

THE CRITERION

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January 6, 1995

Activities set for March for Life '95

Events are scheduled in archdiocese and in Washington from Jan. 21-23

by Mary Ann Wyand

"March for Life 1995" activities this month will enable archdiocesan Catholics to support pro-life issues during solemn events marking the 22nd anniversary of the Supreme Court's *Roe v. Wade* decision legalizing abortion in America.

Memorial services are scheduled in various archdiocesan parishes and at St. Peter and Paul Cathedral in Indianapolis during the weekend of Jan. 21-22.

A Mass and all-night prayer vigil at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. on Jan. 22 will precede the national March for Life on Jan. 23.

Cardinal Roger Mahony, Archbishop of Los Angeles and chairman of pro-life

activities for the National Conference of Catholic Bishops, will celebrate the annual Mass for Life at 8 p.m. on Jan. 22 at the national shrine.

In Indianapolis, Archbishop Daniel M. Buechlein will preside at a 2 p.m. prayer service at St. Peter and Paul Cathedral on Jan. 21. Representatives of more than 10 pro-life organizations in Indiana will join the archbishop for the ecumenical prayer service and rose ceremony sponsored by Right to Life of Indianapolis and the Archdiocese of Indianapolis.

The archdiocesan Office of Pro-Life Activities is sponsoring a four-day bus trip to Washington for the March for Life rally. Reservations and the \$115 fee per person for travel and convention expenses are due at the Office of Pro-Life Activities by Jan. 13. (See ACTIVITIES, page 2)

Postal rate increases will cost The Criterion more than \$50,000

This month's raise plus one last October means a 22 percent increase

by John F. Fink

This month's postal rate increase will cost The Criterion an additional \$50,000 this year to get the newspaper to your home.

While the postage increase for first class mail increased 10 percent, from 29 cents to 32 cents, the increase for nonprofit second class mail was approximately 19 percent. The actual cost can only be estimated since it is based on a formula that takes into consideration the weight of each issue, its percentage of advertising, the number of pieces, and how well they can be presorted to carrier routes.

The Jan. 1 increase came on top of another postal rate increase that affected nonprofit publishers, but not first class mail, this past October. Taking that increase into consideration, the total increase for 1995 is estimated to be about 22 percent.

According to Jo Ann Schramm, The Criterion's controller, postage cost the newspaper \$248,557.67 during 1994. Assuming

that the 1995 papers will carry the same percentage of advertising and that they will also contain the same number of pages as in 1994, postage during 1995 will be \$302,864.24, an increase of \$54,306.57. (Those assumptions are not accurate, of course, but were used in order to estimate the actual additional cost.)



TOP NEWSMAKER—Pope John Paul II, seen here in Zagreb, Croatia, in September, was selected by Catholic newspaper editors as the year's top newsmaker and he was selected by Time magazine as its "Man of the Year." (See story on page 19.)



FINAL MASS—Administrator Father John Ryan is assisted by Kevin and Michael McHugh during the last parish Mass at Assumption Church on Jan. 1. (Photo by Margaret Nelson)

Assumption celebrates final Mass

by Margaret Nelson

Last Sunday, January 1, 1995, the current and former members of 100-year-old Assumption Church gathered to celebrate their last Mass as a parish.

In her message in the bulletin as pastoral (See ASSUMPTION, page 7)

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THE CRITERION

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SEEKING THE FACE OF THE LORD

Foundation of faith and morals begins at home

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

God's special blessings for 1995! Because Christmas and the Octave of Christmas fell on Sunday, we did not celebrate the Feast of the Holy Family this year. However, I want to suggest a family celebration as we begin the new year. I want to reflect on a particular point about family life and values.

Not long ago someone told me, "Archbishop, you are throwing good money after bad money in our schools." He said if we don't do something to help parents develop their spiritual and moral values we are wasting our money on our Catholic school system. When I pushed for an explanation I was told that unless our parents are committed Catholics, often what is taught by way of religion and morality in classrooms and the school's spiritual formation program gets undone at home.

I think there is probably truth in that. This person went so far as to say that the commitment of parents to participate in some kind of adult religious education and formation program (like an extended annual retreat) should be made a requirement for their children's enrollment in our Catholic school system.

The same concerns certainly apply to our valiant efforts to provide religious and moral education and formation in our parish religious education programs. Just recently I learned that at least one-third of our Catholic youth are not enrolled in our parish religious education programs or in



our schools in the archdiocese. I am told that too often parents do not attend church on weekends and do not require their children to do so.

A basic truth is at stake. The first and primary responsibility for the religious education and moral formation of children and youth belongs to parents. This primary responsibility begins and ends at home. This primacy of responsibility cannot be placed on our parish religious education programs or our Catholic schools, or the church at large.

Catholic schools and parish religious education programs exist to help parents provide extended religious and moral education and formation for their families. Our church has a clear responsibility to do all we can to provide such help. And parents have a responsibility to do the best they can to engage their children in programs of religious education.

I am often edified by the long-range planning parents do for the future education of their children. Generally this is a fine indicator of parental responsibility. I am reminded of something my mom, who taught fourth grade, used to talk about. She would tell me of her amazement (and worry) when at parent-teacher conferences parents would inquire about the capacity of their fourth graders for college entrance. In some way such early concern is understandable, but it can also be inordinate and a tremendous pressure on a young child. Mom was concerned about the number of children who had stomach ulcers. On the other hand, my mom would brood over the fact that rarely did parents raise concerns about the religious education or moral formation of their child.

It is so very easy to fix on the importance of academic

excellence in our children's education and to overlook an equally if not more important part of their overall development, namely their moral and spiritual formation. We must not settle for an "either...or..." proposition here. I think of the holistic education we should provide our children as "academic excellence with a Catholic heart." This excellence applies as much to religious education as it does to any other academic discipline.

We must not be short-sighted in planning for our children's future. To be preoccupied with a college education for future career or profession alone may seem far-sighted, but in fact it is hopelessly near-sighted. When all is said and done the only thing that counts when we are called home to God is the integrity of our life and our faith in him. The foundation of faith and morals is laid in our family home. What happens in religious education programs in our parishes and schools builds on that foundation. We cooperate in the long-range development of our youth.

If you need help with your own formation as parents, please make a New Year's resolution to participate more in the life of your local parish. In addition to the worship and prayer life and sacraments of the church which are paramount, our parishes offer retreats and adult education and marriage enrichment programs to help you. And I know our dedicated religious education directors would welcome any other suggestions you might have.

I don't know what better investment you parents and grandparents could make for your family's future. The New Year is a good time for new beginnings. God gives us a special grace for new beginnings.

EDITORIAL COMMENTARY

Epiphany is a feast for all of us gentiles

by John F. Fink
Editor, The Criterion

You probably wouldn't know it by looking around your neighborhood, but we are still in the season of Christmas. Although Christmas trees and decorations have been removed already, we haven't observed the feast of the Epiphany yet.

That feast, which commemorates the visit of the Magi to the Holy Family as related in the Gospel of Matthew (2:1-12), will be this Sunday. (The feast is really on Jan. 6 but in the United States it is celebrated on the Sunday nearest that date.) That is when you should add the Magi with their camels to the creche in your home. Of course, that creche has probably already been put away for another year. And, if there were Magi in it, they were probably already there on Christmas.

Why do Americans have this penchant for jumping the gun? Catholics in many other countries celebrate Epiphany to a much greater extent than we do. In some places, Epiphany is considered more important than Christmas.

In fact, it was so considered by the early church. The feast originated sometime in the third century in the Eastern church. The word "Epiphany" comes from the Greek *epiphaneia*, meaning "manifestation," and the feast refers to the manifestation of God to the world through Jesus' birth, the homage of the Magi, and his baptism by John the Baptist. (The feast of the baptism of Jesus is usually celebrated a week after Epiphany but this year, since Epiphany comes so late, it will be observed on Monday.) The feast of Epiphany ranked in importance with Easter

and Pentecost. It was the Western church that, in the fourth century, shifted the focus to Christ's birth.

Even today the church maintains the link between the baptism of Christ and the Epiphany of God. In fact, it even adds the Wedding Feast of Cana at which Jesus performed his first public miracle. However, that's the Gospel reading for next Sunday, Jan. 15. The antiphon for the Canticle of Mary during Evening Prayer for the feast of the Epiphany says: "Three

mysteries mark this holy day: today the star leads the Magi to the infant Christ; today water is changed into wine for the wedding feast; today Christ wills to be baptized by John in the river Jordan to bring us salvation."

The significance of the feast of the Epiphany was summed up by St. Peter Chrysologus in this excerpt from one of the readings in the Office of Readings for the feast: "Today the Magi gaze in deep wonder at what they see: heaven on

earth, earth in heaven, man in God, God in man, one whom the whole universe cannot contain now enclosed in a tiny body. As they look, they believe and do not question, as their symbolic gifts bear witness: incense for God, gold for a king, myrrh for one who is to die. So the gentiles who seek the infant Jesus, the first of the faith of the Magi is the first fruits of the belief of the gentiles."

And St. Leo the Great, in another of the readings in the Office of Readings for the feast, says: "Let the full number of the nations now take their place in the family of the patriarchs. Let the children of the promise now receive the blessing in the seed of Abraham, the blessing renounced by the children of his flesh. In the persons of the Magi let all people adore the Creator of the universe; let God be known, not in Judea only, but in the whole world, so that 'his name may be great in all Israel.'"

This is the feast for all of us gentiles, when the Magi represented us in traveling from their distant lands to recognize and adore God made man. It is, therefore, an essential part of the Christmas celebration.

OFFICIAL
ANNOUNCEMENT

Effective January 1, 1995

REV. LOUIS MANNA, formerly a member of the Conventual Franciscan Order, is incardinated as a diocesan priest in the Archdiocese of Indianapolis.

Fr. Joseph Klee dies at age 71

Father Joseph A. Klee died on Dec. 25 at the age of 71.

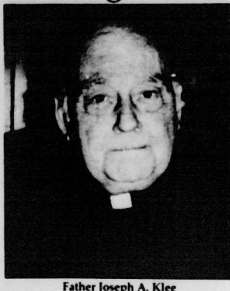
He was ordained to the priesthood in 1948. His last assignment was as pastor of St. Mary of the Rock, Batesville and St. Cecilia Mission, Oak Forest. He served there for 31 years.

Father Klee graduated from St. Meinrad Seminary in 1948. His first assignment in the Archdiocese of Indianapolis was as an assistant pastor of St. Francis de Sales Parish in Indianapolis.

From 1952-63, he served as assistant pastor at St. Mary of the Knobs Parish in Floyd's Knobs, Assumption and St. Joim of Arc parishes, both in Indianapolis.

Surviving Father Klee are three brothers, Raphael, Cyril and Thomas, and one sister, Providence Sister Alana Therese.

Memorial contributions can be made to St. Mary of the Rock Church in Batesville or St. Cecilia Mission in Oak Forest.



Father Joseph A. Klee

Activities set for March for Life

(Continued from page 1)

Participants should contact the Hyatt Regency, Capitol Hill, in Washington, the site of the March for Life convention, at 202-757-1234 by Jan. 6 for reservations. Food costs are not included in the fee.

For additional registration information and a schedule of events, contact Ann Williams at the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, extension 1569.

Following the archdiocesan prayer service at the cathedral, march participants will leave Indianapolis at 3 p.m. on Jan. 21 and arrive in the nation's capital the following day in time for the Mass, prayer vigil, and March for Life convention.

Archbishop Buechlein, who is a member of the U.S. Bishops' Committee for Pro-Life Activities, will participate in the March for Life rally.

Because the Rev. v. Wade anniversary falls on Sunday this year, the march is scheduled on Jan. 23 so participants can

contact legislators and other government officials to discuss pro-life issues. Hosts are the first group scheduled to meet with new members of Congress.

After the national pro-life march, participants will board buses at 4:30 p.m. on Jan. 23 for the return trip to Indianapolis. Williams said the buses are expected to arrive at the Archbishop O'Meara Catholic Center at about 7 a.m. on Jan. 24.

"The march will make the case that no one may participate in the deliberate killing of a preborn child," Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, said. "The archdiocese invites people from central and southern Indiana to join as many as 100,000 pro-life supporters from across the United States at the March for Life rally in Washington to tell our federal officials of their belief in the God-given dignity of the preborn person and to express the opinion that all persons have a basic right to life."

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CSS to extend housing support for the homeless

Former St. Patrick Elementary School to be renovated to make apartments for homeless families

by Margaret Nelson

A Dec. 20 Indianapolis zoning variance for the former St. Patrick School will enable the establishment of a new supportive housing program for families, as approved by the board of directors of Catholic Social Services of Central Indiana.

According to the plan, the former elementary school will be renovated to include nine apartments—one four-bedroom, one three-bedroom, and seven two-bedroom units.

A day-care and after-school care facility will be provided to serve the children of the families living in the apartments. Children from the neighborhood will be included, as space allows.

The supportive housing plan grew from CSS's Holy Family Shelter, which provides housing for homeless families for up to 45 days. For almost 10 years, the shelter has been located in the former Sacred Heart parish convent.

The CSS staff soon realized that the shelter's 30- to 45-day residency was not long enough for some families to recover from complete financial loss, where wage earners were out of work and had little prospect for immediate employment.

The new program will help qualified homeless families move from the emergency shelter to stable, independent living within a 24-month period.

In 1989, the staff began seeking funds to support extended supportive housing. Richard L. Kramer of CSS and Daughters of Charity Sister Nancy Crowder, who have managed the shelter for years, have submitted proposals to obtain funding for the plan.

The newly-announced project is made possible by grants and gifts which may total more than \$1 million. The archdiocese offered the school building at St. Patrick, \$600,000 will come from a Chicago-based foundation and a private donor, a \$200,000 grant from the Indiana Housing Finance Authority, and the city of Indianapolis is considering a request for \$225,000.

The first qualified families will move in about six months after rehabilitation of the building begins. Bids will be taken in early February. The families will write agreements

addressing special needs in the areas of education, job readiness, counseling and specialized treatment, medical, general employment assistance, and transportation.

Rent will be determined by each family's ability to pay. Based on an average annual income of \$6,000, 30 percent of the gross income will be used for rent. Payment of utilities is built into project expenses, which families will assume as their earnings increase.

The current program director, associate director, and advisory board members of Holy Family Shelter have agreed to serve in the same capacities for the supportive housing project.

In addition, a full-time case manager, a child-care supervisor, cook and five full-time and two part-time assistants will form the staff. The extended-housing program will share a secretary and a maintenance person with the shelter.

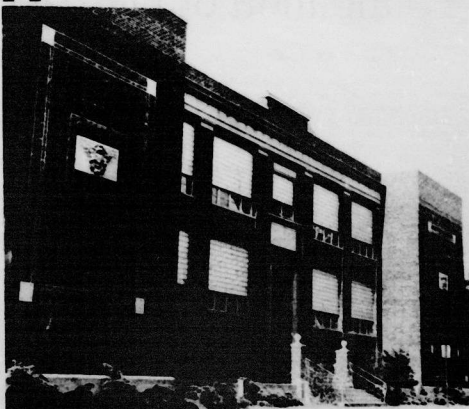
Besides the board, the plan has been endorsed by the city of Indianapolis, the Marion County Step Ahead Council, St. Patrick Parish Council, and area neighborhood associations.

Franciscan Sister Jean Marie Cleveland, parish life coordinator at St. Patrick and Holy Rosary parishes, said that the parish council welcomes the project and that St. Patrick and members of other south side parishes hope to be involved in some way in greeting their new neighbors.

"They would like to provide some of the things they need when they move in," said Sister Jean Marie. She said that St. Patrick will be able to continue using the basement meeting room and kitchen, because the after-school care will not extend into the evening hours.

"I'm excited," said Sister Jean Marie. "St. Patrick's has such a history and a mission to be of service. It is influential in the area. There are a lot of services for people in the area that they (people being served by the supportive housing program) can take advantage of."

She mentioned that St. Elizabeth has used the old convent and the Hispanic Educator Center has been in the former St. Patrick School. Before renovation begins, the Hispanic Center will move to the top floor of



RENOVATION APPROVED—The former St. Patrick School will be renovated into nine apartments for extended housing for homeless families. (Criterion file photo)

the former Holy Rosary School. The CYO occupies the lower two floors.

"It's very exciting to be able to see a dream take shape," said Sister Nancy Crowder. "I think it's a situation where the neighborhood will benefit as well as the residents of the building."

"It will be like a regular apartment building, but with day care services available," she said.

"It's a chance for true collaboration between the parish and the neighborhood and Holy Family Shelter. We've had nothing but positive experiences in working with St. Patrick, Sister Jean Marie, the council, the neighborhood, and the zoning board."

"It's like this is God's will," said Sister Nancy. "The staff is excited. We will be able to provide additional support services for people who need them."

Archdiocesan Catholics contribute more than \$1.5 million in 1994

by Dan Connors

During 1994 Catholics in central and southern Indiana contributed more than \$1.5 million to support people in need in the United States and throughout the world. This information was contained in a report submitted Dec. 8 to Archbishop Daniel M. Buehlein by the director of the archdiocese's Mission Office, Father James D. Barton.

Contributions to the missions totaled \$649,313.46 during 1994. This included \$237,781.07 to two collections for Propagation of the Faith Membership Sunday and World Mission Sunday. In addition to these two second collections, Catholics also contributed an additional \$411,532.39 to the archdiocesan Mission Office.

The collection for the Retirement Fund for Religious remained the "most popular" collection, with \$288,986.17. This was for the 1993 collection since the 1994 collection was taken up the weekend of Dec. 10-11. This was followed by collections for Peter's Pence, World Mission Sunday and the Campaign for Human Development.

Support for these national collections is coordinated by the Mission Office, which is directed by Father Barton. In addition, Providence Sister Marlene Kinney, associate director, is responsible for promoting each of the collections and for making sure that the funds contributed by people in the archdiocese are properly recorded and acknowledged.

Maureen Geis Karaba, who serves as mission educator, visits schools and parish religious education classes throughout the archdiocese to teach students about the needs of the poor and the importance of sharing with others. Sharon Donohue, administrative assistant for the Mission Office, records all gifts and handles all of the other administrative responsibilities for the office.

According to Archbishop Buehlein, "The outstanding work that Father Barton and his staff do each day is essential to our mission as an archdiocesan church. They are helping us to truly appreciate what it means to be good stewards of our resources by reminding us that we have sisters and brothers—here at home and throughout the world—who really do need our help. I applaud the generosity

of the people of our archdiocese, and I sincerely thank the Mission Office staff for their help in making all of this possible."

In addition to the \$1.5 million contributed by Catholics in central and southern Indiana to the missions and to second collections, the archdiocese's United Catholic Appeal raised more than \$3.7 million to support the religious, educational and social service ministries of the archdiocese. Therefore, Catholics in the Archdiocese of Indianapolis contributed more than \$5.2 million to support the work of the church during 1994 in addition to the needs of their own parishes and responses to appeals from other Catholic organizations. This is an average gift of approximately \$75 for every registered Catholic household in the archdiocese (or \$26 per person).

