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Council listens to recommendations

No action taken on spirituality and evangelization reports; teams to set goals

by John F. Fink

Several of the study teams of the Archdiocesan Pastoral Council (APC) made recommendations during the council's meeting last Saturday at the Catholic Center in Indianapolis, but only a minor one was approved.

Some of the council's members expressed frustration that the APC did not have time to discuss and act upon the recommendations made by the study teams.

Recommendations were made by the teams studying evangelization, spirituality and communications but the only one approved by the full council was that "voice mail" be installed in the Catholic Center as an enhancement of the present telephone system.

At the beginning of the meeting, Father David Coats, archdiocesan vicar general, gave a report on Archbishop Edward T. O'Meara's health. Father Coats said that the archbishop had been taken back to the hospital on Friday, Nov. 22, and placed in intensive care. (He has since been moved to a regular room.) His condition is serious. Father Coats said, and recovery depends upon his receiving a lung transplant. The availability of a lung depends upon how donated lungs match that of the patient, he said.

Father Coats also said that, because of the archbishop's illness, he has become aware of the importance of donating organs when we die. He said that he has learned that one of the biggest problems when it comes to donating organs is

that frequently families of the deceased override the wishes of potential donors at the time of death.

The APC also had a chance to ask questions about the Education Study Report now being prepared by the Education Study Group. Members of the council had been sent a draft of the report for their comments and suggestions before it is finalized in December. The report identifies issues concerning Catholic education in preparation for an "education summit" to be held Jan. 31 and Feb. 1.

A detailed and comprehensive report was presented to the APC by the team studying spirituality. The report was presented on behalf of the team by Jesuit Brother Patrick Sheehy. Other team members were Mary Ruth Ernstberger, Betty Lux, Dan Magel, Benedictine Father Matthias Neuman, Richard Poynter and Sue Ann Yovanovitch.

The team's report said that spirituality "is only one part of a full religious faith, in particular a part which indicates a conscious striving by people to integrate their Christian faith into the complex fabric of their real lives in order to enrich their lives and more deeply practice that faith."

Brother Pat said that the team did not consider the sacramental life of the archdiocese as part of their task because that seems to fall under the Office of Worship.

The team made 11 recommendations:

"1. Initiate an archdiocesan office or agency solely devoted to developing spirituality concerns. Plan clear ways of making this priority known in the archdiocese.

"2. Make the nurturing of spirituality and the learning of spirituality skills a primary goal of parish life and ministry. Encourage parishes to reflect that in budget, space and personnel.

"3. Help pastoral leaders become more sensitive to the encouragement and nurturing of spirituality issues.

"4. Plan some means of accountability to ensure that pastoral leaders are giving this area its due attention.

"5. Encourage religious education programs to include and promote spirituality in all their efforts.

"6. Plan an entire year to 'focus on spirituality' in the archdiocese. This would promote people's attention to the dynamics of prayer, new forms of worship, seeing religious values in the home, workplace, civic involvement, etc.

"7. Fund individuals to get training in spiritual leadership and enrichment.

"8. Initiate a variety of spirituality programs in parishes.

"9. Encourage pastoral leadership to emphasize the 'spiritual dimension' in all public events of parish life.

"10. Encourage all believers to witness their faith through some sharing activities.

(See COUNCIL HEARS, page 7)

**Christmas Shopping Guide
beginning on page 11**

UPC submits an alternative plan for parish staffing

by Margaret Nelson

On Nov. 18, the executive committee of the Urban Parish Cooperative (UPC) formulated an alternate proposal to submit to the Future Parish Staffing (FPS) Committee.

Both the original and alternate plans strive for the prudent use of priests and parish life coordinators in parishes.

Before acting on the proposal, the UPC committee listened to the reactions of members of 17 center-city parishes, including 12 belonging to the UPC. About 80 center-city leaders attended the meeting.

Father Kenneth Taylor explained that the UPC proposal committee based the plan on the same number of priests as were allocated by the FPS committee.

"We based everything on a cluster system," he said. The original 1979 Urban Ministry study was used as a major outline.

"First of all, we wanted to present a plan that does not appear as though the Catholic church is going to abandon the inner city," Father Taylor said. The church should not only be present, "but strong and active," he said. The group did not want to deal with numbers, but with ministry.

He explained that the planning focus was on the placement of priests. Because



VOICES HEARD—Some of the 80 center-city parishioners who represented their churches at an Urban Parish Cooperative meeting

discuss an alternative future parish staffing plan. (Photo by Margaret Nelson)

parishes would be assigned to a cluster, the parishes would have to share leadership. "We thought about collaboration a lot, but never created a structure," he said.

"We have to work together if that leadership is going to begin to function," Father Taylor said. "It will empower the people of the cluster to shape the ministry of the church."

Father Taylor said the UPC committee learned that "the Holy Angels/St. Rita (consolidation) portion was off, so we didn't have to try to work around that, and we could probably count on the Divine Word priests to stay at St. Rita."

The UPC proposal divided the center city parishes into four clusters. The parishes within each cluster would work together to decide questions of administration, buildings, education, evangelization, ministries, parish, staff and worship.

The North Cluster, which currently has 2,898 members, would consist of SS. Peter and Paul Cathedral, St. Andrew, St. Joan of Arc and St. Rita. Under the plan, this cluster would have two archdiocesan priests and one Divine Word priest.

The East Cluster would consist of Holy Cross, St. Bernadette, St. Mary and St.

Philip Neri. There would be two archdiocesan priests assigned for the 2,876 Catholics there.

The South Cluster, serving 2,517, would include Holy Rosary, Sacred Heart, St. Catherine, St. James, St. John and St. Patrick. Two archdiocesan priests would be assigned and the Franciscans would continue at Sacred Heart.

There would be three archdiocesan priests assigned to the West Cluster, which presently has 3,348 Catholics. The parishes are: Assumption, Holy Angels, Holy Trinity, St. Anthony, St. Bridget and St. Joseph.

The UPC planners agreed with the FPS proposal on staffing for St. Ann Parish, which would receive a parish life coordinator and share a priest with St. Thomas More, Mooresville.

Speakers told of their parishes' efforts to share, grow and remain fiscally sound. Some representatives wanted their parishes to be in different clusters—that St. Mary should be with the "business" parishes: St. John and Cathedral, St. Joan of Arc people said they are working with St. Thomas Aquinas and Immaculate Heart of Mary.

Holy Cross School principal, Providence Sister Barbara McClelland, warned that if

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Experiencing the world of St. Peter Claver

by John F. Fink

CARTAGENA, Colombia, Oct. 24—Perhaps one has to experience the terrific heat and humidity of this city to really appreciate what St. Peter Claver did here. At least that's how it seemed to me today as I rode and walked through the streets of this city located at the northern tip of South America on the Caribbean Sea.

Cartagena was one of the stops on the *Criterion*-sponsored Panama Canal cruise which we advertised in the newspaper. Of all our stops, this one was the most uncomfortable because sweat simply poured over us and all the people we saw. And the heat was enervating; it seemed impossible to do any hard work. Poverty-stricken people stayed in their homes just to try to cope with the heat. Being this close to the equator, it doesn't get any cooler any other time of the year either. Here they have only two seasons, the wet season and the dry season; the temperature is always in the 90s.

This is the city of St. Peter Claver, who arrived here in 1610 and died here in 1654.

TWO POPEs MADE extraordinarily extravagant statements about St. Peter Claver. Pope Pius IX said, "Of all the lives of saints I have read, none has amazed and touched me so much as the life of the great apostle St. Peter Claver." And Pope Leo XIII wrote, "After Christ's life, none has so profoundly moved my soul as the life of the great apostle St. Peter Claver."

By the time Claver arrived in Cartagena from Spain in 1610 at the age of 30, the slave trade had been flourishing for nearly 100 years. What this Jesuit missionary found was about 10,000 black slaves per year being brought in chains to Cartagena from West Africa after crossing the Atlantic

Ocean in the bottom of ships under conditions so foul that a third of them died during the passage. Those who lived were sold in the slave markets with no attempt to try to keep families together.

Claver was ordained a priest in Cartagena in 1616 and it was in 1622 that he made his vow to be "the slave of the Negro slaves forever." He was not, however, the first missionary to these slaves. His predecessor was Jesuit Father Alfonso de Sandoval, who devoted 40 years to ministering to them and who wrote a book "On Salvation and Catechizing of Negroes." This became Claver's guide.

PETER CLAVER'S HOME was what is now known simply as the home and church of St. Peter Claver. It's a monastery very near the old walls of the city. From there he could see the ships arriving with their human cargo. As soon as a ship docked, he would go into it, hold with medicines, food, bread, brandy and tobacco, caring for slaves' physical needs first. You have to imagine the nauseating smell he must have had to overcome.

The slaves were convinced that they were going to be killed when they reached shore, so they were terrorized. Claver tried to comfort them through black interpreters who told the slaves to trust Claver. Claver had nine interpreters in all (one who spoke 12 African languages), from the various countries of Africa. "This is Father Claver. He loves you," they would tell the slaves, and Claver would embrace them.

After their physical needs were cared for, Claver addressed the slaves' spiritual needs. Again with the help of his interpreters, he gave basic instructions and assured the slaves of their human dignity. In all, Claver instructed and baptized an estimated 300,000 slaves. Many of their descendants live in Cartagena today.

Claver tried to put an end to slavery by preaching in the city square. He preached that "every man has the right to freedom; that slavery is unfair; that Negro slaves ought to be sent back to their

African homelands and given a *pro rata temporis* wage, their families having also to be repaid for damages. And that holy sacraments should be denied to any person responsible for having slaves.

SOME OF THE THINGS Claver did, though, can only be considered extreme by our standards. He lived during an age when self-flagellation was a common penance among some of the Spanish. Claver whipped himself to keep himself going.

One story is told of Claver seeming to faint from the heat and smell in a slave's room. Taking a whip from under his clothes, he punished himself while saying, "That's the way you refuse to help your fellow man who has been redeemed by Christ's blood? Well, you can't do it. You must go with charity to anyone who needs you."

He was known for kissing the open sores of some of the slaves and, sometimes, cleaning them with his tongue. One of his companions, Brother Nicolas, told this story: "I went with him. The sick woman was in a dark room, where the heat was terrible and the smell worse. I got sick and fell down. Father Claver said to me: 'Go away, Brother,' and his lips kissed the sores of the poor woman."

Stories were told of healings and also of anointments just before deaths. One booklet noted: "With his damp and dirty clothes he returned home. He didn't change clothes; what for? The city's heat would do the cleaning over his own flesh." I could understand that.

Peter Claver apparently had a stroke four years before his death in 1654. During those four years he was largely neglected. But after his death he was buried by the city's magistrates with great pomp. He was canonized in 1888 and declared patron of the Negro missions in 1896.

Today we visited the room where he lived and died, a very simple room. We also saw his skeleton below the main altar in the monastery's church, where it is visited each year by more than 300,000 people.

EDITORIAL COMMENTARY

U.N.'s selection of Ghali as next secretary-general

by John F. Fink

It was extremely good I news when the United Nations chose Boutros Ghali of Egypt to be the U.N.'s next secretary-general, effectively ending the efforts to continue Javier Perez de Cuellar's efforts to find peace in the Middle East.

Ghali is unique in that he is a Coptic Christian from a predominantly Muslim country married to a Jewish woman.

I had an hour-and-a-half meeting with Ghali back on Nov. 11, 1982 when I was leading a group of Catholic journalists on a fact-finding tour of Jordan, Israel and Egypt. It was a busy and eventful day. In the morning we met for an hour and 10 minutes with Egypt's President Hosni Mubarak, in the afternoon we met with Patriarch Stephanus I of the Coptic Catholic Church, and in the evening we met with Ghali.

Ghali was Egypt's minister of foreign affairs at the time and had played a key role in talks that led to the 1979 Egypt-Israel peace treaty. He accompanied Anwar Sadat on his surprise peace mission to Jerusalem in 1977 and he led Cairo's team during the Washington talks with the Israelis that resulted in the treaty.

After Ghali's election last week, I got out my diary from that trip. Some of what he told us shows the type of person he is and what he was thinking nine

years ago. It also shows that some issues then are still issues today.

He began the meeting by saying that the Reagan administration should "act as Eisenhower did in 1957." He said a U.S. initiative was required to solve the problems in the Middle East since the U.S. supplies 90 percent of Israel's arms.

If there is to be a solution, he said, there must be a homeland for the Palestinian people. But that couldn't happen immediately. During the transition period, he said, the Palestinians should have full autonomy and then negotiate with Israel regarding their future. He said that there must be a global solution to Mideast peace.

Ghali said that Egypt's role was to encourage the moderates among the Arab countries and among the PLO. "It's important to continue to sit around the table and discuss," he said, "because that's the only way to find peace."

Ghali went on to say that, if Israel wouldn't negotiate with the PLO, "let them negotiate with the mayors of the West Bank as a first step. Then get the participation of the PLO as a second step."

Ghali also told us that it was up to the U.S. to get Israel to the bargaining table

because settlements on the West Bank were starting to be built with U.S. money.

He also said that an important role could be played by the Holy See. He considered the meeting the pope had had with Yasser Arafat to be an important event. He said that Egypt kept in contact with the Holy See and had received support on refugee

problems and other problems regarding humanitarianism.

We talked about a number of other things but, at the end of our meeting, I asked Ghali if he had any closing thoughts. He replied, "Egypt believes deeply in peace. Despite difficulties, we will continue our dialogue and will persevere. We will find the solution, but we need U.S. help."

That's the man who will be United Nations secretary-general in January.

Hispanic celebrations planned

The Office of the Hispanic Apostolate has announced several events that are planned for the Hispanic community during Advent.

On Sunday, Dec. 8, at 1:15 p.m., a Spanish Mass will be celebrated at St. Mary Church, 317 N. New Jersey, to mark the feast of Our Lady of Guadalupe. Father Mauro Rosillo, pastor and a native of Ecuador, will preside.

After the Mass a pitch-in fiesta will be held at Marian Center, south of the church.

A Spanish prayer triduum will be held at Marian Center at 7 p.m. on the three evenings (Dec. 9, 10, 11) before the feast day. The triduum is designed to "look back to yesterday to see the vision that will help

us to understand our mission for today and facilitate the decision we must make for tomorrow," the Office explained.

A "Las Mananitas" will follow at 8:30 on Dec. 11.

On Dec. 12, an 8:30 a.m. Mass will be held on the Feast of Our Lady of Guadalupe at Roncalli Holy School. Father Rodas will celebrate the Mass.

At 9 a.m. on the same morning, students at Holy Cross School, will participate in a feast day Mass, with children acting out the story of Juan Diego and Our Lady, with Father Pat Doyle presiding.

At 7:30 p.m. that evening, Father Michael O'Mara will preside at a bilingual Mass at St. Philip Neri Church.

ICC to mark 25th anniversary with dinner meeting

by Ann Wadelton

The Indiana Catholic Conference (ICC) will mark its 25th anniversary with a Dec. 6 dinner at the Catholic Center in Indianapolis.

Mgr. Robert Lynch, general secretary of the United States Catholic Conference (USCC), will be the speaker.

The dinner is in conjunction with the annual meeting of the ICC board of directors and advisory council, during which legislative issues are prioritized for the 1992 session of the Indiana General Assembly.

To commemorate the 25th anniversary, Archbishop Edward T. O'Meara, ICC general chairman, reflected on the past. He added, "Looking to the future, the need for strong moral presence becomes even more important. The speed and scope of modern technology opens immense areas to human power. Consider only the emerging areas of medicine and warfare. From our moral perspective, what is permissible? What should never be allowed?"

The archbishop praised the work of the 3,000 ICC networkers, committed Catholics who stay informed on legislative issues and regularly contact those who represent them at the statehouse.

"Through their personal contacts with their senators and representatives, networkers resolute the positions presented by ICC's lobbyist," he wrote. "That says to legislators that the ICC speaks, not only for church leaders, but for its individual members as well."

The ICC was formed in 1966, in response to the Second Vatican Council's stress on the responsibility of the church to work for justice and the common good.

Since its beginning, the goal of ICC has been to uphold the dignity of every human being made in the image of God. The debate has ranged from protection of the unborn and prenatal care for poor women to advance directives and euthanasia.

Indiana was the seventh state to respond, following New York, Ohio, Pennsylvania, Michigan, Texas and Washington. Thirty states now have Catholic conferences. All are involved in the public

policy debate at the state level, but cooperate with the USCC to impact legislation on the national level.

Among those from the Archdiocese of Indianapolis who were involved in starting the ICC were the late Archbishops Paul Schulte and George Bishop, as well as Msgr. James Galvin, Fathers Donald Schmidlin and Kenny Sweeney, Arthur Sullivan, Joseph Tuohy, Thomas Weber, and the late William Sahm and Charles Stimming.

