

Peace, families, abortion on bishops' agenda

by Jerry Filleau
Catholic News Service

WASHINGTON—A message to families, statements on peace, the diaconate and the social mission of the parish, and liturgy decisions form part of the agenda

when the U.S. Catholic bishops meet in Washington next week from Nov. 15 to 18.

Anticipating a 1994 papal encyclical on threats to human life, the bishops' Committee for Pro-Life Activities plans to ask for a go-ahead to draft a special message on abortion for next year.

Several conference and committee elections, a 1994 budget

of \$41.7 million and a one-year extension of aid to the churches of Eastern Europe are also on the agenda.

This year's fall assembly of the National Conference of Catholic Bishops and U.S. Catholic Conference is expected to draw about 275 cardinals, archbishops and bishops to the Omni Shoreham Hotel in Northwest Washington.

(See FAMILIES, PEACE, page 20)

THE CRITERION

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Holy Cross to 'feed the 5,000' for Thanksgiving

by Margaret Nelson

Two weeks ago, a man came into the Holy Cross Food Pantry. He said, "I always told people I'd never be in a food line." But after he lost his job, he had no other choice, said Nancy Covert, who helps register those who come to the St. Vincent de Paul pantry in the gymnasium.

Holy Cross will serve 800 families—about 5,000 people—when it distributes food for Thanksgiving this year.

"Many are on public assistance or unemployment," she said. "Many have low wages. Or they are unemployed due to lack of education or physical ability."

"A lot of times, a business is closing. They go to work and find it's closed. They come in here in a state of shock. They are apologetic and embarrassed. They don't quite understand what has happened to them," said Covert.

"I resent people thinking these people are lazy," she said. "They're just a family having a rough time, needing some help."

"We ask them when they register how often they think they will need to come in, and they know we're open eight or nine times a month. One out of 50 asks for that. Most are very glad to just get some help," said Covert.

Involved in several community groups that help the poor find resources, Covert said that education will pull many of them out of the need. "We try to get a lot of young mothers to further their education. They can get help going to school—and so much money for traveling and baby sitters."

"That is not always the answer," Covert said. "Some people will be with us for a long time, like the disabled and senior citizens."

"Surprisingly, we are seeing a lot of single fathers. That used to be a rarity," she said. "As a rule, dads need more help than the moms. They don't visit with the neighbor girls. They don't seem to know what kind of help is available." (There were at least twice as many men in the Holy Cross food lines this year than there were a year ago.)

"I belong to a community advocacy organization that gets me the information I need to help here. A lot of these people don't know their rights are being violated," Covert said. Some have more money coming that they don't know about.

"Our primary goal is to get them out of the food pantry system, if at all possible," she said.

Covert said that a very small percent of young mothers come in and say they have been abused. But she said she recently "tricked" one woman with a black eye by asking about her fall. Covert knew from her reaction that it wasn't a fall. "Then I gave her a number to call if she needed help," she said. Since then, the client has moved and had a peace bond issued against her boyfriend.

"You just feel your way. They're afraid. A lot of times, in the process of being relocated, they have tried to get other help, but nothing has come through yet," Covert said. "We have a small number of travelers. They seem to know that if they call SVDP, they can get food."

"We will give food one time when people come in and we know there's a pantry closer to where they live. If they need help, we give them that information. We get referrals from other churches, community centers, the Red Cross and other pantries, when we're closer."

"A very few come through just because it's here," Covert said. To register, people need a piece of mail postmarked within the past 30 days with their present mailing address. "And we get one other piece of ID."

Volunteers from all over the Indianapolis area will help prepare the 800 generous food packages that will provide Thanksgiving meals for the poor. Food has been donated by many schools and businesses. The volunteers will gather at Holy Cross Church on Sunday, Nov. 19 at 11:30, following the 10 a.m. Mass. The food will be distributed to the needy from the church pews, and the gymnasium, on Tuesday, Nov. 21 at 3:30 p.m.

As early as Nov. 2, people were lined up at the Holy Cross St. Vincent de Paul food pantry to sign up for the Thanksgiving food distribution. "Mary" was in that line. She said, "It will help with what I can't provide. I have a girl (age) two and a boy three and I'm pregnant. Food stamps don't get us enough food for the whole month."

Mary said, "Holy Cross is really nice. They give us diapers—they are so expensive. I come here when I run out of food and I don't have any money. I don't come unless I have to pay the rent with my AID (Aid to Dependent Children) check and there's not much left—if anything."

Another woman chimed in, "I never have enough to buy any household items."



HELP LINE—Holy Cross Thanksgiving distribution of food involves hundreds of volunteers who help pack food cartons for the needy in center city Indianapolis. (File photo by Margaret Nelson)

"That's if you get a check," said another. A single mother, Mary said, "I can't afford anything for Christmas this year."

A young man in his 30s stared and said simply, "No work nowhere" and "social security."

An older man in the line said the food pantry is there for "the needy." He said, "Unfortunately, jobs are few and far between. And what there are don't pay too..."

"Ann" said, "It's hard for me and my husband to provide for our three kids—two girls, (ages) 3 and 2, and an 8-month-old boy. My husband doesn't make that much and I had to quit my job."

Before Saturday, we have to pay \$120 for our car all at once. I don't know where we'll get it. We found out the brake line has a leak. We need all new rotors. He needs the car to get to work—he works the midnight shift. I sometimes need it during the day to take the kids to their doctors' appointments," Ann said.

Another young woman in her 20s sat on the bleachers next to a carton of food. She said she was not married and had no children. "I don't have a job or any other help to get food."

John Bahrel, a volunteer from Holy Cross, observed that about one-third of those who need food are elderly, with substandard social security checks.

Of the Thanksgiving distribution, Franciscan Sister Paulette Schoeder said, "The miracle continues through the love and sharing of materials."

Mark Scott will again coordinate the assembly line packaging of the food for Thanksgiving and Christmas. But since the average neighborhood family has 5.5 people, more food will be put in the packages this year. And instead of the 1,000 or more food allotments, only 800 families will be served this year. Scott calls it "feeding the 5,000."

The "baskets" will include one or two chickens (depending on family size), a pumpkin pie and whipped cream, potatoes and yams, stuffing, noodles, butter, two loaves of bread, milk, two cans of beans and two cans of corn.

At Christmas, neighboring St. Philip Church will collect toys for both parishes and Holy Cross will again distribute food for both. For Christmas, volunteers will gather at Holy Cross on Sunday, Dec. 19, at 11:30 a.m. Food will be distributed on Tuesday, Dec. 21, at 3:30 p.m.

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GIFT—Executor Ben Koebel (left) discusses his friend, the late James Boehning, with Archbishop Daniel M. Buechlein and Secretary for Catholic Charities Thomas Gaybrick. Boehning left \$256,000 to Catholic Charities and the same amount to the St. Vincent de Paul Society. See story on page 3. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Priests make a difference for human family

by Archbishop Daniel M. Buechlein, OSB

Last Friday, I drove to St. Meinrad to formally admit a class of candidates for eventual ordination to the priesthood. On Saturday afternoon, I ordained a class of deacons. It is always inspiring and encouraging to see generous young men giving themselves to priestly formation with great zeal. The program of priestly formation and theological education is quite rigorous, but as any seminarian or priest or lay alumnus of the seminary can tell you, it is also quite worth it.

Ordination to the diaconate is very inspiring. At this ordination the candidate for the priesthood makes his life-time commitment to serve the church as an ordained minister. He promises to pray the Liturgy of the Hours daily with and for the church. He promises obedience to his bishop and his successors. And at diaconate, the candidate promises to live his life for the many, that is he promises to live a life of celibate and chaste love. The promise to live alone so that others need not be alone is a gift of pastoral love.

As you read this, I will be in Memphis and then on my way to Washington, D.C. for the annual fall meeting of the U.S. bishops. I am stopping in Memphis to help honor one of the finest priests I have ever met, Msgr. Paul Clunan



celebrates 50 golden years of beautiful pastoral ministry. For many of those years he served as vicar general of the diocese. He is so loved and esteemed in all of Tennessee that I used to tease that he was the real Bishop of Memphis and I was the titular bishop.

The goodness of a priest is not measured by personal accomplishments. I think the goodness of a priest can be attributed to a few very simple and yet profound traits: 1) God and pastoral love come first. Self interest takes second place. 2) A priest is priest for everyone. It doesn't matter whether one is bishop, priest, deacon, religious, lay person, young or old, rich or poor, saint or sinner, civic leader or street person, a priest is there for each as priest. 3) A good priest is a loyal churchman. Through thick and thin, through all the change and the challenge, a good priest is a rock like Peter himself. He keeps the faith of the Gospel in a no-nonsense manner and he is unwavering in loyalty to the pope and the bishop.

4) A priest is a man of his word. What is right is right no matter who or what is at stake. He will anguish for those who are wrong, but he will not compromise truth. 5) A good priest prays faithfully and therefore is a humble man who is free to love everyone, especially the poor, especially the poor in spirit. A prayerful priest doesn't stand on ceremony or privilege yet he is alert to propriety and respect. He recognizes the many faces of poverty. These traits of a good priest are the fruit of faithful personal prayer.

It is a joy to help honor a strong, down-to-earth priest who mirrors all of this beautiful fidelity. Stories of tried and proven fidelity and stories of bright young men giving

themselves generously to priestly formation and making their lifetime commitments of pastoral service for love of God and the human family don't make the news. Quite the contrary.

As I head to D.C., I am outraged by a survey being conducted by the *Los Angeles Times* poll among priests "with the goal of better understanding the issues and challenges facing the church today." Two eminent research scholars who reviewed the survey independently agree that the survey is heavily skewed to certain pre-determined conclusions. It is not research, "rather an attempt to prefabricate and market a story," one of the reviewers said. It is an inappropriate intrusion on a religious institution, said the other. Using skewed questions, the poll attempts to focus on authority and sex in order to find a scandalous story. The poll is an insult to the calling of the priesthood and thus also to our church.

This poll and its publication is yet another reminder that we should be skeptical about the reliability and motivation of published surveys and polls pertinent to religion and the church. The Msgr. Clunan are a true story, maybe not perfect, but true. Look around if you want to see people whose lives make a difference. Day in and day out, year in and year out, priests make a difference for our human family. They may be mostly unsung and quiet stories, but when all is said and done there are a lot of unsung priest heroes around. And we need to celebrate them.

Why does *The Los Angeles Times* want to seek and find scandal to celebrate? Think about it.

EDITORIAL COMMENTARY

America's responsibilities in today's world

by John F. Fink
Editor, *The Criterion*

Ten years ago there was a lot of excitement in Chicago as the U.S. Catholic bishops debated and finally voted on their pastoral letter on war and peace, "The Challenge of Peace." I remember that the Palmer House was a madhouse as members of the press, both print and television, tried to buttonhole various bishops. The biggest question at the time was whether the bishops would call for a "halt" or a "curb" to the nuclear arms race.

Never before, or since, has something written by the Catholic bishops attracted so much attention. What began with a simple request from Auxiliary Bishop P. Francis Murphy of Baltimore in 1980 for a summary of the church's teaching on war and peace had turned into the biggest and most tumultuous consultation in the history of the Catholic Church in the United States.

It also produced what might be the finest document ever written by the U.S. bishops. It went through three drafts and, at that meeting in Chicago in May of 1983, the bishops handled more than 500 proposed amendments, adopting 175 of them. It was an exciting time.

Next week the U.S. bishops will mark the 10th anniversary of that pastoral as they discuss, and presumably pass, a 60-page reflection on the new challenges of building a just and peaceful world in the post-Cold War era.

This time, though, there won't be all the hoop-la of 10 years ago. Only the old stand-bys of the press (the larger secular newspapers, the wire services and some of

us from the Catholic press) will be there. The agenda for the meeting (see article on page 1) seems much more tranquil than some others have been.

It's a whole different atmosphere today than it was 10 years ago. The

reflection on peacemaking, called "The Harvest of Justice Is Sown in Peace," will note the dramatic changes in the world since 1983. But it will also comment on the continuing challenge of non-proliferation, the new significance of non-violence,



ALL SOULS' MASS—Archbishop Daniel M. Buechlein speaks to 350 people who crowded into the Calvary Cemetery Mausoleum Chapel on Nov. 2 for All Souls' Day Mass. Calling it "a feast of hope," the archbishop said that he would pray for all their dear ones who have gone on to "the real life that will last forever." Archbishop Buechlein asked, "Isn't it true that, with faith, our grief is turned to a sweet sorrow?" (Photo by Margaret Nelson)



OPEN HOUSE TIME—At Sacred Heart School in Terre Haute, the Hand family—Joseph (from left), Jennifer, Barry, Christina, Kathy, Katie and Jack—talk with kindergarten teacher Brenda Kaiser at the open house for parents and grandparents. (Photo by Gloria Artique)

the moral dimensions of humanitarian intervention, and the links between religion and conflict.

The bishops will try to counteract the growing isolationism that seems to be overtaking Americans. Too many of us seem to want to retreat to our own internal problems and to heck with the rest of the world's problems. The bishops will tell us that America has certain responsibilities that we must not neglect. In that they will be following the lead of Pope John Paul II who continues to emphasize that wealthy nations have obligations to poor and oppressed people.

It will be interesting to see if the press or anyone else pays any more attention to this year's reflection than they did last October when the U.S. Catholic Conference International Policy Committee issued a statement called "Lazarus at the Gate: American Responsibilities in a Changing World." Granted that this was a committee statement rather than one voted on by the full body of bishops, it still reflected Catholic teachings that we must not "turn away from the cries of a still suffering world beyond our shores."

That statement called, among other things, for rethinking foreign aid "and to redirect it from security to development and from geopolitical concerns to human needs." And it encouraged "diplomats and international civil servants to devise proposals for improving conflict-resolution mechanisms and strengthening the peacekeeping and peacemaking capacities of the world community."

This year's reflection will undoubtedly repeat those challenges. Would that the press and television would pay as much attention today as it did 10 years ago.

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Indiana Bar panel discusses end-of-life issues

by Mary Ann Wyand
First of two parts

Nobody knows how to make end-of-life decisions better than the person involved or the person's loved ones. Jan Lawrence told members of the Indiana State Bar Association Oct. 28 during a panel discussion on "Living Wills and Right-to-Die Issues" in Indianapolis.

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, was also a member of the panel.

"Every person is his or her own best advocate," Lawrence said. "It's everybody's responsibility to make their wishes known (about end-of-life medical care) because it's a horrible burden for family members. It's hard enough to make those decisions for yourself. It's even worse to try to make the decision for somebody else."

The sister-in-law of the late Sue Ann Lawrence said her family, which is Unitarian, experienced a great deal of anguish after the 38-year-old handicapped woman

suffered a severe head injury in a fall from her bed which left her in a persistent vegetative state.

Following their eventual decision to discontinue her artificially-supplied nutrition and hydration so she could "continue the dying process," Lawrence said, family members had to deal with protests from "special interest groups" which resulted in a well-publicized court case.

"Our Indiana Supreme Court decided that families in consultation with their physicians make better medical decisions than strangers or government," Lawrence said. "But there are special interest groups out there that don't have any problem making decisions for other people. I think their desires are genuine, but it's making it really difficult for our lawmakers to get the Living Will updated so that the language is consistent with the Health Care Consent Act and the Durable Power of Attorney Law."

Lawrence said her late sister-in-law was diagnosed with a brain tumor during childhood and surgery to remove the tumor caused irreversible damage.



PANEL DISCUSSION—Panelists Jan Lawrence, the sister-in-law of the late Sue Ann Lawrence, and Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, listen to a discussion on end-of-life issues Oct. 28 during the 97th annual meeting of the Indiana State Bar Association. (Photo by Mary Ann Wyand)

"My sister-in-law had been incompetent since the age of 9," Lawrence said. "She had a brain tumor and her parents, as her decision-makers, said that it had to be removed. And it was, but she was left in a handicapped situation. For the balance of her life, she lived a full life and was a delightful person. She had a wonderful sense of humor and a large vocabulary and was a person with a disability. That all came to a screeching halt when she fell from bed and sustained a massive head injury and then 24 hours later had a severe stroke."

After Sue Ann Lawrence slipped into an irreversible coma, she said, a variety of therapeutic medical treatments were futile.

Two and a half years ago, Lawrence said, family members felt that Sue Ann's soul, her spirit, her person, had left her unresponsive body. After consulting with physicians, they decided to discontinue life-prolonging medical treatment which included nutrition and hydration. As a result, Sue Ann Lawrence died naturally.

"It really shouldn't be a legal issue," Jan Lawrence said. "I can see why the public is interested because we all need to make these decisions for ourselves, but you can't reach a decision if it's based on hypothetical situations, half-truths and misinformation. The one thing that hurt us more than anything was an article written by a woman who is with an anti-euthanasia task force in Ohio. She wrote an article about Sue Ann. Lawrence said that her family was in a frenzy to end her life because of her

disability. That couldn't have been farther from the truth. Her physicians were in agreement that treatment was of no benefit to Sue and was only prolonging the dying process. It was not sustaining life."

Father Crawford said that people need to remember that death is not the enemy and that Christian faith traditions are based on belief in the resurrection of the body. "When we in Catholic circles talk about pro-life," he said, "we are talking about the consistent ethic of life. We believe that part of the message that Jesus gave us is that all human life has the same value and, regardless of age or condition, literally shares the divine life of God. We try to apply that belief consistently across the board with all human beings and all human conditions."

Any issue that affects the quality of life, including end-of-life issues, is of concern to the Catholic Church, Father Crawford said. "We think it is appropriate that what we would call ordinary means of health care are provided and extraordinary means are not necessary."

From a historical perspective, the priest said, people have died "naturally," unaided by sophisticated medical equipment, until the 20th century. Even today, he said, people in Third World countries are born naturally and die naturally without the benefit of state-of-the-art health care treatments designed to prolong life.

(Next: Spiritual, medical and legal perspectives of end-of-life issues.)

Members of education boards receive awards at conference



AWARDEES—Board of education members receiving awards at Saturday's Board Leadership Conference are Carol Chappel, St. Rose of Lima, Franklin; Agnes Nedeff, Holy Cross; Cecilia Sparks, St. Gabriel; Bernice O'Brien, St. Lawrence; and Mike Page, Immaculate Conception, Aurora. Jim Hellman, Rosie Laker, and Alberta Newton were honored, but not present. (Photo by Margaret Nelson)

The Office of Catholic Education (OCE) sponsored its 21st annual Board Leadership Conference on Saturday, Nov. 6 at the Beech Grove Benedictine Center.

Using the theme "To Learn, Teach and Share the Faith," the 150 participants heard three speakers from the Catholic Center.

Dan Conway, head of the secretariat of planning, communications and development for the archdiocese, spoke on "Boards as Guardians of the Vision."

"Keys to Successful Planning" was the subject of a talk by Maria Thornton McClain, coordinator of boards of Education for the OCE.

And Daniel J. Elsener, head of the secretariat for Catholic Education, spoke on "Where Do We Want to Go and How Do We Get There?"

During the conference, the Archdiocesan Board of Education recognized outstanding board members from local and deanery boards of education. Parish boards and pastors nominated these recipients for their work and the archdiocesan board selected those recognized.

Boards of education selected were those from Nativity of Our Lord Jesus Christ, Indianapolis; Sacred Heart, Jeffersonville; and St. Martin and St. Paul, Yorkville, New Alsace.

