

SEEKING THE FACE OF THE LORD

How can a loving God allow tragedy?

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

It is almost unimaginable that a mother could kill her two little boys and it is no wonder that the recent tragedy was the talk of the nation. For us in Indianapolis it followed closely on the tragic crash of Flight 4154 which originated in this city. One was an accident. One was not. Both were devastating. One was more directly entraining. Some people are tempted to ask how can there be a loving God who allows such tragic events. How could a loving God allow a mother to kill her children?

In the immediacy of tragedy, answers to these questions are not particularly consoling. It comes down to a couple of simple facts. God created human persons with a intelligence and a free will. From the very beginning our human ancestors succumbed to the temptation of choosing to take the place of God. This was the original sin and we have lived with the imperfection that ensued ever since. With our God-given freedom we continue to make choices that are wrong and we do so sometimes for apparently good reasons and sometimes for obviously bad reasons. In a word, we sin. We may do so modestly out of weakness, sometimes out of malice, but in either case, we sin.

Because of the effects of the original sin on our human nature we experience "human error." Our intelligence is



less than perfect and we make mistakes, sometimes unwitting mistakes which are not sin as such. At the same time, more likely some of the things we make, like airplanes, are not and cannot be perfect and we cannot always cope with the sometimes unruly actions of nature.

From a natural point of view, since we are imperfect from every perspective, we need the help of laws and protective institutions outside of ourselves. Because of our sinful inclinations we need curbs on ourselves to prevent freedom from running riot. Another way of putting all of this is to say that we need a culture of life. Tragically, we live in a culture of death. Authentic human freedom has given way to an almost unbridled permissiveness in our society. When individual freedom becomes the supreme good, when individualism prevails over the common good, then the dignity of the human person is jeopardized and life becomes a "throw away," especially if it interferes with someone's personal desires.

Why does it take the stark tragedy of a mother disposing of her children, in order to pursue another partner, to wake us up? Our society, indeed our current secular leadership, supports laws and federal funding for the disposing of life in the womb. What, in the end, is the difference? Even more to the point, if a contraceptive mentality based on convenience in marriage is the prevailing attitude in our society, what is to prevent the disposal of life a little later, for convenience? Indeed, isn't assisted suicide simply the logical conclusion of this mentality at the other end of the scale?

Those who lost their loved ones in the tragic plane crash must be asking themselves how anyone could willingly choose to prevent or to terminate precious life. There is no more helpless feeling than to know there is no way one can restore life so abruptly terminated. All the "what ifs" and "if onlys" in the world cannot and will not restore precious life lost because of human error or natural disaster.

I feel so sorry for those who do not enjoy the gift of faith. Despite all the pain and all the anger we might feel in the face of death under any circumstance, because of our faith in God who remains loving and faithful to us despite our wayward ways, we know that life is changed and not taken away. Because God sent his Son to redeem us from our sin and from death, we know that there is a kingdom and this earthly life isn't it.

Because of our faith we also know that there is a communion of saints. We know that our loved ones remain with us in spirit, in friendship and in prayer. We also know that if they need the purification of their love because of sin, our intercessory prayer will help them. And we know that after we pass from this life, the intercessory prayer of the loved ones we leave behind will help us in our need for purifying our love for God.

We can hope and pray that tragedies like those we recently experienced might cause us to take a good look at the purity of our love for God. Let's pray for the soul of our nation. Let's pray for the wisdom to see that all of life is a gift from God. Let's pray that we don't continue to repeat the original sin of our first ancestors. God is God and we are not.

EDITORIAL COMMENTARY

Bishops to study proposed changes in the Mass

by John F. Fink
Editor, The Criterion

When the U.S. Catholic bishops meet in Washington next week, a large part of the meeting is sure to be taken up with discussion about the liturgy.

They had long been scheduled to start work on a major revision of the Sacramentary, the book of prayers used at Mass. It's a project so huge that they are taking it in seven segments and the entire revision isn't scheduled to be completed for several years.

But then, on Oct. 25, the secretary of the

Vatican's Congregation for Divine Worship and the Sacraments announced that the New Revised Standard Version (NRSV) of the Bible has been rejected for liturgical use by the Congregation for the Doctrine of the Faith because of its use of inclusive language. Also rejected was the Book of Psalms of the New American Bible, a translation sponsored by the bishops' conference through its Confraternity of Christian Doctrine.

That decision doesn't necessarily affect the discussion on the Sacramentary, since Scripture readings are in the Lectionary. But you can be sure that the bishops aren't going to let the opportunity pass to make their

feelings known about the decision. They approved both the NRSV translation and the NAB Psalter for use in the liturgy back in 1991. Then, after the Congregation for Divine Worship confirmed the decision in 1992, Archbishop Daniel E. Pilarczyk of Cincinnati, then president of the bishops' conference, issued a formal decree authorizing use of the NRSV in the liturgy in the United States. Now that decision will have to be revisited and, presumably, rescinded.

Last year's bishops' meeting got bogged down with discussions of inclusive language, so that issue is sure to rear its head again this year, especially since one of the other items on the agenda is a proposed statement on the role of women in the church. Perhaps the bishops' leaders can come up with some procedures to keep the issue from unnecessarily disrupting other important business.

When they do get to the Sacramentary, there will be discussion of several matters that are now already being done in some places. For example, the bishops will be asked to vote on an option to stand during the Eucharistic Prayer "when there are good reasons for it," and an option to kneel during the penitential rite at the beginning of Mass during Lent. They will also vote on an option for members of the congregation to extend their hands outward in the same praying position as the priest while reciting the Lord's Prayer. (There is no proposal for an option of holding hands during the Lord's Prayer, which is being done in many parishes.) If these are approved, they would only be ratifying what is already being done.

There are some proposed changes in the Nicene Creed. One is to say, "For us and for our salvation" (inclusive language again). Another is, "Was incarnate of the Holy Spirit and the Virgin Mary and was made man" instead of "by the power of the Holy Spirit he was born of the Virgin Mary, and became man." (In this case, there is no movement to change "man" to "human.")

There is, by the way, no proposal to

change the Lord's Prayer to a more modern version such as is now being used in other English-speaking countries. The bishops' Committee on the Liturgy has decided "there is not a sufficient pastoral consensus" to propose a change.

Another proposed change is to move the sign of peace from before Communion to the beginning of the Liturgy of the Eucharist.

It's not on the agenda, but the bishops will probably also discuss the Vatican's letter emphasizing that Catholics who are divorced and remarried outside the church may not receive Holy Communion. But that discussion will undoubtedly be held during the bishops' executive session, when the press is not present.

We'll let you know in two weeks how these discussions come out. When we go to press next Tuesday with next week's issue, the discussions will still be going on.

200 of Indiana's religious women gather to share ministry plans

Two hundred women from several religious communities throughout the state will meet from 9 a.m. to 4 p.m. on Nov. 12 at the Indianapolis Westin.

The theme, "Reaping the Harvest: Sowing New Seeds," will be used to celebrate what the sisters have done and what is happening now.