Bishop Gerald Gettelinger will conduct the weekend meetings. Dr. M. Desmond Ryan is the ICC executive director.

Correction

In the editorial commentary of Nov. 15 about the pastoral assignments of priests who also work in archdiocesan administration, Father Paul Shikany was listed as administrator of Holy Trinity Parish, Enochburg. It should have been Holy Trinity, Edinburg.



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Religious Retirement Fund offering is Dec. 7-8

by Margaret Nelson

Sixty-year jubilarian Benedictine Sister Evangela Brenner and Benedictine Father Bernard Beck, who professed vows 64 years ago, are just two of the retired religious who have dedicated their lives of service to the Archdiocese of Indianapolis.

On December 7-8, parishes throughout the archdiocese will take collections to help the religious orders in the fourth annual Retirement Fund for Religious.

"They must turn for help to the Catholics who once benefited from the service of their members," said Sister Mary Oliver Hudon, director of the Tri-Conference Retirement Office in Washington.

If the now-retired members of the religious orders had charged "market value" for their services, there would be money for their retirement.

The decrease in vocations in the past decades leaves fewer religious serving to bring salaries to their communities. (The average age of women religious in the U.S.

is now 65.) And ever-increasing medical costs compound the problem.

Orders of women religious with motherhouses in the archdiocese include the Carmelites in Indianapolis and Terre Haute, the Benedictines in Beech Grove, the Providence in St. Mary of the Woods and Indianapolis, and the Franciscans in Oldenburg.

Also serving the archdiocese are the Daughters of Charity of St. Vincent de Paul, the Little Sisters of the Poor, the Dominicans, School Sisters of Notre Dame, Sisters of Charity, Sisters of St. Joseph, and the Ursuline Sisters.

The largest group of men religious are the Benedictine priests and brothers at St. Meinrad, Mount St. Francis, near New Albany is a Franciscan provincial headquarters, with 21 priests and 13 brothers. There are also Franciscan groups in Franklin and Indianapolis. St. Maur in Indianapolis is home to another community of Benedictines.

Other communities in the archdiocese

include the Jesuits, from the Chicago Province, who reside on the Brebeuf Preparatory School campus and staff the school. Priests from the Society of the Divine Word serve St. Rita Parish in Indianapolis. There is one Holy Cross brother serving the archdiocese.

Marking 60 years of vowed life this year, Sister Evangela Brenner still volunteers at the Beech Grove Benedictine Center during room. "Sister Evangela is always the first to sign up," said Benedictine Sister Mary Luke Jones.

"She helps where help is needed at Our Lady of Grace," said Sister Mary Luke. "Sister Evangela thinks young, acts young and is young at heart. Nothing is too much to ask of her."

Sister Evangela has taught Vacation Bible School at Holy Trinity in Edinburgh for the last five summers and is already scheduled for 1992. "One of her greatest thrills is that the VBS became ecumenical during the summer of '91," Sister Mary Luke said.

To celebrate her jubilee year, Sister Evangela and her sister, Sister Ernestine Brenner, took a trip to Mexico City and the shrine of Our Lady of Guadalupe.

Sister Evangela could have rested on her laurels after being named Senior Citizen of the Year 1987 by the Retirement Foundation of Bartholomew County (Columbus). She received nomination to state recognition from the five-county area.

She had "retired" after 50 years of teaching. Her award came for visiting 45 hospitalized, homebound, and handicapped people each week.

She also spent four days a week at a home for the emotionally disturbed.

She still works on crafts, for which she was also recognized. In Columbus, she gave items for fund-raisers and made quilts, pillowcases, and layette items for Birthline as well as collecting uniforms from hospital nurses to send to missionaries.

Sister Evangela also spent three of her 70 years establishing a school for Indian children. Her father Bernard Beck professed his vows as a Benedictine monk in 1927.

Today he likes to discuss current events



Father Bernard Beck, OSB

and tell stories about his years of service from his home in the St. Meinrad monastic infirmary.

In 1929, Brother Bernard was sent to study at Sant' Anselmo, the international college of the Benedictine order in Rome. He was ordained to the priesthood at Monte Cassino, Italy, in 1932.

Father Bernard taught in St. Meinrad Seminary from 1935 to 1964. He began by teaching Hebrew and later taught moral and pastoral theology, canon law, and biblical geography. "The students called it biblical bull," he quipped. "But I thought it was very interesting."

"I think the stories I told in class were the hallmark of my whirlwind tour as a teacher," Father Bernard said. "I wasn't one of those teachers who could just spout off cold facts. I had to rely on stories. I had a world of examples. I think that stories helped my classes come alive."

Relying on humor, the Benedictine teacher lived to unlearn idealism that had not yet matured. He hoped his stories would allow the seminarians to rethink their positions while accepting a good laugh. "In those years, the religious life was very much among communities of religious sisters. Until 1978, he was chaplain to the Sisters of Providence at St. Mary of the Woods. At that time he was with the Benedictines at St. Paul Hermitage, Beech Grove.

"I learned a lot from the sisters," he said. "When I was first assigned to St. Mary of the Woods, I was sort of scared. The Providence sisters had quite a good reputation for being good teachers and organizers. I wasn't sure how I would fit in. But it all turned out all right. They were very good to me."

Father Bernard feels fortunate to have met so many good people throughout his life. "A lot of good men came through St. Meinrad while I was a teacher," he said. "And I've known lots of really fine sisters."

Don Hale, director of communications at St. Meinrad said, "Father Bernard has touched many people through his faith, his firm belief and his good humor."

(Next week: How religious communities meet their financial needs.)



'RETIRED' SISTER—Benedictine Sister Evangela Brenner prepares the salad bar for lunch on a day when Secunia Memorial High School students are attending a Spiritual Awakening program at the Benedictine Center. (Photo by Margaret Nelson)

More than half in family shelter under age 12

More than 1,900 people received services at Holy Family Shelter in 1990. More than 1,000 of them were children under the age of 12.

It is estimated that by the end of December, 1991, the number will be larger because the number of homeless women and children continues to increase in Indianapolis.

Holy Family now provides shelter and services for as many as 80 people a day, with over 45 being little people between the ages of three days and 17 years. During one period, the staff served 91 people, with 64 of them children under the age of 12, doubling up smaller children.

Families are referred through social service agencies, hospitals, HELP-line, crisis and suicide lines and other professionals. Each potential resident is given a basic screening during a telephone referral. A notation is made of the parents' names and the number of children who will be coming to the shelter.

The entire family must be present, with proper identification, at the official intake. The family is then welcomed and given the rules, procedures and expectations.

Holy Family provides medical and dental care and works with Wishard Hospital for emergency medical and psychiatric care.

Residents are also provided three meals a day, and receive job and educational assistance, legal services, counseling, parenting classes, transportation assistance, and child care.

There are 13 staff members besides Daughters of Charity Sister Nancy Crowder, director of the shelter. Patricia Owens coordinates the child care program along with her assistant.

Four members of the staff work with the residents as case managers, with two additional master's of social work interns beginning in January, 1992. Victor Macri, the assistant director, supervises the two third-shift workers, a maintenance person, and the cook for the shelter.

The secretary at Holy Family, Kellie Campbell, and receptionist Nigisty Christos, keep the office going in an organized way.

Campbell also works with the volunteers. An important part of the work at the shelter is done by volunteers. Currently, there are about 70 people who offer their help by cooking on weekends, doing office work, or offering child care services.

Some key statistics for this year reflect the increase in homelessness. The average length of stay has increased to 48 days. Forty-eight percent of the population at the shelter is white; 50 percent black; and two percent Hispanic.



CARE—Daughters of Charity Sister Nancy Crowder, director of Holy Family Shelter, holds a couple of the more than 1,000 children under 12 who were served by the homeless shelter during 1991. (Photo by Sandra Niesel)

Forty percent of the residents were employed and only 20 percent had high school diplomas. The reasons they gave for their homelessness were: eviction, 60 percent; domestic violence, 20 percent; overcrowded home, 10 percent; disaster, five percent; and passing through town, five percent.

The shelter welcomes donations of fresh fruit and vegetables, baby food, formula and bottles, diapers, children's underwear, sheets, towels and washcloths, laundry soap and other household items.

Those wishing to help the Holy Family Shelter with donations of time, supplies or cash may call Sister Nancy at 317-635-7830.

UPC submits alternative plan

(Continued from page 1)

the cathedral were made a chapel or placed in the North Cluster, the parish would lose support for its school. She challenged the membership figures used, noting that the parish mission statement claims, "Our parish is our neighborhood."

James McNulty, St. John, asked, "Why do you think making parishes into chapels is a good idea and what does that have to do with the priest shortage?"

Father Jack Porter, associate pastor at St. John, challenged the plans for chapels as breaking up stable faith communities and dispersing the funds. He noted that "all four are without debt and have savings—some with endowments."

Charles Guynn of Holy Angels said the plan doesn't talk about evangelization. And he suggested permanent deacons and Third World priests as staffing alternatives.

The proposal later adopted by the UPC executive committee reflected comments from those who spoke. Several speakers

had requested that the decisions on chapels be left to each cluster.

Three chapels proposed by UPC were also on the FPS proposal: Holy Rosary, St. John, and St. Mary, as was the cathedral to become a non-territorial church. But UPC did not suggest that St. Bridget become a chapel or that Assumption be closed, as the FPS recommendation did.

Father Taylor explained that UPC planners used chapels in their proposal because more priests (chaplains) might be available within a cluster than what they maintained the parish designation.

The UPC alternate proposal committee consisted of Father Carlton Beaver, Blessed Virgin Mary Sister Pat Griffin, Harold Hayes, Diane Orr, Father Taylor, Nives Vian and Sue Ann Yovanovitch.

Mary Pat Farnand, new director of lay ministry and chairperson for the FPS, explained to the UPC group: "At this point, there is no plan." She said that the FPS committee will consider this and the deaconry proposals at the Dec. 6 meeting. She said, "There will be major communication and publicity of what's going to happen after that."

Commentary

THE BOTTOM LINE

Are our children an endangered species?

by Antoinette Bosco

Kids don't get to be kids anymore, at least that is what my son John, father of two elementary school-age children, believes. Childhood, which used to be a time for exploring the world with wonder and joy—to say nothing of having fun with parents, relatives and same-sized friends—has become an endangered species.

John may be right. A recent book, "Childhood's Future," by Richard Louv (Houghton Mifflin), pointed out some "inconvenient facts," as a *Washington Post* reviewer, Paul Taylor, put it.



He said, "A child in America today is almost twice as likely to live in poverty as an adult—something that's not been true of any other society in history as near as scholars can determine.

"A child in America today also gets less time and attention from his or her parents than children of any previous generation in America, thanks to the multiple upheavals of divorce, out-of-wedlock births, single-parent households and dual wage-earner families."

We're only beginning to see the effects of this on children.

Just recently, *The Wall Street Journal* ran a story on relaxation classes that are upsetting many parents. It seems that children, and we're talking 5-year-olds to fifth graders, are so stressed out these days that many schools are adding a "relaxation teacher" so that kids "take a guided-im-

agery tour of a happy, magical place" to help them get de-stressed.

Educators promoting these relaxation programs are saying that "relaxation should be the fourth R," reported the *Journal*. It added that some parents are protesting, worried that relaxation techniques are "mind control" and can undermine parental authority.

But shouldn't the greater concern be that children are so stressed out that schools believe they have to add that "fourth R"?

Another scary article I read this week was in *New York Family*, about the competitive "admissions process" for getting into school. It talked about children scoring in high percentages on a standardized test, interviews and recommendations.

Familiar? Yes, except this was a piece about getting children into kindergartens in New York private schools! Can a 5-year-old go through this kind of competitive testing and still remain a child, an unstressed one at that?

Yet another piece came to my attention, an interview with Robert Coles of Harvard, author of "Children in Crisis."

In a survey of 5,000 children, he found that 60 percent "rely on moral standards that have as their main purpose self-gratification." He specifically mentioned cheating in school, which is a "natural first test of children's sense of right and wrong."

The study showed that 21 percent of elementary school children said they would try to copy answers or glance at another student's test. By high school the percentage had risen to 65 percent.

Coles surmises that one reason for such moral "shortcuts" is "the pressure to



succeed. . . . Some children merely reflect the values of their society: The notion of 'what works' is 'what works for me.' So here we have the scene—children in poverty, children severely stressed out for a multitude of reasons, children being forced to be competitive from kindergarten on, children morally illiterate.

What has happened to childhood in America?

It seems we've moved far away from the innocent age expressed by Charlotte Brontë a century and a half ago: "We wove a web in childhood, a web of sunny air."

EVERYDAY FAITH

A second opinion of Magic Johnson's 'heroism'

by Lou Jacquet

Like millions of other Americans, I was shocked by the news that basketball superstar Magic Johnson had tested positive for HIV. The news, which was marked for death by this terrible disease seemed cruel, indeed.

But then something happened which made me take a second look. Overnight, the media embraced Magic as a hero because he had chosen to become a spokesperson for "safe sex." An appearance on the "Arsenio Hall Show" was merely the first salvo in a sudden campaign to encourage us to embrace condoms as the great preserver of America's right to "safe sex." That kind of heroism deserves a second look.

As a player, Magic Johnson truly deserved his superstar status. He was gifted with great skills and led his teams



to several championships. In his personal life, Johnson became a millionaire many times over. Whether or not an athlete should make millions per year while many in the nation go homeless and hungry is a separate issue; this society has a right to demand that its athletes, and its athletes, be responsible citizens, and he simply took what the system gave him. I have no quarrel with that.

In fact, I have genuine admiration for his decision to tell the nation that he had tested positive for HIV. It would have been easy to slip into retirement by claiming that old injuries had shortened his career. Speaking out about AIDS was an important gesture; millions may eventually benefit from his acknowledging that this is not a disease which affects only sexually active homosexual persons.

But that's where we part company. To lionize a man for suggesting that "safe sex" will solve the AIDS problem is to tragically misunderstand the root issues. Magic may be heroic for speaking openly of his disease and bringing awareness of it to the masses, but he is no hero for suggesting to a nation

of impressionable youngsters that "safe sex" is the answer.

No. If he were truly heroic, he would have had the courage to tell America's teen-agers that "safe sex" is a tragic myth. He would have had the courage to suggest that there is something terribly wrong with millions of them having had sex when they are

"... he is no hero for suggesting to a nation of impressionable youngsters that 'safe sex' is the answer"

even old enough to drive an automobile, and something terribly wrong with a society that dispenses condoms to school children as if that would solve all of their problems. With his pleasing personality and superstar status among the young, Magic could have done something truly

heroic with his remaining days. He could have challenged the nation's teens to reject the notion that being sexually active is as normal a part of teenage life as enjoying rock music and fast food. Even outside of a religious context, he could have said that sex is a great and powerful symbol of a deep and lasting commitment between two people, a truly adult behavior that changes forever those who indulge in it. He did not.

Although I have seen dozens of televised interviews with persons commenting on Johnson's decision to become the spokesperson for "safe sex," I have yet to hear one commentator suggest that there is a deeper question at issue here than making promiscuous sex "safe" for teens or anyone else.

This decent and talented man deserves our compassion. As Christians, we surely pray for his recovery from the HIV virus. But while we celebrate his achievements on the court, we have the right to reject his facile use of "safe sex" via condoms as a cure-all for AIDS or a worthy choice for our teens.

TO TALK OF MANY THINGS

And a third. . . . It can't be accomplished by Magic

by Dale Francis

When Magic Johnson, professional basketball's most talented player and most affable personality, announced he was retiring because he had tested positive for the HIV virus, there was universal dismay.

When he said he would now become a spokesman for those with the HIV virus, there was no doubt of his sincerity. He said, "I want people, young people, to realize they can practice safe sex." There was agreement that he would give the nation a new awareness of the deadly epidemic of AIDS.

Perhaps as he considers the reality of the epidemic, Magic Johnson might play an important role in overcoming AIDS. This is something the nation, especially young people, must be helped to understand. But it can't be done by Magic Johnson at his present stage of understanding.

Great athlete and great gentleman that



he is, Magic Johnson doesn't yet understand what must be done to overcome one of the most dreaded epidemics in the world. He speaks of teaching young people to realize they can practice safe sex, but in a television discussion with that master of the leer, Arsenio Hall, he made clear he was referring to use of condoms.

The recommendation of the use of condoms is a commendation of casual sex, a tawdry debasement of the fruit of love and commitment. It is ultimately the promoter of the attitude toward sex that fuels the epidemic of AIDS.

The menace of AIDS is not yet realized. When you think how recently AIDS started its fatal invasion, it is stunning to realize that more than 126,000 have died of it, and it is estimated, a million and a half people are HIV positive.

AIDS multiplies geometrically. In this country in the next quarter of a century, we could have two million people die of AIDS. It is necessary to dedicate the resources of science to seek to provide a cure for this terrible epidemic. There are signs of approaches to control of AIDS but there is not yet a cure and we don't know when there might be.