Individuals selected were: Carol Chappel, St. Rose of Lima, Franklin; Jim Hellman, St. Patrick, Terre Haute; Alberta Newton, St. Patrick, Salem; and Mike Page, Immaculate Conception and Batesville Deanery, Aurora.

Others were: Rosie Laker, St. Philip Neri, Agnes Nedeff, Holy Cross and East Deanery; Bernice O'Brien, St. Lawrence and North Deanery; and Cecilia Sparks, St. Gabriel and West Deanery, all from Indianapolis.

Boehning leaves \$512,000 to Charities, SVdP

by Margaret Nelson

The late James Boehning has left quite an impression with archdiocesan Catholic Charities and the Society of St. Vincent de Paul. In fact, he left \$526,000 to each organization when he died at age 87.

Now his fellow-"Dutchman" friend and executor, Ben Koebel, is distributing generous checks for a man he remembers as "a common, ordinary individual. You would have never thought he had a dime."

Boehning was born near Shelbyville in 1905. He was graduated from the University of Notre Dame in 1928, claiming that he sat next to one of the Four Horsemen, Jim Crowley, in French class. (He also claimed that Crowley occasionally slept during class.)

After graduation, he took several accounting jobs—one with a company that made crystals and another that made hardwood floors. In 1946, Boehning became manager of the Early Inn at Shelby and Raymond Sts. in Indianapolis, buying it from the former owner for \$1 in 1961.

"We never dreamed he'd ever make it in the tavern business," said Koebel, who met Boehning in 1946. One clipping Koebel treasures describes his friend's success in the south side landmark, which he sold in 1983.

After their parents died, Boehning took the responsibility for his sister Mary, who was born with a debilitating illness. Koebel thinks that is why his friend didn't marry until the early '50s. He met his wife Dorothy when she was working for the state.



The late James Boehning

Boehning and his wife almost died in 1961 when they stepped off the curb and were hit by a car. Dorothy was unconscious from February until Easter. And Jim remained in the hospital until July, walking with a cane from that day on.

About that time, Koebel hired his fellow-St. Catherine parishioner as an accountant for the Public Service Commission, where he stayed until 1976, when he retired.

"He was frugal and Dorothy was frugal. I had to fight to get them to go places," said Koebel. But one concern was being able to provide for Boehning's sister Mary, who

lived in her own home "a block away from Holy Rosary" until 1983, then moved to a nursing home until her death in 1989. Dorothy Boehning died in 1982.

"He was always 'sold' on St. Vincent de Paul," Koebel said.

Boehning changed his will several times after his sister died, making the final decision to help Catholic Charities. Thomas Gaybrick, head of the secretariat, said that the funds will go into the Catholic Charities endowment administered by the Catholic Community Foundation.

Wanted: your Christmas stories

What was your most memorable Christmas? What 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. 7. 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.

FROM THE EDITOR

American priests are helping Guatemalans

by John F. Fink

While in Guatemala to see the work of the Christian Foundation for Children and Aging (CFCA), I met some outstanding people who are doing great things for the Mayan Indians there. Last week I told you about Father Pancho (Adán Francisco García Calderón), a Guatemalan priest. This week I'll introduce you to two American priests.

They are Father (really Mgr.) Gregory Schaffer, who has been at San Lucas Parish in San Lucas Tolimán for 30 years, and Father John Goggin, who has been there for 25 years. Both are diocesan priests ordained for the Diocese of New Ulm, Minn.

I know that the New Ulm Diocese is itself suffering from a lack of priests and has many parishes without resident priests, so I asked if Bishop Ray Luckner, whom I've known for years, didn't want his priests working in his diocese. Father Goggin said that the bishop was very supportive of the parish and has never tried to get the priests to come home. He also allows Father Schaffer to spend a month each year in the New Ulm Diocese trying to raise money for the parish.

SAN LUCAS PARISH is not as big as Father Pancho's two parishes combined, but the figures here are impressive enough. Besides, Father Pancho is from San Lucas Tolimán and learned a lot from these two American priests before he got his own parish 13 years ago, and he also worked for five years with Father Stanley Rother, the missionary from Oklahoma who was assassinated 11 years ago at the neighboring parish in San Lucas.

San Lucas has 30,000 parishioners being served by the two priests and 140 catechists in 22 chapels that the priests



have built. The catechists prepare the people for the sacraments. Father Schaffer said that there are religious services (usually Communion services) in each chapel every day, conducted by the catechists. The priests say at least one Mass in each chapel every week. He said that the catechists do everything, so the work of the priests is easy.

It was not always like this, he said. Thirty years ago, there were six people at his first Mass here, he said. But over time, by listening to and responding to the expressed needs of the people, a mutual interdependence took place. In the parish's mission statement, which is five paragraphs long, it said, "We believe it is our mission to respond to the expressed felt needs of the people of San Lucas and of the surrounding areas that form the larger community."

It also says, "Recognizing that all of us are made in the image and likeness of God, our goal is to enhance and enrich the whole person. Thus, we promote the dignity, self-respect and development of the people we have been called to serve. This is a step-by-step process which shows itself in educational, medical, nutritional, spiritual and socio-economic planning and programs."

WHAT DID THE priests do here? Father Schaffer said it was a three-part program. First, set up the catechetical program to teach doctrine and to conduct the liturgy. Second, set up an education program to teach the people how to care for themselves. Third, start socio-economic projects.

He listed four things under the socio-economic projects: 1. Help the people get land for farming. The parish has helped 2,000 families get land, he said. The most profitable crop for them to grow is coffee and the parish now processes coffee all the way until it's ready for export. It is now doing the same with honey. 2. Build houses for the people. The parish has built 1,200 houses, simple but adequate. 3. Care for medical needs. The parish has a clinic and is now building a large one with a nutritional center. 4. Care for the needy. The parish is sponsoring Casa Feliz, a "home for

those who need a home for now." It is mainly for widows and their children.

Father Schaffer said that it costs \$5,000 to build a house. Land and houses are not given away, he said; the people must pay for them over time. However, they are interest free.

AFTER OUR BRIEFING, we were given a tour of some of the projects made possible by CFCA contributions. We piled into the back of pick-up trucks and bumped along horrendous streets (I almost fell out once). We saw the homes built for the people—cement block with corrugated steel roofs—and a water project recently completed. It is now pumping potable water to the homes. We stopped at the place where coffee is being processed, and we saw carpenter shops, gardens, a reforestation project that has been going on for 12 years, and the new clinic now under construction.

The present clinic has only six beds, but the new clinic will have 90 beds—30 for children, 30 for new mothers, and 30 for the elderly. Most women have their babies at home with the help of midwives, but would use the clinic if available, we were told.

CFCA helps this parish through its regular program of sponsored children and aged people. More than 1,200 children have been sponsored here. After we got back to the parish hall, some of the children entertained us with singing. Many of the sponsored elderly people were also there and they did a dance for us.

Father Schaffer said that what impresses him most about CFCA is that it works from the expressed needs of the people. It gives help to the people to do what the people feel they need. Other organizations that provide aid, he said, have strings attached and want to dictate how the money must be used. Therefore, they are unable to touch the people as CFCA does, he said.

An article about Guatemala is on page 7 of this issue and an advertisement for CFCA is on page 15.

THE GOOD STEWARD

What is stewardship and why is it so important today?

by Dan Conway

We hear a lot these days about stewardship. What is stewardship and why is it so important today?

Stewardship is a biblical concept. It refers to the Judeo-Christian belief that each of us has been blessed by God with certain talents, abilities, resources and opportunities which we are called to nurture and develop for our own good and for the good of the human family. Because God has appointed us as stewards or caretakers of the world in which we live, we are not really owners or possessors of anything. Instead, we act on behalf of a loving but demanding God who expects us to render an account of our use of the resources (time,



talent and treasure) which have been entrusted to our care.

In the parable of the talents, Jesus teaches that the two stewards who take what has been given to them and invest it for growth are praised and rewarded. But the steward who buries his talents (simply to perpetuate the status quo) is condemned as being unworthy of the owner's trust. According to the Gospel, we have all received abundant gifts from a good and loving God, but in consideration of these frequently undeserved blessings, each of us is expected to "return thanks" by developing our talents and by giving generously of our time and our money.

Individuals are called to practice stewardship, but so are organizations and institutions. In fact, the leaders of church-related organizations are called to exercise a special stewardship by reporting to the institutions which they oversee but which they do not own. In recent years, this

important dimension of church leadership has become increasingly complex. In addition to the many changes which have taken place in the pastoral ministry, there are now enormous demands being made on church leaders in the areas of administration and finance.

The current financial problems facing nearly all mainline Protestant and Catholic churches have sparked renewed interest in the stewardship responsibility which church leaders are called to exercise. But the practice of good stewardship goes much deeper than just personnel management and accountability for church funds—as important as these are. Good stewardship also concerns the quality of leadership itself and the priorities which clergy and lay leaders establish in their use of the church's human, physical and financial resources. For to paraphrase the Gospel, where our time, talent and treasure are, there hearts are also.

Good stewards recognize that everything we have is meant to be given away. That's why Jesus was so pleased with the widow's mite. "Truly, I tell you, this poor widow has contributed more than the rich people have. For they all contributed out of what they had left over, but she gave from substance—the little that she had to live on" (Lk. 21:4).

Stewardship is giving from substance, not because we have an obligation to give, as when we pay our taxes, but because we care about each other and about the world in which we live.

Stewardship is an important and timely concept for us because, although we live in a time when many are blessed with an abundance of good things, there is much poverty (both spiritual and material) all around us. Stewardship reminds us to be grateful. It also challenges us to not take what we have for granted but to share our time, talent and treasure with our sisters and brothers here at home and throughout the world.

THE BOTTOM LINE

A resounding song of thanks for many letters from my friends

by Antoinette Bosco

This column is one resounding song of thanks. In the past few weeks I have received more than 100 letters from people from east to west who have identified themselves as my "reader" or "friend."

All these beautiful people sent their warm expressions of concern upon reading of the murders of my son John and his wife Nancy.

I have read these letters and realized how much strength I was deriving from them. And I kept thinking God from the depths of my soul for the gift of this great extended family we all belong to.

I have always been in the communion of saints, as my readers probably know. But never have I so truly felt what this means until lately, when I

lived the worst tragedy imaginable and yet have not fallen apart or felt my faith shaken.

Now I know why. I have been supported in this crisis by my brothers and sisters in Christ, bonded to me through the communion of saints. I'm sure John and Nancy, as well as my other loved ones on the other side of me, are equally part of this support, since the communion we share through our baptism never ends.

The letters have given me a strengthened understanding of what it means to be part of the church community. It means that no matter how many losses you have, no matter the degree of pain you must endure, you are not alone, you never have been, because of your baptism, which St. Paul tells us makes us part of one body, Christ's.

The letters I received made me realize how we become giants when we get a transfusion of love. Some letters came from people who had also experienced the trauma of someone's sudden death, in some cases by murder.

"We're one with you in sorrow," wrote a family from New York state. "We too have lost a son murdered and were so saddened

by this most recent tragedy, committed by a depraved individual, without concern for human life." They added, "Having read your column faithfully for so many years, you seem a friend to us. Now we share this horror of horrors."

A man in Illinois wrote: "After reading your column about Satan being real, the thought occurs that in our faith, in the end, he is a loser, no matter how completely he may seem to have the upper hand at times."

And there was the warm wish from Barbara Lee, editor of the *Intermountain Catholic* in Salt Lake City, Utah, that the Lord "turns the pain and confusion to healing for you and your family, and that you can find peace in knowing that, at the moment of their untimely deaths, they walked with God."

Then there is the touching letter I received from Bishop Paul V. Dudley of Sioux Falls, S.D.: "It was courageous for you to share with your readers this painful family tragedy. Oftentimes columnists are just names we know. I am sure many of your faithful readers will identify much more with you through this personal sharing of pain."

"God love you, Antoinette. May the Lord Jesus grant healing, support and the gift of forgiveness to you and all your loved ones."

These letters are my treasures, and I shall cherish them forever. Thank you, my friends.

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THE CRITERION

To the Editor

Article gave false impressions

This is in reply to the article "Shelbyville Has Harvest Mass" (Oct. 29 issue) which had several mistakes and false impressions that reflect on St. Vincent de Paul (Shelby County) Parish. Part of the article concerns the altar top of the original altar from the church of 1839.

I quote from the article: "When St. Vincent went through a major renovation in 1981, this board had been placed on a scrap pile to be burned. I recalled as an altar boy how it had been stored behind the altar and in various other places, including a chicken coop. I brought it to the attention of Father James Deede (pastor of St. Vincent) and retrieved it. I felt this would be particularly useful today," Meltzer said."

The article implies that the altar top had been placed on a scrap pile in 1981 to be burned. This is totally erroneous. The altar top had been in Mr. Meltzer's possession since the 1960s. It was not around St. Vincent's in 1981. I contacted Mr. Meltzer, and he told me that he took it from a building behind the convent in the 1960s because he was afraid it could accidentally be burned. He never stated he found it on a scrap pile in 1981 where it was to be burned.

Mr. Meltzer's possession of the 1839 altar top was first brought to my attention in 1981 when we renovated our church. A picture of him with the relic appeared in the history written at this time. In 1987, as we prepared to celebrate our sesquicentennial, I requested that people bring artifacts or relics that might be displayed during our celebration. It was then that Mr. Meltzer, himself, told me about his possession of this precious relic. I told him it was so valuable that it would be nice if it were back in possession of the church and in good hands.

To bring things up to date, at our K of C meeting of 10/14/93, we decided to have a glass-enclosed case built to preserve this altar top. I feel it is probably the oldest altar top still preserved in the archdiocese, since

St. Vincent's is the oldest parish in central Indiana and is the mother parish of St. John Church in Indianapolis.

We decided at our last K of C meeting, 10/28/93, that we would have a special Sunday liturgy with a procession to the hall where we shall enshrine the altar top and have a parish pitch-in at the same time to celebrate our unity with the church of yesterday and today.

We feel very proud to have the altar top upon which the young priest from France, Father Vincent Bacquein, celebrated Mass for his people of central Indiana.

We are also grateful to Mr. Meltzer who had the foresight to retrieve and preserve this altar top which has such historical meaning for our archdiocese.

Father Jim Deede, Pastor
St. Vincent de Paul Parish

Shelbyville

Scandalized by church in Haiti

As a Catholic, I am angered and scandalized and I weep that the Vatican is the only government in the world to recognize the brutal and illegal *coup d'état* regime in Haiti. On March 3, 1992, the Vatican became the only state in the world to recognize the illegal regime which overthrew President Jean-Bertrand Aristide. Since his appointment, the papal nuncio to Haiti, Msgr. Lorenzo Baldissari, has been silent in the face of the brutal repression since the *coup*.

I have traveled to Haiti on four occasions since January of 1990. I have come to know and love the Haitian people. I have witnessed their gut-wrenching poverty. I have heard story upon story of how they are being oppressed by the wealthy and the military. I have prayed with them. I have celebrated Eucharist with them. I have been humbled by their deep and rich faith. I pray that one day I may be graced with such a deep faith in God. Amidst poverty and oppression, I witnessed the faces of men,



The only thing standing between children and basic TV

women and children whose eyes danced with dreams for a new tomorrow. In the faith of the people I saw Jesus.

Where is the official church and how can she continue to ignore the injustice? How can the official church remain silent in face of ongoing oppression? In Haiti, only one bishop has consistently walked with the poor. This man is Msgr. Willy Romulus, Bishop of the Diocese of Jérémie. Because he confronts injustice and speaks out against violence and the atrocities of the government, he like President Aristide has been attacked and on many occasions almost killed. Like the bishops of Haiti, Msgr. Baldissari and the Vatican remain silent.

May God have mercy on the church. May God have mercy on the Vatican. May God have mercy on the bishops of Haiti. As a Catholic Church we still remain silent in the face of injustice. We are in need of radical conversion.

During my recent trip to Haiti this past June, I cried when I heard people tell me that the hierarchy in Haiti is desperately in pursuit of power. In search for domination. I cried when I heard them tell me of the abandonment they feel by the Vatican. They do not understand how the bishops and the Vatican could remain silent while they are being persecuted.

Despite the many obstacles, however, Haitians remain hopeful. O Holy Spirit,

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

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

All letters become the property of The Criterion. The editor may share letters received for a reaction, clarification or verification.

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

descent on us; we have a mission for Haiti. O Holy Spirit, descend on us; we have a mission for the earth; say a Creole basic community hymn.

Pray with me that one day the people of Haiti may hear their bishops and the Bishop of Rome join in singing this powerful prayer. Maybe then the rest of Christianity will be challenged to sing along.

Joseph Zelenka

Indianapolis

EWTN sometimes seen in Indpls.

It will interest some people in the Indianapolis area to know that Comcast has programmed a few hours of the Eternal Word Television Network (EWTN). It is on Channel 99 after Butler's station signs off and after an hour of weather.

They seemingly forget to switch to EWTN on some nights. If they continue to do so, it might do some good to call them and ask why. I find it convenient to tape the shows and watch them later.

Whether you agree or disagree with EWTN's generally conservative viewpoint, it is thought stimulating and helps keep our faith in the forefront of our lives during the week and gives an alternative to the regular TV diet of trash.

Dan Logan

Indianapolis

Point of View

Be wary of worry: Let go and let God

by Shirley Vogler Meister

A Barsotti cartoon in *The New Yorker* made me laugh aloud:

St. Peter is addressing a newly deceased man, sitting on a heavenly cloud but anxiously suppressing St. Peter says to him, "No, no, that's not a sin either. My goodness, you must have worried yourself to death."

How many times through the years have I heard, or said myself, "I'm worried to death about..."

How many times have I heard, or said, "Don't be a worrywart." Other terms in the same category are "pessimist" and "fussbudget." Modern physicians readily agree with the famous Dr. Charles Mayo who said, "Worry affects the circulation—the heart, the glands, the whole nervous system."

Some doctors would agree, too, that those who worry most probably have too much time on their hands; thus they give too much attention to trivial things. (Thoughtful concern over truly important matters is another story.)

Yet, being busy just for the sake of being busy isn't a good cure for worry either.

So what's the remedy? Here are some suggestions:

►Direct your energies toward helping those who have more serious problems; there's no time to "worry about the small stuff" when you're concentrating on easing others' worries.

►Focus on education—either your own or others'—such as through tutoring and literacy programs.

►Develop worthwhile hobbies or activities that encourage improvement of selves and others, physically and mentally.

►Seek counsel from a qualified professional.

►Most of all, pray and meditate in non-self-centered ways: being open to hearing God's voice. Praying the rosary is especially helpful.

One worrywart semi-seriously said that worry actually works: "Don't tell me that worry doesn't do any good. The things I worry about never ever happen." Another said, "I try not to worry on two days of the week—yesterday and tomorrow."

Recently in (of all places) a restroom, I saw a blackboard on which was chalked a large "smiley face" and "Don't worry! Be happy!" This reminded me of a song some years ago, especially popular on the radio, which featured the same words so repetitiously—and also the T-shirts that followed that.

If the worry habit is also repetitious—so ingrained that we can't enjoy life—than offer it to God. The popular advice, "Let go and let God," is well-applied here. Then maybe we can smile and echo the old MAD magazine motto: "What? Me worry?"

LIGHT ONE CANDLE

Be as happy as you can

by Fr. John Catoir
Director, The Christophers

According to St. Bernard of Clairvaux, "The whole of the spiritual life consists of two elements. When we think of ourselves we are perturbed and filled with salutary sadness. And when we think of the Lord we are revived, finding consolation in the joy of the Holy Spirit. From the first we derive fear and humility; from the second, hope and love."