The active religious women will discuss the histories and stories of their founders/foundresses, report on statistical information about the works they sponsor and identify trends in ministry. They will also discuss the future of ministry, with the possibility of collaborating to meet new ministry needs in the state.

Sister of St. Joseph of Carondelet Dolores Lahr will present data from the national LCWR survey of ministries of women religious completed in 1991, named

"Threads for the Loom." She is associate director of the national office.

Providence Sister Nancy Nolan, general superior of the Sisters of Providence, will address future challenges in ministry for all religious congregations.

Franciscan Sister Catherine Schneider, archdiocesan director of the Office for Pastoral Councils, will be facilitator of the event. Other sisters on the steering committee who have archdiocesan connections include Providence Sisters Ann Casper and Marilyn Herber, and Benedictine Sister Julian Babcock.

"We are looking to the needs of the people of Indiana and how religious congregations singly and collaboratively might respond to those needs," said Sister Ann Casper.

The motherhouses of 10 congregations are located in Indiana. There are approximately 1,000 active sisters in ministry here. The event is sponsored by the Indiana congregations of the Leadership Conference of Women Religious.

On Sunday, Nov. 6, Archbishop Daniel M. Buechlein rededicated the St. Bridget Crucifix in its new location at St. Peter and Paul Cathedral.

The carved mahogany corpus of Jesus hanging above the altar of the church on Dr. Martin Luther King, Jr. Street from the time it was dedicated on June 22, 1980, until the church was closed July 1 of this year. Archbishop Edward T. O'Meara blessed it on that centennial of the parish.

The corpus, known as the Black Christ, was carved by Alfred A. Mitcham in the

shop of Weberding Woodcarvers in Batesville.

He followed the design by Oldenburg Franciscan Sister Sandra Schweitzer.

The base of the cross is decorated with an African geometric motif of mahogany, maple, ebony, oak and zebra wood, to symbolize the merging of the two parishes. After he dedicated the crucifix, Archbishop Buechlein said that he had commissioned a carving of the Benedictine Black Madonna to be placed in the cathedral.

Father Pfeiffer, Corydon pastor, dies Nov. 7

Franciscan Father Pius Pfeiffer died in the hospital in Corydon on Nov. 7 following surgery for bleeding ulcers. He had been pastor of St. Joseph Parish, Corydon, and Most Precious Blood, New Middletown, since Aug. 25, 1993.

Father Pius was buried at Mount St. Francis following the funeral liturgy on Nov. 10. He is survived by a brother, Charles, of Detroit, Mich.

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FACES OF STEWARDSHIP

Fuzzy Zoeller talks about giving back to God

by Peter Agostinelli

Fuzzy Zoeller isn't a typical Catholic from the Indianapolis Archdiocese.

The international sports community knows Zoeller, a professional golfer from southern Indiana. While he lives in the New Albany area, he's as busy getting off to tournaments like the British Open in Scotland as he is driving the country road to the public golf course he owns in Sellersburg.

But even a celebrity like Zoeller—or "Fuzz" as some of the employees at his Covered Bridge Golf Course call him—has the time to practice good stewardship.

It's simple. It's all about giving back to God, Zoeller said.

"I think everybody's got to owe him something. I don't care if it's just a little bit," he said. "Everybody's got something, even if it's just maybe 30 minutes, say, every month. There's always something that a person can give back to the church."

Fuzzy and his wife Diana are active with programs and activities in the New Albany Deanery. The family, including their four children, belongs to Our Lady of Perpetual Help Parish in New Albany. The Zoeller kids attend New Albany Deanery Catholic schools.

Fuzzy has given time and financial help over the years to Our Lady of Providence and also Our Lady of Perpetual Help School. Diana has been active with youth ministry

programs in the New Albany Deanery. She has helped with fund raising and other areas of the ministry.

Diana said it wasn't until her children reached junior high that she realized the broad scope of youth ministry programs. She thinks they're a good way to get young adults thinking about giving their time and talents to the church.

"I think both of our Catholic backgrounds and upbringing have helped us realize the importance of trust in a relationship, because Fuzzy has to be on the road a lot," Diana said. "You just put trust in each other. . . . I think respect is probably the biggest factor in any marriage. I respect what he does, he respects what I do with raising the children (and) keeping the home together, so he can do what he can do best when he's on the road."

Father Jim Farrell, pastor of Sacred Heart Parish in Jeffersonville, is dean of the New Albany Deanery. He has seen the important contribution that people like Diana and Fuzzy Zoeller have brought from their homes and their families to the church.

"What's refreshing about the Zoellers is, despite their success, and particularly Fuzzy's golf career, they continue to find time to give of their time, talent and treasure for what's important in life," Father Farrell said. "That includes their relationship with God and the church."

Father Farrell said it's important to remember that all people—regardless of



TEERING OFF—Golf pro Fuzzy Zoeller drives a ball at his public golf course in Sellersburg. The southern Indiana native, along with his wife Diana, are active stewards in the New Albany Deanery. (Photo by Peter Agostinelli)

their success or wealth—can make a significant impact on other people.

Also, the priest said, stewardship doesn't end with what people give to the church. It includes their life at home and how they grow in relationships with their families. It can mean other things, like learning to respect the environment.

"Stewardship is something that touches everybody's lives," Father Farrell said.

The Zoellers talk about stewardship in everyday language. Both emphasize how easy it is to be a good steward. They say it's really about giving back a little of what God already has given you.

The neat thing, Fuzzy said, is that anybody can do it.

"Everybody is somebody . . . and they don't have to go out and give thousands of dollars," he said. "They can give five, 10, 30 minutes a month. And really, deep down inside, it makes them feel like a better person."

"I'd like to think the man upstairs has blessed me with the talents for golf," he said. "Like I said, everybody has his or her talents. "He's paying me back, and now I'm trying to pay him back in different ways. . . . But he's given me a lot of enjoyment on the golf course which I appreciate . . . and you know, I'll do everything in my power to show him my appreciation for it."

Drive to raise funds for priests' retirement home is in final phase

(Continued from page 1)

demand for their care before the situation becomes a crisis. At the present time, we have three members of the archdiocesan clergy at St. Paul Hermitage; however, 36 priests are of retirement age (70+ years). In five years, this figure will jump to 50, and in 10 years, it will number 77."

Not all priests who retire will want to live at the new facility at St. Paul's Hermitage, but a recent survey of priests near retirement age showed that 25 of them plan to live there.

Besides Archbishop Buechlein, speakers at the reception included Benedictine Sisters Rachel Best and Mary Luke Jones, Father Lawrence W. Voelker and Norma Winkler.

Father Voelker, who is clergy chairman for the campaign, announced that, since the second phase began in September, members of his committee have already raised \$245,000. These include Msgr. Francis Tuohy, two gifts totaling \$110,000; Father Harold Kneuev, eight gifts totaling \$75,000; Father Donald Schmidlin, one gift of \$25,000; Father Joseph McNally, one gift of \$10,000; and Father Voelker, three gifts totaling \$25,000. Father Voelker said that other clergy on the committee have scheduled visits or other solicitations.

