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Latin American bishops plan future

Call for new evangelization to confront region's urbanization, poverty, materialism

by Laurie Hansen
Catholic News Service

SANTO DOMINGO, Dominican Republic—The Latin American bishops have called for a "new evangelization" of their continent that will enable laity to confront the region's urbanization, poverty, materialism and "culture of death."

The new evangelization emerges in Latin America as a response to a "divorce between faith and life" that has produced apostasy, social inequality and violence in their region, say the bishops.

Broaching a number of previously unaddressed topics, they call for new pastoral planning in coming years that will address the growing urbanization of the continent, deterioration of the environment, the need for ecumenical dialogue and equal dignity for women.

The bishops issue the call in a 79-page document written during the Oct. 12-28 Fourth General Conference of the Latin American Episcopate. The document was to be sent to Pope John Paul II for his final approval in accord with the rules of the general conference.

Support for the document, titled "New Evangelization, Human Development, Christian Culture," was almost unanimous on the final vote, which came Oct. 28.

Of 246 voting delegates, 201 lifted green cards in approval. Five yellow cards were raised to indicate abstention. There were no votes of disapproval.

At least five drafts preceded the document that the bishops approved. Two days before the document was voted on, delegates appeared less than happy with the document, having introduced "some 5,000 amendments," Bishop Jose Ivo

Lorscheiter of Santa Maria, Brazil, told Catholic News Service.

The document reaffirms the bishops' preferential option for the poor, made at their previous general conferences in Medellin, Colombia, in 1968, and Puebla, Mexico, in 1979.

It opposes the current economic policy of "neoliberalism"—uncontrolled free-market economy—gaining popularity in many sectors of the region. Instead it calls for economic models that allow for "free initiatives," individual and group creativity, along with "moderating" government controls.

It says governments paying off their external debt are obliged to compensate their nation's poor for the resulting decline in standard of living.

"We wonder about the validity (of paying off the debt) when its payment seriously endangers the survival of people, when this same people was never consulted about the debt before it was incurred, and when the original money received may have been used for illicit ends," the bishops say.

They call the earth "a gift from God" and pledge to support "humane agrarian reform" that would result in a more just distribution and utilization of land.

The document emphasizes the growing role of laity, especially youth, in the Latin American church. It says "spaces" must be made to enable their roles to expand further.

It calls basic Christian communities, many times organized by laity, "the living cell of the parish."

These communities help with evangelization and might stave off fundamentalist sects, the document says.

It calls for ecumenical dialogue, but notes that proselytizing sects "can obstruct the healthy path of ecumenism."

With regard to women, the bishops pledge to "denounce valiantly the attacks" on women, especially indigenous women,

peasants, African-Americans, migrants and laborers.

(See BISHOPS' DOCUMENT, page 9)



FACE OF NEED—A starving child waits to eat at a feeding center in Baidoa, the center of the famine in Somalia. Catholic Relief Services plans to quadruple its aid to Somalia to nearly \$20 million. (CNS photo from Reuters)

5 U.S. nuns 'brutally murdered' in Liberia

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II prayed that the deaths of five U.S. nuns in Liberia would be a catalyst for peace in the war-battered West African nation.

After praying the Angelus Nov. 1, the pope told a crowd in St. Peter's Square that the sisters were "brutally murdered" outside Monrovia, the Liberian capital, "where they dedicated their lives to

announcing the Gospel and serving their brothers and sisters."

Four Liberian novices living with the Americans were also reported killed. Archbishop Michael Francis of Monrovia said that the report is unconfirmed—although three novices are missing.

The archbishop blamed the deaths on rebel troops, but Charles Taylor, head of the rebel National Patriotic Front of Liberia, denied responsibility.

The five slain Illinois nuns, all members of the Adorers of the Blood of Christ attached to the order's convent in Ied Bud, Ill., were: first cousins Sisters Joel and Shirley Kolmer, 58 and 61 respectively, of Waterloo; Sister Agnes Mueller, 62, of Bartlesville; Sister Kathleen McGuire, 54, of Ridgway; and Sister Barbara Ann Muttra, 69, of Springfield. They were veterans of missionary work with long service in Liberia. Sister Barbara Ann had been in the country since 1971, having served prior to that in Vietnam.

The names of the novices were not immediately available.

"Despite the great danger" brought by the civil war, "until the end the sisters remained alongside the population threatened by the violent battles underway in that city," Pope John Paul said.

"May the Lord welcome into his joy the deceased religious and give consolation to their families and their sisters," the pope prayed.

"We raise our prayers to God so that their sacrifice may give rise to proposals (See FIVE U.S. NUNS, page 10)

CRS plans to increase relief work in Somalia

BALTIMORE—Catholic Relief Services (CRS) is quadrupling its commitment of aid to Somalia to nearly \$20 million.

CRS currently has five professional aid workers based in Baidoa. An action plan announced Oct. 28 calls for hiring up to 10 more employees, including field officers who will coordinate shipments of food by truck and aircraft from Kenya and from the Somali capital of Mogadishu.

CRS also has initiated plans to establish health care/nutrition centers and agricultural programs in Somalia. The agricultural assistance will include seeds, tools and training that will enable Somali farmers to plant crops and restore food reserves. Another program calls for closely monitored sales of food to Somali traders to help revive local markets and bring down food prices. Proceeds from the sales will benefit local people in need.

The Somalis are suffering from a disastrous famine stemming from a massive drought and four years of civil war. About 2,000 Somalis are now dying daily from hunger, disease and violence. As many as 2 million are in danger of starving, and it is predicted that nearly 500,000 could die by Christmas.

CRS is airlifting food to Baidoa. In 1993, it plans to distribute up to 25,000 metric

tons of food to an estimated 200,000 Somalis.

Donations for Somali relief may be sent to Catholic Relief Services, Somali Fund, P.O. Box 17090, Baltimore, MD 21298-9664.

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

St. Meinrad is archdiocese's special treasure

by Archbishop Daniel M. Buechlein, OSB

This is my eighth column since my arrival in Indianapolis and finally I get to write about St. Meinrad Archabbey and Seminary. Most of you know that for almost 30 years (from July 1958 to March 1987) I lived as a member of the monastic community at St. Meinrad. In fact, the day of my installation as Archbishop of Indianapolis, Sept. 9, 1992, was the 40th anniversary of my entering the preparatory seminary at St. Meinrad. I entered the monastic novitiate in July of 1958 and moved to Memphis as bishop in 1987.

Last Sunday, the feast of All Saints, I was formally received as archbishop by the monks and seminarians in an ancient liturgical ceremony in the archabbey church. I went there with lingering memories of that same reception which was given to Archbishop O'Meara back in 1978. I must admit it was overwhelming and I was a bit "mixed up" emotionally to be received as archbishop by my own monastic community. I have no doubt that the feelings were mutual!

As my archbishop predecessors of memory have testified before me, I can say quite objectively that St. Meinrad Archabbey and Seminary are a special treasure of



this archdiocese. (Of course, I hasten to add that the same is true of other religious communities located in our archdiocese.)

Since 1854, Benedictine monks, originally from Switzerland, have been praying the Liturgy of the Hours and celebrating Mass on that hill in Spencer County several times a day, every day without interruption. Even on the very day the monastery burned down in September 1887, the monks continued to pray the daily office.

Think about it, every day for 138 years the monks have prayed with and for the church several times a day, no matter what was happening in our world. They did so on the day of the great fire, they did so through the world wars and the great depression, they did so on the day when a man first stepped onto the moon and on other historic days like those tragic ones of the assassinations of President Kennedy and Dr. Martin Luther King and the attempted assassination on Pope John Paul II. No matter what has happened or is happening in this world of ours, monks went to church to pray and that is what they continue to do today. As one of them, I am proud of that history and with them I am grateful for God's blessing on the monastic community over these many years.

Think of what a powerhouse of prayer St. Meinrad Archabbey is for our archdiocese. Isn't it a tremendous witness that some people in this world are so convinced of God's love that they will commit their lives to pray day in and day out as their primary work (the "Work of God" as St. Benedict calls it)? Nothing else takes

precedence. Is there any more powerful witness that we human persons need God and that there is a kingdom coming where, finally, "every tear will be wiped away"? Now more than ever before our world, our society, our human family—indeed our church—needs to be reminded that we need God.

There are other religious women and men of our archdiocese besides the Benedictines, for example the Franciscans, the Sisters of Providence, the Carmelites, the Jesuits and the Society of Divine Word Fathers who serve here and they all witness to the same reality. We are blessed by their presence and must not take them for granted.

St. Meinrad also offers something quite unique and quite challenging. Since 1862 the Benedictine monks have prepared candidates for the priesthood. The seminary has been a tremendous blessing for our archdiocese and, in fact, for the church in the United States. Most of the priests of Indiana were educated under the direction of the monks at St. Meinrad. Twenty-three of our 27 seminarians are being educated and given a spiritual and pastoral formation there today.

Saturday I will ordain four of our deacons there. Our seminarians receive their priestly formation on a campus where there is daily, uninterrupted, faithful prayer.

Anyone who lives at (or visits) St. Meinrad is touched by the sense that there is more to life and reality than meets the eye. We, we need God and we need reminders like the "holy hill."

EDITORIAL COMMENTARY

Latin American bishops keep option for poor

by John F. Fink
Editor, The Criterion

The general conference of the Latin American bishops, which ended last Wednesday in Santo Domingo, Dominican Republic, is unlike the meetings of the U.S. bishops. But both are important for the life of the church, which is why we report extensively on the results of the Latin American bishops' conference this week and why we will do the same for the approaching U.S. bishops' meeting.

One difference between the two is that the U.S. bishops meet as the bishops of one nation, while the meeting in Santo Domingo was a regional gathering of all Latin America. Another difference is that there have been only four Latin American bishops' conferences, the previous one being 13 years ago, while the U.S. bishops meet twice a year.

Archbishop Daniel E. Pilarczyk of Cincinnati, president of the U.S. bishops' conference, who attended the meeting in Santo Domingo, pointed out a few other differences. He said that, if the U.S. bishops' meetings were conducted like the Santo Domingo conference, "you'd have one dead president on your hands," and "our bishops would go crazy."

He noted that U.S. bishops "get a lot accomplished in a short time" and that sometimes there are 40 votes a day, including procedural matters. In Santo Domingo, "there are very few votes," he said. There delegates "get up and express the yearnings of their hearts," he said, whereas at U.S. bishops' meetings, if a member rises to address a concern unrelated to the question at hand, he is ruled out of order and told to sit down. Archbishop Pilarczyk is known for telling

even cardinals that they are out of order if they violate "Roberts' Rules of Order."

Another difference between the two meetings is the amount of autonomy the U.S. bishops have in contrast to those in Santo Domingo. The Vatican was much more involved in the Latin American bishops' meeting, appointing its leadership and its rules of procedure and selecting

"experts" to speak on topics under consideration. The Pope must also approve the conference's final document.

The Vatican has a particular interest in what happens in Latin America. After all, there are more Catholics in Latin American countries than anywhere else in the world.

There might not have been many votes, but there was at least a vote on that final

Marian College's enrollment sets school record this year

by Elizabeth Bruns

For 10 straight years, Marian College has posted an increasing number of enrolled students, climbing from 1,263 in 1991 to a record of 1,228 this fall. The figure for first-time, full-time freshman is up over 10.4 percent and total full-time students are up by 4.2 percent.

President Daniel Felicetti said, "Marian's recruitment efforts are outstanding. Not only has the work of many people resulted in expanded enrollments, but the SAT scores of our admitted freshmen tell an extraordinary story."

The average verbal score this year is 422—up 17 points over last year. The average math score of 477 is up 30 points

from last year. The total of 899 is up 47 points over 1991.

Freshmen SATS have increased by 62 points since 1989 when Marian was 24 points below the Indiana average. The college is now 31 points above it.

"These qualitative indicators are extremely important to future recruitment efforts since students say their number one reason for selecting a college is academic reputation," Dr. Felicetti said.

Marian College is a co-educational, comprehensive Catholic liberal arts institution with an ecumenical climate. The college's mission focuses on the mentoring of students for scholarly growth, career opportunities and service to others.

(This article was based on material sent by Marian college.)

79-page document. It was approved by a vote of 201 to 0, with five abstentions. Apparently 40 delegates didn't vote.

Besides that document, the bishops also issued a nine-page message to the people of Latin America. We report on both of those documents this week.

Ever since the Latin American bishops' second general conference in Medellin, Colombia in 1968, their stress has been on the "preferential option for the poor." That option was renewed at the third conference in Puebla, Mexico in 1979, and it was once again reaffirmed at the meeting in Santo Domingo.

Each of the conference's 30 commissions was asked to present five priority options. Two of them did not do so, but of the 28 that did, 23 selected the option for the poor. Other priority options mentioned most often by the commissions were the laity, the family, youth, and cultural evangelization.

The problem of poverty is pervasive throughout Latin America. We can be sure that the best way to exercise that option for the poor will continue to be a controversial topic in the coming years.

4 to become deacons Sat.

Four men who are studying for the priesthood for the archdiocese will be ordained to the diaconate at St. Meinrad Archabbey on Saturday, Nov. 7, at 2 p.m.

Christopher Craig of Madison, Stephen Giannini and Patrick Mercier of Richmond, and James Rolewicz of Indianapolis will be ordained to the diaconate by Archbishop Daniel M. Buechlein, OSB.

All four are studying at St. Meinrad School of Theology and are scheduled to be ordained to the priesthood at St. Peter and Paul Cathedral on June 5, 1993.

Wanted: your Christmas stories

What was your most memorable Christmas? Who made it so joyous, humorous or inspirational?

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Tuesday, Dec. 8. The stories to be published will be selected by the editors.

Parishes are also invited to send us information about special Christmas events planned in the parish.



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SEEKING THE FACE OF THE LORD—Archbishop Daniel M. Buechlein greets Charles Hughley of Patricksburg during a celebration for the Bloomington Deanery in St. John Church in Bloomington. The archbishop met Hughley, a parishioner of St. Jude Church in Spencer, and more than 600 other people from the seven-county deanery. This was the final stop on the archbishop's installation celebration tour that included visits to nine of the archdiocese's 11 deaneries.

Education director talks on board collaboration

by Margaret Nelson

One hundred fifty educational leaders from the archdiocese attended the Board Leadership Conference at the Beech Grove Benedictine Center on Saturday, Oct. 31.

Daniel Elsener, executive director of the Office of Catholic Education, was the keynote speaker for the day-long meeting. Individual workshops were designed to focus on the concerns of board members; principals; directors, coordinators, and administrators of religious education; pastors; and teacher/catechists.

Elsener said that parents have the right and duty to be the first educators of their children. "I believe in shared wisdom. The

church believes in it," he said. He noted that people have many skills. "If we come together and blend them... we're going to be more powerful."

He said that each board must "be true to the mission, be true to the message, and be true to the past." Each person has been given time, talent and treasure. "We all have in common that we will make an accounting," he said.

Elsener offered four ways to share responsibility. The first was jurisdictional, where the board has all the power and dictates to the pastor, a form which he said "doesn't exist in the Catholic Church."

Next, he talked about semi-jurisdictional. The consultative method is when the board and pastor "sit together, and don't

ram decisions down one another's throats. That's the way I believe it should be," he said. The fourth method was advisory, where the pastor makes decisions with the advice of the board.

Next, Elsener talked about the ways authority is shared. Effective organizations act and then move, he said, noting that public education is so over-regulated that it hampers action.

"Be close to the customer," he said, noting, "Sometimes an organization is for the people in charge, not the customers. Ask what they want and need... Ask how well do we serve your family in the parish?"

"Give people (in charge) the ability to be autonomous and move things," Elsener said. He advocated productivity through people. "The best programs are going to happen because of people. We

need to make it a priority to recruit and nurture our people."

He suggested hand-on and value-driven authority. Leaders should constantly ask, "Are our decisions based on our values?" he said. Another point was "stick to the knitting." Elsener said, "You cannot do everything... If you add something and don't add resources, you have just weakened everything you do."

Elsener said that priorities should be simultaneously loose and tight. "It is a paradox that takes prayer and wisdom. You must be tough on basics and loose on how to do it."

He covered the board issues of planning, financing, public relations, evaluation, hiring, responsibility, and agenda, noting that proper action may "take more time, but when you are done, you have something that you can share and respect."

Seminar teaches ways to help church, not pay estate taxes

by Margaret Nelson

Last Friday, 30 people learned ways they could give to the church instead of paying estate or other taxes.

When the Office of Development offered wills awareness programs at parishes and schools around the archdiocese last spring, those who attended asked for more.

An estate planning seminar on Oct. 30 was part of the response. It was the first in a series of stewardship talks offered by the Office of Development. The participants learned how to use charitable gifts when planning their estates.

The seminar was entitled "How to Include Gifts to Your Church in Your Estate Plan: Ways to Give and Receive."

Lisa Stone Scisco, a partner in the Indianapolis law firm of Ice Miller Donadio and Ryan, discussed the use of several donor techniques: outright gifts, charitable gift annuities, charitable remainder trusts,

lead trusts, gifts of remainder interest to charity, real estate and other gifts.

Scisco called outright cash gifts the easiest, most common form of giving, but said it was the most expensive, because the donor is using funds on which the tax has already been paid. She suggested that donors consider gifts of appreciated property.

In the second part of the seminar, Scisco showed how to use the various donor techniques of charitable remainder trusts, gift annuities, and lead trusts, and gifts of remainder interests.

Examples of these and other techniques are also given in the new planned giving brochure, "Preserving Our Catholic Heritage," which was distributed to those who attended the meeting.

The stewardship seminar series will feature authorities in investment, trust management, law, real estate and insurance. Those wishing further information or copies of the brochure may contact Sandra Behringer, planned giving officer, at the development office at 317-236-1425.



STEWARDS—Attorney Lisa Stone Scisco (left) talks with Sandra Behringer, planned giving development officer, before the seminar. (Photo by Margaret Nelson)



SAINTS ALIVE!—Children and adults at Holy Trinity Parish in Edinburgh represent favorite saints or Bible characters at the All Saints party on Oct. 31. They are (front, from left) Bryce Shehan, Father Paul Shikany, Luke Adams, Larry Adams, Joey Hebble, Davey Adams, Megan Fitzpatrick, Andy Hebble; (back row) Chris Hinton, Amy Shehan, Gloria Adams, Brandon Shehan, Kevin Workman, Cindy Workman, Amanda Adams, and Jackie Hebble. (Photo by Cathy Shehan)



DIRECTOR—Daniel Elsener talks about "Challenges and Rewards of Collaboration" at the Board Leadership Conference on Oct. 31. (Photo by Margaret Nelson)

St. Lawrence, Lawrenceburg marks sesquicentennial year

by Margaret Nelson

Archbishop Daniel M. Buechlein, OSB, greeted a packed Lawrenceburg church Sunday when St. Lawrence Parish concluded its sesquicentennial celebration. "These walls of brick and mortar stand as a monument of your participation as a community of faith," he said.