The only protection against this epidemic is for human beings to act responsibly. The only way the epidemic can be overcome is for men and women to use the gift of sexual love within a commitment of love and loyalty to each other.

This is the truth but those who say it are scoffed at by those who say sexual relations are no more than recreation. Just before Magic Johnson's revelation that he has AIDS, another basketball hero, Wilt Chamberlain, published a book in which he said that in his search for easy sexual conquests, he had had more than 20,000 sexual partners.

He was apparently not embarrassed by this, even though it was some indication of his virility. But the promiscuous use of sex proves more weakness, has nothing to do with anything but the lack of strength.

Magic Johnson says he wants to be a teacher of young people and he is a sincere man. But what he says he plans to do is to tell young people how to avoid the consequences of their own actions. He has the HIV virus, he says himself, because of the promiscuity in his attitude towards women.

People keep saying AIDS is a deadly disease but we are a people unable or unwilling to act on what we know. Millions of people choose to ignore requirements of sexuality morality. We are our own executioners.

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THE CRITERION

To the Editor

Youth conference was awesome task

I am writing on behalf of the Youth Ministry Association to praise the efforts of all those involved in planning and organizing the National Catholic Youth Ministry Conference recently held in Indianapolis. Our archdiocese has much to be proud of!

To sponsor such an event for more than 7,000 youth and adults was an awesome task. We are especially grateful to Benedictine Sister Joan Marie Massura, Bob Schultz and Ann Papezh who worked with the national office and coordinated the efforts of 600 volunteers to make this the best conference ever. It was exciting to see the Lord bless the hard work of so many.

We praise God for the opportunity to host such an event. We are grateful for a ministry that provides our young people with hope and direction in their faith. We are especially proud to be part of a youth ministry in the Archdiocese of Indianapolis.

Janet Roth

Terre Haute

Facts alone do not bring conversion

I would like to respond to Winifred E. (Bud) Moody's note to the editor "Children Are Not Taught True Faith" (Nov. 15).

It never fails to surprise me when I hear those who would like to return to the Baltimore Catechism as if that particular approach to religious education somehow made "better Catholics" of us all. The fact is the Baltimore Catechism taught us facts about practically every aspect of the church, it failed in that it left out one very important ingredient, the person studying.

The approach to religious education exemplified by the Baltimore Catechism was mostly interested in information about the church. How important was the experience of the person as they journeyed deeper in their relationship with God and with other members of the assembly? How were those experiences shared? The fact is, they weren't. Memorized questions were asked; memorized answers were given.

It is my contention that, while we do want to give our children some facts about the church, we might want to recognize that facts alone do not bring conversion. Witnessing others who are faith-filled and who live out their lives in relationship (with God and with others), this will bring about conversion. Witnessing Catholics working together to build a more just society and being happy in God's spirit, this will bring about conversion. Then, when the heart has been made ready, then will the individual seek to put some understanding to the experience. But the experience must precede the facts! I heard it expressed in the following way: "Jesus played with the children and taught the adults. Today, we teach the children and play with the adults."

Mr. Moody states that "many of our youth have not been taught the true meaning of the Mass. This is why they want to be 'entertained' in church today." It is my contention, again, that while the Baltimore Catechism may have taught us "facts" about the Mass, it did little to lead us to an "experience of" the Eucharist and what it means to BE the Body and Blood of our Lord, Jesus Christ.

When the Baltimore Catechism was promoted, we operated out of a theology that made God remote. This was no fault of the Baltimore Catechism; rather, it was simply a carryover from the Middle Ages. Nonetheless, it was, and remains, an inadequate theology.

While I would agree with Mr. Moody that Mass is boring for "them" (the youth) because they do not understand it, I believe that the same is true for many adults as well. But I do not believe that one has to have an intellectual knowledge of the Mass to appreciate it. The early Christians certainly did not have a deep intellectual understanding and yet, can we assume that they found it boring?

Intellect is not the key ingredient to a successful experience of the liturgy. But

there are some key ingredients. Lectors who don't just read words, but who PROCLAIM God's holy word as though they meant it—that is liturgy! Priests who preside well and preach well. Musicians who can lead the congregation in song and a congregation that responds in song. That is liturgy! An assembly that truly cares about each other, the pains, the joys, the big hurts and the little ones. When our young people begin to see that, they won't need to be entertained. They won't need to be begged to go to Mass; they will want to enter into our experience.

I do not believe that people "leave their faith and become unchurched because of the lack of a good, sound education in the Catholic faith" as Mr. Moody said. I do believe, and regret, that people leave the church because they are searching, not for a good, sound education in the Catholic faith, but rather a good, sound experience of what it means to live one's life as a Catholic and then share that with an enthused assembly in word, song and praise.

Father Robert K. Green

Columbus

An ambassador for Christ was here

We had an ambassador for Christ among us recently. Father Ken Roberts came to visit and speak with us about morality in our present decade. He communicated the scriptural passage that the pathway to heaven is narrow and less traveled, whereas the road to hell is wide and well traveled.

The reaction he received after the youth rally in the Hoosier Dome was rather startling, but revealing. This assertion of Christ, recorded in Matthew 7:13-14, was distorted and propagated as a rumor that Father Roberts condemned our youth and our leaders.

He explained later, during the mission he conducted at Our Lady of the Green, that in his ambassadorship, he extends and rejoices in the invitation of Christ that we all make our way to heaven. Ours is the prerogative to respond to this invitation by accepting Jesus as Our Lord. But how can we claim Jesus as Our Lord if we do not do what he asks of us? Does Jesus not ask of us that we keep his commandments?

Perhaps the church in the past has overstressed the legalistic and didactic aspects of Catholicism while shirking an appreciation for God's gift of saving love and mercy. But is it not apparent that we have now swung to the other way? Is it not apparent that we, especially our youth, are bankrupt relative to fundamental Catholic doctrine? And is it not tragic that we, and particularly our youth, are wallowing in the muck of moral decadence, because we are apathetic to the moral codes of the church?

In this momentous period of history, we desperately need to recover the teaching, preaching, and dissemination of fundamental Catholic dogma and ethics. Balance is the key word that Father Roberts emphasized in his mission.

Let us honestly ask of ourselves why we have reviled the ambassador, and let us hope that he has not shaken the dust from his shoes upon leaving the area.

Ben Cerimelo

Greenwood

Tridentine Mass was not rigid

As an American, I'd like to register my objection to your description of the Tridentine Mass as rigid (article in Nov. 8 issue). Many generations of Catholics worldwide followed Jesus under this "form" of liturgy. In fact, the largest percentage of Catholics in America used and worshipped God with the Tridentine Mass.

I'm not a "fanatic" for the Latin Mass, but just a single person hoping that leadership might return to the Catholic Church in America.

Ronald Klene

Indianapolis

Support for our Catholic schools

Over the years, I have publicly criticized the leadership of the archdiocese for an apparent lack of real and visible support for our Catholic schools. For a long time, parents of Catholic school students have felt quite alone in the struggle to give their children a quality education with religious and moral guidance. It isn't cheap and the logistics are not always easy. And to add insult to injury, it was thought foolish by some Catholic parents to pay big dollars for an education believed "inferior" to a public school education. Well, now the truth has come out. Parents who have struggled to give their kids the "best education money can buy" have been vindicated.

Two videos have now been made. One totally explodes the myth of public-school superiority over Catholic schools. The other, a series of tapes and scores of heavily documented academic data bury the argument forever. Catholic schools do it better. Period.

In the second video, Archbishop O'Meara has made an eloquent and very effective eight-minute presentation praising our schools, and urging every Catholic parent to choose Catholic schools for their children where possible. He asks parents to seriously examine their priorities. The tape is a strong statement, and the archbishop's sincerity is evident.

Archbishop O'Meara intends for the video to be seen by Catholic parents of the archdiocese. The South Deanery Board of Total Catholic Education has voted that the archbishop's message be shown at all Sunday Masses in the near future.

I, along with other concerned parents, thank the archbishop very much for this strong gesture of his support for our Catholic schools, and pray for his recovery from illness so that he may continue to lend us his leadership.

John M. Jaffe

Indianapolis

Operation Rescue is a move of God

I must take great exception to the reasoning of Father John Catoir in his "Light One Candle" column ("The Tactics of Operation Rescue") of Nov. 15.

He stated that OR is hardening undecided Americans against the pro-life movement. The fact is that the liberal press'

interpretation and characterizations of OR may be doing so. Are we then to stop saving babies because we cannot match the widespread ideological manipulation of the enemy? Maybe we should stop teaching our kids that pornography is an abomination because so much press upholds it as First Amendment expression. Maybe we should stop teaching our kids that sexual intercourse is God's gift to the sacred marriage covenant because all the newspapers call abstinence "unrealistic." Let's just start going the "safe sex" route so that we can win over a majority of the voting public (heaven forbid we could be deemed fanatics!), should a referendum one day seek mandatory condom distribution to all school age children seeking to follow their natural urgings.

Father Catoir says that OR may save a few babies today, but he indicates that in the long run millions will die if we "fail to mount a more credible campaign of persuasion." We have become a church paralyzed. We can only talk. We allowed the persecution of our black brothers and sisters, and now we try so hard to persuade ourselves that we have incurred no guilt in allowing babies to be systematically killed in our land for 18 years.

The reason OR is a move of God is that it begins with repentance. Every last one of us must get down before God and beg his forgiveness for the blood we have allowed to be spilled on our land. And then we must do what Jesus did. We must hand ourselves over, and place our bodies on the line. No "right words" here to reach the voters. No credible campaign of persuasion. Because while you read this letter, another baby died.

Matt Keck

Brookville

Mass obligation is celebration

Hurrah! Most of the bishops want to keep Christmas as a holy day—Jerry Fitelson's words, not mine (Nov. 8).

I wonder if we could get Jerry to tell us which bishops want to discontinue celebrating Christmas. If most of them did, it follows that a smaller group didn't. Children of all ages might want to know why.

To make myself clear: if you have Mass obligation I believe that is celebrating. Otherwise it is just observance, like we do the Annunciation as opposed to Mary's conception. That is something that's hard to explain also.

George J. Moll

Batesville

LIGHT ONE CANDLE

Lift up your heart

by Fr. John Catoir
Director, The Christophers

"New research reveals a surprising truth: the tendency to feel unhappy may lurk in your genes, but happiness is something you can create for yourself. . . .

The capacity for joy is a talent you develop largely for yourself" (Diane Swanbrow writing in *Psychology Today*).

Psychologists are beginning to realize what religion has taught for centuries—that right thinking can enable us to develop within ourselves a capacity for greater joy. Not only that, but these joyous feelings can be radiated to others. Swiss psychoanalyst Carl Jung once wrote, "Emotions are contagious."

In a *New York Times* article (Oct. 5, 1991) entitled "Happy or Sad, a Mood Can Prove Contagious," we read, "Just seeing someone express an emotion can evoke that mood in you. The dance of moods goes on between people all the time" (Dr. Ellen Sullins).

Here is the testimony of a woman who worked through her own pain to arrive at the peace of soul she needed:

"When my husband died a few years ago, I felt like I wanted to die, too. We were so close, so in love. How could I go on without him? I talked it over with God and told him how I felt as I cried many tears. But God let me know that He

wanted me to live because my work on earth was not yet finished. He reminded me that as much as I loved Donald, my life was separate from his.

"God was right, because although I still love and miss my husband, my best friend, I'm no longer unhappy because I'm busy reaching out, trying to do God's will for me. In the process of healing and growing, I have become a joyful and fulfilled person. Instead of giving up, I gave in to become the person God wanted me to be. I'm sure God is pleased because others will now see His light shining in me and through me" (Joan Savio, Brooklyn, New York).

The fields of psychology and religion are coming together in their understanding of human nature; both agree that happiness is possible, and both concur that we have control over the way we react to life's troubles.

Jesus Christ developed a simple formula for happiness which has survived the test of time. He taught us to reject resentment, bitterness, spite, vindictiveness, envy, jealousy and hatred.

"Return good for evil."

"Be not anxious."

"Forgive 70 times seven."

"Judge not that you be not judged."

"Love one another."

He concluded his public ministry with these words: "I have told you this so that your joy may be complete" (John 15:11).

(For a free copy of the *Christopher News Note*, "Spirituality, Happiness and Health," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

CORNUCOPIA

Thankful for Thanksgivings

by Cynthia Dewes

Rufus the dog laps globs of cranberry sauce off the tablecloth, pausing periodically to give baby a lick with his freshly sweetened tongue. A five-hour Monopoly game still rages in the next room, and a rock arrangement of "Over the River and Through the Woods, to Grandmother's House We Go" blasts away on the stereo, unnoticed for the third time around.

Three small children are lined up outside the bathroom for potty detail, marshalled by moms who talk extra fast in the everlasting struggle to keep a sensible conversation going. Bloodshot dads linger before the television set, trading authoritative analyses of the three or four football games they have eyeballed during the day.

Several Thanksgiving feasters, unable to move or even breathe without effort, sit in the original chairs they occupied all day, sipping after-dinner sherry and trying to ignore their surfeit. They pale when the host walks by, offering cookies on a tray.

Grandparents express (and express and express) unqualified admiration for the

various wonderful babes present, including the surprised tot now being slathered by Rufus' affectionate tongue. Childless couples smile tightly, attempting to turn the conversation to more substantive subjects like ski trips or employment benefits.

Three or four teen-agers slouch languidly among their elders, sharing knowing looks and rolling their eyes at particularly gruesome adult remarks. Braver ones who have the boy girlfriends in tow steel themselves for the inevitable silly questions and sly jokes which they expect to be visited upon them.

Hidden under the diningroom table, a couple of pre-schoolers play Arnold Schwarzenegger, squeezing pop cans in their fists. Rufus turns his attention from licking cranberries and baby to this new delight, slurping root beer off the carpet.

The hostess is busy in the kitchen, gleaming leftovers from the remains of a 25-pound turkey. Every few minutes she sneaks a look at the company within to check on their level of activity. She is torn between visiting with her guests and risking food poisoning if Mr. Tom is allowed to nurture bacteria.

The sink is filled with crusted pans, and messy dishes cover every available surface. Dutiful ladies appear at the kitchen door to make pet suggestions along the lines of "Let's help you with the dishes." Well-coached older children also offer their

services, all of which are sweetly declined by the hostess.

Screams of triumph and despair erupt from the Monopoly players across the hall. Curious onlookers rush in to find hotels piled high on Boardwalk and Park, blocking access to GO. They know the final coup is at hand.

The various themes of this annual Thanksgiving fugue weave in and out, now separating, now coming together. All the joys and kinks and doubts of human existence swirl through the day's events, climaxing in a swell of emotional (not to mention physical) satisfaction.

For all thy gifts, dear Lord, make us truly thankful.

vips...



Mr. and Mrs. Philip Caito celebrated their 50th Wedding Anniversary on Nov. 23 with a Mass at St. Lawrence Church followed by a private family dinner at Chateau Normandy restaurant. Philip Caito and the former Ida Ann Tanilla were married in 1941 at Holy Rosary Church. They are the parents of four children: Philip, Joseph, JoAnn and Frederick; and grandparents of 10.

Mary Rose Nevitt, executive director of St. Elizabeth's, and Dr. Patricia C. Welch, executive director of St. Mary's Child Center, were named Nov. 19 as Community Honorees by The Network of Women in Business. Sponsors for the two women during the Community Leader Recognition Event held on National Philanthropy Day were Virginia Grissom for Nevitt and Karen Grant for Dr. Welch.

check-it-out...

Due to the uncertainty of the recycling market, St. Barnabas Parish is cancelling its Recycling Program for the present time. As soon as alternative handlers are located, the program will be resumed. Stay tuned.

The Notre Dame Club of Indianapolis will sponsor a Feast of the Immaculate Conception Mass and Dinner beginning at 4 p.m. at Fatima Retreat House, 5353 E. 56th Street. Professor James Divita will

speak on the ethnic parishes of Indianapolis. Reservations are \$14 per person. Send to: Hugh Sullivan, 7135 Kingswood Circle, Indianapolis, IN 46266.

A schedule of Deaneary Advent Penance Services will be published in *The Criterion* beginning next week. Early penance services in the Indianapolis East Deaneary will be held at 7:30 p.m. on Monday, Dec. 2 in Little Flower Church, and at 7 p.m. on Thursday, Dec. 5 in St. Bernadette Church. The New Albany Deaneary will sponsor early penance services at 7 p.m. on Wednesday, Dec. 4 in St. Michael Church, Charlesstown, and at 7 p.m. on Thursday, Dec. 5 in Holy Family Church, New Albany.

The Aquinas Center Catechetical Ministry Office will sponsor a Music Workshop for Catechists and others who work with elementary school-age children, conducted by Carey Landry and Carol Jean Kinghorn from 9:15 a.m. to 12:30 p.m. on Saturday, Dec. 7 at Our Lady of Perpetual Help Church basement, 1752 Scheller Lane, New Albany. The \$6 cost includes materials; registration deadline is Dec. 4. Call 812-945-0354 for more information.