Sister Rachel, prioress at Our Lady of Grace Monastery, called attention to the support given by the late Msgr. Raymond Boder to the idea of a priests' retirement facility. Before his death, she said, he made

four gifts, including the proceeds from his book "New Wines Bursting Old Skins: Memories of an Old Priest Longing for a New Church."

Archbishop Buechlein said that the priests' retirement wing of St. Paul's Hermitage will be dedicated to Msgr. Boder's memory.

Sister Mary Luke, director of development for the Sisters of St. Benedict at Beech Grove, said that an investment in this campaign offers a return: "You will have the satisfaction of contributing to the comfort of the aged and infirm, especially those who have contributed to *your* spiritual life as pastors and teachers." She said that they will also "for all time be included in the prayers of gratitude of the Sisters of St. Benedict."

The concept of a retirement home for priests has been discussed within the Archdiocese of Indianapolis for many years. At one point it was estimated that it would cost the archdiocese \$9 million to build its own retirement facility with a nursing care unit. Then, in 1993, the Sisters of St. Benedict offered to include a retirement facility for priests in their plans to expand and renovate St. Paul's Hermitage.

The Archdiocese of Indianapolis contributed \$750,000 during the campaign's first phase.

Plans for expansion will also provide space for the sisters' elderly members. More than one-third of the sisters at Our Lady of Grace Monastery are retired.

Airport chaplains help comfort the relatives of plane crash

(Continued from page 1)

verify who was on the flight. "It was about 12:30 a.m. Tuesday before they came out." They had matched the boarding passes with the tickets, and checked that out to get the information, he said.

"A couple of people who were waiting found out that their loved ones took a different flight. One woman came in and we found for her that her sister had taken a Southwest flight," Father O'Connor said.

"There were three flights going to Chicago about that same time and people don't tell you the airline and flight number they're taking. And people couldn't be sure their relative got on that flight even if they did know the information."

When the announcement was made, "The mood was somber," Father O'Connor said. "People comforted each other. They were all concerned about the others. One person broke down for a while, and the others tried to try to help her. Later, it would hit someone else."

"Everyone was very patient," he said. There was spontaneous prayer, he said. Most of the time was spent waiting. By design, there was no television or radio reports in the room and only one telephone.

There were one or two ministers or priests at each table that had family members or friends of the victims. Two Indiana state police chaplains, one a priest from Carmel, joined the seven in the airport chaplains' team of which Father O'Connor is a member.

"The ministers all worked together. In a situation like that, it doesn't make any difference what religion anybody has. Everybody pulled together," he said.

Father O'Connor has a Mass every Sunday at the airport chapel at 10:15 a.m. The seven volunteer chaplains take turns being available for travelers for a few hours a week.

Of the Monday night disaster, Father O'Connor said, "It was quite an ordeal. But the whole experience was really very positive. I was really impressed with the way the people reacted with patience and concern about others."



Father Glenn O'Connor

Wanted: Your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or inspirational? Each year the Christmas stories on 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. 6. 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.



CAMPAIGN LEADERS—Among the leaders in the campaign to complete the drive for funds to build a retirement residence for priests are, left to right, Norma Winkler, Msgr. Francis Tuohy, Patricia De Vault, and Father Lawrence Voelker.

FROM THE EDITOR

Pope's new book is magnificent and unique

by John F. Fink

Although our Oct. 28th issue carried both a news story and a review about Pope John Paul II's new book "Crossing the Threshold of Hope," I'm going to say more about it because I found it to be a magnificent, and quite unique, body of writings. If you haven't already done so, I encourage you to get a copy.

The reason you might have already bought a copy is because this book already reached No. 2 on *The Wall Street Journal* and the *USA Today* best-seller lists as early as Oct. 27 and the No. 1 top-seller at Waldenbooks and Barnes & Noble. And that was two weeks ago.

What makes the book unique is that never before has a reigning pope written for the popular book market. It's true that publishers have published books of this pope's poems and plays written before he became pope, and it is also true that this pope has written a great many official church documents during his 16 years as pope, but this is the first time a pope has written just his own personal reflections.

AND WE ARE ASSURED that he did write the book—in Polish and in Hungarian. He wrote in answer to a series of questions submitted by Italian journalist Vittorio Messori. As the pope wrote: "I kept your questions on my desk. They interested me. I didn't think it would be wise to let them go to waste. So I thought about them and, after some time, during the brief moments when I was free from obligations, I responded to them in writing."

It's easy to see how the questions might have intrigued the pope. Some are provocative. The first one, for example, is, "Have you ever once hesitated in your belief in your relationship with Jesus Christ and therefore with God?"



When asked about abortion, Messori notes that the pope's "repeated condemnation of any legalization of abortion has been defined as 'obsessive'." Regarding the Second Vatican Council, Messori notes that many people "claim that . . . the doors which the council threw open ended up allowing those who were 'inside' the church to exit, rather than for those who were 'outside' to enter." Another point Messori asks: "When all is said and done, what is the use of believing?"

There are also more basic questions, such as: Does God really exist? If so, why is he hiding? Is Jesus the Son of God? Why is there so much evil in the world? Why does God tolerate suffering? Why are there so many religions? Does "eternal life" exist? The pope shows patience in giving his answers to each question.

The opening chapters explore the nature of the papacy itself, what it means to him to be pope. In other places he discusses human rights, especially the right to life.

IT SHOULD NOT BE thought that this is an easy book to read. It's true that it's most fun to read when he slips in personal anecdotes and says "I" instead of "the pope." The latter occurs more frequently toward the beginning of the book. We are able to learn a great deal about the influences that made this man who he is—his growing up under the Nazis and then the communists, his lifelong friendship with a Jewish schoolmate, his book "The Acting Person," and so much more of a personal nature.

But this is primarily the work of a philosopher. It reflects the fact that he taught moral philosophy for many years at the Catholic University of Lublin, Poland, and it also shows that he has continued to read philosophy since becoming pope. There are references to at least 25 philosophers, some of whom achieved their reputations since the pope's election.

He quotes St. Paul some 18 times, St. Thomas Aquinas nine times and St. Augustine twice, but he also quotes Plato and Aristotle as well as Hans Urs von Balthasar, Albert

Camus, Martin Buber, Mikhail Bulgakov, Andre Malraux, Paul Ricoeur and Ludwig Wittgenstein, just to mention a few. He has a particular affection for St. John of the Cross, about whom he wrote his doctoral dissertation.

THERE WERE TWO THINGS about the book that surprised me a bit. First was the many references to the documents of the Second Vatican Council. Second was the great amount of space given to ecumenism.

As I was reading the book, I seemed that there were quotations from Vatican II documents at least every few pages. I checked the index and it lists 34 references to the council. Some of these are long passages, such as several from "Dignitatis Humanae" (Declaration on Religious Liberty) and 10 references to "Caudium et Spes" (Pastoral Constitution on the Church in the Modern World).