Here are the amounts contributed last year to the 10 national collections: Retirement Fund for Religious, \$288,986.47; Works of the Holy Father (Peter's Pence), \$132,161.81; World Mission Sunday, \$125,114.64; Campaign for Human Development, \$124,536.17; Propagation of the Faith membership Sunday, \$112,666.43; U.S. Bishops' Overseas Appeal (Catholic Relief Services), \$108,102.46; Black and Native American Missions, \$77,399.47; Aid for the Church in Eastern Europe, \$71,147.28; Rwanda East Africa Relief, \$36,039.33; and the Holy Places in the Holy Land, \$37,174.54.

Criterion asks readers to share faith stories

Do you have a story of lived faith experiences you would like to share? Was your faith a rock to lean on during troubled times? Did it help you soar through a high moment in your life? Did faith help you during a time of personal tragedy?

The Criterion would like to publish stories from you, our readers, about what your faith means to you. If you have such a story, send it to Faith Stories, The Criterion, P.O. Box 1717, Indianapolis, IN 46206.

Sister Christa Knarr visits parish

by Margaret Nelson

Missionary of Charity Sister Christa Knarr visited the parish she grew up in—Holy Cross in Indianapolis. Hundreds attended a New Year's Day reception in the parish gymnasium in her honor.

At the last minute, Sister Christa turned the occasion into a celebration for her parents, Ron and Jean Knarr, who will have been married 40 years this June.

Sister Christa was baptized by Father Joseph Riedman at Holy Angels church before her family moved to Holy Cross when she was three. Her four sisters and her brother grew up at the east side parish, where her mother is parish

secretary. Sister's brother Dorian is a pre-theology student at St. Meinrad.

Sister Christa has served with the Missionaries of Charity for 18 years. She has been stationed in New York City for three years, at a clinic for young men dying of AIDS.

Jeann Knarr said that Mother Teresa, founder of the order, tries to visit each of the 3,600 nuns when she is in their local house. Sister Christa met her during a six-week retreat in Harlem.

Providence Sister Barbara McClelland, principal of Holy Cross Central School, said that Sister Christa inspired the students during her visit with them. She also spoke to the young people at Ritter High School.



PARISH DAUGHTER—Hundreds of parishioners and friends greeted Missionary of Charity Sister Christa Knarr at a reception at Holy Cross Parish in Indianapolis. Sister Christa grew up in the parish and works at an AIDS clinic in New York. (Photo by Margaret Nelson)

FROM THE EDITOR

Tantur and ecumenism in the Holy Land

by John F. Fink

It had been some years since I was last at Tantur, so I wanted to stop there while I was in Jerusalem this past November on the *Criterion*-sponsored trip to the Holy Land.

Tantur, or the Ecumenical Institute for Theological Studies, was founded by Father Ted Hesburgh, then president of the University of Notre Dame, at the request of Pope Paul VI after the pope's visit to the Holy Land in 1964. The pope recognized a need to preserve a Christian presence in the land where Christ was born and lived as well as a place that would promote ecumenical studies.

Father Ted was able to locate a terrific setting, on a beautifully terraced and landscaped hill at the very edge of Jerusalem, just outside of Bethlehem. It is closer to downtown Bethlehem than to downtown Jerusalem, but it is on the Jerusalem side of the checkpoint that keeps Palestinians from entering Jerusalem unless they have special passes. The Vatican bought the land and leased it (I think for \$1 a year) to an ecumenical board organized by Father Ted. The building was renovated thanks to the generosity of L.A. O'Shaughnessy, who was already a benefactor of Notre Dame, and the institute opened in 1971.

SINCE IT OPENED, more than 3,500 Orthodox, Protestants, Anglicans and Roman Catholics have participated in programs at Tantur. It encourages studies in Judaism and Islam as well as Christianity. It has scholars working on their own, but its major programs are three-month sessions (September to mid-December and January to April) of continuing education. A few Notre Dame students also go to Tantur for part of their education, as do some seminary students from St. Thomas in Minneapolis.

The institute is an integral part of, and is being

subsidized by, Notre Dame. It is one of five institutes founded by Father Ted while he was Notre Dame's president and in which he still maintains an active role.

WHEN I PHONED TANTUR the day before my visit, I learned that Paulist Father Tom Stransky, Tantur's rector, was supposed to be away on a four-day holiday, but he was still there when I got there, so I spent a little time with him. I first met him years ago when he was president of the Paulist Fathers and I worked closely with Paulist Fathers Al Ilig and Tom Conner on some projects. When I saw him today, Father Stransky had his cap on his head but he was at his desk trying to get through his mail. He said that he had hoped to be on the road at 6 o'clock that morning, but hadn't gotten away yet. (It was then 11 o'clock.)

I didn't stay with him long, but instead talked with Betty Bailey. It turned out that she is the wife of a retired editor of a Protestant magazine in the United States who was on the board of the Associated Church Press at the time I was president of the Catholic Press Association, from 1973 to 1975. Bailey was president of the ACP a few years later. While I was CPA president the two associations had joint conventions, so I remembered him. Bailey retired and he and his wife went to Tantur to study and to volunteer their services. He was not at Tantur during my visit, though, because he was in Cyprus serving as press officer for a World Council of Churches meeting.

Betty Bailey told me that there were about 40 people in the continuing education program that was in session while I was there. Married people bring their spouses and two couples each had two children there. There are 10 family apartments and 50 single or double rooms, so there's plenty of space for more in the program.

Betty showed me the room she and her husband have so I could see what the rooms for couples looked like. Most of the rooms have balconies that provide a great view of Bethlehem. She showed me the chapel where, she said, there is an ecumenical prayer service each evening at 6 o'clock and

that is used at other times for Masses or other services. She also showed me the dining room, where all eat together, and the "Bethlehem Room" (again with a great view of Bethlehem) where people gather for cocktails and conversation before dinner in the evening. The library contains more than 55,000 books and 400 journals and the 51,000 books at nearby Bethlehem University are also accessible.

THE PRIMARY CONCERN of Tantur continues to be the promotion of interconfessional and intercultural dialogue through advanced study and research. Scholars do independent research or work with others on a major theme in biblical, historical, liturgical and theological studies. The three-month programs include biblical studies and guided field trips in biblical geography and archaeology. They include studies of the Eastern churches, Jewish and Islamic spiritualities, the social, political and religious situation in the Holy Land, and practices of ecumenical and interreligious relations.

The Tantur resident faculty is supplemented by Christian, Muslim and Jewish teachers from local universities.

As its name implies, Tantur is, above all, ecumenical. Its promotional literature puts it this way: "We continue to search for Christian unity and interchurch harmony. We seek a broader and deeper understanding of each other's faith and traditions, ethics and social witness, liturgies and piety. We explore the relationships between Christians and peoples of other world faiths, especially Jews and Muslims. And we participate in the search for world peace and justice. We study the commonalities and differences of the Abrahamic and other religious traditions in understanding God and God's workings in individuals and societies. We explore human rights and conflict resolution in different religious and social contexts."

Last February Tantur was one of the organizers of an international Jewish-Christian conference that attracted more than 30 Catholic bishops, 60 rabbis and hundreds of ministers. Cardinal Ratzinger was one of the main speakers.



A VIEW FROM THE CENTER

It's not true that the pope places law above love

by Dan Conway

In my Dec. 16 column, I wrote about some ultra-conservative Catholics who question whether John Paul II really is the pope and who claim that he is too weak and ineffective to lead the church in troubled times. Now it's time to look at the other extreme: the left-wing caricature of the pope as an ailing hard-liner trying desperately to impose his outdated morality on contemporary Catholics and the modern world.

This common stereotype of Pope John Paul II was featured in an article in a recent issue of *The New York Times Magazine* called "The Popemakers." The article contained a lot of speculation about "the last days" of a "frail and aging" Pope John Paul II.

This kind of speculation is inevitable,



of course. The 74-year-old pope is no longer a young man, and he has been through a lot in the past 16 years (including an assassination attempt 13 years ago, the removal of a tumor two years ago and, more recently, a shoulder separation and hip replacement).

But is Pope John Paul II really the frail old man described in the *Times Magazine* article? And, more importantly, is he really a "rigid pastor" trying desperately to impose his "sternly didactic views" on a church and world that have passed him by?

As his recent best-selling book clearly shows, Pope John Paul II is a difficult man to describe in simple terms. This pope is a complex, passionate and multi-faceted religious leader. To call him weak and ineffective (the ultra-conservative caricature) is foolish. But the *Times Magazine's* caricature of the pope as a cold and uncaring man who places law above love is equally absurd.

All of his writings—both before and after his election as pope—reveal a man

of profound compassion and deep humanity. Although he is a strong defender of the church's traditional teaching and practice, it is not true that he cares more about the letter of the law than he does about its spirit. This message comes through loud and clear in all of his writings—from "Love and Responsibility" to "Crossing the Threshold of Hope."

One of my favorite passages in the pope's new book is his reference to the parable of the prodigal son. In response to the interviewer's question about what it means to be a priest, Pope John Paul says: "To save means to embrace and lift up with redemptive love, with love that is always greater than any sin. In this regard the parable of the prodigal son is an unsurpassable paradigm. These are not the words of a man who cares more about law than love! It's true that Pope John Paul II is the kind of man who makes enemies on both ends of the political and ecclesiastical spectrum. For those who want to turn back the clock and

pretend that Vatican II never happened, this pope is a problem. He was an active participant in the council, and he is unyielding in his support for Vatican II's legitimate place in the life of our church.

But this pope is also a stumbling block for those who confuse "reading the signs of the time" with an uncritical acceptance of everything that is new. Anyone watching the national news media at the time of the pope's visit to Denver last year knew that Pope John Paul II is clearly a critic of contemporary culture who does not hesitate to align himself with positions that are not "politically correct."

The *New York Times Magazine* speculates that, when the time comes to replace the current pope, the question which the cardinal electors will face will be: more law, or more love? I disagree. I believe that the question for the next papal electors will be how to "embrace and lift up with redemptive love" a church that is divided and a world that desperately needs the moral and spiritual guidance of another religious leader like Pope John Paul II.

THE HUMAN SIDE

Leave 1994 behind and enter 1995 with a positive spirit

by Fr. Eugene Henrick

One Sunday not long ago, my young deacon gave an inspiring homily. After Mass he must have received a dozen compliments before a poor parishioner came along and said, "You missed the entire point of the Gospel!"

As we walked back to the rectory I could see in his demeanor that this one negative comment deeply disturbed him and was destroying the impact of the compliments he had received.

This incident reminded me of the maxim: One negative occurrence can cause 1,000 goods to be forgotten.

As I begin to evaluate the year that just concluded, that maxim is kicking into high gear. I can't seem to get past all the negative events I experienced last year.

In Washington, we saw one person



crash his plane into the White House, another person riddle it with bullets and an ex-policeman walk into the police department and kill three persons. Many of the cars in our neighborhood have been vandalized and a walk through the neighborhood reveals bars on all the windows.

Add to this that the city has one of the highest infant-mortality rates in the nation and that its general hospital had to dismiss hundreds of employees due to lack of funds, and you could begin to lose faith in humanity.

What is even more demoralizing is the realization that many people are coming to expect to be accorded less dignity.

But I recall the well-known writer, C.S. Lewis, saying that we should beware of brooding. Playing the devil's advocate, he skillfully showed how evil loves people who brood. Once in this mood, we can only see the whole world centering around self.

"We deserve much more than this," we

tell ourselves as we brood. How to avoid this mood in 1995 is the question.

Here again Lewis is a help, telling us that the essence of evil is not so much in doing it as in the decision prior to the act. Applying this to the brooding syndrome, we are counseled to prepare beforehand how we will meet the bad news that life inevitably deals everyone at one time or other.

And what are the best means for this? Pray! And pray in the way that prayer should be done!

Prayer is the struggle for the "real I" to meet the reality of God. Prayer is saying, "May it be the real I who speaks, may it be the real I that I speak to." This prayer precedes all other prayer.

Once we pray this way, our question to God changes. We no longer ask, "Why are all of these terrible things happening to me?" Rather we are inspired to ask, "Lord, what is your will in all of this? How do I fit into your present plans? What more should I be doing that is not being done?"

When we pray this way, life itself out of self-crimping pity, We're stifling

negatives become instead God's challenge to us. Heaven knows, it is better to enter 1995 in this spirit than in a spirit of brooding.

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Point of View

Rocky roads for gender equality

by Shirley Vogler Meister

Many years ago, one of my daughters came home one day from her Catholic grade school excited about a new challenge. She and another girl had been invited by a progressive nun to become altar girls. The two went through their training with enthusiasm. Then, just before they were to premiere their new duties at a liturgy, the pastor reneged on the idea; he didn't want to start something considered taboo in our diocese.

For a long time, my daughter was disappointed, and, in later years, when I noticed her pulling away from her Catholic heritage, I wondered what part that childhood disillusionment played in her faith decisions. Recently, I asked her, "And guess what? She only vaguely remembers the situation. What seemed a deep disappointment at the time didn't even linger as a small thorn in her adult years. So much for that wrongly perceived childhood "trauma!" With a healthy attitude, she'd long ago moved beyond the pain.

Now, decades after her thwarted altar girl role, my daughter has become a strong, sensitive, independent woman. In fact, all of my daughters are like that, having paved new roads in their personal and professional lives—roads often not taken by women coming from traditional backgrounds.

Because of being female, however, those roads were often very rocky, the same metaphorical terrain that preceded the current acceptance of girls as altar servers for liturgies.

Since altar girls are now encouraged in many dioceses—at the discretion of the bishops—other areas of gender equality need to be addressed. Some of the best words I've read on the subject were in a pointed letter to the editor sent to and published in the *Northwest Indiana Catholic*. The letter was written by Father Joseph Montoro, assistant pastor of St. John Bosco Church in Hammond in response to Pope John Paul II's pronouncement banning the ordination of women.

With permission of Father Montoro and NIC editor Brian T. Olaszewski, here are parts of that letter:

"Many feel that it (the ban) is just another round of misogynistic tactics used by our hierarchy to ignore the possible role of women in the church. My concern... is that

we understand fully the equality of humankind in the eyes of God."

"I am embarrassed by the fact that women were not allowed to enter church without some kind of headpiece. I am confused by the fact that gender exclusive language was chosen over inclusive language in the new catechism. I begin to worry when a pastoral on women in the church—which should have denounced the sins of sexism and violence against women—never came to fruition."

Father Montoro expresses his concern about the beatification of women like Elizabetha Canori Mora of Rome, who was beaten to death by her husband, and he quotes letter writers in the *National Catholic Reporter*, such as one who asked, "Is it saintly for women to allow husbands to abuse them physically and psychologically? Is it saintly to die rather than to care for one's health? Imagine being beatified for remaining faithful to an empty promise."

Father Montoro, who discussed with his all-male altar servers the possibility of having girls join the ministry, reports:

"It was disheartening to hear such cruel and sexist comments coming from grade school and junior high boys. We need to pay attention to these derogatory remarks against girls and women—it is these comments that are thought of as being valid and appropriate that keep women from experiencing the fullness that life has to offer them."

Father Montoro notes that sexism is real and that the fact that the issue of women's ordination is open for discussion is in itself a problem.

"It denies us the God-given right to freely discern what God might be asking of the church. Many women believe that God is truly calling them to priesthood."

Even if we can't accept women as priests, can we at least admit that a definite problem exists in our church today?

"We read in sacred Scripture: 'There is neither male nor female... we are all one in Christ Jesus' (Gal 3:28). How do we reconcile that passage with current church practices?"

Father's observations spur additional open-minded discussion.

By the same token, each and every inroad women have made and continue to make in the church—and in society in general—is a cause for celebration.

Such progress is painful to those who cling too hard to ways of the past, but the pain is necessary for growth and healing between men and women within the church.

Pioneers in any field are often unsung and unappreciated, especially when it comes to gender equality. Those in the forefront of

fairness—such as my daughters, the new altar girls, and all strong women everywhere—need to be appreciative, appreciated, and joyful in their successes.

With gentle persistence and diplomacy, we can move beyond the pain (which, in the case of my daughter, I obviously exaggerated in my own mind); and we can use that pain to spur us toward continuing good work in our lives.

Michael Blair made a profound impact

(The following paragraphs are excerpts from the homily of Divine Word Father Ponciano Ramos at the Dec. 13 funeral of Michael Blair, president of St. Rita Parish Council and the Urban Parish Cooperative. Blair died at age 44 on Dec. 9.)

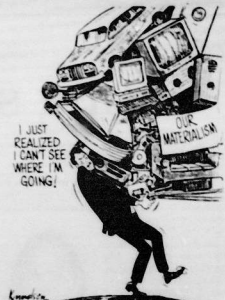
We are gathered here this afternoon to celebrate the life of a just man—a loving husband and father, a devoted friend, a good and faithful servant of the church.

A poet once said, "No life moves shadowless across the land; each must leave his footprint in the sand." With these words we may express our sorrow on the passing of a person who needs no eulogy. His very life is the material for it, and his death the preaching of it.

All too seldom do we meet a man who makes a profound and lasting impact on us... No one came within the magic of his spell without being a better person. He was a man with a master mind and a master spirit, a fusion of strength and kindness, a man with a zest for life, a thirst for truth and a deep love for the church. A man of peace, he was a man interested in the kingdom above as well as the world below.

He was a builder in the real sense—a builder of people and community. He dedicated a substantial part of his energy in helping build a loving community here at St. Rita Parish. I know because I was part of this community.

Mike was a compassionate man. He never wavered his hands despondently. He extended them generously and always with a boyish smile.



58% OF AMERICANS SAY THEY FEEL THE NEED TO EXPERIENCE SPIRITUAL GROWTH

Mike taught us faith. This faith does not immunize us from trial and trouble, from headache and heartache, from failure and falling. Faith does not bend when human events drive us to the foot of the cross.

(After he called about his illness), I took the first plane out of California to be with him and his family on the day of surgery... Mike was in extreme pain, but was very much at peace.

He wrote, "I will cherish the Mass you said for me and my family. I thank you for coming all the way from California to be with me in this difficult time. You told me not to lose faith. I firmly believe that this illness has strengthened my faith."

"I may not get everything that I want, but I will get God's ultimate will and who can argue with that? I leave it in his hands. I put all my trust in him. We gather together today to support one another in sorrow and in faith. We remember this life with gratitude. And we, who have been graced by Michael Blair's life, rejoice through our tears that God has called a good and faithful servant home—home to himself in his kingdom where life never ends."

LIGHT ONE CANDLE

Freshen your prayer with joy

by Fr. John Calotri
Director, The Christophers

Prayerful ecstasy is a rarity for most of us, but I believe everyone can learn to enjoy the Lord to some degree. The first thing you have to know is that feelings are not really important. You never have to force feelings. But unless you know when it comes to prayer.

Most of us know more about pain than rapture. However, it is possible to be in pain and enjoy the Lord at the same time. It is through pain and sustained travail that we are born day by day to eternal life. We die a little each day and are reborn. In the process, God gives us his heart which constantly breaks open to release new graces—gifts without limit—bringing new life and refreshment to our whole being.

