—Papal biographer George Weigel may have more insight into the life and mission of Pope John Paul II than any other layperson.

Having spent more than 20 hours with the pontiff in writing *Witness to Hope: A Biography of Pope John Paul II*, Weigel drew upon that access and years of research while speaking to more than 300 people at Valparaiso University Jan. 23.

Weigel, a senior fellow at the Ethics and Public Policy Center in Washington, said the roots of the pope's impact upon the world date to the winter of 1940, when Karol Wojtyla was working in a stone quarry while the Nazis occupied Poland.

It was during that time, Weigel said, that the future pope "chose the path to resistance by preservation of culture." The young Wojtyla wrote plays and acted with a small, underground theater troop.

"Evangelization of culture," Weigel said,

"is the Church's priority."

He said Pope John Paul II has deployed the convictions he formed during that winter of 1940 "with a profound effect on our times."

The most notable effect, he said, was the 1989 revolution in Eastern Europe and the subsequent fall of communism.

"It was a revolution of conscience that made 1989 possible," Weigel said. The roots of that revolution, according to the scholar, are found in the pope's June 1979 visit to Poland. Rather than confront the government during that visit, Weigel said, the pope told his countrymen, "You are not who they say you are. Let me remind you of who you really are."

With that admonition, the pope gave Poles "the tools of moral resistance" which led to the rise and success of the Solidarity movement and which, combined with other forces, brought communism down. †

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YOUTH

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Reminding the youth that they "can never go beyond the arms of God," Kauffman invited them to "spend three minutes a day in prayer and listen for the clarity of God's voice."

During a youth forum on Saturday afternoon, Archbishop Daniel M. Buechlein emphasized the importance of daily prayer and encouraged the teen-agers to participate in the sacrament of reconciliation.

"In 1985, Pope John Paul II wrote a letter to the youth of the world," Archbishop Buechlein explained. "He made a point at the beginning of that letter about how tremendously important the [teen-age] years are because during this period of your life you begin to take personal responsibility for your decisions and make choices about your destiny in life. You deal with the questions, 'What does God want for me?' and 'What can I do to make a difference in this world?'"

To answer those questions, the archbishop said, "Look to Christ. This year, our Church is celebrating what we call the Great Jubilee, an especially holy time designed for our sanctification, a time when new graces are made available. The slogan the Church has chosen for this Jubilee 2000 is 'Open Wide the Doors to Christ.' We do that in prayer. If you pray every day in your own way, everything will be OK."

The archbishop asked the teen-agers to pray daily, attend Mass each week, become active in parish life and fully open their hearts to Christ by receiving the sacrament of reconciliation more often.

"It will make all the difference in the world," he said. "You'll find yourself a lot more peaceful, a lot happier and a long way down the road toward figuring out what you can be and do to make a difference in life."

Responding to questions from the teen-agers, Archbishop Buechlein discussed Church teachings about sin, just war, capital punishment, abortion, celibacy, homosexual-

ity, premarital sexual relations, the sacrament of marriage, indulgences and why women cannot be ordained to the priesthood.

"Our challenge is to bravely carry the cross of Christ," the archbishop said. "I'm very optimistic about the future of the Church. I urge you to keep the faith. Look to Christ. Pray the Our Father. Wear the cross. Purify your relationship with God."

Father Thomas Clegg, pastor of Good Shepherd Parish in Indianapolis, was the celebrant for the eucharistic liturgy on Feb. 6 and Father Joseph Pesola, associate pastor of Christ the King Parish in Indianapolis, concelebrated the Mass.

"The theme of 'the road less traveled' profoundly identifies the Christian life," Father Clegg explained in his homily.

"Our society tells us that it's OK to engage in premarital sex because everyone does it," he said. "I challenge you to choose the way of Jesus Christ, the road less traveled. Society also tells us that it's OK to party, that it doesn't hurt anything. I challenge you to look at your life and say, 'I don't need to drink or use drugs to be happy. God has given me what it takes to be happy.'"

Christ is "the ultimate person who chose the road less traveled," Father Clegg said. "During the three years of his public ministry, Jesus set aside time to pray. He spent time in communion with God.

"I urge you to spend three minutes a day in prayer," Father Clegg said. "Deepen your prayer life so that you can do what you know is right even if your friends are doing something else. And don't give up on your prayer even if it doesn't show immediate results. I think your life will change, but you may not notice it. Prayer is like that."

Archdiocesan Youth Council chair Ryan Moran, a Bishop Chatard High School senior from St. Luke Parish in Indianapolis, and associate chair Suzi Lyons, a Cathedral High School senior from Holy Spirit Parish



Photos by Mary Ann Wyand



Above, Archbishop Daniel M. Buechlein answers questions during his annual youth forum conference on Feb. 5 at the Sheraton Hotel in Indianapolis. The archbishop also blessed this cross, which was made by St. Luke parishioners Jim and Virlee Weaver of Indianapolis and decorated with colored glass fragments signed by teen-agers from all 11 deaneries.

Left, keynote presenter and nationally known Christian musician David Kauffman of San Antonio, Texas, performs a song from "Simple Truth," his latest release, on Feb. 6 at the youth conference.

in Indianapolis, served as the conference emcees. They also helped plan the conference with other youth council members, parish youth ministers and staff members of the archdiocesan Office of Youth and Family Ministries.

"The youth council wanted this year's conference to be very special," Suzi said, "and we thought it was really important to include the words 'choose to live' in the theme to emphasize the importance of making the right choices in life." †

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Editorial

Separating church and state

As the 2000 election draws nearer, we will hear more campaign rhetoric about the relationship between politics and religion. Those of us who support public assistance for families who choose nongovernment schools will argue that the "wall" between church and state is not insurmountable. Those who are opposed to providing tax dollars to "faith-based organizations" will argue that such support is incompatible with the U.S. Constitution. And political candidates of all varieties will testify to their personal religious experiences without necessarily committing themselves one way or the other.

What is the proper relationship between church and state?

In the United States of America, the Constitution expressly forbids "the establishment of religion." However, the very same Constitution (Article VI, Amendment I) protects the "free exercise" of religion—along with freedom of speech, freedom of the press, the right to peaceable assembly and the right to petition the government for a redress of grievances. There is no "official" religion in the U.S., but, for us, freedom of religion is a precious (and constitutionally protected) right.

The *Catechism of the Catholic Church* (#2245) teaches that "the Church, because of her commission and competence, is not to be confused in any way with the political community." Such confusion has occurred in the past in Europe and in other parts of the world, and the result has been a diminution of the Church's proper role as "both the sign and the safeguard of the transcendent character of the human person." When church and state are improperly mixed, the result is a dangerous blurring of both the sacred and the secular. Unless they are kept separate, religion becomes venal, and politicians become zealots.

But how strictly should church and state be separated? Are those who oppose all forms of public assistance for faith-based organizations correct? Is not the practice of erecting an absolute wall between church and state a relatively recent phenomenon?

A recent article in *The New York Times Magazine* by Jeffrey Rosen titled "Is Nothing Secular?" (Jan. 30) argues that strict interpretation of the separation between church and state was motivated

by anti-Catholicism more than by a fear of government intrusion in the affairs of religion. According to Rosen, a legal affairs editor for *The New Republic*, "From the mid-19th to the mid-20th century, the effort to keep public funds out of 'sectarian' schools was largely driven by Protestant suspicion of Rome. After the Civil War, when public schools began to be established on a national scale, a wave of Italian, German and Irish immigration fueled an anti-Catholic backlash. State legislatures controlled by nativist Protestants resolved that the 'common religion'—by which they meant the King James Bible rather than the Catholic Douay Bible—should be taught in the newly formed public schools. When Catholics started up their own schools to avoid exposure to a version of the liturgy they found offensive, Protestant state legislatures responded by declaring that no state funds for education should be made available to 'sectarian'—by which they meant Catholic—schools."

If this characterization of U.S. history is even close to being accurate, it is a powerful illustration of the dangers inherent in mixing politics and religion. In the name of "separating" church and state, politicians allowed religious bigotry to shape public policy. Rosen sees the growing support for vouchers and faith-based organizations as a sign that our country is returning to "a more normal vision" of the separation of church and state. According to Mr. Rosen, "the old wall between church and state is crumbling"—now that politicians fear the intrusion of secular values in public education more than the interference of Rome.

We believe that religion and politics should be kept separate—for the protection of religious freedom and for the safeguarding of our American way of life. At the same time, we strongly endorse "a more normal" (and historically accurate) vision that includes appropriate public support for faith-based organizations, including schools, social service agencies and health care organizations that make vitally important contributions to the common good.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

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



Why do news media focus on the dark side?

There have been more martyrs for the Christian faith during the last century than in all of the previous 18 centuries together, yet we hear little about their courageous stories these days. Stories about the oppression of faithful believers during the latter part of the 1900s are only beginning to be told.

When Pope John Paul celebrated his 79th birthday last May 18, a news commentator noted that at his age he doesn't get many chances to pay tribute to his heroes. On his trip to Romania last May he got such a chance when he embraced Cardinal Alexandru Todea. Next to a striking photo of that embrace, correspondent Raymond de Souza wrote: "The photograph of that embrace—Cardinal Todea in his wheelchair, face contorted by the aftereffects of a stroke seven years ago, but on this day, also moved to tears with the great emotion of the moment, and the Holy Father bending down to kiss him on the forehead—belongs to the historical memory of the 20th century. Two old champions, wearied by their battles, embracing each other in the knowledge that history has vindicated before their own eyes what they previously knew only by the certainty of their faith" (*National Catholic Register*, May 23-29, 1999).

The Holy Father called Cardinal Todea, who celebrated his 60th anniversary as a priest last March, a symbol of the heroic resistance of the Greek-Catholic Church in Romania under the communist regime. The venerable cardinal spent 16 years in prison and an additional 27 years under house arrest. He had been arrested after World War II and was imprisoned and freed five times between 1946 and 1948 for opposing atheism. At one point he escaped prison and was hidden until 1951, when he was found, arrested again and sentenced to hard labor for life. Just a few months before, while in hiding, he had been secretly ordained a bishop. After the amnesty of 1964, he was placed under house arrest until the communist regime collapsed in late 1989, when he was appointed an archbishop. Pope John Paul made him a cardinal in 1991. He suffered a stroke in 1992 and retired in 1994. The cardinal was brought by ambulance to Bucharest so that he could be embraced by the pope.

Correspondent de Souza quotes a 1991 statement of Cardinal Todea: "It

was not possible of course to celebrate Mass in prison, as we had neither bread nor wine. But one time, before being transferred from one prison to another, I spoke with a sympathetic guard and succeeded in getting some bread and some wine. In one train station, the railway car remained stopped for five hours. We were 40 people, including five priests. Having been condemned to life imprisonment, I was the only one whose hands and feet were in chains. Nevertheless, they all asked me to preside. I did the consecration with my hands and feet bound. Now, I consider that to be the most solemn Mass of my priestly life" (*Ibid.*).

I am grateful that Cardinal Todea's story has been told in the Catholic news media, for he is a symbol of the best of our human family in our day. His fidelity to his Christian convictions is so encouraging. All of us rejoice that in our own times there are heroic people like the cardinal and Pope John Paul II, especially as they represent thousands of others unknown to us. Good stories like these encourage us in our desire to stand for what is good and upright—and to do so at great personal cost. Their lives tell us that we can do courageous things too, and yes, in our own times.

Yet, do you wonder, as I do, why we don't read or hear of stories like Cardinal Todea's in the secular media? Do you wonder why little is made of the thousands of Christians and people of other religious traditions who are oppressed for their belief in God? Why do such stories of heroism not seem to interest the secular media of our day? If reported at all, heroes of faith are likely to be referred to as religious extremists. One gets a pretty clear impression that contemporary media prefer to sensationalize stories of human failure, especially among religious leaders. Why? Are we saying most folks would rather hear about the dark side of our human family?

A recent editorial in *The Indianapolis Star* citing the legacy of the late Father Jim Byrne's love for the poor was a refreshing exception to the norm. Stories like his and Cardinal Todea far outnumber the incidents of clerical failure. Our society needs fairness in media coverage, and also truthful and uplifting stories of the goodness of our human family in our day. †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



¿Por qué se centran los medios de comunicación en lo negativo?