"I got a little bit warm walking in, but the spirit of your participation lifted me," the archbishop said. "We are joined by the unsung saints who were among your community of saints. When we think of the community of saints, we know there is a far larger community than the eye can see."

"God doesn't need this sacred dwelling. We do," Archbishop Buechlein said. "We are the ones who need churches so that we people become the dwelling places of God. Church is only complete when it is filled with people of faith who genuinely try to love one another."

"We've come together as people of God who try to live the beatitudes," he said. "Look at what unites you, what unites us as a community of faith, not what might divide us."

"Ours is a faithful, loving, forgiving God," the archbishop said. "It's a pilgrimage of faith, marked by challenge. Thank God for those people who handed on the faith before us."

He asked those in the congregation not to forget that the future church depends on today's Christians to pass on the Catholic faith. "We know ourselves as the Body of Christ and we are at home with God here. That makes this an awesome place. Let's consecrate this house of God in honor of St. Lawrence," said Archbishop Buechlein.

Father Carmel Petrone, pastor since 1986, welcomed the assembly, which included some of the former pastors and teachers. Parishioners and honored guests gathered for a dinner after the Mass.



SESSQUICENTENNIAL—Archbishop Daniel Buechlein incenses the altar at St. Lawrence Church, Lawrenceburg, during the Mass Sunday, Nov. 1 to celebrate the 150th year of the parish. (Photo by Margaret Nelson)

FROM THE EDITOR

A contrast in the devotion of Brazilians

by John F. Fink

The reason I was in Brazil from Sept. 22 to Oct. 2 was to attend the World Congress of the Catholic Press that is held somewhere in the world every three years. This was my ninth such congress. Close to 600 Catholic journalists from 85 countries and all continents attended. For the first time in the history of the International Catholic Union of the Press, which sponsors the congress, we had an editor of a Russian Catholic periodical at the meeting.

At the end of the congress, we had a bus caravan to the Basilica of Our Lady of Aparecida. Most Latin American countries have a shrine to Our Lady, and this is Brazil's. The church is gigantic, able to accommodate 45,000 people sitting or up to 70,000 standing. But frankly, it's ugly inside, very plain concrete walls with few decorations. The dome is 120 feet in diameter and 250 feet high. The tower is comparable to a 36-story building. Construction was begun in 1955 and Pope John Paul II dedicated it in 1980.

ALL THIS TO HOUSE a small statue of the Immaculate Conception made of baked black clay that was found in the nearby Paraíba River in 1717. It's only 36 centimeters tall (about 14 inches) and it has been dressed in a jeweled robe and crowned with a gold crown. It is displayed prominently in the basilica.

As we approached the parking lot, we saw what can be described as a sea of buses. There probably were at least 1,000 buses there, and at least 30,000 people milling around and inching toward the basilica. Our string of buses was given an escort by a car with its siren on, and we were able to park right in front of the



basilica. As we got off the buses, a voice over a public address system welcomed the congressists. We were led into the basilica and up to seats reserved for those who had been attending the congress.

Cardinal Paulo Evaristo Arns, Archbishop of São Paulo, was the main celebrant of the Mass—along with my good friend Archbishop John Foley, president of the Pontifical Council for Social Communications, five other bishops and the priests of our congress. The cantor was a vivacious woman with an excellent voice who really controlled the Mass. She stood or walked in front of the main altar while leading the singing. There was a lot of clapping in time to the music and much waving of arms. It was an enthusiastic Mass and the cantor played the role of a cheerleader.

The Gloria was to the tune of "The Battle Hymn of the Republic," with its "Gloria, gloria alleluia."

The electricity for the sound system went off during Cardinal Arns' homily. We were led in hymns until it went back on and the cardinal was able to finish. He is a dynamic leader of the church in Brazil and very popular with the people. Some of us got to know him a few years ago when he spent a week in the United States at a Catholic Press Association convention. During his homily he walked all around the altar, delivering a very lively talk.

After Communion, a replica of the statue of Our Lady of Aparecida was carried to the altar amid great celebration among the congregation.

I was greatly impressed by the number of young people at this Mass. There were children but also many young adults—both men and women. They feel very emotional toward their Lady, too, because many of them were crying as the statue was carried to the altar—again, both men and women.

FROM WHAT I SAW in other places in Brazil, though, the devotion to Aparecida is the exception rather than the norm. In Rio de Janeiro we went to the cathedral, a really ugly building on the outside, shaped like a giant concrete

beehive or hornets' nest. It's circular on the inside, ultra-modern, with lots of open area—5,000 seats. Our guide said that the only time the church has been filled recently was when the pope visited.

In Rio, too, I stopped at a parish church near our hotel to see if they might have daily Mass. Nope. Only Saturday evening and Sunday Masses were on the schedule. The rest of the time the church was locked, as was an iron gate around the property to keep out the homeless. This is how all the churches are, locked except when in use.

The nicest church we saw in Brazil was at the Benedictine monastery at the top of a hill in the heart of Rio de Janeiro. The baroque chapel there dates back to the 17th century and was quite a contrast with the modern cathedral. The monastery is surrounded by high-rise buildings that obviously weren't there in the 17th century.

IT'S APPARENT THAT the Catholic Church in Brazil is having many problems, as is the church in other parts of Latin America. Bishop Karl Josef Römer, Auxiliary Bishop of Rio de Janeiro, told us that the number one issue to be addressed is evangelization, closely followed by the problem of secularism which, he said, is spread mainly by television.

There are more nominal Catholics in Brazil than in any other country in the world. The Brazilian people are Catholic because that has been their heritage, but fundamentalist and pentecostal churches are making inroads because they have been offering the people devotions that appeal to them. This is the kind of devotion we found at Aparecida, but nowhere else.

Meanwhile, the church keeps trying to do what it can to help the poor, especially the street children. But it's limited in what it can do because the church in Brazil is not wealthy. Like churches everywhere, it is dependent upon contributions from the people, and collections in Brazil's churches don't bring in much.

EVERYDAY FAITH

Movies often perpetuate distorted stereotypes

by Lou Jacquet

It all started when the teen-age son of a friend of mine derided the film I had rented to watch for the evening as "a grand-mother's movie."

By that I understood him to mean, "29th Street" had a happy ending and no violence, illicit sex or gutter language to speak of. All of which sounded fine to me. I settled on the couch to watch.

I should know better—by now than to trust the liner notes on the cassette box at the video store. These notes had promised that this would be a "warm romantic comedy about an Italian



family in Queens in the 1960s." It turned out to be something quite different.

I had, I think, expected another film along the lines of "Avalon," the superb Barry Levinson film about Jewish immigrants in Baltimore; "29th Street" also takes place in an immigrant community. But any resemblance between the two films ends there. In fact, any resemblance between this Italian Catholic family in Queens and those that I grew up near in Cleveland's "Little Italy" ended with the word Italian.

In "29th Street," the sons growing up in the Italian family must seem to have a very limited vocabulary. Every third word begins with the sixth letter of the alphabet. Even more unlikely, these brash young men treat their father with great disrespect—something no kid I ever knew would dare to do in the Italian homes I visited often in the 1960s.

I kept waiting for the story to improve, but it never did. I came away with the feeling that the Sons of Italy should sue for defamation of character. The stereotypes are pervasive: if you accept the premise of this movie, nearly every Italian Catholic family in Queens in the 1960s was involved in gambling and most were involved in racketeering as well.

I am not naive. I know well that growing up in a Catholic household, Italian or otherwise, does not guarantee sanctity. A Catholic grade school classmate of mine grew up to become the hired killer of a judge's wife.

Still, there was something about this film that turned my stomach despite the allegedly happy ending. As the VCR rewound, I stared into space at the irony: a film that I found so distasteful has a reputation among some of today's teens as "a grandmother's movie" because the

action is not violent enough, the language not crude enough, the ending not hopeless enough to match the levels they have come to expect.

Beyond that, it saddens and disturbs me that Hollywood can so easily perpetuate such distorted stereotypes about religious and ethnic groups. Were there ever Italian Catholic gangsters? Did some Italian Catholics gamble? Of course. But millions more lived in warm, positive family environments not even hinted at on-screen here.

Movies at their best can uplift and entertain and provide escapism from the realities of daily life. Alas, all too often many seem to perpetuate stereotypes about religious and ethnic groups and present as a given a "life is meaningless" view that most Americans would never subscribe to.

America's Italian Catholics deserve better. We all do.

LIGHT ONE CANDLE

A column specifically for the victims of past wars

by Fr. John Catoir
Director, The Christophers

On Veteran's Day, Nov. 11, we honor our many veterans, both the living and the dead.

Some people are destroyed by war, some are transformed. I'm writing this column specifically for all the victims of past wars, especially those who are still being cared for in our veterans' hospitals. Only by God's grace are they able to accept their plight. Perhaps this story of one woman's extraordinary courage may be of some help.

During World War II the Nazi death camps were filled with people who were violated and degraded in every way possible. Out of the ashes of that horrendous memory came the voice of a woman named Etty Hillesum.

Here are a few excerpts taken from a book based on her diary. The book is



entitled "An Interrupted Life" and was published by Pantheon Press. She is writing from the concentration camp in Auschwitz. The time is August, 1943.

"I so wish I could put it all into words. Those past two months behind barbed wire have been the two richest, most intense moments of my life, in which my highest values were so deeply confirmed."

"I am deeply grateful to you, oh God, for leaving me so free of bitterness and hate, with so much calm acceptance which is not the same of defeatism, and also with some understanding for our age, strange though that may sound."

"They are merciless toward us, totally without pity. And we must be all the more merciful ourselves. That is why I prayed early this morning, 'Oh God, times are too hard for frail people like me. I know that a new and kinder day will come. I would so much like to live on, if only to express all the love I carry within me. Somewhere in me I feel so light, without the least bitterness and so full of strength and love. That is how I feel at all times and without ceasing: as if I were lying in your arms, oh God, so protected and sheltered and so steeped in eternity."

It is as if every breath I take were filled with it and as if my smallest acts and words had a deeper source and a deeper meaning."

"God is not accountable to us, but we are to him. I have already died a thousand deaths in a thousand concentration camps. I know about everything and I am no longer appalled by the latest reports. In one way or another I know it all and yet I find life beautiful and meaningful. From minute to minute."

"Sometimes when I stand in some corner of the camp, my feet planted on your earth, my eyes raised towards your heaven, tears sometimes run down my face, tears of deep emotion and gratitude. At night, too, when I lie in bed I rest in you, oh God, tears of gratitude run down my face and that too is a prayer. I have been terribly tired for several days but that will pass."

She was executed early in November of 1943.

Everything painful in this world will indeed pass away, but God's love endures forever. Some are graced sufficiently in this life to experience the ecstasy that comes from the knowledge

of God's love. The rest of us can only long for this grace as we thank God for the mystics who light our way.

(For a free copy of the *Christopher News* Note "God Delights in You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 Street., New York, N.Y., 10017.)

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THE CRITERION

To the Editor

Being judgmental and knowing evil

When I hear people being told they are being judgmental just for stating their views, I get furious. There is a difference between being judgmental and knowing right from wrong. Voicing one's belief that homosexuality is not an acceptable alternative lifestyle is being no more judgmental than voicing one's belief that it is. Gay bashing is being judgmental, but believing that homosexuality is wrong is not.

Being judgmental is to determine a person's guilt and then to decide a just

punishment for the crimes. According to Christianity, it is a very serious sin to be judgmental. It is not being judgmental to formulate and voice one's beliefs about right and wrong.

I was born in the '50s and was part of the liberalism of the '60s and '70s. I bought into the "keeping an open mind" to avoid being judgmental. I found myself becoming increasingly confused about right and wrong. I no longer knew what to believe. The truth became a matter of opinion. What was true for some wasn't necessarily true for others.

People say anything is OK as long as it doesn't hurt anyone. Sometimes we hurt others with the things we do indirectly as

well as directly. Our society is seeing such an increase in crime, drugs, teen pregnancy, suicide, AIDS, other sexually transmitted diseases, poverty, divorce, etc. The more liberal we've become the worse these problems have gotten.

To blame the government is a cop out. We need a change all right, a change of attitude. We the people are to blame for the moral decay of our society by being so "open-minded" that we've lost sight of the truth.

If there is no such thing as truth, there is no such thing as the source of truth. God. There is right and wrong and it is our right as well as our obligation to formulate and voice our beliefs of right and wrong. That doesn't make us judgmental, it makes us people who are expressing our set of values.

In the name of "open-mindedness," the media have shut out one side of the argument over right and wrong with the false accusation of being judgmental. Being truly open-minded is to listen to both sides of an issue.

Sandra Dudley

Sunman

Father Roberts' message of love

I didn't go to hear Father Ken Roberts at the Hoosier Dome last November. I certainly read about it—a lot—in *The Criterion*. After hearing this loving man preach at Mass at St. Lawrence last month (his sermon was "What is the opposite of love?"; the answer: "indifference"), I wondered what on earth he could have said or done last year to turn so many people off.

After Mass, I met Father Ken and told him that I was glad to see that he had neither horns nor a tail. Referring to the scheduled youth forum at the church that afternoon, I asked him what time he was going to "corrupt" our kids. He simply smiled and said, "1:30. Give us a hug." I did.

I knew I had to come to the youth forum to "check him out." His message was pretty basic: "What are you doing here on earth? Why did God make you?" Only we "old folks" recited the old catechism answer—"God made me to know him, to love him, and to serve him in this world and to be happy with him in the next." It was good to hear it again. I hope our kids were really listening.

Of course, I had to come hear Father Ken that night at the mission, as well. It was a talk about the Eucharist—very moving, combined with a beautifully coordinated musical selection and Benediction. I realized how much I miss weekly Benediction like we used to have when I was growing up "Catholic and proud of it."

Afterwards, I waited among a large number of Father Ken fans, "groupies," and some "called forth" vocations, to speak with Father Ken about a personal

matter I wanted him to pray for. His response was simple and direct and centered on Jesus' love, followed by his blessing and another warm hug.

I know Father Ken has truly made a spiritual difference in my life, and I know that, through him, I am going to be able to make that difference in the life of my godchild.

I'm glad Father Ken came back to Indianapolis. He's an "experience of the Holy Spirit" that should not be missed. Like Mother Teresa, his message is quite simple: "Jesus loves you. Pass it on."

Alice Price

Indianapolis

Speaker called not a good choice

John Day, candidate for state representative in the 100th district (east side of Indianapolis), was the featured speaker at the Respect Life Dinner held on Respect Life Sunday (*The Criterion*, Oct. 9). Many of us who participated in the Life Chain that day—Catholics, evangelicals, and others—believe that he was a very ill-considered choice.

Rep. Day voted against a statute that would have provided for humane disposal of fetal remains after abortion. He has twice voted in favor of laws that would have generally sanctioned the withholding and withdrawing of food and fluids from persons who are very ill or have severe disabilities.

Rep. Day may be a good man who has demonstrated real concern for the poor, but this is only part of what it means to be pro-life. The pope and the bishops have repeatedly stressed that abortion and euthanasia are the greatest threats to human dignity and cannot be condoned in any way. The fact that Rep. Day has not only been conspicuously absent in the fight to eliminate these threats but has also been an active force in endorsing such anti-life measures makes his featured presence at the Respect Life Dinner an outrage.

If his invitation to speak was meant to be consistent with the seamless garment approach, the organizers' tailor gave us the emperor's new clothes. The seamless garment is just that: seamless—admitting of no compromises or inconsistencies, and a garment—meant to cover all the life issues, not just some. If the other threats of the seamless garment—abortion, euthanasia, etc.—are to be so callously overlooked, I suggest drawing lots. I'd rather stand naked with Christ for something, then clothed with a tattered rag signifying nothing.

Jane Brockmann, J.D.

Indianapolis

Point of View

The 'framing' of the Sunday Mass

by John W. Henry

People who habitually arrive for Mass at the last minute have always intrigued me.

I remember a particular man at a parish where I used to belong who every Sunday strolled into the 12 o'clock Mass during the entrance hymn. It was as though he thought that if he reached his pew before the celebrant reached the altar, God wouldn't mark him tardy.

I can understand families with small children cutting it close from time to time. I know how it is to discover that a little one's shoe has mysteriously disappeared just as it's time to leave for church. And yet, I know of several large families who somehow always manage to arrive early.

But it's the "I don't have time for the recessional song" exits that really bother me. A friend of mine who was equally troubled about this once sarcastically lamented, "I guess all is fair in love, war, Christmas shopping, and getting out of the parking lot after Mass." One cannot help but wonder what lofty activities await these noble people who scurry out of church. Perhaps Father Andrew Greeley described the situation best when he said they're "people racing to their deaths."

I remember some time ago reading about a communications study conducted at a university in which two groups of students were shown a video. The first group was advised on a moment's notice to report to a particular room at a specific time. Within seconds of their arrival, the video presentation began. As soon as it was over, the group was rushed out of the room.

The second group was directed to see the same video. But they were advised upon their arrival that the video wouldn't start for 10 minutes, and that they should feel free to relax. Before being dismissed at the conclusion of the video, the students were given 10 more minutes of leisure.

The purpose of the study, of course, was to determine if the activity before and after had any effect on the students' general impression of the presentation, or the amount of information they derived from it. I was not surprised to read that when the two groups evaluated the video, as a whole, the group with the buffer time before and after the video gave it a higher rating.

But it was one of the other findings that really struck me. The test scores suggested that the viewers who had time before the presentation to clear their minds of previous activities, and time for reflection immediately afterwards, retained more than those who were rushed in and out.

The professor who conducted the study concluded that the framing of a presentation, that is, what is said and done immediately before and after it, is critical to the overall effectiveness of the presentation itself.

My experience tells me that our approach to worship is very much the same. I know I get more out of Mass if I arrive a little early, allowing time for deprogramming and shifting gears. And when I remain for a few minutes after Mass, the messages from the liturgy seem to sink in better.