He explains this in his chapter on the council itself. He says, "The Second Vatican Council was a great gift to the church, to all those who took part in it, to the entire human family, and to each of us individually." He says he "had the particular fortune of being able to take part in the council from the first day to the last" and he writes about some of his experiences there.

Ecumenism is covered in the section of the book right in the middle, from page 77 and the question "Why so many religions?" to page 155 and the question "Why divided?" When Messori asks him, "Why has (God) allowed so many religions to exist?" Pope John Paul responds, "You speak of many religions. Instead I will attempt to show the common fundamental element and the common root of these religions."

In the process of doing that he has separate sections on Buddha, Muhammad, Judaism, and the divisions in Christianity. As to the last, he says, "What unites us is much greater than what separates us." And he says, "It is difficult not to acknowledge that the Catholic Church has enthusiastically embraced ecumenism in all its complexity and carries it out day after day with great seriousness."

The book deserves to be the best-seller it is.

A VIEW FROM THE CENTER

Archbishop's reflections emphasize daily living

by Dan Contony

Almost one year ago, on Nov. 29, 1993, Archbishop Daniel M. Buechlein offered his reflections on "Stewardship and the Spirituality of Daily Living" to pastoral leaders from all over Indiana who were attending a conference on stewardship sponsored by Lilly Endowment, Inc. and the Archdiocese of Indianapolis. The archbishop's reflections will be made available to all Catholic households in the archdiocese through a special insert in *The Criterion* next week.

In his reflections, Archbishop Buechlein compares stewardship and spirituality. "For us Catholics," the archbishop says, "stewardship is the least familiar of the two [concepts], but spirituality can be equally elusive, especially if it is divorced from daily living."

As defined by Archbishop Buechlein,



spirituality is "being open, here and now to the presence and power of the Holy Spirit." Spirituality is also, he says, "decisive action—responding with a generous heart to God's desire to enter our lives with his gracious, saving love."

Archbishop Buechlein believes that true spirituality embraces everything we say and do. "It is not possible to have a part-time spiritual life or to be spiritual only in one corner of our daily lives." According to the archbishop, "If we are genuine, our response to God's love permeates every nook and cranny of our inner selves, and every outward action of our busy lives . . . our work, our play, our friendships, our hopes and fears, and yes, our stewardship of the many gifts that God has entrusted to our care."

Here the archbishop makes an important connection—between the way true Christian spirituality influences all aspects of daily living and stewardship as a "way of life." As Archbishop Buechlein sees it, "True stewardship is spirituality in action. It is the daily decision to be open to the presence and power of God's love, especially as this love is manifested in the things of the earth."

And, according to the archbishop, because Christian stewards recognize that all natural things come from God as gifts, "the things of this world are cherished, cared for in a responsible manner, and shared with others in justice and love."

This stewardship response to God's abundant generosity "is not made out of a sense of obligation or guilt," the archbishop says, "but is always a free decision" which comes from the heart.

Archbishop Buechlein's reflections on "Stewardship and the Spirituality of Daily Living" place strong emphasis on the theme of "generosity." In addition to the archbishop's comments on the abundant generosity of God, he also observes, "Good stewards reflect a remarkable spirit of generosity and openness; they share freely with others, and they show a profound respect for all of God's creation."

And, in spite of the very real struggles of individuals and families who practice stewardship "to make ends meet," the archbishop says that "by cultivating a spirit of gratitude instead of resentment, and by practicing generosity instead of measuring

out exactly what is owed by them, good stewards experience a freedom from want and care that is truly liberating."

Spiritual writers have observed throughout the centuries that the paradox of Christian spirituality is that the disciple of Jesus must "let go of self" (i.e., dependence on his or her own resources) in order to experience true freedom. In his reflections on "Stewardship and the Spirituality of Daily Living," Archbishop Buechlein applies this principle to the virtue of stewardship. "By letting go of their dependence on the things of this world," the archbishop says, paradoxically, "they receive them back a hundred-fold—generous gifts from a provident and loving God."

Archbishop Buechlein's reflections are an important statement of the ways a genuine commitment to stewardship can help us turn away from the materialism and consumerism all around us. "As we listen to individuals or families who have made stewardship a way of life," the archbishop says, "It doesn't take long to see that stewardship has made a wonderful difference in their lives."

I encourage all members of the Catholic community in central and southern Indiana to read and discuss the archbishop's reflections on "Stewardship and the Spirituality of Daily Living." His ideas can make a real difference in the way we express our faith—practically—in the concrete, day-to-day actions of our lives.

EVERYDAY FAITH

Reader's mom taught giving by word and deed

by Lou Jacquet

A while back (Sept. 2 issue), I asked readers to ponder with me what it felt like to help, then discover that what you had given was possibly, even probably, used for something other than what the person had requested. It was, I said, the eternal dilemma of the would-be disciple.

The letters that you sent were insightful. They were also humbling, beautiful in the ways in which you expressed the call to give and not count the cost. Thanks to all who wrote.

Among the best was one from Mary Norris of Indianapolis. She said, "My mother and her mother were great givers. They weren't rich but they were



expert scavengers and fixer-uppers of broken toys, torn clothing, varmint-chewed blankets, fired furniture. They taught Giving 101 by word and by deed. They believed in 'giving till it hurts' and that it is right to give as good as you've got' rather than just shoddily discards."

"I am my brother's keeper. I used to wonder about that, since cheaters are inevitable. But that is the price I pay for the privilege of giving . . . that some gifts get wasted. (But at least, in this country, our resources are so plentiful that we can afford some waste. After all, God is wasteful in strewing around gifts for us.)"

"The giving process must be humane so as to avoid humiliating the needy recipients, to keep from stripping those who have no material goods of their dignity. So, again, some cheating will happen. Enjoy the satisfaction of the ones you help. You can appreciate their joy without embarrassing them if you act like you are just distributing someone else's gift; they aren't beholden to you person-

ally. After all, you are not really the source for what you give, just the conduit."

"I have been helped by other people at various times of my life, in ways I knew about and some I didn't. I can't repay those givers (you never cross the same river twice), so I turn help others. God will make sure you have enough to take care of the truly needy. God has an open heart, and so must we."

"In my time, I have turned down a couple requests from parishioners. I'm still sorry. Who am I to decide? Paraphrasing is not common around here, so the asking may have been bitter to them, and I didn't help. It's lots of fun to give in ways and places that I decide on—but I have to be alert for others' truth, too."

Thank, Mary, for your living witness of faith and generosity. What a beautiful expression of the Gospel directive to serve those in need. You have given me much to reflect upon.

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The Editor

History of people in the Holy Land

In a recent column (Oct. 14) dealing with "stewardship of the Holy Land," Dan Conway likens the Palestinians to "aboriginal peoples" and the Israelis to "foreign aggressors" who have used "some form of self-justifying religious claim . . . to take possession of the Palestinians' homelands." He goes on to use the new "Catechism of the Catholic Church" as a framework within which to discuss this issue. While I cannot comment on his interpretation of Catholic teachings, his understanding of history is very wide of the mark.