Han habido más mártires por la fe cristiana durante el siglo pasado que en todos los 18 siglos anteriores, sin embargo no se oye mucho de sus historias valientes en esta época. Se está empezando a contar historias sobre la opresión de los creyentes durante la última parte de los años 1900.

Cuando el Papa Juan Pablo II celebró su 79^{avo} cumpleaños en mayo del año pasado, un comentarista mencionó que a su edad no tiene muchas oportunidades de rendir homenaje a sus héroes. En su viaje a Rumania en mayo tuvo tal oportunidad cuando abrazó al Cardenal Alexandru Todea. Al lado de la foto impresionante de aquel abrazo, el corresponsal Raymond de Souza escribió: "La fotografía de aquel abrazo—el Cardenal Todea en su silla de ruedas, su rostro torcido por los efectos de un derrame cerebral hace siete años, pero en este día está conmovido a lágrimas por la gran emoción del momento, y el Santo Padre inclinado para besarle en la frente—pertenece a la memoria histórica del siglo 20. La imagen de los dos viejos campeones, cansados por sus batallas, abrazando el uno al otro y sabiendo que ante sus propios ojos la historia ha vindicada lo que previamente sabían solamente por la certeza de su fe". (*National Catholic Register*, 23-29 de mayo de 1999).

El Santo Padre declaró al Cardenal Todea, que celebró su 60^{avo} aniversario como sacerdote en marzo pasado, como símbolo de la resistencia heroica de la Iglesia Greco-católica en Rumania bajo el régimen comunista. El venerable Cardenal pasó 16 años en la cárcel y 27 años más bajo arresto domiciliario. Lo arrestaron después de la Segunda Guerra Mundial y se lo encarceló y liberó cinco veces entre los años 1946 y 1948 por haberse opuesto al ateísmo. Una vez se escapó de la cárcel y se quedó escondido hasta 1951 cuando se lo encontró y se volvió a arrestarlo. Le condenaron a trabajos forzados de por vida. Sólo algunos meses atrás estaba mientras escondido, se le había ordenado de obispo secretamente. Después de la amnistía del 1964, se lo puso bajo arresto domiciliario hasta que derrumbó el régimen comunista a los finales de 1989 cuando lo nombraron arzobispo. El Papa Juan Pablo II lo nombró Cardenal en el 1991. Sufrió un derrame cerebral en el 1992 y se jubiló en el 1994. Se llevó al Cardenal a Bucarest en ambulancia para que el Papa pudiera abrazarlo.

El corresponsal de Souza cita una declaración del Cardenal Todea hecha en 1991: "Claro que no fue posible celebrar la Misa en la cárcel porque no teníamos pan ni vino. Pero una vez,

antes de ser transferido de una cárcel a otra, hablé con un guardia compasivo y logré conseguir algún pan y vino. En una estación de ferrocarril, el vagón quedó parado cinco horas. Eramos 40 personas, incluyendo cinco sacerdotes. Ya que fui condenado a reclusión perpetua, fui la única persona cuyas manos y pies estuvieron encadenados. No obstante, todos me pidieron presidir. Hice la consagración con mis manos y pies atados. Pues, creo que fue la Misa más solemne de toda mi vida sacerdotal" (*Ibid.*).

Estoy agradecido de que se haya contado la historia del Cardenal Todea en los medios de comunicación católicos ya que es símbolo de lo mejor de nuestra familia moderna. Su fidelidad a sus creencias católicas es tan alentadora. Todos nos alegramos de que en nuestros tiempos haya héroes como el Cardenal y el papa Juan Pablo II, sobre todo porque representan a miles de personas desconocidas para nosotros. Buenas historias así nos dan ánimo en nuestro anhelo de defender lo que es correcto y honrado—y de hacerlo a gran costo personal. Sus vidas nos enseñan que podemos también hacer cosas valientes, aun en nuestros tiempos.

¿Se pregunta, como yo, por qué no leemos o oímos historias como las del Cardenal Todea en los medios de comunicación seculares? ¿Se pregunta por qué no se presta mucha atención a los miles de cristianos y personas de otras tradiciones religiosas que están agobiadas por su creencia en Dios? ¿Por qué no les interesan a los modernos medios de comunicación seculares tales historias de heroísmo? Si hay alguna cobertura, es probable que se refiera a los héroes de fe como extremistas religiosos. Uno tiene la impresión de que los medios de comunicación contemporáneos prefieren sensacionalizar las historias de los fracasos humanos, especialmente entre los líderes religiosos. ¿Por qué? ¿Indica esto que la mayoría de la gente preferiría oír lo negativo de la familia humana?

Sin embargo, el editorial reciente en *The Indianapolis Star* que citó el legado del amor por los pobres del difunto padre Jim Byrne fue una excepción interesante a la norma. Historias como las suyas y las del Cardenal Todea exceden los incidentes del fracaso clerical. A nuestra sociedad le falta la justicia en la cobertura de los medios de comunicación y también las historias verdíacas e inspiradoras de la bondad de nuestra familia humana moderna. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Encounter with inactive Catholics a graced opportunity

Cynthia Dewes' statement (*The Criterion*, Jan. 21) that "fallen-away Catholics seem to be the most virulently anti-Catholic or anti-religion-in-general of any of the indifferents, agnostics or non-believers we meet" parallels my own experience with this population. When encountering the criticism and anger of fallen-away Catholics, practicing Catholics might consider the encounter as a graced opportunity—an opportunity to respond with compassion, rather than defensiveness; an opportunity to gently affirm and acknowledge that pain and hurt can call us to forgiveness and healing instead of the vengefulness and hatred that can smother our spirits; an opportunity to encourage a new dialogue between the wounded Catholic and a sensitive compassionate practicing Catholic (lay or religious) who can offer an invitation to revisit their "home."

To hear the pain that underlies the anger of a wounded Catholic is heart-

breaking. I was grateful to Dewes for helping us to remember that the Church is "people." Because we are all vulnerable, we each have limitations and are in need of forgiveness, mistakes will be made. I keep the fallen-away Catholics in my prayers and feel sure that our Lord holds them, especially, in the palm of his hand.

Beth Applegate, Indianapolis

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld.

Research for the Church/James D. Davidson

Catholics still underrepresented but nearing parity in *Who's Who*

Who's Who in America is the best known and most highly regarded listing of persons who have achieved prominence in American society. It includes some people, such as the president of the United States and members of the U.S. Senate, because of the important positions they hold. It includes others, such as Michael Jordan and Oprah Winfrey, because of their accomplishments in their chosen fields.

By comparing the religious affiliations of persons listed in *Who's Who* over time, we can tell how much the status of America's religious groups has, or has not, changed. Are Catholics any more prominent in American life today than they were, let us say, back in the 1930s? How prominent are Catholics today, compared to Episcopalians, Presbyterians, Lutherans, Baptists, and Jews?

Ralph Pyle, David Reyes and I have examined these questions by comparing the rate at which various religious groups appeared in the 1930-31 and 1992-93 editions of *Who's Who*. We calculated the frequency with which members of each group appeared in each edition, and each group's representation relative to its size in the total U.S. population. We also compared the religious affiliations of the "power elite" (people in occupations such as business, banking and government) and the "cultural elite" (people in fields such as entertainment, education and writers).

In the 1930s, members of the old "Protestant Establishment"—Episcopalians, Presbyterians and Congregationalists—comprised 53 percent of all *Who's Who* entries.

Episcopalians comprised 22 percent of all entries; Presbyterians, 20 percent; and Congregationalists, 11 percent. Other groups, in descending order, included: Methodists, 14 percent; Baptists, 9 percent; Unitarian-Universalists, 6 percent; Catholics, 4 percent; and Jews, 1 percent.

By the 1990s, the old Protestant Establishment had lost a bit of ground, comprising 35 percent of all entries. Episcopalians were 18 percent of all entries; Presbyterians, 14 percent; and members of the United Church of Christ

(formerly Congregationalists), 3 percent. Catholics, Jews and Lutherans had gained, while Methodists and Baptists had slipped in stature. In rank order, Catholics were 23 percent; Jews, 12 percent; Methodists, 10 percent; Lutherans, 6 percent; Baptists, 5 percent; and Unitarian-Universalists, 2 percent.

These results have led some analysts to claim that the old Protestant Establishment is a thing of the past, and that Catholics and members of other religious groups have penetrated society's upper echelons.

However, a somewhat different picture emerges when we compare the religious affiliations of *Who's Who* entries with the religious affiliations of the American population in each time period.

In the 1930s, there were 21 times more Unitarian-Universalists in *Who's Who* than there were in the U.S. population; six times more Episcopalians; six times more Congregationalists; five times more Quakers; and three times more Presbyterians. All other groups, including Catholics, were underrepresented. There were only 0.13 times as many Catholics as one would have expected, based on the number of Catholics in America at the time.

In the 1990s, the Protestant Establishment persists, though its influence has waned a bit. There are still 10 times as many Unitarian-Universalists in *Who's Who* as one might expect; seven times as many Episcopalians; six times as many Quakers; three times as many Presbyterians; and three times as many members of the United Church of Christ. There also are now six times as many Jews in *Who's Who* (12 percent) as one might expect based on the fact that Jews are only about 2 percent of the U.S. population.

Catholics, who are 25 percent of the U.S. population, are 23 percent of the entries in *Who's Who*. Thus, there are 0.85 as many Catholics in *Who's Who* as one might expect. Catholics have gained among the power elite (from 0.15 to 0.92) and the cultural elite (from 0.12 to 0.74).

Overall, Catholics are still underrepresented among the nation's elite, but are likely to achieve parity in the very near future.

(James D. Davidson is professor of sociology at Purdue University.) †

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

The Indiana University Baroque Orchestra will perform for free on Feb. 20 at 2:30 p.m. (EST) in St. Bede Theater at Saint Meinrad Archabbey.

New Albany Deanery Catholic Charities is sponsoring a **"Divorce and Beyond"** workshop as part of its Catholic Divorce Recovery Network of Southern Indiana. The workshop will be held on six Thursdays beginning on Feb. 10. Sessions will be held from 7-9 p.m. at Our Lady of Perpetual Help Parish in New Albany. The program is free, however registration is required. For more information, call 812-948-0438.

Mary, Queen of Peace Parish in Danville will host a **Marriage Enrichment Program** on Feb. 22 and March 21. The presentation, video and discussion will be held from 7-8:30 p.m. Father Thomas Stepanki, Mary, Queen of Peace pastor, is the presenter.

Worldwide Marriage Encounter weekend will be held in Indianapolis on March 10-12 at the Signature Inn at I-465 and Allisonville Road. For more information, call Ellen or Matt Harrod at 317-842-6918.

Society of Our Lady of the Most Holy

Trinity Father John Corapi's **tapes of instruction on the Catechism of the Catholic Church** will be shown on the second and fourth Thursdays of each month through fall at 7 p.m. at The Marian Center, 3356 W. 30th St., Indianapolis, in the lower level of the Divine Mercy Chapel. For more information, call 317-924-3982.

Little Flower Parish will construct a commemorative brick sidewalk in the summer of 2000 in thanksgiving for 75 years of presence as a Catholic church in the Indianapolis East Deanery. Engraved bricks will be placed in a pattern of a cross on the grounds. Bricks may be purchased in two sizes: 4 by 8 inches for \$75 or 8 by 8 inches for \$200. For more information, call 317-357-8352.

The Adult Catechetical Team of St. Simon the Apostle Parish in Indianapolis will host an **Adult Lenten Series** beginning March 12 and continuing for six Sundays through April 16. A different speaker will be scheduled each Sunday. Sessions will be held from 6:30-8 p.m. The theme for the series is "Sacramental Life." It will feature discussions on the sacraments according to Catholic doctrine. People of all faiths are invited to attend. For more information, call Bev Hansberry at 317-826-6000, ext. 180.

A **free Medicare FunFest for seniors** will be held on Feb. 24 at the YMCA of Greater Indianapolis-Fall Creek Branch, 860 W. 10th St., in Indianapolis. Medicare beneficiaries and their families are invited to talk to Medicare experts, receive free blood pressure screenings, glaucoma checks and nutrition assessments. The event will also feature carnival games, special exhibits, musical entertainment, refreshments and door prizes. FunFest hours are 10 a.m.-noon, and 1-3 p.m. The event is sponsored by the Health Care Financing Administration (HCFA), Wishard Senior Connection, the YMCA of Greater Indianapolis-Fall Creek Branch, and the Medicare Partners (Senior Health Insurance Information Program, Medicare Part A and Part B), Health Care Excel.