Many people will acknowledge that it would be nice to arrive early and not have to rush out of Mass, but their demanding schedules simply don't afford them that luxury. Their hurrying in and out of church is characteristic of their general lifestyle. They're running all the time.

Of course we all know people in this category. They show up in the nick of time for work. They're taking their seats during the opening scene of a movie. They're coming down the aisle frantically looking for their places during the kickoff of a football game. They pride themselves on routinely walking into meetings just as the conference room door is about to be closed.

But cutting it close in our business and personal schedules is one thing, fitting Mass into our jam-packed schedules is quite another. Mass should be the one event of the week around which everything else should be arranged, not the other way around.


Still, one might hold that the activities that keep one running are beneficial to his fellow man. Certainly there is something to be said for living an active Christian life versus one that is totally inactive. But we must not lose sight of the fact that Scriptures recount numerous occasions where Jesus went off to pray when he could have been carrying out virtuous deeds such as healing the sick or feeding the poor.

Let the 18th-century minister John Wesley serve as an example for those who—whatever reason—feel committed to a life of running from one event to another. He was described by one of his friends as "never at leisure . . . always obliged to go at a certain hour."

Acknowledging the overwhelming nature of his hectic schedule, Wesley noted, "I have so much to do that I must spend several hours in prayer before I am able to do it."

If viewers can get more out of a video presentation by framing it with a few quiet minutes, think how we could enhance our spiritual experience on Sunday by extending the time we pray. Why not get into the habit of arriving for Mass five or 10 minutes early? And what's the big hurry after Mass? Abide for a short while. Instead of rushing off to our busy schedules, why not stay for a few minutes and pray for sufficient grace to help meet the challenges of our retreating agendas? Why not make the most important hour of our week more than just an hour?

(Henry is a member of St. Paul the Apostle Church in Greencastle.)



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CORNUCOPIA

The manual shows the way

by Cynthia Dewes

A husband of my acquaintance once gave me a booklet entitled, "Let's Talk: A Service Signals Checklist for the Car Owner." On its cover, an auto mechanic points to a sad-looking, grumpy-looking automobile and asks, "Rattle?" The irritated car owner replies, in his most withering tone, "No, click!"

There, friends, is the story of the human race. One guy's rattle is another's click, and they'd better get it straight or there'll be trouble. They won't be able to fix the auto because they can't identify the problem. They won't be friends, or even cooperating adults, throughout their entire working relationship because whatever one says mystifies the other. They need this manual!

Think how many wars have been fought, divorces filed, and murders perpetrated by similar misunderstanding of signals. Maybe if we had more manuals in this world, we'd have less mayhem.

For example, we ought to have a manual on "Significant Sinister Noises Hidden in Foreign Policy," with the comforting colors of its flag on the cover

for the respective country using it. Or there should probably be a booklet entitled, "Early Warning Sounds When Preparing to Lose the Temper," with male and female versions. Just imagine, there could be pink and blue covers for baby pants, primary colors for children's trunks, and matte silver and maroon for the more vicious adult moods.

Having been a witness (hostile, to be sure) to the recent political campaign I can say unequivocally that all American politicians should come equipped with manuals. Although they appear to be speaking the English language when addressing their constituency, they fail to communicate much information.

After listening to what it believes to be ideas, the dutiful electorate reflects on what it has heard and comes up with wind. Or maybe smoke, if the candidate has had a particularly passionate day. When we think about it, ain't God been good to the U.S. of A.?

On the other hand, we may have too many manuals available on certain subjects. Ever since Dr. Spock made his fortune during the '50s by publishing popular advice for parents, there had been an avalanche of "how-to" books on child-rearing. But, has this done any good? I ask you.

In the intervening years since Dr. Spock came on the scene we did manage to find out where babies came from,

despite the vagaries of the "Voodoo Rhythm" manual we were using at the time. Nevertheless, for a country now close to Zero Population Growth, we seem to spend an awful lot of time and money trying to figure out kids. And we still have no definitive manual identifying the significance of their noises, ranging from "Goo-goo" up to and including, "Can I use the car tonight?"

"The Opposite Sex" is analyzed in manuals so numerous they could fill a depository rivaling the size and variety of the Library of Congress. Again, more information than you'd ever want to know is available on every aspect of this subject, from physiology to marriage customs to differences in communication styles.

Despite all this, men and women are still opposite. In addition to the aforementioned early warning-sounds-of-losing-the-temper manual, may we suggest companion volumes on "The Sounds of Silence: How to Bridge Troubled Waters," or maybe "Vacation Murmurs: Fishing and Shopping, All in the Same Week."

"Money" manuals also pervade our lives. There are lots of slick operators out there urging us to buy this or that, take this financial seminar or that, and wind up as a happy combination of Scrooge and St. Francis for having done so. No matter, as a group we're still no closer than Judas was to earning money legitimately or spending it responsibly.

Sometimes we forget that there is already a well-known manual available which identifies all the signals of human existence, explains how to respond to them, and promises us a really neat reward for attending to them. Or maybe we just need new glasses.

check-it-out...

The Vienna Choir Boys will be performing a special Christmas program at Clowes Memorial Hall of Butler University on Nov. 27 at 8 p.m. Tickets available at the Clowes Hall Box office call 317-921-6444.

St. Nicholas Church, Sunman, Ind., will present a S.A.C.R.E.D. Retreat Day on Sat. Nov. 14 from 9 a.m. to 8 p.m. Fathers Leroy Smith and Bob Hogan will lead the day. For more information, call 812-933-0310.

The Edvayne Repertory Theatre at Christian Theological Seminary will present "A Christmas Carol: Scrooge & Marley" Nov. 27-29; Dec. 3-6, 10-13. Dickens classic is brought to life with music and dance. For ticket information, call 317-923-1516.

Marian College's traditional Madrigal dinners will be held on Dec. 3, 4 and 5. Doors open at 6:30 p.m. in the historic Allison Mansion. Reservations should be made as soon as possible by calling 317-929-0593, \$21 per person.

St. Elizabeth Seton Parish will host "Sacristy Power," a musical comedy which takes a look at liturgical life in the parish. Performers include music ministers from

St. Pius X and St. Luke parishes. 10655 Haverstick Road, Carmel. For more information call 317-846-3850.

St. Barnabas Parish will hold a parish meeting Tuesday, Nov. 17 from 7-8:30 p.m. to discuss the results of the parish survey.

The Indianapolis Children's Choir will hold its annual sell-out concert "The Angels Sing" at SS. Peter and Paul Cathedral on Dec. 4-5. Tickets are \$8 in advance. Call 317-283-9640.

The Sisters of Providence at St. Mary of the Woods will present a "Providence Weekend" on Nov. 14-15. They will also hold their annual Holiday Bazaar and bake sale during the weekend.

Saint Meinrad College will present this year's fall play of Herman Melville's "Billy Budd" on Nov. 20-22 in St. Bede Theater on the Seminary campus. Nov. 20-21 at 8 p.m. and Nov. 22 at 2 p.m. Tickets \$2 adults, \$1.25 students, \$1 senior citizens. For more information call Barbara Crawford 812-357-6501.

Northview Church of the Brethren, 5555 E. 46th St., and Pastors for Peace will host U.S. Cuba Friendshipship on Monday, Nov. 9 with a pitch-in dinner at 6:30 p.m. and the program at 7:30 p.m.

vips...



Laura Risch, daughter of Ray and Rose Risch of St. Rose of Lima Parish, Franklin, recently entered the Benedictine Community of Our Lady of Grace Monastery. Laura is a Secondary Education major at Franklin College and administrator of Religious Education at St. Ann Parish.

Father Kenneth Gering of St. Benedict Church, Terre Haute, was honored with the 1992 John K. Lamb award. The award is presented to someone with outstanding and exemplary service to the community each year.

Cynthia Dewes, assistant editor of The Criterion, retired last week. Dewes wrote and compiled The Active List, obituaries, Check It Out, VIP's and the Cornucopia column. Dewes, along with Alice Dailey, will continue to write the Cornucopia column. Dewes was employed at The Criterion for 10 years. Elizabeth Bruns has taken over the assistant editor position for Dewes. Please direct any correspondence for The Active List, obituaries, Check It Out or VIP's to her at The Criterion P.O. Box 1717, Indpls., Ind. 46206.



ELECTION—St. Simon students Katie Gillatte, James Thompson, Jeff Arvin and Allan Bidwell visit with Eugene McCarthy, former U.S. Senator from Minnesota who was a presidential candidate in 1968. The young people visited major party headquarters to learn about the political process. (Photo by Principal Rob Rash)

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The Roman Catholic Archdiocese of Indianapolis is seeking a receptionist/secretary for a new position in the Metropolitan Tribunal Office.

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David and Ann Frick to receive Brebeuf medal

by Amy Frick

David and Ann Frick will be honored as the 1992 recipients of Brebeuf Preparatory School's Medal at the 14th annual President's Dinner on Nov. 14.

During the dinner, the Fricks will be recognized as individuals who exemplify the Jesuit philosophy of serving others.

Jesuit Brother J. Patrick Sheehy, Brebeuf's fifth president who died Oct. 23, selected the Fricks to receive this prestigious award. It will be presented by Fred McCashland, acting president of the Jesuit college preparatory school.

The optional black-tie evening begins at 7 p.m. on Nov. 14 at the Holiday Inn North in Indianapolis. The public is welcome. Tickets are \$125 a person. For reservation information, telephone the Brebeuf Development Office at 317-872-7050.

Jesuit Father James Gschwend established the President's Dinner in 1978 for the threefold purpose of honoring a well-rounded individual who has used his or her talents in the service of others, assembling the Brebeuf family and friends, and raising funds for Brebeuf's financial assistance program.

Brebeuf's board of trustees—men and women who oversee the school—maintains the philosophy that no young man or



David and Ann Frick

woman be turned away because of financial need. More than 27 percent of this year's student body receives some financial assistance totaling more than \$400,000.

The Fricks serve others through civic, social and cultural organizations.

Both attended Indiana University in Bloomington for undergraduate study,

then he studied law at Harvard and she earned a master's degree in education at Boston College.

A move back to the Midwest brought the young couple closer to their families. Their children, Thomas and Amy, were born in Indianapolis.

Except for his five years of service to the City of Indianapolis as deputy mayor from 1977 until 1982, David Frick has worked for the Baker & Daniels law firm.

Ann Frick stopped teaching and started volunteering when Tom was born in 1972. She was involved in St. Matthew School activities, including scouting, and served the community as president of the Children's Bureau Auxiliary, secretary of the Children's Museum Guild, program coordinator for Hoosier Dome tours, a member of the Safe Place Advisory Committee, president of the Brebeuf Mother's Association, and current president of the Auxiliary to the Noble Foundation. In 1988, she received the Children's Bureau's annual Mallon Award.

David Frick has been equally active in his service to the Indianapolis community. His focus on education is evident in his board service to the University of Indianapolis as chairman, the Christian Theologi-

cal Seminary, Indiana University-Purdue University at Indianapolis, the Indiana University College of Arts and Sciences and the I.U. Graduate School Alumni Association as president, as well as to Butler University, the Rose-Hulman Institute of Technology, Community Leaders Allied for Superior Schools, and as the chairman of Brebeuf's board of trustees.

In addition, he has contributed to the reshaping of "Indianapolis." He continues to serve on the boards of directors for the Indianapolis Chamber of Commerce, the Indianapolis Convention and Visitors Association, and the Indianapolis Economic Development Corporation. His work as treasurer and as a member of the board of managers for the Marion County Capital Improvement Board ended this year.

His service to the community has not gone unnoticed. Over the years, he has received service awards from the City of Indianapolis, Indianapolis Jaycees, Greater Indianapolis Progress Committee, and Indiana University.

(The author of this article, Brebeuf Preparatory School graduate Amy Frick, is the daughter of David and Ann Frick.)

High schools begin recruitment drive, open house activities

Five interparochial Catholic high schools will hold open houses during November as the advance marketing program for Catholic schools begins its second year.

The program will proceed in two flights of advertising. The first begins now with support for marketing and recruiting efforts of the interparochial high schools. The second will feature all schools Jan. 31-Feb. 6, Catholic Schools Week.

According to G. Joseph Peters, coordinator of school services for the Office of Catholic Education, the high schools will use 30 billboards during November to

promote the high school open houses in Indianapolis and the New Albany area.

Spots will run on radio and cable television throughout central and southern Indiana from Nov. 4 through 10 as part of the promotion. All of the advertising will feature a free 800 number which people can call to request information packets and/or free videos.

Marketing efforts will be supported by local activities at all schools.

High school open houses are scheduled: Nov. 8, at Secunia; Nov. 12, Roncalli; Nov. 22, Ritter; Nov. 22, Chatard; and Nov. 22, Our Lady of Providence.

Katie M. Quinn

**Cathedral High School
Class of 1992**

**Indiana University
Class of 1996**



In August 1988, I faced one of the most difficult days of my life — my first day at Cathedral High School. As I entered the front doors by myself that day, I was frightened by the aspect of making new friends, achieving academic success, and fitting into this new school which seemed so foreign to me. Walking through those unfamiliar halls, I would never have expected the emotions I would experience four years later.

In June of 1992, I faced another extremely difficult day — the day I graduated from Cathedral and said goodbye to my high school years and a place which had become home.

I chose Cathedral primarily for its academics, and I was constantly challenged by the honors and academic courses I took. My teachers expected the quality of reading, writing, discipline, and dedication necessary for success in college. I am now a student at Indiana University, and I have found that the preparatory education I received at Cathedral has indeed lived up to its outstanding reputation.

The most important lessons I learned in high school, though, had nothing to do with history, math, or English. I believe this is a quality unique to Cathedral. My teachers and my peers taught me lessons about living and learning, loving and growing. The spirit and the pride, the tradition and the values are what make Cathedral so much more than just a place to receive an education. It is more than just a building with desks and classrooms. Cathedral High School is a family of administrators, coaches, teachers, and students who share a genuine concern for one another.

I find it hard to express exactly how I feel about my alma mater. However, a few words do come to mind: growth, family, and home. Maybe it is just as simple as that: a group of people who continually challenge each other to better themselves in a nurturing environment. Whatever it is, I consider myself fortunate to have been a part of it, and I would not trade my Cathedral experience for anything in the world.

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HELPING THE NEEDY—St. Vincent de Paul Society volunteers at Hohmann (above, from left), Jim Roush and Charlie Schafer of Indianapolis move a stove that will be given to a needy family while volunteer Marie Birck (at right) sorts children's clothing before its free distribution at the warehouse. Approximately 1,000 St. Vincent de Paul Society volunteers active in 50 conferences as well as special works projects will be honored by Catholic Social Services with a Spirit of Indy Award on Nov. 13 at the Children's Museum in Indianapolis. "Our motto is 'Helping Christ Through the Needy,'" St. Vincent de Paul volunteer Bill Yeadon said. "Nobody is paid, and we give everything away." Private donations cover all operating expenses. Spirit of Indy Awards also will recognize the Cathedral Kitchen and Salvation Army Harbor Light Center. For information about the awards ceremony, contact Catholic Social Services at 317-236-1500. (Photos by Mary Ann Wyand)



Virginia native helps city youth

by Margaret Nelson

Laura Wilson, 23, has come all the way from her home in Blacksburg, Virginia, to work with the youth in a center city parish in Indianapolis.

Wilson is serving at St. Bernadette as part of the Volunteer Ministry work of the Urban Parish Cooperative.

After earning a bachelor's degree in English, she served one year as a community volunteer in Houston.

Wilson wanted to serve the youth "to help them find alternatives to the things they are exposed to on television, like drugs and alcohol. There are better alternatives. Sometimes, it's just a matter of finding out what those are. Sometimes, it's hard to find them by yourself."

Wilson said, "The parishioners are really friendly and

open to having me here." Some of them are helping the youth with the Halloween party. "I will work with the teenagers, and then the little kids, too," she said.

Wilson has already met with a teen group to play a Halloween party for the parish. "They hope to meet every other week," she said. The young people will pray, plan future activities and discuss issues that affect them.

She said that the pastor, Father Carlton Beever, gave her a list of the teens. "The ones I got in touch with in time were the ones who came to the meeting," she said.

Those who attended said they were interested in doing a lock-in as well as community service work.

"Most of the kids I've been able to talk to are really positive. They would like to meet every other week in different people's homes. They will have time to talk and pray. It will be kind of a support group for the problems

they go through with their classmates and their parents," Wilson said.

She said that the parents of high school students have been supportive. "Some of the parents have been very willing to help," she said. Once a month, there will be activities for young kids.

"I will work with the religious education program to make sure the teachers have the supplies they need," she said.

Wilson and the other volunteers meet for a Sunday community night. They share supper and a discussion or speaker. "Sometimes, we watch a movie together," she said. "It is very helpful coming together like that to share experiences to some extent."



YOUTH MINISTRY—Zachariah Hoffman and Laura Wilson prepare for a board game. (Photo by Margaret Nelson)

Local Catholics join in Russia statue crowning

by John F. Fink

At least five people from the Archdiocese of Indianapolis were among more than 1,400 people who were present in Moscow, Russia, when a statue of Our Lady of Fatima was enthroned in the Cosmos auditorium there Oct. 17.

The event commemorated the 75th anniversary of the apparitions at Fatima during which Mary predicted the conversion of Russia. This has been defined to mean the end of religious persecution in that country.

According to Marian Elliott, she, Kathleen Nagel, Mr. and Mrs. David Nealy and Tom Hollowell were present in Moscow for an international meeting of youth. Elliott, Nagel and Hollowell are members of Holy Spirit parish and the Nealys are members of St. Roch. Hollowell, a student at

Steubenville University, joined other students from that school as delegates to the meeting.

The delegates and observers to the youth meeting traveled to Russia in two chartered jumbo jets. In the planes they also took six tons of Russian Bibles, rosaries, scapulars and other gifts for the Russian people.

Elliott said that the Russian people were overjoyed to receive the religious articles, many of them expressing their thanks with tears in their eyes.

Father Ken Roberts was one of the speakers at the youth rally and the event was recorded for broadcast on the Eternal Word Television Network.

On Oct. 18 the students carried two large icons across Red Square and crowned a statue of Our Lady of Fatima on a raised platform near the Basilica of St. Basil. They then went to the Orthodox Cathedral where the Archbishop of Moscow received the group.