Since thinking about the Lord and his promise of eternal life is the highest element of the spiritual life, what would happen to you if you decided to concentrate more on the Lord and less on yourself? Would it fill your soul with hope as St. Bernard suggests? And would it enable you to share your joyful spirit with others? St. Bernard seems to think so, and for what it's worth, so do I.

If each one of us would try to become a more joyful person in our personal lives, this would be a happier world. Wouldn't it be wonderful if we were able to put Jesus first in all things? I think it would cause a monumental change for the better.

You've heard it said that one person can make a difference. It's true. Even a little pebble when thrown in a pond can make many ripples. Psychologists tell us that one person affects the lives of at least eight others for better or worse, and each of them will affect the lives of eight more. In other words, we touch many lives and change them for better or worse.

God made you a creature of love and joy, and he never made anyone else exactly like you. You are an original. Like a snowflake,

you are beautiful, fragile and utterly unique. But unlike a snowflake, you have eternal life. The Lord God wants you to be happy, and he plans an eternity of happiness for you.

This is our faith, and each of us is called to respond to this Good News with enthusiasm. So what would happen if you decided to claim your birthright by choosing to be happy because of the knowledge of God's love? Since happiness is God's will for you anyway, why wait until you're in heaven? Happiness is your destiny.

I'm not speaking here about narcissism, that inordinate love of self which leads to selfish indulgence. Just the opposite. I'm speaking about abandonment to Divine Providence which alone brings peace and joy to the soul.

Admittedly one can never be completely free of the miseries inflicted by sickness, villainy or injustice, but we can choose to live gladly in spite of it all. Through faith we are capable of accepting the Master's grand design including the dark things that happen to us. On good days and bad, it is possible to reflect on the fact that God has an eternity of happiness waiting for us.

Wouldn't it be wonderful if, in the deepest level of your being, you decided to be happy right now? On the surface you may have good reason to be sad, or you may be suffering in ways you cannot understand; nevertheless, you are not a poor helpless creature. You have the power to lift up your heart and live gladly because of the knowledge of God's love. Why not try?

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

CORNUCOPIA

A catalog selling happiness

by Cynthia Dewes

Check your calendars, quick. It's that time when mailpersons are abroad cursing under the burden of Christmas merchandising-by-mail. Even as we speak the catalogs are piling up, and we don't mean Sears and Roebuck.

We used to have this quaint custom of going shopping for gifts in person, downtown or at the mall, and usually within cheering distance of Christmas. Maybe we actually paid for our purchases by check or cash. Maybe we actually had the real spirit of Christmas on our minds at the time.

No more. Now we can leaf through the catalogs at our leisure and choose gifts by daintily touch-toning our orders through the air on credit. Ain't technology marvelous. No sore feet, no crowds, no output of money, at least for 30 days. The only thing we might miss is doing lunch with our shopping companions.

Not only that. Cataloging is fun and creative. I believe it says so in fine print somewhere. The idea is to present us with the widest variety of merchandise so that we are able to find something to match everyone on our gift list, even if it kills them.

This translates into the gol-darndest weirdest collection of unnecessary stuff

ever offered to one human being by another, with the possible exception of Madonna's commercial output. All possible interests can be accommodated, including those of weekend soldiers of fortune, sports nuts or history buffs.

There are catalogs for gourmet cooks, cowboy wannabes, musicians, gardeners, couch potatoes, grandparents (especially grandparents), teachers, engineers, readers, writers, the pious and the impious. There are even catalogs for people who wish they lived in another century.

But the neatest catalogs are the ones that offer gifts for (and I quote) spiritual enrichment. It's the reason for the season, right? Think again. These babies cover all the enlightenment bases, from the traditional Christmas wreaths and ornaments to "transformative, whimsical, inspiring or soothing" products, to quote a particularly apturous blurb.

Appropriately enough, such catalogs promote angels. Not the Guardian Angels we know and love, however, but the ones who enable us to become "angel warriors" or who answer our needs with "creative angel promptings." Mother Teresa's video is also advertised on the angel page. Maybe they didn't know what else to do with her.

On the following pages, nurturing, women, empowerment, and Hanukkah are thrown in willy-nilly with nativity scenes and garden statues of St. Francis. All spiritual bases are covered.

We find fairies, enchantment, gnomes

and meditation devices to "awaken our inner light." Wizards, magic, runes, shamans and crystals to "aid in the achievement of higher states of awareness" are available to help us "look inside" to find the key to happiness.

Framed "God bless us, every one" quotations are listed with the reminder that "this simple blessing has become as much a part of Christmas as caroling, cranberries and large family gatherings."

Well yeah, but what about Christ, the title character of Christmas? Here the catalogs are stumped. There's just no money-back guarantee for finding him.

check-it-out...

St. Francis Hospitals and Health Centers' Hospice Program will sponsor an "Honor Tree" this year at the Star of Hope Celebration on Nov. 19-23. The Star of Hope is a five-day holiday extravaganza of events held at the Murat Shrine Temple. The honor tree will hold star ornaments in the name of loved ones, dedicated by persons who wish to honor or remember special relatives or friends this holiday season. Stars may be purchased for \$25 each with the proceeds to benefit the hospice program. To purchase your star or for more information, call St. Francis Hospice, 317-865-2092.

The world premiere of *Mansa Musa*, an original play about the historic African ruler of the same name, will be presented by playwright Marianne Gabbert at Martin University on November 20 at 6 p.m. Gabbert, an instructor in the performing arts department at Martin University, will direct university students in the production, set in the ancient West African kingdom of Mali. Gabbert describes the play as "historical fiction" that "attempts to show the richness of the culture and traditions existing in Mali at that point in time." The story is centered around a plot against Musa's plans to make a pilgrimage to Mecca. Admission to the performance is free. For further information, call 317-543-3241.

The Connersville Deane Board of Education will present "Becoming Eucharist—Living Thanksgiving in our Daily Lives," with Franciscan Sister Norma Rocklage. The presentation will be held at St. Gabriel Parish School, 224 W. 9th St. in Connersville on Nov. 18 from 7-9 p.m. Sister Norma is currently vice-president for planning and mission effectiveness at Marian College in Indianapolis. She is a frequent lecturer for adult education groups, parishes and religious communities of men and women. The evening will be a reflection on Eucharist. For reservation information, call Kathleen Rhodes at 317-825-2161.

The Sisters of Providence are sponsoring a Providence Weekend, Nov. 20 and 21 at Providence Center, St. Mary of the Woods. Saturday activities include a "Mother-Daughter Day of Recollection" from 10 a.m. to 2 p.m., a eucharistic liturgy at 11:30 a.m. and a candlelight procession to the National Shrine of Our

Lady of Providence at 6:30 p.m. Sunday activities feature a eucharistic liturgy at 10 a.m., tours of the spiritual and historical sites at 1 p.m., and Sunday brunch at the Woods from 10:30 a.m. to 1:30 p.m. A highlight of the weekend is the annual Sisters of Providence Christmas Bazaar and Bake Sale on Nov. 21, from 9:30 a.m. to 3 p.m. The sale features unique hand-crafted gift items, baked goods and canned foods. For more information, please call 812-535-3331.

Clowes Memorial Hall at Butler University will present an education workshop, "Creativity and Play," as part of the education series on Nov. 18 from 4-6:30 p.m. Arts educator Larry Hurt will lead the workshop in activities relating to creative thought. The art activities are utilized to remove the cultural and mental blocks that prevent the creative thought processes in the classroom. The workshop will cover topics as becoming more creative, the relationship between play, creativity and work, breaking through the blocks that stifle creativity and play and work. The registration fee is \$25. The workshop is recommended for teachers of grades 7-12. For more information, contact Anna Thompson at 317-283-9696.

vips...

Providence High School's principal, Gerald Wilkinson, was honored with the 1993 Louis Inglehart "Friend of the Student Press" award. The award is given by the Indiana High School Press Association to a person who has made an outstanding contribution to scholastic journalism education. Wilkinson was nominated by Providence journalism teacher Lois Engebretson. She credits him with much of the success of the school's newspaper. Engebretson also comments that Wilkinson gives a lot of support to the publication.

Providence Sister Jane Bodine has been recognized by the National Catholic Development Conference (NCDC) for her contributions to the education of religious congregations in the area of fund raising. Sister Jane is the founder and director of the Development Education Program for Religious Communities. The program is funded by the Lilly Endowment, Inc., through a grant to the Leadership Conference of Women Religious (LCWR). Co-sponsored by Lilly and the LCWR, the program assists religious communities in creating their own development programs.

Providence Sister Mary Roger Madden recently received a special award from the Indiana Religious History Association (IRHA) for her book documenting the congregation's educational missions across the country. Sister Mary Roger is the author of "The Path Marked Out: History of the Sisters of Providence, Volume III." Part of a continuing series of congregation histories, "The Path Marked Out" covers the years 1890-1926. A number of parishes in the Indianapolis Archdiocese are profiled in the book. Over the years the Sisters of Providence have accepted more than 75 missions in the archdiocese. Throughout the period covered in the book, many of those missions were in service to growing, urban immigrant parishes.



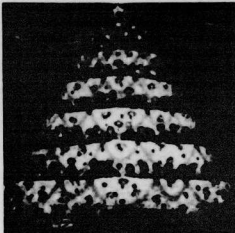
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SATURDAY	DECEMBER 11	3:00 and 7:30 P.M.
SUNDAY	DECEMBER 12	3:00 P.M.
THURSDAY	DECEMBER 16	7:30 P.M.
FRIDAY	DECEMBER 17	7:30 P.M.
SATURDAY	DECEMBER 18	3:00 and 7:30 P.M.
SUNDAY	DECEMBER 19	3:00 and 7:00 P.M.

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VOLUNTEER BIRTHDAY—Catholic Social Services clothing room director Lola Laws accepts 92nd birthday congratulations from Sharon Lawson (from left), Judy Hipkind and Dick Kramer. Laws first volunteered in 1974 and has worked in the clothing room since it started. At Black Expo 1991, she was named Volunteer of the Year. Members of the CSS staff celebrated with lunch, a cake, cards and gifts to mark the occasion. (Photo by Margaret Nelson)

The hardships of the indigenous Guatemalans

by John F. Fink
Second of two articles

While I was in Guatemala, I stayed at the convent of the Carmelite Sisters of the Holy Family at the edge of San Andres Itzapa in the mountains some 6,500 feet above sea level.

Every morning, beginning at about 5 o'clock, the Mayan Indians who make up about 75 percent of the population of the city go past the convent's gate on their way to the fields. Men and boys, most with large machetes hanging from their belts, walk with hoes over their shoulders, or ride on horseback, or lead cows or goats along the dirt road.

The people are all short, many of them are stocky, and all of them are friendly. As they walk past the convent they all wish us "Buenos Dias." Many of them also make the Sign of the Cross as they pass because the sisters' chapel is just inside the gate.

As pleasant as all this is, these indigenous people have to put up with real hardships. Unemployment is about 40 percent and even those who were going to the fields to work are paid only about \$2 per day. Consequently, 72 percent of the homes have no running water, 82 percent have no electricity, 90 percent do not have indoor plumbing. (The fact that they do not have electricity explains their early rising; they sleep when it's dark.)

As we traveled over horrendous roads to visit the villages, I was impressed by the way the people use corn stalks. They use them to build fences, outhouses, and even homes. Many of the homes consist of a sleeping area made of cement blocks and a separate cooking area constructed from corn stalks. Roofs are almost always corrugated steel.

The underlying cause of this poverty is the fact that 94 percent of the land is owned by 7 percent of the people and 72 percent is in the hands of only 1 percent. It's very difficult to buy land because mortgage interest rates range from 25 to 35 percent.

With the election last June of Ramiro de Leon Carpio as President of Guatemala, there is a ray of hope for a better future. Before his election, he was a highly-respected human-rights official. It remains to be seen, of course, what one man will be able to do in this case.

The indigenous people of Guatemala have always been discriminated against. More than that, they have been killed during the government's "scorched earth" policy of the 1980s.

One of the Catholic organizations that is doing something about all this is the *Instituto Indigena Santiago*, a Christian Brothers institute in Guatemala City for the training of indigenous boys to become teachers. It not only teaches them the basic subjects but also specialties as baking, tailoring and carpentry. It is a six-year program, beginning with the first year in high school.

Eighty-five percent of the graduates of this institute return to their villages to teach there. Since its founding in 1977, 700 students have graduated. Of those, the Christian Foundation for Children and Aging (CFCA) sponsored 138. There are about 150 boys there now. When we visited the institute, 25 of the boys entertained us as we had dinner. They sang and played string instruments



LAUNDRY—A little girl washes clothes in the village of San Lucas Taliman.

(banjos, guitars, a cello), accordians and marimbas. They were quite excellent musicians.

There is another school, this one co-ed, near Lake Atitlan. It, too, is run by the Christian Brothers and it, too, trains indigenous children to become teachers of elementary schools in the villages. Fifty students a year, in three grades, are taught their Mayan language and culture. The school had its first graduation last year. Most of the children in this school are being sponsored by CFCA.

Another place where the Catholic Church is helping the Guatemalan people is in Antigua, the former capital of the country and today a tourist spot. There is a hospital there called *Las Obras Sociales del Hermano Pedro* (the social works of Brother Pedro). Brother Pedro was a 17th-century brother who worked among the poor. A Franciscan priest took over the hospital after the building was damaged by the 1976 earthquake.

A sign on the board near the entrance to the hospital said: "We are 500 patients. 175 of us have been abandoned. Will you sponsor me?" CFCA sponsors about 70 people there.

We walked through the hospital to see rooms for the elderly, for those recuperating from operations, for malnourished or abandoned babies and children, for the physically handicapped, and for the mentally retarded, both children and adults. Teams of doctors from the United States come there regularly to do specialized operations. Most of the areas are spacious and outdoors, especially areas for the mentally retarded and those for the elderly. The whole hospital was immaculately clean. There are 250 employees for 550 patients (despite what the sign said).

Others who are doing great things for the indigenous people of Guatemala are the Carmelite Sisters where we were staying. After breakfast one morning, Mother Marina told us about her congregation.

Her story started in the 1970s when an indigenous girl wanted to join the Carmelites. At that time no religious order in Guatemala would accept indigenous girls unless they gave up their culture. Mother Marina asked the members of her congregation if they would accept the girl and they refused. So in 1976 she got permission to start her own Carmel specifically for indigenous girls. She started with 16 girls, but six of them died in the earthquake of

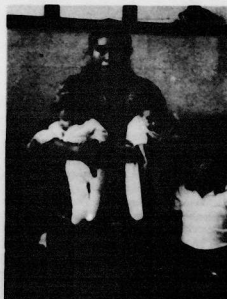
1976. She got help from the Carmelite Fathers of Mexico and she was able to build a convent in Santiago.

Then Mother Marina suffered a heart attack. When she recovered, she moved to San Andres Itzapa for reasons that were unclear to me. She received permission to start a new Carmel there. The sisters worked in the parish for five years before their convent was built for them.

The sisters' mission is to work with the indigenous population in the parish, which is about 75 percent of the parishioners. Mother Marina said their first charism is prayer and then they help the poorest of the poor with their physical needs. There are four novices and four professed sisters in San Andres Itzapa, plus two in nearby Parramos. The sisters are now building an orphanage behind the convent.

Please see my column on page 4 for more about this trip.

An advertisement for the Christian Foundation for Children and Aging is on page 15 of this issue.



TWINS—A mother and her children wait to see a doctor at the Franciscan hospital in Antigua.



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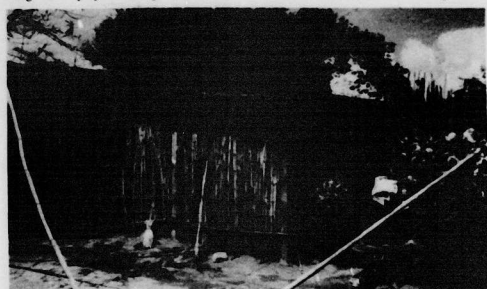
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CORN STALKS—The Mayans use corn stalks for fences, outhouses, and parts of their homes, especially kitchens. (Photos by John F. Fink)

The fear of Auschwitz, the joy of Czestochowa

by Elizabeth Bruns
Last in a series

The final leg of the International Catholic Union of the Press (UCIP) Summer University trip to Eastern Europe was spent in Poland and the Czech Republic. At the time our group was there, both countries were in the midst of political reform.

We arrived in Krakow in the early afternoon on Sept. 22 and drove to meet Henryk Wozniakowski, the president of ZNAK, the Catholic publishing house in

Krakow. ZNAK publishes a variety of books, a monthly newsletter and is the parent organization for a Catholic newspaper, *Tygodnik Powszechny*. Although we spent almost seven days in Poland, there are two excursions that were the most memorable events of the trip. These two journeys were to Auschwitz-Birkenau and Czestochowa.

Auschwitz-Birkenau are the concentration camps where, from 1940 to 1945, millions of Jews, Poles and Soviet soldiers went to their deaths. Upon entering the

camps, it seems hard to believe the horror that occurred there almost 50 years ago. A sign over the entrance gate proclaims, "Arbeit macht frei" (work makes you free). It is a warped statement of sick minds.

Today, the camp is a silent tribute to the countless millions who died there. So silent, in fact, that I could only imagine the pain and helplessness that the prisoners felt. Sun shines on the barracks and cobblestone streets—even on the double rows of razor-toothed barbed wire fences that encircle the camp. The feeling of death remains.

The sedate exterior of the camp was a sharp contrast to the horror we found inside the barracks. One display is half a room filled floor to ceiling with human hair. The Nazis used the hair of the prisoners as lining for clothing and mattresses.

An attic is filled with shoes piled to the ceiling. Another room holds a small sample of the suitcases brought by the prisoners. Yet another display shows mounds of eyeglasses, toothbrushes, hairbrushes and shaving brushes.

Most prisoners were told they were going to be resettled in other locations, not placed in prison and killed. Evidence of this is the fact that many brought shoe polish, pots and pans, toothbrushes and toys. People who knew what to expect would not have brought such items.

The conditions that the prisoners were forced to live in were horrendous. They were jammed together with beds made of straw or burlap bags—two to a bed. They were treated like animals, according to the guide.

Lining the walls of the barracks are the photos of many of the prisoners. These photos are perhaps the most disturbing facet of the camp. Their faces look down on you as if pleading with you to never forget what you have seen at this camp—and to never let it happen again.

Terror and fear are evident in their eyes. These people become very human and real at this point, not just statistics. I began to imagine these people being members of my family and how I would feel if this happened to them. I don't consider myself to be a very emotional person, but tears certainly welled up in my eyes.

I began to realize that not one of the faces that looks down from the walls survived the horror of this place. They all died in the camp's gas chambers, by firing squad, starvation or sheer exhaustion and overwork.

Visitors today can stand inside the very gas chambers where countless millions went to their deaths. The concrete building is cold and damp. You realize that in this very room, as many as 2,000 people at a time were herded like cattle and gassed to death in less than an hour. I tried to imagine myself as one of them, thinking I was going to take a shower. It was a very unpleasant feeling.

Just a few feet from the gas chamber is the crematorium. Here, the bodies were burned in approximately 40 minutes. The ashes were then deposited in a nearby river or field. Day after day, hour after hour, the entire process started all over again.