Habitat for Humanity will conduct informational meetings for families who want to apply for a home, on three dates in December: Saturday, Dec. 7 at 10 a.m., Fairfax Christian Church, 602 Berwick; Thursday, Dec. 12 at 6:30 p.m., St. John Missionary Baptist Church, 1701 Dr. Andrew J. Brown Ave.; and Saturday, Dec. 14 at 10 a.m., Concord Center, 1310 S. Meridian St.

Zion Evangelical United Church of Christ, located at the corner of North and New Jersey Streets, invites everyone to two Advent services. On Sunday, Dec. 1 the Sanctuary Choir will present its annual Christmas Candlelight Vesper Service at 4 p.m. On Sunday, Dec. 8 a German worship service featuring preaching, carols and hymns in the German language will be held at 3 p.m. A Kaffeestunde (coffee hour) of German pastry and refreshments will follow.



ELEMENTARY?—St. Matthew 4th-grade student Josh Bernsten dresses like his favorite fictional character, Sherlock Holmes, during National Young Reader Week. Students in grades K-4 and teachers dressed like storybook heroes, such as Mickey and Minnie Mouse, Robin Hood, and Clifford the Dog. (Photo by Chris Dossman)



AT THE ZOO—Holy Angels 4th-graders Jamie Highsaw (from left), Darrell Bluit, Archie Callier, Joel Williams, Angela Chambers and David Pinner enjoy a school visit to the Indianapolis Zoo. (Photo by Judy Williams)

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Batesville lady is Oldenburg Academy patron

by Mary Ann Wyand

Rose Meyer Tormey has loved the Sisters of St. Francis and their Oldenburg Academy for many years.

To show her love, the 87-year-old St. Louis parishioner from Batesville awards financial-aid scholarships to students.

In return, academy officials honor her special friend and benefactor with annual plantings in a rose garden created in her name on the scenic grounds.

"Rose went to the academy many years ago for a year," Oldenburg principal Frances Romweber explained. "She was so enamored with the wonderful privilege of being able to go to the academy that she wanted other girls to have a college preparatory education and the benefits of a real academy education."

Scholarship recipients have given back Rose Tormey's generous gifts in many ways, Romweber said, by contributing their leadership skills and academic abilities to the school.

"The girls keep in contact with her," the principal said, "and there is a nice camaraderie between them."

Formerly named the Academy of the Immaculate Conception, the all-girls' school was founded by the Sisters of St. Francis at Oldenburg in 1852. Today the academy offers students the option of residential living or commuter enrollment.

"Both my sister (the late Franciscan Sister Michael Louise Meyer) and I attended the academy as girls," Rose

Tormey explained. "I didn't graduate, but she did. She entered the convent in 1922 and taught at the academy. I moved to Indianapolis and worked in an office."

After the start of World War II, Tormey moved to Tucson, Ariz., with her mother and brother and then opened a guest home near the University of Arizona. She also helped the war effort by volunteering with the American Legion.

"I had wonderful people (as em-

ployees)," she said, "but I worked hard. It was a difficult time and it was hard to keep help."

In 1947, she married Steve Tormey, an Irishman who fought with the United States Army in France before he became an American citizen. Later Tormey was named commander of the American Legion in Tucson.

"My husband died in 1970," she said, "and my sister was at Oldenburg, so I came back to Indiana."

That move began a longtime association with the Franciscan sisters and the academy.

"I had been flying back to Indiana to see her," Tormey recalled. "I wanted to live at Oldenburg, but when I couldn't find a house I came to Batesville in 1978. I've been active in the American Legion and I also belong to the Veterans of Foreign Wars. I also help the local group of crisis pregnancy

counselors with telephone reminders of their volunteer schedules."

Her sister died of cancer last August, she said, "and my world seemed to have ended. But the sisters have been very nice, and I enjoy talking with the girls."

Tormey said she started the Christa McAuliffe Scholarship to assist academy students six years ago after watching televised coverage of the horrible explosion of the space shuttle Challenger seconds after lift-off.

"When (teacher and astronaut) Christa McAuliffe was killed on the Challenger, I just felt that I wanted to do something to keep her memory going," Rose Tormey said. "It was just so terrible to know that she was gone and would never come back. That's when I started the scholarship. I've always recognized the value of a good Catholic education."



Rose Meyer Tormey

Council hears recommendations

(Continued from page 1)

"11. Some individuals should consider specific training in spirituality leadership and use that training in parish groups."

The team also identified some of the resources presently available in the archdiocese for improving spirituality. Under regular parish resources, the team listed the Eucharist and sacraments, prayer groups, Bible study, support groups and parish sponsored retreats.

Under national spirituality resources, the team listed Cursillo, Marriage Encounter, the Legion of Mary, charismatic renewal, and Third Order and Oblate organizations connected to religious communities.

Archdiocesan spirituality services listed included Fatima Retreat House, Mt. St. Francis Retreat Center, the Beech Grove Benedictine Spirituality Center, the Hermitage, St. Meinrad Retreat House and St. Maur Hospitality Center.

Personal resources listed included spiritual directors, pastoral counselors and books and videotapes available through various organizations.

The report for the team studying evangelization was given by Karen Hicks. Other members of the team are Daughter of Charity Sister Mary Elizabeth Cullen, Patty Schmalz and Amanda Strong.

Hicks reported on meetings with Father Clarence Waldon, archdiocesan director of evangelization, and Sister of St. Joseph Julia Wagner, associate director. She noted that, when the Office of Evangelization was established 10 years ago, 64 parishes had evangelization committees, but today the office is working with only six parishes.

As a result of these meetings, the study team said that it recommended:

"1. Evaluation of the Office of Evangelization and its impact on the Archdiocese as described by Pope Paul VI and advocated by Pope John Paul II.

"2. More visibility and more support from the archdiocesan leadership.

"3. The necessary staffing to support this important priority—with emphasis on lay involvement.

"4. Consideration that the Office of Evangelization function under the Secretariat for Education instead of the Secretariat for Pastoral Services."

The report of the team that studied communications was given by Rosemary Coraggio. Other members of the team are Bill Bischoff, Father Coats, Bob Cook, Lynn Lineback, Suzanne Magrant and Steve Northam.

This team noted some of the communications problems currently being experienced within the archdiocese: duplication of information sent out and/or requested;

lack of accountability ("Does material get read and/or passed on to appropriate parish committees?"); no coordination of the flow of information from archdiocesan offices to outside news sources; inability to reach Catholic Center personnel at times; lack of understanding of the role of deanery councils as communications links; and scattering of information throughout the Catholic Center agencies.

The installation of voice mail was approved by the council after several members in business capacities spoke about the advantages they have found in this manner of receiving messages.

The team recommended, besides the installation of voice mail, that the establishment of a computer network, including electronic communication throughout the entire archdiocese, be considered a budgetary priority for the coming fiscal year. After considerable discussion the APC felt that it did not have sufficient information to approve the recommendation.

Besides these reports, brief reports were also made by Bill Armstrong for the team studying personnel and by David Gootee for the team studying financial systems, financial planning and stewardship. Neither team, however, had recommendations.

It was announced that the Council of Priests has asked the APC to study the possibility of parishes inaugurating stewardship programs that would have a theological base and be coordinated by all parishes.

After reports were given and discussed, APC Chairperson Ronald Dossee proposed that each study team prepare a one- to five-year archdiocesan goal statement based on each priority under consideration. These goal statements will be discussed at the council's next meeting Feb. 13-14.

Then, Dossee proposed, the council will develop an archdiocesan mission statement that will be reviewed by parish councils, deanery councils, secretariats and the Council of Priests with the view that the goals mission statement will be accepted at the APC meeting scheduled for May 16. Then the council will develop operational plans for those objectives and action plans that need to be pursued and budgeted at the archdiocesan level.

Dossee noted that, in order to have a single, comprehensive pastoral plan for the archdiocese, it will be necessary to integrate the accepted recommendations from the Future Parish Staffing Project, the Urban Ministry Study, the Education Study and the management audit. All of these are now in process.

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MOMENTS IN CATHOLIC HISTORY

by John F. Fink

Editor, The Criterion
Twentieth in a series of articles

When England's King Henry VIII made his break with Rome in 1535 by having his Parliament pass the Act of Supremacy making the king the supreme head of the church of England, it was the start of a particularly bloody period in English history. We have already seen that this led to the martyrdom of Sts. John Fisher and Thomas More and the executions of two of Henry's six wives. But much more was to come.

Despite his break with Rome, Henry VIII continued to consider himself an orthodox Catholic. In fact, he enacted laws requiring English subjects to profess certain Catholic doctrines. Among them, the sufficiency of Communion under one species, priestly celibacy, the validity of the vow of chastity, private Masses for the souls in purgatory, and auricular confession—all matters that were denied by Protestants.

When Henry died in 1547, he was survived by three children—Mary, the daughter of his first wife, Catherine of Aragon; Elizabeth, daughter of Anne Boleyn; and Edward, son of Jane Seymour, his third wife who died giving birth to Edward. Since he was the only male, Edward became king at the age of 10. He reigned as Edward VI and the government

1535-1702: A bloody period in English and Irish history

was taken over by his uncle, the duke of Somerset, who acted as regent.

Edward was reared a Protestant. The "Book of Common Prayer" was issued in 1549 and this is considered the first official act of England's conversion to Protestantism. The book substituted a Communion Service in English for the Mass in Latin and sanctioned Protestant views of the Eucharist.

Edward was king for only six years. In an attempt to prevent his sister Mary, a Catholic, from becoming queen, he named as his successor Lady Jane Grey, the granddaughter of Henry VIII's sister Mary. The plot didn't work though. Mary Tudor, daughter of Henry and Catherine, became queen and Lady Jane was executed.

She was the only one executed. Mary was soon known as "Bloody Mary" because of her zeal to return the country to Catholicism. She invoked the laws which provided capital punishment for heretics. Archbishop of Canterbury Thomas Cranmer and about 275 other persons were burned at the stake.

Mary, though, died after only five years as queen, in 1558, and was succeeded by her sister Elizabeth. Under the influence of William Cecil, a Calvinist, Elizabeth returned the country to Protestantism. She revoked the laws passed by Mary and in 1563 Parliament promulgated Thirty-nine Articles that repudiated many Catholic doctrines.

With that, Pope Pius V formally

excommunicated Elizabeth (not that this made much difference at this stage of the game). In return, Parliament made it an act of treason to recognize the papal authority and confiscated the property of those Catholics who had fled England for the safety of the continent.

In 1558 Catholic priests were required to leave England under penalty of capital punishment, and persecution was severe for the next 20 years. Altogether, 221 Catholics were put to death during Elizabeth's reign. Of them, 128 were priests. Among the priests who were martyred was the Jesuit Edmund Campion. The persecution, though, was not successful in getting rid of all the priests because, at the end of the century, there were 360 priests still in England.

A tragic figure in British history now appeared on the scene—Mary Queen of Scots, as she was known. Mary Stuart was the daughter of Scotland's King James V, who was the son of Margaret Tudor, the sister of England's King Henry VIII. While Mary was growing up, Scotland was in turmoil from battles between Catholics and Protestants led by John Knox. Mary was sent to France where, at the age of 16, she married the man who was to become France's King Francis II.

When her husband died, Mary returned to Scotland, where she was the rightful queen. By this time, though, John Knox had triumphed and the Scottish Parliament had adopted Presbyterianism as the state religion and prohibited the saying or hearing of Mass under penalty of death.

Mary then married Henry Stuart, the great grandson of Henry VII of England. He was murdered in 1567 and Mary married the profligate earl of Bothwell. Soon a rising of the Scottish nobles forced her abdication and she was imprisoned. Her infant son, James VI, was crowned king.

Mary managed to escape from prison and tried to make contact with her cousin, Queen Elizabeth of England. Elizabeth, though, had no love for her cousin and Mary was imprisoned in England for 19 years. During that time, Catholics repeatedly tried to get her out of prison, but were unsuccessful. Finally, in 1587, to make sure she could not claim the throne of England, she was put to death.

Elizabeth reigned for 45 years, from 1558 until her death in 1603. Since she had no children, she was succeeded by King James VI of Scotland, the son of Mary Queen of Scots and great-grandson of Margaret, sister of Henry VIII. He became both King James VI of Scotland and James I of England.

Although his mother was Catholic, James had been forced to sign a profession of faith in Protestantism while he was in Scotland. Two years after he ascended to the throne, an attempt was made by some Catholic fanatics to blow up the king and the houses of Parliament. Labeled the Gunpowder Plot, it succeeded only in causing another outbreak of anti-Catholic violence and the execution of two Jesuits.

Conditions for Catholics seemed to improve when James' son Charles married Henrietta Maria, Catholic daughter of the French king, Henry IV. He promised (with his father endorsing the promise) to extend toleration to Catholics in England. However, when Charles succeeded his father as King Charles I in 1625, Protestant pressure forced him to renege on his promise.

Charles tried to impose the High Anglican Church upon England. In this he was opposed by the Puritans and the Scotch Presbyterians. A civil war followed, with Oliver Cromwell at the head of a parliamentary army against the royal forces supported by English nobles, the Anglicans—and Catholics.

Cromwell won and King Charles was executed in 1649. Cromwell then proceeded to rule England as military and religious dictator, crushing all opposition and continuing his hostility toward Catholics.

This hostility applied to Wales, Scotland and Ireland as well as England. In both Wales and Scotland, all Catholic priests were banished and what were once flourishing churches in those countries essentially vanished.

In Ireland, Cromwell led an army of 10,000 men and gained control of the country. He gave huge areas of the country

to Englishmen who had supported the civil war. This created a system of absentee ownership which caused much suffering to the Irish people for more than 200 years.

When Oliver Cromwell died in 1658, the reaction in England led to the restoration of the monarchy. King Charles II reigned for 25 years, from 1660 to 1685. Although married to the Catholic princess of Portugal, Catherine of Braganza, Charles allowed Catholics to continue to be treated cruelly. There was a series of religious quarrels.

In 1673 the Protestant Test Act barred from public office Catholics who would not deny the doctrine of Transubstantiation and receive Communion in the Church of England. This law forced Charles' brother James to resign his office of Lord High Admiral because he converted to Catholicism.

In 1678 many English Catholics suffered death as a consequence of what was called the Popish Plot. It was a false allegation by Titus Oates that Catholics planned to assassinate King Charles II, land a French army in the country, burn London, and turn the government over to the Jesuits. Among those killed was Archbishop Oliver Plunkett.

Although Charles never did much for the Catholic Church, he did become a Catholic on his deathbed.

When Charles died, next in line was his brother James, who had become a Catholic. He was almost kept from the throne, though, by the Exclusion Bill. It passed the House of Commons but was rejected by the House of Lords and James II was crowned king in 1685. He was the first Catholic to sit on the throne since Mary Tudor died in 1558.

James II tried to relieve the hardships of Catholics in England. His Declaration of Indulgence in 1687 established freedom of conscience for all English subjects. Seven Anglican bishops who refused to publish it in their churches were imprisoned in the tower for a while.

In Ireland, James suspended the penal laws and began to replace Protestant appointees with Catholics.

Then the birth of a baby resulted in a war. The baby was the queen's and it was a boy, which meant that another Catholic would succeed James II. Within days a revolution was underway. William, Prince of Orange, landed with an army in England and there ensued what was called the "Glorious Revolution."

As it happened, William was married to King James' eldest daughter, Mary. Now James was deposed as king and Mary was set up as the new queen. The reign became known as that of William and Mary.

When William and Mary began their reign in 1689 a bill was passed requiring that the sovereign of England must belong to the Anglican Church. (This was formalized in 1701 by the Act of Succession that said the same thing.) The law still applies to the English throne.

In 1689 the Toleration Act granted a measure of freedom of worship to other English dissenters, but it was not extended to Catholics.

After he was dethroned in England, James fled to Ireland to fight for his kingship there. But he was defeated at the Boyne in 1690. The next year Limerick fell and this ended the resistance to King William. Under the Treaty of Limerick, Catholics were excluded from the army and navy, from the courts, and from all civil office.

By the time King William's reign ended in 1702, Catholics in England had dwindled to less than one percent of the population, pretty insignificant. They started to get their rights back only incrementally, over a long period of time.

Thus, it wasn't until 1778 that a law was passed that permitted Catholics to acquire, own and inherit property. Further concessions were made by the Catholic Relief Act in 1791. Then in 1829 the Catholic Emancipation Act relieved Catholics of both England and Ireland of most of the civil disabilities to which they had been subjected. And it was well into the 20th century, in 1926, before another Catholic Relief Act finally repealed virtually all legal disabilities of Catholics in England.