Franciscan Sister Gabriele Uhlein, Ph.D., will present a retreat at Mount

St. Francis Retreat Center in southern Indiana on Feb. 25-27 on **"Dreams: The Language of the Soul."** The retreat will explore a variety of common dream themes, as well as the potential that dreams have to heal our souls, revitalize our everyday lives and restore our world. Participants will learn ways of using and praying their dreams. The suggested offering for the retreat is \$95 per person with accommodations and meals or \$70 per person for commuters. For more information, call 812-923-8817 or e-mail mtstfran@cris.com.

Adults who were unable to complete high school may enroll in the innovative **GED on TV study at home program** to earn a general education diploma until Feb. 20. Enrollment costs \$26. For more information or to register, call 877-433-6688 from 8 a.m.-5 p.m. Mon.-Fri. †

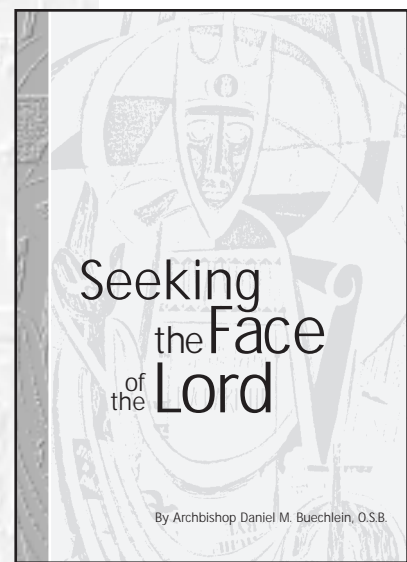
VIPs . . .



John M. and Beverly B. Atkinson of Indianapolis will mark their 50th anniversary on Feb. 15. The couple has seven children: Lynne K. Corydon, John P., James M., Joseph S., George A., Gary P. and

Daniel R. Atkinson. They also have 16 grandchildren and one great-grandchild. The Atkinsons are members of St. Thomas Aquinas Parish in Indianapolis.

Fifteen people were honored on Feb. 3 during the West Deanery Recognition Awards dinner at Cardinal Ritter High School in Indianapolis. Honorees were Fred Fath, Father Glenn O'Connor, Cecelia Sparks, Vince Welch and Michael H. Zunk. Also recognized for 20-plus years of service to the West Deanery were Nancy Bishop, Thelma Bray, Jacque Brummett, Trudy Davis, Benedictine Sister Anita Eberle, Christine Evans, James Long, Providence Sister Regina Lynch, Father Kenneth Taylor and Providence Sister Monica Withem. †



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

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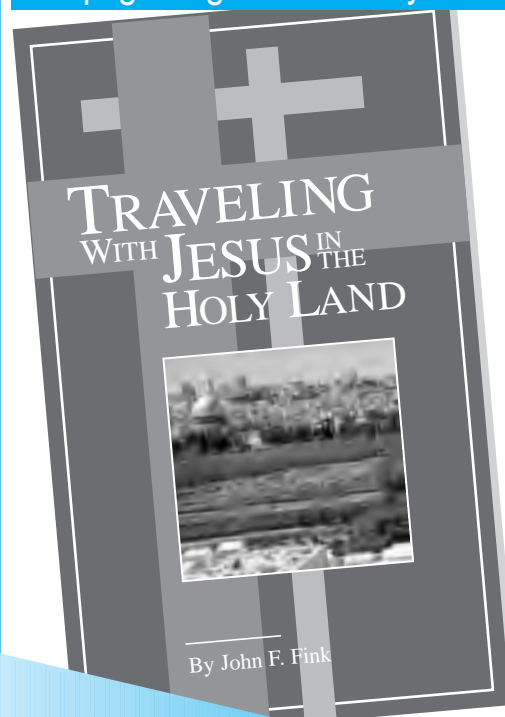
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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From the Archives

Confirmandi

On April 28, 1983, Archbishop Edward T. O'Meara (rear, right) confirmed these 55 young people of St. Matthew Parish in Indianapolis. St. Matthew's pastor, Father James D. Moriarty, (rear, left), and Father Robert Gilday, then associate pastor, (front, left) pose with the children. Father Gilday is currently vice vicar judicial of the Metropolitan Tribunal and is in residence at St. Christopher Parish in Indianapolis. Archbishop O'Meara died in 1992. Father Moriarty died in 1991. The present pastor of St. Matthew is Father Donald L. Schmidlin. Founded in 1958, the parish now numbers some 3,000 parishioners living in 1,000 households. †



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Among jubilarians honored at the Feb. 6 Mass for Consecrated Life at SS. Peter and Paul Cathedral are (from left) Little Sisters of the Poor Katherine Ann, Mary James de Ste. Helene and Sabine de la Providence; Providence Sister Marian Thomas Kinney (second row); Benedictine Sister Theresine Will; Providence Sister Elizabeth Rose Weisenbach; and Oldenburg Franciscan Sisters Miriam Clare Heskamp and Mary Gloria Gallagher.



Photo by Margaret Nelson

RELIGIOUS

continued from page 1

contrast to the infinite world of cyberspace.”

Father Guericc called the moment of baptism—when we reject sin and proclaim our belief in God, in Jesus Christ and the Holy Spirit, in the resurrection of the body and life everlasting—“the moment of definition, a landscape of transformation in community, a rite of passage into the Kingdom. ...

“We know that religious life remains a radical reaffirmation and commitment to this life of baptism in Christ,” he said. “If we have died to Christ in our baptism, then we have become like the Baptist himself: we the smaller and the Master the greater. ...

“As we narrow our choices under the law of charity, we die a little,” said Father DeBona. “But we also slip through the sublime portals of the gates of the Kingdom with ease because we have left everything behind to follow the Lord.”

Sixteen of the 75 women and men who will mark their anniversaries this year were present. Marking 60 years of religious life are: Providence Sisters Marian Thomas Kinney, Bernice Kuper, Mary Agatha Vanderheide and Elizabeth Rose Weisenbach; Oldenburg Franciscan Sisters Ruth Griewe and Miriam Clare Heskamp; and Little Sister of the Poor Mary James Fischer de Ste. Helene.

Celebrating their golden jubilees this year are: Providence Sisters Rosemary Bontrager, Theresa Clare Carr, Elizabeth Meyer and Edna Scheller; Beech Grove Benedictine Sister Theresine Will; Oldenburg Franciscan Sister Gloria Gallagher; and Little Sister of the Poor Sabine Morse de la Providence.

Lectors for the liturgy included Holy Cross Brother Joseph Umile, president of Bishop Chatard High School in Indianapolis, and Little Sister of the Poor Marie Jeanne Ranallo of St. Peter, a 25-year jubilarian. Benedictine Sister Harriet Woehler led the psalm response. †

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To the People of the Archdiocese of Indianapolis



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

The 1998-1999 fiscal year for the Archdiocese of Indianapolis has been marked with both challenges and successes. I don't want anyone to lose sight of the fact that in the last several years, we've made tremendous progress as an archdiocese. We are growing; we are expanding; we are building. We've completed a very successful capital and endowment campaign, receiving pledges of \$128 million, or 213 percent of our goal. But in the midst of this growth spurt, we became overextended.

Operational budget

As you may recall, last February, because of continuing difficulties with our operational budget, we were forced to eliminate a number of positions in our central administrative offices and agencies. Organizations often make assumptions about projects and future direction; sometimes those assumptions are faulty. In our case, projections that looked rock-solid when decisions were made a few years ago, failed to hold up, and we have been faced with a deficit operating budget as a result.

As Church people, we often feel that we must "do it all." We want to meet needs. We want help whenever and wherever we can. In many ways, the good work we have done in the last several years has blunted the impact of what might have been; our situation could have been much worse. For instance, we are now better prepared for a bright and solid future because of the growth and strength of our parish stewardship and United Catholic Appeal efforts. The growth of the endowments held by the Catholic Community Foundation also projects a bright future for the archdiocese.

As Mr. Jeff Stumpf, our chief financial officer, points out elsewhere in

this report, we have made good progress in balancing our operational budget. The success of this year's United Catholic Appeal, which to date has raised \$4.3 million, and the improved operation of our Catholic cemeteries by professional management have contributed significantly to this progress. We believe that we will break even at the end of the next fiscal year (June 30, 2001). It will take hard work and stringent budget management, but a balanced budget is in sight.

Journey of Hope 2001

Our journey, of course, continues. For the past several years, we have been working diligently on the first two themes of our Journey of Hope 2001—spiritual renewal and stewardship. Now we will turn our attention to evangelization through which we hope to "welcome home" inactive Catholics and "welcome in" those folks who have no church home. Jesuit Father Joe Folzenlogen, the Evangelization Commission and the communications committee of the Board of Trustees of the Catholic Community Foundation have been hard at work for many months designing an evangelization initiative that will call people home and welcome new people in. Initial plans will be discussed next week at a regular meeting of our clergy and parish life coordinators.

In my column in next week's issue of *The Criterion*, I will share with you a letter I received from one of our archdiocesan families. The woman who wrote it outlines the success that she and her family had in meeting the goals of our symbolic Journey of Hope to the new millennium. It is both a humbling letter and a real cause for joy. In my 35 years of ministry, this letter is one of the most gratifying I have ever received. If this letter were the only instance of the Journey of Hope's effect in the archdiocese, the journey was and is worthwhile.

The Great Jubilee

This year we will celebrate as an archdiocesan Church like we have never celebrated before, with an emphasis on sharing the Good News of Jesus Christ with all who will listen and seeking the grace available to us in the sacraments of the Church.

By the time we enter the 21st century on Jan. 1, 2001, we will have come together for special celebrations more than a dozen times. Six gatherings will focus primarily on our young adults and six on our senior citizens. During our senior Masses, we will celebrate the sacrament of the anointing of the sick.

On Saturday, Sept. 16, we hope to gather 50,000 of us in the RCA Dome for our major celebration of the Great Jubilee. On that day, during a eucharistic liturgy, 20 bishops from across the country, our own priests and I will confirm some 2,500 people. We will also witness a nuptial blessing for all the married couples present. It will be a grand time, fitting for the celebration of a millennial jubilee year!

A pilgrimage to Rome is being planned for October. It will be a wonderful opportunity for archdiocesan pilgrims to receive special graces and indulgences at the major basilicas of Rome.

Conclusion

I hope you can see that despite serious but temporary financial challenges, the Church in central and southern Indiana is robust and thoroughly involved in the life of grace. Let us thank God for the many blessings he has showered on us. And let us pray that the Holy Spirit may continue to enlighten and enkindle us with a deep and pure love of God in whose name we carry out our mission.

Sincerely yours in Christ,

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

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

Chief Financial Officer's Report

The 1998–1999 fiscal year was noteworthy for our progress toward balancing a deficit operating budget; for increases in parish, school and agency construction activity; and for significant endowment growth in the Catholic Community Foundation.

The agencies of the Archdiocese of Indianapolis attempted to “tighten the belt” in the budget-planning process for the 1999–2000 fiscal year. Last year’s operating budget had been budgeted at a deficit of \$2.2 million. Agency budgets were decreased by nearly \$500,000, and negotiations were completed in the summer of 1999 to partner with an Indiana firm to manage the operations of the Catholic Cemeteries Association, which had lost in excess of \$700,000 annually for each of the two preceding years. This partnership is expected to result in a much smaller loss for the cemeteries for 1999–2000 and see break-even results in future years. The final archdiocesan budget for the 1999–2000 fiscal year projects a deficit of \$900,000.

Plans for the upcoming budget process for the 2000–2001 fiscal year are designed to bring the operating budget as close to break-even as possible. As in the previous year, budgeting will attempt to freeze or decrease expenses, while relying on increased revenues from the United Catholic Appeal and endowment income.

Two of the largest contributors to rising expenses and deficit budgets in past years were contributions to needy parishes, schools and agencies and health insurance costs for parish, school and agency employees. These contributions increased again in 1999. Contributions to needy parishes, schools and agencies again reached an all-time high of nearly \$3.3 million, significantly more than budgeted fund-

ing levels. Health insurance costs for employees increased \$730,000, or about 10.5 percent over 1998 levels. These expense increases continue to place an increasing burden on our parish and agency budgets, making it difficult to supply additional funding directly to ministries.