Some people will tell you that Auschwitz is exaggerated and that the Holocaust never happened. These people obviously have not seen this camp. These people are also ignorant and naive.

After seeing the faces on the walls and standing in the gas chamber, the debate over the numbers who died here seems insignificant. These were real people who died here—mothers, fathers, sisters, brothers, friends.

From seeing Auschwitz I realized that people are capable of horrific and inex-

pressible cruelty to their fellow men and women. You really cannot imagine the reality until you have been there to see it. I find it hard to find the words to describe the intense disgust and sadness I felt while I was at the camp. Auschwitz is needed as an example, so that we will never again allow such evil to reign.

The day after our trip to Auschwitz-Birkenau, we had a very different experience visiting the Jena Gora (Hill of Light) Monastery, home of the icon of the "Black Madonna." St. Luke is supposed to have painted the icon on a cypress table board from Mary's home in Nazareth. The painting of the Blessed Mother and the infant Jesus was done on natural untreated wood, so it has gotten darker through the centuries, which is why it is called the Black Madonna.

We celebrated Mass at the chapel where the icon is kept. We sat in chairs around the small chapel, but I later noticed that there were a few thousand people behind iron gates celebrating with us. I had never seen people on true pilgrimages before and it was an awesome sight.

Throughout our Mass, people were circling—crawling on their knees—the same where our group sat. I have never seen such a display of devotion. It made me reflect on the strength of my own faith and how, at times, I take it for granted.

The rest of the week in Poland was spent with lectures on the environment of church and state. We also met with Pope John Paul II's successor as Archbishop of Krakow, Cardinal Franciszek Macharski.

On arrival in Prague, Czech Republic, we attended lectures on state, society, economy and culture under communist rule. We also visited the Tereza ghetto monument at the Osek monastery in Northern Bohemia.

Northern Bohemia is known for its high levels of pollution. The country is heavily destroyed by the "socialist" industry of mining. The pollution there is so thick that it is hard to breathe or see. I can't imagine how people live there. The whole town was gray, the pollution so heavy that the sun cannot shine through.

The center of Prague was more touristy than the other places we visited—a veritable shoppers' haven. Two main attractions: the St. Charles Bridge and the Old Town Horologe.

The St. Charles Bridge is named for Charles IV, king of Bohemia and Monrovia and emperor of the Holy Roman Empire from 1346 to 1378. It is a tourist bridge with statues of religious people and saints.

The Old Town Horologe was constructed by clockmaker Hanus in 1490. It consists of a group of puppets, a procession of the apostles, a sphere and a calendar. The play of puppets is opened every full hour by the Grim Reaper who rings a bell, raises an hour-glass and nods to a Turk. The latter shakes his head in disagreement, not wanting to go to his death. A band plays "As the Saints Go Marching In" while the play performs.

I must say that leaving my new friends in Berlin on the morning of Oct. 9 was one of the hardest things I've ever had to do—especially knowing that I will never see some of them again. I have kept in contact with my closest companions, and will continue to do so, but I will never forget any of them. It was an educational and memorable trip.

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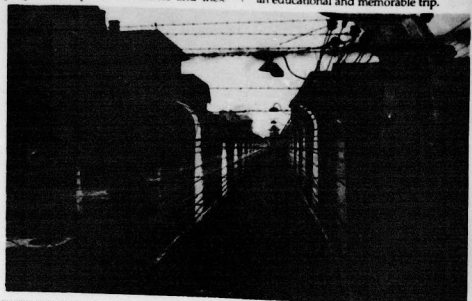
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IMPRISONED BY FEAR—This electrically-charged barbed wire fence surrounds the concentration camp at Auschwitz where millions of people were killed by Nazis.

Rockville parishioner fashions unique art

by David W. Delaney

Marquetry is an art form that few have seen, but those who have seen Bob Foor's work appreciate it. It is the inlaying of one type of wood into another. And the St. Joseph, Rockville, parishioner's home is full of examples.

"Less than one percent of artists are into marquetry," said the retired drama professor of Indiana University at Gary.

Foor completed one marquetry piece, depicting the Holy Family, for St. Joseph Church. Another portrait he did, of Pope John Paul II, was donated to the Catholic Center in Indianapolis.

He and his wife Elizabeth were at the center in August to celebrate their 50th wedding anniversary, along with 160 other couples from the archdiocese. They have seven grown children.

Foor has enjoyed doing marquetry for 21 years. But he said the art form is not cost-efficient. "It's too time-consuming," he said, adding that it takes 40 to 50 hours to complete a single project. The finished pieces are framed and hung on the wall like any other picture.

Since artists want a just price for their efforts, a typical marquetry artist charges hundreds of dollars for a single piece. That is the main reason, the walls in Foor's home are covered with them.

His subjects are often outdoor scenes,

such as barns, various animals, and the nationally-famous Parke County covered bridges. Though the subject is more difficult, his work on human faces is good.

For more complex pictures, the artist spends more time. "I put in around 125 hours doing one of a plant," Foor said.

Marquetry involves detailed, fussy work, since the artist is cutting and pasting veneer-thin material. "I work with about 70 varieties of veneer," he said.

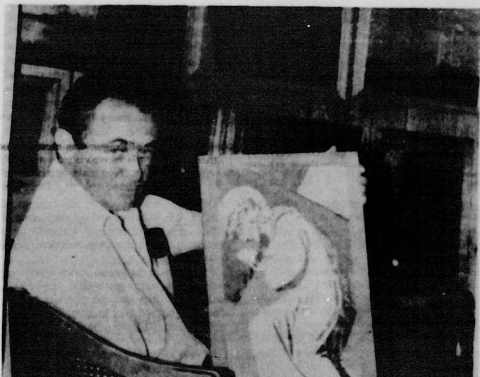
Unlike oil or watercolor, there is no blending of woods. Sometimes he will insert one type of wood that is many inches long, but 1/32nd of an inch wide.

Butternut is a favorite wood, since it's easy to work with, Foor said. He uses both soft and hardwoods, but ebony is hard to work with.

Wood is not as forgiving as watercolor or oil. "There is really not room for error. Lots of patience is necessary," Foor said.

Foor has been involved in theater work in the Chicago area and started the theater program at IU Northwestern. He has lived near Rockville for six years and is a member of the Parke County Woodworkers Club.

"Marquetry is probably the slowest art form there is per square foot," said Bob Foor with a smile.



MARQUETRY—Bob Foor displays a piece of his religious art, done in inlaid wood. Other subjects, such as still life and scenery can be seen on the wall in the background. (Photo by David W. Delaney)



WAGON RIDE—Third- and fourth-grade students at Sacred Heart School in Terre Haute take a wagon ride to a farm house at Billie Creek Village. (Photo by Gloria Artique)

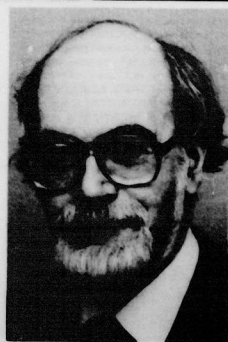
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Donald W. Wigal, Ph.D.

Cathedral High School
Class of 1950

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When we graduated from Cathedral in 1950, there were 100 million fewer Americans than today. Only about 40% of the population in 1950 received a high school education. Today the percentage is nearly twice that. But the quality of education was not necessarily half as good forty years ago. For example, years before the teaching of "values education" became a hallmark of an excellent school, we who graduated from Cathedral High School received such an education. I am pleased to single out eight of these values to comment on here. Over the years I have thought of these as the "eight C's": commitment, competence, courage, challenge, creativity, confidence, capability, and character.

Although the personal goals of Cathedral alumni have surely developed in many different ways over the years, we share common roots found in the commitment we saw among the school's dedicated faculty and staff. It was their example which moved me to The Marianists, a teaching order. I remained in that order for nearly twenty years.

As Cathedral students, we also learned more than we realized at the time about competence. We had superior teachers and learned professionalism from how they taught as well as what they taught. As a partner in a management consulting firm, every day I call on skills learned at Cathedral while dealing with complex human relations situations for several of the nation's most influential companies.

At Cathedral, we also learned courage and independence which are rooted in being students at a comparatively small and unique school overshadowed in many ways by larger, but not better schools. Similarly, Cathedral's exceptionally successful sports programs taught us the values of challenge. These were traditions I later found also at the University of Notre Dame, from which I received my Master's degree. These experiences surely contributed to my later involvement in establishing small companies in very competitive environments.

The value of creativity was passed on to us by Cathedral's extraordinary activities. In fact, my participation in the music program encouraged me to get a degree in music education and then direct high school and college music programs for several years. Without this background I probably would never have been accepted into ASCAP (American Society of Composers, Authors and Publishers).

Cathedral also taught us the value of confidence as we saw the continuity of her educational tradition. We were also inspired by the faith upon which that stability is ultimately based. Those values were called on years later, especially when I wrote the book series Experiences in Faith, and taught theology at The University of Dayton, Antioch College, and Mary Rogers College.

Not the least of the values learned at Cathedral was the technical and functional capability we needed for college or careers. We may not have seen the value of studying Latin or solid geometry at the time, but the communication and problem-solving skills which we learned have remained with us. Over the past 40 years, I have applied those learning skills to writing and editing, especially as Senior Editor of Special Markets at Dell Publishing and founding editor of Lakewood Books.

I have always mentioned Cathedral as a major influence on my character and life style. It was during our formative years at Cathedral that we developed these values. It is truly a "school of excellence," from which I am proud to have graduated. I would recommend Cathedral to parents who seek a superior high school education for their children.

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Fr. Kim is building Korean Catholic community

by Margaret Nelson

"We want to let all Korean Catholics know that there is a Catholic Community located here and that we have an 11 a.m. Mass every Sunday," said Father Anthony Kim.

Father Kim has been celebrating Mass at the Korean Catholic Community Chapel at 7536 E. 46th Street in Lawrence since early June, on loan for three years from the Diocese of Pusan, Korea.

"He's a really nice guy. He's packing them in, but some of the Koreans don't know

he's here," said Father Mark Svarzkopf, pastor of St. Lawrence.

"I'm technically their pastor," he said of the group of Korean Catholics that gathers in the chapel they purchased in 1987. It is for all Koreans in the archdiocese, no matter what parish they live in, said Father Svarzkopf. This makes them members of St. Lawrence.

"They come from all over. Father Kim has really built up the community," said the St. Lawrence pastor. The Mass is celebrated in the Korean language.

Father Kim said that most of his

congregation live in the city, but some come from the suburbs of Indianapolis, as well as Kokomo, Crawfordsville, and as far away as Tipton.

He said that the community is stable and expecting to grow. All age groups are represented. The Korean community has a Lady of Mary women's group, an altar boys' group, St. Hesang group for men and other prayer groups.

Once a month, Father Kim also travels to Lafayette to celebrate Mass at Purdue University, and to Ft. Knox in Kentucky. He regularly has Masses at the IU chapel and takes care of the spiritual needs of the Korean students there.

Father Kim teaches the Korean language at Ivy Tech in Indianapolis. But he said that he would like for someone to volunteer to teach him conversational English.

Talking through parish council president Thomas Rhee, Father Kim said, "I would like to express thanks to Archbishop Daniel. He made it possible for me to come."



Father Anthony Kim

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Father Charles Smith to lead Sat. ABCC day of reflection

Divine Word Father Charles F. Smith Jr. will lead the Archdiocesan Black Catholics Concerned in a Day of Reflection on Saturday, Nov. 13, at the Assembly Hall in the Archbishop O'Meara Catholic Center in Indianapolis.

The group will gather at 8:30 a.m. to reflect on the question: "Who Are We as African American Catholics in Indianapolis?"

"What are we in number? Where are we in regard to our parishes? Are we meeting the needs of our people? And how will an office enhance those needs to be met?" are further questions the black leaders will consider.

Father Smith is associate pastor of St. Patrick Church in West Oakland, Calif. He is

director of Ambassadors of the Word, a national youth organization for African-Americans. He spent three years in Bolivia and speaks Spanish fluently. A dynamic speaker, Father Smith is an advocate for social justice and liberation.

The meeting will open with morning praise and a statement of purpose. Reports will be given on progress of national and regional action on proposals from the 1992 Black Congress.

Small task groups will reflect on the impact and understanding of a proposal for the establishment of an Office for Black Catholics, before it is presented to the archbishop. A \$6 fee will be charged for the day-long session, which includes lunch.

St. Simon holds planning day

St. Simon Parish in Indianapolis held a planning day on Saturday, Nov. 6.

The parish planning objectives are to experience a sense of church and total parish involvement through prayer and shared responsibility; to develop committee goals in alignment with the parish council goals for the 1994-95 planning year; and to establish commitment for feedback to the parish council throughout the year.

The leaders began the day with prayer by associate pastor Father Nicholas Dant. During the program, Father Larry Crawford, offered "Thoughts from the Pastor." Sue and Ed Knoop presented the objectives and themes for the day.

After a planning video, the current goals, objectives and actions were reviewed. Then accomplishments and major changes were reviewed by committee chairpersons.

The archdiocesan strategic plan was discussed, and then the parish council goals and their linkage to finances were presented.

St. Simon committees include: adult

catechetical team, board of education, booster club, building and grounds, confirmation, finance, liturgy, pro-life/social concerns, marriage preparation, newsletter, and ways and means.

After lunch, the parish leaders gathered in church for prayer and insight. The 1994-95 goals were discussed: to provide parishioners the opportunity to grow in faith and worship; to promote the parish in the community and neighborhoods; to maintain the financial well-being of the parish; to provide pastoral planning consistent with their vision of being Christ to each other and the world.

Other goals are: to make stewardship a part of all facets of parish life; to move in an integrated way toward total Catholic education; to provide additional services and ministry to the people of the parish, and to study possibilities for future worship space.

Then the entire group reconvened in Feltman Hall for committee sharing, feedback, closing remarks and prayer.



COMMUNICATORS—Mary Lacy (left) and Mona Lime discuss communications committee work during the St. Simon Parish Planning Day on Nov. 6. (Photo by Margaret Nelson)

Faith Alive!

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Barnabas used his influence to help evangelize

by Fr. Robert L. Kinast

Where would Christianity be without St. Paul? And where would St. Paul be without Barnabas?

The first question is discussed often, the second rarely. For Barnabas is one of those minor New Testament figures who doesn't receive much commentary but whose contribution is important, both for his time and ours.

Barnabas first appears in Acts 9:27. Paul decided it was time for him to contact the leaders of the Jerusalem community. But they were afraid of him and questioned whether he was actually a disciple—until Barnabas intervened.

We don't know how Barnabas knew Paul or why he took this initiative. But Barnabas used his own good standing in Jerusalem to introduce Paul, verify his conversion, and acquaint others with his preaching in Damascus.

It must have worked because "Saul stayed on with them, moving freely about Jerusalem and expressing himself quite openly in the name of the Lord" (Acts 9:28).

In this instance Barnabas did what many contemporary Christians are in a position to do. By using their influence, putting in a good word, opening the right doors, they can help strangers find acceptance and help friends overcome fear and misperceptions. At a time when cultural diversity poses more and more challenges, Barnabas is a valuable model.

One of the first problems the Jewish Christians faced was their relationship with gentile converts. One of the first places this problem arose was Antioch, and one of the first to mediate it was Barnabas.

He was sent there by the Jerusalem community to find out what was happening. He must have gone with an open mind because he "rejoiced to see the evidence of God's favor" (Acts 11:23).

He did not try to make the Christians in Antioch conform to the practices of Jerusalem, but encouraged them to remain firm in their own commitment to the Lord. To help them do this, he fetched Paul from Tarsus. Together they spent a whole year in the community.

Barnabas knew how to respect differences and put the right people in touch with each other. In today's world, he would be a natural at networking.

He sensed that Paul's message was just what the Antioch Christians needed and just the way to convince the Jerusalem church of Paul's sincerity and ability.

It probably didn't hurt, of course, that he and Paul brought back to Jerusalem a collection from Antioch to help with the famine.

When Paul and Barnabas brought the collection to Jerusalem, they also brought the experience of the Antioch Christians with them and "described all the signs and

wonders God had worked among the gentiles through them" (Acts 15:12).

Barnabas was in a position to speak on behalf of others, and he did so. By speaking honestly and personally, he and Paul helped the early church make one of its most important and influential decisions.

Not that Barnabas didn't face adversity. No one could be closely associated with Paul for long without some controversy. In the case of Barnabas, it was controversy on account of Paul and controversy with Paul.

His teamwork with Paul was so impressive that the Antioch church sent them both on the first missionary journey. Because of Paul's assertive style of preaching, they were expelled from Pisidia and—after being mistaken for gods in Lystra—were stoned.

Barnabas never wavered. He showed the kind of perseverance that is often required of those who stand with others for justice, truth, peace and human rights.

Not all the opposition came from the outside. Early in their first journey, their companion John Mark decided to leave and return to Jerusalem.

Paul considered this an unpardonable defection. Later, when he wanted to revisit the cities where they had been (Acts 15: 36-39), Barnabas wanted to take John Mark along again. Paul refused. They had such a disagreement that they separated—Barnabas going to Cyprus with John Mark and Paul going to Syria with Silas.

Barnabas must have seen something very valuable in John Mark to jeopardize his friendship with Paul over him. Even though John Mark had abandoned them once before, Barnabas was willing to give him a second chance. Perhaps John Mark had learned from the previous experience; perhaps he just couldn't work with Paul.

Whatever, Barnabas was able to overlook past mistakes, as Paul apparently was too, because in his letter to the Colossians he urges the people with regard to John Mark, "If he comes to you, make him welcome" (Colossians 4:10).

People often have the opportunity to give a second chance to a family member, a friend, a co-worker, a public official, a minister of the church.

It isn't always easy to resist the desire to hold a grudge or withhold forgiveness, but it is important to remember that having a second chance is the basic meaning of redemption.

Barnabas understood that, and for this reason alone he could never be a minor figure in the New Testament.

Father Robert L. Kinast is director of the Center for Theological Reflection at Madeira Beach, Fla.



KEY FIGURE—St. Barnabas was a key figure in the Bible. Barnabas used his own good standing in Jerusalem to introduce Paul, verify his conversion, and acquaint others with his preaching in Damascus. (CNS illustration)

Try to understand Biblical people

by David Gibson

One way to read familiar biblical passages from a new vantage point is to get better acquainted with their casts of characters.

Take Jairus' family in Mark 6:21-24, 35-43. Generally speaking, whom do you regard as the story's main character?

Of course, this story is about Jesus. To gain a fresh perspective, however, allow a member of the supporting cast to come forward.

►Meditate on Jairus' 12-year-old daughter and her brush with death, the helplessness of her condition, which nonetheless yields to new life.

►Meditate on the parents, at Jesus' side when he goes to the place the girl is lying.

I like to reflect on the father's words—his simple petition—to Jesus, asking both much and little: "Do come and lay your hands on her—to make her better and save her life."

What the father asks for his child is not her future "success" in worldly terms. And this father has no list of petitions.

What he asks for the child is life—given on the Lord's terms, trusting that life as the Lord gives it is the life this child needs.

For me it is one model of how a parent might pray.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Biblical people inspire readers

This Week's Question

Tell of a personality in the New Testament who intrigues you, and briefly explain why.

►Martha and her sister Mary. . . I always liked that conflict between them over who is going to do the work. I find that with my own sisters too. I find myself sometimes doing the work and struggling with resentment at someone who was doing the socializing. I guess it's that whole question of guilt." (Barbara Wisard, Crossville, Tenn.)