In Ireland, the penal laws against Catholics were gradually reduced, but Catholics were still ineligible to serve in Parliament. In 1800, the Irish Parliament was abolished when the Act of Union established the United Parliament of Great Britain and Ireland. Catholic emancipation was finally won in 1829 under the leadership of Daniel O'Connell.

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Liturgical year consists of two major seasons

by Fr. Laurence E. Mick

Every year Catholics notice some strange talk coming from their religious leaders and publications about one full month before New Year's Day—talk about beginning a new year.

The new year they refer to, of course, is the new liturgical year. It begins with the season of Advent.

The liturgical year's cycle of feasts and seasons developed over a long period. The determination of the dates for various feasts and the seasons that prepare for or follow them is a complicated system derived from natural seasons (spring, the winter solstice, etc.), Jewish feasts (for example, Passover/Easter), historic events (like the date of a saint's death), and simple logic (for example, the feast of the Annunciation is exactly nine months before Christmas).

While studying the liturgical year's origins can be fascinating for scholars, it leaves unanswered a basic question. Is the liturgical year only of interest to professional religious personnel or does it have meaning for every Christian?

One common misunderstanding of the liturgical year is that we are supposed to "walk with Christ" through the events of his life and death and resurrection.

People then try to pretend that Christ is being born again, growing up in Nazareth again, preaching in Galilee again, dying and rising again, appearing to the disciples for 40 days, and ascending to heaven again.

Besides finding such "pretendings" a bit tedious after a few years, many people are baffled by the seemingly inappropriate readings that occur through the year.

After Good Friday, Easter and Pentecost, we hear Jesus preaching through Galilee and Judea. After Easter we hear passages from Jesus' teachings before his death. The cycle simply does not follow the life of Jesus in any very organized fashion.

A more helpful understanding of the liturgical year sees it as an opportunity for spiritual growth for each of us.

Reflecting on the different events of Jesus' life and various aspects of his teaching gives us opportunities to gradually deepen our assimilation of his meaning in our lives.

The liturgical year consists of two major seasons separated by "Ordinary Time."

Advent-Christmas runs from the first Sunday of Advent until the feast of the Baptism of the Lord (the Sunday after Epiphany).

Lent-Easter runs from Ash Wednesday until Pentecost.

Ordinary Time includes a few weeks between the end of the Christmas season

and Ash Wednesday, and a much longer period from Pentecost to Advent.

During Advent we are invited to prepare for the coming of Christ, not so much for his first coming as for the Second Coming at the end of time.

Are we ready for his coming again? Even if the world does not end in our lifetime, we will each meet Christ at the end of our lives. Are we living each day so that we will be prepared whenever that day comes?

Christmas invites us to rejoice in the incarnation, the fact that God took on our flesh and that he sanctified human life.

The babe in the manger can help us realize that God shared our existence. It should also make us more aware that God still dwells among us and can be met in the people and events that make up our everyday lives.

Christmas calls us to appreciate more deeply that our God is not a remote deity off in the heavens, but a God closer to us than we are to ourselves.

In Lent-Easter, we are invited to enter again the journey of conversion. We walk in Lent with those who are preparing for baptism, and thus we prepare to solemnly renew our own baptismal vows at Easter.

In this greatest season of the liturgical year, we seek as a community to enter into the mystery of Christ's death and resurrection. Jesus died once for all and will never die again. Yet in a sense he dies and rises now in us.

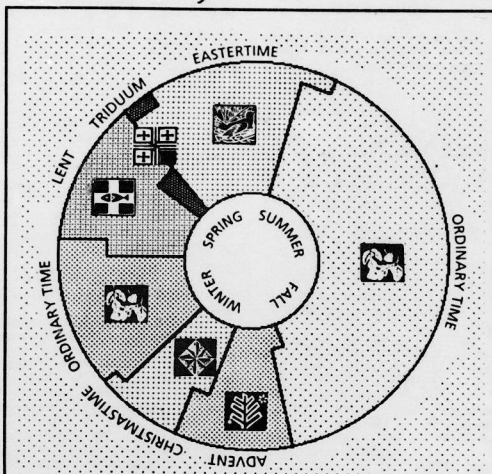
The resurrection we celebrate at Easter is Jesus rising to new life in the newly baptized and to renewed life in all those who renew their commitment to live his new life.

During the 50 days after Easter Sunday, we reflect together on the meaning of this risen life and seek to live it more fully along with the newly baptized.

In Ordinary Time, we are invited to reflect on how we live the Gospel in the day-to-day events of our ordinary existence. We hear large sections of the teaching of Jesus and ask ourselves how well we are living it. We hear the parables of the kingdom and ask ourselves what we are doing to spread the good news and build up the kingdom of God.

The year's whole cycle offers opportunities for our identification with Christ to grow gradually. Since we cannot celebrate everything at once, we have various feasts and seasons of celebration. And since we cannot assimilate all Christ's teaching and meaning at once, we focus on different aspects at different times.

(Father Laurence Mick is a priest of the Archdiocese of Cincinnati.)



LITURGICAL YEAR—The determination of the dates for the liturgical year's cycle of feasts and the seasons that prepare for or follow the feasts is a complicated system derived from natural seasons, Jewish feasts, historic events, and logic. (CNS chart)

Advent offers new beginnings for Christians seeking renewal

by David Gibson

It is in the spirit of Advent—the start of the church's new year of worship—to make new beginnings and to renew one's outlook on family members and friends, on work, and on God.

Apathy, the attitude of not caring, does not open onto new beginnings. But that only suggests that one step toward a fresh start in life is to recognize what you do care about. Try making a list!

Negative attitudes and hopelessness also work against new beginnings. One way to counteract these forces is to ponder whatever is good about your life. Many people find that taking time daily to focus on what is good within them and

around them actually constitutes a valuable new beginning.

To make a new beginning, a person may first need to overcome the power of fatigue with some much-needed rest.

Reflection and meditation also are important for envisioning any new course and clarifying your thoughts.

But remember to start somewhere. Start to pray a little, to make some changes in your weekday patterns, to exercise, to listen better to someone who needs that from you.

A big new beginning may emerge from a series of small beginnings that made a larger difference than one thought possible.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Holiday unites families and friends

This Week's Question

What plan or activity have you tried during the weeks before Christmas that has altered your approach to the coming holiday for the better?

"We're having the children slowly set up a Nativity scene one character a day. We discuss their meaning with the children." (Debbie Baum, Carmel, Indiana)

"We exchange gifts on St. Nicholas Day, Dec. 6. Getting that part of the holiday tradition over early enables us to focus on other parts of the season besides the anticipation of getting gifts. The weeks before Christmas don't rush by. It is wonderful." (Sarah Yaworsky, Rochester, New York)

"One of the best Christmases I ever had was when we exchanged prayers, daily Masses, poems and letters of appreciation instead of gifts. (Dolly Popper, Jackson, Mississippi)

"We try to do some service projects. For example, a few years ago our 4-year-old son decided to bake

banana nutbread and sell it to friends to raise money and buy toys for farm-worker children." (Felipe Salinas, McAllen, Texas)

"We make our own gifts and let the money we usually spend go for outreach, like a food pantry or adopting a needy family." (Mary Molly, Richmond, Virginia)

"In the weeks before Christmas I give homemade cookies—hundreds of them—to friends and to total strangers. What a joy to see the surprise and the pleasure when I give a bag of cookies to a homeless man or woman on our city streets! That's Christmas!" (Ricky Rogers, Baltimore, Maryland)

Lend Us Your Voice

An upcoming edition asks: What would you call two essential skills for effective parenting?

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



Basic liturgical patterns penetrate daily living in divine yet human ways

by Richard Cain

The liturgical year is far more than its two most prominent seasons—Advent-Christmas and Lent-Easter.

It is a tapestry of patterns within patterns, covering every inch of life. In fact, the fundamental pattern in the liturgical year is Sunday.

From the time of the apostles, the first day of the week has been called "The Lord's Day," Sister Linda Gaupin, associate director of the U.S. Catholic bishops' liturgy secretariat in Washington, noted. "We rank Sunday as the first holy day."

That means the Sunday liturgy is the key to living the liturgical year.

People will enter into "the rhythm of the liturgical year if they go to church on Sunday," she said.

But this connection will be effective only if the Eucharist becomes the pattern for the rest of the week.

She said the Christian community gathers together to proclaim the word of God, to bless, to break and eat bread, and then to be dismissed.

This larger part of Mass is critical, Sister Linda said. "A liturgical dismissal is a dismissal 'to,' not a dismissal 'from.' We are dismissed to gather people to Christ, proclaim the word, and be eucharistic for the world."

To be eucharistic within the world means to be broken so that others may have life.

Specific ways people can integrate the eucharist into their lives include developing the habit of blessings at mealtime and

other times, practicing the habit of hospitality (especially toward the alienated and oppressed), and praying about and discussing how the Sunday readings apply to their lives and what it means to be Eucharist in the world.

In these ways, the basic pattern of the liturgical year penetrates daily living.

The Jewish culture in which the liturgical cycle has its roots was primarily agricultural. But that does not make it inaccessible or irrelevant to a modern, urban culture, according to Gertrude Mueller-Nelson, author of "To Dance with God: Family Ritual and Community Celebration" (Paulist Press).

"It's not just an agrarian cycle," she said. "It's a human cycle. We all have times of lying fallow or being pregnant with something."

For example, Advent is the season of lying fallow and of waiting, she said. "We have to sit back and receive."

Seen in this way, the Advent-Christmas tradition of gift giving becomes uniquely appropriate.

"The instinct is right," she said. "We do have needs."

People hunger for the incarnation, she said, where the spiritual and the material become one.

The problem in gift giving is that people tend to play it out at too literal a level, she said, by making material things into a god instead of seeing matter as a container for God.

Thus, living the liturgical year more fully means not so much being countercultural as being a kind of anthropologist searching the deeper connections be-



CONNECTIONS—Learning how to live the liturgical year more fully, and thus becoming fertile ground for the divine, means not so much being countercultural as being a kind of anthropologist searching for the deeper connections between one's culture and the Gospel, between customs such as gift giving and the deeper meaning of life. Becoming fertile ground for the divine might be called the basic challenge of the liturgical year. (CNS illustration by Beth Loring)

tween one's culture and the Gospel, between customs such as gift giving and the deeper meaning of life.

"It is time for us to look back at our folk customs to see how religious a people we really are," Mueller-Nelson said. The problem is that "we just don't go deep enough into it."

We know how to make order out of our things, she said, but "we don't make

order out of our bodies, our homes and our relationships and so become fertile ground for the divine."

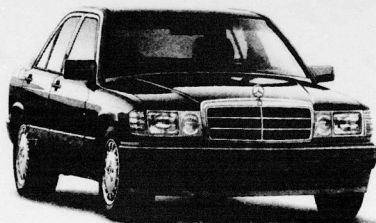
For participants in the worshipping community, becoming fertile ground for the divine might be called the basic challenge of the liturgical year.

(Richard Cain is editor of *The Catholic Spirit*, the diocesan newspaper for the Diocese of Wheeling-Charleston, W. Va.)

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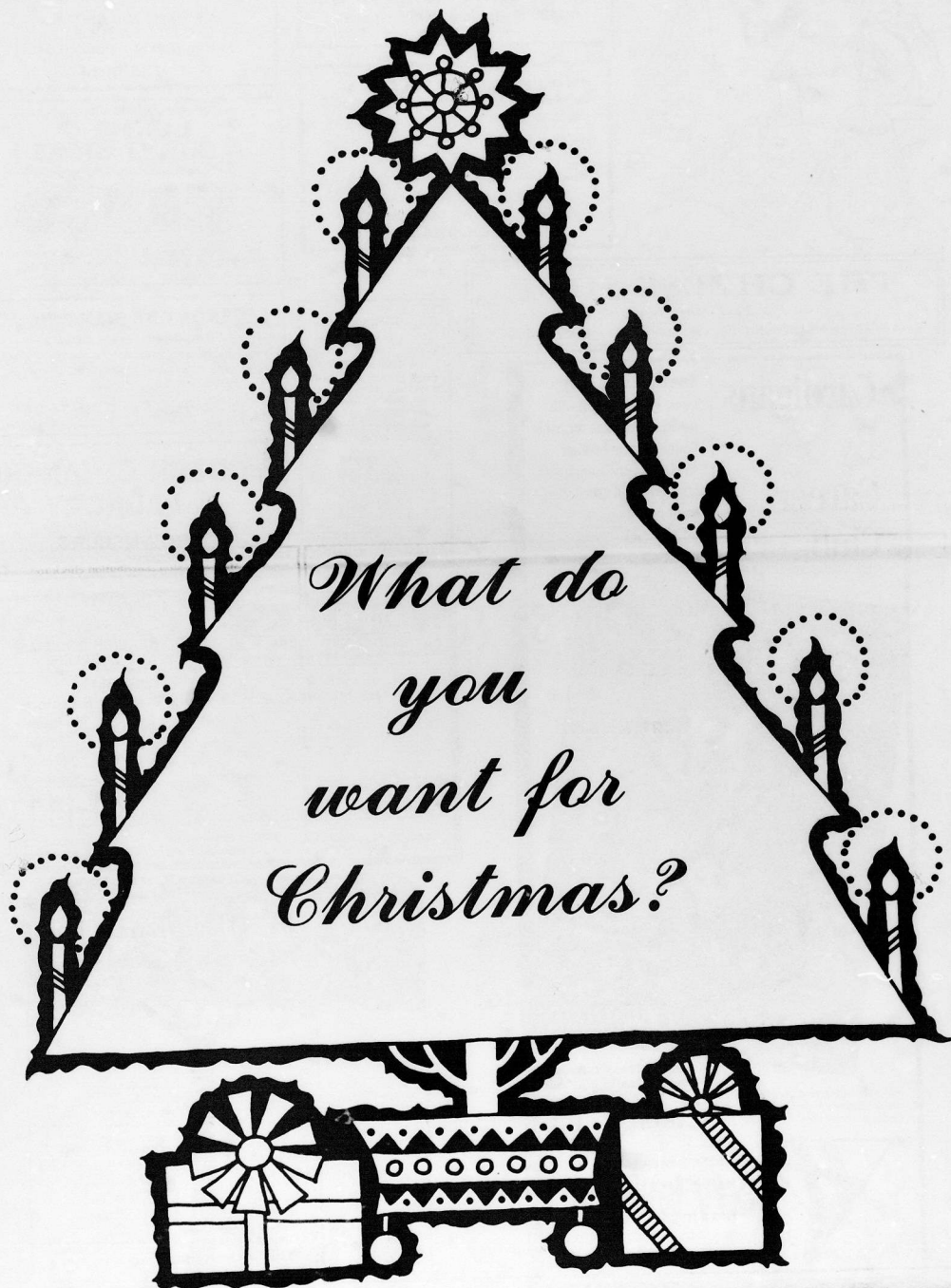
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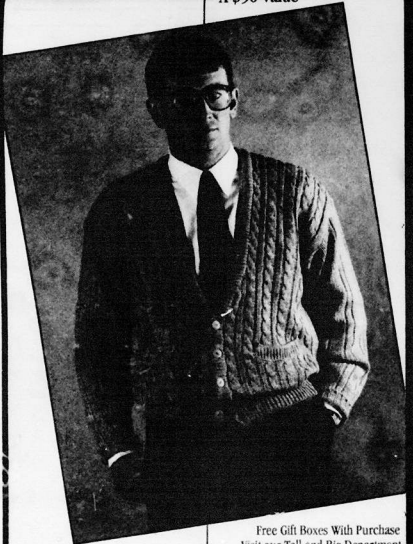
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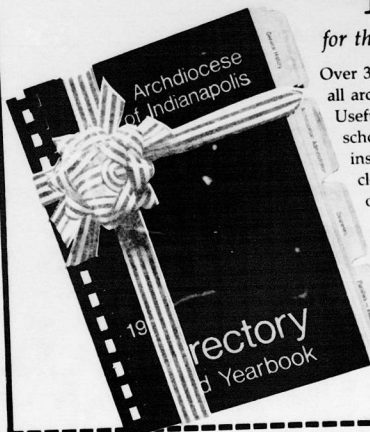
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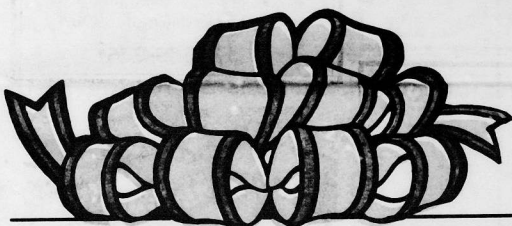
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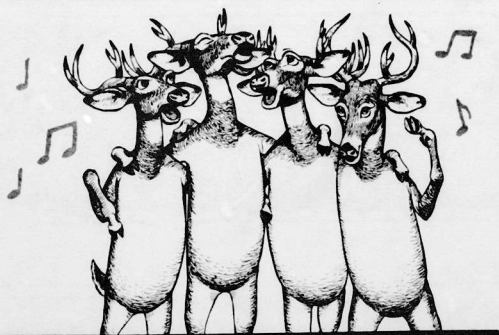
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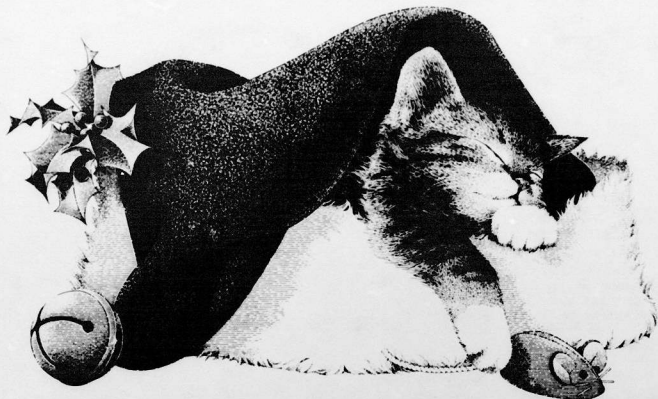
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FIRST SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 1, 1991

Jeremiah 33:14-16 — 1 Thessalonians 3:12-4:2 — Luke 21:25-28, 34-36

by Fr. Owen F. Campion

This weekend, the church celebrates the First Sunday of Advent, the beginning of its liturgical year. That means that it begins a new series of Scripture readings in the liturgy.