For your New Year's resolution may I suggest that you try to freshen your prayer with joy? Reading the Gospel is one thing, but hearing the heart of God is quite another. In one sense the Good News of God's love is a tenet of faith; but in a deeper sense it is a gift, an invitation to enjoy God's personal love. This experience goes beyond believing. It is more like knowing something in your bones.

After walking 10 miles in the hot sun, your body craves water and your mind conjures up the image of an ice-cold glass of delicious refreshment. But unless you actually drink the water, you can't know the satisfaction. Prayer is something like drinking that ice-cold water. Prayer is enjoying the Lord, absorbing his love, not by imaginary feelings, but by faith.

We may never have the full Beatific Vision here on earth, but we can know God's

love in a deep and satisfying way. There is a level of faith that is more than theoretical; it hears the voice of love speaking, dwelling within one's heart, pervading and permeating one's whole being. In my book, "Enjoy the Lord," I tried to capture this insight.

At times prayer can be an exalted human experience, a moment when you are lifted into the divine fire which seems to consume you in its light and warmth. At other times prayer can be a boring chore. The thing to remember is that wherever someone is alone in sorrow or in pain, the Lord is there in agony with them. All they have to do is rise in his glory and strength.

Jesus wept over the world 2,000 years ago, and he is still weeping over us today. He comes to us in our pain with the words, "Peace be with you."

Here is a little exercise to help you connect with the heart of God. Imagine the Lord speaking these words to you right now:

"Be at peace, my beloved. Trust me. I will lead you higher. I will bathe you and sanctify you in my love. I am leading you away from the tyranny of time and fear."

"Your weakness and human limitations do not keep me from loving you. You have nothing to fear from your fallen nature. I surround you with my vigilance. I protect you always."

"Live in my love. Let your soul be light as air, not heavy with worry and fear, but constantly rising and singing in my joy. I am the God of mercy and love. I hold you. I cradle you in my love, a love which never changes, a love which never withdraws."

"Enjoy my presence within you. Live on in my joy."

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

To the Editor

Pray for vocations to the priesthood

On Dec. 19 the Serra Club of Indianapolis sponsored a dinner for all the seminarians of the archdiocese and their parents at Fatima Retreat House. They filled the room to capacity, 165 people total, and yet not everyone was able to

The *Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason.

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

attend. (The writer of this letter was present as the father of a seminarian—Editor)

The reason for such a large group is because we now have 40 seminarians studying for the priesthood, and Archbishop Buechlein told us that Father Joseph Schaefer, our vocation director, is talking to another 10 now.

In a conversation I had with one of the Serra Club members, he told me that one of the most important things they do to promote vocations is to pray for them. This to me confirms the power of prayer, and trust in Divine Providence. Let's all of us lend our support with daily prayer for our seminarians and for an increase in vocations to the priesthood and religious life.

It was a wonderful spiritual enrichment, especially when we participated in evening prayers with all of our seminarians in the chapel.

Thank you, Archbishop Buechlein, Father Schaefer, and all the members of the Serra Club. May the Lord watch over and protect all of our seminarians.

Don Bramlage
Indianapolis

Catholic leaders condemn abortion clinic violence

Cardinal Law asks those in the pro-life movement to refrain even from peaceful protests

by Catholic News Service

WASHINGTON—Shootings at abortion clinics in the Boston area Dec. 30 and Norfolk, Va., Dec. 31, allegedly carried out by John C. Salvi III of Hampton, N.H., have prompted a barrage of condemnations and other reaction from church, government and pro-life leaders.

Cardinal Bernard F. Law of Boston called the Brookline, Mass., shootings, in which two people were killed and five wounded, "reprehensible acts of violence with absolutely no justification whatsoever."

Asking "those in the pro-life movement who express their commitment through prayerful presence at abortion clinics" to refrain even from peaceful protests, Cardinal Law said, "It is impossible to affirm the right to life of some while advocating violence against others."

The Pro-Life Office of the Archdiocese of Boston postponed its annual New Year's Eve prayer vigil, with director Barbara

Thorp saying Dec. 30, "We feel it would be best to wait for a calmer time lest the purpose of this vigil be misunderstood." Bishop Leo F. O'Neil of Manchester, N.H., said, "The killing of people directly violates every Catholic moral principle concerning life." He too called for a temporary halt to peaceful protests outside abortion clinics.

My own personal opinion is we should use every means in the political arena to make our position known and teach the public about the principles of life," Bishop O'Neil said at Mass Jan. 1.

Cardinal Anthony J. Bevilacqua of Philadelphia said, "No one is ever justified in adding to the violent deaths of unborn babies, already occurring at these clinics. Along with abortions, such intolerable acts stain this Christmas season of peace, love and joy."

From Newark, N.J., Archbishop Theodore E. McCarrick said, "All our efforts to defend the right to life of innocent children in the womb are jeopardized and diminished by the actions of any individual who presumes to take from God the ultimate power over human life itself."

President Clinton, on vacation in Arkansas, ordered U.S. attorneys Jan. 2 to mobilize task forces with federal, state and local law enforcement officials to address security concerns at clinics within their jurisdiction.

In a statement, the president said, "Our commitment

to the rule of law is being tested by those who believe that their opposition to abortion gives them the right to commit acts of violence, even murder."

From its Washington headquarters, the National Right to Life Committee issued a statement condemning the clinic shootings "in the strongest possible terms."

The organization said it "opposes any use of violence as a means of stopping the violence that has killed more than 31 million unborn children since 1973."

Page Cunningham, president of Americans United for Life, said the Chicago-based law firm and educational organization "emphatically condemns all violence at abortion clinics. Violence is not a solution to the abortion tragedy of 1.5 million deaths per year."

Benedictine Father Matthew Habiger, president of Human Life International, said from the pro-life, pro-family organization's Gaithersburg, Md., headquarters, "One should take up spiritual arms, not physical arms, in the fight against abortion."

"The only way to stop this hateful cycle," he added, "is through prayer, education and peaceful protest."

Judie Brown, president of the American Life League in Stafford, Va., said pro-life leaders now have two obligations: "to recognize publicly that each human being's life is sacred from fertilization onward" and "to foster within our society a love and appreciation of the human person, no matter how small, no matter how weak, no matter how young or old."

The Rev. Barbara C. Harris, suffragan bishop of the Episcopal Diocese of Massachusetts, joined leaders of the Washington-based Religious Coalition for Reproductive Choice in condemning the clinic shootings, and said "this latest outrage totally discredits the so-called pro-life movement."

Catholic leaders pledged prayers for the victims of this most recent abortion clinic violence.

At the site of the Norfolk clinic, where no one was wounded despite the two dozen shots Salvi allegedly fired, three dozen people gathered for a candlelight vigil Jan. 1 to honor people killed at abortion clinics. The vigil was sponsored by the Tidewater chapter of the National Organization for Women.

Elsewhere in Norfolk, outside the city jail where Salvi was being held, eight protesters, led by the Rev. Donnie Spivey, director of Pro-Life Virginia, chanted Salvi and called for his freedom before bowing their heads to pray for him, according to a Washington Post report.

Accused clinic killer is said to be a Catholic

He disrupted Christmas Eve Mass, accused church of not doing enough to fight abortion

by Catholic News Service

WASHINGTON—The man accused of killing two abortion clinic employees in Massachusetts and shooting at a Norfolk, Va., clinic has had strong ties to the Catholic Church but disrupted Christmas Eve Mass at the church he attended with his parents.

On Jan. 3, John C. Salvi III, a 22-year-old hairdresser trainee, was ordered held without bail pending further court appearances on charges that he shot at the Norfolk clinic Dec. 31. He was arrested three blocks from the Hillcrest Clinic shortly after the building was sprayed with bullets.

Salvi was denied bail by Virginia State Court Judge Reid Spencer. Salvi is charged in Brookline, Mass., just outside Boston, and wounding five others in Dec. 30 attacks. The states were reported to be negotiating his extradition.

Wire services reported that during a Christmas Eve Mass at St. Elizabeth's Church in Seabrook, N.H., Salvi stood up in front of the congregation and spoke out against Catholicism,

saying the church exploited people and wasn't doing what it should. A state trooper in the congregation escorted Salvi out.

"He wanted to go back in and have his say again," said Colon Forbes. "I said, 'You've had your say. Those people don't want to listen to you.'"

The pastor of a church in Everett, Mass., where Salvi lived in 1993, said the young man had complained that the church didn't do enough to fight abortion and wanted the parish to distribute pictures of aborted fetuses.

Father Edmund Sviokla, pastor of Immaculate Conception Catholic Church in Everett, said that when he rejected the idea, Salvi passed out such materials himself from this picture marked outside the church.

Other maintainers said Salvi and his parents argued over his behavior and career choice when they visited him at his Hampton, N.H., apartment for Christmas. His parents live in Florida and had returned to their home the day before he is alleged to have opened fire on the Brookline clinics.

The Boston Globe said Salvi had attended a meeting of Massachusetts Citizens for Life in February and handed out photographs, but that he wasn't known for joining anti-abortion activities in the area.

"All I know was there was this strange guy handing out these awful photographs" of aborted fetuses, said Frances Hogan, vice president of the group. "You just knew there was something wrong with this guy."

But, he added, "no one ever heard him talk about violence."

Study says Mass attendance polls are wrong

Notre Dame sociologists say it is closer to 25 percent than the 50 percent commonly reported

by Catholic News Service

NOTRE DAME, Ind.—Two University of Notre Dame sociologists have found evidence that Mass attendance by U.S. Catholics on a typical weekend is far below the 50 percent range commonly reported in polls.

"Weekly church attendance for U.S. Catholics is much closer to 25 percent than to 50 percent," said researchers Mark Chaves and James Cavendish.

That brings into question the wide use of such polls as if they represented an accurate description of religious practice, they said.

Figures drawn from actual head counts of Mass participants in 48 dioceses indicate that only 26.7 percent of the nation's self-described Catholics attended Mass on a typical weekend in 1990, Chaves and Cavendish said.

They said this finding contrasted sharply with results of a typical Gallup survey taken in 1991. In the survey 51 percent of respondents who described themselves as Catholics said yes when they were asked if they personally had attended church within the previous seven days.

The Chaves-Cavendish study expanded on a study of Catholic and Protestant churchgoing published in 1993, in which Chaves collaborated with two other sociologists.

The earlier study, which analyzed head counts of 18 Catholic dioceses in the Catholic portion, found an average weekly Mass attendance rate of 29 percent.

The researchers said polls that rely on the self-reporting approach consistently show around 50 percent of self-described Catholics and 40 percent of self-described Protestants saying they attended church the previous weekend.

Chaves said several factors can make self-reporting in opinion polls unreliable. People may forget that their last

trip to church was two Sundays ago, not last Sunday. Or if they attend church more or less regularly, they may interpret the question as asking what they usually do, not specifically what they did last weekend.

"Third, there is the well-known tendency for individuals in self-report surveys to exaggerate what they perceive to be socially desirable behavior," he said.

Chaves, a sociology professor at Notre Dame, and Cavendish, a graduate student, wrote up their findings for the December 1994 issue of the *Journal for the Scientific Study of Religion*.

They said they asked all U.S. dioceses which conduct yearly fall head counts in all parishes to provide 1990 figures, or, if those data were unavailable, data from a year near 1990.

Their report included a two-page table charting the data for each of the 48 dioceses included—which together represented 28 percent of the nation's Latin-rite dioceses and 38 percent of the U.S. Catholic population.

Highest rates of attendance reported in the table were in the dioceses of Owensboro, Ky., 67 percent, and Belleville, Ill., 58.4 percent. The lowest rates reported were in the dioceses of Reno-Las Vegas, 15.9 percent, and San Jose, Calif., 16.6 percent.

The researchers said they excluded the data from only one respondent, the Archdiocese of Omaha, Neb. In independent tests they found that the attendance figures claimed by many parishes there were about twice as high as the actual independent counts.

When the 1993 study was published, Michael Cieslak, chairman of Catholic Research Forum and diocesan research director of Rockford, Ill., criticized it for using larger Catholic population figures than those used by the dioceses or those reached by a church affiliation formula developed by his group.

Chaves told Catholic News Service that the point of the studies was to assess how well self-reported attendance compared with actual attendance among Americans who describe themselves as Catholics—the criterion used in standard polls. It would invalidate the comparison if the criteria of Catholic affiliation were changed in the two sets of figures, he said.

To determine the numbers of self-described Catholics in each diocese, Chaves and Cavendish used a massive 1990 religious affiliation survey in which 113,000 people were questioned. The survey sample was large enough to provide reliable estimates of the number of self-described Catholics in each diocese, they said.

Catholic Crossword

1	2	3	4	5	6	7	8	9	10
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39									
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ACROSS

1 Holy one

6 Fill with joy

11 — me, and I will make you fathers of men (Mat 4:19)

12 Book after the armor of God (Eph 6:11)

14 Samaritan

15 Prodigal son's marks

18 "I know that it is near, even the door" (Mat 24:33)

20 God's chosen

21 First 39 books (Apostles)

22 Tennis divisions

24 Tab

25 And now abide, faith — charity

27 — in I saw a vision

28 (Acts 11:5)

29 Squinted away

31 Promise to play (Apostle)

32 Trust ye not — friend

33 (Mich 7:5)

34 Afflict

36 Fabrics

39 Strong word

40 Cheerleader's cry

42 The earth shall — to and fro

(Isa 24:20)

DOWN

1 More plow

2 High in spirit (Music)

3 The prairie state (Apostle)

4 Prosperance

5 Number of Apostles

6 Thrive out

7 "My people have — sheep" (Jer 50:6)

8 His hands are —

9 (Sai 5:14)

10 "I am —" (John 8:58)

11 Continent

Answers to page 15

1 the king made

2 a — unto all the people (Ezra 1:1)

3 Gave to the pot

4 "And they had — like unto" (Rev 9:10)

5 Esteem

6 Make a speech

7 Seem

8 God's love for mankind

9 Unnecessary comfort

10 Author Hemingway

11 Place of worship

12 Ever King of Judea, and namesakes

13 Tropical bird

14 From "fellowing with you"

15 (Psa 78:7)

16 an — soul shall suffer hunger

17 Foot step

18 Chale

19 Russian's yes

20 — who shut

21 "I am —" (John 8:58)

22 (Job 38:8)

CORNUCOPIA

Sitting shotgun in a rental

by Elizabeth Bruns

Have you ever wondered what attracts people to different kinds of music? The question entered my mind during a holiday quest to Ohio to visit relatives. It was the one time that the entire family was present. My mother was so happy she rented a mini-van so we all could bond.

The music debate started on the way back to Indianapolis. My father and sister wanted to hear classical, my brother wanted 70s music, my mother wanted golden oldies and I, of course, wanted to hear my newly-acquired taste for country music. My sister-in-law, perhaps the wisest of all, remained neutral, engrossed in a book.



As with many families, I assume, the radio eventually is turned off in a cease-fire agreement between all parties. "If we can't agree on one station, no one will listen to anything," bellows the oldest member of the clan. Then there are the not-so-subtle moans and groans from the peanut gallery. Whoever is sitting shotgun (the passenger seat in the front) usually wins because he or she is closest to the radio controls. However, this brand new 1995 mini-van had fancy options—like controls for the radio in the back. A short-lived war ensued between my father and sister until my sister just didn't care anymore. They both wanted to listen to classical music anyway. The struggle for control is easily seen between two stubborn people.

Stereotyping personalities to types of music isn't entirely fair. Many people enjoy all kinds of music, however, it's more likely everyone leans to a favorite artist or band, a single category of music. My interest in music has changed a lot. In high school, I remember listening to The Steve Miller

Band—the same album (not CD yet) over and over again. During my college years, I was a hard-core rap listener. I have a hard time listening to some of it now. I wonder why I enjoyed it then. When I hear it now, the lyrics don't make much sense—if they ever really did.

My brother is a perfect example of how people's music tastes change. In his formative years and rebellious years—puberty—he listened—rather blared—our house with the sounds of heavy-metal groups like AC/DC and Motley Crue. Today, he listens to 50s and 70s music. I'm sure it truly makes my sister-in-law happy that his tastes have changed.

People enjoy different music for different occasions. If I'm going out to dance, I want to hear the Top 40 dance tracks or R&B music. As soon as I learn country line dancing, I'll go out dancing to country music. If I'm working or studying, I want to hear classical. If I'm cleaning, listening

to Amy Grant gets me inspired to do those jobs that I really don't enjoy.

Listening to music is a celebration in itself. As Catholics, we are taught to praise the Lord through music and dancing. "Alleluia! Sing Yahweh a new song, let the congregation of the faithful sing his praise! Let Israel rejoice in his maker, and Zion's children exult in their King; let them dance in praise of his name, playing to him on strings and drums." (Ps 149:1-9) And again with, "Praise him with blasts of the trumpet, praise him with lyre and harp, praise him with drums and dancing, praise him with strings and reeds, praise him with clashing cymbals, praise him with clanging cymbals! Let everything that breathes praise Yahweh!" (Ps 150:3-6)

So while finishing up this Christmas season and welcoming this brand new year of 1995, rejoice and celebrate with music and dancing. And if by chance you're renting a mini-van for a family vacation, try to pick out a older model—or sit shotgun.

check it out...

The St. Francis Behavioral Health Services Department will offer a class, "Fostering Wellness Into Practice" beginning Jan. 10. The class will offer the participants the opportunity to experience a mental health boost by exploring specific ways to manage everyday stress, build self-esteem, and promote communication with others. The four class series will focus on lifestyle management, self-awareness, and stress management. The goal is to promote wellness and increase individual ability to take active measures toward leading a healthy lifestyle. Cost is \$25. For more information, call St. Francis Behavioral Health Services Department at 317-782-6776.

Father Al Lauer will join Father John Hartzler in the consecration of a Healing

Mass at St. Lawrence Church, 542 Walnut St., in Lawrenceburg, on Jan. 9 at 7 p.m. Father Hartzler is the pastor of St. Lawrence. Father Lauer is a priest of the Archdiocese of Cincinnati. He is the founder of Presentation Ministries, a canonically established association of the laity. Father Lauer is the author of "One Bread, One Body," daily Scripture reflections which have a readership of approximately 100,000 worldwide.

A special Mass and rosary for life will be held at Sacred Heart Church, Terre Haute, on Jan. 23 to mark the 22nd anniversary of the Supreme Court decision which legalized abortion in the United States. The Mass will begin at 7 p.m.; the rosary will be said at 6:15 p.m. Father Tony Volz, pastor of Sacred Heart, will preside at the Mass. All are invited to join in prayers for an end to the destruction of human life through abortion. The event is being held as part of an effort by a group of Terre Haute Catholics to raise awareness in the community and to utilize

the power of prayer. For more information, call Rick Mascari at 812-466-6807.

SAFY (Specialized Alternatives for Families and Youth) is a non-profit treatment foster care agency based in Ft. Wayne, Ind. It is looking for individuals, and couples, of all races, ages and genders to become SAFY treatment foster parents in the Marion County area. SAFY believes that, with few exceptions, every young person is entitled to, and can thrive in, a caring and stable living environment. The treatment foster parent is viewed as the primary agent of change; however, the typically SAFY child will come from a background of multiple foster homes. The youth are often times the victims of severe abuse and neglect. SAFY offers extensive supportive services, educational training and monthly foster parent support meetings. For more information on becoming a SAFY treatment foster parent, call 219-422-3672.