►St. John the Baptist. His vibrant words seem to leap from the pages of the Bible." (Dorothy Alpanalp, St. Leon, Ind.)

►I am intrigued by the Ethiopian eunuch in Acts 8:26-39. He was in charge of the queen's treasury and yet, there he was, reading from the book of Isaiah as he rode in his carriage. I am amazed that a man of his position was humble enough to ask to be taught." (Teresa Motter, Richardson, Iowa)

"Jesus. More than any other character in the New Testament he seems three-dimensional. So many of the other people seem a little wooden. But you see different sides of him." (Den Robinson Muncie, Ind.)

►"Probably Doubting Thomas. He doubted first and then believed—like the rest of us do. When we can physically see something, then we can believe." (Cheryl Ehrhart, Scranton, Kan.)

Lend Us Your Voice

An upcoming edition asks: How important is it to you as a celebrant of the liturgy when people participate wholeheartedly in the Mass?

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



'Do things with love'

by Jane Walford Hughes

(When I read of Scripture's lesser characters—like Peter's mother-in-law—and construct stories about how they might have lived, I am astonished at their heroism and realize they were by no means lesser. They remind me of Mother Teresa's advice: "We can do no great things—only small things with great love.")

I picture her pulling freshly baked barley bread from the clay oven. She is alone yet she feels a presence even before the man's figure blocks the faint light of dawn in her open doorway.

She turns, and he greets her joyfully. As they embrace, she exclaims: "Jesus, what a wonderful surprise! We thought you were coming later. Here, let me wash the dust from your feet and pour you a cup of cool water."

Then, with the familiarity of family, she adds, "Take one of Peter's tunics, and I will wash your cloak. Your room is ready to comfort your tired body. The other men will be back and we can have a noon meal together. They have been fishing all night."

Jesus nods, for he knows their habits. He thanks her and adds, "It's always good to be back. I traveled all night but the way here I know well."

Jesus goes to his room and Peter's mother-in-law continues her chores. Some time ago, Jesus cured her of a severe fever. Since then she has vigorously ministered to the family and all disciples and travelers. Jesus considers this house in Capernaum like home. Simon Peter is a successful fisherman with his brother Andrew on the Sea of Galilee, but by no means wealthy. However, his home is larger than many.

The practice of hospitality is a criterion of

Christian life (Romans 12:13), and Peter's good, nurtured mother-in-law is helping to shape the meaning of it.

Two other fishermen working with Peter are James and John, sons of Zebedee and Salome. Peter, James, John and Andrew were the first disciples called by Jesus.

Salome's home is another familiar haven to Jesus. Salome will remain courageously faithful to Jesus to the very end: opening her home, ministering to the followers as they journey with him, even on the last journey to Jerusalem (Matthew 20:20). She'll be at the crucifixion (Matthew 27:56) and will be one of the fearful women who with Mary Magdalene anoint the Lord's body on Easter morning (Mark 10:1).

Joanna is the wife of King Herod's steward. One day she stood at the edge of the crowd clustering around Jesus. She heard his call in her heart, saw how meaningless her life was, and dramatically changed her inner focus. In outward appearance Joanna remains the court's idle beauty, but she and her servant—also faithful to the Lord—make regular trips to the marketplace to meet a discreet international merchant who pays fair prices for her jewels and precious household items.

He sells them in other cities so they will not be linked to Joanna. The money she gains supports Jesus and the disciples in their journeys (Luke 8:2-3). Joanna travels occasionally with the disciples as Jesus preaches. In Joanna's two-tiered life she bears the court gossip of Herod's hatred of Jesus. If her belief in Jesus and her actions are discovered, it will mean her own death. But she continues.


(Jane Walford Hughes is an adult religious educator and freelance writer who lives in Farmington Hills, Mich.)



HEROISM—Women featured in the Scriptures were by no means "lesser" than men. In fact, biblical women—especially those who followed Jesus—frequently exhibited a great deal of heroism. (CNS illustration)

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**COLLECTION
SUNDAY
NOVEMBER 21**



THIRTY-THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Nov. 14, 1993

Proverbs 31:10-13, 19-20, 30-31 — 1 Thessalonians 5:1-6 — Matthew 25:14-30

by Fr. Owen F. Campion

The Book of Proverbs is the source of this weekend's first scriptural reading.

For a long time, Proverbs has provided Christians with statements of inspiration and wisdom, yet only rarely does it appear in the Liturgy of the Word.

This ancient holy writing is usually attributed to Solomon, the greatest of all the kings of Israel. Indeed, certain parts of the book were composed in the era in which Solomon lived and reigned. It is remotely possible that the king himself was the author of at least some of these sections. It is more likely that the book, however, was written having been inspired by Solomon.

As a political and military leader, Solomon was supreme among the rulers of Israel. Throughout the history of the kingdom, no other king oversaw such glories and such prosperity as did Solomon. Obviously, the people, and history, delighted in Solomon and his accomplishments, so it is easy to understand why he was regarded not only as the most successful among the kings, but as the wisest also. In fact, the very name of the king came to represent extraordinary human wisdom.

Proverbs is a collection of maxims. It offers itself as a collection of very wise thoughts. Since these thoughts ultimately revolve about God, and since God is the stimulus and source of wisdom, and since God is above all, it was natural that this book aspire to be the utmost in human logic or wisdom.

In the way that literary works often were named or described long ago, it is understandable that Solomon's name was attached to Proverbs regardless of his actual, first-hand association with the work. To attribute authorship to Solomon was then not regarded as a trick, as it would be seen today, but as the greatest of tributes to the mighty king.

Just as it is difficult to discover who precisely was the author, or who were the authors, the date of Proverbs' composition is unclear. Most scholars believe that its present form originated in the fifth century before Christ.

The reading from Proverbs this week took the form of one of the most basic and most familiar of human relationships, the relationship between a wife and her husband. In this instance, the book salutes a resourceful and skillful wife.

St. Paul's First Epistle to the Thessalonians is the source of this week's second Sunday reading.

Paul was the great missionary apostle whose undertakings are best known today among all the apostolic efforts of the Twelve, since so much of the New Testament is composed of works that convey Paul's beliefs or mention his experiences. Apparently, Paul was well-

known throughout the early church. It was a church very much a minority in the general population, and this status left its members in a very risky state.

So, in writing to the people who composed the church in its beginnings, Paul was sharp in his challenges and uplifting in his encouragement. Such is the case of his writings in this lesson.

He warns the Christians of Thessalonica that whatever the perceptions or perils of life today may be, soon they will pass away. Only the eternal will endure, and wise people must prepare themselves for life eternal.

St. Matthew's Gospel supplies this weekend with its third reading.

The Gospel presents a parable that conveys a meaning very clear to us who live in a capitalistic environment. This is so even though business 20 centuries ago in the Holy Land was considerably less sophisticated than are our practices regarding money and investment.

Even so, one aspect of this reading may be lost. It should not be. It tells a mighty story in itself. This aspect of the passage is in the use of the term "silver pieces." We lose the message since a silver piece in our currency, a dime or even a quarter, is in fact worth little. Such was not the case in the story. A considerable amount of money is described.

If the man who went on the journey represents God, as certainly he must, the lesson is obvious. God has given us no insignificant gift in our skills, and certainly not in our faith, but he has given us lavish gifts.

Reflection

A good place to begin in considering the lessons from the Liturgy of the Word this weekend is in the point that may be overlooked: God has been abundant to us in giving us opportunities and in giving us faith to use opportunities for God's glory and for our salvation.

In this context, the parable's message, and our Christian calling, become much more evident.

We who have received Jesus into our lives, and with Jesus the grace of God with its strength and focus, are privileged indeed. For us, not even the most incidental of encounters is unimportant. It is our choice, however, whether or not to use the experiences of our lives to draw ourselves more closely to God, and in the process, to lead others to God.

The first two readings stand in support of the Gospel. The first reading from Proverbs reminds us that our Christian lives will exist amid opportunities as usual as those met by the wife described in the passage as she led her daily life.

By warning, the second reading tells us that we may not have a second chance. Life is too precious to spend a moment of it in any pursuit from which we exclude God. On the contrary, we must use every moment to bring ourselves nearer to God.

MY JOURNEY TO GOD

Listen to the Sounds of Quiet

Early some morning, when all alone
Knelt down, lift your heart and soul
To him, the one who loves you most
And when your whole being is still
Listen to the sounds of quiet.

Oh, how soft and gentle he comes
With only a whisper, his love enfolds you
You will know he is there with you
His peace flows from his loving arms
Listen to the sounds of quiet.

Be still and know that this is your song
The melody was written for you alone
The harmony is perfect, as is perfect
You are sharing with God a special moment
Listen to the sounds of quiet.

by June Hill

(June Hill is a member of the Catholic Community of Columbus. She attends St. Columba Parish.)



Daily Readings

Monday, Nov. 15
Albert the Great, bishop and doctor

1 Maccabees 1:10-15

41:43, 54:57, 62:63

Psalms 119:53, 61, 134, 150,

155, 158

Luke 18:35-43

Tuesday, Nov. 16

Margaret of Scotland

Gertrude, virgin

2 Maccabees 6:18-31

Psalms 3:2-8

Luke 19:1-10

Wednesday, Nov. 17

Elizabeth of Hungary, religious

2 Maccabees 7:1, 20-31

Psalms 17:1, 5-6, 8, 15

Luke 19:11-28

Thursday, Nov. 18

Dedication of the churches of

Peter and Paul, apostles
Rose Philippine Duchesne,
virgin

1 Maccabees 2:15-29

Psalms 50:1-2, 5-6, 14-15

Luke 19:41-44

Acts 28:11-16, 30-31

Psalms 88:1-6

Matthew 14:22-33

Friday, Nov. 19

Seasonal weekday

1 Maccabees 4:36-37, 52-59

(Response) 1 Chronicles

29:10-12

Luke 19:45-48

Saturday, Nov. 20

Blessed Virgin Mary

1 Maccabees 6:1-13

Psalms 9:2-4, 6, 16, 19

Luke 20:27-40

THE POPE TEACHES

Laity work for the Kingdom of God

by Pope John Paul II

Remarks at audience Nov. 3

In order to distinguish the lay vocation from that of the clergy or religious, the fathers of the Second Vatican Council identified the specific nature of the lay state when they affirmed that "a secular quality is proper and special to the laity" (*"Lumen Gentium,"* 31).

As such, lay men and women fulfill their vocation—a true vocation to God's kingdom—precisely by engaging in temporal matters and by working together for the progress of society, according to the divine plan for creation.

The world of which Christian lay men

and women are a part is the one which "God so loved . . . that he gave his only Son, so whoever believes in him should not perish but have eternal life" (John 3:16).

The lay faithful bear witness to the Good News that the world, though wounded by sin, is not essentially evil but, having been redeemed by the Cross, is destined to glorify God the Father in Christ.

The laity do not flee the world. They are called to sanctify it from within, as the leaven of society. In this way they can make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity (cf. *"Lumen Gentium,"* 31).

SAINT OF THE WEEK

Frances Cabrini was a U.S. citizen

by John F. Fink

St. Frances Xavier Cabrini, who lived into this century and whose feast is celebrated tomorrow, Nov. 13, was the first U.S. citizen to be canonized. Elizabeth Ann Seton was the first native-born North American to be canonized.)

St. Frances must have had tremendous organizational abilities because she not only founded her own religious community but 67 institutions around the world dedicated to caring for the poor, orphaned and the sick. She also organized schools and adult education classes.

Born in Sant' Angelo Lodigiano, Italy in 1850, Frances was the youngest of 13 children. When she was 22, she sought admission to the religious congregation that had taught at her school, but she was refused because of poor health. She tried another school, with the same result. Then a local priest invited Frances to try to manage a small orphanage called Providence Orphanage in Cadogno, and to turn its staff into a religious community.

This turned out to be Frances' only failure and the orphanage was closed in 1880. By then seven other women had joined the little religious community and the bishop named Frances prioress of the Missionary Sisters of the Sacred Heart. They moved into an abandoned Franciscan Friary at Codogno and devoted themselves to the education of girls. Frances opened houses in other cities—in Grumello, in Milan, and two in Rome.

Soon she earned a good reputation and the Archbishop of New York invited her to New York to work among Italian immigrants. Mother Cabrini, though, had always wanted to be a missionary in China, not in America. She determined to consult the pope himself about the matter, and Leo XIII told her, "Not to the East, but to the West."

So in 1889 she and six of her sisters sailed for New York. When she arrived on March 31, she discovered that the

house that was to be her first orphanage in the United States was not available because of a disagreement between the archbishop and the woman who was archbishop to donate the house. The archbishop advised her to return to Italy. Mother Cabrini refused and within weeks found a house for her sisters and became friends with the benefactress, reconciled her with the archbishop, and made a start on her orphanage.

By the end of the year she acquired land known as West Park, on the Hudson River, from the Jesuits, and this became the motherhouse and novitiate for her religious community. The work of the congregation was flourishing, both among Italian immigrants in New York and back in Italy.

Mother Cabrini then began to expand. She traveled to Nicaragua where she took over an orphanage and opened a boarding school. On her way back she stopped in New Orleans at the request of the archbishop there, and founded a home there.

One of the best known of Mother Cabrini's undertakings was the Columbus Hospital in New York, started in 1892, 400 years after the discovery of America. That year she also returned to Italy and started a "summer house" near Rome. Then she went to Argentina, where she opened a high school for girls. She was later to start schools, hospitals or orphanages in France, England, Brazil, and numerous cities in the United States—Seattle, Newark, Scranton, Chicago, Denver, Los Angeles.

By the time Frances died suddenly at her convent in Chicago at age 67 on Dec. 22, 1917, her order had expanded to more than 1,000 women in eight countries. And, as already mentioned, she founded 67 hospitals, schools, and orphanages. Through the years, despite a fear of water acquired when she fell in a river as a child, she crossed the seas more than 30 times.

She was canonized in 1946 by Pope Pius XII.

Entertainment

VIEWING WITH ARNOLD

'Malice' doesn't quite succeed as a thriller

by James W. Arnold

One of the major characters in "Malice" is a young surgeon with a "God complex." It's a trait that gets your attention right away.

In fact, he says that he is God. When people go into the chapel to pray when a loved one is in surgery, he adds, "Who do you think they're praying to? ... If you're looking for God, he's in O.R. Number Two and he doesn't like to be second-guessed."



He's obviously a doctor with an attitude, played with matter-of-fact arrogance by Alec Baldwin. It's an interesting psychological issue. Surgeons do perform miracles these days, and some of them must occasionally get inflated feelings of power.

While we're waiting to see if Jed Hill (Baldwin's character) will levitate, however, the theological bottom falls out of the movie. The attitude is just—well, mostly—a ploy in a complicated suspense thriller plot. Theologians can go back to their bibles on Aquinas, and their seats can be taken by film noir and Hitchcock fans.

As an adult entertainment, "Malice" belongs to a current gloomy genre ("Final Analysis," "Frenchie 8," many others) in which all the characters are suspects in whatever crime is central to the plot. Unlike the traditional police mystery story (from Agatha Christie to "Murder, She Wrote"), the settings of these films are contemporary and real, and the people often intensely involved romantically.

Unfortunately, the required moral ambiguity means that everybody is potentially

evil, that appearances are deceiving, and nobody may actually mean what they're saying. Also, no one is clearly "good"—in other words, really worth our time and sympathy—at least until after the last shot has been fired.

The "Malice" locale is a town near Boston, the site of a women's college (the actual campus is Smith), where a serial killer is on the loose (A cove is done in while feeding her cat in the opening sequence). The young dean, Andy (Bill Pullman), is pushing the female head of security (Rebe Neuwirth) for police action.

Meanwhile, his wife and former student, Tracy (Nicole Kidman) is suffering unexplained abdominal pains. Jed, the doc with delusions of grandeur, is new at the local hospital. He rents a room in the fancy old Victorian house Andy and Tracy are fixing up.

The strange switch in the film is that the serial killer is a red herring, apparently designed as an early hook for audience interest. (The bad guy is nabbed early, mostly due to the heroism of the dean, who may be the first academic in movie history to actually beat the stuffings out of a brawny psychotic.) The real story develops from Tracy's mysterious ailment.

In emergency, life-threatening surgery, Jed has to make some important decisions under pressure, with Andy's permission. Tracy, who was pregnant, is left sterile, and she's understandably bitter.

She leaves Andy and slaps a huge malpractice suit on the doctor, who still feels he did the right thing. Her words to Andy reflect the emotional tone of much of the dialog: "He took my insides out and you gave him permission."

While this unpleasant situation suggests many fruitful possibilities for engrossing



CIVIL WAR EPIC—Actor Jeff Daniels (left), in the role of Union Col. Joshua Lawrence Chamberlain, confers with his top sergeant, actor Kevin Conway, in "Gettysburg," an historical re-creation of the Civil War's bloodiest engagement. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from New Line Cinema)

moral debate, "Malice" is headed strictly for thrills and chills. The reversals and surprises begin to pile up. A hint is provided in an early exchange in a bar, where Jed asks Andy if he would give up a finger for a million dollars. "No. Would you?" Pause, as ice jiggles in glass. "No."

Suffice it to say that some serious double-crosses and over-the-top greed are involved. A reasonably happy ending is extracted for the one character who deserves some compassion.

Director Harold Becker has a gift for dark films ("The Onion Field," "Taps"). He works here with a grim script crafted by a committee of reputable writers headed by Aaron Sorkin ("A Few Good Men"). Becker's last box-office success, "Sea of Love," added heavy doses of passionate sex to the melodrama. Some of that persists in "Malice" but it's briefer and more controlled.

His oddest mistake is almost total failure to provide the expected realistic context. E.g., with the serial killer at large, there is little sense of a concerned public. There are no media, no frantic students or parents, and no cops except the low-key Neuwirth.

Among the better scenes is a dialogue

exchange between Pullman and Neuwirth. (Pullman was the "other man" in "Sleepless in Seattle"; Neuwirth, like her male counterpart, David Strathairn, steals most of the movie she's in.) As Andy recalls the moments between when the doctor told him his wife was pregnant and then that she wasn't, he says, "That second and a half was the happiest in my life." The policewoman will then tell him more truths he doesn't want to hear.

(Promising thriller never quite makes the grade; some language, sex situations, minimal violence; for adults but not recommended.)

USCC classification: A-II, adults.

Recent USCC Film Classifications

Fatal Instincts	A-II
Flesh and Bone	A-II
The Remains of the Day	A-II
RoboCop 3	A-II
Legend	A-I—general audience; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the letter O before the title.

'Return to Lonesome Dove' continues popular saga

by Henry Herz and Gerri Pare
Catholic News Service

The further adventures of Woodrow Call, former Texas Ranger and would-be Montana rancher, are recounted in the three-part "Return to Lonesome Dove," airing Sunday, Nov. 14, and Tuesday, Nov. 16, from 9 p.m. until 11 p.m. both nights, and Thursday, Nov. 18, from 8 p.m. to 11 p.m. on CBS. (Check local listings to verify the program dates and times.)

The sequel to the 1989 Peabody- and Emmy-winning, "Lonesome Dove" begins with Call (Jon Voight) on his way back to Montana after fulfilling the dying wish of his old comrade, Gus McCrae, for a Texas burial.

Joining Call on the trail back are ex-Ranger Gideon Walker (William Petersen) and old friend Isom Pickett (Lou Gossett Jr.), who takes his family with him.