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Rev. James D. Barton, Archdiocesan Director



DISTINGUISHED—As Annette "Mickey" Lentz (second from left), coordinator of support services for the Office of Catholic Education, arrives for work Monday, she is congratulated by (from left): Providence Sister Lawrence Ann Liston, director of schools; G. Joseph Peters, coordinator of school services; Lori Greeley (in background), department of school secretary; and Daniel J. Elsener, executive director of Catholic education. Lentz was named Distinguished Diocesan Leader by the November issue of the magazine Today's Catholic Teacher. (Photo by Margaret Nelson)



BACK TO LATIN—Father Joseph Kern, pastor of St. Joseph Church in Rockville, indicates the sacramentary he used for Masses during the 10-day Parke County Covered Bridge Festival. Since most of the 32 bridges were built in the 19th century when the Mass was said in Latin, the parish council suggested that parts be recited in that language during the 10-day celebration. (Photo by Dave Delaney)

Latin American bishops renew earlier pledges

by Laurie Hansen
Catholic News Service

SANTO DOMINGO, Dominican Republic—The Latin American bishops, in a message to the "people of God" of Latin America, have pledged to accompany them in their "joys and hopes, trials and sadness."

The message said the bishops' Santo Domingo conference was "intimately aligned (with) and a continuity" of the bishops' previous regional conferences in Rio de Janeiro, Brazil, in 1985; Medellin, Colombia, in 1968; and Puebla, Mexico, in 1979.

"We renew the pledges that marked those meetings," the bishops wrote.

The bishops committed themselves to "work for the integral development of the Latin American and Caribbean people," with the region's poor as the chief recipient.

The nine-page message was published the final day of the Oct. 12-28 Fourth General Conference of the Latin American Episcopate, which focused on development of a "new evangelization" and a pastoral plan for the Latin American church to use in coming years.

Officials of the Latin American bishops' council had said the message would summarize the principal ideas of the conference conclusions, which must go to Pope John Paul II for approval.

In a section of the message titled "Latin America and the Caribbean: Between Fear and Hope," the bishops said the great majority of Latin Americans "live in dramatic conditions."

"We have seen it in our daily pastoral tasks, and we have expressed this fact clearly in many documents," they said. "Our ears resound with the words that God said to Moses: 'I have seen the affliction of my people, I have heard their cries of pain. I know well their suffering.'"

The plight of the people "could make us question our hope," but faith in Christ provides "a vigorous and solid reason for hoping," it said.

The message of Christ, however, would be a fallacy if there were not a strong link between belief and action, it said.

"We wish to convert our evangelizing desires into concrete actions that allow people to solve their problems and cure their pains, taking up their beds and walking, being protagonists of their own lives," it said.

The message said Christ, in joining his disciples on the road to Emmaus, not only draws close to them on their journey.

"He goes further. He makes a road for them and becomes a part of their lives, develops an intimate understanding of their feelings and attitudes."

Through simple and honest dialogue, he learns their immediate concerns, the message said.

"Today, we too, as pastors of the church in Latin America and the Caribbean, in fidelity to the Divine Teacher, want to renew our attitude of accompaniment and solidarity with all our brothers and sisters."

"We proclaim the value and dignity of each person and intend to illuminate their path each day with faith," it said.

Pointing to the parable of the Good Samaritan, the message said many Latin Americans lie on the side of the road in need of help.

Among these, it said, are the sick, the old that live alone, abandoned children, and the "victims of injustice," such as the poor, indigenous and blacks, those without land or homes and the unemployed.

The message decried the victimization caused by violence, pornography, trafficking in and use of drugs, terrorism and kidnappings.

The message included a list of pastoral priorities for the church in Latin America, among them:

► A call aimed at the laity, especially youth, to participate in a "new evangelization" of the continent.

► A commitment to work for the "integral development" of the Latin American and Caribbean peoples, with the poor as the chief recipients of the development.

► An awakening of an evangelization that will "penetrate in the deepest roots of the culture of our peoples, with special concern for the growing urban culture."

The message said the new evangelization would entail development of a renewed catechesis and a "living liturgy" to help reach indifferent and fallen away Catholics.

In addition, it said, it would require a missionary dimension of "going beyond our borders to bring to other peoples the faith that 500 years ago was brought to us."

Concerning development advances, "the family—where life originates—must hold a privileged and fundamental place." Today it is urgent to promote and defend life because of the "multiple attacks against it from various sectors of society."

With regard to evangelizing within cultures, the message

said particular attention must be paid to developing "an authentic incarnation of Christian culture in the indigenous and African-American cultures of our continent."

If that is to occur, modern communication media must be used, it said.

The message called on the region's professionals "of good will" to work for the good of their peoples, in favor of justice and solidarity.

It asked parents to plant the Gospel in their children's hearts by their good example and word.

To indigenous peoples of the continent, "original inhabitants of these lands (who) possess innumerable cultural riches," and to the descendants of the families who were brought to Latin America from Africa, "we express our esteem and the desire to serve you as ministers of the Gospel," said the message.

It noted that today in Latin America, "the ferment of division is very active."

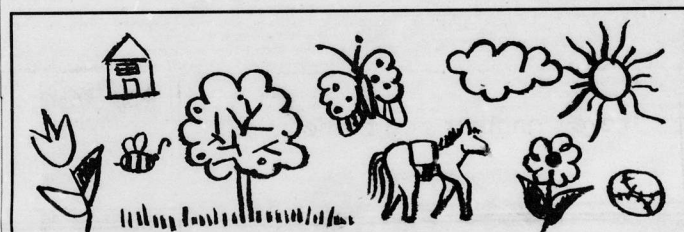
It called for reconciliation, solidarity, unity and communion, in hopes of becoming a "unified continent."

With reconciliation, it said, mutual pardon will be granted for old and new grievances and "peace will be restored."

It called for solidarity between nations, "sharing each other to support the weight of our burdens and helping with each other our accomplishments."

It called for unity between nations, "breaking down walls of isolation (and) prejudices."

Finally, the message called for communion throughout the continent, from the church to political will for progress and the common good.



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Bishops' document notes quincentenary

(Continued from page 1)

They say they will "develop the consciences of priests and lay leaders so that they accept and value women in church and society, not only for their actions, but above all for who they are."

The bishops call for "doing away with anachronistic interpretations of liturgy" that give little dignity to women, instead "announcing with strength" what the Gospel says about female contributions to the plan of salvation.

The document calls for "creating spaces" for women to discover their own values and share them with church and society.

The document says that mankind—created in God's image and given the responsibility for the Lord's creation—has "destroyed the harmony of nature."

The document cites as evidence in Latin America: war, terrorism, drugs, "institutionalized lies," the marginalizing of ethnic groups, attacks on the family unit, abortion, destruction of the atmosphere and "everything that characterizes a culture of death."

Next, it asks: "Who can free us of these forces of death? Only the grace of Christ," offered once again to Latin American men and women as a call to conversion of heart.

"A new evangelization that proclaims without equivocation the Gospel of justice is urgent," it says.

The document says it was 500 years ago that the Gospel was brought to Latin America, but notes that "seeds of the Word" were present already in the deeply religious pre-Columbian indigenous cultures of the Americas.

The "encounter of Iberian Catholicism and the American cultures" produced a mixing of people that extended throughout the continent, it says.

While the "great evangelizers" defended the rights and dignity of the indigenous, the bishops write that the fact that abuses were committed against the Indians also needs recognition. "Regrettably, this 'offering has been prolonged, in some cases, up until the present," they said.

The document calls popular religiosity "not only religious expressions, but values, criteria, conduct and attitudes born of Catholic dogma and constituting the wisdom of our people reinforcing their culture."

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The Criterion

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The Spring

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The Criterion

DESIGNED TO BE DIFFERENT

Vatican nuncio to U.N. calls nuclear deterrence 'outmoded'

by Tracy Early
Catholic News Service

UNITED NATIONS—The Vatican nuncio to the United Nations declared Oct. 28 that "the dangerous strategy of nuclear deterrence is outmoded."

It is no longer enough merely to reduce nuclear stocks," Archbishop Renato R. Martino told the U.N. General Assembly committee dealing with disarmament and international security.

"The world must move to the abolition of nuclear weapons through a universal, non-discriminatory ban with intensive inspection by a universal authority."

Nuclear deterrence became a central issue in debates over the 1983 peace pastoral of the U.S. bishops. The pastoral expressed a "strictly conditioned moral acceptance of nuclear deterrence," and quoted a statement of Pope John Paul II that it was acceptable only as "a stage toward progressive disarmament."

Addressing the same General Assembly committee during the 1990 session, Archbishop Martino said the Vatican "encourages a review of the strategy of nuclear deterrence at this hopeful moment."

The 1992 statement, now declaring the strategy outmoded, called on the disarmament and security committee to "stimulate the immediate negotiation of a nuclear test ban."

"Nuclear weapons are unneeded," Archbishop Martino said. "War itself has no place in a world in which common security has become the dominant characteristic."

With the Cold War now ended, he said, the former East-West adversaries face a common security problem, the forces that threaten the survival of humanity. "Common action for common security is the realism of the new age," he said.

Global security now requires a common effort to deal with such global problems as "the future of nuclear weapons, the proliferation of weapons of mass destruction, massive poverty, environmental destruction, international terrorism, drug trafficking, the depletion of non-renewable resources," he said.

The Vatican representative called on the international community to develop "a comprehensive approach to

world peace, social justice, economic development and environmental protection."

Regarding the nuclear issue, Archbishop Martino said a focal point was the effort to obtain a comprehensive Nuclear Test Ban Treaty. "The world is now closer than ever before to a regime which would halt all nuclear testing by all countries for all times," he said.

But he tied the nuclear issue to other aspects of disarmament. "The nuclear sword cannot be lifted from our heads until all countries drastically reduce their conventional arms so as to preclude their offensive capabilities," he said.

Five U.S. nuns are murdered in Liberia

(Continued from page 1)

and concrete initiatives for dialogue and peace that could influence the fate of that martyred country," he said.

Archbishop Francis asked the rebels Nov. 2 to "allow us to retrieve the bodies so that we can at least . . . bury them."

"We hold Mr. Taylor and the NPFL responsible, directly or indirectly, consciously or not, for the deaths of these five lovely people," he said.

Liberian church officials reported in late October that they were very worried after having lost contact with the sisters. Archbishop Francis reported Oct. 31 that the five Americans were found dead.

The Vatican newspaper, *L'Osservatore Romano*, reported the deaths of the novices.

Archbishop Francis was quoted as saying that Sisters Barbara Ann and Jeeli, who were reportedly kidnapped Oct. 20, were found dead along a street.

The other three, Sisters Shirley, Agnes and Kathleen, were found just outside the gates of their convent in Gardnersville, on the northern outskirts of Monrovia.

The sisters were teachers and nurses at St. Michael's High School in Monrovia.

Their killing took the largest number of U.S. missionary women since three U.S. nuns and one

Reducing conventional arms will require "transparency in arms trade" and "creation of international institutions to enforce peace," he said.

"That, in effect, would abolish war and lift human civilization to the level intended by God," he said.

Archbishop Martino said the ending of the Cold War gave the world an opportunity to break the traditional connection of security questions to militarism.

"The world should not lose the possibility that has opened up at this transformation moment in history to demilitarize security policies," he said.

Archbishop Martino declared Vatican support for a draft convention to ban production of chemical weapons and for a U.N. Register of Conventional Arms.

But he said demilitarization goes beyond merely reducing forces and requires reformulation of national policies to declare that war is "not useful" and "not necessary."

"Alternative security policies need to make it possible to live not just by reducing weapons but by abolishing war," Archbishop Martino said.

American laywoman were murdered by soldiers in El Salvador in December of 1981.

Gardnersville is behind the lines of the rebel front, one of the parties fighting for control of the country during Liberia's three-year civil war.

Taylor's group started a new offensive in mid-October, ending almost a year of relative calm ensured by the peacekeeping forces of other West African nations.

Inside Monrovia, cathedral Nov. 1, an emotional Archbishop Martino told his congregation that the rebels "call themselves freedom fighters but they kill innocent people . . . They are destroyers not builders . . . those who murdered the sisters."

The nuns had come back to Illinois in August 1990 because of the danger in Liberia, but returned to West Africa in 1991.

Taylor said he had no confirmation that the nuns were in fact dead. But several sources said they viewed his version of events—which was even at odds with accounts coming from his own camp—as either lies or implausible.

In the United States, Bishop Daniel Ryan of Springfield, Ill., and Cardinal Roger Mahony of Los Angeles, a member of the U.S. Catholic Conference International Policy Committee, were among those expressing shock and sorrow over the killings.

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The world is God's and we are his guests here

by Dolores E. Leckey

Packed away in my memory bank is a line from Annie Dillard's long-ago best seller, "Pilgrim at Tinker Creek."

The line read more or less as follows: "At the end of life not please, but thank you."

The line's context was a recognition that the world is God's: We are God's guests here. Just as a decent guest expresses a "thank you" instead of a greedy "please" after a dinner party, so Annie Dillard was hoping to do at her days' end.

I like that stance of gratitude for all that is given. I like, too, its lightness. No grasping here.

One is reminded of the English spiritual writer, Evelyn Underhill, who counseled that in prayer there must be "no craving, clinging or grasping." Rather, she said, simply turn to God and let the Creator of the universe transform you.

The origins of tithing have roots in this stance of gratitude. From earliest times, the religious impulse was to return to God a portion of the first yield of crops and livestock. In its origins, tithing had a quality of pure offering, a sign of trust in God's providence.

The need to express gratitude for life is one factor in our offerings to a God so many theologians describe as beyond needing anything. When I watched a friend line her dead husband's coffin with the finest linen that she could find, I knew she was thanking God for her loving companion.

When African Christians bring birds, fruits and artworks to the altar, they do so in joyous dance and with enthusiastic drumbeat. Their thanksgiving overflows. I suspect another factor underlies the act of offering: an impulse to freedom. When we let go of money or other possessions, it is a way of declaring that we are not bound or defined by things, even good things. I write about this now when I am tasting a fresh freedom.

We are about to move from a house that has been home to our family for more than a quarter century. I used to declare I would be buried in the back garden, so attached was I to this house. Now that we are to leave, I am at peace.

Equally surprising is my desire to gift my now adult children with family treasures. The Irish Bealek cookie jar goes to one, the Lennon bowl to another, and so on. There seems a rightness in the shedding. I feel lighter, freer.

Tithing works this way, too. It creates a light touch in the money world, while building a strong base in the faith realm. One discovers there really is enough when one lets go.

But what if you have little to offer? Think, then: What parent doesn't



OFFERINGS—Gratitude, freedom and our connectedness with others are gathered into the daily offerings of our Eucharists. (CNS photo at top by Sam Lucero)

rejoice over the painted rocks and abstract drawings their children create and offer to them?

Two true stories from Asia illustrate my meaning. Both were told to me by a Sri Lankan priest, now dead, shot while saying Mass in his troubled country.

One story is about a mother living on New Delhi's streets with her five children. The priest's religious community invited the homeless family to sleep in their courtyard, hoping they might be safer from marauders.

The first morning of their tenancy, this priest brought food to the mother. He knew she was hungry, in worse physical shape than her children.

The woman took the food and bowed to the priest in a gesture of thanks. Then she distributed the food to her children. An old man happening by paused to gaze at the little circle. The mother went to him, offering him food before taking any herself.

The priest watched this drama reverently. For the first time, he told me, he truly knew the meaning of Eucharist.

In his other story, he and a Buddhist

monk traveled together through Sri Lankan villages taking a census for the government in a period of relative calm.

People were amazed to see a Christian priest and a Buddhist priest traveling together like brothers. People saw in this a sign of God's presence.

Once the two stopped in the hut of a poor man who had little rice but insisted on sharing it with the itinerants. However, the man prepared four bowls rather than three.

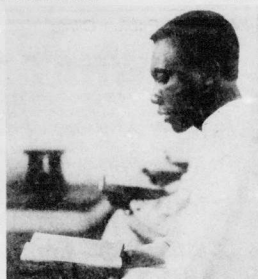
He took the fourth bowl down the road a way and hung it on a tree branch. It was, he said, for one who might walk by, one poorer even than he.

Jessica Powers, the Carmelite poet, knew the power of offering, even if one had nothing.

The gesture of a gift is adequate," she wrote, adding:

No gift is proper to a Deity,
no fruit is worthy for such power to
bless.

If you have nothing, gather back your
sigh,
and with your hands held high, your
heart held high,
lift up your emptiness.



Gratitude, freedom and our connectedness with others: All are gathered into the daily offering of our Eucharists, spilling out again into the streets of Delhi, the woods around Tinker Creek, our homes and offices and schools.

Deo gratias.
(Dolores Leckey is director of the U.S. bishops' secretariat for Family, Laity, Women and Youth.)

DISCUSSION POINT

Service to others is Godlike work

This Week's Question

Is there a characteristic, a quality or a goal of your work that makes it an "offering" to God—that makes it Godlike?

"I'm a teacher. Everything about my work makes it Godlike. Since I was chosen to stand up in front of kids and because I come into contact with so many people each day, the phrase, 'What you do to the least of my brethren, you do to me,' really applies to me." (Suzanne Shadonix, Tucson, Arizona)

"Yes, in raising children I hopefully give back to God three souls. In counseling, which will be my future employment, I hope to be an instrument to give others insight as to God's will for them." (Diane Cenac, Kenner, Louisiana)

"As manager of the American Legion National Headquarters cafeteria the busy part of my work is a joy,

an 'offering' of thanks to my God. The difficult part—confrontations, power struggles and personality clashes—are 'stepping stones' toward heaven, an 'offering' in humility." (Phyllis Vodie, Indianapolis, Indiana)

"Everything I do is an offering to God. I try to keep that in mind. Like God, my daily routine is caring for other people." (Kay Williquette, Redmond, Oregon)

"The thing that makes my work an offering is using my gifts with people in the workplace, being a brother to my fellow employees. I try to behave in a way that is Christlike and I'm not afraid to let people know I'm active in my faith." (Jerry Kelly, Orlando, Florida)

Lend Us Your Voice

An upcoming edition asks: Do you think God actually had acted in your life? How or when did this happen? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Offerings are symbolic of the work of Christ

by Fr. Lawrence E. Mick

When the new Order of the Mass was released in 1968, some observant readers noticed that the section of the Mass called the Offertory now was labeled The Preparation of the Gifts.