The last fiscal year continued the trend of recent years of a high level of construction activity (more than \$17 million) throughout the archdiocese. Parishes, schools and agencies continued to collect and spend Legacy of Hope capital campaign monies to expand facilities when necessary for growth and to meet deferred maintenance needs. Parish projections call for the expenditure of approximately \$82 million for capital projects from 2000–2002.

Growth in Catholic Community Foundation endowments last year for parishes, schools and agencies continued to provide reason for excitement and for hope for the future. Endowments in the foundation totaled more than \$44 million at June 30, 1999, and have grown to more than \$50 million through December 31, 1999. Endowment growth is expected to continue as Legacy of Hope and Building Communities of Hope pledge payments are made. The annual disbursements from more than 200 Catholic Community Foundation endowments assist parishes, schools and agencies for diverse purposes such as scholarships, music ministry, cemetery perpetual care and general operational support.

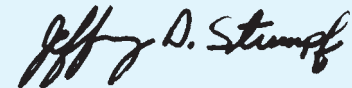
Stewardship and accountability are important to the archdiocese. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche performed the audit for the last fiscal year. The financial statements on the preceding pages are excerpts from their audit report.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

- Most Rev. Daniel M. Buechlein, O.S.B., archbishop, chairman
- Rev. Msgr. Joseph F. Schaedel, vicar general, vice-chairman
- Michael Bindner, president
- Patrick Carr, vice-president
- Joseph Naughton, secretary
- L. H. Bayley
- Jay Brehm
- Jackie Byers
- Michael Dilts
- Dennis Schlichte
- James Shanahan
- Jeffrey D. Stumpf, chief financial officer, staff

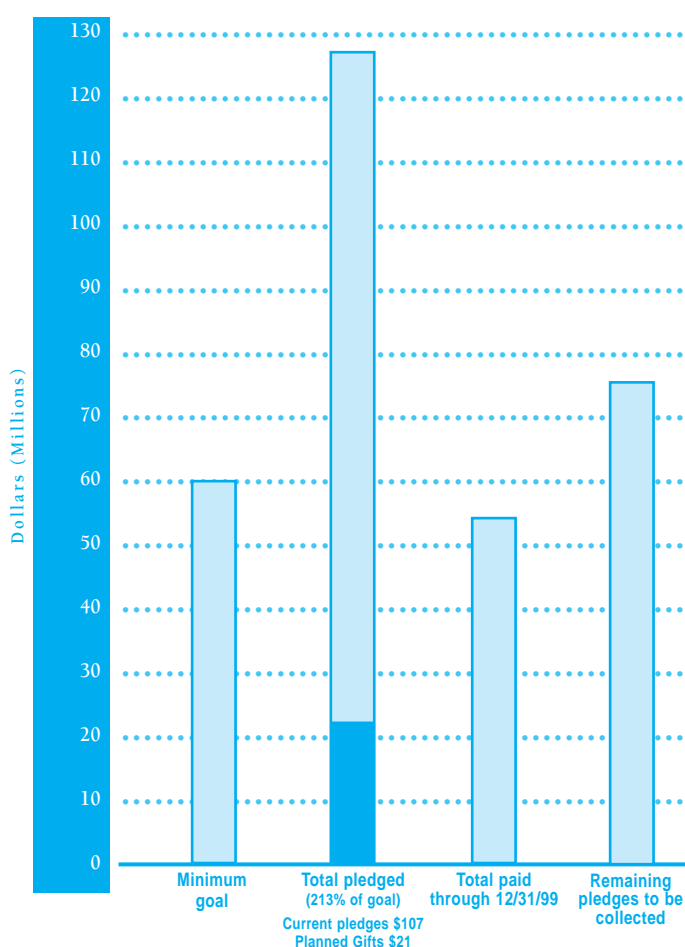
This was a year filled with great financial growth toward meeting capital and endowment needs. The present fiscal year is focused on financing for parish construction efforts and continuing efforts to develop a break-even operating budget. Continued collections on pledges to the Legacy of Hope and Building Communities of Hope capital and endowment campaigns will assist in the further development of Catholic Community Foundation endowments to fund the ministries of the Church in our archdiocese.

Respectfully submitted,



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

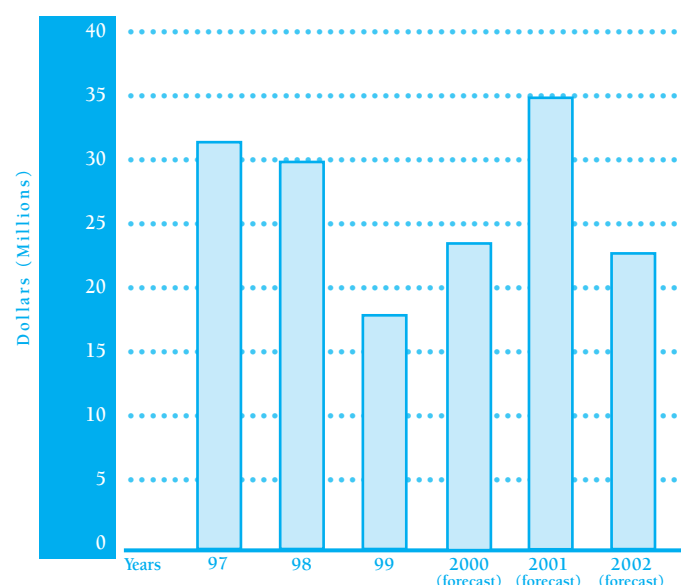
Legacy of Hope and Building Communities of Hope Capital and Endowment Campaigns—Results through 12/31/99



Legacy of Hope allocations and distributions

CAPITAL PROJECTS	TOTAL ALLOCATION	AUGUST 1999 DISTRIBUTION
High schools	\$4,000,000	\$1,252,188
Catholic Youth Organization	\$750,000	\$234,785
Fatima Retreat House	\$200,000	\$62,609
Catholic Charities	\$1,000,000	\$313,047
Home missions	\$1,050,000	\$328,699
	\$7,000,000	\$2,191,328
ENDOWMENTS		
Clergy pension	\$2,500,000	to be funded with future distribution
Lay ministry	\$1,000,000	\$313,047
Seminary education	\$1,500,000	\$313,047
Teacher/catechist training	\$1,000,000	\$313,047
High school facilities	\$1,000,000	to be funded July 2000
Home missions	\$2,000,000	\$1,721,759
	\$9,000,000	\$2,660,900
TOTAL	\$16,000,000	\$4,852,228

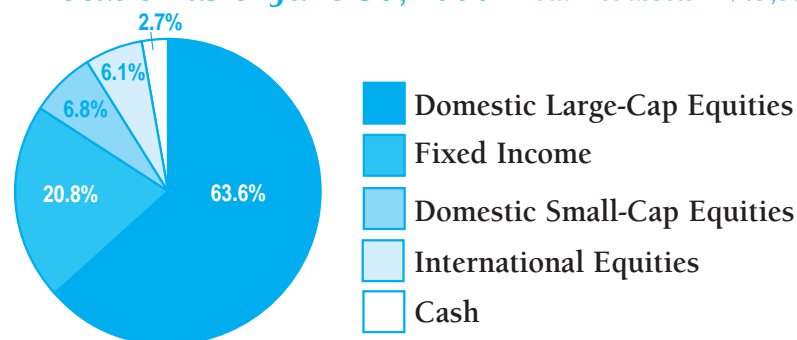
Parish, School and Agency Construction/Renovation Expenditures



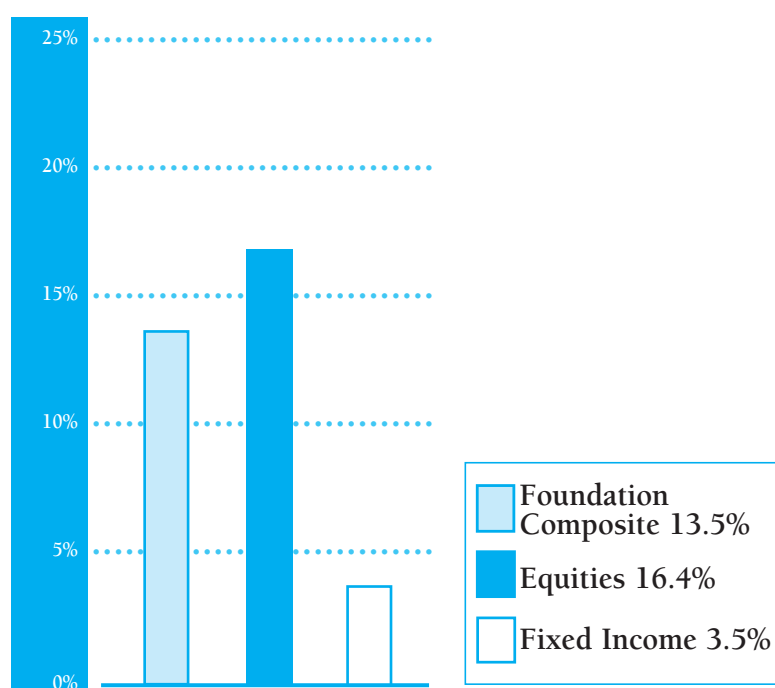
Catholic Community Foundation, Inc.

The column titled "Catholic Community Foundation" on the Combined Statement of Financial Position of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of participating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. Assets of the foundation increased \$9.857 million, or 27.4 percent, during fiscal 1999. As of June 30, 1999, the Catholic Community Foundation was comprised of 211 separate endowment accounts and 43 charitable gift annuities worth \$44.584 million.

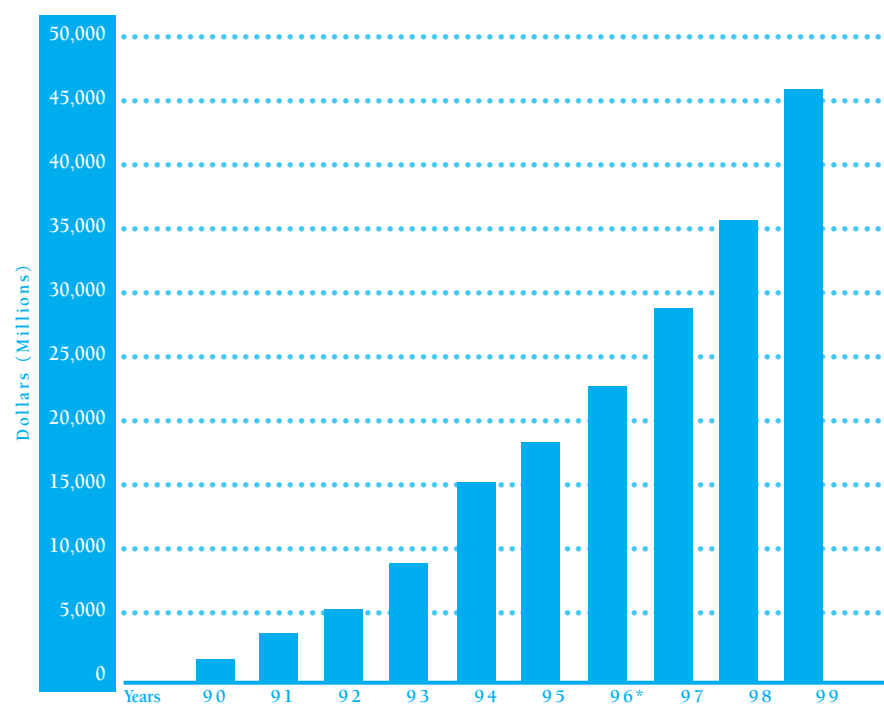
Asset Allocation as of June 30, 1999 Total net assets = \$45,888,590



Investment Returns for the 12 months ended June 30, 1999



Total Asset in Thousands of Dollars of June 30, 1999



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Archdiocese of Indianapolis Priorities for 1999-2000

1. To communicate the home missions concept and proposals
2. To prepare for the celebration of the Great Jubilee in 2000
3. To prepare for our major evangelization effort
4. To restart and streamline the United Catholic Appeal in the context of parish stewardship



Prayer

Journey of Hope 2001

Lord God,
we want to be pilgrims of hope
as we journey into the new millennium.

May your Holy Spirit
be set free in us in new ways
because of our desire for a pure love of you.