Needing help to bring back a herd of wild mustangs spotted along the way, Call hires a group of vaqueros headed by Agostina Vega (Nia Peeples), McCrae's illegitimate daughter.

Meantime, Call sends word to Newt Dobbs (Rick Schroder), the young man he left to run the ranch in his absence, to go to Nebraska and buy breeding stock from the horse ranch of another old friend, Clara Allen (Barbara Hershey).

On the way, Newt kills a man in a saloon brawl and winds up in jail, with a lynch mob outside.

When Call learns of this, he sets out alone to rescue Newt, who doesn't know that he is Call's illegitimate son.

What Call doesn't know is that Newt is safe, having been paroled in the custody of a local rancher, Gregor Dunnegan (Oliver Reed), and his much younger wife (Reese Witherspoon).

Sunday night's program ends. Call is captured by a band of Kiowa hostiles, stripped to his union suit, and given a head start to run barefoot for his life with the mounted Kiowas in deadly pursuit.

The cliffhanger picks up satisfactorily Tuesday night, as Call meets lonely rancher Clara once again and returns to his ranch embittered that Newt is now working for Dunnegan and making eyes at his employer's wife.

Events get considerably tense when Agostina is assaulted on the trail by two soldiers and kills them to keep from being raped.

The episode ends with Clara trapped in the root cellar of her grand house as it burns to the ground in a spectacular fire.

If you've watched this far, it's certain you'll survive for Thursday's conclusion to see not only whether Clara survives the conflagration but also how the plot threads and muddled relationships of the main characters are resolved.

Based on the first two episodes, the sequel is in keeping with the original's concept of the characters, partly because the sequel was developed in consultation with Larry McMurtry, author of the novel upon which the original was based.

Scripted by John Wilder, the narrative is well-constructed and the action nicely paced in a largely successful effort to give appropriate weight to numerous storylines and colorful characters.

And Voight's performance as the thoughtful, taciturn Call is strong enough to serve as the focal interest in the seven-hour miniseries.

Though those who liked the original may miss its elegant manner of visualizing Western details of time and place, Mike Robe's direction is up to the demands of plot and characterization. The result is a very satisfying return to the Old West, but its treatment of adult themes is not for the younger members of the family.

TV Programs of Note

Sunday, Nov. 14, 7-9 p.m. (CBS) "60 Minutes." "25 Years." A silver anniversary special celebrates the top-rated news program with profiles of the principal correspondents and executive producer Don Hewitt, as well as follow-ups on people the program featured over the last quarter century and celebrity reactions of what it is like being interviewed by "60 Minutes."

Sunday, Nov. 14, 9-10 p.m. (PBS) "Sharpe's Rifles." Part one of this two-part "Masterpiece Theatre" drama portrays the adventures and romances of a dashing warrior British rifleman fighting against Napoleon in 19th-century

Spain who is given a dangerous top-secret mission behind enemy lines.

Monday, Nov. 15, 8-9 p.m. (PBS) "All God's Children." In the rebroadcast of episode five of the "Til Fi Fly Away" series, Forrest (Sam Waterston) campaigns for attorney general while avoiding questions about his wife's mental illness. His son Nathan (Jason London) has a redneck buddy who quits the recently integrated wrestling team.

Monday, Nov. 15, 9-10 p.m. (PBS) "Arsenal of Democracy." The final hour of the seven-part series "The Great Depression" chronicles the Depression's end, signaling victory and greater strength for some, but physical and psychic scars for others as America prepared for war.

Monday, Nov. 15, 10-11 p.m. (PBS) "JFK: In His Own Words." This special marking the 30th anniversary of the president's assassination is told in Kennedy's own words from audio tapes. It features rarely seen home movies.

Tuesday, Nov. 16, 9 p.m.-12 a.m. (PBS) "Who Was Lee Harvey Oswald?" A "Frontline" investigative biography reports on the man at the center of the political crime of the century and explores his role in the assassination. New witnesses and documents are presented during the show.

Wednesday, Nov. 17, 9-11 p.m. (CBS) "Jack." This special about the private and public sides of President John F. Kennedy is narrated by friends, colleagues and family members and uses home movies, personal interviews and classic archival footage to reveal a multifaceted man.

Friday, Nov. 19, 9-10 p.m. (PBS) "The New Holy War." A "Bill Moyers" Journal program investigates community dissension in Colorado Springs that resulted after citizens passed a controversial bill restricting the protection of homosexual civil rights, which was subsequently found unconstitutional by the Colorado Supreme Court. Moyers explores to what extent this local battle reflects a larger division of values in America.

Friday, Nov. 19, 9-11 p.m. (CBS) "CBS Reports: Who Killed JFK?" In its sixth major investigation of the JFK assassination, the network reports its latest findings about the murder and comments on how, despite intense scrutiny, many questions remain unanswered decades later.

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

QUESTION CORNER

Was the Father greater than Jesus?

by Fr. John Dietzen

Throughout the Gospel of John, Jesus makes numerous references to his equality with the Father. But at the Last Supper he says, "The Father is greater than I" (14:28). How do you explain this? (Ohio)

A You're not the first to have this problem. The most prominent Christian, perhaps, who found the passage a stumbling block was Arius, a fourth-century priest of Alexandria, whom history has known as the author of the Arian heresy.

This heresy, which tore the church apart for many decades, denied the divinity of Christ. The text you quote constituted one of its major biblical bases.

As you note, of all the Gospels John is the least one from which we could muster arguments against the



divinity of Christ. The very opening proclaims that "the Word was God . . . and the Word became flesh and made his dwelling among us" (1:1,14).

It is in the same Gospel that Jesus claims to have existed before Abraham and assumes for himself the name which Jewish tradition reserved for God, "I Am" (8:58).

Obviously, the verse you quote cannot intend to contradict these other passages from the fourth Gospel.

The early fathers of the church and Christian tradition since have interpreted it to say something like this: Jesus, as the eternal Word become human, is the Father's messenger and agent; as he himself frequently insists, he is obedient to the Father, always doing his will. Equal to the Father in eternal glory, he is nevertheless subordinate to the Father in his human nature, as one of us.

Jesus expresses this kind of deference to and reverence for the Father in all the Gospels. (See, for example, Matthew 20:23, and Luke 22:42.)

Q We just returned from a vacation in Europe, and were surprised that many churches have chairs rather than pews.

A No one knelt at any time during the Mass, except for a few American tourists. Should we have done this also?

We felt we were correct in following the congregation. (Illinois)

A The local people in the churches you speak of were following the general law of the church about postures during Mass.

Regulations on this matter are simple. People are to stand from the Prayer over the Gifts (said by the priest just before the preface of the Eucharistic Prayer) until the end of Mass.

Exceptions are that they should sit after Communion if there is a time for meditation, and they should "kneel at the consecration unless prevented by lack of space, large numbers or other reasonable cause" (General Instruction of the Roman Missal, 21).

In 1969, the American bishops adapted this rule for the United States, providing that people should kneel from after the Sanctus ("Holy, holy, holy") until after the Amen at the end of the Eucharistic Prayer (Appendix to the General Instruction, 21).

Unless the bishops of other countries adapt the missal in a similar way, the regulations for the universal church which I indicate above would apply for the people there.

As I have explained before, for many centuries Christians never knelt at Mass, which may explain the situation in older churches you encountered.

During one long period of the church's history it was forbidden to kneel at Mass, and standing was the obligatory and normal posture. Congregations in many countries and dioceses basically continue that sort of tradition.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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FAMILY TALK

Teens need help in forming relationships

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our high school religious education coordinator is focusing less on formal religious instruction and more on what he calls "community." He says that teens need less theology and more help in forming a Christian community.

Although the teens do meet regularly and use a text, he is more interested in their relationships with each other. What do you think? (New Jersey)

Answer: Relationships, group formation and just plain getting along with one another are major personality-shaping tasks of the teen years.

High school friends are forever. As teens break away from their family of origin, they bond strongly to one another. Many friendships formed in high school will last a lifetime.

These friendships are more pressing in a teen's mind than relationships with family or school. Peers are their most important interest. Clubs and gangs form easily with powerful bonds of loyalty. Teens spend hours on the phone talking to one another, preoccupied with their interrelationships. Their lives may sound like a soap opera.

Teen virtues are most readily observed in their interactions with one another. They may forget a family birthday and spend a great deal of money on a friend. They may scream when a brother or sister wants to borrow a personal item and then loan it to a classmate.

Teens are very loyal to one another. They will not tattle or "narc" on a friend. They stand up for each other, providing that the "other" is in their group. This natural loyalty is something that the youth leader can compliment and build on.

The dark side of loyalty to an "in" group is hostility to the "outs." Teens are good at grouping and can be very cruel to the other group or "gang." Typically, high schoolers divide themselves into "preppies," "jocks," "hoods," "nerds," etc. They are loyal to each other and hurtful to the others.

They may make fun of the kids in special education, non-athletes, obese kids, non-whites or anyone who is not like them. They spread lies without a second thought (or even truth, which can hurt worse). Backbiting and gossip are a common failing.

Generosity is another outstanding teen virtue. Teens loan treasured jewelry, favorite personal items, their car, almost anything. Their generosity and willingness to share what they have puts most adults to shame.

The negative or dark side of their generosity is the teens' general carelessness about things, losing personal items, not keeping them in good repair. Also, teens are prone to borrow things and not return them or even to live by "mooching" off one another.

Teens can be bullies, using their strength or other talents to lord it over someone with less ability. Dominance is a problem throughout life. "Is it fair to pick on someone less able than yourself?" is a good moral question to raise with some teens.

Opposite-sex friendships are not always sexualized. A young man will distinguish between a girl who is a friend and a girlfriend. Teens seem to know the difference.

Psychologist Erik Erikson tells us that the primary task of the teen years is to establish an identity, to learn and know who and what you are, an identity that is independent of family.

Teens learn most about themselves in interacting with their agesmates, in working out their peer relationships and friendships. Your religious education coordinator is wise to focus on community formation with teens.

(Reader questions on family living or child care to be answered in print are invited. Address questions to the Kennys, 213 W. Harrison St., Suite 4, Bensenville, IL 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 12

St. Patrick will hold a reverse raffle at Primo Banquet Hall beginning at 6 p.m. with cocktail hour. Dinner will be served at 7 p.m. Tickets are \$25 and include dinner, beer and soft drinks. For more information, call 317-637-1146.

November 12-13

Olsenburg Academy and Dramatists Play Service, Inc., will present "Quilters," on Friday at 7:30 p.m. and Saturday at 2 p.m. Tickets are \$6 for adults and \$3 for students and senior citizens. For more information call Dave Thomson at 812-934-4440.

☆☆☆

A benefit concert for Catholic Social Services Christmas Tree will be held at 7 p.m. at Ross Hall of St. Pius X, 7200 Sarto Dr. Coffee-house atmosphere; music provided by Fr. Dan Atkins and Dianne and Charlie Gardner. Admission is a new unwrapped gift (toys especially needed) for

the Christmas Store. Call 317-257-1510 for more information.

☆☆☆

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

☆☆☆

The National Pastoral Musicians Association, Indianapolis Chapter, will sponsor "Care and Feeding of the Human Voice, Part II," at St. Jude, 5375 McFarland Rd. at 6:15 p.m. For more information, call 317-895-8914 or Teresa Eckrich at 317-356-1868.

November 12-14

Mount St. Francis Retreat Center will hold a retreat for divorced and separated individuals entitled, "Reclaiming Our Lives: Toward a Spirituality of Joy." Call 812-923-8817 for reservations.

☆☆☆

The Beech Grove Benedictine Center will conduct a weekend workshop/retreat, "Introduction to Centering Prayer." For more

information, call the center at 317-786-7381.

November 13

Holy Trinity, 902 N. Holmes Ave., will hold its fall holiday bazaar from 10 a.m. to 7 p.m.

☆☆☆

St. Malachy Church, Brownsburg, will hold its Christmas bazaar from 9 a.m. to 4 p.m.

☆☆☆

The Young Widowed Group will gather to dine at Pesto Restaurant, 2658 Lake Circle Drive (86th and Township Line Rd.) at 7 p.m. Call Vince at 317-896-3580 for additional information.

☆☆☆

Good Shepherd Church will hold a craft fair, held at the old St. James facilities at 1155 E. Cameron St. It will not be held at the old St. Catherine facilities. The fair is scheduled from 8:30 a.m. to 3:30 p.m. Call 317-786-6675 for booth rental.

☆☆☆

The Office of Worship will hold the second session of a cantor workshop from 9 a.m. to 3 p.m. For more information, call Christina Blake at 317-236-1483.

☆☆☆

The Catholic Alumni Club of Indianapolis will meet at the

Greenwood Cinemark Movie Theater at 6:30 p.m. for an evening at the movies. For more information, call Marilyn at 317-786-7664.

☆☆☆

St. Joseph, Jennings County, will sponsor its church bazaar from 9 a.m. to 4 p.m. For more information, call the parish office.

November 13-14

The St. Joseph Altas Society will hold its annual bazaar and craft show on Saturday from 10 a.m. to 7 p.m. and Sunday from 9 a.m. to 3 p.m.

☆☆☆

St. John Parish, Dover, will hold a craft show/chicken dinner from 9 a.m.-4 p.m. on Saturday and from 11 a.m.-5 p.m. on Sunday. For more information, call 812-637-5170.

☆☆☆

St. Rose, Knightstown, will hold its Holiday Craft Bazaar from 8 a.m. to 2 p.m. on Saturday and from 11 a.m. to 2 p.m. on Sunday.

November 14

St. Rita Church invites you to the annual men and women's day program, "Boys to Men, Girls to Women," at 10 a.m. Speakers will be Diane Jackson, director of the Martin Luther King Multi Service Center and Bill Jefferson, an Indianapolis native.

☆☆☆

Assumption Church, 1117 Blaine Ave., will serve the annual "Homecoming, Thanksgiving Dinner," beginning at 12 p.m.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from

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7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

Mary, Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For more information, call 317-539-6367.

☆☆☆

St. John Church, 126 W. Georgia

St., will celebrate a Tridentine liturgy at 11 a.m.

☆☆☆

St. Patrick, Terre Haute, will hold a pancake breakfast in the school cafeteria beginning at 8 a.m. Cost is \$3 per person and \$10 per family.

☆☆☆

The ladies guild of Sacred Heart Church will host a fall card party at 2 p.m. The party will be held at Good Shepherd Hall, 1155 E. Cameron St. For more information, call 317-638-5551.

Catholic Charismatic Renewal of Central Indiana Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: November 19, 1993

St. Charles Borromeo

2222 E. Third St.

Bloomington, IN 47401

Celebrants: Fr. Ron Ashmore

Fr. Noel Mueller

Praise & Worship: 7:30 PM

There will be no prayer meeting at Catholic Center on November 19, 1993



St. Luke Catholic Church Christmas Bazaar

Saturday, November 20

9:00 a.m. - 7:00 p.m.

Sunday, November 21

8:00 a.m. - 2:00 p.m.

to be held in the
St. Luke School, Lower Level
7575 Holladay Drive, East
(Located 2 blocks West of 75th & Meridian St.)

REST RENEWAL REFLECTION

Fatima

November 26-28
TOBIT Weekend
for engaged couples

December 3-5
Charismatic Retreat

January 14-16
Marriage Encounter
Central Indiana

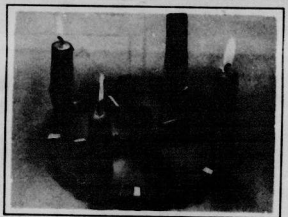
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November 15

Faid reservations for the Catholic Golden Age Christmas Dinner on Dec. 5 at the Iron Skillet must be made to Mary Ellen before today. Call 317-356-4087.

☆☆

The Connersville Deane's Introduction to Scripture series continues with "The Book of Revelation," from 7-9 p.m. at St. Gabriel School library, Connersville.

☆☆

St. Mary Parish, Greensburg, will host a presentation on prayer, "A look at healthy prayer," with Franciscan Sister Marlene Brokamp. The program begins at 7 p.m. in the gym. For more information, call Linda at 812-663-9427.

November 16

The Catholic Alumni Club of Indianapolis will meet at Damon's for dinner, located at 4515 S. Emerson Ave. For more information or reservations, call Anna Marie at 317-784-3313.

November 17

Mt. St. Francis Retreat Center will

hold an Oasis Series at 7:30 p.m. The topic is, "The Word was Made Flesh II."

☆☆

Positively Singles (formerly Northside In-Betweens) will hold a planning meeting at St. Pius School library at 7 p.m. Call Sharon at 317-577-4291.

☆☆

The Catholic Widowed Organization will hold a meeting at 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Call Mary at 317-887-9388.

November 18

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

November 19

St. Charles, Bloomington, will celebrate a Charismatic Mass at 7:30 p.m.

☆☆

St. Andrew, Richmond, will hold its 50 and Over Dinner and Eucharistic service at St. Andrew Parish Center. Call 317-962-3902.

☆☆

Little Flower Parish, 13th and Bosart, will hold a Monte Carlo beginning at 7 p.m.

November 19-20

The Beech Grove Benedictine Center will conduct a retreat, "Thankfulness of the Heart." For more information, call the center at 317-788-7581.

☆☆

St. Jude Guest House, St. Meinrad, will hold a weekend retreat, "Three People Meet Jesus," with Benedictine Father Kurt Stasiak. For more information, call the house at 812-357-6085.

☆☆

Bishop Chatard High School will hold its Holiday Bazaar in the cafeteria to benefit the school's music organization. Tables may be reserved by calling the music department at 317-251-1451 by Nov. 15.

☆☆

Holy Rosary Parish, Seelyville, will hold a Christmas bazaar on Fri. from 9 a.m. to 7 p.m. and on Sat. from 9 a.m. to 3 p.m. For more information, call the church office.

November 20

The Catholic Alumni Club of Indianapolis will gather at Dan's for pizza and video. Call Dan at 317-842-0855.

☆☆

The Catholic Charismatic Renewal will hold a "Life in the Spirit," seminar at Holy Name Church, Bloomfield. For more information, call Mary Ann Crabb at 812-354-2992.

☆☆

The Catholic Alumni Club of Indianapolis will play volleyball at 7:30 p.m. at St. Lawrence gymnasium. For more information, call Jan at 317-786-4509.

☆☆

Our Lady of Perpetual Help, New Albany, will host its "Harvest of

Crafts," fair from 9 a.m. to 2 p.m. in Wagner Hall.

☆☆

Positively Singles will hold a pitch-in Thanksgiving feast at 7 p.m. at St. Matthew, Lawrence room. \$3 RSVP to Cheryl at 317-578-4254 or 317-269-1877.

November 20-21

St. Bernadette Church, 4826 Fletcher Ave., will hold its Christmas Bazaar from 10 a.m. to 8 p.m. on Saturday and 9 a.m. to 1 p.m. on Sunday. For more information, call the church office.

☆☆

St. Luke Church, 7575 Holiday Drive, East, will hold its Christmas Bazaar from 9 a.m. to 7 p.m. on Saturday and 8 a.m. to 2 p.m. on Sunday. For more information, contact Bob Schultz at 317-259-4373.

November 21

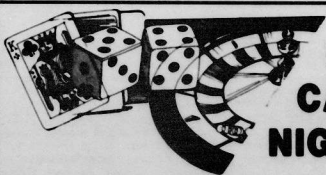
The Catholic Alumni Club of Indianapolis will hold a general meeting at the Archbishop O'Meara Catholic Center, room 206 at 6:30 p.m.