Big Sisters of Central Indiana is committed to helping young people cope with the challenges of growing up. The organization needs women to help by becoming Big Sisters to young people who need their time and love. Big Sisters of Central Indiana has responded to the increasingly serious needs of young people by providing services that stretch beyond the traditional program. Life Choices offers sixth grade girls opportunities to explore careers, values and relationships in small group settings. Mentor Mothers is a one-to-one match program between pregnant or parenting teens and female adult volunteers who have had parenting experience. Partners For Youth serves children who have had their first brush with the law. For more information about how to become a Big Sister, call 317-634-6102.

Indiana Attorney General Pamela Carter will be guest speaker at Ivy Tech State College, Central Indiana Region's eighth annual Dr. Martin Luther King Jr. Birthday Celebration program at Jan. 16 at 11:30 a.m. The program will be held at the auditorium of the North Meridian Center campus. There is no admission charge. A luncheon will be held. For reservations, call 317-921-4994.

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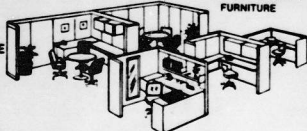
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CHASUBLE—Father Richard Zore, pastor of St. Susanna Church in Plainfield, displays the vestment students decorated to mark 20 years of service to the parish. An open house and reception were held the Sunday after this children's Mass.



INSTALLATION—Archbishop Daniel M. Buechlein installs Father Michael Fritsch as pastor at St. Paul the Apostle Parish in Greencastle. The Dec. 4 ceremony made the July 6 appointment official. (Photo by Joe Thomas)

Endowments ensure security for Catholic schools

Catholic schools are being encouraged to establish endowments for long-term financial security

by Mary Ann Wyand

St. Joan of Arc School in Indianapolis is starting off the new year on a stronger financial footing thanks to gifts from dedicated supporters.

The recent establishment of a \$10,000 endowment with the Archdiocese of Indianapolis Community Foundation ensures that the 72-year-old center city school located on East 42nd Street will be able to continue to serve the children of parishioners and neighborhood residents for many years.

"The importance of the St. Joan of Arc School Endowment cannot be overestimated," Sandra Behringer, director of endowment development for the Catholic Community Foundation, explained. "This is a commitment to the fact that the school is going to remain there. A permanent endowment of irrevocable monies—in this case \$10,000—has been put together from donations to the school."

Since its inception by the Archdiocese of Indianapolis in 1968, the Catholic Community Foundation has grown significantly. The foundation now manages 126 endowment accounts totaling \$16 million.

During 1995, Behringer said, foundation directors plan to encourage each archdiocesan parish school to establish an endowment for long-term financial security.

Donations totaling at least \$5,000 are necessary to establish an endowment with the Catholic Community Foundation, she said, then additional gifts of any amount can be added at any time.

The St. Joan of Arc School Endowment "will pay out a flat rate of 5 percent of a three-year average of the value of that endowment as it moves forward in time," Behringer said. "The parish and school can count on that amount as income every year. If the endowment earns more than 5 percent, what is earned over and above that amount goes into the principal of the endowment so it will continue to grow. The endowment can also grow from further contributions from people who understand the value of St. Joan of Arc School to the church and to its local community."

John Tryon, St. Joan of Arc's parish administrator, said providing a scholarship fund for needy students who show academic promise is a primary school goal. "Establishment of the endowment will benefit that project."

"Our secondary goal is furthering the mission of the school as established by the St. Joan of Arc Board of Total Catholic Education and the pastor," Tryon said. "We're very excited about this endowment. The monies first started coming in during July of 1993, and now we have \$10,000. That's quite a tribute to the former students,



PERPETUAL GIFT—St. Joan of Arc Parish administrator John Tryon and St. Joan of Arc School principal Theresa Slipher (right of Indianapolis) talk with Sandra Behringer, director of endowment development for the Catholic Community Foundation of the Archdiocese of Indianapolis, about a new endowment established from donations to the Indianapolis North Deane parish school. (Photo by Mary Ann Wyand)

current parishioners, and former parishioners who have donated monies to our school."

Principal Teresa Slipher, a long-time St. Joan of Arc teacher now in her second year as administrator, said establishment of the endowment has been a major accomplishment for the parish and school.

"It's very exciting to be able to plan ahead and to know that the future of the school is more secure as a result of this endowment," Slipher said.

"A lot of people have a big stake in the school because of its history. The endowment is yet another way to show their support," she said.

An endowment provides a type of "life insurance" payment for a school, Behringer said. "The foundation accepts and manages the monies, but parish and school officials decide what to do with the funds. It's a wonderful commitment to the future."

Assumption parishioners celebrate final Mass as the parish closes

(Continued from page 1)

associate, Providence Sister Monica Withem asked parishioners at that Mass to "celebrate all the wonders that God has done through Assumption Church." And they did celebrate—sometimes through tears—the feast of the Solemnity of Mary.

Assumption was the second of two churches to be closed as part of the plans for the center city of Indianapolis, announced Jan. 30, 1994. The church building will remain available as a chapel for weddings, funerals, and special occasions.

Parishioners said that they are glad that ties to their administrator, Father John T. Ryan, and Sister Monica will continue after their church becomes a chapel. St. Anthony, two-and-a-half miles north, is the closest church and the suggested parish for former Assumption members to attend.

Father Ryan is pastor there and Sister Monica is beginning her ministry at St. Anthony. Father Francis Bryan, Marian College priest who helped at Assumption, has also agreed to assist former parishioners.

All Assumption parish records of baptism and marriage will be transferred to St. Anthony. Religious instruction classes will include Assumption families next Sunday.

In his homily, Father Ryan said, "One hundred years ago, people in West Indianapolis came together and established a parish. This parish was composed of long-time Indianapolis residents and immigrants. This parish brought together, in a family of believers, the people in the valley and the people on the hill. These people came together to worship the God they believed in and to give support to one another."

"Assumption Parish was established to give stability to the community and to make the people aware of God's presence among them. The parish here provided an education for the total person—material and spiritual. By coming to the church, the people could get away from the pressures of life and be alone in God's presence. Assumption Parish made it possible for the seeds of faith to be planted and grow into a strong and vibrant faith," Father Ryan said.

"This deep faith helped the people of Assumption Parish cope with many problems over the years—both internal and external. This faith will always be there to help meet the challenges of today and tomorrow. As we face this challenge and the challenges in the future, we cannot allow negativism or depression to take over. We must be positive as we face the future and walk where we have never walked before."

"We know that as believing people God

walks with us and will not abandon us. It is often times hard to see God's plan because God writes with crooked lines at times. God always hears our prayers and he answers them, but not always the way we would like. He tells us in Scripture, 'My ways are not always your ways and your ways are not always my ways,' said Father Ryan."

"We have to remind ourselves that we are part of the larger church and that each one of us is valuable and important to that larger church. God is asking us to share our faith and gifts in a different way now. All of us members of Assumption Parish will always be a family. Although we may not be as physically close, we will always be spiritually close and always there to help each other."

"I am not worried about any of you, because you are all truly great people with a deep faith and love of God. Wherever you go from here, you will be accepted and loved because of the faith and loving concern you learned here at Assumption. Each one of you has much to offer and many gifts to share and you will always be appreciated. We must also look to our patroness, the Blessed Mother of God. Many things happened in her life that she could not understand, so she merely said, 'I am the maidservant of the Lord.' And Scripture tells us she pondered these things in her heart."

Father Ryan said, "I have been with you now for over 13-and-a-half years and I want to thank you for making me a part of the Assumption family. You are truly great people. It has never been a burden—but always a joy—to come here. It was always a delight to celebrate liturgy with you, and I was always happy to be able to be with you for weddings, funerals, fish fries, birthdays, dinners and meetings. I want you to know that Sister Monica and I will be present to help you in whatever way we can. No matter where you go, feel free to call us."

"Let us all hold our heads high and thank God for all the blessings and strengths that came to us through the parishioners over the past 100 years. We also ask God to show us the way he wants us to go and to keep us positive in our outlook and ready for whatever the future holds," Father Ryan said.

The administrator left the altar as the assembly sang the words of "On This Day, O Beautiful Mother." There were hugs and tears as Father Ryan and Sister Monica talked with the parishioners.

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SPOTLIGHT ON CONNERSVILLE DEANERY

Family life is essential at St. Elizabeth Parish

The Cambridge City parish serves more than 200 families from several counties

by Peter Agostinelli

If there's anything the people of St. Elizabeth Parish in Cambridge City can brag about, it might be their parish's family atmosphere.

Then again, it might be their visible role in the Wayne County community.

Or maybe it's just that they have flourished in a day when some small parishes are plagued with worries about money or getting people involved in parish life.

No wonder Father John Luerman is so excited about serving there. He has been pastor at St. Elizabeth since 1980.

"You're very much one of the family here," Father Luerman said. "You know everybody. You stand around and talk with people before and after Mass."

"One lady told me—'It just feels good going here. It's very comfortable.'"

One good sign is the attendance. The pastor said the two Sunday Masses are always full, and the Saturday evening service is usually three-quarters full.

The parish, which belongs to the Connersville Deanery, has grown over the years. Many new families have joined to worship along with families who have been parishioners for generations.

The volunteer help from parishioners takes care of responsibilities outside the pastor's work.

Participation in the various jobs and activities keeps parish life solid. For example, Father Luerman said more than 95 percent of parish youth are enrolled in religious education programs. And about 98 percent of parishioners were included in the new directory published just over a year ago. Parishioners don't need to have their arms twisted to get involved.

"We've always had people step up and do things," Father Luerman said.

But the pastor added that it's all a necessary reality. St. Elizabeth doesn't have lots of extra money floating around. And even with the growth, parish membership totals a little over 200 families.

Those families come from all over. In fact,

Catholics from Cambridge City are just a small part of the congregation. Parishioners come from western Wayne County, eastern Henry County and also the northern part of Fayette County. They come from small neighboring towns such as Hagerstown, Bentonville and Dublin.

Father Luerman said he has been involved in some way with almost every family at St. Elizabeth. Whether it's been through a death, marriage or baptism, he said he has grown closer to them in some way.

Parishioner Lisa Hicks coordinates religious education classes, which meet on Sunday mornings. Volunteer teachers help run the sizeable classes.

In the months that religious education classes are offered, the teachers meet regularly to study and discuss plans.

Father Luerman said he has always encouraged parishioners to be involved in the community. He thinks the small number of Catholics in the area makes many parishioners especially aware of their responsibilities.

"We're a minority here . . . but we're one of the biggest churches in town," Father Luerman said.

The parish social club runs a food tent at the annual Canal Days festival in Cambridge City. This event brings in a good deal of money for the parish. People from St. Elizabeth also put together a large parish float for the festival's parade. St. Elizabeth parishioners also are involved throughout the year with an ecumenical food pantry. The pantry is located at a Presbyterian church in Cambridge City.

When a local man was killed in a farm accident, the family decided to hold the service at St. Elizabeth even though he wasn't Catholic. Most of the people at the service weren't Catholic. But Father Luerman said the parish provided a remarkable place of healing for family and friends.

Again, Father Luerman said, it showed the significance of the family atmosphere. He thinks it's something visitors notice immediately.

Active parish organizations include the parish council, a social club and altar society. Parishioners serve actively in liturgies.

Some parishioners are involved in a special Christmas choir.

The much-used parish center was built in 1972. The parish remodeled parts of the church's interior in recent years, giving it a bright new look.

Some parishioners are concerned



CLOSE AND ACTIVE—St. Elizabeth is a thriving parish in Cambridge City. The Connersville Deanery parish serves families from many surrounding communities.

about the future, Father Luerman said. They're worried about the changes that may come when the time comes for him to retire. Because of the priest shortage in the archdiocese, some smaller parishes have been grouped with others or converted into missions.

But parishioners have always handled challenges well, Father Luerman added. He thinks the parish will continue to thrive if it keeps reaching for its goals. Among them are:

- continuing to influence the community as a Catholic parish;
- maintaining an emphasis on family and the importance of family;
- and developing more religious education programs for parishioners.

"We've always stressed family," Father Luerman said. "We think that's the solution to a lot of the problems in this country."

St. Elizabeth Parish was taken care of by priests from Connersville and Richmond during the first years after its founding. But the parish has been on its own for most of its life.

You won't find pieces of the Whitewater

Canal in Cambridge City, but that waterway was an important part of the town's beginnings in the mid-19th century. For a brief time it served as a vehicle for commercial and passenger traffic to Cincinnati. But floods washed out parts of the canal and eventually it was filled in.

Most of the laborers who built the canal—and later the railroads—were Irish-Americans who became the first Catholics in Cambridge City. In the 1840s a priest named Father Vincent Bacquelin, then a priest at St. Vincent Parish in Shelby County, started caring for the community.

Father Bacquelin was killed in a fall from his horse, so other priests began visiting the parish. Among them were Father Michael O'Rourke from New Alsace, Fathers John Ryan and William Doyle from Richmond and Father Henry Peters from Connersville.

A parish history considers the founding date as 1852, when the first church building was purchased. The first resident pastor, Father Joseph O'Reilly, built a brick church in 1864. The present church was built in 1880.

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St. Elizabeth Parish

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Telephone: (317) 478-3242

Pastor: Father John Luerman

Administrator of Religious Education: Lisa Hicks

Music director: David Schutte

Parish council president: Lorena Gromer

Number of households: 218

Church capacity: 250

Masses: Saturday-5:30 p.m.; Sunday-7:30 a.m., 10 a.m.; Weekdays-8 a.m.

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Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

Faith Alive!

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A balanced faith looks both inward and outward



AWARENESS—We can take steps to balance our world of personal faith, directed inward, and our world of public faith, directed outward to others. This is accomplished by meeting immediate responsibilities first, then taking advantage of opportunities to do something extra when it arises. (CNS photo by Michael Hoyt)

by Fr. Robert L. Kinast

"Some people are too busy to pray," he told me, "and some people are too busy praying to help others in need. I was determined to find a happy medium."

The speaker was a devout Catholic who was retiring after a long career as a social worker.

I wanted to know where that happy medium is found.

"It's in the mystical body of Christ," he replied. "If I didn't believe in that, I would have burned out long ago."

I was surprised by his answer, but I shouldn't have been.

The mystical body of Christ, one of the oldest and most profound of doctrines, reminds us that we are united to each other in real, spiritual ways and that we affect each other even though we may not always be aware of it.

In other words, we're not isolated individuals. We're connected.

When someone prays, acts in faith, acknowledges God's presence, serves others, or practices virtue, that person contributes these experiences to the larger mystical body.

This spiritual strength is then available for others to draw upon when they face a crisis, are asked to make a sacrifice, or try to discern the right thing to do.

You might call this a network of spiritual interaction. The private prayer of a cloistered nun in India might provide the very courage needed by a community organizer in Mexico to win justice for village workers.

All worlds come together in the mystical body.

In the mystical body, each person is expected to contribute what he or she can, based on personal gifts and circumstances.

Some are in a position to be more active, others to be more contemplative.

Some are able to articulate a principle persuasively, others are able to make it work in practice.

The whole body is built up by each member's contributions, as St. Paul proclaimed long ago (1 Corinthians 12).

This does not mean, however, that we should take for granted our connections within the mystical body or contributions to it. There are steps we can take to balance our world of personal faith, directed inward, and our world of public faith, directed outward to others.

Three basic steps should prove helpful in working toward this balance.

First, meet your immediate responsibilities.

This is where people's lives are centered, where they have the most direct impact. For most people, immediate responsibilities include their relationships to spouse, children, other family members, close friends.

It also means their work, neighborhood and civic activities, as well as care for the environment.

The world of immediate responsibilities is the world of personal prayer: participation in liturgy, Bible and spiritual reading, and conscientious moral decisions.

These may seem like small activities without much influence on the larger world. Within the mystical body, however, there is no limit to the effect of a positive action.

When the late Martin Luther King Jr. was asked during the sanitation strike in Memphis, Tenn., what strikers should do to ensure justice in the future, he told them to try hard to be the best sanitation workers they could be.

Fulfilling immediate responsibilities advances ultimate causes.

Second, take advantage of opportunities to do something "extra" when it arises. Often these are appeals to serve as a volunteer.

The challenge is to know how much "extra" a person can do when so many requests and demands are made.

A good friend of mine expresses it this way: "I am concerned about many things but I can care about only a few."

That's why some people serve by focusing on a single issue like abortion or hunger. It also is why some people attempt to identify their talents carefully.

One person, asked to teach in the parish religious education program, responded by saying she felt more qualified to become a facilitator for one of the parish's faith-sharing groups.

Naturally, people's circumstances change over the years. Thus, one married couple was very involved in Catholic schools and family devotions when their children were growing up. Now, taking care of their own parents, the couple is more active serving in programs for the aged.

The third and most difficult step is to integrate one's personal world of faith with the public world of faith.

A parish leader I know does this by studying the Bible texts she is to read at Mass and using them for personal prayer.

A business executive does this by always concluding staff meetings with a question about how their decisions will affect the company's poor and needy.

The temptation to measure the value of one's private, spiritual acts by tangible results on a large scale must be resisted here, however. This is the temptation to think that your concern and prayers are worth little unless all poverty is eliminated, all child abuse prevented, all exploitation stopped.

A better approach is expressed by the bumper sticker urging people to think globally and act locally.

A retired social worker put it another way: "Just do what you can and watch what happens."

spoken like a true member of the mystical body.

(Father Robert Kinast is an author and director of the Center for Theological Reflection in Indian Rocks Beach, Fla.)

Blend work and prayer time daily

by Fr. John J. Castellet

All work and no play isn't healthy. Neither is all work and no prayer.

Unless a person takes time frequently to reflect prayerfully on the purpose of life and work, it can become frustrating.

Fervently busy as Jesus was, he had to find time for prayer. Sleep brought some relief. Then, "rising very early before dawn, he left and went off to a deserted place, where he prayed" (Mark 1:35).

But he couldn't call his solitude his own. His disciples tracked him down and reproached him: "Everyone is looking for you!" They didn't realize work had to be balanced by prayer to make sense.

Jesus responded: "Let us go on to the

nearby villages that I may preach there also. For this purpose have I come."

Prayer had sharpened his vision, given him fresh insight into his purpose. It made his work meaningful. The Gospel of Luke shows Jesus frequently at prayer.

By his example, Jesus taught the need for prayer—the importance of pausing in the midst of our legitimate activity and talking things over with God.

Balancing action and reflection is essential for mental, emotional and spiritual health.

St. Benedict gave his followers a simple formula for keeping balance: "Work and pray." Both are of the essence.

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

DISCUSSION POINT

Prayer enhances relationships

This Week's Question

How does private prayer aid your relationship with others?

"Prayer focuses me on who I am in relationship to who God is. In doing that, it takes away my sense of self-sufficiency. When I see my need for God, it helps me to be more compassionate and patient with others." (Janis Erb, Roanoke, Va.)

"Prayer makes me more open with others. It strengthens my confidence in dealing with other people." (Frank Senka, Christopher, Ill.)

"When I pray for others, it opens up my heart to them and helps me make friends with them." (Brian Cain, age 7, Mt. Olivet, W.Va.)