The first reading this weekend is from the book of Jeremiah. Jeremiah is regarded as one of the greatest of the Hebrew prophets. From a village very near Jerusalem, Jeremiah was active as a prophet for almost 40 years, a feat in itself in times in which human lifespans were short. All during his time, Jeremiah saw God's people as being, especially under threat. It was no hysteria on his part. Powerful, hostile neighbors surrounded them, and fear led them into foolish foreign alliances and unwise policies at home. Finally, they paid the price. They were over-helmed, and they suffered greatly.

Jeremiah saw more than bad judgment in the circumstances all around him. He viewed many of the customs and probably most of the public decisions of his people as inviting disaster since they ignored God.

When the people ignored God, they brought chaos and evil into their lives, in the eyes of Jeremiah.

However, Jeremiah was no prophet of doom. He also reminded his people that their happiness and salvation was God's wish. God's plan for them. If they would cooperate with God's plan by obeying his

will, then they could anticipate every good thing.

Furthermore, he told the people to have hope. One day, he assured them, God's relief would come. One day a just and strong leader would emerge. The road might be rough and crooked, but the destination would be glorious.

The First Letter to the Thessalonians is the source of this weekend's second liturgical reading. Thessalonica, now the modern Greek city of Saloniki, was in the first century one of those important centers in the Roman Empire in which lived a community of Christians. Some surely were Jews; others were Romans or Greeks. Whatever their ethnic or religious origins, they definitely were outside the mainstream of the culture and the life of the majority. Not surprisingly, people in such circumstances were apprehensive or at least questioning at times in their faith.

This letter encouraged them and challenged them. One day, it foretold with excitement and conviction, the Lord would return with his mercy, peace, and justice.

In the meantime, the people should not lose hope. Instead, they should overflow with love for each other. In that, their faith would survive and grow. In that, they could create a worthy prelude to the Lord's coming again.

St. Luke's majestic and expressive Gospel is the third reading for this weekend's liturgy.

The first century Christians seem to have been absorbed in ideas about the second coming of Jesus. It was natural given the circumstances, for all Christians

Daily Readings

Monday, December 2

Advent weekday
Isaiah 21:1-5
Psalms 122:1-9
Matthew 8:5-11

Tuesday, December 3

Francis Xavier, priest
Isaiah 11:1-10
Psalms 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, December 4

John Damascene,
priest and doctor
Isaiah 25:6-10
Psalms 23:1-6
Matthew 15:29-37

Thursday, December 5

Advent weekday
Isaiah 26:1-6
Psalms 118:1, 8-9, 19-21, 25-27
Matthew 7:21, 24-27

Friday, December 6

Advent weekday
Isaiah 29:17-24
Psalms 27:1, 4, 13-14
Matthew 9:27-31

Saturday, December 7

Immaculate Conception
Genesis 3:9-15, 20
Psalms 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

in the Roman Empire of that era faced similar problems.

Surely the eloquence of St. Luke's Gospel directed itself toward that preoccupation about the second coming. In this reading, the Gospel insists that with the next coming of Jesus, nature itself will be transformed.

Then, directly, he urges upon Christians who await the Lord lives of spiritual discipline and virtue.

Reflection

Traditionally, the church has employed for its Advent lessons the rich writings of both the Hebrew and Christian Scriptures as they await the messiah and the second coming of Jesus.

The second coming presumes that one day the Lord will come once more to earth with his power and majesty. It is an ancient teaching of the church. The Lord also will come individually to Christians, as they convert themselves to him, as they meet him after their earthly deaths. He will come to others when those who

love him bring him to others in their compassion and devotion.

Advent distantly looks to the spectacular second coming, when all creation will see Jesus again. More immediately it teaches us about his coming in our own lives here and now. The great lesson in this is that we bring Jesus to our communities, homes, jobs, and associations.

As Christians, devout, active Christians, we are powerful indeed. We continue the work of redemption and reconciliation. So the church, through these readings, with all the symbols of Advent as its teaching devices, calls us to perfect our Christian resolve and faith. In that, we hasten the sweet coming of Jesus to our distressing times.

Central to our work in the redemptive process is love, as the second reading instructed. When we love, when we actively and genuinely love others, we unleash upon our world a force so mighty that it overwhelms even nature itself. After all, it subdues the natural instincts of fear, hatred, and selfishness.

THE POPE TEACHES

The church is the body of Christ

by Pope John Paul II

Remarks at audience November 20

St. Paul frequently refers to the church as the "body of Christ." This image highlights both the unity and the multiplicity which characterize the life of the church.

Though they are many, all the church's members form "one body in Christ" (Romans 12:5). As Paul told the Corinthians, "just as the body is one and has many members, and all the members of the body, though many, are one, so it is with Christ. For by one spirit we were all baptized into one body." (1 Corinthians 12:12-13).

In the body of Christ, the variety of members and functions helps to build up the unity of the whole, while that unity continues to preserve the multiplicity of its component elements. A real solidarity thus exists among all the members of the church.

As the apostle Paul says: "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Corinthians 12:26).

The analogy of the body brings out in an especially vivid way the gift of life in the Holy Spirit, which is shared by all the members of the church. For "by the communication of his Spirit Christ constituted his sisters and brothers, gathered from all the nations, as his own mystical body" ("Lumen Gentium," 7).

Jesus Christ enjoys full power over the church, his body; he fills it with his divine life and binds its members together in unity. The church thus grows up "in every way into him who is the head, into Christ, from whom the whole body . . . upbuilds itself in love" (Ephesians 4:15-16).

The doctrine of the church as the body of Christ is closely connected with the mystery of the Eucharist. As St. Paul reminded the Corinthians, "we who are many are one body, for we all partake of the one bread" (1 Corinthians 10:17). The Eucharist, the sacrament of the body and blood of Christ, thus forms the church, the social body of Christ, for it builds up the unity of all the members of the ecclesial community.

MY JOURNEY TO GOD

Thanksgiving Remembered

Do you remember when you were young
And thanks fell naturally from your tongue
As you knelt beside your bed at night
And talked to God at day's last light?
Thank you, God, for Mom and Dad,
And Spot, the best dog anyone ever had!
Thanks for Sis and Brother Zeke
And all my cousins and Grandpa Meek.
Thank you for the sun's warm rays,
And thank you, too, for rainy days.
Thank you, God, for all that snow—
I've got a brand new sled, you know.
Thank you, too, for Grandma's pie
(I am the apple of her eye)
Thanks for making Auntie well—
Uncle's happy, I can tell.
Thanks also for those everywhere
Who use their hands with loving care



To lead the homeless to an open door,
Feed the hungry, help the poor.
Thank you for our church and school
And all else o'er which you rule.
Thanks a lot for everything.
For fish that swim and birds that sing.
Thank you for the stars above,
But, most of all, thank you for love.

by K. Lejean Buehler

(K. Lejean Buehler is a member of St. Joan of Arc Parish in Indianapolis.)

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QUESTION CORNER

Why venerate relics?

by Fr. John Dietzen

Could you give us some information about the church's position on relics of the saints. I am puzzled why we do not encourage the veneration of relics. I believe there are special gifts from God.

for example, when venerating a relic of our Lord? (Illinois)



The veneration of relics is one of those areas of Christian belief and practice which possess a solid theological and spiritual foundation, but which experience proves also have an almost built-in temptation for misunderstanding and abuse. The answer to your question involves explaining a bit of that experience.

As most Catholics know, veneration of the bodies of the saints, especially martyrs, goes back to the very early church. Sometimes the blood of the martyrs was collected on a cloth to be kept as a reminder to the Christian community of that individual's fidelity and courage in professing the faith. Later the Eucharist was celebrated and churches were built over their tombs.

Already by the 800s and 900s, however, problems began to surface. Possession of bodies of certain saints became a source of prestige for churches and monasteries. When St. Thomas Aquinas died in the Cistercian monastery of Fossa Nuova, it is reported that the monks there decapitated his body to be sure of keeping his remains. The tug of war between the Cistercians and Dominicans for St. Thomas' body continued for decades after his death.

Buying and selling and even stealing bodies or parts of

bodies of saints became common. Transfer of relics became a major international business. To this day church law explicitly forbids "alienation" or permanent transfer of major relics from one place to another without the pope's permission (Canon 1190).

It's not surprising that this strange sort of dealing with the bodies of saints should be reflected in the popular piety of the Middle Ages and beyond. Veneration of relics gave rise to all kinds of feasts, shrines and pilgrimages. Possession of relics even became one of the marks of affluence and power. In 1392, at a royal feast, France's King Charles VI distributed to guests ribs of his holy ancestor St. Louis.

Some opposition to these practices was always heard, but even popes eventually became nearly powerless to do anything to discourage them. Mishandling and even the sale of relics became one of the major abuses attacked by leaders of the Protestant Reformation.

In 1563, the Council of Trent offered three positive reasons for venerating the bodies of the saints. They were living members of the body of Christ and they were temples of the Holy Spirit and are destined to be raised

and glorified by him (Session XXV). These motives obviously remain valid.

But experience understandably makes the church continue to be careful, lest this far less central aspect of Catholic devotion again assume an importance and meaning way out of proportion.

This concern is evident in several ways. Some carefully controlled options for veneration of relics which were offered in former church law are not even mentioned in the present Code of Canon Law. (This may be due as much simply to the decline of the importance of relics in popular Catholic devotion as to any other reason.)

The church's current norms and grants for indulgences do not include any prayers or actions relating to relics of the saints. In the late Middle Ages it became customary, and then required, to insert a saint's relic in every altar, the old "altar stone." Eventually this almost always turned out to be merely a tiny piece of bone or other body part.

This is no longer required. Relics may be placed in altars today only under certain conditions, one of which is that the relic be at least large enough to be recognizable as part of a human body (Rite of Dedicating a Church, n. 5).

Veneration of relics then can be a means of praising the goodness of God and of honoring our brothers and sisters who are saints. It is critical, and obviously not always easy, to preserve that focus.

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

FAMILY TALK

Ability to pay own way is one part of maturity

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 16-year-old daughter says she's mature enough to set her own rules. That led us into an argument about the definition of maturity.

She said maturity means she "knows her way around." Said maturity can only come from experience, which she doesn't have very much of. What do you think? (Iowa)

Answer: What a good question! You and your daughter are arguing about when a person is grown up. That's a very appropriate issue for a parent and a 16-year-old to consider. When is one an adult? At 18? At 21? After certain experiences?

Legally, one is declared an adult in our country at 18. That also ordinarily coincides with high school graduation. But although age and graduation are reasonable developmental milestones, neither fact guarantees maturity. Nor is life experience a surefire answer.

Your daughter says she "knows her way around" and should, therefore, be treated as an adult. You argue back that she does not have enough of the right life experiences.

The problem is that some people never learn. Although experience may be the best teacher, its lessons don't always find fertile ground.

The simplest and best answer for a teen-ager is that maturity refers to when you are able to fend for yourself. Being an adult means more than just getting your own rules. It means you can pay your own way.

Here are a few of my favorite definitions of maturity:

- The ability to wait, to have patience. Maturity is being able to delay gratification, to pass up immediate joys of today for some bigger but long-term life rewards.

- Sensitivity to the needs of others. Maturity is the capacity for empathy, to see another's need and pain as your own. You are mature when you have outgrown the developmental selfishness inherent in adolescence and can truly love another.

- Self-acceptance. Maturity is the capacity to accept yourself, flaws and warts and all. No longer needing to look primarily to others for approval, the mature person is more able to laugh at his or her mistakes and take what life sends with some equanimity.

Basically, your daughter is arguing with you about what it means to become an adult. Maturity is a never-ending process, moving away from the preoccupation with identity and self that is so much a part of adolescence and slowly replacing this with a reaching for patience and love and self-acceptance.

All this, however, may be too much to explain to a 16-year-old. If she can pay her own room and board, then she may be old enough to set her own rules. Until she is ready to care for herself in this elemental way, she still must follow the rules set by her parents.

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

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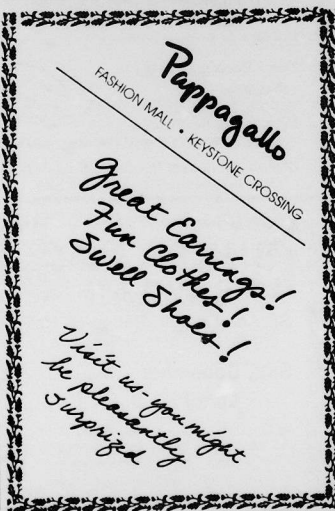
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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. 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.

November 29-December 1

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

A Serenity Retreat on "Choosing Life in Relationship to the 12 Steps" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

November 30

A Monte Carlo will be held at 7

p.m. at St. Bernadette Parish, 4826 Fletcher Ave. \$3 admission includes dinner, snacks, beer and soft drinks.

Catholic Alumni Club (CAC) will visit Metamora for shopping. Meet at Holiday Inn, Emerson and I-465 at 2 p.m. Call Mr. Mack 317-255-3841 late evenings for details.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

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December

December 3, (Tues.) — Leisure Day. "Gifting Yourself" In all the rush of the season, cleaning and decorating your home, writing cards and visiting, business parties and family festivities, children's practices and programs, buying and wrapping presents, do you feel pulled apart? Is there not enough of you to go around, or are you lost in the maze of activities? Do you wonder on January 2, what happened to the "real" Christmas? This year give yourself an early Christmas present. Come for a time of reflective prayer on the "real" Christmas, some quiet peaceful time to think, write, or share with other women who feel the same seasonal stresses. **Presenter:** Sister Diane Jamison, OSF, Fatima Coordinator of Spiritual Development.

December 6-8, (Fri.-Sun.) Charismatic Retreat. "The Coming of Jesus Christ" The FIRE ADVENT RETREAT is a weekend of prayer, teaching, discussion and fellowship aimed at building up and encouraging Catholics in their life in the Lord and in the Church. FIRE ADVENT RETREATS are presented by a team of pastoral leaders who work with FIRE. The teachings on this retreat focus on the true meaning of Christmas as seen through the lives of Isaiah the prophet, John the Baptist, and Mary the Mother of God. The schedule includes time for liturgy, talks, sharing, personal and corporate prayer, and spiritual ministry. **Presenter:** FIRE Retreat Team.

Pre-registration and deposit required.
Call: 317-545-7681 or write:
5353 East 56th Street, Indianapolis, Indiana 46226

December 1

Professor James Divita will present a free Faith Connection program on "The Catholic Church in Indianapolis" at 10 a.m. at Holy Trinity Parish, 2618 W. St. Clair.

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 1822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

Catholic Golden Age Club will hold its annual Christmas Dinner at the Iron Skillet restaurant.

Blessing of the Sick on World AIDS Day will be held at 4 p.m. local times at the following churches: St. Peter and Paul Cathedral; St. John the Apostle, Bloomington; St. Mary, New Albany; St. Andrew, Richmond; and Sacred Heart, Terre Haute.

The Advent Series at Christ the King Parish, 5858 Crittenden Ave. begins with "Peace in Our Hearts," presented by Episcopal Canon Robert Myer from 7-8:30 p.m.

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School.

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Fatima Retreat House Call — 317-545-7681

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Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

December 2

Father John Buckel continues the "What Are The Theologians Saying?" program with Reflections on the Lectorial Readings for Advent at 7:30 p.m. at Meinrad Seminary. Call 812-377-6599/6611 for more information.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for an Evening of Reflection on "Your Relationship with God as a Divorced Person."