☆☆

Providence High School will host an Open House from 1-4 p.m. All interested parents and students in grades five through eight are invited. Call the school at 812-945-3350.

☆☆

Bishop Chatard High School will host an open house for all interested parents from 1-3 p.m. The main presentation begins at 2 p.m. and guided tours will take place before and after the presentation. Call 317-251-1451.



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November 26-28

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December 3
6:30 PM Hot Cider • 7:00 PM Spaghetti Dinner
followed by Presentation: "Humor and Communication Between Couples"

Greccio Christmas Bazaar
December 4

Bereavement Day
December 11

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:
CALL: (812) 923-8817 OR WRITE: Director of Retreats;
Mount Saint Francis Retreat Center
101 St. Anthony Drive, Mount Saint Francis, Indiana 47146
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Youth News/Views

CRS wants teen-agers to respond to poverty

by Joseph Bock
Catholic Relief Services

As President Bill Clinton ponders ways to "end welfare as we know it," only the most cynical partisan could hope Clinton bungles his chance to improve the way we deal with poverty in America.

Unfortunately, the only thing Americans can seem to agree on regarding poverty is that there are no easy answers to the problem. This lack of consensus extends to our young people, who could offer the best long-term hope for resolving the problem.

We at Catholic Relief Services (CRS), the overseas relief and development agency of the U.S. Catholic community, appreciate the need to respond to poverty here at home.

Although our mandate requires us to help people overseas, we cannot ignore poverty on our doorstep. For that reason, CRS is trying to change the way young people look at poverty by sponsoring a national essay contest this fall for high school students at parochial, public and private schools.

Our goal is to underscore the need to promote development among peoples of all nations by asking students to compare efforts to alleviate poverty in the United States with similar initiatives taking place in the West African nation of Gambia, where CRS has an extensive development program.

The CRS essay contest—formally known as the Development Leadership Program—is designed to encourage students to think critically and creatively about what works and what should work

better in terms of attacking poverty both here and abroad.

The contest educates young people about poverty by encouraging them to volunteer in their communities.

Each student's essay must compare efforts to reduce poverty in the United States with efforts taking place in Gambia. The essay also must focus on a recently completed service project which gave the student a first-hand look at poverty in America.

Essays must be a maximum of 1,500 words on the topic of relief and development efforts in the different cultures.

The contest deadline is Dec. 3, 1994, and the trip to Gambia will be scheduled for spring break.

For additional contest information and the mailing address, telephone Catholic Relief Services at 1-800-647-4788 before the Dec. 3 deadline.

Michael Watts, the winner of a CRS pilot essay contest this spring for Maryland high school students, wrote about how his attitudes toward poverty changed after he helped a church group refurbish the home of a low-income family in Dante, Va.

During the reconstruction effort, Michael helped look after Jason, a 9-year-old boy who lived in the house that was undergoing repairs. Jason helped Michael understand how poor people can make progress when others help them to help themselves.

"Somebody asked me what kept me going and why I didn't think my small efforts were futile," Michael wrote in his essay. "I had to think, but I had an answer. It was, very simply, Jason. I realized that the little effort that I had put out had a very big



SHARING—Eighth-grade students at St. Luke School in Indianapolis show the results of their First Friday Sharing project. Students collected more than 400 cans of food from students, families and parishioners for the St. Rita Food Pantry. They organized the project in response to Pope John Paul II's Denver challenge for youth to be church and spread the Gospel message. The effort is in addition to the parish's First Friday and First Saturday service projects to collect clothing, food and cash for area soup kitchens, food pantries, and the Damien Center. (Photo by Sherry Pappas)

impact on his life. While I may never hope to end world hunger, or create world peace, I can bring hope to my small part of the world, even if it is only one person at a time."

As the winner of the spring essay contest, Michael took a 10-day trip to Gambia with CRS staff members this June. While there, he saw images of hope among impoverished, rural Gambian women who had formed viable farm cooperatives and gained taxable skills with help from CRS.

Michael, a 1993 graduate of Loyola High School at Baltimore, is continuing his studies as a freshman at the University of Maryland this fall.

Now he understands how people can begin to break the cycle of poverty by

receiving help that reinforces their sense of human dignity—even if the assistance is as basic as fixing up a home or teaching people to read and write.

By promoting this self-help model, Catholic Relief Services hopes to encourage young people to join the debate over welfare reform and other efforts to improve poverty programs.

CRS is sponsoring its essay contest on a national basis this fall in an effort to inspire the leaders of tomorrow to think in new ways about poverty and its alleviation.

Think of it as our way of contributing to a consensus on how America can improve its response to poverty.

(Joseph Bock is the director of development education for Catholic Relief Services.)

Archdiocesan teens attend National Youth Conference

National Catholic Youth Conference participants from the Archdiocese of Indianapolis are in the midst of conference activities in Philadelphia this weekend.

The theme of the biennial conference is "Let the Spirit Ring." Workshops and liturgies will focus on Pope John Paul II's World Youth Day messages to youth and young adults and will encourage young people to evangelize their peers.

Julie Szolek-Van Valkenburg, director of the archdiocesan Office for Youth and Young Adult Ministries, said 195 youth and adult conference participants from this archdiocese represent the largest diocesan group from Region VII, which includes Wisconsin, Illinois and Indiana.

Bishop Chataf High School junior Missy Hoop of Christ the King Parish in Indianapolis is covering the national youth conference for *The Criterion*.

Brebeuf Preparatory School students in Indianapolis dedicated their prayer service on the feast day of St. Jean de Brebeuf on Oct. 19 in memory of Jesuit Brother J. Patrick Sheehy.

The president of the Jesuit college preparatory school died last year.

With Thanksgiving only weeks away, Catholic school students and parish youth groups from throughout the archdiocese are conducting canned food drives to help the needy during the holidays.

Students will be collecting cans of food and other non-perishable food items for a number of food pantries in central and southern Indiana.

Three Catholic high school gridiron teams are headed for regional championships this weekend in the IHSAA state football tournament.

Regional football competitions at 7:30 p.m. on Nov. 12 will pair:

►Roncalli High School (11-0) and Dunville (10-1) at the Rebels home field in Class 3-A action.

►Our Lady of Providence High School (9-2) and Evansville Mater Dei (4-7) at Evansville in Class 2-A.

►Cathedral High School (8-3) and Washington (10-1) at Washington in Class 4-A.


With its win against Evansville Memorial High School in last year's Indiana High School Athletic Association semi-state game, Cathedral High School's Irish became the "winningest" gridiron program in the history of Indiana high school football.

Irish football teams have tallied 497 wins to go along with their two state championships. The Irish will reach 500 wins if they are able to repeat their successful 1992 bid for the Class 3-A state title in their new Class 4-A division.

St. Lawrence Parish youth group members will welcome teens from the Lawrence United Methodist Church to a youth Mass and social at 5:30 p.m. on Nov. 14 at 4650 N. Shadeland Ave. in Indianapolis. Interested teens are welcome to attend the St. Lawrence youth Mass.

Cathedral High School's drama department will present "The Crucible" Nov. 19-21 at 7:30 p.m. in the school's auditorium at 5225 E. 56th St. in Indianapolis.

Tickets are \$5 at the door. Reserved seats cost \$7 a person. Telephone 317-542-1481 for additional information about the play, an emotional drama about witchcraft set in Salem, Mass., in the late 17th century.



JOHN PAUL II SPEAKS TO YOUTH WORLD YOUTH DAY 1993

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Young Adult Scene

Young adult actress is proud of Christian role

By Mark Pattison
Catholic News Service

Alexandra Powers feels much the same way her fans do about Jane Halliday, the young fundamentalist Christian lawyer she plays on the NBC drama "L.A. Law."

"I'm proud of Jane Halliday," Ms. Powers said. "She's this Christian woman, strong, moral, of good character. She's certainly different from any other character."

Jane, new to the McKenzie Brackman law firm this season, is "strong and she's comfortable in her relationship with God," Ms. Powers added. "She's not going to be righteous and defensive. She'll share her belief and understanding about God with people."

The character of Jane Halliday has won some praise from religion-oriented television watchers, who in the past have complained about negative stereotypes about Christians on TV.

The character is also receiving praise from feminist groups because of her strength as a young adult woman. Powers describes Jane Halliday as a woman who knows herself and has deep faith in God.

A University of Dayton study earlier this year found that Christian leaders were

largely portrayed on TV as ineffectual. The character of Jane Halliday is depicted as a positive character, thus, the Christian attitude she portrays is seen as positive.

But according to Ms. Powers, Jane Halliday has won praise from fundamentalists like the Rev. Bob Jones IV, who runs Bob Jones University in South Carolina.

She said Mr. Jones recently wrote a flattering op-ed article in the Los Angeles Times about Jane Halliday. "It's like he had a little crush on her," Ms. Powers said. Jane Halliday is a graduate of Bob Jones University in the series.

Ms. Powers was raised in Manhattan, the daughter of a Catholic father and a Christian Scientist mother. The couple divorced when she was age 6 months.

She said in a telephone interview with Catholic News Service from her San Francisco home that she does not belong to any denomination, but "I pray. That's a big part of my life."

Ms. Powers landed the Jane Halliday role on "L.A. Law," the day after she finished shooting for the miniseries "A Matter of Justice," which aired Nov. 7-8.

In it, she plays Dusty, an Alabama woman who sleeps with Marines from a nearby base, has one Marine lover kill her



PRAYERFUL PROTEST—A participant in an Operation Rescue protest lays a rose on a small casket and prays outside a Planned Parenthood clinic in St. Paul, Minn. She was one of 3,400 in Minnesota who protested during Operation Rescue's 10 days of abortion protests in seven U.S. cities. (CNS photo from Reuters)

Marine husband so she can collect widow's benefits, then kidnaps her baby from her murdered husband's parents with the help of another Marine lover.

"That kind of role seems to be very common" since the movie "Basic Instinct," Ms. Powers said. She also played "a hooker from the South" in the summer movie hit "Rising Sun."

Ms. Powers said she was a bit afraid of being offered nothing but those roles. Now, she's working on a weekly schedule and has little time for outside projects.

On "L.A. Law," which airs Thursdays, 10-11 p.m. EST on NBC, Jane must continuously fend off the advances of skirt-chasing divorce lawyer Arnie Becker (Corbin Bernsen).

"So far he's kept it up. He doesn't take no for an answer," Ms. Powers said. "Even though she (Jane) knows he's (Arnie) been reading the Bible as a come-on, she's happy he's reading it. He keeps looking for arguments why they should have this affair. But he's reading it and memorizing it. So something's got to sink in."

Will Jane Halliday change Arnie Becker into a good Christian person who has seen the error of his ways? Powers is hopeful, but at the same time doubtful.

But much has been made of the fact that Jane Halliday is a virgin, and will remain so until she marries. "And I don't think," Ms. Powers said, "she would marry Arnie Becker."

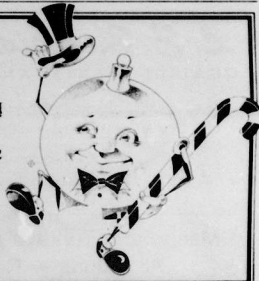


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Catholics for a Free Choice is not Catholic organization, bishops say

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Catholics for a Free Choice, which supports legal abortion, "has no affiliation, formal or otherwise, with the Catholic Church," the U.S. bishops' Administrative Committee said Nov. 4.

"Because of its opposition to the human rights of some of the most defenseless members of the human race, and because its purposes and activities deliberately contradict essential teachings of the Catholic faith,

we state once again that Catholics for a Free Choice merits no recognition or support as a Catholic organization," said a six-paragraph statement from the Administrative Committee.

Catholics for a Free Choice "can in no way speak for the Catholic Church and its 59 million members in the United States," it added.

The 50-member committee acts on behalf of the nation's bishops between twice-yearly meetings. The next meeting of the National Conference of Catholic Bishops is set for next week, Nov. 15-18, in Washington.

The bishops said they were issuing the statement because representatives of Catholics for a Free Choice appeared on various programs about dissent in the church during Pope John Paul II's visit to World Youth Day in Denver in August.

"Both before and since World Youth Day, because of CFC's presuming to speak for American Catholics, and because of the attention the media have paid to the group, many people may be led to believe that it is an authentic Catholic organization," the bishops said. "It is not."

The bishops' statement charged that Catholics for a Free Choice "is associated with the pro-abortion lobby in Washington" and is mostly run by "secular organizations supporting legal abortion in this country and abroad."

In addition, the bishops said, "it shares an address and funding sources with the National Abortion Federation, a trade association which seeks to advance the financial and professional interests of abortionists."

The bishops' statement said Catholics for a Free Choice "has rejected unity with the church on important issues of longstanding and unchanging church teaching."

"In fact there is no room for dissent by a Catholic from the church's moral teaching that direct abortion is a grave wrong," the bishops added.

Catholics for a Free Choice "endorses the violent destruction of innocent unborn human beings and regularly issues legal briefs and other publications endorsing legalized abortion for all nine months of pregnancy and for any reason," they said. "Most Americans do not support its extreme agenda."

In a four-page statement Nov. 5,

Catholics for a Free Choice said the bishops' statement "does not, in our opinion, deserve press attention, nor does it render us any less Catholic, nor does it make our work any less worthwhile."

The CFC statement said the group "makes no claim to speak for the institutional church, rather we claim quite rightly that the positions we take reflect the view of many, often the majority, of Catholics even when these views are at odds with the view of the hierarchy."

Catholics for a Free Choice said it works "in coalition with pro-choice groups" in the same way that the majority of Catholics participate in the Leadership Conference on Civil Rights and the coalition that worked for the Family and Medical Leave Act.

On the issue of sharing an address, the Catholics for a Free Choice statement said the building where the U.S. Catholic Conference has offices in New York also houses the International Planned Parenthood Federation Western Hemisphere. "This tells us nothing about the group's identity, but a lot about the NCCB's integrity when it speaks publicly."

The CFC statement said the bishops were attempting "to close the door to debate and dialogue on the question of both the legality and morality of abortion within our civil society as well as within the church."

"Contrary to the bishops' assertions that the debate on abortion is closed, it remains one of the most vexing and complex issues faced by individuals and society," it added. "We urge the NCCB Administrative Board to move from the polemics of a pro-life release to equitable dialogue with CFC and other pro-choice Catholics. We are more than open to such an exchange."

Denise Shannon, communications director for the Washington-based organization, said the group was founded in 1973 and had a mailing list of about 13,000 people. But she said it is primarily an educational group, not a membership organization.

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Families, peace, liturgy are on the agenda for bishops' meeting

(Continued from page 1)

The 28-page message to families, titled "Follow the Way of Love," was drafted by the Committee on Marriage and Family, headed by Cardinal Joseph L. Bernardin of Chicago.

Written to mark the 1994 United Nations International Year of the Family, it encourages spouses and families to develop sound, loving family life and values as a solid morning amid the stresses of modern living.

The proposed peace statement—a 60-page reflection on the new challenges of building a just and peaceful world in the post-Cold War era—is a 10-year follow-up to the bishops' landmark 1983 pastoral letter, "The Challenge of Peace." It was written by a committee headed by Bishop Daniel P. Reilly of Norwich, Conn.

"The parish is where the church lives. ... One of the most encouraging signs of the Gospel at work in our midst is the vitality and quality of social justice ministries in our parishes," says the 24-page proposed statement, "Communities of Salt and Light: Reflections on the Social Mission of the Parish."

The statement was developed jointly by the bishops' Domestic Policy Committee, chaired by Auxiliary Bishop John H. Ricard of Baltimore, and International Policy Committee, chaired by Archbishop John R. Roach of St. Paul-Minneapolis. It is part of an effort to encourage and promote parish-based social ministry.

More than 300 pages of liturgy material formed the bulk of the two-inch pack of reading materials sent to the bishops a month before the meeting.

Liturgical proposals up for approval include:

► The first segment of the new Sacramentary, a massive translation updating project for all the prayers of the Mass, to be dealt with in seven segments over the next two years.

► A vote on procedures for approving the Sacramentary over the next two years.

► A revised inclusive-language version of the Gail Paltiel for liturgical use.

► The "Ritual de Exequias Cristianas," the

Spanish text for the Order of Christian Funerals.

The proposed statement on the permanent diaconate marks the 25th anniversary of the re-establishment of the permanent diaconate by Pope Paul VI following the Second Vatican Council.

It notes that in the United States, which has led the world in restoring the permanent diaconate, there are now more than 10,000 permanent deacons and 2,000 candidates in formation programs.

The bishops' ad hoc committee on Eastern and Central Europe is proposing to add one final year—1995—to a short-term campaign of annual parish collections for the church in those regions.

When the collapse of communism opened up an array of new needs and opportunities for Eastern Europe's long-stifled Catholic churches, the American bishops agreed to a minimum three-year national collection to assist them, with an option to extend it to a maximum of five years.

A Committee on Communications proposal before the bishops recommends that the bishops continue the current schedule of phasing out subsidies for the Catholic Telecommunications Network of America by January 1995; that future CTNA funding requests to the Catholic Communications Campaign be submitted through the normal competitive process; and that future CTNA reports to the bishops come from the CTNA chairman, not the head of the communications committee.

The bishops' meeting will open Nov. 15 with morning prayer and a presidential address by Archbishop William H. Keeler of Baltimore, NCCB-USCC president.

Usually the papal pro-nuncio to the United States, Archbishop Agostino Casavilla, gives a brief talk near the end of the Monday morning session.

Among oral reports expected during the meeting are a progress report by the Ad Hoc Committee on Sexual Abuse, established last June and headed by Bishop John F. Kinney of Bismarck, N.D.;

► A final report on World Youth Day '93; a review of the religious retirement project; and a report on Catholic Relief Services.

Final grade for school choice is still undecided

by Carol Zimmermann
Catholic News Service

WASHINGTON—Although California voters did not pass a school choice initiative in the November election, its supporters are convinced the final grade is a long way off.

School choice proponents, Catholics among them, say parents need money to educate their children where they think best. Now that the battle cry has been raised against public schools, they say, further solutions for reform are inevitable.

But apparently the public hasn't decided just what kind of education reform it wants. California voters rejected that state's voucher initiative, Proposition 174, by a 2 to 1 margin. However, exit polls on Election Day still revealed overall support for change in the country's educational system.

Surveys have shown that 70 percent of Americans support school choice, though voters in Oregon in 1991 and Colorado in 1992 rejected school choice initiatives.

Peter Wehner, director of policy for Empower America, a group that backed Proposition 174, concentrates on polls more than ballots. "At first there was low public support (for school choice) and today there is widespread support," he told Catholic News Service.

That change, which has yet to show itself in the voting booth, could be related to the direction public schools have gone in the last several years, which William Bennett, former secretary of education, likes to relate.

Bennett says that when public school teachers in 1940 were asked to identify top problems in school they listed chewing gum, talking out of turn, running in halls, making noise and littering. In 1990, teachers labeled as top school problems drug and alcohol abuse, rape, robbery, suicide, pregnancy and assault. Other low marks recently given to public schools were for students' low SAT scores and high dropout rates.

Frustrated with increasing violence and decreasing test scores, school choice advocates proposed the voucher initiative as a means to create a competitive environment that would force public schools to improve.

Opponents, including the National Education Association—which contributed \$1 million to the \$14 million it cost for the anti-voucher effort in California—say vouchers would rob the public school system of needed resources and good students.