"When you pray and you're comfortable with yourself and God, it carries over to all your other relationships. The peace I find in having a quiet time

with God helps in getting along peacefully with everyone else." (Chuck Richard, Christopher, Ill.)

"My prayer is an important way for me to draw close to others. I make a special effort to remember all my friends and benefactors in my prayers." (Frances Fordyce, Uniontown, Pa.)

"When I pray for someone, I try to walk in their shoes. It makes me more thankful for my own blessings. And that makes me more generous and mindful of others." (Joe Golebiewski, Mountville, W.Va.)

Lend Us Your Voice

An upcoming edition asks: "Get a life!" So the slogan goes. What is your idea of "getting a life?"

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



Pause to regain focus

by Br. Cyprian L. Rowe, FMS

"At 8, I have to let John off at the bus and at 8:10 Sherrie has to take the school bus. There's no creamer in the office, so I'll have to get that. On the way to the store, I'll try to figure out what to do for my next client."

Thus another day begins, littered with a million "things" to do. The world falls out of focus again.

God, faith, purpose. All are swallowed up into the quicksand of a day that lurches forward on the pogo stick of necessity and habit.

Your world begins to wobble like a top running out of momentum. A sense of pain or confusion may become the force that causes you to stop and to question life.

Life's ultimate question is still "who" in one of its forms.

- Who made me?
- Whose am I?
- To whom must I send back all the labors of my life?

A person who feels lost must make a commitment to stop and to bring answers to those questions into the center of life—into mind and heart, into all the interchanges between people, into the ways that things are used.

To refocus and begin to find balance in your life, ask yourself, "Who am I?"

You are a person of a particular age and culture. You live in a particular place with particular people. Do these mean anything? Do these realities define you or do you define them? Do you get confused about this?

That confusion can be cleared up only by asking and answering the "why" questions. What is needed? To give focus to life is the conviction that you have a mission. "The" question for refocusing your life is still, "Why did God make me in the way God made me?"

This question invites a person to look inward, into an imaginary space between the self and the world.

Ultimately a person is led to ask, What can—or should—we do for one another? Why are we here together?

Asking why God made us leads us toward understanding that while human life is lived in community, it must at some awesome points be shared, alone, with the Spirit, who whispers in and through the silence.

Part of this process of asking why God made us is asking what specific gifts the Lord has given us, and why. How can these gifts benefit God's creation in the everyday world?

A pattern is needed: being with others at times, being by oneself at other times.

Remember that even Jesus walked with his people, but withdrew at times for prayer—alone.

The "hidden life," that private time when the "why" questions are asked in order to shine some light on our action and vocation in the world, must be lived daily.

It must be lived in the pockets of all parts of the day—in those moments between tasks when you ask, "Why am I doing this? How is this related to God's kingdom?"

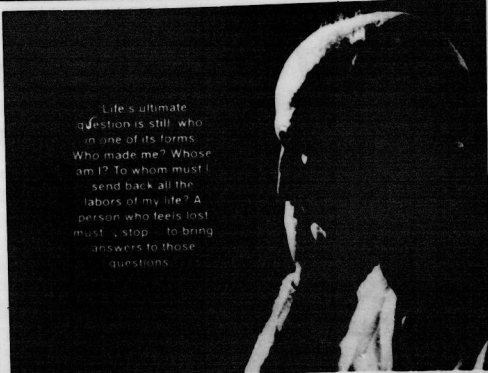
Stop! That's the first step.

But remember that ultimately a balanced life of faith flows from the realization that it is the Spirit who works.

So, as you ponder these questions—"Who?" and "Why?"—give yourself over to the Spirit and ask to be shaped, directed for your daily life. Your meditation reveals that you are not self-sufficient.

Give the Spirit time—and place.

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



BALANCE—Ultimately, a balanced life of faith flows from the realization that it is the Spirit who works in your life and that it is necessary to give yourself over to the Spirit and ask to be shaped and directed in daily life activities. To accomplish this, give the Spirit time in work in your life. (CNS photo by Anne Nordmark)

Meditation strengthens faith, actions

by David Gibson

If I set aside quality time for meditation, am I depriving others in my life of the quality time they need from me?

As a parent, I feel confident that this question is familiar to every other parent. Parents have moments of imagining that time taken for themselves is time taken away from children. This concern also affects people who sense that no amount of activity on behalf of others is enough.

"Meditation is above all a quest," the new "Catechism of the Catholic Church" says.

"The mind seeks to understand the why and how of the Christian life" (No. 2705). And by engaging "thought, imagination, emotion and desire," meditation mobilizes the faculties needed to "strengthen our will to follow Christ," it says (No. 2708).

Meditation isn't inaction. It can improve the quality of all our action as Christians.

Is it part of the human condition to be suspicious that time for oneself represents a form of selfishness? Maybe.

Still, time for personal meditation and time for others are simply two sides of one coin. Each needs the other.

(David Gibson edits "Faith Alive")



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QUESTION CORNER

Creeds are significant expressions of faith

by Fr. John Dietzen

Q During the study of the creed in our RCIA (Rite for the Christian Initiation of Adults) group, one candidate questioned the need for two creeds—the Apostles' Creed and the Nicene Creed—see recite at Sunday Mass.

I was not satisfied with the answer we came up with. When were these two creeds written? Why are there two? Are there others? Do other denominations use these creeds? (Illinois)

A A creed (from the Latin "credere," to believe) is simply a list of religious doctrines held by a particular group. Some can be shorter, hitting just the basics, others are longer and more detailed.

Thus, while we are more familiar with the two you mention, Christians have had several of both kinds over the past 2,000 years. The first ones, in fact, which we find already in the New Testament, contain only a few words.

In his letter to the Philippians, for instance, St. Paul tells us that the climax and summation of our Christian response to the incarnation and the saving death of Jesus is: Jesus Christ is Lord (Philippians 2:11).

We find this same proclamation of faith reflected or alluded to elsewhere in the New Testament dozens of times.

Another was the simple: God has raised him (Jesus) from the dead. This formula, too, is repeated often in the Acts of the Apostles, and inferred repeatedly in other places.



This does not imply that other important beliefs are not contained in the Scriptures. Paul makes clear, however, that these two were (and, of course, still are) the core of Christian faith.

"If you confess with your mouth that Jesus is Lord," he says, "and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9).

As time went on, a variety of urgent circumstances prompted Christians to develop more detailed and specific lists of their beliefs.

Under what conditions, for example, should Christians allow others to become members of their faith community?

What "bare bones" truths, handed down from the apostles about Jesus and his teachings, should new Christians be required to profess before being accepted for baptism?

By around the beginning of the third century, catechumens approaching the waters of baptism needed to respond "I believe" to three fundamental questions, framed in words very similar to the Apostles' Creed.

With minor differences, these same questions or "baptism promises," form part of our baptism liturgy to this day.

Some time later, perhaps in the fourth century, the formula of faith based on these questions, the Apostles' Creed, pretty much reached its final form.

Another circumstance giving rise to creedal statements was found in the various doctrinal controversies within the Christian communities.

Through most of the fourth century, for example, the church wrestled fiercely against teachings which began with a

priest named Arius directly attacking fundamental beliefs about the divinity of Christ and the Holy Trinity.

Bishops and theologians at the first ecumenical council in Nicea (325) developed a more extended profession of faith aimed particularly against Arius and his followers.

Fifty-six years later, the ecumenical council of Constantinople (381) modified that profession somewhat, ending up with what we commonly call the Nicene Creed.

These creeds were formed, of course, many centuries before the Protestant Reformation. Both of them, the Apostles' Creed particularly, have a place in the worship of many, if not most, Protestant congregations today.

Most of us, I believe, do not recognize the enormous significance of the creed we profess together each Sunday. Framing the foundational truths of Christian faith as they do, they are among the most majestic achievements of those who have gone before us as followers of Christ.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Marriage counseling enhances communication

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our marriage is in serious trouble. After 12 years, my wife says she no longer loves me and wants to leave. She has agreed to meet for marriage counseling, but I don't know whom to call. What can we expect? Please help. (Indiana)

Answer: You raise three important questions: What's wrong with our marriage? Who can help us? What is good marriage therapy?

You are not alone in having marital problems. Many marriages today are in trouble. Families face additional stress due to basic changes in society.

In earlier days, many tasks were accomplished within the family, educating the young, caring for the sick, finding jobs for teen-agers, welfare, even burying the dead.

In our more complex society, many agencies now perform these tasks. As a result, the family is no longer that important. The one task left to family is forming intimate love relationships.

Be gentle with yourselves. When family is stripped of all its important functions except love, a lot of pressure is put on the marital relationship. The emotion of love is a roller-coaster, up and down, wonderful. But love is a paradox. We expect it to last forever, and yet it can change to hostility in a moment.

The answer to this paradox is that there are at least three kinds of love: emotional infatuation, friendship and commitment. All three are important in a marriage, but only commitment can make marriage last.

Commitment is an act of the will, a guarantee that a promise will be kept no matter what. Both parties need to make that commitment for a marriage to work.

Your second question asks whom to call for help.

Clergymen give counseling. They use a scriptural or rational approach. Mental-health professionals provide therapy.

If you need marital therapy, you should contact a professional with credentials in one of the following: clinical psychology (Ph.D.), social work (ACSWS), or a fields: clinical psychology (Ph.D.), social work (ACSWS), or a marriage and family therapist (AAMFT)—American Association of Marriage and Family Therapists.

Finally, you ask what you can expect in marriage therapy. Approaches differ.

My goal as a therapist is to formulate an agenda of troublesome areas, starting with communication. We deal with that first because effective communication is the deal with that first because effective communication is the key to working out the other major problems. (For a free Kenny pamphlet on communication, send a self-addressed and stamped envelope to the address listed at the bottom of this column.)

I meet with both partners together for the first session. Then we meet separately for an hour.

All this while I am searching for a list or agenda of areas to cover. Common ones include money, sex, in-laws, children, substance abuse, violence, dominance, put-downs, whatever is threatening the marriage. Then we meet together for two to four sessions to address the hard issues. If either party needs individual therapy, we do that after the marriage therapy.

My goal is to fix the problem, not the blame. I stay problem-focused, teaching couples how to resolve their difficulties on their own.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Ill. 60015.)

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Entertainment

VIEWING WITH ARNOLD

'Disclosure' examines sexual harassment

by James W. Arnold

When they finally make a movie about sexual harassment, it's no surprise that they overdo it. Or that they overdo it backwards.

In "Disclosure," endangered male Michael Douglas continues his risky journey through the contemporary battlefields of the war between the sexes.

(cf. "Fatal Attraction," "Basic Instinct," "War of the Roses," et al.)

This time he's totally innocent (well, almost), as the harassment target of a hyperactive female boss (Demi Moore). To make it even worse, she's also just taken his hoped-for promotion.

Let it be said that "Disclosure," adapted from Michael Crichton's novel, is not a documentary. It's not about all the smarmy little jokes or unwelcome pats, pinches and piches that comprise the nitty gritty of sexual harassment in most workplaces. Or even about invitations to see pornographic movies.

In "Disclosure," sexual harassment is meant to be gripping, fascinating and sexy. Douglas is Tom Sanders, production chief for a cutting-edge computer company in Seattle. (Lots of local scenery.) Tom is happily married with a couple of kids, and expecting to be named vice prez. But his boss (Moore, a fierce executive especially valuable because she'll cement a merger that will mean \$100 million to the company).

It should be noted that the characters are

operating on a social and financial level that is beyond our pitiful everyday experience. The Greeks and Shakespeare dealt with kings and queens, now in Hollywood, it's mavens and tycoons. Instead of swords, they flash 21st century computer ware.

Meredith is Tom's old flame. She's not only a liar but a villain and (we see eventually) a crook. She's also a sex symbol. In an almost unbelievable cliché, we first see her as a pair of sleek crossed legs.

Before even the first evening of her reign is over, she invites him to her office and tempts him graphically and with considerable forcefulness. (It's said that she does a lot of exercise on stair-climber fitness equipment.)

It's sort of the Mount Rushmore of sexual harassment scenes. When he escapes, she's mad.

She, of course, accuses him of being the harasser, and he's left back hiring aggressive, down-to-earth attorney (Roma Maffia, who is the film's most vital human being). As it turns out, the boss and mistress of Tom's colleagues don't want him to win, because that would derail the loot from the upcoming merger.

As in "Fatal Attraction" this is husband and family vs. ruthless independent woman. Plus a lot of sex, visually right up to the margins, and verbally a little bit over. (A central scene is an emotional legal deposition hearing, in which both he and she describe their versions of the harassment in frank detail. This is for members of the audience being torn away from Court TV.)

But Pat Attanasio's screenplay doesn't make the mistake of offending feminists more than necessary. Attanasio (35) was a Washington Post film critic until a few years ago. He observes, probably correctly, that a man harassing a woman could only be a TV movie-of-the-week. For the big screen,



'LITTLE WOMEN'—Mrs. March gathers her four daughters together for an intimate moment as she reads a letter from their father in the newest film version of author Louisa May Alcott's classic story about a family living in Concord, Mass., during the Civil War. The actresses are (clockwise, from top) Trini Alvarado, Susan Sarandon as the mother, Claire Danes, Kirsten Dunst, and Winona Ryder. The U.S. Catholic Conference classification of the film is A-I for general patronage. (CNS photo from Columbia Pictures)

it has to be more eccentric, hence the normal roles are reversed.

To soften the impact of Meredith, the film overflows with good women. Besides the lawyer, consider Tom's wife (Caroline Goodall). She's also a lawyer, and critical of him, as well as lovely. Then there are some terrific and ambitious career types, plus Cindy (Jacqueline Kim). Tom's heroic secretary. Except for Tom, all the male characters scarcely have a backbone among them.

You'd have to say director Barry Levinson exploits the sexual material, but the rest of the yarn really roars. Contrived business melodrama. A good chunk of the \$32-million production cost went into making that visually interesting, especially with a three-story office set in which all the walls are made of glass.

That might be symbolic, since Levinson and Attanasio actually catch the unfortunate mood of many modern offices, bristling with rumor, plots, two-faced friends and double crosses. In the 19th century, adventures went to the wilderness. Today, it's the office.

"Disclosure" is also earnestly high-tech, using computers as a visual motif and

incorporating CD Rom's and a "virtual reality" sequence into the way Tom eventually unseals dragon lady Meredith's devious schemes. But frankly my dear, I was unimpressed. It just seemed to exploit the technology without saying anything fresh or important or dazzling. Come to think of it, too much; intended for adults, but not recommended.)

(The season's gentleman-in-distress, high-gloss melodrama, flashy but superficial, a few sex and sex-talk scenes enjoy it too much; intended for adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Dumb and Dumber	A-III
Immortal Beloved	A-III
Mixed Nuts	A-III
Ridley Rich	A-III
A-I—general patronage; A-II—adults and older teens; A-III—adults; A-IV—adults, with restriction; O—family restriction.	

'Our Children at Risk' reports on critical human needs

by Henry Herx and Gerri Paré
Catholic News Service

Anyone of voting age with the slightest sense of social responsibility should take the time to watch "Our Children at Risk," to be rerun on Sunday, Jan. 8, from 8 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

As program host, Walter Cronkite brings a career of credibility to the devastating facts and figures presented by this documentary on the terrible human consequences of the cutbacks in medical and social services wrought by the politics of the 1980s.

The facts are simple. Prenatal care is not available for poor women because most doctors refuse to accept the low payment allowed under Medicaid, the federal program covering those living in poverty.

What's not so simple is seeing the consequences—unborn babies suffering multiple medical complications for which their tortured parents cannot afford proper professional attention.

The infants who survive—and the United States has one of the worst infant mortality rates in the developed world—face malnutrition and such children's diseases as measles, which by the 1970s was thought to have been eradicated in America.

The program argues that whatever the cost of providing prenatal care for poor women and offering food as well as medical and social services for the children of poverty, will save many times over this amount in future expenditures.

The documentary shows that the old axiom about "an ounce of prevention" still makes sense in today's economy.

The take-away is that our nation's present policy on medical care for the poor must change not only because it is morally wrong but also because it is also economically unfeasible.

It's important to consider what is so obviously a critical, though underdiscussed, national issue, and this documentary provides an effective forum to reflect on this dilemma.

"Abraham: One Man, One God"

The man who was asked to do the unthinkable—to kill his son to honor God—is profiled in "Abraham: One Man, One God" from the Arts and Entertainment cable channel's series on "Ancient Mysteries: Mysteries of the Bible." The program airs on Friday, Jan. 6, from 10 p.m. until 11 p.m. (Check local cable listings to verify the program date and time.)

Richard Kiley narrates the documentary, and Jean

Simmons gives dramatic readings of passages from Genesis. Abraham is seen as a central figure in the development of the three major Western religions—Judaism, Christianity, and Islam—in that he worshipped one God at a time of widespread pagan idolatry.

Illustrated by paintings and maps and using the comments of scholars of the Bible and the Koran, the program covers the crucial aspects of Abraham's life: his remarkable monotheism, his covenant with God to lead his people to the promised land, the role played by his wife, Sarah, and sons Ishmael and Isaac, the destruction of Sodom and Gomorrah, as well as Abraham's anguished willingness to sacrifice his son.

Produced by Paul Boorstein, the program explores such questions as if, in fact, Abraham actually existed or was a figure of legend, and how he came to his singular vision of a God who gave law and commanded moral behavior, as opposed to the prevailing practice of worshipping natural forces such as the sun or the moon and various gods of war or fertility.

TV Programs of Note

Friday, Jan. 6, 9-10 p.m. (PBS) "Louis Ruckeyser's 1995 Money Guide." The popular economist takes a look at what's ahead for Americans and their money in 1995 and reveals the results of an exclusive nationwide poll of 1,700 citizens on what the public thinks about a wide range of national issues.

Friday, Jan. 6, 10-11 p.m. (PBS) "Cronkite Interviews Clinton." Walter Cronkite interviews President Clinton in the White House at the midpoint of his presidential term. They discuss plans for the next two years, particularly the economy, Clinton's health plan, foreign affairs, and the current state of the nation.

Sunday, Jan. 8, 12:30-1:30 p.m. (ABC) "Embracing Judaism: Reaching In, Reaching Out, Reaching Up." This religious special details how Jews of the Middle Ages began writing ethical wills, values which they bequeathed to their children as guidance for the spiritual self.

Monday, Jan. 9, 8-9 p.m. (A&E cable) "Roy Rogers: American Legend." From the "Biography" series, a profile of the awe-shakes cowboy shows how he parlayed a successful movie and TV career into a financial empire in a uniquely American story.

Monday and Wednesday, Jan. 9 and 11, 9-11 p.m. each night (PBS) "What Can We Do About Violence? A Bill Moyers Special." This two-part special tells the story of citizens and communities working successfully to turn the tide on violence and keep their children safe, presenting information that highlights successful solu-

tions such as adult mentoring, conflict resolution, parent training, and violence prevention counseling.

Tuesday, Jan. 10, 10:30-11:30 p.m. (PBS) "Confronting Violence." Individuals who are doing something about the violence around them are the focus of this documentary which is being rebroadcast on public television stations Wisconsin Public Television and five cooperating public TV stations around the country present six segments, preceded by the daunting statistic that in 1991, 25,000 people were murdered in America.