A Vatican spokesman said the change was deliberate, since what is really offered at Mass—the sacrifice—comes during the Eucharistic Prayer and not during this preparatory section.

This surprised many Catholics who had thought of the Offertory as the time not only when the bread and wine and money were “offered” to God, but when they should offer themselves as well.

This liturgical change was intended to safeguard a vital truth about the Mass. The Letter to the Hebrews makes clear that there is only one sacrifice—one real offering—in the New Testament, the sacrifice of Christ.

There is nothing else we can offer to God that is acceptable. And nothing else is necessary, since the sacrifice of Christ has redeemed the world.

But remember that Christ’s sacrifice is fundamentally his commitment to do the Father’s will in all things, even if that meant death itself. In the Mass we can share in Christ’s eternal sacrificial act by taking on the attitude of Christ, by being willing to be the body of Christ, to give our lives for others as he did, to do the Father’s will no matter what the cost.

We signal our union with Christ at Mass primarily by the Great Amen, which affirms all that has been proclaimed in the Eucharistic Prayer, including Christ’s death and resurrection. There is also our “Amen” at Communion, when we accept our identity as the

body of Christ, recognizing that our bodies may be broken and our blood poured out if we truly follow his way.

But what about the Preparation of the Gifts? This is a time to prepare for the Eucharistic Prayer and Communion. As the bread and wine are prepared, we prepare ourselves to enter into the sacrificial meal, to unite ourselves to Christ’s sacrifice.

The giving of money, brought forward with the bread and wine, should symbolize our willingness to give ourselves as Christ did.

The practice of taking up the collection can be traced back in history to the custom of bringing the first fruits of the harvest to God as a symbol that the whole harvest belonged to God and would be used according to God’s will.

The point of the collection is not how much I should give to God and how much I can keep for myself. God wants it all! What we give in the collection is a symbol that we are willing to give our whole lives and all our possessions to God.

In a sense, we can’t give God anything as a gift since it all belongs to God already! But what we put in the collection is an acknowledgement that all we have is God’s gift to us; what we give is a symbol of our willingness to surrender all that we are and all that we have to the Lord.

What we put in the collection, the Sacramentary says, is “to meet the needs of the church and of the poor.” Thus we signal our commitment to carry on the work of Christ and to care for the needy in imitation of him.

That is a good way to prepare to enter into the Eucharistic Prayer and thus to share in Christ’s sacrificial gift of himself to the Father.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



ETERNAL SACRIFICE—Christ’s sacrifice is the only real offering in the Mass that is acceptable to God. In the Mass, Catholics share in Christ’s eternal sacrifice by taking on the attitude of Christ and by being willing to do the Father’s will no matter what the cost. (CNS illustration by Carol Lowry)

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2 Maccabees 7:1-2, 9-14 — 2 Thessalonians 2:16 - 3:5 — Luke 20:27-38

by Fr. Owen F. Campion

This weekend's first scriptural reading is taken from the Second Book of Maccabees. The Bible includes two Books of Maccabees. They are fascinating reading, set in the period of Jewish history just before the coming of Christ. The Greek Alexander the Great had charged across the Mediterranean world, gathering for himself the most extensive empire then known in western history. However, when he died at a young age, his empire disintegrated. His generals divided the spoils among themselves, and Palestine came to be in a new empire ruled from Antioch.



Foreign control was no less pleasant for the Jews of the times than it is for peoples anywhere else, in any era, but the rulers of Antioch made their control over Palestine absolutely intolerable by the insults they brought to bear upon the One God of Judaism. For the Jews, the most outrageous of these insults was the attempt by the Antioch kings to establish themselves as divine.

Against such grossly unacceptable foreign oppression, the Jews rose in opposition. Judas Maccabeus, whose name gives itself as a title to these two scriptural books, was a hero of the Jewish opposition. The Antiochian authorities did not respond to Jewish opposition gently. This weekend's reading tells of a mother and her seven sons who stood firm in their religious piety despite the terrible consequences brought

upon them by the representatives of the king in Antioch.

The two Books of Maccabees are among those several scriptural texts excluded from the Authorized King James Version of the Bible, the oldest of the standard Protestant translations of the Bible into English. That is because they long ago were rejected by Jewish Scripture experts on the basis of their reliance upon the Greek language rather than Hebrew.

The test of the religious devotion of this Jewish family mentioned in this reading was their unwillingness to eat pork. Pork was not acceptable, or kosher, for Jews then, nor is it kosher for Orthodox Jews today. The kosher dietary laws forbid eating the flesh of any animal that is a predator, that itself eats the flesh of another animal it has slain for food. Hogs long ago became domesticated in western civilization, but are by nature predators.

The Second Epistle to the Thessalonians is the source of this weekend's next reading. The early leaders and teachers of the church, confronted as they were by all the viciousness and allurements of the Roman world, constantly challenged and then encouraged Christians to be true to the Lord. Often their words were in the context of an appeal to the next life. Their advice was to be true now so a heavenly reward would be forthcoming.

St. Luke's Gospel furnishes this weekend's liturgy with its third reading.

The contemporaries of Jesus faced a certain dilemma when it came to the question of life after death. Moses had taught nothing about the after-life, and for pious Jews his teachings were absolute and final. However, the prominence of Greek thought throughout the Mediterranean world, with that thought's interest in the

Daily Readings

Monday, November 9
Dedication of St. John Lateran
Isaiah 56:1, 6-7
Psalms 84:3-6, 8, 11
1 Peter 2:4-9
John 4:19-24

Tuesday, November 10
Leo the Great, pope and doctor
Timothy 2:1-8, 11-14
Psalms 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, November 11
Martin of Tours, bishop
Timothy 3:1-7
Psalms 23:1-6
Luke 17:11-19

Thursday, November 12
Isaiah, bishop and martyr
Philomen 7-20
Psalms 146:7-10
Luke 17:20-25

Friday, November 13
Frances Xavier Cabrini, virgin
2 John 4-9
Psalms 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, November 14
Blessed Virgin Mary
3 John 5-8
Psalms 112:1-6
Luke 18:1-8

permanence of the spiritual, raised powerful questions. Those who considered the Lord about marriage and obligations in the after-life surely were wrestling with this dilemma.

The Lord replies, of course, that the after-life transcends the present. It is a new order of existence. The message is direct and clear: There is indeed an after-life, a world to come, which we cannot imagine.

Reflection

The church's year is in its last stages. In two weeks, the church will celebrate the feast of Christ the King, joyously concluding its 12 months of proclamation and worship. In three weeks, it will observe the beginning of Advent, and it will begin anew its year of teaching and sacrifice.

As the lessons of this year are now only few, the church begins to reach to the most basic of its messages and to summarize them. In this process, the church guides us to face the fact that life on earth is not, and never will be, paradise. The experience of thousands of years and millions upon millions of

people affirm that message, but we human beings are never willing to admit it to ourselves. We yearn for heaven on earth. Indeed, we expect it. The church tells us this weekend that it will never be.

But it is not a message of doom. The church uses the words of Jesus himself in St. Luke's Gospel to reassure us that everlasting peace and deathless existence awaits us, but it awaits us in the after-life. The very character of life will be such that our earthly assumptions and undertakings will be totally transformed.

However, the after-life is linked with the present. We will be the same persons in the after-life, that is part of our eternity. We continue in heaven, or hell, our behavior and preferences here on earth. So, in the first reading, and in the second, and indeed in the third, the church this weekend calls us to fidelity now. It may not be easily achieved. It was not for those mentioned in Second Maccabees or for the Christians of the Apostolic Age, but it will be worth it. We can be faithful to God. His grace will sustain us. We just need to ask for it devoutly and sincerely.

THE POPE TEACHES

Bishops bear witness to Christ

by Pope John Paul II
Remarks at audience October 28

Continuing our catechesis on the role of bishops as the successors of the apostles, we see that every bishop is entrusted with the pastoral care of a portion of the people of God.

In each of these parts or particular churches, with all their rich diversity, the one church of Christ is present and at work (cf. *Christus Dominus*, 11).

Within his particular church, it is the bishop's task to teach, sanctify and govern the faithful.

In carrying out his apostolic mission, the bishop is called to bear witness to Christ before all the people in his diocese, including those who are not Christians, and in a special way before those who are poor and marginalized.

The pastoral care of the faithful at times requires that bishops of large dioceses be assisted by auxiliary or coadjutor bishops, and that other bishops take responsibility for special pastoral needs, such as the spiritual care of members of the armed forces.

Today as always, close cooperation between bishops is extremely important in building up the one Body of Christ.

MY JOURNEY TO GOD

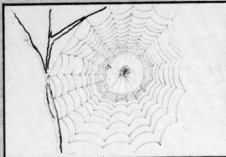
Orb Web — A Microview of God's Creation

It was time to go, to leave an atmosphere of peace and quiet, carrying in our hearts a serenity to sustain us as we re-entered our everyday world.

We had just spent four days studying "The Mystics" with a small group of men and women. Two Franciscan friars were our mentors, and we were spellbound as they talked to us about St. Francis of Assisi and St. John of the Cross.

Goodbyes had been said, the car was packed, and... it was time to go. Walking down the lane to the car, I saw what looked like a transparent 78 rpm record, suspended in the air about 10 yards away. As I came closer, I realized that this perfect circle was framed by a delicate quadrangle hanging by a silken thread from a branch overhead.

At its center, God's little creature froze in caution. We faced each other in observation and then the spider relayed to resume a precise, ticking journey around the gossamer net that meant its home and livelihood.



As the delicate "needlework" proceeded, the sun's rays were caught up in a feather pattern that developed as each stitch was picked up by the spider's thread of silk.

Could there have been a clearer illustration of St. Francis' reverence for all of God's creation?

This precious moment, caught in the soft pastel rays of the early morning sun, was God's quiet farewell as we left.

—by Arlene Locke

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

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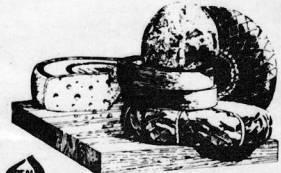
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Entertainment

VIEWING WITH ARNOLD

Story struggles along in 'Mr. Saturday Night'

by James W. Arnold

Like many comedians, Billy Crystal is an actor who can play in the big leagues. He also has an extraordinary ability to project the sunny quality of ordinary human goodness. He is, or can be, a man whose company you enjoy without fear of betrayal.

But not even his talent and personality can stretch far enough to cover "Mr. Saturday Night." Despite the comic surface, it's an Orson Welles "Citizen Kane" project for Crystal. He spends much of his screen time disguised (under heavy but effective make-up) as an old man, a paranoid, self-centered comedian, presumably redeemed (at the end of the second hour) by an act of charity. He's also producer-director and co-writer. So he has only himself to blame.

"Mr. Saturday Night" is, relentlessly, a moral movie. It's a devastating portrait of a man representing the dark side of the wave of Jewish comedians who worked their way through the Borscht Belt to wealth and fame in the first half of this century. Many became household gods to most Americans (Milton Berle, Jerry Lewis, Phil Silvers), others were legends at clubs or resorts (Jack



Carter, Shekky Greene, Lenny Bruce, Buddy Hackett).

Crystal's Buddy Young, Jr.—a character he developed during the 1980s on television—is an amalgamation of many of these comics—cigar-smoking, witty, brash, insulting, outrageously physical. (There is zero blue humor in the film, a sharp diversion from reality.) He becomes a big TV star in the 1950s, but then goes into a long career decline. By now, he's mostly playing cruises and old folks' homes.

Funny (if not lovable) on stage, he often shamelessly exploits his family, either with maudlin sentiment or nasty putdown jokes. When he's off-stage, he's a self-centered megalomaniac. He ignores his loving, long-suffering wife (Julie Warner), and is vindictive to the troubled adult daughter (Mary Mara) he sacrificed to his career. Despite his great success, he's bitter when he doesn't have more.

Buddy is especially cruel to his brother, Stan (David Paymer), who has spent his life as his agent-manager, pimp, apologist and general flunky. "I'll do the jokes," he says in one of their frequent spats, "you get the soda when I'm through."

This is the film's central relationship and conflict. In his old age, Stan finally opts for a life of his own and retires. Embittered, Buddy struggles to keep aloof, broods a lot, and thinks back on the events of his life.

This star-schmuck character is a movie-TV perennial (Oliver's "The Entertainer" being the classic case). Crystal and collaborators Lowell Ganz and Babaloo Mandel ("City Slickers") avoid overdoing the audience on depression by suggesting that down deep, Buddy has a heart. It's just that his ego keeps beating it down.

They also avoid giving Buddy some vices he could believably have had. There is no booze, no drugs, no women, loose or otherwise. Also upbeat is the fact much of the script's attention is on Buddy being funny, either on stage or in his almost non-stop bantering dialogue. (Buddy is never really off-stage.) He's also kind to and hugely sentimental about his elderly mother (a common character of celebrities), and much of his banter with Stan is playful and funny.



GUESS WHO!—Under makeup that ages him 50 years is comedian and actor Billy Crystal, who stars in "Mr. Saturday Night," a story spanning the life and career of stand-up comic Buddy Young Jr. The U.S. Catholic Conference says the film is "less a hilarious comedy than a bittersweet relationship story." Its classification is A-III for adults. (CNS photo from Columbia Pictures)

Crystal's apparent intention is to reveal and condemn the nastiness behind the facade, but also to show compassion for the man (and by indirection, his fellow comics, with all their struggles and flaws). It's a worthy cause. But Buddy never really changes, and whether he's funny or not, he makes tedious company.

His end-of-the-movie gesture (an attempted reconciliation with his daughter) is a valid moment of Grace. Buddy is given a chance, and he responds. (Mara's performance cracks your heart.) But it's not enough to justify all the preceding pain.

Writers Janz and Mandel, who are very hot (they also wrote the hit "A League of Their Own") can be sharp with one-liners. (In Florida, "Friends come with condos, you get a choice, cable or friends.") But well-turned plots and satisfying endings are not their strong suit.

"Mr. Saturday Night" undoubtedly

deserves an audience. Crystal's quadruple-threat performance breaks new ground for him, and may lead to something much better.

Actor Paymer, as a forceful and moving Stan, will surely get Oscar consideration. The women (Warner, Mara and Helen Hunt as a young agent who gets Buddy a movie part audition that turns tragic) don't get enough attention, but have important and non-stereotypic roles.

Ultimately, the movie is a comment on the stupidity of extreme ambition, since Buddy admits his frustration is only because he didn't become Number One. The truth is, character is destiny. As Stan tells him, "You are where you are because of who you are."

(Some light but mostly dark in a comic's life; mild language, but no sex or violence problems; satisfactory for mature viewers.)
USCC classification: A-III, adult.

Recent USCC Film Classifications

Dr. Giggles O
Pure Country A-II
The Quorum A-II
Rampage A-III
Van Gogh A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservation; O—morally offensive. A high recommendation from the USCC is indicated by the **+** before the title.

'Iceman' documents an amazing scientific discovery

by Henry Herx
Catholic News Service

If you were intrigued by last year's newspaper accounts of the discovery of a perfectly preserved body of a Bronze Age man, a full account of the find is given in the "Nova" documentary "Iceman," airing Tuesday, Nov. 10, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

The discovery was made by climbers in the Austrian Alps who reported the body to the authorities.

Thinking it was the remains of a lost skier, the body was chipped out of the glacier in which it was found and sent to a forensic laboratory, where its Bronze Age origins were determined.

Found with the body were an ax, a flint knife, bow and arrows, and a number of leather artifacts, including clothing and shoes.

For archaeologists, the value of the find is incalculable because of its perfect state of preservation. It is like a time capsule showing how human beings lived in ancient times. It was conjectured that the man died from hypothermia in a snowstorm which covered his body, hiding it from attack by flies, birds and ground animals.

The wind dried out the body and mummified it, and its position in a small depression in the rocks saved it from being carried away by the movement of the ice glacier.

Based on the artifacts, the dating of Iceman, as the find was called, was placed in the Early Bronze Age, approximately 2,000 B.C.

When fragments of Iceman's body were later subjected to radio-carbon tests, they registered as being some 5,300 years old. This proved that Iceman came from the Stone Age rather than the Bronze Age.

Then metallurgical testing of the ax head revealed it to be made of pure copper rather than bronze alloy, further complicating the dating question because it pre-dates the earliest copper implements ever found.

Archaeologists are now scrambling to accommodate Iceman to their previous discoveries in the development of prehistoric human society.

Ending with an "educated guess" about who Iceman was, where he came from, and where he was going on his last journey, the program indicates that the scientific investigation into this unprecedented discovery is just beginning.

To the lay viewer, what makes this "Nova" program so compelling is its step-by-step presentation of the evidence being revealed about Iceman.

Like clues in a mystery story, the investigation is as fascinating as the facts they reveal. But to those who have the imagination, Iceman and his preservation prove a "miraculous" window to the past.

TV Programs of Note

Sunday, Nov. 8, 8-11 p.m. and Tuesday, Nov. 10, 9-11 p.m. (CBS) "Sinatra." Two-part miniseries starring Philip Casnoff. Olympia Dukakis and Joe Santos chronicles the life and career of Frank Sinatra from early childhood in Hoboken, N.J., through his rise to fame as the country's most well-known singer and culminating with his sold-out performance at Madison Square Garden in 1974.

Sunday, Nov. 8, 10:30-11 p.m. (PBS) "Thieves of Time." Documentary special traces the history of American Indian burial grounds through 500 years of cultural, scientific and legal change.
Sunday, Nov. 8, 7-8 p.m. (ABC) "Life Goes On." This episode, titled "Windows," finds Corky's in-laws attempting to annul his marriage to Amanda while the couple encounter other problems on their honeymoon.

Monday, Nov. 9, 9-10:30 p.m. (PBS) "Common Pursuit." The floundering lives of some bright Cambridge undergraduates after they leave college is probed in Simon Gray's thought-provoking British play, written in 1984. The plot is filled with moral complications, ironic twists, and adult witticisms. It is set in 1975 as five students launch a literary magazine called *Common Pursuit*. What happens to these college graduates in the real world is seen periodically over the course of the next 12 years.

Tuesday, Nov. 10, 9-10 p.m. (PBS) "Monsters Among Us." This "Frontline" program examines the increase of sexual assault crimes and Washington state's solution—to keep offenders locked up beyond their prison sentences if they are still judged to be a danger to society.