In the coming year the school choice debate will continue to be waged in several state legislatures across the nation.

Jill Hanson, director of Americans for School Choice, said, "From now on, the campaign will have many dimensions. The California initiative will be the last time school choice will be fought on a single battlefield. Beginning in 1994, these battles will be waged on many fronts across the country."

In both Ohio and Arizona, pilot voucher programs are being prepared for presentation to their state legislatures. In Oregon, signatures are being collected again to put a voucher program on next year's ballot.

Legislation is being introduced in New York to provide vouchers to families on a three-year, phased-in basis, and

Pennsylvania's General Assembly is considering comprehensive choice proposals.

Most of these measures would allow parents to choose only from among public schools.

Proposals that have taken affect and include private schools include the Wisconsin voucher program, which started three years ago and provides \$2,500 in state funds for up to 1,000 poor children to attend nonsectarian private schools. In September, Puerto Rico enacted a voucher law that is currently being challenged in court because it includes religious schools.

"Now people will be looking to Puerto Rico to see if it succeeds," said Sister Catherine McNamee, president of the National Catholic Educational Association.

Sister Catherine, a sister of St. Joseph of Carondelet, told CNS that those who "think the (school choice) movement is dead are mistaken" and "that's what they'll see in the different state initiatives."

School choice advocates are looking ahead, but they should also look around, according to Mercy Sister Lourdes Sheehan, secretary of education at the U.S. Catholic Conference.

"We shouldn't hook our wagons up to just one horse," she said, referring to options, other than vouchers, such as tax

reforms and tuition or educational tax credits, as alternatives for parents who don't want to send their children to public schools.

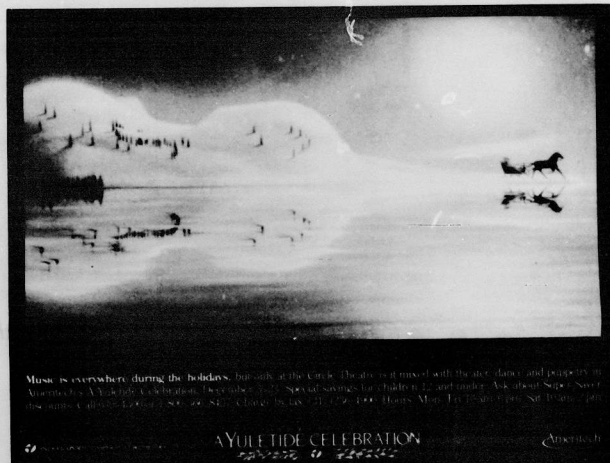
According to Jerome Porath, superintendent of schools for the Los Angeles Archdiocese, plenty of parents want their children to attend Catholic schools, and there is space for them. In the Los Angeles Archdiocese, he said, "we could take another 30,000 more students."

"Parents want everything we have to offer, but they can't afford it and the state is doing nothing to help or protect them," he added.

Porath said he is "greatly disappointed" California overwhelmingly rejected the voucher plan, particularly because "those in Catholic education have supported parental choice in education for years."

He, too, contends the battle is not over. He noted that editorials in the Los Angeles papers following Proposition 174's defeat commented that just because the voucher initiative was defeated, people should not stop worrying about educational reform.

"Educational reform needs to be addressed," he emphasized. He thinks California might see the voucher initiative, or other alternatives for parental choice, "coming back in the very near future."



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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.

† ADAMS, Phyllis E., 60, St.

Mark, Indianapolis, Nov. 2. Wife of Raymond G.; stepmother of Don, Tim Francis, Mary Francis, Carolyn Perry and Sandra Ashley; daughter of Patia A. Vogio; step-grandmother of 13; step-great-grandmother of 13.

† ANDRES, Brian David, 15, St. Mary of the Knobs, Floyd Knobs, Oct. 30. Son of Jerry W. and Diane S.; brother of Chad M.; grandson

of Wilfred and Geneva Andres and Wilma Terhune; great-grandson of Clyde and Elsie Baumann.

† BANTLE, Alfons, 86, St. Roch, Indianapolis, Nov. 2. Husband of Rosa; father of Hilda Lowell, Erik Smith, Matti Soostak, Tony and Eric; brother of Otto, Adolf, Franz, Hedwig Graft and Anna Graft.

† BETHURAM, Blanche L., 70, Christ the King, Oct. 25. Mother of

Robert C., James W. and David J.; grandmother of nine.

† BOURNE, J. Edward, 86, Christ the King, Indianapolis, Oct. 23. Brother of Ralph, Lauretta Earl, Edith Lyons, Alice Goodling, Jeanne Fiodine and Grace Ioli.

† DAYTON, Helena McCann, 80, Washington, Indiana, Oct. 28. Wife of Albert; mother of Jasper F. Snow, John A. and Mary Ann

Cohen; sister of Elizabeth McCann; grandmother of six.

† EDER, Mary Angela, 31, St. Mary, Rushville, Nov. 1. Daughter of Robert J. and Betty M.; sister of Stephen, Karen Harpring and Lisa Rutenberg.

† FIGLEY, Rose Ellen, 37, Holy Spirit, Indianapolis, Oct. 29. Wife of Frank; mother of Michelle; sister of Joseph, Thomas Showman, Ann Ryan, Mary Lou Coda and Susan Ball.

† FRYER, Gerald, 26, St. Charles, Milan, Oct. 28. Husband of Lisa; father of Gerald James and Deborah Ann; son of James and Linda

Fryer; brother of James Jr., Adam, and Ginger Meyers; grandson of William and Delma Smith.

† HUTCHINSON, Ann M. Brady, 66, Christ the King, Indianapolis, Oct. 30. Wife of George; mother of Patricia Anne, Sharon Billbruck and Mary McCarthy; step-mother of Mary Sullivan, George, Hutchinson, Kathleen Stegar, Laurel Noel, Deborah Haggdon and Richard Hutchinson; sister of Francis Brady, William Brady, and Maryaline Bova; grandmother of 21.

† KELLER, Lois Hufstetter, 94, St. Mary, Aurora, Oct. 20. Mother of Doris Nicols; sister of Leslie Baker, Freda Smith and Bernice McLeaster; grandmother of one; great-grandmother of three.

† KERNEL, Joseph B., 77, St. Anne, New Castle, Oct. 11. Father of Jeff and Gretchen; grandfather of four.

† KRATOSKA, Cecelia Louise Sink, 67, Assumption, Indianapolis, Oct. 29. Mother of Diane Shinn, Agnes Cross, Richard T. and Frank J.; sister of Harry Sink, Bob Gillman and Jean Morgan; grandmother of ten; great-grandmother of 11.

† MANAWAT, Rufo, 72, St. Joan of Arc, Indianapolis, Oct. 13. Husband of Elenora Ignacia; father of 11 children.

† MANLEY, Thomas J., 62, Holy Spirit, Indianapolis, Oct. 28. Husband of Marlene; father of Karen A., Judy L., Dennis L., John P. and Victor J.; brother of Paul F., Mary Jo Quisner, Margaret Koeth and Rita Easterday; grandfather of four.

† MCGUIRTZ, Lawrence G., 84, Holy Family, Oldenburg, Oct. 22. Father of Patricia Boyle and Laurie Brunker; grandfather of four.

† MORROW, David Scott, 6, St. Elizabeth, Cambridge City, Oct. 20. Son of Tama Sue; grandson of Joseph and Marilyn Riall, Bill and Barbara Morrow; great-grandson of Herman and Dorothy Werner and Hugh Winslow.

† MORROW, Scott, 32, St. Elizabeth, Cambridge City, Oct. 20. Husband of Tama Sue; son of Bill and Barbara Morrow; brother of Bruce; grandson of Hugh Winslow.

† SALOMAN, Jaime A., 71, St. Monica, Indianapolis, Oct. 24. Husband of Clavel; father of Jaime N. Jr., Marlon N., Lourdes S. Tervel, Maria Isabel S. Yanto, Janelli S. Angeles, Rosario S. Reynolds, and Ditas N.; grandfather of 11.

† STONE, Lois Marie, 36, St. Philip Neri, Indianapolis, Oct. 28. Mother of Michelle Rose; daughter of Leona Heam Rankin; sister of Edward L. Heame III, Christopher B. Heame, Carol Heame, Sally Kinley, Bonnie Hurst, Nancy Ranscharert, Mary Zupan, Julie Aldridge and Susan Morgan.

† SWEENEY, Edward Joseph, 77, Christ the King, Indianapolis, Oct. 24. Husband of Jane M.; father of Edward F., Mary Ann Thompson and Betsy Bosway; brother of Thomas and Father Kenny; grandfather of three.

† TINDER, John M., 37, St. Jude, Indianapolis, Oct. 30. Son of Margareta Jonas Spotts; stepson of Lewis R. Spotts; brother of Edward J. and Robert M.

† WARD, Patrick E., 72, St. Bernadette, Indianapolis, Oct. 29. Brother of Mary Purle, Ann Thomas and Kathryn Jones.

† WATTI, Lucy "Len", 77, St. Elizabeth, Cambridge City, Oct. 2. Wife of Lester; mother of Sean and Kevin; grandmother of two.

† YOHLER, Joan Elizabeth Gruner, 49, St. Jude, Indianapolis, Oct. 28. Mother of Kay Ann and Patrick Joseph; sister of David R., John E. and Michael A.; step-sister of Mary Rita Riley, Patricia Wells and Joseph Sullivan.



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Recent movies' classifications

Here is a list of movies 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.
- Age of Innocence: The A-II
- Bad Behaviour A-II
- Beverly Hillsbillies: The A-III

- Bopha! A-II
- Bronx Tale, A A-III
- By the Sword A-III
- Calendar Girl O
- Cliffhanger O
- Cool Runnings A-II
- Dazed and Confused A-II
- Demolition Man A-III
- Dr. Bethune A-III
- Farwell My Concubine A-III
- Fatal Instinct A-III
- Feasties A-II
- Firm, The A-III
- Flesh and Bone A-III
- Flight of the Innocent A-III
- For Love or Money A-III
- Free Willy A-II

- Fugitive, The A-II
- Gettysburg A-II
- Good Son, The A-III
- Hard Target O
- Hocus Focus A-II
- Household Saints O
- In the West A-II
- Jay Luck Club, The A-III
- Judgment Night A-III
- Jurassic Park A-II
- King of the Hill A-II
- Levin the Pig Farmer A-III
- Luke Water for Chocolate A-III
- M. Butterfly A-III
- Man Without a Face, The A-III
- Manhattan Murder Mystery A-III
- Meatier Man, The A-II
- Major A-III
- Mr. Wonderful A-III
- Much Ado About Nothing A-III
- Nightmare Before Christmas, The A-III
- Orlando A-III
- Program, The A-III
- Remains of the Day, The A-II
- RoboCop 3 O
- Ruby in Paradise A-III
- Rudy A-II
- Searching for Bobby Fischer A-II
- Secret Garden, The A-I
- Short Cuts O
- Sleepless in Seattle A-III
- Snow White and the Seven Dwarfs A-I
- Son-in-Law A-III
- Streetcar Named Desire, A A-III
- Striking Distance A-III
- True Romance O
- Un Color in Blue A-III
- Undercover Blues A-III
- Wedding Banquet, The A-IV

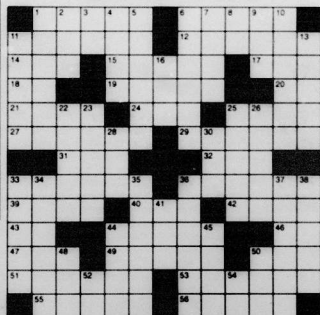
Ratings of movies on video

Here is a partial 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.

- Aladdin A-II
- Alberto Express A-III
- Army of Darkness A-III
- Benny & Joon A-III
- Bodyguard, The A-III
- Born Yesterday A-III
- Bram Stoker's Dracula O
- Cemetery Club, The A-III
- Chaplin A-III
- Close to Eden A-III
- Crush, The A-III
- Dennis the Menace A-II
- Enchanted April A-II
- Ethan Frome A-II
- Falling Down O
- Far Off Place, A A-II
- Fire in the Sky A-II
- God No Evil A-II
- Homeward Bound: The Incredible Journey A-I
- Householder A-III

- Indecent Proposal O
- Indian Summer A-III
- Johnny Sutchino A-III
- Just Another Girl on the I.R.T. A-IV
- Love Field A-III
- Lover, The O
- Mac A-III
- Map of the Human Heart Married to It A-III
- Muppet Christmas Carol A-I
- Nowhere to Run A-III
- Once Upon a Forest A-I
- One False Move A-IV
- Point of No Return O
- Posse A-IV
- Prelude to a Kiss A-III
- Rampage O
- Rich in Love A-III
- Sandlot, The A-III
- Scent of a Woman A-III
- Silver O
- Somerby A-III
- Spider A-III
- Temp, The A-III
- This Boy's Life A-III
- Three of Hearts A-IV

Catholic Crossword



ACROSS

- 1 City north of Concepcion, Chile
- 6 Orange lake tree
- 11 "and those possessed with" (Mt 12:24)
- 12 N.T. book
- 13 Mary, e.g.
- 14 Iron
- 15 Mode of biblical travel
- 17 Milk
- 18 Jerusalem
- 19 Tobias
- 20 Chemical symbol for Barium
- 21 Denarius in.
- 24 Saint (Port.)
- 25 Chalk-covered
- 27 Spiced sausage
- 29 Cap of New Caledonia
- 31 Tropical bird
- 32 Sn
- 33 Many, e.g.
- 36 Nun
- 39 Doctrine
- 40 Oven
- 42 Bronze character.
- 43 Jane

DOWN

- 43 J's dad
- 44 Early rosary
- 46 Dead material
- 47 Old Dutch measure
- 48 Muslim spirit
- 50 King of Judah
- 51 Advent or Lent
- 53 -of Janco (De 34:3)
- 55 Tenney rose
- 1 Renowned Mother (Pr 3:30)
- 2 "Mania"
- 3 Roman 51
- 4 "and was with zeal as a cloak" (Mt 23:1)
- 5 St. Francis city
- 6 Western bird
- 7 Just okay (Phyn)
- 8 "I, the almighty God,"
- 9 "Sleepy time"
- 10 Make possible
- 11 Indian vessels
- 13 Milan's La
- 16 Dead Scrolls
- 22 Clock type
- 23 Mountainous
- 25 "Carry neither" (Mt 10:10)
- 26 Shoes
- 27 Relations
- 28 Mine (Fr.)
- 30 Air Force group (Aber)
- 33 Passports
- 34 Canadian
- 36 Nine day devotion
- 37 "not with a man without cause," (Mt 19:9)
- 38 Obliterates
- 39 "and who shall - him (what) he hath done?" (Lk 12:47)
- 41 Father, - and Holy Ghost
- 44 Mr. Strawn
- 45 365 days
- 46 Familiar sound to a shepherd
- 50 Pub order
- 52 Sunday
- 54 Lone Lift monogram



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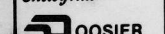
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Attorney General holds talks about abortion clinic violence

by Patricia Zapor
Catholic News Service

WASHINGTON—Abortion foes who met with Attorney General Janet Reno in an informal discussion Oct. 29 welcomed the opportunity to explain their positions but were skeptical about what effect the session might have.

Leading groups on both sides of the political and legal debate on abortion met with Reno in separate one-hour meetings to discuss their perspectives on violence at abortion clinics.

The sessions were held in response to requests from various interest groups and prompted by a challenge made at a town hall meeting Reno hosted recently in Wichita, Kan., according to her staff.

Three abortion opponents who had been on the guest list were told at the last minute they would not be welcome because of "materials in the files of law enforcement agencies," prompting the accusation that Reno was more interested in political pressure than truth.

Donald Treshman of Rescue America, the Rev. Patrick Mahoney of Operation Rescue and Joseph Scheidler of Pro-Life Action League were told the morning of the meeting that their invitations had been withdrawn once Reno realized they had been included.

Julie Ambender, deputy director of public affairs for the attorney general's office, said the three had been invited in violation of Reno's insistence that she would meet with "only responsible groups," not those that violate the law or condone violence.

Rescue America and Operation Rescue are among the most

prominent groups that stage blockades at abortion clinics. Thousands of arrests have been made at such protests around the country. Scheidler is the principal party in a case being heard by the Supreme Court in December in which the Justice Department has sided with the National Organization for Women in arguing that federal racketeering laws may be used to prosecute those who organize clinic blockades.

Mahoney said Reno's decision to withdraw his invitation "show she may be more interested in political pressure than the truth."

But abortion opponents who met with Reno said the meeting was cordial and that the attorney general seemed to pay close attention to what they had to say.

Participants included representatives of Americans United for Life, a pro-life law firm; Concerned Women for America, a nonpartisan women's political and social activist group; Feminists for Life; the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities; and the American Life League.

Paige Comstock Cunningham, president of Americans United for Life, said she was pleased the attorney general made an effort to hear points of view different from her own.

"I didn't sense any hostility," Cunningham said.

"Our goal was to get her to see our perspectives," she said. The depiction of abortion opponents generally presented by their counterparts is one-sided, excluding the more compassionate efforts at eliminating abortion, she said, and the representatives at the meeting hoped to balance the view.

Reno explained briefly that the invitations to the other three had been withdrawn on the basis of their legal records. Ironically, Americans United for Life is representing Scheidler in his Supreme Court case, which Cunningham pointed out to the attorney general.

Among issues raised in the session with Reno was whether violence against abortion clinics and their personnel would be covered by proposed legislation that would restrict the type of protests that could be conducted at "reproductive services" offices.

Gail Quinn, NCCB secretary for pro-life activities, said she tried to explain how the entire pro-life movement has been portrayed as advocating violence because of the actions of a small segment. Quinn told Reno about an interview she gave to a newsmagazine reporter shortly after a Florida abortionist was killed by a man who said he was trying to stop abortions.

The reporter commented that Quinn had been one of many abortion opponents who condemned the shooting

and he wondered aloud why their nonviolent approach to fighting abortion wasn't better understood. However, he then went on to concede that his own story would lead by acknowledging the many voices condemning violence, but that he would directly quote those who were "most quotable."

"We were all lumped together, but he quoted those who in some way justified the killing," Quinn said.

Frederica Matthews-Green of Feminists for Life said the meeting with Reno was "very gracious." The attorney general invited the group to contact her with any other ideas for how her office might address violence at clinics, she said.

"She made it clear that we had not said anything that was new to her, that we had not changed her mind," Matthews-Green said. But Reno also stressed that fears expressed by the group about the clinic-access bill did not reflect her legal interpretation.

Among objections to the bill are that it might be used to prohibit peaceful protests outside abortion clinics or that it might be extended to prohibit other sorts of speech deemed to be unacceptable to a segment of society.

Fr. Hesburgh, Shivers receive Freedom Medals

HYDE PARK, N.Y. (CNS)—Catholic recipients of the 1993 Freedom Medals include Holy Cross Father Theodore Hesburgh, president emeritus of the University of Notre Dame, and Eunice and Sargent Shriver, longtime activists in public service.

Other medal recipients included former Secretary of State Cyrus Vance, playwright Arthur Miller and former U.N. ambassador George Ball.

The six were honored in late October during a ceremony at the Franklin and Eleanor Roosevelt Institute in Hyde Park for their contributions to fulfilling Franklin Roosevelt's vision of "a world founded on four essential freedoms": freedom of speech and expression, freedom of worship, freedom from want and freedom from fear.

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