With firm faith in the power of your Word
and the sacraments of your Church
we long for a new sense of mission.

Through the intercession of Mary,
Mother of the Church,
and Saint Francis Xavier, our patron,
help us to be generous stewards
of the blessings and challenges you give us.

We offer this prayer in the name of
Jesus Christ, our Lord.

Amen.

Understanding heals multicultural divisions

By Fr. Maurice J. Nutt, C.S.S.R.

A Mexican-American family recently joined our parish, which is roughly 70 percent African-American and 30 percent European-American.

Only two other Mexican-American families attend our parish.

While I gladly welcomed this Mexican-American family, I was curious about their reasons for wanting to join.

The woman told me that they chose to join this parish because they felt a warm welcome and an openness to all God's children, regardless of race or nationality.

During the Sign of Peace, she said, a parishioner sitting next to her turned and said, "Welcome! I'm so glad you're here today."

She said they also like the parish because the Gospel is preached in ways that relate to their lived experiences and encourage them in their Christian discipleship, and the liturgy invites the full participation of the membership.

"Father," she said, "this parish is not ashamed of praising the Lord!"

This Mexican-American woman eloquently articulated the essential elements of a multicultural parish.

While Christ is the incarnate Son of God and came to a particular people, culture, time and place, he also transcends culture and embraces all people.

Here are a few strategies for multicultural parishes:

1. Find opportunities to acknowledge and celebrate the distinct cultural gifts of the various nationalities represented within the parish. Perhaps the parish can host cultural awareness days to share

various ethnic foods, music and dance, and to tell cultural or family stories. Be assured that, while highlighting differences, many similarities will surface.

2. Do not be afraid to discuss things that you do not understand about another culture. Seek understanding. Do not resort to believing stereotypes and prejudices.

3. Invite various cultural groups to participate fully in parish ministries and committees. It's important for the pastoral council to be culturally representative of all of the people of the parish.

4. If the parish has a significant number of members from a particular nationality or race, seek to include their cultural expressions in the liturgy (i.e. music, song, art and environment).

There are many challenges within multicultural parishes. But there are many opportunities for blessings, too.

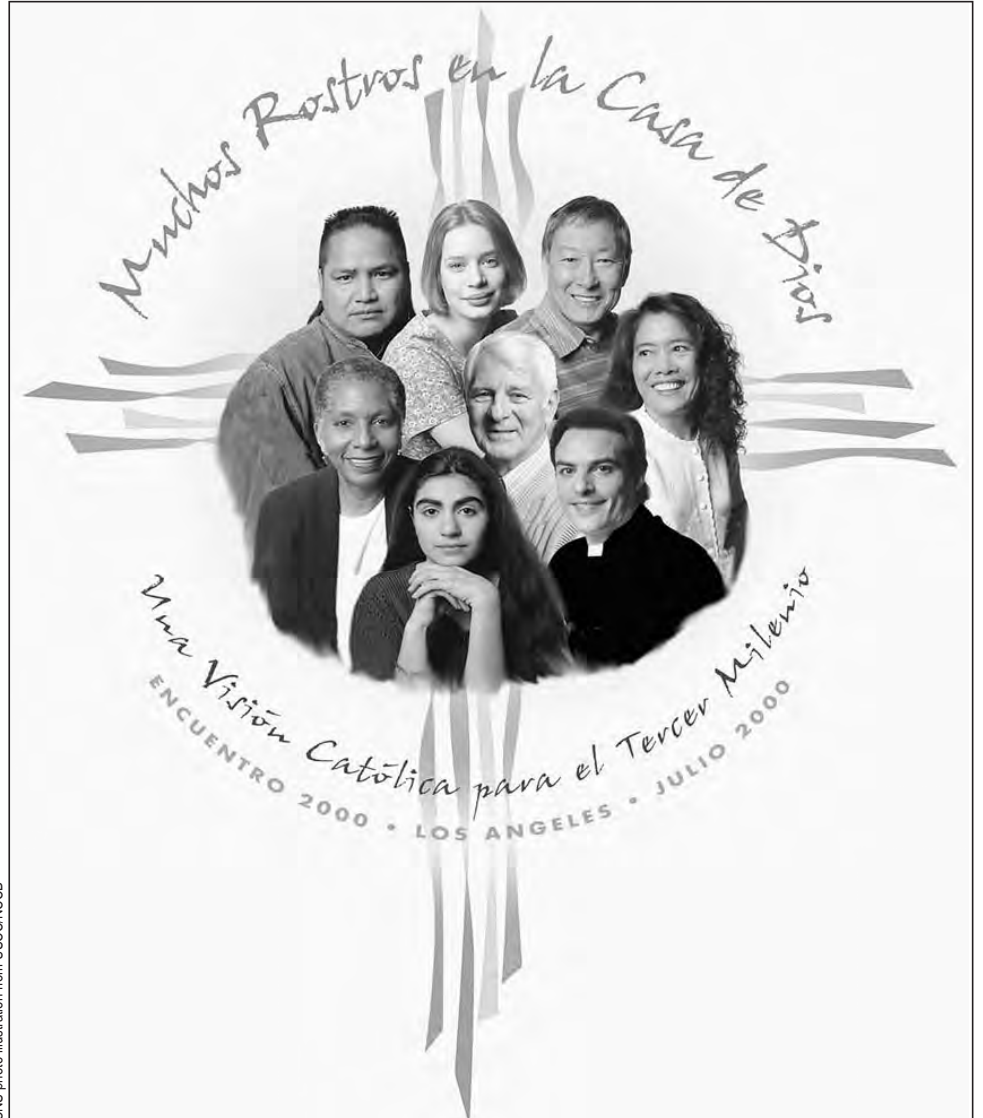
The challenge is to resist the comfort of only associating with those who think, act and look just like us.

The blessing is in finding new brothers and sisters who can show us different ways of being and experiencing life.

My prayer for the new millennium is that as God gathers people of every race, language and way of life together, we may be healed of all that divides us.

Perhaps during liturgies we can turn to the strangers sitting in the pews next to us and sincerely offer words of welcome.

(Redemptorist Father Maurice Nutt is pastor of St. Alphonsus Liguori "Rock" Church in St. Louis, Mo.) †



"Many Faces in God's House—A Catholic Vision for the Third Millennium" is the theme for "Encuentro 2000," a national multicultural conference scheduled on July 6-9 in Los Angeles. The National Conference of Catholic Bishops and the United States Catholic Conference have asked parishes in all the U.S. dioceses to participate in local "Encuentro 2000" observances.

'Encuentro 2000' promotes inclusiveness in parishes

By Daniel S. Mulhall

"Encuentro 2000: Many Faces in God's House" is a process developed by the U.S. bishops' Committee on Hispanic Affairs to help parishes bring parishioners together around a common table and a common faith.

"Encuentro" is a Spanish word meaning "encounter." In this context, it means an encounter with the living Jesus Christ.

The Catholic Church in the United States—in a unique Jubilee Year obser-

vance on July 6-9—will celebrate its rich cultural heritage at a national "Encuentro 2000" celebration in Los Angeles.

But the *Encuentro* also has ramifications for parishes throughout the United States.

Not every parish is multicultural or multiethnic, but every parish is multicultural in its own way.

Locally, the "Encuentro 2000" process can help to build inclusive communities in any parish.

The process encourages an atmosphere

of acceptance and trust.

Parishioners from every group are urged to share stories of faith and family, to name factors in parish life that cause division and injustice, and to work together to build communities where all feel welcome and all gifts are used to build the reign of God.

(Daniel S. Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education.) †



"Encuentro 2000" seeks to improve multicultural programs and activities in U.S. parishes.

Discussion Point

Outreach fosters understanding

This Week's Question

Tell of a practice in your parish or diocese that fosters understanding among the Church's diverse cultural groups.

"We are reaching out to the Hispanic community. This won't happen overnight. This year, we are having four bilingual celebrations followed by social events afterward. Breaking bread together is when things happen." (Jim O'Leary, Wilder, Ky.)

"We have to get into the neighborhood to let people know that we're here and to find out what they need—which we do. Also, we have a school. This helps us be more inclusive to the neighborhood and to the surrounding areas." (Father Richard A. Scioli, Springfield, Mass.)

"We have a social ministry group which works on our

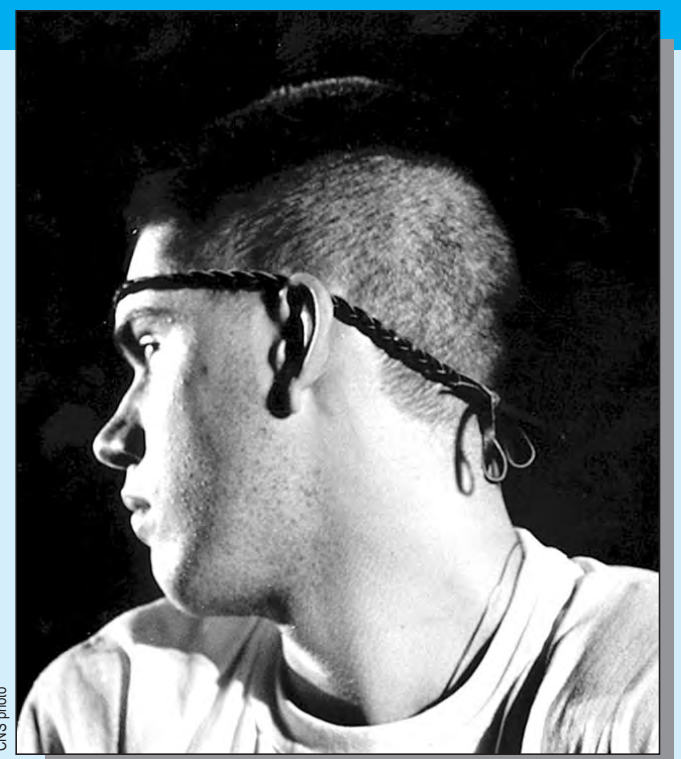
awareness of our different ethnic groups. We also promote this awareness in our bulletin." (Barb Smith, Lansing, Mich.)

"We have a large Hispanic community, and it's sometimes hard to cross the ethnic line because of language. We do have many gatherings, though, and make an effort to communicate. With our dinner events, we have food representing both communities, and having bilingual workers at our functions is very helpful." (Deborah Day, Yakima, Wash.)

Lend Us Your Voice

An upcoming edition asks: Do you ever take God for granted? If so, how?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Top events of second millennium: East-West split

(First in a series)

The year 2000 arrived while I was in the middle of that series of columns about Vatican II, which was the natural follow-up of the series on all the ecumenical councils. But I don't think it's too late for a series about the 10 most important events, from a Catholic point of view, of the second millennium, century by century.

The most important religious event of the 11th century was the rupture between the Eastern and Western Churches. The Eastern Church went on to be known as the Orthodox Church. This event is usually considered to have happened in 1054 because that's when the pope and the patriarch of Constantinople excommunicated each other. The seeds for the split, though, go back to Constantine in the fourth century.

St. Peter established the papacy in Rome, which is also where the Roman emperor lived. But Constantine moved his capital to Constantinople (modern

Istanbul, Turkey) and it was the capital of the Eastern Roman Empire from 330 until its capture by the Ottoman Turks in 1453 (except from 1204 to 1261 when it was occupied by the Crusaders).

With the emperor living in Constantinople, the Christian patriarch there had an important role in the Church. The first eight ecumenical councils, from 325 to 870, were called by the emperors (and one empress) and held in the East. Through the centuries there were conflicts between popes and patriarchs, with the patriarchs usually being supported by the emperors.

The split between East and West almost occurred in the ninth century when there was a dispute between Pope Nicholas I and Patriarch Photius. The pope tried to exercise his authority by deposing Photius, who then held a synod in Constantinople that pronounced Nicholas excommunicated and deposed. That dispute, though, was finally settled peacefully by the Fourth Council of Constantinople. It upheld the condemnation of Photius. Then a later pope, John VII, recognized Photius as patriarch.

Disputes and condemnations continued. In 1009 Patriarch Sergius II dropped

the name of Pope Sergius IV from the Byzantine diptychs (the listing of persons prayed for during the liturgy). In 1043 Patriarch Michael Cerularius closed the Latin churches in Constantinople and attacked such practices as the use of unleavened bread in the Eucharist. Pope Leo IX (who was in prison at the time, but that's irrelevant for this column) sent Archbishop Humbert of Sicily to Constantinople to attempt a reconciliation.