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An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

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Franciscan Sister Diane Jamison begins the Advent Lectio Divina series for women religious, at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

Parenting Pre-Teens and Teens (ages 11-18) classes continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

December 3

Franciscan Sister Diane Jamison will present a Leisure Day on "Gifting Yourself" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

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An Advent Workshop on "Old Traditions, New Hope" will be



presented from 7-9:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

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An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

December 4

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

December 5

Advent Evenings of Reflection begin from 7-8:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

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L.U. Chamber Opera Ensemble will present Mozart's "El Impresario" at 8 p.m. in St. Bede Theatre, St. Meinrad Seminary.

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Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

Catholic Alumni Club (CAC) will attend the "Nutcracker" ballet at 8 p.m. at Clowes Hall. Call Dan 317-842-0855 for details.

December 6-8

A FIRE Advent Preparation Charismatic Retreat on "The Coming of Christ" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7481.

December 7

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. John of Arc Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

The Board of Education of St. Michael Parish, 3552 W. 30th St. will sponsor its Third Annual Angel's Attic Christmas Bazaar from 9 a.m.-4 p.m. Craft booths, door prizes.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will host a Christmas Bazaar from

8 a.m.-4 p.m. Breakfast and photos with Santa, flower shop, lunch 11 a.m.-1 p.m.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

A Music Workshop will be conducted by Carey Landry and Carol Jean Kinghorn from 9:15 a.m.-12:30 p.m. at Our Lady of Perpetual Help Parish, New Albany. \$6 cost, registration deadline Dec. 4. Call 812-945-0354 for details.

☆☆

St. Simon School, 8400 Roy Rd. will sponsor its 2nd Annual Craft Sale from 9 a.m.-4 p.m. More than 40 booths, food available.

December 7-8

The Altar Society of St. Joseph Parish, Terre Haute will hold a Christmas Bazaar from 4:30-8:30 p.m. Sat. and from 8:30 a.m.-12:30 p.m. Sun. Homemade baked goods, raffle.

☆☆

The Altar Society of St. Anthony Parish, 379 N. Warman Ave. will sponsor its annual Christmas Boutique from 9 a.m.-7 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Santa arrives 12 noon Sat.

December 8

The Notre Dame Club of Indianapolis will sponsor a Feast of the Immaculate Conception Mass and Dinner beginning at 4 p.m. on Sunday, Dec. 8 at Fatima Retreat House, 5353 E. 56th St. \$14 persons. Send to: Hugh Sullivan, 7135 Kingswood Circle, Indianapolis, IN 46256.

☆☆

Family Life Office director David Bethum will conduct a free Advent program sponsored by the parish Adult Catechetical Team on "Peace in Our Homes" from

7:30 p.m. at Christ the King Parish, 1827 Kesler Blvd. E. Dr.

☆☆

The Adult Catechetical Team of St. Andrew Parish, 3922 E. 38th St. will sponsor a free program on "A Review of the Sacrament of Reconciliation" at 10:15 a.m.

☆☆

The Organ Concert series at St. John Church, 126 W. Georgia St. continues at 4 p.m. with a performance by Dorothy Scott, organist of Meridian St. United Methodist Church. Free-will offering taken.

☆☆

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

St. Vincent Hospital Guild will hold its Annual Christmas Brunch at 11:30 a.m. at Ritz Charles, 12156 N. Meridian St. Tickets \$18. Call 317-679-1991.

☆☆

Catholic Alumni Club (CAC) will hold a social to shop. Meet at Southern Plaza Pizza Hut at 1 p.m. Call Mary 317-255-3841 late evenings.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6136, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club 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: Ritter High School, 6 p.m.

Vatican restates views on Jerusalem's status

by Tracy Early
Catholic News Service

UNITED NATIONS—The Vatican, taking note of the Middle East negotiations begun in Madrid, reaffirmed in a statement Nov. 19 its position that Jerusalem should be given a special status.

Archbishop Renato R. Martino, the Vatican's permanent observer to the United Nations, cited "the general spirit" of U.N. decisions in the late 1940s "regarding the internationalization of Jerusalem—decisions that have never been officially rescinded."

In that spirit, "the Holy See maintains that the city must enjoy a special, privileged status with international guarantees," he said.

Archbishop Martino said the special status of Jerusalem had to include guarantees of equality of rights, including freedom of worship and access to the holy places, for "the three monotheistic religious communities."

Guarantees must also be given, he said, that the Jewish, Christian and Muslim communities can "continue to exist and live in peace, pursuing their religious, cultural, civic and economic activities."

The question of sovereignty over Jerusalem, Archbishop Martino said, is "important and delicate," but a "subordinate consideration."

"Whatever concrete solution might be found for that issue," he said, "it will have to be in conformity with the principles of justice and brought about by a peaceful agreement which assures that the above mentioned guarantees will be met and safeguarded."

Referring to the Madrid conference, Archbishop Martino said the Vatican hoped for "a long-term resolution for the security of the State of Israel and the recognition of the rights of the Palestinian people."

"It has long been the Holy See's policy to defend consistently and equally the rights of two peoples—Jews and Palestinians—to a homeland," he said.

"As we all know," the Vatican nuncio said, "the present situation of Jerusalem is that of an occupied territory and, as such, must not be subjected to changes in its status before a negotiated settlement is reached, as the international community and the Security Council itself have stated."

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Youth News/Views

Faith brings us peace

by Mary Ann Wyand

"Christian convictions help us bring peace to the puzzle that is life," Father Edward Branch of Atlanta told National Catholic Youth Conference delegates Nov. 9 at the Indianapolis Convention Center.

"How much of what we see and what we experience is perception rather than reality?" he asked. "We are constantly being bombarded in music and videos with power images. I am what I wear. I am what I own. I am who I love. If I love, I have sex. We live false images. How we see ourselves may be erroneous perceptions rather than reality. We create fear in ourselves and fear in others. We feel like we're going to drown in a sea of images that are anything but ourselves. Who are we? What we own? Who others see we are?"

Human beings are "walking triangles composed of tradition, culture and personality," Father Branch said. "We are the reflection of our traditions—longtime meanings and commitments that give direction to our lives—traditions of family, traditions of ethnicity, traditions of nation. They become part of our essence."

Americans are reflections of many cultures, he continued. "In the United States we have tried to suppress all this and act like we were going to become one melting pot. We now begin to celebrate the fact that we are indeed many cultures and there are many ways of looking at reality."

However, he said, "The majority of us tend to see ourselves as non-cultural. We tend to advertise ourselves as those people who look different from the majority, who speak a different language from the majority. But all of us are in fact cultural people. We celebrate and live and perceive out of our cultural background and heritage."

In addition, Father Branch noted, "Each of us is a personality, a person developing and growing. Each of us is coming to freedom in stages. The reality is that unless we can live out of all three—tradition, culture and personality—we are not really living. Unless we perceive ourselves as the composition of all three, we are not really perceiving ourselves."

For many people, he said, "There is the secular perception that God is not almighty and we are the only thing that is important. There is the perception that Jesus is not God and that the human person is whatever we decide he or she is. There is the perception that convenience, economy, experience and racial superiority are more important than human life. There is the perception that man is material, and that what you see is what you get—so get it quick."

People tend to define themselves by what they own, the priest said, but few people would acknowledge that perception. "None of us would say these things boldly or say we agree with these things," he explained. "But that fact is evident in how we tend to act and respond to our environment. We tend to live by convenience. We tend to purchase with no consciousness of the effects of our purchasing. We proclaim our concern for human hunger and yet we spend more money on cosmetics and recreation."

To define ourselves by clothing and live our lives by convenience is creating a reality based on perception, he said. People need to learn to be true to themselves.

"We are in the midst of the abortion debate," he said, "and very often the perception is given us that there are so many who would need to engage in abortion for the sake of protecting the mother or that certainly the poor would be in need of this 'service.' And so on the basis of that, many of the arguments in favor (of that) continue. But the numbers show us that 90 percent of the abortions are taking place among the middle class and upper class, economically speaking, and only 3 percent of these abortions are to protect the lives of mothers. The numbers do not support the allegations."

Also, Father Branch charged, "From looking at the newspaper, you would think that drug abuse is simply an urban problem. The numbers tell us that 80 percent of drug abuse takes place in the suburbs."

There is little reality to perception, he concluded. "We're not absolutely what is perceived on the surface," and we need to remember the necessity of being "true to everything that we are."



SPEAKERS—Father Edward Branch, Catholic chaplain at Atlanta University (left), and Father Leonard Wenke, executive director of the National Federation for Catholic Youth Ministry, watch a slide presentation on perception versus reality with youth delegates during the National Catholic Youth Conference. (Photo by Charles Schiala)

Young people serve the church in a variety of lay ministries

by Mary Ann Wyand

Although the Catholic church in America is struggling with a national vocation shortage, Father Leonard Wenke said an increasing number of young people are serving the church in a variety of lay ministries.

The executive director of the National Federation for Catholic Youth Ministry said that interest in church service on the part of youth "has to do with the fact that they have interacted with adults who are committed to helping them grow as young people of faith."

"When adults are willing to 'talk with and walk with' young people in faith, he said, then growth will happen."

"When adults are willing to listen to their questions and respond, to wrestle with their questions with them and allow them to get some direction, they become role models that kids can lift up and relate to," he said. "Kids are looking for that."

Unfortunately, Father Wenke said, in

some parishes adults are not entering into young people's lives in ways that can allow that to happen.

"A lot of the young people I've bumped into recently were seniors in high school 10 years ago when I started working in youth ministry and they are coming into ministry now," he said. "They're not coming into ministry in the sense of being priests or brothers or sisters. They're coming into lay ministry in the church, and I think we need to continue to affirm that as a valid vocation. It's very much an alive vocation in the church and that's going to continue to happen."

One challenge in youth ministry today, he said, is that young people don't have many opportunities to interact with priests or brothers or sisters.

"I remember access to a lot of different priests," he said. "I had good role models. But as priests become busier and inaccessible to young people, the priestly vocation is not really well known to the kids. That makes it difficult for them to say, 'This is something that I would like to do.'"

Seccina, Ritter and Cathedral seek state titles

Teams from three Catholic high schools in Indianapolis will compete in division playoff games at the Hoosier Dome this weekend for 1991 State Football Championship honors.

Seccina Memorial High School's Crusaders will defend their 1990 Class 2A title at 4 p.m. on Nov. 29 when they meet Fort Wayne Luers for that championship. The Crusaders defeated top-ranked and unbeaten Greencastle High School on Nov. 22 by a score of 19-14 during the 2A semistate clash at Greencastle.

Cardinal Ritter High School's Raiders earned a spot in the Class 1A state finals game against Jimtown, scheduled at 12:30 p.m. on Nov. 29, when they defeated Tecumseh High School's Braves in a 33-12 semistate victory on Nov. 23 at Northwest High School. With that win Ritter returns to the state finals competition for the first time since 1977, when the Raiders won the Class 1A title.

Cathedral High School's Irish earned their Class 3A title berth with a 13-12 victory over Evansville Memorial High School on Nov. 22 at Arlington High School. The Fighting Irish men's Fort Wayne Dwenger at 7:30 p.m. on Nov. 29 for the 3A championship. Cathedral won the state championship in 1986.

☆☆

Six Catholic youth workers from the Archdiocese of Indianapolis are among 50 outstanding people to be honored in January with an Indiana Youth Investment Award from the Indiana Youth Institute.

Catholic recipients of the new award include Jerry Finn, director of youth ministry for the New Albany Deane; Janet Roth, coordinator of youth ministry for St. Benedict, Sacred Heart and St. Ann churches in Terre Haute; Bob Schult, youth ministry coordinator for St. Luke Parish in Indianapolis; Dede Stomoff, youth ministry coordinator for St. Monica Parish in Indianapolis; St. Luke parishioner Dorothy Wodraski, the curriculum and training facilitator for Project I-Star in Indianapolis; and Benedictine postulant Kathleen Yeaton, director of the Neighborhood Youth Outreach program at St. Joan of Arc Parish in Indianapolis.

Lianne Somerville, director of youth services at the Indiana Youth Institute, said it was hard to choose only 50 youth workers to receive the award.

"They are all winners, every single one of them," she said. "It's very rewarding to know that we have so many wonderful, dedicated people investing in our youth... and in the future of Indiana. Unfortunately, those who work outside of school settings often fail to receive the recognition they deserve. This award puts the spotlight on those who have shaped our youth outside of classrooms, such as Boys and Girls Clubs, church youth programs, 4-H, and Scouts."

☆☆

Bishop Chatham High School's music department will present "The ABCs of Christmas," featuring a Christmas song for every letter of the alphabet, on Dec. 18 at 7:30 p.m. at the Indianapolis North Deane high school.

Mary Kubala, Chatham's music director, said the concert will feature the school's choir, band, and string ensemble. Admission is \$1 for students and \$2 for adults.

☆☆

All-City football honors selected by The Indianapolis Star recognized 16 athletes from Catholic high schools in Indianapolis.

Named to the All-City offensive team were Brian Fields, Seccina Memorial High School, wide receiver; Matt Stevens, Cardinal Ritter High School, offensive line; Marcus Thorne, Cathedral High School, offensive line; Joe Lawrie, Roncalli High School, tight end; Tony Jacobs, Seccina High School, quarterback; and Shane Thomas, Ritter High School, running back.

All-City defensive team honors went to Ralph Baker, Bishop Chatham High School, defensive end; Jason Roberts, Ritter High School, defensive line; Keith Jackson, Chatham High School, linebacker; Bob McKinney, Cathedral High School, linebacker; Casey Richardson, Seccina High School, linebacker; Ray Shelburn, Roncalli High School, linebacker; Kyle Bibbs, Chatham High School, defensive back; Darrin Hoop, Chatham High School, kicker; Brian

Ford, Cathedral High School, punter; and Jeff Coleman, Cathedral High School, kick return.

☆☆

Youth group members from St. Charles Borromeo and St. Paul parishes in Bloomington visited St. Meinrad Seminary recently for a tour of the Benedictine archabbey and seminary.

The trip was part of the archdiocesan observance of Vocation Awareness Month, calling young people to consider religious life as a vocation.

Their visit began during noon prayer with the Benedictines in the archabbey church. For many of the youth it was the first time they had experienced the Divine Office.

After the prayer service, the teen-agers were treated to a short concert featuring the archabbey pipe organ. Next they enjoyed a picnic on the grounds near the guest house.

Benedictine Brother Maurus Zoeller joined the group after lunch to present a slide program on the history of St. Meinrad and the Benedictine way of life. He also shared his personal journey of faith and God's call to him to religious life.

During a tour of the archabbey church, Brother Maurus explained architectural features and details about the historic stained-glass windows. The group also toured the Chapter Room with its many murals on the walls and ceiling, the college and theologate chapels, classrooms, and the library. A visit to the Abbey Press Gift Shop for snacks and shopping concluded the tour.

To close the day, youth group members attended a liturgy in the guest house chapel with Father Emmanuel Riberto, a priest from Zimbabwe, Africa, as the celebrant. Father Emmanuel is studying at Indiana University and helps in ministering at the Bloomington parishes.

"We hope to make another trip to a religious house of women next time," youth minister Jerry Moorman reported. "In the meantime, we continue to pray that God blesses us with many vocations to the religious life."

MAGIC'S MESSAGE 'JUST ISN'T GOOD ENOUGH'

Stand up for real values to win in game of life

by Christopher Carsters
Catholic News Service

Although I saw him on television many times, I only sat in the arena and watched Earvin "Magic" Johnson play professional basketball once.

My friend Doug had an extra ticket for an exhibition game between the Los Angeles Lakers and the Golden State Warriors.

Did I want to come along?

I wasn't sure. Warmup games are dull affairs. But they were the Lakers, after all, the reigning champs of the National Basketball Association.

Anyway, the ticket was free, and Magic would play. I said I'd go.

The game was every bit as dull as I had imagined. Sleepy superstars grimly dragged themselves through the first two

quarters, showing little evidence of skill or intensity.

But 10 minutes into the third quarter, I watched Magic do something really special. Clearly frustrated by the wooden play of his team—they were losing by 20 points at the time—his eyes filled with fire and drive. Without saying a word, Magic raised his level of intensity. He passed harder and cut more sharply. He went to the basket like everything he cared about was on the line.

And on that dreary night, Magic lifted an entire team with him. He went hard, and everybody else had to go with him or be humiliated by the obvious comparison. Through his example of excellence, absolutely against their will, he made them play like champions.

After about five minutes, former Lakers' coach Pat Riley took Magic out so a rookie could get some playing time. As soon as he sat down, the rest of the team instantly settled back into their former level of play

and killed another 20 minutes before the coaches let them go take showers.

I've watched a lot of ballgames, but I've rarely seen one individual drag something sparkling from something rotten the way Magic did.

I sure hope he can do it again, because now Magic has contracted HIV.