Thursday, Jan. 12, 9-10:30 p.m. (PBS) "Caddis." The first of a four-part "Mystery" production is based on the Ellis Peters' novels about a sleuthing 12th-century monk. In "The Leper of St. Giles," a loveless wedding between a greedy old baron and a young heiress is prevented when the baron rides off on the wedding eve never to be seen alive again.

Friday, Jan. 13, 9-10 p.m. (PBS) "Messengers from Moscow." The inside story of how the Soviet Union lost the Cold War (1949-89) is revealed in "Messengers from Moscow," a four-part series on consecutive Fridays which begins with "The Struggle for Europe." The first program shows how Josef Stalin in the 1930s consolidated his power within the Soviet Union, then replaced the leadership of the international communist movement with those loyal only to him. The second episode, which airs on Friday, Jan. 20, at the same time, is devoted to Moscow's problems with Red China as an aftermath of the Korean War. The sudden collapse of the Soviet system after 1989 indicates the futility of Friday as an end in itself.

Friday, Jan. 13, 10-11 p.m. (A&E cable) "Apocalypse: The Puzzle of Revelation." From the "Mysteries of the Bible" series, this program looks at the incredible prophecies and rich symbolism in the Book of Revelation in a documentary that explores the Seven Seals, the Four Horsemen, and other portions of Revelation.

Saturday, Jan. 14, 8-9 p.m. (CBS) "Dr. Quinn, Medicine Woman." In this series episode, an ambitious paleontologist (Jack Bannon) comes to Colorado Springs to unearth dinosaur remains, disrupting the burial sites of the Cheyenne and prompting the Indians to remove remains from the town cemetery so that the residents will understand their plight.

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

EPIPHANY OF THE LORD

The Sunday Readings

Sunday, Jan. 8, 1995

Isaiah 60:1-6 — Ephesians 3:2-3, 5-6 — Matthew 2:1-12

by Fr. Owen F. Campion

This weekend the church celebrates the Feast of the Epiphany, by ancient tradition one of the principal liturgical observances of the year.

The feast draws its name from the Greek word meaning "appearance," or more precisely the appearance on earth of the divine. This liturgy concentrates upon Jesus as the Son of God, the divine representative of God among humans.

As its first reading, the church presents a selection from the third part of the Book of Isaiah. It is a magnificently joyful passage, calling upon all the people to rejoice. The reason for this festivity is that God has appeared. Light itself beams from this appearance. No one can resist the allure of God's strength, mercy, and greatness.

The Epistle to the Ephesians supplies the second reading. The lesson in this reading is in the last verse. The Christ-event occurred within the context of the Jewish tradition and religion, and within the history of the Jewish history. Central to this tradition, reaffirmed constantly throughout the history, was the belief that God had entered into a covenant, or solemn agreement, with the people. God protected the people. God revealed the intimate details of divinity itself to the people. The covenant was a profound, intense, utterly comprehensive relationship.

In this reading, the Epistle makes clear that God's care and the opportunity to communicate with God, indeed to link with God, are not confined to any one people, tradition, or sequence of historical events.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column featured on this page.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number, with all submissions of poetry or prose reflections.

Send material to The Criterion in care of P.O. Box 1717, Indianapolis, Ind. 46206.



Instead, though, and in Christ, all are assumed by God as heirs of eternal life.

St. Matthew's Gospel is the source of this feast's Gospel proclamation. It is the familiar story of the Magi, but a story found only in Matthew. This passage overflows with meaning. There is the star. To the ancients, the presence of a special star at the time of the Lord's birth indicated that the birth was a momentous event. There is Bethlehem, the city of the great King David. Jesus would be the new David. There are the royal gifts. There is Herod, a despised lackey of the Romans, imposed upon the Jews by Rome. There are the Magi themselves.

Christian tradition has greatly embellished the image of the Magi. The Gospel never says that there were three. Pious Christians came to depict the group as three. Pious Christians also came to look upon the three as kings. The Gospel never makes such a claim. They do come from an unknown place. The "East" was the great unknown. They were wise. Their wisdom notwithstanding, they yearned for something more. Jesus provided that. Foreign to the covenant, they nevertheless received the gift of the Redeemer.

Reflection

It is said that while the church teaches that hell, a state of eternal despair and pain, indeed exists, it has never taught that any individual is in hell, not the Roman Emperor Nero who sought to annihilate Christianity, not Jack the Ripper, not Adolf Hitler. Why? Because in the last analysis great crimes are not so bad after all.

Of course not. Instead, the church never underestimates either the mercy of God or the ability of a person to turn to God. So, if just in a fleeting moment before death the hardest of hearts voiced sorrow, then God's mercy would be lavishly forthcoming to that person. This is a gloriously reassuring characteristic of the Catholic religion. No sin is too awful to be forgiven, if only the sinner humbly asks forgiveness.

The Feast of the Epiphany celebrates the magnificence and breadth of God's mercy. God manifests unlimited mercy and strength in the person of Jesus, the Son of God, the Redeemer, the king newborn in Bethlehem.

All people are troubled to some extent. All one day will die. No matter how wise, life confounds and restricts all. Opposite these needs and imperfections is God's limitless love. God's own life given us, co-heirs with Jesus of heaven itself. Even though our sins, or our questions, seemingly may place us in the "East," none of us is far from God if we simply make the move to touch God's mercy and love.

Daily Readings	
Saturday, Jan. 7	Wednesday, Jan. 11
Raymond of Penafort,	Seasonal weekday
presbyter, religious	Hebrews 2:14-18
John 5:14-21	Psalm 105:1-4, 6-9
Psalm 149:1-6, 9	Mark 1:29-39
John 2:1-11	
Monday, Jan. 9	Thursday, Jan. 12
The Baptism of the Lord	Seasonal weekday
Isaiah 42:1-4, 6-7	Hebrews 3:7-14
Psalm 29:1-4, 9-10	Psalm 95:6-11
Acts 10:34-38	Mark 1:40-45
Luke 3:15-16, 21-22 or	
Isaiah 40:1-5, 9-11	Friday, Jan. 13
Psalm 104:1-4, 24-25, 27-30	Hilary, bishop and doctor
Titus 2:11-14, 3:4-7	of the church
Luke 3:15-16, 21-22	Hebrews 4:1-5, 11
	Psalm 78:34, 6-8
Tuesday, Jan. 10	Mark 2:1-12
Seasonal weekday	
Hebrews 25:1-12	Saturday, Jan. 14
Psalm 82, 5-9	Hebrews 4:12-16
Mark 1:21-28	Psalm 19:8-10, 15
	Mark 2:13-17

Relaxed pontiff jokes with well-wishers

by Catholic News Service

CASTEL GANDOLFO, Italy—A vacationing Pope John Paul II joked about his health the day after Christmas, telling well-wishers their cheers would help keep him alive but that someday "the moment will arrive."

The pope made the remarks during a light-hearted audience with several hundred pilgrims at his villa in Castel Gandolfo outside Rome on Dec. 26. He was staying there a few days after presiding over a heavy Christmas schedule at the Vatican.

The 75-year-old pontiff, who is still recovering from a broken thigh bone, was

greeted by chants of "Long live the pope!" from young people in the villa courtyard.

The pope replied humorously. "He's still alive!" He's still alive and he even made it to Castel Gandolfo! With these shouts it will be difficult to die. The enthusiasm of young people keeps me alive, but someday the moment will arrive."

Appearing relaxed, the pontiff banttered with the crowd and noted that a group of African nuns had come to Italy to ski.

The pope frequently used a cane during the second half of 1994, and his lack of mobility prompted speculation about his health. The Vatican has said the pope's overall health is fine. He is planning to leave on Jan. 11 for 10 days in the Philippines and other stops in the Far East.

SAINT OF THE WEEK

Brother Andre was known for healing and devotion to St. Joseph

by John F. Fink

This week's saint is a very modern one and one whom most who attended Catholic High School, when it was where the Catholic Center is now and when Holy Cross brothers were its teachers and administrators, might know very well.

Blessed Andre Bessette was a brother of the Congregation of the Holy Cross. He died in 1937. He has not yet been canonized and was beatified only in 1982. But the church has assigned Jan. 6 as his feast day.

Brother Andre was born in 1845 to a French Canadian couple near Montreal, the eighth of 12 children. After both parents died when he was 12, Andre worked at numerous trades—shoemaker, baker, blacksmith, farmer, factory worker. He worked for a time in the United States.

He applied to be admitted to the Congregation of Holy Cross when he was 25, but after a year's novitiate he was refused admittance because of his weak health. It took the influence of Montreal's Bishop Ignace Bourget to get the congregation to change its mind. He was given the most humble jobs at the Notre Dame College in Montreal—doorkeeper, sacristan, laundry worker. (Years later he joked, "When I joined this community, the superiors showed me the door, and I remained 40 years.")

While performing these humble duties during the day, Brother Andre would spend the nights on his knees before a small statue of St. Joseph that he kept in his room. He was already expressing his desire that St. Joseph would be honored in a special way on Montreal's Mount Royal.

Soon stories began to spread about Brother Andre's healing powers. He would visit the sick, pray with them, and rub the sick person with some oil taken from a lamp in the college chapel. When an epidemic broke out at a nearby college, Brother Andre volunteered to do what he could to help. When not a single person died from the disease, sick people began to flock to the

college to ask for Brother Andre's intercession. But he told them all that he didn't heal. St. Joseph did.

Brother Andre's fame became so great that he received 80,000 letters a year and needed four secretaries to help him reply to them.

Brother Andre's dream was to build a church to St. Joseph on Mount Royal. He began planting medals of St. Joseph on the steep hill. Finally the owners of the hill agreed to sell it. In 1904 Brother Andre built a small chapel and began receiving the sick there.

As the story of Brother Andre grew, so did the chapel. In 1915 a large crypt was built to accommodate the increasing number of pilgrims, and in 1924 construction was begun on a massive church. When money ran out in 1931 Brother Andre advised, "Put a statue of St. Joseph in the middle. If he wants a roof over his head, he'll get it." Eventually the magnificent Oratory that now overlooks the city of Montreal was finished and dedicated on May 15, 1955. Brother Andre, though, does not live to see that. He died in 1937 at age 92.

Brother Andre's story seems to have elements of superstition—planting medals to buy land, burying a statue of St. Joseph, rubbing oil on the sick. This would be superstition if we believed that the medals, statue or oil had "magic" powers. However, the church permits the use of these objects as sacramentals as long as we understand that it is the saint to whom we pray who intercedes for us.

A good friend of mine, Father Louis Putz, founder in this country of many Catholic Action groups, became crippled with severe arthritis. He went to St. Joseph's Oratory and prayed to Blessed Andre. He asked, if it was God's will, to give him more years of service. He left the Oratory completely cured and has been able to live an active and productive life.

MY JOURNEY TO GOD

On the Journey

Dear God,
I'm on the last leg of my journey. I've checked and double-checked all the things in my case that I'll carry with me until I reach my final destination.

Let's see... I've packed a fresh supply of human kindness because I can pass it out to the fellow travelers I meet on the way.

I'll also be carrying sympathy. It takes a lot of it to pass to weary travelers.

Loving smiles and pats on the back won't have to be packed in my case. I can keep my smile on my face and encouragement at my fingertips.

The road is straight and narrow, and there will be times some weary travelers may need a boost or a push or even a word of cheer.

With a loving heart beating inside me, I can make the journey and all the while spread Christian love toward all my fellow travelers.

by Patricia D. Drischel
(Patricia Drischel is a member of St. Elizabeth Parish in Cambridge City.)

The Active List

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

January 7

A pro-life rosary is prayed at 9:30 a.m. each Sat. at the Clinic for Women, 38th and Parker.

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

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

Roncalli High School will hold an entrance exam from 8 a.m. to 12 p.m. today. Cost is \$10. For more information, call 317-787-8277.

Bishop Chatard High School will hold a placement test today. For more information, call 317-251-1451.

St. Paul's Episcopal Church, 10 W. 61st St., welcomes Frank Runyon starring in "AFRAID! The Gospel of Mark." at 7:30

p.m. For more information, call 317-253-1277.

January 8

St. Paul, Sellersburg will hold an hour of prayer and praise from 7-8:15 p.m. in the church. For more information, call Ron at 812-246-4555.

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

Holy Cross Church, 125 N. Oriental, will hold an Epiphany Brunch from 11 a.m. to 2 p.m. Adults, \$5; children \$2.

The Young Widowed Group will hold a general board meeting to review the entertainment and meeting outline at Carol Hlutke's house. For more information, call Carol.

January 9

St. Lawrence Parish will host a coping program for Separated, Divorced and Widowed

Catholics from 7:30-9 p.m. Pre-registration is required. Call the Family Life Office at 317-736-1396.

Father Al Lauer will join Father John Hartzler in the consecration of Healing Mass at St. Lawrence, 542 Walnut St. Lawrenceburg, 7 p.m.

January 10

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

January 11

The Archdiocesan Parish Secretaries Support Group will hold its monthly luncheon at 12 p.m. at the Knights of Columbus Hall, 13th and Delaware Sts. For more information, call Jen at 317-353-9404 or Bette at 317-357-8352.

January 12

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

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

Positively Singles will meet for a planning meeting in the library of St. Pius X Church, 71st and Keystone, at 7 p.m. Call Carson Ray at for details.

January 13

St. Pius X Parish will host the North Deacons Jr. High Dance from 7-9 p.m. Cost is \$4 plus ND card. Bring one package of underwear for the needy.

Sacred Heart Church, 1530 Union St., will hold "Vespers of Hope" for anyone suffering emotional or physical pain or abuse at 7 p.m. For more information, call the church at 317-638-5551.

Positively Singles will go to Hollywood Bar & Film Works near Union Station. Call Carson Ray for exact time at 317-228-9321 (home) or 317-576-4749 (work).

Positively Singles will gather to watch the Pacers take on Atlanta on Jan. 30. Ticket money must be given to Tim Smith (317-353-0423) by Jan. 13.

January 13-14

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

January 14

A pro-life rosary is prayed at 9:30 a.m. each Sat. at the Clinic for Women, 38th and Parker.

Our Lady of Providence High School will hold a make-up entrance exam today from 8:15-11:30 a.m. for all students who are interested in attending Providence as a member of the class of 1999. To reserve a spot, call the school at 812-945-2538.

January 15

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with



the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

The Young Widowed Group will hold an open house party for Vince Concannon and Sharon Tunstall at Bob Simon's house. For more information, call Bob at 317-259-1952.

St. Benedict Parish, Terre Haute, will hold a seminar for people interested in the Indiana Long Term Care Program, in Hellmuth Hall at 2 p.m.

Positively Singles will meet to watch the Indianapolis Colts take on the Kansas City Chiefs at 1 p.m. at Market Square Arena at 3 p.m. Call Tim Smith at 317-353-0423 for details.

The regular monthly card party, sponsored by the Women's Club of St. Patrick's Church will be held at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

The Holy Angels Gospel Choir will present a free family concert at St. Pius X Church at 6 p.m., as a celebration of Martin Luther

King Sunday. The program is one of the 1994-95 programs arranged by the Adult Faith Formation Committee at St. Pius X.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Mgr. Sheridan K. of C. Council #138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council, 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C. American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Mgr. Sheridan K. of C. Council #138, Johnson Co., first Sunday each of month, 1:15 p.m.

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January

27-29 Nurturing Sexuality And Spirituality
Libby Weatherly-Hoard
28 Centering Prayer Day
Kristine A. Harpenau, OSB

February

4 Love Through The Seasons
Betsy Drewes, OSB
10-12 Art As A Pathway To The Center
Jean Zehnder
18 Introduction To Centering Prayer
Centering Prayer Staff
24-26 Dreams: Exploring The Drama Within
Olga Wittekind, OSF

March

3-5 Inner Peace, Inner Power
Gerry Boylan
4 Trust: The Foundation Of Our Relationships
Geraldine Heidinger, OSB
13-15 Introduction To Centering Prayer
Retreat/Workshop
Kristine A. Harpenau, OSB
17-19 Partnership Spirituality
Pascal Baute

March Continued

25 Centering Prayer Day
Centering Prayer Staff
31-4/2 Enneagram One
Jeanne Knoelle, SP, Bernice Kuper, SP and Karlene Sensmeier, OSB

April

13-16 A Triduum Experience
Sisters of St. Benedict
28-30 The Circle: Door To Eternity
Victoria Forner
29 Introduction To Centering Prayer
Kristine A. Harpenau, OSB

May

5-7 Intermediate Centering Prayer
Retreat
Kristine A. Harpenau, OSB
13 The Gift Of Each Moment
Kristine A. Harpenau, OSB

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Catholic leaders condemn abortion clinic violence

Cardinal Law asks those in the pro-life movement to refrain even from peaceful protests

by Catholic News Service

WASHINGTON—Shootings at abortion clinics in the Boston area Dec. 30 and Norfolk, Va., Dec. 31, allegedly carried out by John C. Salvi III of Hampton, N.H., have prompted a barrage of condemnations and other reaction from church government and pro-life leaders.

Cardinal Bernard F. Law of Boston called the Brookline, Mass., shootings, in which two people were killed and five wounded, "reprehensible acts of violence with absolutely no justification whatsoever."

Asking those in the pro-life movement who express their commitment through prayerful presence at abortion clinics "to refrain even from peaceful protests," Cardinal Law said, "It is impossible to affirm the right to life of some while advocating violence against others."

The Pro-Life Office of the Archdiocese of Boston postponed its annual New Year's Eve prayer vigil, with director Barbara

Thorp saying Dec. 30, "We feel it would be best to wait for a calmer time held the purpose of this vigil be misunderstood."

Bishop Leo E. O'Neil of Manchester, N.H., said, "The killing of people directly violates every Catholic moral principle concerning life." He too called for a temporary halt to peaceful protests outside abortion clinics.

"My own personal opinion is we should use every means in the political arena to make our position known and teach the public about the principles of life," Bishop O'Neil said at Mass Jan. 1.

Cardinal Anthony J. Bevilacqua of Philadelphia said, "No one is ever justified in adding to the violent deaths of unborn babies, already occurring at these clinics. . . . Along with abortions, such intolerable acts stain this Christmas season of peace, love and joy."

From Newark, N.J., Archbishop Theodore E. McCarrick said, "All our efforts to defend the right to life of innocent children in the womb are jeopardized and diminished by the actions of any individual who presumes to take from God the ultimate power over human life itself."

President Clinton on vacation in Arkansas, ordered U.S. attorneys Jan. 2 to mobilize task forces with federal, state and local law enforcement officials to address security concerns at clinics within their jurisdictions.

In a statement, the president said, "Our commitment

to the rule of law is being tested by those who believe that their opposition to abortion gives them the right to commit acts of violence, even murder."

From its Washington headquarters, the National Right to Life Committee issued a statement condemning the clinic shootings "in the strongest possible terms."

The organization said it "opposes any use of violence as a means of stopping the violence that has killed more than 31 million unborn children since 1973."