Wednesday, Nov. 11, 9-10:30 p.m. (PBS) "Liberators—Fighting on Two Fronts in World War II." An "American Experience" documentary profiles African-American battalions that helped defeat the Nazis and liberate the concentration camps at Buchenwald, Dachau, and Lambach. Denzel Washington narrates this story of men who battled discrimination in a segregated army at home as they fought for their country overseas.

Thursday, Nov. 12, 10:30-11:30 p.m. (PBS) "Reinventing Japan." Fifth episode of "The Pacific Century" looks at the relationship between Japan and the United States in the wake of World War II.

Friday, Nov. 13, 9-10 p.m. (PBS) "Maazel! A Profile of the Maestro." This music special features Lorin Maazel, the internationally known conductor and music director of the Pittsburgh Symphony Orchestra.

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

QUESTION CORNER

Debate continues on use of living will

by Father John Dietzen

Q Newspapers in our state print many stories about living wills and other documents people can sign to prepare for a serious illness. The more I think about it, the more concerned I am. Do you think it is wise for a person to have such a "will?" (Florida)

A The subject you raise is an intricate one. As will become clear, it is possible to deal with only a few relevant points here.

Living wills are one form of advance directives, various methods of determining which types of medical technology and treatment should not be used if a person suffers a critical, perhaps terminal, illness but is unable to make necessary health-care decisions himself or herself.

A living will is a personal document indicating to the physician, family or health-care institution which life-sustaining or life-prolonging treatments should be withdrawn in a terminal illness.

The other most widely discussed advance directive is the durable power of attorney for health care. This names another person as your substitute to make critical health-care decisions if you are unable to make such decisions yourself.

Many states have established additional legal procedures



to provide a health-care surrogate. In at least one state, for example, if an individual has no living will or durable power of attorney, the hospital or other health-care provider must find the highest person, on a legal list (guardian, spouse, adult child of the patient, and so on) to serve as substitute decision maker.

It needs to be said that there is no universal agreement on the value, appropriateness or necessity of these advance directives.

For one thing, the motivation is not always pure and good. Some organizations laboring vigorously for permissive euthanasia laws and for physician-assisted suicide, consider living wills, for example, a first step toward their more sinister goals.

The largest concern, in my judgment, is the inevitable confusion and fuzziness about what exactly is being signed away. The person who makes a living will is rejecting some unspecified future treatment in some unspecified future circumstance.

In addition to other obvious difficulties, a legally executed living will might force a good physician, or at least lead him to feel forced, to act against his better medical and human judgment, even one made in consultation with the family of the patient.

Under any such arrangement, the patient and others designated are of course morally obliged to base their decisions on several truths.

First, all human life is a gift from God that must be treated with respect and reverence in every circumstance.

Second, death is for us not an absolute evil, to be frantically delayed as long as possible at all costs. We believe that death is the beginning of eternal life, not the end of existence.

And third, each of us has the right and obligation to be in charge of the health care we receive, whether we make the decisions ourselves or arrange for others to make them instead.

All these factors need to be prayerfully and carefully pondered in each life-and-death decision.

The complexity of all this is multiplied by the fact that most states now have some legal guidelines to determine who has what rights and obligations in critical health decisions. These legal guidelines differ from state to state.

State Catholic conferences in many parts of the country have prepared, or are preparing, explanations of these questions on advance directives in light of moral concerns and individual state laws.

To discover what is or is not possible where you live and the consequences of your own advance directives, contact an attorney and perhaps a priest who would be conversant with such matters or the diocesan chancery office.

(Address questions for this column to Father John Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Citizen worries about needs of inner cities

by Dr. James and Mary Kenny

Dear Dr. Kenny: Watching television, I am amazed at how badly our inner cities have deteriorated. I think the recent riots in Los Angeles could have happened in any city. Cities are dangerous places, run by gangs of teen-agers with guns.

Don't you think we need a return to family values, insisting that these values be taught in school as well as in the home? How else can we stop this violence?

I don't dare go near the inner city for fear of being mugged or worse. What can I do to help improve things? (California)

Answer: Inner-city violence is a complex issue. To change the pattern you have to intervene in many areas or systems, not just by stating the way we think things should be.

Some of the "systems" in the inner city that require intervention include employment (lack of job opportunities, lack of skills training), housing (homelessness, run-down living areas, slum landlords), family (lack of parenting skills), education (poor learning environment, truancy), safety (lack of adequate police protection, the availability of weaponry, drugs) and poverty.

A friend of mine who teaches in inner-city Chicago tells me that many kids from age 10 on up carry handguns. He said they want them to defend themselves from other kids. What a jungle!

Death, obviously, is no stranger to these children. They have come to accept violence as a way of life.

I have no answer to the overall problem of crime and violence in the inner city. I do have a few ideas, however, on places to start, ideas that seem obvious to me. If we all supported them, perhaps a beginning could be made.

► Verbal messages about how things ought to be are ineffective. Saying doesn't make it so. Let's stop the speechmaking and propose some real changes.

► We must have no preconditions. To expect inner-city youth to behave like "us" before we start to work with them is absurd.

► Start with the gangs and their structure. However hostile and violent they may appear, they do have some control over the neighborhoods. As with nations, you begin by working with the "government" in place, whether you agree with it or not.

► Provide incentives from the "outside." To motivate change, a "payoff" of some sort is necessary. Gangs will change when they see a better and "more profitable" way. Financial incentives are not the only "payoff."

► Ban handguns entirely. It's time to say the obvious. Stop the carnage. Handguns are not sporting equipment. As for their use in defending oneself, their presence in the hands of either criminals or victims only makes violence more likely.

Inner-city violence is destroying our families. It may be the most dangerous problem facing our nation today. We need to do more than apply Band-Aids or make feel-good speeches.

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

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The Active List

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

November 6

Charismatic Mass and prayers for the baptism of the spirit will be held from 6:30 - 8:30 p.m. at St. Matthew Parish, 4100 E. 56th St.

☆☆

St. Joseph Parish, Terre Haute will hold a Chili Supper and doll house raffle from 4-7 p.m. in the Gregorian Room. Adults \$4.50, Kids \$2.50.

November 6-7

Our Lady of Lourdes Parish, 5333 E. Washington St. will hold its Fall Festival from 5 p.m.-12 midnight Fri. and from 6 p.m. Sat.

☆☆

St. Roch Parish, 3600 S. Pennsylvania St. will hold its 19th annual Holiday Bazaar. Fri. from 7-9 p.m. and Sat. from 10 a.m. to 4 p.m. Arts & crafts, baked goods, homemade candies.

November 7

St. James Parish, 1155 E. Cameron St., will sponsor a

Reverse Raffle at 6 p.m. Call 317-787-8414 for tickets (\$15).

☆☆

St. Mark, 549 E. Edgewood, will hold its annual Craft Junction in the school from 9 a.m. to 4 p.m. Crafts, baked goods.

☆☆

Brebeuf Preparatory School will host an entrance exam from 12:30 to 3 p.m.

☆☆

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

☆☆

St. Nicholas Church, Sunman, will hold a Faith, Introspection, Repentance and Evangelization (FIRE) meeting after 8 a.m. Mass.

☆☆

The World Apostolate of Fatima will hold First Saturday holy hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

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

☆☆

St. Jude Church, 5353 McFarland Rd., will hold its annual Christmas Bazaar from 7:30 a.m. to 3:30 p.m. Crafts, baked goods, nut shop.

☆☆

Mary, Queen of Peace Church, Danville will hold a Holiday Craft Show from 11 a.m. to 7 p.m. For more information call 317-745-4297.

☆☆

St. Martin Parish, 1709 E. Harrison St., Martinsville will hold a Holiday Bazaar from 9 a.m. to 7 p.m. Call 317-342-4504 for information.

☆☆

"A Workshop on Remarriage" will be held from 9 a.m. to 5 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 317-236-1596.

☆☆

November 7-8

St. Agnes Guild of St. Agnes Parish, Nashville will sponsor a Holiday Bazaar. Crafts, baked goods.

☆☆

St. Rita Church Revival, 1733 Dr. Andrew J. Brown Ave., will feature Brother Joseph Hager speaking on "Seeking the Holy Spirit in Times Like These." From 7-9 p.m. on Sat., and 10 a.m. on Sun. Call 317-632-9349.

November 8

The social committee of Mary, Queen of Peace Parish, Danville will hold an All-U-Can-Eat Breakfast Buffet from 9 a.m. to 12 noon. Adult: \$4.50; Kids \$2.50.

☆☆

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

☆☆

Sacred Heart Ladies Guild will hold its annual Fall Card Party at 2 p.m. in the parish hall, 1530 Union St. Adults \$2, kids \$1.

☆☆

Secena Memorial High School will hold an open house from 1-3 p.m. Call 317-356-6377 for information.

☆☆

The Adult Education Committee of St. Pius X Parish, 7200 Sarto Dr. will present part two of a workshop on relationship skills at 7 p.m. in the multipurpose room.

☆☆

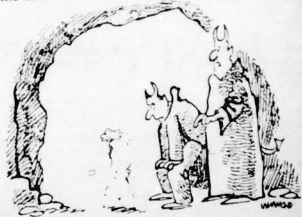
November 9

Beech Grove Benedictine Center presents Introduction to Centering Prayer with Benedictine Sisters Carol Falkner and Juliann Babcock from 7-9 p.m. Call 317-788-7581.

☆☆

Parenting Young Children (ages

© 1992 Catholic News Service



I DON'T KNOW, SHE JUMPED UP, CLICKED HER HEELS TOGETHER, SAID 'THERE'S NO PLACE LIKE HOME,' AND JUST DISAPPEARED!!

© 1992 CNS Graphics

1-10 classes continue tonight from 7-9:30 p.m. at Walker Career Center, 9500 E. 16th St. Call Jane J. O'Brien 317-899-2000.

☆☆

Separated, Divorced and Remarried Catholics and their families are invited to attend a Thanksgiving Celebration which includes liturgy and a shared meal at Catholic Center, 1400 N. Meridian St., at 7 p.m. Bring a covered dish. Call 317-236-1596.

☆☆

Systematic Training for Effective Parenting (STEP) classes wrap-up tonight from 7-9:30 p.m. at St. Francis Hospital Education Center, 7216 S. Madison Ave. Call Judy Fuhr 317-783-8554.

☆☆

Children of Divorce series continues from 6:30-8:30 p.m. at Catholic Center, 1400 N. Meridian St., Room 217.

☆☆

New Albany Deanery Youth Ministry continues its Fall Re-



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★ Poker ★ Chuck-a-Luck

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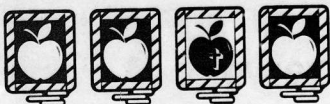
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— 1st AWARD —

\$200.00

— 2nd AWARD — — 3rd AWARD —

\$100.00

\$75.00

ligious Studies Program on Our Catholic Creed from 7:30-9:30 p.m. at St. Joseph Hill religious education center. Call 812-246-3969.

November 10

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul, Imerlitage, Beech Grove.

☆☆

Parenting Young Children (ages 1-5) classes continue at St. Christopher Church, 5301 W. 16th St. Call 317-241-6314, ext. 126.

November 11

Systematic Training for Effective Parenting (STEP) classes for all ages final session from 7:30-9:30 p.m. at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Call Judy Koch 317-886-2861.

☆☆

An informational meeting about activities in the Newman Catholic Student Center on the campus of IUPUI will be held at 12 noon at the Business: SPEA Bldg. 3015, 1309 West Michigan St. Call 317-632-4378 for information.

☆☆

Systematic Training for Effective Parenting (STEP) classes for all ages begin from 7:30-9:30 p.m. at Catholic Center, 1400 N. Meridian St., Room 217. Call Terri at 317-236-1500.

☆☆

Northside In-Betweeners will meet at St. Pius X, 7200 Sarto Dr., in the multi-purpose room at 7 p.m. Call 317-293-8647.

☆☆

The additions film series at St. Luke Parish, 7575 Holiday Dr. continues from 7:30-9:00 p.m. with "Students—Your Choice" and "Parents—Silence Condone."

☆☆

The Basic Teachings of the Catholic Faith series continues from 7-9 p.m. at Secunia Memorial High School, 3000 Nowland Ave.

☆☆

The Indianapolis Archdiocese Council of Catholic Women will hold its second quarterly board meeting at 10:30 a.m. in the Catholic Center, room 206. For reservations call 812-623-2270 by Nov. 7.

November 12

The Blessed Sacrament will be exposed for adoration in St. Joseph Church, Terre Haute, beginning at 9 a.m. until the 5 p.m. Mass.

☆☆

Beech Grove Benedictine Center

presents a workshop on conflict management from 7-10 p.m. Call 317-786-7581.

November 13

St. Vincent Hospital Guild will hold its annual bazaar at the hospital from 10 a.m. to 4 p.m. Call 317-875-6066. Baked goods, crafts, raffle.

☆☆

A benefit concert for Catholic Social Services Christmas Store will be held at St. Pius X Parish at 7:30 p.m. Bring a new unwrapped gift item please. Call 317-257-1510.

November 13-14

St. Augustine Home, 2345 West 86th St., will hold a Christmas Bazaar from 10 a.m. to 4 p.m. Ceramics, baked goods.

November 13-15

Beech Grove Benedictine Center presents Spirituality and Creativity retreat with Liza Hyatt. Call 317-786-7581 for registration.

☆☆

Mt. St. Francis Retreat Center will hold a married couples retreat this weekend. Call 812-923-8817 for information.

☆☆

Fatima Retreat House will hold a marriage encounter weekend.

Call 317-897-2052 for registration information.

November 14

The Northside In-Betweeners will bow bowling at Woodland Bowl from 7:30-9:30 p.m. RSVP by Nov. 7 to 317-293-8647 or 317-769-3814.

☆☆

Holy Trinity, 902 N. Holmes Ave., will hold its Fall Holiday Bazaar from 10 a.m. to 7 p.m.

☆☆

K of C will hold their Annual Christmas Boutique from 10 a.m. to 4 p.m. at the K of C Hall, 511 E. Thompson Rd. Call 317-357-8202.

☆☆

St. Catherine, 2245 Shelby St., will hold a Craft Fair from 9 a.m. to 4 p.m. Booths are rented to individual crafters. Call 317-784-4972.

☆☆

St. Augustine Parish, Jeffersonville, will hold a Christmas Bazaar from 9 a.m. to 3 p.m. Call 312-246-2875 for information.

☆☆

The Westside K of C Ladies Guild will hold their Eighth Annual Arts and Crafts Bazaar from 10 a.m. to 4 p.m. at Ritter High School, W. 30th and Tibbs Ave. Call 317-925-3995 for information.

☆☆

Brebeuf Preparatory School will host an entrance exam from 12:30-3 p.m.

☆☆

Brebeuf Preparatory School will hold its 14th Annual President's Dinner at 7 p.m. at the Holiday Inn North. For reservations call 317-872-7050.

November 14-15

St. Luke Church, 7575 Holiday Dr., will hold a Christmas Bazaar on Sat. from 9 a.m. to 7 p.m. and Sun. from 8 a.m. to 2 p.m. in the school cafeteria. Call 317-259-7886 for more information.

☆☆

St. Joseph Altar Society, 1401 South Mackley, will hold its annual bazaar on Sat. from 12-6 p.m. and Sun. from 9 a.m. to 3 p.m. Chicken dinner served 12-3 p.m. Call 317-236-1581 for information.

November 15

The Adult Education Committee of St. Pius X Church,

7200 Sarto Dr. will conduct the third part of the Relationship Skills workshop on fighting fair at 7 p.m.

☆☆

Oblates of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, will conduct a retreat afternoon from 11 a.m. to 5 p.m. Call 317-787-3287.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 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, 5:30 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: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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in celebration of the Feast of Our Lady of Providence

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Sunday Activities: Eucharistic Liturgy at 10:00 am — Retired Sisters' Holiday Bazaar 10 am to 4 pm — Tours 12:30 & 1:30 pm — Brunch available 10:30 am to 1:30 pm. All times Eastern Standard

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Rev. Tony Clark, Administrator

Youth News/Views

World Youth Day logo embraces life and faith

by Mary Ann Wyand
and Catholic News Service

A brightly colored drawing of mountains, people and a simple cross has been chosen as the official logo for World Youth Day '93, scheduled Aug. 11-15 of next year at Denver, Colo.

The design was chosen because of its vibrancy and youthfulness, according to Paul Henderson, national director of programming for World Youth Day '93.

The outline of people in the logo represents the young adults and youth who participate in World Youth Day celebrations, Henderson said, and also reflects the World Youth Day '93 theme, "I have come that they might have life and have it more abundantly," a Scripture passage taken from John 10:10.

The cross, in green, represents hope and the tree of life, he said. The writing, placed off-center, symbolizes how the world is not complete until all people are reconciled in God's love. The predominant colors, magenta and teal, were chosen for their vibrancy and Southwestern flavor.

The World Youth Day logo, designed by Trish Stefanik, a staff member of the United States Catholic Conference Office of Publishing and Promotion Services, was approved by Vatican officials before its international distribution in both English and Spanish versions.

The logo will be used to promote the five-day international gathering of young people from around the world, which will culminate with a Eucharistic liturgy celebrated by Pope John Paul II.

Archdiocesan plans for World Youth Day participation are coordinated by Julie Szolek-Van Valkenburgh, director of Youth and Young Adult Ministries.

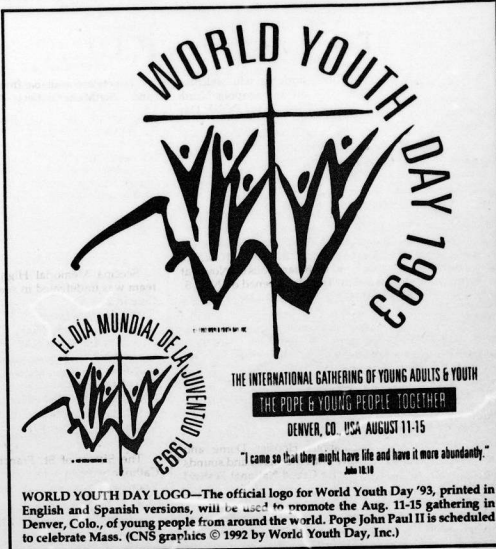
Most teen-agers who are planning to participate in the international faith gathering next August are currently trying to earn enough money to pay for trip expenses, she said, and many young people could benefit from donations.