With respect to biblical claims, both Arabs and Jews trace their roots to Abraham, Jews through Isaac and Arabs through Ishmael. In fact, there has been uninterrupted Jewish settlement in Palestine from the time of Joshua onward.

Further, no serious scholar of whom I am aware accepts the notion, once advanced by Yasser Arafat that the Arabs are direct descendants of the Canaanites. Extant sources from ancient times are extremely fragmentary but little there is points to a variety of tribes that, at different times, settled on small parts of the land. The Philistines, for example, settled only along what is now the Mediterranean coast of Israel and the Gaza Strip. Many of these tribes were non-Semitic and came from lands to the north, staying for a time and then disappearing, either by virtue of being killed in battle or assimilating into other ancient tribes.

Conway's argument is reminiscent of turn-of-the-century pan-German nationalism attempts to "prove" that since some parts of Western Europe had been German since time immemorial (Charlemagne was described as German), large swatches of central and eastern Europe should therefore rightfully be brought "back" into the Reich.

Does Conway seriously believe that the real deprivations suffered by the Palestinians are made more or less painful by dating their relationship to the land from the time of the Canaanites rather than from the Modern invasions of the seventh century? The movement of peoples throughout history and into contemporary times is such that attempts to identify the "original" occupants of virtually every land is usually to be found within the context of a polemic rather than objective historical scholarship.

At a time when Yasser Arafat and the PLO acknowledge the legitimacy of a Jewish corporate existence in the Middle East, it is remarkable to find a *Criterion* which seems absolutely unaware of the sea change which has taken place in the area since September of 1993.

Besides being historically preposterous, Conway's arguments are illogical and simply irrelevant to any intelligent contemporary assessment of the issues now facing Israelis and Arabs: the need to attract foreign investment and to promote economic development as the framework within which can grow the need for people of goodwill on both sides to control the extremists among them so that the fragile network of relationships which is emerging is not destroyed, providing for the dignity of the Palestinian people while mindful of the Israeli need for security.

Marcia Goldstone, Ph.D.
Executive Director
Jewish Community Relations Council
Indianapolis

(Dan Conway responds: The point of my column was not to dispute (or defend) the political or historical claims of Israelis or Palestinians. I believe that both sides have rights and responsibilities which must be respected if the Holy Land is ever to know true peace. My objective in "Stewardship of the Holy Land" was to suggest a theological perspective for understanding the question of who (if anyone) has a right to this very special region of the world. Using the "Catechism of the Catholic Church," which is the official summary of Catholic teaching, as a basis for understanding our church's position on land ownership and use, I suggested that the true test of who has a right to this land (or any other corner of the world) would have to be the quality of their stewardship.

I believe that Christians, Muslims and Jews will all be asked to render an account of their stewardship of God's creation. Have we cared for the land in ways that are truly productive and that glorify the freedom and dignity of all God's people? Or have we dispossessed our neighbors, divided the land and made it our private possession?

This is not "pan-Germanic nationalism" or any other form of political or nationalistic ideology. It is the simple, but profound, religious belief that all of creation belongs to God alone, and that the nations of the earth are merely the custodians of God's bounty for the benefit of the whole human race.)

Negatives articles and headlines

Couldn't *The Criterion* have used another headline for the lead article for Oct. 21? The headline was "No communion for Catholics remained outside the church: Vatican says no exceptions for those who believe their marriages are valid."

Couldn't the headline have read, "Vatican urges special attention to those in irregular marriages" or "Vatican encourages those in irregular marriages to work for readmission to Holy Communion"?

Are we grinding an ax? Are we afraid of being soft on a particular segment of this frail Christian community? What good is done by singling out one group of "sinners" by glaring headlines?

Pastors have been directing people in irregular marriages to tribunals and accompanying them through the process for years. And, yes, for years, pastors have been counseling return to active church life (receiving Holy Communion) for those in irregular marriages who were convinced their first marriages were invalid—questionably so, whose subsequent marriages had all the signs of solid Christian union and God's blessing; duration, religious atmosphere, children raised in faith, and who had resorted to church tribunals, but without relief, or who couldn't resort to church tribunals for good reasons.

And now into this moral matter which calls for caring, delicacy, and consultation comes Jerry Fileau and Catholic News Service with a selectively excerpted article and comes our archdiocesan paper with a blunt broadside of a headline—none of which are authorized moral authorities.

The Marriage Tribunal process is essential. At its best it witnesses to Jesus' teaching on the permanence of marriage. The process is beneficial in that it helps people heal their pasts. But the way the Vatican letter was handled in the Oct. 21 issue wasn't helpful to tribunals, pastors, or people in dilemma.

To those in irregular marriages, please be assured that pastors and tribunals are sympathetic, much more so than is implied by negative articles and headlines.

Rev. William Munshower
St. Thomas Aquinas Church
Indianapolis

(The *Criterion* reported accurately what the Vatican did. The headline and the article tell exactly what the Vatican wrote in its letter to bishops, whether or not we agree or disagree with it. Some who have criticized our reporting of this story have said that we could have softened it somehow or buried the article on an inside page. Neither would have been either good journalism or a service to the church. It was an important story that deserved prominent coverage, and there was

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

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

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

no way to soften it and still report accurately what the Vatican said. We did report, in that story and the following week, German bishops' disagreement with the statement. Those who disagree with what was done should not blame *The Criterion* for anything more than accurate reporting.—Editor)

Respond as Jesus did—out of love

At one time or another, most of us have felt duped into being charitable but, in response to Lou Jacques's column in the Sept. 2 issue, I think the example for us to follow is set out in the story of the rich young man found in Mark 10:17-22 (RSV). In that story, Jesus was confronted by a young man wanting to know how to inherit eternal life. Jesus, being God and privy to the innermost regions of the young man's heart, responded out of love and compassion. When it was over, the young man turned from Jesus, crestfallen and disappointed because the answer was one he did not want to hear.

Even though Jesus knew what the ultimate outcome of this encounter was to be, that knowledge did not influence his response. Verse 21, "And Jesus looking upon him loved him . . ." provides us with the standard by which we are called to view those who approach us. We, unlike Jesus, are handicapped by our inability to determine the sincerity of another person's heart and therefore cannot ascertain if another individual is "worthy" of our assistance. But that fact is beside the point because Jesus told us also in Luke 6:37, "Judge not, and you will not be judged; condemn not, and you will not be condemned." We, as Christians, are to respond as Christ did—out of love and concern.

There will be times when people will approach us with hands outstretched for all the wrong reasons, but God gives us discernment and wisdom for those times so that we can recognize them. But there will be numerous other occasions when we will not know for sure if a request is genuine. As flesh, we fall heir to that human frailty, pride, that makes us weary of anyone getting the "better" of us, causing us to appear glibly, foolish or naïve.