Paige Cunningham, president of Americans United for Life, said the Chicago-based law firm and educational organization "emphatically condemns all violence at abortion clinics. Violence is not a solution to the abortion tragedy of 1.5 million deaths per year."

Benedictine Father Matthew Habiger, president of Human Life International, said from the pro-life, pro-family organization's Gaithersburg, Md., headquarters, "One should take up spiritual arms, not physical arms, in the fight against abortion."

"The only way to stop this hateful cycle," he added, "is through prayer, education and peaceful protest."

Judie Brown, president of the American Life League in Stafford, Va., said pro-life leaders now have two obligations: "to recognize, publicly, that each human being's life is sacred from fertilization onward," and "to foster within our society a love and appreciation of the human person, no matter how small, no matter how weak, no matter how young or old."

The Rev. Barbara C. Harris, suffragan bishop of the Episcopal Diocese of Massachusetts, joined leaders of the Washington-based Religious Coalition for Reproductive Choice in condemning the clinic shootings, saying "this latest outrage totally discredits the so-called pro-life movement."

Catholic leaders pledged prayers for the victims of this most recent abortion clinic violence.

At the site of the Norfolk clinic, where no one was wounded despite the two dozen shots Salvi allegedly fired, three dozen people gathered for a candlelight vigil Jan. 1 to honor people killed at abortion clinics. The vigil was sponsored by the Tidewater chapter of the National Organization for Women.

Elsewhere in Norfolk, outside the city jail where Salvi was being held, eight protesters, led by the Rev. Donald Spitz, director of Pro-Life Virginia, cheered Salvi and called for his freedom before bowing their heads to pray for him, according to a Washington Post report.

Accused clinic killer is said to be a Catholic

He disrupted Christmas Eve Mass, accused church of not doing enough to fight abortion

by Catholic News Service

WASHINGTON—The man accused of killing two abortion clinic employees in Massachusetts and shooting at a Norfolk, Va., clinic has had strong ties to the Catholic Church but disrupted Christmas Eve Mass at the church he attended with his parents.

On Jan. 3, John C. Salvi III, a 22-year-old hairdresser trainee, was ordered held without bail pending further court appearances on charges that he shot at the Norfolk clinic Dec. 31. He was arrested three blocks from the Hillcrest Clinic shortly after the building was sprayed with bullets.

Salvi was denied bail by Virginia State Court Judge Reid Spencer. Salvi is charged in Massachusetts with killing the receptionists from two clinics in Brookline, Mass., just outside Boston, and wounding five others in Dec. 30 attacks. The states were reported to be negotiating his extradition.

Wire services reported that during a Christmas Eve Mass at St. Elizabeth's Church in Seabrook, N.H., Salvi stood up in front of the congregation and spoke out against Catholicsism.

saying the church exploited people and wasn't doing what it should. A state trooper in the congregation escorted Salvi out.

"He wanted to go back in and have his say again," said Col. Forbes. "I said, 'You've had your say. Those people don't want to listen to you.'"

The pastor of a church in Everett, Mass., where Salvi lived in 1993, said the young man had complained that the church didn't do enough to fight abortion and wanted the parish to distribute pictures of aborted fetuses.

President Clinton on vacation in Arkansas, ordered U.S. attorneys Jan. 2 to mobilize task forces with federal, state and local law enforcement officials to address security concerns at clinics within their jurisdictions.

Other acquaintances said Salvi and his parents argued over his behavior and career choice when they visited him at his Hampton, N.H., apartment for Christmas. His parents live in Florida and had returned to their home the day before he is alleged to have opened fire on the Brookline clinics.

The Boston Globe said Salvi had attended a meeting of Massachusetts Citizens for Life in February and handed out photographs, but that he wasn't known for joining anti-abortion activities in the area.

"All we know was there was this strange guy handing out these awful photographs" of aborted fetuses, said Frances Hogan, vice president of the group. "You just knew there was something wrong with this guy."

But, he added, "no one ever heard him talk about violence."

Study says Mass attendance polls are wrong

Notre Dame sociologists say it is closer to 25 percent than the 50 percent commonly reported

by Catholic News Service

NOTRE DAME, Ind.—Two University of Notre Dame sociologists have found more evidence that Mass attendance by U.S. Catholics on a typical weekend is far below the 50 percent range commonly reported in polls.

"Weekly church attendance for U.S. Catholics is much closer to 25 percent than to 50 percent," said researchers Mark Chaves and James Cavendish.

"That brings into question the widespread use of such polls as if they represented an accurate description of religious practice," they said.

Figures drawn from actual head counts of Mass participants in 48 dioceses indicated that only 26.7 percent of the nation's self-described Catholics attended Mass on a typical weekend in 1990, Chaves and Cavendish said.

They said this finding contrasted sharply with results of a typical Gallup survey taken in 1991. In the survey 51 percent of respondents who described themselves as Catholics said they when they were asked if they personally had attended church within the previous seven days.

The Chaves-Cavendish study expanded on a study of Catholic and Protestant churchgoing published in 1993, in which Chaves collaborated with other sociologists.

The earlier study, which analyzed head counts of 18 Catholic dioceses in the Catholic portion, found an average weekly Mass attendance rate of 28 percent.

The Protestant figures in the 1993 study were drawn from head counts of churchgoers in all Protestant churches in Ashland County, Ohio. These counts showed an actual attendance rate of only 18 percent of self-described Protestants in the area, well below the U.S. Protestant self-reporting rate of 45 percent in the Gallup survey.

The researchers said polls that rely on the self-reporting approach consistently show around 50 percent of self-described Catholics and 40 percent of self-described Protestants saying they attended church the previous weekend.

Chaves said several factors can make self-reporting in opinion polls unreliable. People may forget that their last

trip to church was two Sundays ago, not last Sunday. Or if they attend church more or less regularly, they may interpret the question as asking what they usually do, not specifically what they did last weekend.

"Third, there is the well-known tendency for individuals in self-report surveys to exaggerate what they perceive to be socially desirable behavior," he said.

Chaves, a sociology professor at Notre Dame, and Cavendish, a graduate student, wrote up their findings for the December 1994 issue of the *Journal for the Scientific Study of Religion*.

They said they asked all U.S. dioceses which conduct yearly fall head counts in all parishes to provide 1990 figures or, if those data were unavailable, data from a year near 1990.

Their report included a two-page table charting the data for each of the 48 dioceses included—which together represented 28 percent of the nation's Latin-rite dioceses and 38 percent of the U.S. Catholic population.

Highest rates of attendance reported in the table were in the dioceses of Owensboro, Ky., 67 percent, and Belleville, Ill., 58.4 percent. The lowest rates reported were in the dioceses of Reno-Las Vegas, 15.9 percent, and San Jose, Calif., 16.6 percent.

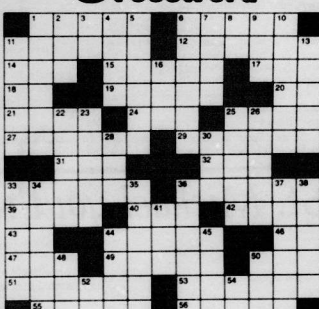
The researchers said they excluded the data from only one respondent, the Archdiocese of Omaha, Neb. In independent tests they found that the attendance figures claimed by many parishes there were about twice as high as the actual independent counts.

When the 1993 study was published, Michael Cieslak, chairman of Catholic Research Forum and diocesan research director of Rockford, Ill., criticized it for using larger Catholic population figures than those used by the dioceses or those reached by a church affiliation formula developed by his group.

Chaves told Catholic News Service that the point of the studies was to assess how well self-reported attendance compared with actual attendance among Americans who describe themselves as Catholics—the criterion used in standard polls. It would invalidate the comparison if the criteria of Catholicism were changed in the two sets of figures, he said.

To determine the numbers of self-described Catholics in each diocese, Chaves and Cavendish used a massive 1990 religious affiliation survey in which 113,000 people were questioned. The survey sample was large enough to provide a reliable estimate of the number of self-described Catholics in each diocese, they said.

Catholic Crossword



ACROSS

- 1 Holy one
- 2 Fill with joy
- 3 I am, and I will make you fishers of men (Mt 4:19)
- 4 Book after Deuteronomy
- 5 Salamander
- 6 Profreader's
- 7 Eagle
- 8 "know that it is near; even—its doors" (Mt 24:33)
- 9 God's chosen
- 10 First 39 bible books (Abz)
- 11 Terms divisions
- 12 Tab
- 13 And now abidem, faith—charity (1Co 13:13)
- 14 I saw a vision
- 15 Acts 1:15
- 16 Promise to pay (Abz)
- 17 Trust ye not—tremor
- 18 (Mt 7:5)
- 19 Abrics
- 20 Strong wind
- 21 Cheenreader's cry
- 22 The shal shall—to and fro (Isa 24:20)

DOWN

- 1 More privacy
- 2 High in pitch (Mus)
- 3 The prairie state (Abz)
- 4 Proburance
- 5 Number of Apostles
- 6 Throws out
- 7 My people shall be—sheep (Micah 7:5)
- 8 Her hands are—gold rings (Eccl 5:1)
- 9 I am—bread of life (John 6:35)
- 10 Continent

- 11 the king made a—unto all the people (Ezra 1:15)
- 12 Gave to the pot
- 13 Meadow
- 14 like unto—scorpions. (Rev 9:10)
- 15 Big nose
- 16 Make a speech
- 17 Mongrel
- 18 Soane
- 19 God's love for mankind
- 20 Unnecessary comfort
- 21 Author Hemingway
- 22 Place of worship
- 23 Toboggans
- 24 Tropical bird
- 25 The great with young
- 26 an—souil shall suffer hurtful (Pv 19:15)
- 27 Fool's friend
- 28 Chale
- 29 Russian's yes
- 30 who shall do the will (John 8:8)

Answers on page 18

Youth News/Views

St. Roch youth find joy in community service

by Mary Ann Wyand

Eighth grade can be a busy time, as St. Roch students from Indianapolis found out this school year.

Their teacher, Dick Gallamore, keeps them busy with schoolwork and participation in monthly Student Leadership Club activities that benefit their school, church and community. So 1995 promises to be busy too.

"We have a service project every month," Gallamore explained. "The kids made cards for the shut-ins and sick in our parish, and we had a holiday canned food drive at school for the poor and homeless. We also went to a nursing home and sang carols for the residents, and we supplied gifts and helped with preparations for a Catholic Widowed Organization Christmas party at the Catholic Center."

On the last day of school before Christmas break, St. Roch eighth-graders closed their lockers for the final time in 1994 and spent the first three hours of their holiday vacation entertaining nursing home residents and preparing gift packages for CWO members.

"St. Roch parishioner Bonnie Schott was able to get some Hallmark items donated for the Catholic Widowed Organization party," he said, "so the women were able to take gifts home."

In October, he said, Student Leadership Club members made cards for parish volunteers to thank them for their many contributions to the church and school. In the spring, the eighth-graders will organize an all-school clean-up of the parish and school grounds.

Gallamore said St. Roch's high school youth also talk with the eighth-graders about the importance of church and community service.

"Helping others helps us too," eighth-grader Roman Aguilar said. "I liked going to a nursing home to sing carols. I think it helps the older people, and it helped us too. I didn't mind singing."

Community service is fun, classmate Rita Davis said, and offers lots of learning opportunities.

"It gets you involved in things and teaches you how to help others," Rita said.

"It makes you feel good, and gives you something to do. It's nice to do something for other people. The nursing home residents really enjoy Christmas carols, so we thought we could go there and spread the holiday spirit to them."

Jennifer Walsh said she didn't mind giving up the first three hours of her Christmas vacation because the club's community service projects added meaning to the holiday.

"I think it's great for kids our age to get involved and help with the parish and help people in need," Jennifer said. "I think it brings us closer to God and closer to our families and friends. It's fun to go caroling. We really had a good time. It's fun to be with friends outside the classroom."

Student Leadership Club members also volunteer as babysitters, she said, and that's fun too.

"I just think it's good for us to get out and meet new people and share our time with them," eighth-grader Andy Knott said. "It shows people what teen-agers can do for others, and it's an opportunity to get out and do some fun stuff instead of sitting at home."

Classmate Zach Baker said he liked making cards for parish shut-ins and volunteers.

"That was really fun to just be creative and show them how much we care about them," Zach said. "The service projects are as much as we can do to give back to the community at our age. I look forward to whatever Mr. Gallamore has planned for us each month because it's usually a whole lot of fun."

Carrie Gilmore sings in the St. Roch Youth Choir and likes helping others as a member of the Student Leadership Club.

"You get a lot of opportunities to help others," Carrie said, "and I enjoy that. It's just really fun getting together with your friends and doing stuff to help others."

Classmate Chris Polk thinks community service projects are a good way to promote St. Roch School.

"Visiting nursing homes is a way to bring joy to old people and disabled people," Chris said. "It gives our school a good name if we do service projects. People will know our school is really good. Like how we get to do a lot with the parish and for the parish."



TEAMWORK—Members of St. Roch School's Student Leadership Club (above) work together to prepare gift packages for a Catholic Widowed Organization Christmas party at the Archbishop O'Meara Catholic Center in December. The eighth-graders gave up the first three hours of their holiday vacation to sing carols at an Indianapolis nursing home and help prepare gifts for the CWO party. St. Roch eighth-graders Anne Davis (bottom right) and Jennifer Walsh line up gift packages in preparation for the holiday party. (Photos by Mary Ann Wyand)

New Albany plans youth rally

There's still time to register for the New Albany Deane's Mid-Winter Youth Rally scheduled Feb. 11-12 at the Holiday Inn Lakeside Hotel in Clarksville.

"As We Journey Along" is the retreat theme. Mike Patin, director of youth ministry for the Archdiocese of New Orleans, is the keynote speaker. Patin describes himself as "a Catholic, Christian, guitar-playing, joke-telling fool for Christ."

Registrations are \$48 per person and are due by Feb. 1 to the New Albany Deane's Aquinas Center in Clarksville. To register, contact New Albany Deane's Catholic Youth Ministries office at 812-945-0354.

"Take My Hand" is the theme for the 1995 Archdiocesan Youth Conference scheduled March 18-19 at the Holiday Inn in Columbus.

Keynote speaker Bruce Deaton from Wilder, Ky., will share the Gospel message through humor, drama, and music. Archbishop Daniel M. Buechlein will celebrate Mass and lead a youth forum during the conference.

For registration information, contact the archdiocesan Office of Youth and Young Adult Ministries at 317-236-1439 or 800-382-9836, extension 1439.

St. Michael youth entertain Charlestown seniors

by Dede Garrison

Teen-agers from St. Michael Parish in Charlestown provided over 100 holiday care packages for elderly and sick adults during Advent.

At two special holiday parties, patients at the Medical Center of Southern Indiana and residents of Longworth Villa at Charlestown opened their gifts while the teen-agers sang melodies of familiar religious carols.

St. Michael's youth group visited patients at the medical center on Dec. 12.

then entertained residents of Longworth Villa on Dec. 18.

After these parties, the remainder of the gifts were distributed by registered nurse Ilean Kremer and Father Stephen Donahue, pastor of the Charlestown parish.

The holiday service projects were designed to teach the teen-agers that giving is greater than receiving.

Following the parties, the junior high and high school youth group members returned to the St. Michael rectory basement for pizza on Dec. 12 and holiday refreshments on Dec. 18.

Parish religious education students had helped assemble and wrap 108 care packages before Advent. Decorated with bright bows, each care package contained a greeting card with a friendly handwritten message, several sugar-free candies, a packet of facial tissues, and a colorful prayer ornament. Costs were kept to a minimum because the contents of the care packages were donated by the teen-agers and other St. Michael parishioners.

Catechists and parents helped drive the St. Michael youth group members to the holiday parties.

Juliann Eichholtz, the parish coordinator of religious education, as well as teachers Ginita Gibson, Steve Missi, Cathy Peek and Dede Garrison coordinated the service activities for the teen-agers.

Kerney Lemmons and Margaret Lyons assisted as drivers. Mary and Jo Stuecker

helped the youth group as folk singers and catechists, and also guided the group discussions and closing gatherings.

St. Michael teen-agers who helped with the holiday service projects included Cindy Donahue, Kristen Williams, Liz Fouts, Jaclyn Hassfurter, Sarah Lyons, Chris Rizer, Matt Roberts, D.J. Moore, and Bart Wilder.

Other youth group members who participated in the seasonal parties were Rita Goedecker, Brooke Hoffman, David Kinder, J.W. Mullins, Amber Burgin, Sam Fouts, Christy Goedecker, Crystal Lemmons, Larry Hassfurter, Michael Peek, Aimee Roberts, Travis Goltzbach, Beth Mader, Kim Butt, Bernadette Latuch, Mike Lawrence, Gus Stuecker, Chris Eichholtz, and Tia Adams.

Under the guidance of Father Donahue, St. Michael parishioners strive to be a service-oriented faith community.

The St. Michael Board of Total Catholic Education has a declared goal of implementing structured service programs for people of all ages.

A variety of parish ministries devoted to quiet and unselfish service are wonderful examples to the teen-agers, but during Advent the junior high and high school youth group members set the good examples for other St. Michael parishioners.

(Dede Garrison is a catechist for St. Michael Parish in Charlestown.)



FRIENDS—St. Michael Parish youth group members (from left) Larry Hassfurter, Bart Wilder, D.J. Moore, Matt Roberts, David Kinder and Michael Peek of Charlestown make a new friend during a recent visit to an area nursing home. The teen-agers participate in a variety of church and community service projects. (Photo courtesy of Dede Garrison)

Young Adult News

Two from U.S. picked for World Youth Day International Youth Forum

By Mark Pattison
Catholic News Service

WASHINGTON—Two U.S. young adults have been chosen to represent the nation for the Jan. 6-10 International Youth Forum in the Philippines which precedes World Youth Day.

Amy Wortmann, 26, and Brian Johnson, 29, were invited by the Vatican to participate in the biennial forum, to be held at the University of St. Thomas in Manila, Philippines. They will be two of an expected 250-300 participants.

World Youth Day itself is slated for Jan. 10-15, with an estimated 350,000 young people attending, and 1 million on hand for its closing vigil and Mass. Wortmann said the forum's closing session will double as World Youth Day's opening ceremony. She added that a Jan. 13 Mass is scheduled with the Holy Father and youth forum delegates, but did not know if the delegates would be the only young people on hand. It could be, she said, that other young people will be there "and we'll get to sit up front." Wortmann is pursuing a

master's degree in religious studies at the Marianist-run University of Dayton. Johnson is associate director of the youth ministry office for the Diocese of Galveston-Houston. Johnson told Catholic News Service the forum would be "looking at the human race, looking at international encounters and looking at the role of youth" and how they contribute to life and society.

Delegates will examine "the world we live in right now" and "the solidarity of all young people," he added, while asking themselves, "What is our task? What are we called to do?"

Like Wortmann, Johnson has never been to the Philippines. And the two U.S. delegates have never set eyes on each other. At the airport, he joked, "I'll be carrying a sign: Amy! Amy!"

Johnson, a Baltimore native, said he felt "first shock" over his selection, then "very humble to be one of just two (picked). That's a humbling experience. The other part of that is a lot of pride to be one of two main representatives."