"The cost of the trip coordinated by Educational Tours, Inc. is \$325 a person

and includes round-trip transportation aboard a bus, hotel accommodations, four breakfasts, admission to World Youth Day activities, and a T-shirt," Szolek-Van Valkenburgh said. "We're telling people, 'Don't let money be an obstacle.' A suggestion I've given to parishes is to sponsor a youth within the parish—to have a parishioner or a cluster of parishioners get the funds together and sponsor a youth."

World Youth Day activities will "bring youth together from all over the world to celebrate their Catholic faith," she said. "I really do see this as a once-in-a-lifetime experience. If people want to give money towards a scholarship for someone, they can do it through the Office of Youth and Young Adult Ministries. A gift to the future of the church would be to sponsor a youth."

(Direct inquiries about World Youth Day to Julie Szolek-Van Valkenburgh in care of the Office of Youth and Young Adult Ministries at 317-236-1439.)



WORLD YOUTH DAY LOGO—The official logo for World Youth Day '93, printed in English and Spanish versions, will be used to promote the Aug. 11-15 gathering in Denver, Colo., of young people from around the world. Pope John Paul II is scheduled to celebrate Mass. (CNS graphics © 1992 by World Youth Day, Inc.)

Irish teen brings wit to youth ministry in summer of service at Jameson Camp

by Mary Sue Best

When Eugene O'Neil of Belfast, Ireland, arrived at Jameson Camp in Indianapolis last summer, he expected to find youth from deprived backgrounds.

"But I had no idea they had suffered so much physical, emotional and sexual abuse," he said. "I'd never worked with children specifically in that category before."

Jameson Camp serves mostly inner-city children who have emotional, physical, educational or social problems and concerns. Camp referrals are arranged by school social workers, doctors or nurses.

A new United Way agency, the camp also depends on financial support from concerned individuals and corporations in

order to serve children in need of specialized help.

Eugene said he came to Jameson because he wanted to work abroad, devoting his summer to something worthwhile. He said he knew little about the camp that serves children with many needs, only that it was "somewhere in the Midwest."

A student of medieval philosophy at Queens University in Belfast, Eugene is Catholic and is preparing for the priesthood.

"I've lived in the 12th century for a long time," he said, his eyes sparkling. "Yet others' expectations for me may be different. I've seen so many twists and turns of fate."

When he learned that he was the only foreign camp counselor, Eugene said he was "horrified" because "I thought I'd be excluded."

However, the Jameson Camp staff impressed him with their hospitality, inviting him to their homes on breaks.

"I've been impressed with the professionalism of the staff, the sense of mission and purpose they have," he said. "I've never felt unsupported at any time. It's a happy, fun place."

Eugene was the subject of much attention from the campers, just as all international staff have been at Jameson.

Serving as a general counselor with six children in his care, he specialized in arts and crafts and also was responsible for pool duty.

He recalls one child who could hardly speak when he first came to the camp. The boy could only mumble. In a fit of rage, he hit Eugene on the jaw.

"When he left camp," Eugene recalled, "he was happy, actually speaking, articulating."

Eugene said he saw other success stories at the camp.

"It's necessary to be gentle with the children and not expect too much," he said. "They parrot others' behavior and speech without having the slightest idea of meaning. If staff and volunteers are shocked, I'd suggest that they haven't worked with children a lot."

About life in his home city of Belfast, Eugene said "the middle class have a good life, but for the poor it's very bad. What is sad is the poverty of expectation. It's cradle to grave welfare. Charitable groups have been swallowed up by the state. As a result, many people do not contribute to charity anymore. We do offer some opportunities for children in the cities, but facilities are meager. Here



BREAK TIME—Jameson Camp counselor Eugene O'Neil from Belfast, Ireland, relaxes during a break at camp.

they are luxurious. What is done for youth (there) is often administered by civil servants who have 95 jobs and want to move quickly to other things."

Eugene was not reluctant to speak of the prolonged unrest in Ireland.

"If it were not for the political violence," he said, "Ireland would be a paradise. We live in a very peaceful, very balanced country, except for the terrorist violence. The level of domestic crime is very low. In many ways, it's like the '30s and '40s."

He hastened to add that "the terrorist activities are so localized, so specialized that they don't affect most of the people most of the time. If you live in the countryside, you hear nothing. We're cut off and at one with nature."

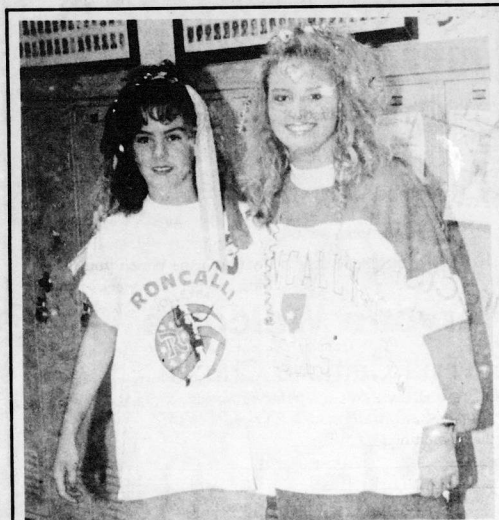
Eugene said he takes back many memories from his summer at Jameson Camp, which was "one of the happiest of my life."

He said he will remember the hundreds of questions that the campers asked him, the times he spoke Gaelic for them, and the times he told them Irish stories about pots of gold and wee creatures.

"The leprechauns always stand in back of you so you can't see them!" he said, his eyes twinkling.

"But didn't you know," he asked mischievously, "that all children are really Irish?"

(Mary Sue Best is a free-lance writer from Indianapolis. She also helps with public relations for Jameson Camp.)



TRICK OR TREAT?—Roncalli High School sophomore Carrie Himes (left) and junior Heather Poland, both of St. Jude Parish, appear ready for Halloween trick-or-treating. Actually the girls dressed in costumes for Roncalli's Homecoming Pep Rally on Oct. 9 at the Indianapolis South Deanery high school. (Photo by Mary Ann Wyand)

Chatard will welcome archbishop and pastors

Bishop Chatard High School students will welcome Archbishop Daniel M. Buechlein and Indianapolis North Deanery priests to the school on Nov. 11 for Parish Day activities.

Archbishop Buechlein will join Chatard students for lunch and a tour of the school, then he will celebrate a Eucharistic liturgy at 1:30 p.m. in the gymnasium.

Pastors from North Deanery parishes and friends of Chatard are invited to attend the school's third annual Parish Day. For information, call Chatard at 317-251-1451.

☆☆

Roncalli High School's drama department will present the play "Look Homeward Angel" in the high school auditorium at 3300 Prague Road in Indianapolis on Nov. 6 at 7:30 p.m. and Nov. 8 at 3 p.m. The play opened on Nov. 5.

Admission is \$4 for adults and \$3 for students. Tickets may be purchased at the door.

"Look Homeward Angel" is adapted from the novel by Thomas Wolfe. Set in the early 1900s in North Carolina, it tells the story of the Gant family's struggles to cling to hopes and dreams in the midst of despair.

Faculty member Karin Stratton directs the production with assistance from Roncally students Lisa Driscoll, Joe Milharich and Andrea Monahan.

☆☆

On Nov. 6-7 the Indianapolis Hoosier Dome and Convention Center will be alive with the sights and sounds of music as the Bands of America Grand National Festival Weekend returns to once again crown a "King" of the Marching Band World.

The festival brings bands from across the country together to share the gift of music in a positive and educational atmosphere combined with the thrill of competition.

Tickets are available from the Hoosier Dome Box Office and TicketMaster outlets.

☆☆

Roncalli High School freshman Sarah Hurtle of Holy Name Parish in Beech Grove was named **Most Valuable Player** in the girls' 13 and under basketball division by the Amateur Athletic Union of Indiana during an awards banquet on Oct. 25 in Carmel.

Sarah played for the Mount Vernon High last season, which finished first in the state AAU competition and seventh in the national competition in the girls' 13 and under division.

☆☆

Secina Memorial High School's **freshman football** team was undefeated in season play this year for the first time in 29 years.

On their way to a 7-0 season, Secina's freshman Crusaders defeated Howe, Perry Meridian, Brebeuf, Beech Grove, Chatard, Roncally and Mount Vernon by a combined score of 190-27. Defensively, Secina allowed an average of only four points per game.

The Crusader's leading scorer was running back Donald Winston, who scored 118 points and averaged 16.3 yards per carry. The leading receiver was Brian Dunn, who averaged 17.8 yards per catch.

☆☆

The Sisters of St. Francis in Oldenburg invite single Catholic women who are 18 years old and older to a **Vocation Awareness Retreat** on the weekend of Nov. 21-22 at Oldenburg.

For additional information, telephone Franciscan Sister Maureen Irvin at 812-933-6462.

☆☆

The Terre Haute Deanery Youth Ministry Office offers

high school youth an opportunity to bring happiness to needy children this Christmas by helping with the **Deanery Youth Service Day** from 10 a.m. until 3 p.m. on Nov. 14 at the Lighthouse Mission in Terre Haute.

Joe Connelly, deanery coordinator of youth ministry, said teens will help sort donated toys and prepare them for cleaning, repairs and wrapping in time for the holiday.

Lunch will be provided for volunteers. Contact Joe Connelly at 812-232-8400 for information.

☆☆

The Terre Haute Deanery Youth Ministry Office is offering a two-part training session for adults interested in youth ministry on Nov. 9 and Nov. 16 from 7 p.m. until 9:30 p.m. at the Deanery Youth Center on the corner of 30th and Ohio streets in Terre Haute.

For information, telephone Joe Connelly, deanery coordinator of youth ministry, at 812-232-8400.

☆☆

Brebeuf Preparatory School in Indianapolis has scheduled **entrance examinations** from 9 a.m. until noon on Nov. 7, Nov. 14, Nov. 21 and Dec. 12 as well as on Jan. 16, Feb. 6 and March 6.

For registration information, telephone the Jesuit college preparatory school at 317-872-7050.

☆☆

Freshman students from the Terre Haute Deanery are invited to participate in the **Ninth-Grade Retreat** called "You Are the Top 40 Hits" on the weekend of Nov. 20-22 at the Merom Conference Center near Terre Haute.

To register, telephone Joe Connelly at the Deanery Youth Center at 812-232-8400 by Nov. 16.

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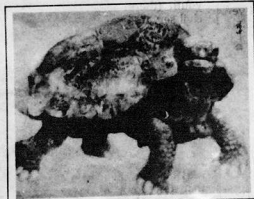
Ritter High School

3360 W. 30th Street, Behind St. Michael's Church

Let the Old Turtle Lead You to God

Old Turtle

Text by Douglas Wood
Watercolors by Cheng Khee "Chen"



Meet the Author

Wednesday, November 11th — Thursday, November 12th

Long ago is not so long ago when you see the powerful movement of the Lord through Douglas Wood's book, "Old Turtle." The artist, Cheng Khee Chen, pours out the beauty of creation on each page through his soft brilliant water colors. The theme is one which touches all of our hearts today — GOD IS GOD!

Douglas Wood will be at the Village Dove in Broad Ripple on Wednesday, November 11th, from 1:00-2:30 and at the Village Dove on Southport Rd. on Thursday, November 12th, from 1:00-2:30. Please come meet the author and buy an autographed book to give at Christmas.

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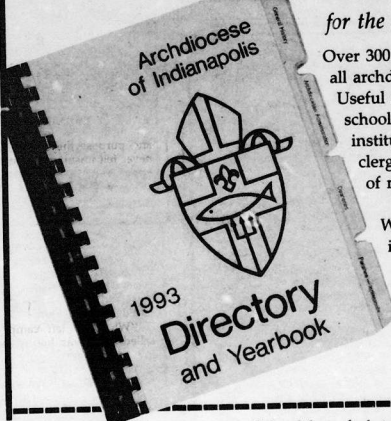
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Pope acknowledges church erred in condemning Galileo

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II formally acknowledged that the church erred when it condemned 17th-century astronomer Galileo Galilei for maintaining that the Earth revolved around the sun.

In a solemn ceremony attended by international theologians and scientists, the pope said the Galileo case was an example of "tragic mutual incomprehension" that showed the limits of theology and science.

"This sad misunderstanding now belongs to the past," the pope told members of the Pontifical Academy of Sciences Oct. 31.

The pontiff made his remarks after accepting the findings of a commission he had appointed in 1981 to study the Galileo trial. The commission said Galileo's ecclesiastical judges acted in good faith but were "incapable of dissociating faith from an age-old cosmology"—that of the Earth as the fixed center of the universe.

This was a "subjective error of judgment," one that caused Galileo much suffering, said Cardinal Paul Poupard, presenting the commission's conclusions.

Galileo, after being found guilty of "vehement suspicion of heresy" by the Roman Inquisition at the age of 69, spent his remaining eight years under house arrest. This year marks the 350th anniversary of the death of the astronomer, best known for his discoveries with the telescope.

The pope said the Galileo case held important lessons concerning "the nature of science and the message of faith."

It is possible, he said, that "one day we shall find ourselves in a similar situation, one which will require both sides to have an informed awareness of the field and of the limits of their own competencies."

The pope said 17th-century theologians were deeply challenged by Galileo's defense of the Copernican theory that the planets revolve around the sun. Because the church relied on an overly literal interpretation of the Bible, the idea that the Earth was the center of the universe "seemed to be a part of scriptural teaching itself," the pope said.

The emergence of science, with its methods and freedom of research, obliged theologians to examine the way they interpreted Scripture, but "most of them did not know how to do so," he said.

"Paradoxically, Galileo, a sincere believer, showed himself to be more perceptive in this regard than the theologians who opposed him," the pope said. Galileo had said scriptural interpretation must go beyond literal meaning.

At the same time, the pope noted that Galileo rejected the church's suggestion that he present the Copernican system as a hypothesis, instead of as demonstrated truth. No one at that time had laid out "irrefutable proof" of the Copernican model, the pontiff said.

Pope John Paul said the church has learned from the Galileo case. For one thing, he said, it illustrates "the duty for theologians to keep themselves regularly informed of scientific advances" so they can see whether there is cause for "introducing changes in their teaching."

The pope acknowledged that this can create pastoral difficulties. When theologians are faced with new scientific data—as in the Galileo case—it may be necessary to overcome strong popular habits of thought, he said. In general, he said, a pastor ought to show "a genuine boldness," avoiding both hesitancy and hasty judgment.

The pope recalled that the church changed its position on Galileo's arguments and in 1820 approved a book presenting Copernican astronomy. Yet the Galileo controversy, he said, helped create a longstanding "myth"—that of "an incompatibility between the spirit of science and

its rules of research on the one hand and the Christian faith on the other."

The pope said there is a distinction but not an opposition between the knowledge found in revelation and that found in experimental sciences.

"The two realms are not altogether foreign to each other; they have points of contact," he said, and together they bring out "different aspects of reality."

He said the church today must continue to closely follow scientific advances, especially in areas of biology and biogenetics, because their applications affect human beings "more directly than ever before."

In 1979 the pope told the pontifical academy that he wanted theologians, scholars and historians to take a closer look at the Galileo case in order to openly recognize "wrongs from whatever side they come" and help dispel mistrust between science and faith.

In 1981 the pope took the next step, appointing the study commission of church and lay experts to look at all sides of the historic dispute. Cardinal Poupard, a member of the commission and president of the Pontifical Council for Culture, read a three-page report on the findings during the Oct. 31 ceremony.

U.N. special envoy reports growing disaster in Balkans

WARSAW, Poland (CNS)—The United Nations' special human rights envoy to the Balkans has reported intensified rights violations, threats to the survival of the Muslim community and the potential for a massive public health disaster in the war-torn region that used to be Yugoslavia.

He urged religious leaders to hold a day of prayer for peace and the return of good relations among the ethnic groups of what used to be Yugoslavia.

Tadeusz Mazowiecki, a leading lay Catholic who headed Poland's first post-communist government, spent 10 days in the war-torn region. It was his second trip since being appointed special rapporteur of the U.N. Human Rights Commission last August.

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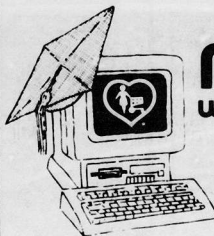
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Liturgists meet, study revised Mass prayers

by Catholic News Service

MIAMI—At a recent meeting in Miami nearly 300 U.S. liturgists studied progress on a revised English translation of the Roman Missal.

"Fuller kind of prayers, with more continuous thought, fuller translations and more drawing out of the biblical allusion" were some of the suggested revisions, Franciscan Father Gilbert Ostediek told the 1992 National Meeting of Diocesan Liturgical Commissions.

Father Ostediek, a professor of worship at the Catholic Theological Union in Chicago, said people want the Mass prayers to have a "more poetic style" and be "less didactic."

In separate votes in a business session, delegates said they would like the U.S. bishops to:

- Set the age of discretion as the normal time for baptized children to receive confirmation.

- Ask the Vatican to study the possibility of restoring "the ancient practice of celebrating confirmation and Communion at the time of baptism," even when the one being baptized is an infant or very young child.

The U.S. bishops are currently studying what the normal form for age of confirmation should be.

The general theme of the liturgists' meeting was "Discovering our Traditions," with the Roman Missal as a special focus.

The missal underwent major revisions after the Second Vatican Council by mandate of the council, a gathering of all the world's Catholic bishops.

It was translated into English by the International Commission on English in the Liturgy. The commission was established by bishops from English-speaking countries to help carry out the council's liturgical reforms by pooling scholarly and financial resources to provide

common English translations around the world for the revised Latin liturgy texts.

The commission is currently nearing completion of a new, more refined translation of the Mass texts.

Sister Kathleen Hughes, a sister of the Society of the Sacred Heart and acting dean at the Catholic Theological Union in Chicago, told the liturgists that "each revision takes several years."

"There are hundreds of people who take part in the revision process, from the very first to the final draft," she said. The ultimate goal, she added, "is to help people pray better." Sister Kathleen stressed that none of the revisions is final until approved by the 11 bishops who form the ICLE board.

She described ICLE as an international group of bishops, liturgists, linguists and musicians that shepherds the revision process of the missal from first draft to final texts. After ICLE completes a translation, it is still up to each bishops' conference to approve it.

Before it can be used as a liturgical text in any country, the translation must be approved by two-thirds of that country's bishops and confirmed by the Vatican.

The liturgists' meeting also featured forums on multicultural celebrations, environment, Latin American and liturgical art, and ritual expression. It included a report on the progress of a project to create a unified set of liturgical books for Spanish-speaking communities throughout the world.