Archbishop Humbert failed and ended up excommunicating the patriarch. On July 24, 1054, Patriarch Cerularius countered by excommunicating the pope. The East-West Schism has continued ever since.

Two councils—Lyons II in 1274 and Florence in 1445—almost settled the schism, but agreements made by representatives of the East at those councils were rejected by the Orthodox bishops and laity. In 1965, Pope Paul VI and Patriarch Athenagoras nullified the excommunications of 1054. One of Pope John Paul's disappointments is that reunion between the East and West wasn't accomplished before the end of the second millennium. †



John F. Fink

Cornucopia/Cynthia Dewes

Falling in love and staying there is very romantic

On Valentine's Day we like to think about romantic love. Now, there are many kinds of love, but it's always romance that seems to dominate the February mind and heart. Even those insulting kid valentines don't change that.



The idea is that, if we're lucky or attractive or scintillating or whatever it takes, we will meet The One who completes us, The Other-once-removed-from-God who will make our life truly satisfying. She/he will be yin to our yang.

Of course, how to achieve this goal has changed over time. In the Middle Ages, when women were chattel and marriages were business arrangements, finding a spouse who inspired romance was problematic at best. Romantic love was pretty much confined to discreet flirting with someone cuter or nicer or younger than one's assigned spouse, accompanied by poetry and music and probably not much else.

As women became more independent

and were allowed to make marriage choices themselves, the romantic angle improved. But, both girls and boys were still pressured to make the best marriage, which translated to money, power, social eminence, etc., for entire families.

When economic and political concerns were finally relegated to the background of marriage choice, the role of hormones came to dominate the scene. Of course, they'd been simmering there in the corner all the time, but now at last they were freed to rage.

It seems that, since the '60s, they've really hit the boiling point to the extent that marriage has become a kind of afterthought. The reasoning now in vogue for many young adults is to shop around and "live together" before making a lifelong commitment, because making such a choice is too important to leave to chance.

Well, hello. We don't have to be rocket biologists to realize that, when we're young, hormones will do their job no matter what. "Living together," a.k.a. sex, will be pretty good, regardless. And, if the practice is carried to its logical extension, the urge to nest and produce babies will follow, especially with the

female half of the equation.

This is when reality sets in and the emotionally and spiritually uncommitted pair decide that their test has proven that the prospective partner is not the Significant Other of their dreams. They don't want to make babies, let alone spend an entire lifetime, with this person. Duh.

These kids are missing the love boat because a) true romance leads to love, b) sex is only one aspect of love, and c) true love lasts forever. And that's a long time.

Romance is "getting to know you, getting to know all about you." It's spending time together talking, laughing, being with family engaging in sports, going on picnics, reading, and dreaming about the future.

Romance seems to be dead these days because young people confuse hormones with love, and mistake a permissive culture for what life can and should be. So, on this Valentine's Day, let's promote the real article!

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

Faithful Lines/Shirley Vogler Meister

Preparing the cradle and the family

As I rub linseed oil into walnut wood,
I conjure images of crying infants
gently soothed into soft slumber
by loving hands for (how many?)
generations before, rocking and rocking
to a sweet lullaby with no beginning
and no end, flowing from hearts and minds
of mothers since God first breathed
souls into new lives. The oil nurtures
the wood and I will nurture the baby—
an emerging soul with the blessed
potential to nurture a family.

The day I wrote this poem, my husband, Paul, and I carefully used boiled linseed oil to rejuvenate a family cradle. Coincidentally and appropriately, we did this on what would've been Paul's mother's 100th birthday, if she had not died three years ago.



All we know about the walnut cradle is

that it's been in the family "forever." Its spindles are hand-turned and its wood hand-carved by an unknown carpenter. There was something solid and satisfying about working with it.

We'll soon prepare walnut wood again, because our new grandson (expected in mid-March) will eventually outgrow the cradle. Then he'll use the crib the baby's great-grandfather (Paul's father) made for him from trees on the family farm. And, a few years after that, we'll surely repeat this process with the walnut bunk beds Paul made for our daughters. At that time, he was told it was the last walnut available from an Indianapolis lumber company. When we bought the new oil, we were told that only wealthy families could afford walnut today.

We're not wealthy in the monetary sense, but we feel wealthy in other ways, especially because of family. Preparing the cradle is symbolic of the nurturing of our new grandson, just as he will then nurture our family. How can I be sure? Because we already have a 16-year-old

grandson who does this, just as we love and nurture him.

Family extends into other areas besides Vogler-Meister connections, however. With good care and good example, babies eventually become properly interactive and supportive members of larger families known as Church, school, community and work. It's interesting that a cradle can inspire a poem; but it's a blessing that, with God's grace, babies and families can be—metaphorically speaking—living poems.

Having been born at the turn of the 20th century, Paul's mother used to say, "I go with the years." Our grandson, being born at the start of the 21st century, can say the same. However, if it could speak, the cradle might say instead, "I go with the family."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a noted poet and author and a regular columnist with The Criterion.) †

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Evangelization all the way through

Are you going to try to get every parish to form an evangelization team or committee?



That is a question I am frequently asked when I am working with different groups on developing evangelization ministry. My response is that such a team or committee will only be effective if the parish itself

decides to form one and is committed to supporting it. Another key factor is a proper job description.

Sometimes the expectation is that the evangelization team is supposed to do all the work in the parish connected with evangelization. Such an approach assumes that evangelization is just a set of projects alongside all the other projects that need to be done in a parish. That notion is a far cry from the comprehensive vision of evangelization articulated in papal and episcopal teaching over the last 30 years.

Evangelization is the central mission of the Church. As such, it is a dimension of everything we do. One help to getting a sense of this way of viewing evangelization is a recent book by Paulist Father Frank DeSiano and Dr. Susan Blum Gerding titled *Lay Ministers, Lay Disciples: Evangelizing Power in the Parish*. It takes each of the ordinary ministries of a parish and offers some reflections on the way it does evangelization.

A sampling of chapter titles illustrates this perspective: "Hospitality, the Heart of Evangelization: Receptionists, Greeters and Ushers"; "Eucharistic Ministers—Bringers of Christ"; "Lectors: Proclaiming the Good News"; "Raising Joyful Praise: The Evangelizing Musician"; "Being a Catechist: Being an Evangelizer"; "Youth, Young Adults, and the Good News"; "The Pastoral or Finance Council: Administration as Ministry"; "Social Ministers: Good News for the World"; and "Evangelizing the Bereaved."

There is no chapter for an evangelization team or committee. The reason is that such a group has as its main responsibility helping the other ministries of the parish to become more aware of their current evangelizing activities and to be alert for additional opportunities. From time to time, it will coordinate a specific effort that draws on the combined efforts of the other ministries.

Another way of visualizing this approach to evangelization was created by the Archdiocese of Milwaukee in its Chart of Evangelizing Assets. Their team identified five key elements of an evangelizing parish. For instance, the first was Community/Body of Christ, which included welcoming (people, environment), initiating; supporting; faith reflecting, including mystagogia, and sharing; parish worshiping and praying well; global community; ongoing conversion; healing, reconciling, nurturing; and ecumenism.

Then they generated lists of what the committee/staff for adult Christian formation; schools, child and youth Christian formation; prayer and worship; human concerns; and administration could do to foster that element. They repeated this for commitment to lifelong learning; Catholic action rooted in Gospel values; leadership; relationship and decision-making; and stewardship.

Of course, our own archdiocese employs a similar perspective. The Evangelization Commission guides this ministry. It is composed of a representative from each of the major ministry areas in the archdiocese. It helps us remember that evangelization runs all through everything we do.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the Archdiocese of Indianapolis.) †

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

The Sunday Readings

Sunday, Feb. 13, 2000

- Leviticus 13:1-2, 44-46
- 1 Corinthians 10:31-11:1
- Mark 1:40-45

The Book of Leviticus provides this weekend with its first Scriptural reading.



Leviticus is the fourth in sequence among the first five books of the Old Testament. These books together are called the "Pentateuch," a name derived from the Greek word for five. Jews, however, refer

to them collectively as the Torah.

For Jews in the time of Jesus, and still today, these five books as a unit are the most priceless of traditions. They furnish humanity with the essential information about the law of God. They are basic not only to sanctity, but to sane and happy living.

Throughout these books, the practical often meets the theological. Thus it is in this reading.

Scholars nowadays differ on what precisely in modern clinical terms was "leprosy." Many scholars now do not believe that it was what more recently has been called Hansen's disease, the crippling, chronic, progressive neurological illness that eventually took the life of Blessed Father Damien DeVeuster, the great servant of the poor lepers of Moloka'i in Hawaii.

In any event, the malady was catastrophic when it came. It was chronic. It was progressive. It disfigured its victims.

Possibly no one else in ancient Jewish society was scorned to the extent that was experienced by lepers. It was true in the time of Moses. It was true in the time of Jesus.

This weekend's reading from Leviticus gives a theological purpose for the ostracism brought upon lepers. At the first symptom of the illness, the afflicted person was to go to the High Priest or to his heir in that position. Then the person should dwell apart from others.

Seeking the High Priest was more than merely an acknowledgement of the fact that perhaps he had a better understanding of physical problems than others or a realization that he had access to some

people in the community who might help. Rather, all disease had a theological connection. Human misery came as a result of sin. Before humanity's willful sin, all was beautiful and good. Sin upset everything.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

Corinth in the first century A.D. was a major city in the Roman Empire. People from many backgrounds were among its population. Among them were Jews.

While Jews had formed the nucleus of the Church as it formed in Jerusalem and thereabouts, others entered its ranks as evangelization spread across the Mediterranean world.

Jewish Christians did not easily or quickly discard their old ways. They especially were horrified at affronts to the ancient dietary laws. Converts from paganism hardly knew what the old dietary laws were, and probably cared less.

In this reading, Paul consoles the Jewish Christians of Corinth. The final standard is whether or not an act corresponds with the law of God as exemplified by Jesus.

St. Mark's Gospel gives us the last reading.

In the story, a leper approaches Jesus. It is precisely the same situation that had prevailed among Jews for millennia. Lepers were scorned. They could not dare place themselves in the presence of a person who was not similarly afflicted.

As was ordered in Leviticus, Jesus instructed the leper to present himself to the priest. But, of course, Jesus had cured the man.

Jesus also counseled the man not to tell anyone how he was cured. Nonetheless, the man told everyone.

Reflection

The Church continues to introduce us to the person and reality of Jesus the Lord.

Ancient Jewish law supplies the context. Lepers were outcasts in the most literal meaning of the term. It was not only that they were sick and probably quite repugnant. Rather, they carried upon their very persons the signs of sin.

Yet, in mercy and compassion, the Lord welcomed them, even though they were considered symbols of grievous sin.

The message is clear. Jesus came to redeem sinners from the effects of their

Daily Readings

Monday, Feb. 14

Cyril, monk
Methodius, bishop

James 1:1-11
Psalm 119:67-68, 71-72, 75-76
Mark 8:11-13

Tuesday, Feb. 15

James 1:12-18
Psalm 94:12-15, 18-19
Mark 8:14-21

Wednesday, Feb. 16

James 1:19-27
Psalm 15:2-5
Mark 8:22-26

Thursday, Feb. 17

The Seven Founders of the
Order of Servites, religious

James 2:1-9
Psalm 34:2-7
Mark 8:27-33

Friday, Feb. 18

James 2:14-24, 26
Psalm 112:1-6
Mark 8:34-9:1

Saturday, Feb. 19

James 3:1-10
Psalm 12:2-5, 7-8
Mark 9:2-13

Sunday, Feb. 20

Seventh Sunday in
Ordinary Time
Isaiah 43:18-19, 21-22, 24b-25
Psalm 41:2-5, 13-14
2 Corinthians 1:18-22
Mark 2:1-12

sin. He redeems us from the effects of our sin, which is everlasting death. No one is beyond the Lord's care and love.

Union with Jesus follows not just a repudiation of sin and God's forgiveness. It requires that we must truly turn to Jesus.

We cannot be too overtaken by our own concerns, as perhaps the leper in this story was. In his understandable delight at

being restored to health and life in the society, he disobeyed the Lord. It was not so much a sin of deliberate disobedience, but an attention to self.