Wortmann, a native of Hartington, Neb., one hour west of Sioux City, Iowa, said she'll take the forum, which carries the theme

GIFT GIVING—Sarah Schuetz of the Butler University Newman Center passes out presents to children of Holy Angels Parish. The Newman Center students threw a Christmas party for the children of Holy Angels on Dec. 11.



"Being Missionaries in the Heart of Our Society," back to Dayton with her.

"My work is to talk about it, get people excited about it," she said.

Excited she is. Her furthest travels have been to Mississippi to conduct research on the religious needs of Catholic youth there. "The only place outside the United States

I've gone is Canada, because my fiancé's from Detroit. We snuck over the bridge to Canada," Wortmann said.

Both Wortmann and Johnson will stay for all of World Youth Day. It'll be her first, his second; he was an English-language facilitator at Mile High Stadium in Denver for 1993 World Youth Day events.

Georgetown, Notre Dame ranked among the best in the nation

By Catholic News Service

WASHINGTON—The University of Notre Dame and Georgetown University both made U.S. News & World Report's latest list of the best national universities in the country.

Notre Dame, run by the Congregation of the Holy Cross in South Bend, Ind., placed 19th on the Washington-based magazine's 1994 list of the top 25 national universities. Georgetown, a Jesuit-run university in Washington, was 25th.

The magazine also named on separate lists the best national liberal arts colleges, the best regional colleges and universities, the best regional liberal arts colleges and the best specialized institutions.

More than two dozen of the nation's 226 Catholic colleges and universities appeared on the various lists.

The rankings were based on such factors as student selectivity, faculty resources, graduation rates and alumni satisfaction.

The College of the Holy Cross in

Worcester, Mass., at 24th, was the only Catholic school on the list of the top 25 national liberal arts colleges.

More than half of the top 15 regional universities in the North were Catholic institutions. They include Villanova University in Villanova, Pa. (1); Fairfield University, Fairfield, Conn. (2); University of Scranton, Scranton, Pa. (4); Manhattan College, Riverdale, N.Y. (6); St. Michael's College, Colchester, Vt. (7); La Salle University, Philadelphia (8); Loyola College, Baltimore (9); and St. Joseph's University, Philadelphia (13).

Only two Catholic schools—Loyola University in New Orleans (7) and Bellarmine College in Louisville, Ky. (15)—were among the top 15 regional universities in the South. In the Midwest, five Catholic colleges were in the top 15. They include Creighton University, Omaha, Neb. (2); University of Dayton, Dayton, Ohio (4); John Carroll University, Cleveland (6); Xavier University, Cincinnati (14); and University of St. Thomas, St. Paul, Minn. (15).

There were six Catholic schools among the top 15 regional universities in the West.

They were: Santa Clara University, Santa Clara, Calif. (2); Loyola Marymount University, Los Angeles (3); Gonzaga University, Spokane, Wash. (5); St. Mary's College of California, Moraga, Calif. (7); University of Portland, Portland, Ore. (11); and St. Mary's University, San Antonio (14).

There were no Catholic schools among the top 10 regional liberal arts colleges in the South and only one in the West—the College of Santa Fe in Santa Fe, N.M., which placed eighth.

In the North, four Catholic liberal arts

colleges were ranked in the top 10, including: Le Moyne College, Syracuse, N.Y. (2); Stony Brook College, North Easton, Mass. (4); St. Anselm College, Manchester, N.H. (6); and King's College, Wilkes-Barre, Pa. (8).

In the Midwest, St. Mary's College in Notre Dame, Ind., ranked first among liberal arts colleges and St. Norbert College in DePere, Wis., was fifth.

There were no Catholic schools among the top specialty institutions, a category that included schools of the arts, business and engineering.

Are Generation X-ers preparing only to make it in a material world?

GENERATION AT THE CROSSROADS: APATHY AND ACTION ON THE AMERICAN CAMPUS, by Paul Rogat Loeb. Rutgers University Press (New Brunswick, N.J., 1994). 458 pp., \$24.95.

Reviewed by William Droel
Catholic News Service

Generation X has been characterized as one of slackers and cynics. In recent months movies and the popular media have solidified—although occasionally challenged—that image. Paul Loeb, a journalist and public speaker, spent seven years touring hundreds of campuses trying to get beyond "monolithic generational stereotypes."

In "Generation at the Crossroad" Loeb found it is true that the vast majority of college students "have room for only one serious concern: preparing to make it in the material world." He terms these students "apolitical adapters." It is not true, however, that students are leading "America's retreat from responsibility" and thus should not carry the blame for the callousness in our society.

In addition, Loeb balances what would otherwise be a discouraging report with several portraits of unbarbered students who are involved in improving health care delivery, tutoring delinquent youth, making commitments to the environment and trying to improve our world in other ways.

Loeb is not a student-basher. Instead, he is able to take the reader inside students' thoughts and feelings. This does not mean that he approves of everything he sees and hears on campus. He challenges students

"to take responsibility for the moral implications of their choices." But he refrains from easy moralizing.

Among several astute observations about college life, Loeb describes what he calls the "affliction of the perfect standard." He found many students so plagued by an overactive superego that they lack any moral energy for effective social involvements. "These students respond to major social problems with resignation," believing that nothing "will make a real difference." They are especially sensitive to the hypocrisy of student activists. That a fellow student drives an eight-cylinder car to an environment rally is reason enough not to get involved. Loeb weaves these themes and others through his campus reports and his review of relevant literature.

Loeb concludes with a concern that the idealist students will not sustain their involvements without "an explicit framework for hope." Religious faith is one source for that framework, he acknowledges. But he finds too few students who hear anything from their churches about putting careers in a vocation, context or about working for the common good.

This book, for all its astuteness, is one man's opinion and it comes with a distinctly liberal bias—evident when Loeb mentions abortion. Still, I find nothing wildly out of sync in Loeb's presentation and I—as a parent, teacher, campus minister and citizen—find much to be concerned about.

(Droel is an instructor at the campus minister at Moraine Valley Community College, Palos Hills, Ill.)

(At your bookstore or order prepared from Rutgers University Press, 109 Church St., New Brunswick, NJ 08901. Add \$2 for shipping and handling.)



EXAM BREAK—Students from IUPUI enjoy snacks at a recent exam break in the Student Activities Center on the IUPUI campus. The exam break was sponsored by the IUPUI Newman Center. (Photos by Father Don Quinn)

+ May They Rest In Peace

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† **PAFUNDI, George**, 86, St. Anthony of Padua, Morris, Dec. 6. Husband of Marie; father of Gloria Tabbot and Barbara Haggblom; brother of Julie Reichard.

† **PERRY, Margery Kay**, 62, St. Margaret Mary, Terre Haute, Dec. 18. Wife of Donald Perry; mother of Jonathan and Tim; grandmother of six.

† **PORTER, Charles L.**, 83, St. Mary, New Albany, Dec. 16. Uncle of Agnes Mitchell and Joseph L. Porter.

† **PUND, Cecilia M.**, 83, St. Augustine, Leopold, Dec. 19. Sister of Leo, Eleanor and Lorenza.

† **REITZNER, Frances**, 82, St. Nicholas, Sunman, Dec. 26. Wife of Louis; mother of Louis Jr., John, Mary Lunsford, Joann Amberger, Franciscan Sister Alice and Malene Schoettelkotte; sister of Nora Meyer, Clara Kreiger and Matilda Rieple; grandmother of 12.

† **RIEDMAN, Andrew Joseph**, 82, Prince of Peace, Madison, Dec. 14.

died at birth. St. Gabriel, Connersville, Dec. 8. Son of Jeff and Debra; grandson of Mr. and Mrs. James Riedman, Mr. and Mrs. Lloyd Savoy; great-grandson of Batle Manuel.

† **SCHNEIDER, Philip E.**, 82, St. Mary, Richmond, Dec. 2. Father of David and Julie Waltermann; brother of Louise Ryan and Dorothy Harrington; grandfather of three; great-grandfather of two.

† **SIMON, Lillian C. Lincoln**, 91, St. Bernard, Corydon, Dec. 20. Mother of Jerome Smith, Marvin Smith, Marcell Brooks, Maxine Schwartz and Virginia Rosenbanger; step-mother of Kenneth Arnold, Alice MacArthur, Joan Walsh and Melvin Arnold; sister of Bruce Lincoln, Grace Thomas and Lena Watkins; grandmother of 13; great-grandmother of 14.

† **SPAUDLING, Kevin R.**, 34, Our Lady of Lourdes, Indianapolis, Nov. 14. Husband of Leslie Davis Spaulding; son of Bob and Jen Spaulding; brother of Michael A., Patrick J., Chris J., Coffey, Cheryl S. Ramsden, Kimberly A. Hayes and Kelly L. Spaulding.

† **STRACK, Mary C.**, 90, Our Lady of Perpetual Help, New Albany, Dec. 25. Sister of Charles W. Banet and George A. Banet.

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† **WILEY, Russell W. Jr.**, 73, St. Malachy, Brownsburg, Dec. 17. Father of Hazel Ann Johnson; brother of seven; grandfather of two.

† **WILLMAN, Bernadine A.**, 82, Holy Family, Richmond, Dec. 12. Mother of William, James and Carl Brown; grandmother of six.

† **ZOHLRAUT, Al G.**, 84, St. Mary, North Vernon, Dec. 32. Husband of Marie; brother of Bill, Carl, Josephine Evans and Marie Kipper.



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Father of Jeanine Little, Suzi Klein and George W. Klein; brother of Pat, Bill, Chris and Helen Kugler; grandfather of three.

† **LAWRENCE, Nancy Martin**, 80, St. Lawrence, Indianapolis, Dec. 23. Mother of William K., Michael R. and Jonathan M.; sister of Richard Martin; grandmother of six.

† **MATINGLEY, Carolyn P. "Sue"**, 46, Our Lady of Perpetual Help, New Albany, Dec. 22. Mother of Tracey Matingley; daughter of Pearl F. Brown; sister of Larry Brown, Mark A. Brown, Donna Everslag, Debbie Collins, Beckie Pierce and Brenda J. Rogers; grandmother of one.

† **PAFUNDI, George**, 86, St. Anthony of Padua, Morris, Dec. 6. Husband of Marie; father of Gloria Tabbot and Barbara Haggblom; brother of Julie Richard.

† **PERRY, Margery Kay**, 62, St. Margaret Mary, Terre Haute, Dec. 18. Wife of Donald Perry; mother of Jonathan and Tim; grandmother of six.

† **PORTER, Charles L.**, 83, St. Mary, New Albany, Dec. 16. Uncle of Agnes Mitchell and Joseph L. Porter.

† **PUND, Cecilia M.**, 83, St. Augustine, Leopold, Dec. 19. Sister of Leo, Eleanor and Loretta.

† **REITZNER, Frances**, 82, St. Nicholas, Sumner, Dec. 26. Wife of Louis; mother of Louis Jr., John, Mary Lunsford, Joann Amberger, Franciscan Sister Alice and Malene Schoettelkotte; sister of Nora Meyer, Clara Kreiger and Matilda Riehle; grandmother of 12.

† **RIEDMAN, Andrew Joseph**, 84, St. Mary, New Albany, Dec. 17. Father of Hazel Ann Johnson; brother of seven; grandfather of two.

died at birth. St. Gabriel, Connersville, Dec. 8. Son of Jeff and Debra; grandson of Mr. and Mrs. James Riedman, Mr. and Mrs. Lloyd Savoy; great-grandson of Batle Manuel.

† **SCHNEIDER, Philip F.**, 81, St. Mary, Richmond, Dec. 2. Father of David and Julia Waltermann; brother of Louise Ryan and Dorothy Harrington; grandfather of three; great-grandfather of two.

† **SIMON, Lillian C. Lincoln**, 91, St. Bernard, Corydon, Dec. 20. Mother of Jerome Smith, Marvin Smith, Marshall Brooks, Maxine Schwartz and Virginia Rosenbarger; step-mother of Kenneth Arnold, Alice MacArthur, Joan Walsh and Melvin Arnold; sister of Bruce Lincoln, Grace Theobald and Lena Watkins; grandmother of 13; great-grandmother of 14.

† **SPAULDING, Kevin R.**, 34, Our Lady of Lourdes, Indianapolis, Nov. 14. Husband of Leslie Davis Spaulding; son of Fred and Fern Spaulding; brother of Michael A., Patrick J., Christ J., Coffey, Cheryl S., Ramsden, Kimberly A., Hayes and Kelly L. Spaulding.

† **STRACK, Mary K.**, 90, Our Lady of Perpetual Help, New Albany, Dec. 25. Sister of Charles W. Barstow and George A. Barstow.

† **TOMASEST, Josephine "Papa"**, 95, Holy Trinity, Indianapolis, Dec. 14. Mother of Dolores Konecniak; grandmother of six.

† **TOMLINSON, Thelma**, 82, Prince of Peace, Madison, Dec. 24. Mother of Rick Bell, Anna May Bell, Mary Ann Bell, Betty Sue Todd, Rebecca Lynn O'Bannon and Melissa Jones; grandmother of 13; great-grandmother of 15.

† **WILEY, Russell W. Jr.**, 73, St. Malachy, Brownsburg, Dec. 17. Father of Hazel Ann Johnson; brother of seven; grandfather of two.

† **WILLMAN, Bernadine A.**, 82, Holy Family, Richmond, Dec. 12. Mother of William, James and Gail Brown; grandmother of six.

† **ZOHRAUT, Al G.**, 84, St. Mary, North Vernon, Dec. 12. Husband of Marie; brother of Bill, Carl, Josephine Evans and Mary Kipper.



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Pope set for 10-day trip to Asia and Australia

The Jan. 12-21 trip, the pope's longest since 1989, is proof of his affection for young people

by Cindy Wooden
Catholic News Service

VATICAN CITY—Some may see Pope John Paul II's Jan. 12-21 trip to Asia and Australia as a test of his health, but few can doubt it is a proof of his affection for young people.

While a slow healing right leg forced the postponement of his October trip to the United Nations and three U.S. cities, the pope has said he will preside over World Youth Day events Jan. 13-15 in Manila, walking with a cane if he must.

Pope John Paul's last foreign trip outside Europe was for his August 1993 celebration of World Youth Day in Denver. Since then, he has made a one-week visit to the Baltic nations and an overnight trip to Zagreb, Croatia.

It will be the longest papal trip since 1989.

Although the papal schedule is filled with important meetings with government officials, bishops, leaders of other religions—and beatification ceremonies on the last three stops—bolstering the faith and missionary zeal of young Catholics in Asia is Pope John Paul's key goal for the trip.

Expected to draw at least 500,000 registered delegates, World Youth Day 1995 has as its theme, "As the Father sent me, so I send you."

In his message for the 1994 local celebrations and 1995 world gathering, the pope said young Catholics, as baptized Christians and full members of the church, are called to bring to others the Good News they have received.

The percentage of Catholics in Asia, as in Africa, has

jumped in the last 20 years; but with just under 3 percent of the population professing Catholicism, Asia has the lowest percentage of Catholics in the world.

Although Catholic Church membership is not high, Asian cultures are very sensitive to spiritual values, said Msgr. Renato Boccardo, the official responsible for the youth section of the Pontifical Council for the Laity.

By holding the World Youth Day gathering in Asia, Pope John Paul wants to underline the importance and potential impact of young Christians "becoming evangelizers of other youths in response to God's call," Msgr. Boccardo told Vatican Radio.

The Philippines is Asia's most Catholic nation with 83 percent of its almost 63 million people belonging to the church.

Along with his focus on youth, on missionary activity and on strengthening the local churches, Pope John Paul's speeches in the Philippines, Papua New Guinea and Sri Lanka are expected to include a papal critique of the Asia-wide struggle toward democracy and economic development.

Cardinal Jaime Sin of Manila said in early December that he expected the pope to praise the Philippines' restoration of democracy and its economic progress, but he also would express concerns for the strengthening of democratic institutions and for economic policies to guarantee the poor a share of the new prosperity.

In the Philippines, where Muslim rebels on the southern islands have waged guerrilla warfare in a bid for independence, and in Sri Lanka, where the majority of people are Buddhists, the pope is expected to preach tolerance for religious differences and cooperation among all faiths in meeting the social and moral needs of the people.

The spokesman for the Moro Islamic Liberation Front in the Philippines announced Dec. 28 that his group would suspend activity during the papal stay to comply with the Koran's prohibition against harming "men of God."

In Sri Lanka, an island nation off the southeast coast of India, the pope is scheduled to lead a meeting of Buddhist, Muslim, Hindu and other religious leaders.

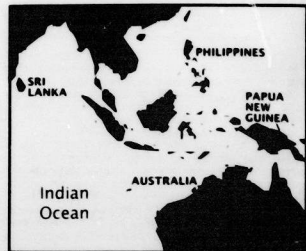
In early December, several prominent Buddhist leaders said they would boycott the papal meeting unless they received an apology for remarks the pope made about their faith in his book "Crossing the Threshold of Hope." Pope John Paul's book describes Buddhism as "negative" and "atheistic" because of its emphasis on detachment from the world.

"I believe that when the pope comes here he will make a gesture of reconciliation or understanding to Buddhist prelates and the public," Auxiliary Bishop Albert Malcolm Ranjith Patabendige of Colombo told a news conference.

Beating a 17th-century Goan priest, Oratorian Father Joseph Vaz, will give Pope John Paul an opportunity to recall the history of positive Catholic-Buddhist relations on the island. Father Vaz, known as the "Apostle of Sri Lanka," was given refuge in the southern Buddhist Kingdom of Kandy during the late 1600s when Dutch colonial officials severely limited Catholic missionary activity in the north.

The struggle for peace with justice is also a key concern in Sri Lanka, where hopes were high for an end to fighting between the majority Sinhalese ethnic group and the minority Tamils, although there were renewed Tamil attacks on government troops in late December.

Tamil rebels have pushed for independence or



POPE VISITS

Philippines	Jan. 12-16
Papua New Guinea	Jan. 18-19
Australia	Jan. 18-20
Sri Lanka	Jan. 20-21

autonomy along the north and east coasts of the island, where their population is concentrated.

Sri Lanka's new president, Chandrika Kumaratunga, was elected in November after a campaign focusing on the restoration of peace through negotiation and dialogue with the Tamil separatists.

Christian unity, the important role lay people have in the church and the responsibility people have for the evangelization of their own nation will highlight the papal stops in Papua New Guinea and Australia.

The annual week of Prayer for Christian Unity begins Jan. 18, the day the pope flies from Papua New Guinea to Australia.

In Papua New Guinea, the pope will beatify Peter To Rot, a married lay catechist martyred in 1945 during the Japanese occupation of what was then called New Britain. He died in a Japanese prison after being beaten, leaving behind a young pregnant wife and two children.

In Australia, the pope will beatify Sister Mary Helen MacKillop, the co-founder of the Sisters of St. Joseph of the Sacred Heart. She will be the first Australian to be proclaimed blessed. Her persistence and fidelity to the church despite her rocky experiences with church authorities will give Pope John Paul an opportunity to reaffirm one of the clearest messages from the October world Synod of Bishops on religious dialogue between religious superiors and local bishops is the only way to ensure diversity does not become division.

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