Auxiliary Bishop Wilton D. Gregory of Chicago urged the delegates to help develop national strategies that will educate people better on the liturgy in preparation for the new revisions in the Mass.

"Liturgical catechesis is necessary, and catechesis on the Roman Missal is essential," said the bishop, who is chairman of the U.S. bishops' Committee on the Liturgy.

The whole reform of the missal called for by Vatican II "is

still unknown to many of the Catholic people in our country, clergy and laity alike," he said.

At its business session, in addition to its position statements on the age of confirmation, the assembly approved a statement urging that the three sacraments of initiation—baptism, confirmation, and first Communion—should not be celebrated during the Lenten season.

Another statement called on the Federation of Diocesan Liturgical Commissions to collaborate with the bishops' Committee on Liturgy in producing informational materials such as teleconferences, videos and other media to promote instruction for the proposed revisions to the missal.

Also speaking to the conference was Benedictine Father Ansar J. Chupungco, a Filipino priest who is a renowned expert on incorporating local culture into the liturgy. He teaches at the Liturgical Institute in Rome.

Even today, he said, liturgy can become a tool for cultural oppression. The "biased assumption that some elements of culture are not good enough for the Gospel is not a good starting point for evangelization," said Father Chupungco. Even superstitious beliefs may not be incompatible with faith, provided they are cleansed," he said, quoting the Constitution of Divine Liturgy of the Second Vatican Council.

He said that efforts at inculturation "stand as symbols of dialogue and mutual respect" in a world and a church that he said prefer centralization and control.

The ideal for local liturgical texts is not merely good translations or even inculturation, but creativity, he said.

He called for new texts, that have the Roman Missal as their starting point yet show the richness of "the local people's manner of thinking and speaking, their system of values, their rites, their symbols and art forms."

"A sense of sacredness and otherness is important," and that can only be accomplished with "non-verbal ritualization and the use of symbolic language," he added.

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(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office, by 10 a.m. Mon. the week of publication; be

sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and

brothers are included here; unless they are natives of the archdiocese or have other connections to it.)

† **BECKER, Ernest H.**, 69, Our Lady of the Greenwood, Greenwood, Oct. 21. Husband of Betty Dalton; brother of Robert and Kenneth Becker and Judy Fekins.

† **BISCHOF, Mary Hilda**, 93, Our Lady of Perpetual Help, New Albany, Oct. 18. Mother of Charles J. Bischof Jr., Catherine Gilkey, Margaret Day and Florence Earl, grandmother of 20; great-grandmother of 22.

† **CHURCH, Edward A.**, 66, St. John the Baptist, Osgood, Oct. 23. Husband of Shirley; father of Chuck, Jim, Dan, Becky and Joe Church, Marie Wood; brother of Pat Vitton; grandfather of three.

† **CULLINA, Thomas George**, 66, Christ the King, Indianapolis, Oct. 25. Husband of

Marie Ramsperger; father of Leo, Chris, Judy, Bolewicz, Laura Bradley and Margaret Vermillion; son of Loretta Cullina.

† **GARBE, Anna M.**, 82, Our Lady of the Greenwood, Greenwood, Oct. 17. Mother of Charlene Collins; sister of John Cuttman; grandmother of three; great-grandmother of two.

† **HEINZ, Mary Jane**, 63, St. Augustine, Jeffersonville, Oct. 26. Wife of Albert J., mother of Stephen G., Christopher J., Mark E., Joseph A., Mary E., Lambert, Carol J., Roth and Kate M.; sister of Ann Vessels and Wilma Sauer; grandmother of 13.

† **HERMANN, Lester R.**, 79, St. Mary, Greensburg, Oct. 29. Husband of Bernadine; father of Mark L., Nick R. and Dian Cassels; brother of Harry Hermann, Martha Scott, Leora Pittman and Dorothy Whitten.

† **HIRT, Dale G.**, 34, Holy Name, Beech Grove, Oct. 15. Son

of Edward and Cleotha Hirt; husband of Mary Ann; father of Steward L., Travis F. and Lori Ann; brother of Darlene, Donna, David, Dennis and Richard, Doris Pytyna.

† **HOLLIS-WALTERS, Kristina**, 41, Our Lady of Perpetual Help, New Albany, Oct. 26. Daughter of Mr. and Mrs. Harvey Hollis; sister of Kevin, James, Barbara Sheridan and Brenda Hollis.

† **JESSUP, Helen**, 73, Little Flower, Indianapolis, Oct. 16. Wife of Vance; mother of Angela George, Marsha Stroman, Regina Goodman, Vanis Apps, Prissilla, Timothy, Mark and Jerome Jessup; sister of Mary C. Haboush; grandmother of 13; great-grandmother of two.

† **JENNINGS, Anna**, 79, Holy Trinity, Indianapolis, Oct. 22. Mother of Anna M. Ruse and Walter Jennings; grandmother of eight; great-grandmother of 13.

† **MATSI, Tony Frank**, 78, Our Lady of the Greenwood, Greenwood, Oct. 14. Husband of Jennie Vitulano; father of Antette J. Allen and John E. Matis; brother of James Matis and Ann Palmer; grandfather of seven; great-grandfather of one.

† **MEISBERGER, Roy**, 69, St. Magdalen, Marion, Oct. 23. Father of Gene Meisberger; grandfather of one.

† **MONEY, Mercedes R. Bolander**, 69, St. Christopher, Speedway, Oct. 27. Mother of Theresa Wesley and Marilyn Michael; sister of Joe and Harold Bolander, Mary Reynolds and Georgiana Weber; grandmother of three.

† **MORAN, Catherine F.**, 83, St. Joan of Arc, Indianapolis, Oct. 27. Cousin of Elmer Rees.

† **MYERS, James Harold**, 75, Nativity, Indianapolis, Oct. 18. Husband of Margaret; father of Marilyn McLaughlin and Rosemarie Hickle; grandfather of three.

† **O'MARA, Madalene I.**, Skaggs, 79, St. Patrick, Indianapolis, Oct. 17. Mother of Mary J. Scheller, Patricia West, Kathy Vonderass, Jerry Scheller, Michael, Patrick, Theresa and Timothy O'Mara; grandmother of 30; great-grandmother of 11.

† **PRATZEAU, Susan Lee**, 41, Nativity, Indianapolis, Oct. 15. Wife of Fred "Buz"; mother of Fred "BJ" and Carrie Lee; daughter of Eva Lee Taylor; sister of Richard, Timothy, Gregory, Paul, Patricia Newberry and Linda Tuttle.

† **QUILLEN, Hazel V.**, 80, St. Leonard, Terre Haute, Oct. 11.

Wife of Max T., mother of Marilyn Vail, Mary Ann Crab, Margaret Quillen, Esse Reynolds and Andrea Quillen Donzoro; sister of Crystal, Anastasia Sherman, Virginia Embury and Virginia Forbes; grandmother of 20, great-grandmother of 36; great-grandmother of two.

† **REIMER, Gertrude E.**, 82, Sacred Heart of Jesus, Indianapolis, Oct. 8. Sister of John L.

† **SOLIHAN, Anthony M.**, 67, St. Joan of Arc, Indianapolis, Oct. 26. Father of Terri Ann Gray and Karen Sue Shaw; brother of John J., George P., James J., Ann M. and Frieda T.

† **STUCKEY, Agnes E.**, 69, St. Columba, Columbus, Oct. 24. Wife of Robert D.; mother of Dennis and Timothy; sister of Emma McGovern, Cecilia Kinsinger, Frances Dyer; grandmother of two.

† **TROUT, Elizabeth Dean Smith Shore**, 73, Our Lady of the Greenwood, Greenwood, Oct. 15. Wife of John Trout; mother of Mary Bea Walsh, W. Michael Shore and Gary S. Shore; step-mother of Stanley E. Trout and Sandra L. Hedges; daughter of Amanda Greenwell Stephens; sister of Wilma M. Davis; grandmother of eight; great-grandmother of three.

† **WYSONG, Virginia M.**, 81, Little Flower, Indianapolis, Oct. 26.

† **YOCUM, Aileen Marie Betz**, 76, Christ the King, Indianapolis, Oct. 26. Mother of Edward.

Prov. Sr. Marie Michael Sullivan, dies at age 78

ST. MARY OF THE WOODS—Providence Sister Marie Michael Sullivan died here on Oct. 24 at the age of 78. The Mass of Christian Burial was celebrated for her on Oct. 27 in the Church of the Immaculate Conception.

The former Mary Catherine Sullivan was born in Indianapolis, Ind. She entered the Congregation of the Sisters of Providence on 1933 and professed her final vows in 1940. Sister Marie Michael taught in Indiana, Illinois and California schools. In the Archdiocese of Indianapolis her assignments were in Indianapolis at St. Jude and St. Matthew.

Three sisters, Providence Sister Ann Bernard Sullivan, Alice McCalley and Nora Patrick, survive Sister Marie Michael.

Books of interest

WASHINGTON (CNS)—Here are books of particular interest to Catholic readers:

"The Psalms," revised edition, Catholic Book "A Way Without Words," by Marsha Sinerat, Paulist Press, \$9.95, 192 pp. Offers the encouragement needed and a step-by-step program for moving toward wholeness by developing the spiritual self.

While family values might be a gold mine for late-night comics and talk-show hosts, the popularity of Marian Wright Edelman's book, "The Measure of Our Success" (Beacon Press, \$15), indicates that the public at large doesn't see such values as a laughing matter.



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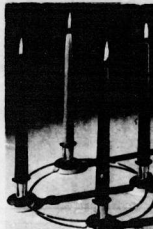
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Recent movies' classifications

Here is a list of movie-playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high rec-

ommendation by the USCC. These are indicated by the * before the title.

Alberto Express A-III
 Best Intentions, The A-III
 Bob Roberts A-III
 Breaking the Rules O
 Candyman A-III
 Captain Ron A-III
 Christopher Columbus—The Discovery A-III
 Close to Eden A-III
 Consenting Adults O
 Crossing the Bridge A-III
 Danzon A-III
 Day in October, A A-III

Death Becomes Her A-III
 Double Edge A-III
 Dr. Giggles A-III
 Enchanted April A-III
 1929: Conquest of Paradise A-III
 Gas, Food, Lodging A-III
 Gengary Glen Ross A-III
 Hellraiser III: Hell on Earth A-III
 Hero A-III
 Honey, I Blew Up A-III
 The Kid A-III
 Honeymoon in Vegas A-III
 Howards End A-III
 Husbands and Wives A-III
 Innocent Blood A-III
 Johnny Steatchin A-III
 La Discrete A-III
 Last of the Mohicans A-III
 League of Their Own, A A-III
 Lethal Weapon 3 A-III
 Light Sleeper A-III
 Little Nemo: Adventures in Slumberland A-III
 Lover, The O
 Lovers O
 Man Without a Star A-III

Mighty Ducks, The A-III
 Mo' Money A-III
 Mr. Baseball A-III
 Mr. Saturday Night A-III
 Night and the City A-III
 Night on Earth A-III
 Of Mice and Men A-III
 One False Move A-III
 Out on a Limb A-III
 Os, The A-III
 Play Semetary II O
 The Player A-III
 Public Eye, The A-III
 Pure Country A-III
 Quarrel, The A-III
 Raising Cain A-III
 Rampage A-III
 Rapid Fire A-III
 Reservoir Dogs A-III
 River Runs Through It A-III
 Sarafina! A-III
 School Ties A-III
 Simple Men A-III
 Single White Female A-III
 Singles A-III
 Sneakers A-III
 South Central A-III
 Stay Tuned A-III
 Storyville A-III

Swoon A-III
 3 Ninjas A-III
 Tune, The O
 Under Siege O
 Unforgiven A-IV
 Universal Soldier O
 Unlawful Entry O
 Van Gogh A-III
 Whole Truth, The A-III
 Wind A-III
 Zebrahead A-III

Commission orders parade sponsors to include gays

NEW YORK (CNS)—The New York City Human Rights Commission ruled Oct. 27 that sponsors of the city's St. Patrick's Day Parade must allow participation of a homosexual group.

It ordered that sponsors admit the Irish Lesbian and Gay Organization to the next parade without delaying until it reaches the top of a waiting list. Though a waiting list does exist, the commission said, other groups have been accepted without being placed on it.

A panel of three commission members reversed the decision of the commission's chief administrative law judge, Rosemarie Maldonado, who ruled last March that discrimination was allowed under the First Amendment right of freedom of religion and expression.

The decision against the Ancient Order of Hibernians, sponsors of the parade, left open the possibility that New York might not have a St. Patrick's Day Parade in 1993.

Video classifications

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

Aces: Iron Eagle III A-III
 American Me A-IV
 Antonia & Jane A-III
 Babe, The A-III
 Basic Instinct O
 Batman Returns A-III
 Beauty and the Beast A-III
 Beethoven A-III
 Blame It on the Bellboy A-III
 Brian Donors A-III
 Buggy A-III
 Butcher's Wife, The A-III
 Cape Fear O
 City of Joy A-III
 Cns/Cross A-III
 Curly Howard, The A-III
 Daughters of the Dust A-III
 Deceived A-III
 Encino Man A-III
 Ernest Scared Stupid A-III
 Falling from Grace A-III
 Far and Away A-III
 Favor, The Watch and the Very Big Fish A-III
 Ferngully: The Last Rainforest A-III
 Final Analysis A-III
 Fisher King, The A-III
 Folled A-III
 Fred Green Tomatoes A-III
 Grand Canyon A-III
 Great Mouse Detective A-III
 Hand That Rocks the Cradle, The A-III
 Hard Promises A-III
 Hear My Song A-III

Highway 61 A-III
 Hook A-III
 JFK A-III
 Kuffs A-III
 Ladybugs A-III
 Cast Boy Scout, The O
 Lawnmower Man, The A-III
 Leaving Normal A-III
 Love Crimes A-III
 Mambo Kings, The A-III
 Man in the Moon, The A-III
 Medicine Man A-III
 Memoirs of an Invisible Man A-III
 Mississippi Masala A-III
 My Cousin Vinny A-III
 Newsies A-III
 One False Move A-III
 People Under the Stairs, The O
 Playboys, The A-III
 Power of One, The A-III
 Prince of Tides, The A-IV
 Radio Flyer A-III
 Rescuers, The A-III
 Ricochet O
 Rock-a-Doodle A-III
 Rush A-III
 Shadows and Fog A-III
 Shakes the Clown O
 Shattered A-III
 Shining Through A-III
 Sister Act A-III
 Star Trek VI: The Undiscovered Country A-III
 Stephen King's Sleepwalkers A-III
 Stup! Or My Mom Will Shoot A-III
 Straight Talk A-III
 Strangers in Good Company A-III
 Super, The A-III
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Priests told that stewardship is answer to financial needs

by Joanne Fox
Catholic News Service

SIOUX CITY, Iowa—Sioux City Bishop Lawrence D. Soens told a group of priests that stewardship programs could answer the present and future financial needs of the church.

"We must educate our Catholic people to share their faith through their gifts of time, talent and treasure," he said during the Pastors National Development-Stewardship Congress Oct. 20-22.

The bishop referred to a proposed pastoral of the U.S. bishops called "Stewardship: A Disciple's Response." The body of bishops is to discuss and vote on the pastoral during their annual fall meeting Nov. 16-19.

The proposed pastoral states that not all Catholics give in proportion to what they possess, which "hampers the church's ability to carry out its mission."

The Sioux City bishop was among several speakers to address diocesan priests on the topic of sacrificial giving. Keynote speaker Father Joseph Champlin, of the National Catholic Stewardship Council, told priests that the potential for stewardship is there, but must be developed.

He defined sacrificial giving as an educational program

and an on-going process. He said it is not based on the need for money but the need to give.

Citing the importance of "giving back to the Lord what He has given to us," he told the priests that donations should be a sacrifice. "Too often in making our church contributions, we give what happens to be handy or a leftover amount. With sacrificial giving, we instead place God first, ourselves next."

He said the biblical concept of tithing 10 percent of one's gross income is a barometer of how much one should give. "If people came even close to tithing, there would never be any schools or parishes closed and we would have no poor," he said.

Father Champlin pointed out that Catholics on the average make \$1,000 a year more than Protestants, but only give 1.2 percent to the church, while Protestants give 2.2 percent.

He also cited figures which show that people with incomes of less than \$10,000 give 2 percent of their earnings to charity while individuals who earn more than \$50,000 give about 1.5 percent.

Father John Flynn, director of education for the Archdiocese of Omaha, Neb., stressed that "the need of the giver to give is greater than the need of the institution to receive."

He told the priests that they shouldn't apologize for asking for money because they have given "so much more to their faith" by leaving their families and homes.

Robert Matt, an Iowa native who is a successful furniture retailer in Omaha, talked to the priests about stewardship from a business perspective.

Matt told the priests that their parishioners "live in the world I come from." Several times he told the priests to do what successful business people do—delegate.

"Release that need to control everything. You can manage without releasing that control. Use your people," said Matt, who at the end of October left for Poland to work with the Peace Corps helping local entrepreneurs set up small businesses.

He told the priests to budget expenses to the penny, but also gave them a stern warning: "The day you put dollars in front of service is the day you forget what business you are in."

Numbers increase in secular institutes

by Catholic News Service

WASHINGTON—An increasing number of men and women are making permanent vows not as priests or sisters, but as lay vocations in secular institutes.

"We are a phenomenon that's growing," said Susan St. Denis, president of the U.S. Conference of Secular Institutes, who noted that there are currently more than 160 such institutes worldwide and 27 in the United States.

Those who join go through a formation period for an average of eight years and make permanent vows, but unlike the men and women in religious orders they continue to work their jobs and live in their own residences.

During the fifth World Congress of Secular Institutes held recently in Rome, survey results were presented describing the participants of secular institutes.

Respondents to the survey were primarily 18-35 years old. Most have a higher education background or are seeking one and they usually tend to have a professional career. Many of the men and women who have joined such institutes said they did so to "be evangelical leaven in the world," the study said.

According to Denis, "not enough people hear about secular institutes" and those who do often say that "they wish they had heard about them sooner."

She said she learned about the institutes while working on her doctorate. She wanted to live a consecrated life but

remain working in the world. In the institute she joined, Caritas Christi, members get together on a local and regional basis for social gatherings and retreats.

Each institute has unique characteristics, as does every religious order, "but we don't like to be compared to religious orders because our vocation is completely different," said Denis.

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