Such is the constant inclination of human beings to think of self. Paul's epistle reminds us that, more wisely and more appropriately, we should choose all our actions and decisions based on the example of the Lord. †

Question Corner/Fr. John Dietzen

Welcoming children is an essential part of marriage

QI am 31 years of age and want to marry a man who is 34. I am a teacher, and he is a social worker. Both of us are practicing Catholics.



We believe we can do more good in our careers than in raising a family, but the priest we saw said that our marriage must be open to children.

We want to marry for mutual support. Do we really have to try to have a family in order to marry in the Church? (Illinois)

A According to Catholic teaching, and Age-old Christian tradition, being willing to accept children is an essential component of marriage.

It is true, of course, that the mutual support and caring love between the husband and wife are also essential for a true marriage, but our belief is that these two elements are inseparable.

The communion of life and love that exists between the couple nourishes them, and by natural inclination moves them toward the procreation and nourishment of the children who might come into their lives. The intention and willingness to fulfill both of these elements is essential for a valid marriage.

Perhaps it helps to see this in the perspective of sexual intercourse in marriage. The right to sexual relations, when reasonably and appropriately requested, is of course one of the consequences of the marriage covenant.

This right is, in effect, refused in marriage consent if one party (or both) intends to restrict intercourse in such a way that conception of children will never take place.

For the sake of clarity, we must distinguish this intention to permanently eliminate children from the marriage from that of many couples today who plan to delay

having children for awhile.

Apart from the wisdom and perhaps moral implications of this sort of planning, such an intention, since it does not exclude children for the rest of their lives, does not invalidate a marriage.

Q So many elderly people today are developing Alzheimer's disease. Have there ever been saints who suffered a mental illness, or would that prevent their being canonized? Is there a particular patron saint for those who have dementia or other mental problems? (Maryland)

A Many people now honored as saints suffered from clinical depression and other varieties of severe mental or emotional illness, sometimes for nearly their entire lives.

This would create no obstacle to their being venerated as saints. Just as with a physical illness or handicap, all depends on the faith, hope, patience and charity they showed in their lives in spite of the limitations they experienced.

The saint whose prayers are most commonly invoked for mental diseases is St. Dymphna, a Belgian woman who lived in the seventh century. When her body was rediscovered in the 13th century, it is alleged that many people with emotional and mental handicaps were healed through her intercession.

Her remains are preserved in a church in Antwerp, where an excellent sanitarium exists for the care of mental patients. Her feast is May 15.

(A free brochure answering questions Catholics ask about cremation and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Snowing toward Spring

Brisk, bright first wintry white like large dollops of cream on stark silhouettes of bushes and trees: powdered sugar thickly layered for a fresh sweet season ...

Such richness stales as gray days grow into colder weeks and dirt soils the snow that melts and re-freezes into bleak and dingy scenes: Gloomy moods mock life.

In slow motion, winter hints at light, lingering warmth ahead with clean green scents bent on bringing renewal to weary-worn souls waiting for a Spirit-filled spring.

By Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis and is a columnist for The Criterion.)



CNS photo

Rest in peace

BATLINER, Irene Mary (Kruer), 92, St. Mary, New Albany, Jan. 30. Mother of Judy Jacobi, Mary Hunter, Earlene Montgomery, Bernice Hill, Gladys Cooper, James and Joe Batliner. Grandmother of 23. Great-grandmother of 29.

BEDEL, Sylvester, B., 79, St. Anthony of Padua, Morris, Jan. 25. Husband of Loretta Bedel. Father of Margarita Case, Betty Frey, Mary Jean Wessel and Richard Bedel. Brother of Cecelia Wessler, Antoinetta Enneking, Alfrieda Peters, Coletta Prickel, Dolores Weisenbach, Alberta and Ferdinand Bedel. Grandfather of 22.

BILLMAN, Ralph C., 87, St. Bartholomew, Columbus, Jan. 26. Father of Lawrence and Robert Billman. Stepfather of Raymond Fritsch. Grandfather of six.

CANNON, Dorothy M., 81, Nativity, Indianapolis, Jan. 13. Mother of Mary Brumback, Vicki Clem, Peggy Hannigan, Theresa Kirby, Kathie Simpson, Barbie Turner, Bob and James Cannon. Sister of Martha O'Brian and Mary Roberts. Grandmother of 18. Great-grandmother of four.

CLEARY, Michael Stanley, 15, St. Martin, Yorkville, Jan. 26. Son of Connie and Frank Cleary. Brother of Christine and Casey Cleary. Grandson of Marie Drake, Elizabeth and Frank Cleary Sr.

CURREN, Brendon Matthew, 8, Nativity, Indianapolis, Jan. 20. Son of Mary and Scott L. Curren. Brother of Timothy and Sean Curren. Grandson of Kathleen and Leo White and Mary and Robert Curren. Great-grandson of Carlotta Curren.

EDWARDS, Joyce Ann, 48, St. Rita, Indianapolis, Feb. 4. Mother of Dawn Jackson, Karen Davis and Toby Edwards. Daughter of Jessie M. McClelland. Sister of Elaine Tardy, Barbara Edwards and Robert Brannon. Grandmother of three.

FRANTZ, Margaret E., 94, Sacred Heart of Jesus, Jeffersonville, Jan. 26. Mother of Patricia Waller, Mary Cahill, Virginia Christianson, Margaret Higgins, Sharon Robinson, Lois Priest, Nancy Blunk, Linda Bush, Arthur, Eugene, Ralph, Patrick, Donald and Timothy Frantz. Sister of Mary Bell, Geneva Olamacher and Mildred Hawkins. Grandmother of 50. Great-grandmother of 51. Great-

great-grandmother of three.

FRY, James E., 69, St. Mary, Greensburg, Feb. 1. Husband of Carol (Myers) Fry. Father of Gary, Bryan and Larry Fry. Brother of Annabelle Busch, Harry and Ralph Fry. Grandfather of two.

FURGASON, Mary E., 88, Nativity, Indianapolis, Jan. 22. Mother of Mary Culley and John Furgason. Grandmother of 11. Great-grandmother of 18. Great-great-grandmother of one.

GARVEY, Marcie J., 83, Holy Spirit, Indianapolis, Jan. 22. Mother of Sherry Clowers and Michael Garvey. Sister of Bernard Taylor. Grandmother of eight. Great-grandmother of seven.

GOEKE, Blanche V., 81, St. Mary, Richmond, Jan. 21. Mother of Tonia Vecera, Camille Deborde and Anthony Goeke Jr. Sister of Camille Allen, Helen Miglets, Frances Vukovich, Bruno and Matthew Kohowski. Grandmother of three. Great-grandmother of three.

GOODMAN, Helen, 88, Our Lady of the Greenwood, Greenwood, Jan. 14. Mother of Suzanne Cravens, Christine Glasscock and Joe Goodman. Sister of Jack Oliver. Grandmother and great-grandmother.

HALBERT, John R., 72, Christ the King, Paoli, Jan. 25. Husband of Cora Halbert. Father of Lisa and Robert Halbert. Brother of Esther Billings,

Pauline Owens, Mary Caton, Bernice Williams and Charles Halbert. Grandfather of one.

HORTON, H. Thomas, 70, St. Michael, Greenfield, Jan. 20. Husband of Martha Horton. Father of Lisa McConnell, Jane Layne, Linda Wiener, Richard, James and William Horton. Brother of Albert Horton. Grandfather of nine.

HOWARD, Robert B., 79, St. Christopher, Indianapolis, Jan. 21. Father of Jane Harmon, Pat Kesler, Peg, Bill, David and Bob Howard Jr. Grandfather of 15. Great-grandfather of three.

HOY, Margaret, 71, Holy Family, Richmond, Jan. 23. Mother of Sharon Hoy, Patricia and Thomas Simpson, Anna, Nicole, Michael, David and James Stubeda. Stepmother of Brenda Logan, Kelly, Shannon, Lowell and David Hoy. Grandmother of 14. Step-grandmother of seven. Great-grandmother of seven.

JOYCE, Frances M., 90, St. Mary, Rushville, Jan. 31. Mother of Karen Pennington, James and Michael Joyce. Sister of Betty Ketchum. Grandmother of eight. Great-grandmother of 17.

KEDROWITZ, James Edward, 39, St. Bartholomew, Columbus, Jan. 22. Husband of Melissa Kedrowitz. Father of Elijah Hupp and Maria Schultz. Brother of Mary Gingerich, Lori Arnold, Kimberly Foley, Cheryl Hahn, Thomas, Timothy and Paul Kedrowitz. Grandson of Mary Bickley.

KENNEDY, Leola M., 99, St. Augustine, Jeffersonville, Jan. 28. Mother of Mary Ellen and James Kennedy. Grandmother of nine. Great-grandmother of 12. Great-great-grandmother of two.

KOLF, Virginia Baker, 78, Mary, Queen of Peace, Danville, Jan. 8. Mother of Mary Elizabeth Habich, Deidre Burnett and Tony Kolf. Sister of Louise Griner. Grandmother of eight. Great-grandmother of one.

LAKER, Martha M., 91, Holy Family, Oldenburg, Jan. 27. Mother of Delores Gindling, Marjorie Kirschner, Agnes and Evelyn Volk, Charlie, Albert, Harry, Ronald and Eugene Laker. Sister of Katherine Linkel, Rose Wagner, Ruth Hauri and William Eckerle. Grandmother of 40. Great-grandmother of 51. Great-great-grandmother of four. (Correction)

LAMMERS Francis "Frank" J., 70, Holy Spirit, Indianapolis, Jan. 20. Husband of Dulce Maria Lammers. Father of Michelle and Eric Lammers. Brother of Rita Reiman, Angela Moening, Mary Margaret Magg, Harold and Joe Lammers.

McINTOSH, Dolly M., 67, St. Andrew, Richmond, Jan. 21. Mother of Kenny Cassel and Joe McIntosh. Sister of James and Bill Cassel. Grandmother of four. Great-grandmother of four.

MENDENHALL, Robert, 80, St. Andrew, Richmond, Jan. 24. Husband of Lillian Mendenhall. Father of Jody Wise, Terri Rausch, Jane Sowers, James, John and Raymond Mendenhall. Grandfather of six. Great-grandfather of two.

MERCURI, Gertrude (Trudie), 69, St. Matthew, Indianapolis, Jan. 30. Wife of William S. Mercuri. Mother of Cindy Calderon, Carol, Thomas, Robert, William and Michael Mercuri. Grandmother of three.

MUELLER, Julius L., 83, Our Lady of the Springs, French

Lick, Jan. 21. Husband of Frances Mueller. Father of Mary Melton, Julianne Edwards and James Mueller. Brother of Martin Mueller. Grandfather of six. Great-grandfather of three.

MUELLER, Lola A., 81, Sacred Heart of Jesus, Terre Haute, Jan. 31. Aunt of two.

NEIDLINGER, Mary E., 91, St. Patrick, Terre Haute, Jan. 15. Wife of Dan Neidlinger. Grandmother of eight. Great-grandmother of 13.

NELSON, Dorothea D., 81, Sacred Heart of Jesus, Terre Haute, Jan. 25. Wife of Charles A. Nelson. Mother of William and James Nelson. Sister of Bernice Brown. Grandmother of seven.

OPIZZI, Rose (Villa), 102, Holy Cross, Indianapolis, Jan. 27. Aunt of several.

PUNTARELLI, Pauline U. (Jones), 80, St. Jude, Indianapolis, Jan. 29. Wife of Anthony Puntarelli. Mother of Dennis Dodson. Sister of Estell Graves and Magaline Knight. Grandmother of five. Great-grandmother of two.

RASTBICLER, Anthony, 78, St. Mary, Richmond, Jan. 23. Father of Raimonda Phillips, Linda Planer, Ana, Eric and Michael Rastbichler. Brother of John and Frank Rastbichler. Grandfather of five. Great-grandfather of two.

SANDERS, Louise, 83, St. Mary, New Albany, Jan. 28. Sister of Leslie and Frank Sanders.

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Newspaper series on priests with AIDS stirs controversy

KANSAS CITY, Mo. (CNS)—A three-day series on Catholic priests with AIDS by *The Kansas City Star* has sparked wide controversy and criticism.

The series, begun Jan. 30, ended Feb. 1 with a long story revealing that AIDS was the cause of death last year of a prominent local Jesuit, Father Thom Savage, president of Rockhurst College in Kansas City.