However, when all is said and done, and we stand before his holy presence, will he count our pride as justification for failing to show love? Will our inaction be



excused because a person did not "deserve" our gifts? Each day, God extends his perfect gifts of salvation, forgiveness, righteousness and all his other blessings to us. Are we worthy? Can we measure up to God's yardstick—Jesus?

Let us then remember the rest of Luke 6:37 and rejoice: "Forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

M. Sharon O'Connor

Knightstown

Delighted with 'Catholic Kids'

My children and I are delighted with the "Catholic Kids" section of the newspaper. My children liked the pictures, and they really liked the write-up on the angels in the first issue.

I've been hoping for something like this for a long time. Please keep it up. I have seven—almost eight—children, and it seems to appeal to all of them.

Diana Brunstman

Sumner

INTERNATIONAL YEAR OF THE FAMILY

The family as a community of prayer

by Daniel Avila

Last in a series of articles

It was at the end of my mother's wake. Everyone else had gone, leaving only our family. As we prepared to leave, dad called us to the side of mother's casket and said we should say a family prayer for her. We silently collected ourselves. Then dad began to lead us in prayer: "Bless us, O Lord, and these thy gifts . . ." We were halfway through the grace before meals before we realized what we were doing. We all looked at each other and broke into laughter.

Even during this stressful time, we naturally and easily prayed together as we always did—before meals. I will always remember that moment, with its spirit of peace, levity and family solidarity. I am sure that mother had joined in, too, with a smile in her soul.

I was reminded of this moment when reading Pope John Paul II's letter to families. The pope writes that "the prayer of the family as a community can become a place of common and mutual remembrance: the family is a community of generations. In prayer everyone should be present: the living and those who have died, and also those yet to come into the world."

In saying the family meal prayer—at a time when death had just taken our mother—we experienced a unity which bound together not only the living among us, but the living and the dead in a manner both humorous and profound.

The pope also writes that "prayer needs to become a regular habit in the daily life of each family." Daily prayer leaves an indelible mark on family members, as my wife Elaine can attest. To this day she feels more comfortable saying the rosary on her

knees, just as she and her siblings did when they were growing up. We both were blessed with parents who believed in the power of family prayer and who practiced that belief every day.

The pope calls all families to pray since prayer "makes the Son of God present among us." He also urges us to pray because it "increases the strength and spiritual unity of the family, helping the family partake of God's own strength." In today's world, there is a special "need to pray that married couples will love their totality, even when the road becomes difficult, or the paths become narrow, uphill and seemingly insuperable; we need to pray that, even then, they will be faithful to their covenant with God."

Family prayer can assume many forms: the rosary, meal and bedtime prayers, blessings and shared petitions. Prayer is a conversation with God, and shared spoken prayer is initially intimidating; family members not yet secure in their relationship with God or with each other. Praying aloud in the presence of loved ones may mean taking risks, but the fruits are many.

Ultimately, family prayer draws the Holy Spirit into the home, as the apostles experienced at Pentecost. According to the pope, "The apostles, overcoming their initial fears even about marriage and the family, grew in courage. They came to understand that marriage and family are a true vocation which comes from God himself. . . . Families are meant to contribute to the transformation of the earth and the renewal of the world, of creation and of all humanity."

May the Year of the Family be a time when all families rededicate themselves to prayer, to a greater awareness of their divine calling, and to transforming the world by being transformed by Christ.

CORNUCOPIA

War is hell and all that

by Cynthia DeVos

Being a veteran is not too popular these days. No matter what we're veterans of, we may find ourselves feeling kind of suspect.

Some of the incumbent congressmen found this out last election day. Senior management people who've been "kicked upstairs," and trade unionists who remember the post-WWII glory days know it, too.

But the guys (and now girls) in the military really feel the brunt of it.

Vietnam War vets have thought for a long time that their efforts to support their country seemed less than honorable in the eyes of their fellow Americans. And now, even public expressions of respect paid to veterans of D-Day and the Battle of the Bulge sound a bit embarrassed and subdued.

Although we are a society which is statistically aging, we seem to lack understanding about what went before. Everyone from revisionist historians to well-meaning pacifists are busily redefin-

ing the meaning of patriotism, national purpose and civic responsibility.

Even the Smithsonian Institution, the nation's premier repository of its history, recently joined the fray. In mounting an exhibition on the "Enola Gay," which dropped an atom bomb on Japan in 1945, museum staffers implied that the Japanese had been the victims and Americans the criminal perpetrators of war and destruction.

Some of us are old enough to remember when Veterans Day was not just part of a secondary three-day national holiday. It was called Armistice Day, held every year on Nov. 11 to commemorate the glorious day in 1918 when World War I ended. It was a celebration of peace.

After a few more wars, figuring that peace was not a realistic option at the moment, Americans became cynical enough to change the holiday's name to Veterans Day. Rather than dump the whole thing, we would honor those who had offered their time, their physical well-being, and in fact their lives to help make peace a possibility.

Now, this may seem downright goofy to those of us who are too young to remember how it felt to actually fear being taken captive by an evil dictator. It may seem immoral to those who equate nationalism only with political self-interest. Or foolish to

those who have no conception of sacrificing individual will to the common good.

But it is even worse to ignore or distort facts because of another agenda. It's simply wrong not to consider the possibility that people then acted out of good conscience just as their critics do today.

Some of the veterans were drafted, some enlisted. Some thoroughly understood the wars they fought, and some were just dogfies following orders. Some of them died, some came out damaged in one way or another, and all of them were marked for life by the experience. For that reason, if for no other, veterans deserve our thanks.

We don't usually club our neighbors to death and steal their money anymore. Most of us have given up drawing and quartering our enemies, and taking what we want by force instead of asking first. So have most countries.

We're slowly improving the ways in which we relate to each other, as individuals and together as a nation. Let's hope and pray that we are on a continuing journey to peace, not just to armistice.

vips...



Mr. and Mrs. Spencer Thomas will celebrate their 50th Wedding Anniversary with a renewal of marriage vows at 11 a.m. on Saturday, Nov. 12 in Sacred Heart Church in Indianapolis. A reception will follow from noon to 3 p.m. at Good Shepherd Parish in St. James Hall. Spencer Thomas and the former Betty Able were married in St. Catherine's rectory on Nov. 11, 1944. They have three children, Deanna Watkins, Linda Lessaris and Michael; 10 grandchildren and eight great-grandchildren.

Providence Sister Susan Pietrus, chair of the performing and visual arts department at St. Mary of the Woods College, has been selected to membership in the Delta Kappa Gamma Society International. The honor society includes women educators who have demonstrated their ability, initiative and dedication or have evidenced a potential for distinctive service in any field of education.

A poem by St. Meinrad College sophomore Matthew Shown of Madisonville, Ky. has recently been published in "Poetic Voices of America." The psychology major wrote the poem entitled "Embodied" to express an emotional experience in his life.