He's quite clear about how he got it. *Sports Illustrated* quoted him as saying, "As I traveled around the NBA cities, I was never at a loss for female companionship . . . I did my best to accommodate as many women as I could."

Apparently he accommodated quite a few. Now infected with a virus that will almost certainly kill him, Magic says everybody should practice "safe sex."

The message picked up loud and clear by television and the rest of the media is this: "What Magic Johnson did is OK, as long as you take precautions so nobody gets infected."

I can't help having the same sinking feeling I had that night in the first half of that lifeless exhibition game.

"This just isn't good enough."

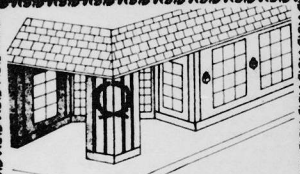
Sex is not like rock climbing, a weekend hobby where getting careless just might cost you your life.

Sex is a moral issue. Whenever you make sex a toy, you weaken the relationships it was meant to build.

You can't have safe sex with a person you've just met. You can't have safe sex with 10 people a month. Even if you don't get sick, it just isn't safe. It may not ruin your health, but it invariably eats away at the bedrock of your moral life.

I hope Magic can pull this one out of the dumper. I'd like to see him elevate his game and that of those who look at him so carefully today. But he won't do it by becoming the spokesman for "safe sex."

The only way to win this game is by standing up for real values.



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BOOK REVIEW

About Hispanic assimilation

OUT OF THE BARRIO: TOWARD A NEW POLITICS OF HISPANIC ASSIMILATION, by Linda Chavez. Basic Books (New York, 1991). 208 pp., \$23.

Reviewed by Laurie Hansen

In her new book, Linda Chavez, executive director of the U.S. Commission on Civil Rights during the Reagan administration, bravely attacks Hispanic Heritage Month, bilingual education and the availability of Spanish-language ballots at election time.

Her thesis in "Out of the Barrio" is that these and other victories of the civil rights era were the result of efforts of a small group of Hispanic leaders who convinced U.S. policy-makers that Hispanics want and deserve "special treatment." In Chavez's words, the leaders promoted the idea that Hispanics "require protection from an alien, Anglo society in which they cannot compete."

By their actions, these Hispanic leaders enhanced their own power but put in jeopardy the integration of Hispanics into U.S. society, claims the author. The fruits of their efforts, she maintains, have discouraged Hispanics from exiting the barrio and created a backlash of non-Hispanics angry with so-called special treatment.

Chavez sets forth a number of thought-provoking views in "Out of the Barrio," among them that "in most people's minds, the term 'poor Hispanic' is almost redundant." She argues that the majority of Hispanics, rather than being poor, lead "solidly lower-middle or middle-class lives," that include two-parent households with a male who works full time earning a wage commensurate with his education and training.

Statistics back her argument. In reality, U.S.-born Hispanics' economic status and educational attainment are on the rise. While poverty undeniably continues to plague U.S. Hispanics, Chavez's claim that the larger society tends to wrongly stereotype Hispanics cannot be ignored.

The author is particularly vociferous in her panning of the nation's bilingual education program. Again she blames Hispanic leaders for demanding the program, which she insists was levied on an "unsuspecting public."

Despite overwhelming evidence to the contrary, which can be gathered simply eavesdropping at recess time on playgrounds of bilingual schools, the author argues that bilingual education is at heart a program designed to maintain the language and culture of Hispanic children rather than teach them English.

Chavez contends that today's Hispanic immigrants

should be subjected to the same struggle to assimilate fought by German, Italian and Polish immigrants of years past, but fails to acknowledge that special cases and even schools were set up for many European immigrants.

In addition, for immigrant parents who—like their European predecessors who crossed the Atlantic decades ago—may have difficulty picking up a new idiom, the chance to maintain communication with their English-speaking children is a boon. Bilingualism, in this age of peer pressure, drugs and street violence, many times becomes a necessity for passing on family values.

"Out of the Barrio," well-researched and plainly written with a large dose of conservative Republican ideology, is worth reading, but with a critical eye.

(Hansen is a Catholic News Service staff writer who specializes in coverage of Hispanic issues.)

Revisiting Christianity

CHAPTER AND VERSE: A SKEPTIC REVISITS CHRISTIANITY, by Mike Bryan. Random House (New York, 1991). 324 pp., \$22.00.

Reviewed by William Droel

Converts to Christianity are often its best informed and most enthusiastic adherents. In "Chapter and Verse: A Skeptic Revisits Christianity," Mike Bryan's venture into Christianity has many of the marks of an inspiring conversion story, except one: Bryan's "I believe."

Thus, on one level, this book is the story of a young man's attempt to find faith. It is no less gripping because he fails to find it. Bryan knows more and cares more about Christianity than many of its lifelong believers.

On another level this book is an evenhanded description of the beliefs and culture of the evangelical movement within Christianity. Bryan chooses an experiential method of visiting Christianity: He becomes a student at the evangelical Criswell College in Texas and he reflects on the people he meets and the topics he studies.

Bryan has previously collaborated on autobiographies of sports stars. He brings the immediate, fast-moving style of that genre to this book. And, in this book, his raw material is of some substance.

Those interested in religion in America and those Christians who take their faith for granted will profit from this book.

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ **ALL, Larry D.**, 40, St. Margaret Mary, Terre Haute, Nov. 15. Husband of Kathleen (Yountz); father of Ryan and Jennifer; son of Helen, brother of Ben.

+ **BAILEY, Richard O.**, 81, St. Mary, Richmond, Nov. 14. Husband of Mary; father of Mary Louise Jackson; brother of Clarence, and Jeannette Hunt; grandfather of three; great-grandfather of seven.

+ **DENSFORD, Kenneth E. Jr.**, 36, St. Augustine, Jeffersonville, Nov. 13. Brother of William E. Thomas R., Connie M. Bishop, Julia A. and Kathy L.

+ **ESSLINGER, John F.**, 73, Nativity, Indianapolis, Nov. 13. Husband of Theresa (Dwenger); father of David, James, Dennis, Lawrence, Gerald, Judith, Renquette, Barbara Hendrickson, Mary Montgomery and Teresa DeBruhl; brother of Lloyd; grandfather of 21; great-grandfather of three.

+ **HARLAN, Emily E.**, 74, Sacred Heart, Jeffersonville, Nov. 13. Mother of Mary Lee Motley, Rose E. Klingsmith and Connie M. Nolan; grandmother of 18; great-grandmother of 10; great-great-grandmother of one.

+ **KOORSEN, Mary K.**, 83, St. Andrew the Apostle, Richmond, Nov. 14. Sister of Lucille.

+ **LANDMAN, Robert J. Sr.**, 86, St. Pius X, Indianapolis, Nov. 18. Husband of Rosanne (Rueter); father of Robert J. Jr., Susan Yaggi and Katherine Church; brother of Isabel; grandfather of 14; great-grandfather of four.

+ **O'BRYAN, Paul F.**, "Jerry," 88, St. Jude, Indianapolis, Nov. 17. Husband of Mary Laura

(Underwood); father of Mary Frances Lannan and Cecilia Ann; brother of Ruth Ott; grandfather of three.

+ **PHILLIPS, James A.**, "Bud," 67, Holy Spirit, Indianapolis, Nov. 13. Father of Deborah, Webster, Marcy and Bradford; brother of Betty L. Blines and Mary Ann Rusk; grandfather of three.

+ **SHOEFF, Evelyn**, 69, St. Lawrence, Lawrenceburg, Nov. 15. Wife of Dale; mother of David, Richard, Tim, Gary, Donald, Andrew, Robert, Linda Lepore and Sue Ellen Bell; sister of Martha Endress and Corinne Feller; grandmother of eight.

+ **SITTLER, Virginia Vesta**, 78, St. Mary, Richmond, Nov. 10. Wife of Howard; sister of Elmer Brown, Ann Dawson, Barbara Clark, Mary Tison and Genevieve Maxwell; grandmother of seven; great-grandmother of six.

+ **SMITH, George "Beater,"** 66, St. Augustine, Jeffersonville, Nov. 13. Husband of Kathryn; father of Sr. Tamara L. and Gary; stepfather of Robert Shope, brother of Robert, Charles, Bonnie Hardin and Jean Elder; grandfather of five.

+ **SULLIVAN, Mortimer J.**, 86, St. Philip Neri, Indianapolis, Nov. 11. Husband of Hannah.

+ **TRINDEITMAR, Herman J.**, 85, Our Lady of Perpetual Help, New Albany, Nov. 16. Husband of Bertha; father of Joseph, Robert, and Sharon Crayden; brother of Loretta Lampe, Cecelia Sipes, Rita Bach and Catherine Koetter; grandfather of seven; great-grandfather of two.

+ **UNDERHILL, Lena**, 102, St. Philip Neri, Indianapolis, Nov. 12. Mother of Kenneth.

+ **WHEELER, Catherine W.**, 85, Holy Family, New Albany, Nov. 13. Mother of Harold J. and William I. Hunter; sister of Robert Wynn, Marie Hoffman and Dorothy Flanagan; grandmother of four; great-grandmother of two.

+ **WYATT, Kathleen C.**, 86, St. Mary, Richmond, Nov. 11. Mother of Wanda Dunn and John; grandmother of three; great-grandmother of six.

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Special synod on Europe starts in the Vatican

by John Thavis
Catholic News Service

VATICAN CITY—The special Synod of Bishops on Europe, which began Nov. 28 at the Vatican, will offer the church hierarchy two weeks for reflection and planning in the wake of communism's collapse.

Unlike previous synods in direct response to the recent political metamorphosis of Eastern Europe, it is an unusual example of the Vatican moving quickly to take advantage of changes in the secular world.

Pope John Paul II strongly believes that local churches in Europe's two halves have much to give each other—the West in organizational talents and education, the East in tenacity and strength of faith. He announced the synod in mid-1990, as soon as it became apparent that the continent was entering a post-communist era.

The pope's vision of Europe is a mixed one. He sees a strong Christian heritage that needs to be recovered, in the East and the West. He sees the continent moving toward greater political and economic cooperation and wants the church to be a dynamic force for unity. The present moment seems to offer that opportunity, but already new threats are forming: ethnic strife, vast internal migration, economic disparity and the spread of materialistic values.

The synod's working document reflects that mix of optimism and realism. The assembly certainly will be a moral celebration of the fall of communism, but it will also have to face the fact that on both sides of the former Iron Curtain, Christianity has been pushed to the sidelines of people's daily lives, it said.

The official theme of the synod is, "Let Us Be Witnesses to Christ Who Has Set Us Free." More than 130 bishops, about one-third from Eastern Europe, will attend the special assembly, which ends Dec. 14. About half of the delegates are from Western Europe, with other continents only sparsely represented. Cincinnati Archbishop Daniel E. Pilarczyk, president of the National Conference of Catholic Bishops, will represent U.S. bishops at the assembly.

The pope will be there primarily to listen. He also will preside over an ecumenical prayer service Dec. 7. The pontiff wants the synod to help bridge the historic gap between Christian churches in Europe, and he has invited 15 Orthodox and Protestant churches to send representatives as "fraternal delegates" to the assembly.

This synod will follow the usual pattern of individual speeches, group discussions and reports, and voting on final proposals. The pope is then invited to issue his own document on the topic at a later date.

The synod's working document, summarizing reports from European delegations, outlined several areas of opportunity and challenge, including:

► The demise of communism. This has given East European churches a new chance to rebuild and catch up to the West in areas of lay and clerical education, pastoral programs and social services, but they are facing tremendous material difficulties. Avenues of Western aid members of aid organizations which channel help to financially strapped Eastern churches.

One factor that will quell triumphalism over communism's defeat is the recognition that five decades of atheism have taken a toll on the spiritual health of the people of the

region. Another is the fact that serious social inequalities still exist on the continent; the pope has warned of the danger that Europe will remain a house divided into "haves" and "have-nots."

► The "problem of freedom" in Europe. With the collapse of totalitarian states, will freedom be understood in a selfish way or as freedom to help others? The church proposes the latter, but not everyone is in a mood to hear its message. In fact, because the church insists on certain unchanging truths, it is sometimes considered "anti-democratic" in the new European context—for example, in its opposition to abortion, which is still widely practiced on both sides of the continent.

► A "new evangelization" of Europe. The moment seems ripe for an infusion of Christian values into European

societies, as an antidote to the "de-Christianized mentality" that has evolved in many places. In the East, the church's record of resistance under communism has earned it esteem and the opportunity to influence social decisions. But here, as in the West, there appears to be a gap between the faith and people's daily lives. How to bridge that gap is expected to be a central question for the synod.

► Re-emerging nationalism. The church views positively the growing awareness of nationhood and defends the principle of self-determination, but it must criticize excessive forms of nationalism that threaten the rights of others and ferment in Yugoslavia, Czechoslovakia and the Soviet Union will no doubt provide the synod with plenty of practical examples.

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Parish closings studied in St. Louis, Davenport

by Catholic News Service

Parishes in the St. Louis Archdiocese and the Diocese of Davenport, Iowa, may experience major changes beginning next summer, if reorganization plans currently under discussion are approved.

In St. Louis, leaders of the North St. Louis Deanery have developed three proposals to reduce the number of parishes in the deanery from 27 to nine. Representatives of each parish were given a Nov. 19 deadline to submit a proposal to merge with another parish.

The deanery initiated a study to reorganize its resources last spring, without prompting from the archdiocese. A complete merger plan is expected to be ready by spring, with implementation beginning in June.

Archbishop John L. May of St. Louis said in a recent statement that no decisions had been made about "the closing of parishes on the north side or anywhere else in the archdiocese at this time."

But, he added, "we can certainly use our personnel and resources more effectively and economically than we are doing at present. We will try to exercise responsible stewardship in this regard."

Father Robert J. Reiker, dean of the North deanery and pastor of Holy Rosary Parish, said the goal is not closing parishes but "creating new parishes that would be more effective in providing the full services that a parish can offer."

He said that when a parish is too small, it cannot provide the services of a larger parish because of budget constraints and too few people. New parishes would "not just be viable but vital," he said.

"Some people want to know what the bare minimum is to stay alive," Father Reiker said. "I would like to move beyond that. We're not just closing the 'weak sisters' and keeping everybody else going but putting parishes together for a really strong parish that will have a real impact on the community and be more effective, even in worship, with a church full of people."

In Davenport, a plan for massive parish realignment was made public in November after more than three years of public study and discussion initiated by the Task Force on Parishes set up by the diocesan priests' council.

The plan, primarily involving clusters or shared ministries with neighboring parishes, would reduce the number of parishes in the Davenport Diocese from the current 111 to a possible 82.

"When we saw figures that said we might have only 50 or 60 active priests in 10 years, we knew something had to be done," said Father Francis Henriksen, editor of *The Catholic Messenger*, diocesan weekly.

Fifteen small rural parishes, some dating back to the 1840s, would be closed, according to the plan—some next June and others when pastors retire or when a pastoral vacancy occurs for other reasons.

Another 22 to 25 parishes would consolidate, forming 10 new parish corporations. Also, 13 new two-parish clusters would be formed for sharing a pastor, and in two counties, each containing four scattered parishes, a countywide system of pastoral ministry would operate, using fewer priests but with greater reliance on deacons, religious and lay ministers.

Father Ernest Braida, pastor of St. Mary Parish in Sigourney, Iowa, and co-chairman of the Task Force on Parishes, said most reaction to the plan has been positive, a result he attributes to widespread participation in the plan.

Boston Archdiocese to close high schools

by Joseph Nowlan
Catholic News Service

BOSTON—The Archdiocese of Boston will close at least five high schools and merge or consolidate several elementary schools in June 1992.

Cardinal Bernard F. Law of Boston announced the decision Nov. 19 at a press conference at his residence. The announcement came with release of a study on "Catholic Schools in the Archdiocese of Boston: Reaffirmation, Renewal and Collaboration."

Of the five high schools, three are in urban areas. A sixth is to be merged with another high school, but if a merger is not possible, it too will close.

Another proposal is to create six new interparish grade schools, probably in the suburbs, where there is a larger Catholic population. Some have criticized the idea, saying the archdiocese is abandoning urban and inner-city areas.

But Cardinal Law said, "We're not abandoning the inner cities. It has been a principle of this study that we could not abandon the inner city. Our intent is to bring the schools together and provide a higher quality of education on a

single campus rather than have the schools competing for a diminishing pool of students."

"What determines the areas in which we think schools can be established is not a financial consideration but a population consideration," the cardinal said. "The driving idea of this plan is to provide quality Catholic education for as many students as possible."

The study was begun in 1986 when an archdiocesan synod asked that "a comprehensive study of the present system of Catholic schools in the archdiocese be conducted" to strengthen the system.

The current fiscal year budget for archdiocesan schools is \$96.2 million for 53,000 students in 198 schools—44 high schools, 130 elementary schools, 12 kindergarten/Montessori schools and four special schools.

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