The Catholic Key, Kansas City-St. Joseph diocesan newspaper, said that was "a fact known only to Father Savage's family until the *Star* report."

Priests contacted by *The Catholic Key* questioned several aspects of the series, which said that priests' deaths from AIDS are at least four times the rate of the general populace.

The series called into question "Church doctrine" on homosexuality, AIDS and the celibate priesthood. In a sidebar commentary on the series, *Star* editor and vice president Mark Zieman described AIDS in the priesthood as "a question that strikes straight at the heart of Church doctrine."

"He's just dead wrong about that," said Father Paul Turner, pastor of St. John Francis Regis Parish in Kansas City. "The central doctrines are that Jesus is the Son of God, that Jesus is present in the Eucharist and so on. These are the things we hold most dear in our Church. I hope the media are aware of that."

Jesuit Father Thomas Reese, editor of *America*

magazine in New York, said the reference to priests having AIDS at four times the rate of the general population—a figure widely picked up by wire services and other media—"is skewed" since priests are all adult males.

According to figures from the Centers for Disease Control and Prevention in Atlanta, the incidence of AIDS among adult males is roughly five times that among adult women. Father Reese said the series used the comparison with the general populace four times and only once compared priests' deaths from AIDS with those of other adult males.

On the whole, however, Father Reese said the treatment of statistics in the series seemed "pretty even-handed."

Father Patrick Rush, Kansas City-St. Joseph diocesan vicar general, deplored the "inferential reporting" in the series.

In a statement Jan. 29, he said, "Quite simply, HIV-AIDS affects us all and poses a health crisis nationally and internationally."

"With 47,000 Catholic priests in America, the number of HIV-AIDS deaths of ordained clergy pale in comparison to the tidal wave in our country and throughout the world," he added.

"Selecting and publicizing a few facts about a few priests casts a shadow on the ministry of all Catholic priests."

Ned McGrath, Detroit archdiocesan communications director, seconded Father Rush's remarks and

said news reports about the series appearing in Michigan could leave the mistaken impression "that the Catholic Church has been 'quiet' or 'behind the times' on the issue."

He cited numerous local and national Church initiatives to address AIDS since the 1980s, including the U.S. bishops' 1987 statement on a Gospel response to the AIDS crisis.

In Kansas City, Father Norman Rotert, former vicar general and now pastor of Visitation Parish, described the series as "sensationalized."

"It appears that the *Star* is going for a journalistic award," he said. "If they are using the priesthood to win an award, then I resent it very much. There isn't any question that it calls the character of every priest into question and invites the general public to call the character of priests into question."

Father Joseph Cisetti, associate director of vocations, and Father Don Farnan, pastor of St. Louis Parish and vocations director from 1991 to 1997, took issue with the series' contention that seminarians receive inadequate training and counseling on sexuality.

Father Farnan, who was ordained in 1987, said the AIDS issue was new when he was a seminarian, but it was openly discussed.

"When I first heard about AIDS I was in the seminary," he said. "At that time, the whole thing was new. People were asking questions such

as, 'Should we drink from the same cup?'—practical things like that. I don't think the Church or anybody else knew how to deal with those questions at that time."

Father Cisetti said that prospective candidates for the seminary undergo an extensive application process that includes counseling on celibacy and sexuality. "The application process and the seminary formation process (on those issues) is much more sophisticated than it was in the past," he said.

Father Turner said the *Star* missed the mark when it attempted to explain celibacy as a doctrine of the Church.

"Celibacy is certainly a spiritual discipline that we accept and embrace in our Church. But it is not what I would call a central doctrine," he said. "The Catholic Church accepts celibacy for its priests because it has been a time-tested spiritual discipline that has proved useful for priests in their ministry as a way that they can hold society to a higher standard, to lift people up to think beyond what this world has to offer and to the promises of the next world."

"That element," he added, "is important to an understanding of celibacy and it is evaded in the article."

Benedictine Father Benedict Neenan, president/rector of Conception Seminary College in Conception, about 90 miles north of Kansas City, took issue with

the series' repeated characterizations of seminaries as places that ignore sex education.

He said sexuality and celibacy are extensively explored as part of character formation.

"What seminarians learn about integrating sex into their character and identity is far more advanced than is available elsewhere on the college level, and certainly more advanced than in the general population," he said. "What society does is to expose people to sexual activity and give them permission to explore."

He said the comments on inadequate seminary sex education in the *Star* "focused on the 1960s and came from people who are practicing homosexuals."

"We've come a long way from the 1960s," he said. "What was taught and not taught about sexuality then was no different in the seminaries than in regular colleges."

Msgr. Francis J. Maniscalco, secretary for communications of the National Conference of Catholic Bishops, said, "The seminary I went to made sure priests knew the facts of life."

He said when he was in philosophy and theology studies in 1965-71, "the seminarians themselves wanted to discuss priesthood and sexuality. ... In that era, so many priests were leaving to get married, you couldn't avoid" those issues.

Msgr. Maniscalco called the series "regrettable," say-

ing its extensive coverage of "a concern with a small segment of priests" turned it into "a judgment on priests in general" and a questioning of priestly celibacy.

He suggested that there would have been no such series without the element of interest in whether priests sin—if AIDS were not transmitted primarily by sexual activity and priests did not promise to live celibate lives. "It's the 'Elmer Gantry' syndrome—when the preacher sins, it's a bigger story," he said.

"We are sinners, but that does not diminish the value of the commitment made—and lived—by many priests," he said. "It seems to me the vast majority of priests are trying to live out faithfully their promise of celibacy."

He also questioned the use of comparisons of priests' deaths from AIDS with those in the general population, saying a comparison with other unmarried adult males would provide a more valid statistical basis. He also saw a "spin" factor in comparing deaths of priests from AIDS over a period of years with the current number of priests, rather than the much larger figure of the total number of priests that there were in that time period.

While the *Star* did give "some nuancing" to some of its comparisons, he said, other news agencies picked up "only the bare bones."

"Once it takes flight, the nuances get lost. That's what happens when a story goes national," he said. †

Pope calls on U.S. leaders to use moral values to save democracy

WASHINGTON (CNS)—In an address delivered by his apostolic nuncio, Pope John Paul II told those attending the National Prayer Breakfast Feb. 3 in Washington that people of faith with political authority bear a moral responsibility to save democracy from self-destruction.

"Democracy is our best opportunity to promote the values that will make the world a better place for everyone," said the pope.

"But a society which exalts individual choice as the ultimate source of truth undermines the very foundations of democracy."

His address was delivered by Archbishop Gabriel Montalvo, the apostolic nuncio to the United States.

The annual prayer breakfast draws thousands of people of all denominations from across the country.

The pope's remarks said that the vision of faith to which Christians are particu-

larly called in this jubilee year has a public dimension, "for the deeper understanding of the truth about human nature and human fulfillment given to us by faith naturally inspires efforts to build a better and more humane world."

When economic and political systems fail to respect the spiritual nature of mankind, immense suffering results, as the last century shows, he said.

Those who believe in

Christ have a moral responsibility to reflect his teachings in all areas of life, the pope's address said.

"The spread of a purely utilitarian approach to the great moral issues of public life points to the urgent need for a rigorous and reasoned public discourse about the moral norms that are the foundation of any just society," he said.

The pope noted that the United States was begun as an experiment in ordered

freedom, "in which the exercise of individual freedom would contribute to the common good."

The American concept of separation of the institutions of Church and state "was accompanied from the beginning of your republic by the conviction that strong religious faith, and the public expression of religiously informed judgments, contribute significantly to the moral health of the body politic."

In the Western democratic tradition, men and women in political life "are not mere brokers of power in a political process taking place in a vacuum, cut off from private and public morality," the pope's address said. "Your vocation as 'representatives' calls for vision, wisdom, a spirit of contemplation and a passion for justice and truth."

The pope said that in the United States, which has a heritage that has become synonymous with freedom itself, there is a burden for religious believers in public life to serve a "prophetic" function.

"As one who is personally grateful for what America did for the world in the darkest days of the 20th century, allow me to ask: Will America continue to inspire people to build a truly better world, a world in which freedom is ordered to truth and goodness?" the pope asked.

"Or will America offer the example of a pseudo-freedom which, detached from the moral norms that give life direction and fruitfulness, turns in practice into a narrow and ultimately inhuman self-enslavement, one which smothers people's spirits and dissolves the foundations of social life?" †

Classified Directory, continued

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News briefs

U.S.

Parishes join diocese in helping other parishes pay off debt

ST. PETERSBURG, Fla. (CNS)—Nearly two dozen parishes in the Diocese of St. Petersburg have joined with the diocese itself to lift \$7 million in debt from less financially endowed parishes and Church schools. Elizabeth Deptula, diocesan secretary for administrative services, announced that 23 parishes in the diocese had contributed \$1,277,000 to a one-time jubilee debt reduction program to ease financial burdens on their sister parishes and Church schools. Deptula said the diocese matched the money contributed by the parishes, making it possible for a combined principal debt reduction of \$2,554,000 at nine parishes and one interparochial school in the diocese.

Sudanese bishop wants attention paid to Christian persecution

NEW YORK (CNS)—Bishop Paride Taban of Torit, Sudan, feels as though the world has forgotten his country. He has seen the United States, NATO and the United Nations respond to conflicts in Kuwait, Kosovo and East Timor but not to his northeast African nation that is

suffering from a drawn-out civil war. Civilian populations are bombed, Christians are enslaved and forced to convert to Islam, and the Church is persecuted, he said, but hardly anyone pays attention. "Without the efforts of the international community, South Africa would still be suffering," he told *Catholic New York*, newspaper of the Archdiocese of New York, and communism would still dominate the former Soviet Union and Eastern Europe. But there are few such efforts in regard to Sudan, he said.

WORLD

Mexican Church leaders welcome police raid ending strike

MEXICO CITY (CNS)—Mexican Church leaders expressed approval of a federal police raid that ended a nine-month strike by students at Latin America's largest university. About 2,500 police wearing full riot gear but under orders not to use firearms entered the main campus of the National Autonomous University of Mexico at dawn Feb. 6. Students who had occupied the university's main campus since April 20, 1999, did not resist arrest and were led to buses that carried them to various city jails. The strike affected almost 270,000 students in the university and in the UNAM's network of senior high schools in Mexico City. Cardinal Norberto Rivera Carrera of Mexico City expressed satisfaction that the UNAM installations were recovered in "a peaceful way."

Indonesian president meets pope, calls for official's resignation

VATICAN CITY (CNS)—After meeting Pope John Paul II at the Vatican, Indonesian President Abdurrahman Wahid said he hoped that before he returned from a European tour the country's former army chief would resign from his Cabinet post. Speaking to reporters Feb. 5 following a private audience with Pope John Paul and meetings with representatives of the Catholic peace group San Egidio, Wahid repeated his call for Gen. Wiranto's resignation. "I hope he decides to resign before I come back. But if not, we will implement what we decided before: Who is prosecuted or investigated by a court should be inactive and be replaced temporarily," he said.

PEOPLE

Pope opens door to new entrance of the Vatican Museums

VATICAN CITY (CNS)—After opening the Holy Doors of Rome's four major basilicas, Pope John Paul II opened his fifth door of the jubilee: the new entrance to the Vatican Museums. At a Feb. 7 ceremony, the pope pushed open the museums' new bronze door to inaugurate the revamped space. Praising the museums' role as a "temple of art and culture" for all people, the pope said "the museums are, on a cultural level, one of the most significant doors of the Holy See opened to the world."

Retiring editor of *Revista Maryknoll* sees progress for Hispanics

MARYKNOLL, N.Y. (CNS)—Looking back on a 30-year career with *Maryknoll Fathers and Brothers*, Moises "Sandy" Sandoval said he has "seen a lot of progress" for Hispanics in the Church. He remembered when the United States had no Hispanic bishops, and now there are 25, and many Hispanics in leadership roles at local levels. Sandoval, 69, reflected as he announced his retirement as editor of the Spanish-language edition of *Maryknoll* magazine. With a background in secular as well as Church publications, he came to the *Maryknoll Fathers and Brothers* in 1970 as the first lay editor of their magazine, and a decade later established *Revista Maryknoll*.

(These news briefs were compiled by Catholic News Service.) †

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