Eric Weidenbenner, a student at St. Meinrad College, was recently presented with the "Realizing the Dream" award by Independent Colleges and Universities of Indiana, Inc. The award, honoring first-generation college students and their most influential high school teachers, refers to the dream of non-college educated parents that their children will have an opportunity to obtain a college education. The son of Jerome and Helena Weidenbenner named Rick Stentenagel of Jasper High School as his most influential high school teacher.

check-it-out...

The Good Shepherd Players will present "The Floundering Flock or The Shaky Sheep," a musical comedy written by parishioner Jack Price, at 6:30 p.m. on Friday, Nov. 18, and Saturday, Nov. 19, in Busold Hall adjacent to the St. Catherine Chapel at 2245 S. Shelby St. in Indianapolis. Tickets for the adult dinner theater production are \$12.50 per person and are available from Aggie McHugh at 317-784-2119 or Mary Jo Papesh at 317-784-3360 before Nov. 17. The cast includes Father Thomas Clegg, Good Shepherd's pastor, and 23 amateur actors and actresses associated with the old St. Catherine theater group.

SS. Peter and Paul Cathedral's Council and Court 919 of the Knights of Peter Claver

are sponsoring a First Friday Rosary every first Friday of the month. The prayer is held at 5:15 p.m. in Blessed Sacrament Chapel, 1347 N. Meridian Street between the rectory and the church. Everyone is invited to attend.

The local chapter of National Pastoral Musicians will sponsor two performances of "Tales of Wonder," a musical composed by Mary Haugen and performed by 75 local musicians and families from 11 parishes in central Indiana. Performances, for the benefit of Holy Family Shelter, will be held at 7:30 p.m. on Thursday, Nov. 17 and at 8 p.m. on Friday, Nov. 18 at Little Flower Church, 13th and Kosart Streets. All 55 tickets are reserved. Call Denise Stone at 317-356-1868 or 317-321-8084 for reservations.

The students of Oldenburg Academy will present their annual Christmas Concert at 3 p.m. on Sunday, Dec. 11 in the auditorium. The Academy Orchestra, Academy Singers, and three class choruses will perform. For more information, call 812-934-4440.

The Global TV video premiere of "Sacred Spaces" will be broadcast during the annual assembly of the Church Federation of Greater Indianapolis at Phillips Temple Christian Methodist Episcopal Church, 210 E. 34th Street from 5 to 8:30 p.m. on Thursday, Nov. 17. Thirty Indianapolis-area churches will be featured in the video, which will be aired later on WRTV-Channel 6. The evening will also include a reception with local church mission exhibits, a convening dinner and candlelight prayer service. For information and reservations call 317-926-5371.

The Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove invite single Catholic high school girls to join them in a Benedictine experience entitled "Be a Sister for a Day." The event will be held on the weekend of November 19-20. Call Benedictine Sister Joan Marie Massura at 317-787-3287 for more information.

Kevin DeFreay, director of Fatima Retreat House and archdiocesan director of Retreat and Renewal Services, will speak on "Faith and Family" from 7 to 9 p.m. on Thursday, Nov. 17 at St. Gabriel Parish School music room in Connersville. No admission will be charged for the presentation for adults, but registration by Nov. 15 is required for seating purposes. Call 317-255-2161.

Paid reservations for Catholic Golden Age Annual Christmas Luncheon at 2 p.m. on Sunday, Dec. 4 at the Iron Skillet must be received before Nov. 25. Call Mary Ellen at 317-356-4057 or Alice at 317-356-4060.

A schola cantorum will sing Latin chants at an 11 a.m. Mass in honor of St. Francis Xavier, patron of the archdiocese, on Saturday, Dec. 3 at St. Peter and Paul Cathedral. The Mass will also celebrate the 50th anniversary of the designation of Indianapolis as an archdiocese. Singers with experience in singing chants from the *Liber Usualis* are invited to participate in the schola. Call Charles Gardner at the Office of Worship 317-256-1483 or 1-800-382-9836 for more information.

Roncalli High School will hold its 3rd Annual CVO Coaches Clinic from 8 a.m. to 1 p.m. on Saturday, Nov. 19 in the school gym. The free clinic is open to all junior high level coaches. No pre-registration is required. Food and drinks will be provided, and door prizes awarded. For more details call Chuck Weisenbach at 317-787-8277.

Marion County Mental Health Association and the public libraries will present a program on "Depression: Can My Child be Helped?" from 12 noon to 1 p.m. on Wednesday, Nov. 16 at Wayne Library, 198 S. Girls School Road. Brown bag lunches welcome.



APPLES FOR THE TEACHER—Christy Moenter (left), and Susan Bethoney, teachers at St. Patrick School in Terre Haute, pose for a picture on September 21, 1994 after receiving the Teacher of the Year Award for 1993-94 from C.H.A.D.D. (Children and Adult Attention Deficit). Moenter teaches first grade at St. Patrick, and Bethoney teaches grade five.



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Catholic school administrators to be recognized

'The priest doesn't have the personal, day-to-day contact that school personnel have with the people'

by Margaret Nelson

November 11 will be National Appreciation Day for Catholic School administrators. The event is sponsored by the National Catholic Education Association and the Office of Catholic Education (OCE) in this archdiocese.

The day will acknowledge the contributions of all principals, assistant principals, presidents, directors and other administrators of Catholic elementary, middle and high schools.

G. Joseph Peters, associate director of schools for OCE said, "Catholic school principals serve both as instrumental leaders of their schools and in many ways, function like public school superintendents."

"They report to the board of education. They take responsibility for finances. They take responsibility for all improvements and staff development, without many specialists to help them," Peters said.

"They are also the religious leaders of the school, so they have to be people of strong faith. As faith leaders, they understand that they are entrusted with the children of God. And they understand the great trust that is put in them," Peters said.

In a letter of appreciation from the OCE to the administrators, John's Gospel (John 13:13-17) about the washing of the feet was quoted. Peters said that is a model of the servant/leadership role the educators provide.

Peters remembers his years as an educator in Ohio. "At both places I served as principal, I was pleasantly surprised at the affirmation I received when I left." He hopes students, parents, and staff people will "tell your principal you appreciate him or her now."

One Ohio pastor explained to then-principal Peters: "You are the front line of the church. People come to Mass and see the priest on the altar. But the priest doesn't have the personal, day-to-day contact that Catholic school personnel—especially the administrators—have with the people. It's often the only contact some people have with the church."

Principals in the archdiocese outside Marion County include: Nancy Ray, St. Mary, Aurora; Michael Amrhein, St. Louis, Batesville; Katherine Sleva, St. Vincent de Paul, Bedford; Virginia Suttner, St. Charles, Bloomington; Barbara Ann Reece, Annunciation, Brazil; and Franciscan Sister M. Dominica Doyle, St. Michael, Brookville.

Julianne Guthrie is principal of St. Malachy, Brownsburg; Fred Klausning, St. Anthony, Clarksville; Providence Sister Edna Scheller, Sacred Heart, Clinton; Colleen Coleman, St. Bartholomew, Columbus; Robert L. Brewer, St. Michael, Connersville; Sister of Charity of Nazareth Rose Riley, St. Joseph, Corydon; Emily Lemming, St. Michael, Greenfield; and Martha Hartman, St. Mary, Greensburg.

At Our Lady of the Greenwood in Greenwood, Kathleen Fleming is principal; H. Anthony Rinck, St. Paul, New Alsace; Ursuline Sister Jamesetta Defelice, Sacred Heart, Jeffersonville; Jane Acra, St. Lawrence, Lawrenceburg; Tami S. Krueger, Pope John XXIII, Madison; and Joyce Schindler, St. Mary, Gerald Ernberger, Holy Family; and Franciscan Sister Sharon Marie Blank, Our Lady of Perpetual Help, all three in New Albany.

In North Vernon, Mary Ann Sullivan is principal of St. Mary; Virginia Kappner, St. Susanna, Plainfield; Kathryn Goebel, Seton,

Richmond; Donald Burkhardt, St. Mary, Rushville; Fran Matusky, St. Paul, Sellersburg; Donna Mahoney, St. Ambrose, Seymour; Joan Livingston, St. Joseph, Shelbyville; Rita Grathwohl, St. Nicholas, Sumner; Providence Sister David Ellen Van Dyke, Sacred Heart, Terre Haute; and Providence Sister Mary Marcellus Moeller, St. Patrick, Terre Haute.

In Indianapolis (Marion County), Darlyne O'Brien is principal of All Saints School; Kathleen Tichenor, Central Catholic; Deborah Reale, Christ the King; St. Joseph of Carondelet Sister Gerry O'Laughlin, Holy Angels; Providence Sister Barbara McClelland, Holy Cross Central; Kent Schwartz, Holy Spirit; Jeannine Vesper, Immaculate Heart of Mary; and Lois Weillhammer, Nativity.

Benedictine Sister Nicolette Etienne is principal of Our Lady of Lourdes School in Indianapolis; Ivy Menken, St. Andrew; Paulette Conner, St. Barnabas; Barbara Leek, St. Christopher; Barbara Shuey, St. Gabriel; Theresa Slipher, St. Joan of Arc; Providence Sister James Michael Kester; St. Jude; and Franciscan Sister Mary O'Brien, St. Lawrence.

Stephen Weber is principal of St. Luke

School; Joanne Cauchi, St. Mark; Rita Parsons, St. Matthew; Beverly McGovern, St. Michael; William Herman, St. Monica; Karen Bevis, St. Philip Neri; Debra Marten, St. Pius X; Daughters of Charity Sister Catherine Spencer, St. Rita; Sandi Stanfield, St. Roch; Robert Raute; St. Simon; Janet Hearne, Little Flower; Bernadette Paradise, St. Thomas Aquinas; and Jeanette Colburn, Holy Name.

Three early childhood facilities have administrators: Maria Washington, director of St. Andrew Small World; Stephanie Sikes, St. Rose of Lima, Franklin; and Susan Rollings, St. John, Starlight.

In Clarksville, Gerald Wilkinson is principal of Our Lady of Providence High School; in Madison, Rita King, Shawe Memorial; and in Oldenburg, Frances Romweber, Oldenburg Academy.

Of Indianapolis interparochial high schools, Holy Cross Brother Joseph Umile is principal of Bishop Chataud; David Armstrong, Cardinal Ritter; Joseph Hollowell, Roncalli; and Larry Neddlinger, Secena Memorial. Jesuit Father James Stoeger is principal at Brebeuf Preparatory; and Father Patrick Kelly, at Cathedral.

All Souls Mass at Calvary is a 'celebration of life'

by Margaret Nelson

About 150 people gathered for the All Souls Day Mass at Calvary Mausoleum Chapel in Indianapolis. Archbishop Daniel M. Buechlein presided.

The archbishop said that a larger assembly was present than those who were visible there. "We will include all of your intentions and the intentions of all of the loved ones you want to remember—all the souls you want to pray for, as I do myself."

Archbishop Buechlein read the poem "Death of Flowers," by William Cullen Bryant, that his late mother read to him.

"We Christians think of death differently," he said. "The commemoration of All Souls is not about death. The commemoration of All Souls is about life—despite our fears about dying; despite our grief of loved ones. Ever since the suffering and death of our Lord Jesus Christ, we Christians are not defeated by death."

"Thank God for the gift of our faith," the

archbishop said. "I often wonder what do people do without the gift of faith."

"Death is only a passing on—a passing on to the beautiful springtime that will last forever," the archbishop said.

"We do not celebrate death. We celebrate life. We celebrate our dear ones who have gone before us. We believe that life is changed and not over."

Because of the belief in the communion of saints, said Archbishop Buechlein, "We know our loved ones are with us this noon." He asked the faithful to "think of all the combined good our sisters and brothers did, most in an unsung day-to-day way."

"This noon, we gather to support each other in prayer and faith," he said. "We pray for those who died in the tragic plane crash yesterday."

"We belong to a larger church," said Archbishop Buechlein. He said that all those from the beginning of time to the present moment remain members of church. "We believe in the communion of saints through all the ages."



ALL SOULS—About 150 people attend the Mass at Calvary Mausoleum on Nov. 2 to mark All Souls Day. Archbishop Daniel M. Buechlein presided. (Photo by Margaret Nelson)



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SPOTLIGHT ON INDIANAPOLIS WEST DEANERY

St. Joseph Parish serves west side and travelers

by Margaret Nelson

St. Joseph Parish, in the shadow of the Indianapolis International Airport, is full of diversity, according to its pastor, Father Glenn O'Connor.

"We have young, middle-aged, seniors. And we have a pretty good cross-section of each of them," he said.

"We have parishioners who have been here since the cornerstone was laid, and some of their kids are members here," he said. "But they are also very welcoming when there are new people."

One unique program for the seniors is an active Harvest House ministry. The parishioners in the group assist with the

spiritual and environmental issues. "It is a good program, reaching out to the nursing homes. We have Mass at Lakeview every other week, on Tuesday. We serve 30 parishioners there," he said.

"Harvest House gets the Spirit moving there during Mass," said Father O'Connor. "For those who can't make it, we take Communion to their rooms."

Larry and Dana Kowalski began working with the youth ministry when their grown children were teens. They're still youth coordinators for the parish after 17 years. They took a group to Denver to see Pope John Paul II last year.

"They keep coming to our house. We tried it in church, but we didn't feel they

could connect as well," said Diana Kowalski. "They seem to be more familiar, comfortable with us. When it started, there was nothing for teens in our parish." The youth group will have a homeless awareness outing on the church grounds this month to experience the problems of homelessness.

In addition, Trudy Davis, parish administrator of religious education, offers a program for confirmation preparation. Sixty children are enrolled in the preschool through eighth-grade program that meets between Masses on Sundays.

"It's a quite active program," Davis said. "We have Thanksgiving projects, like collecting food. And we go Christmas caroling at the nursing homes and for shut-ins." She explained that one of the classes is responsible for planning one of the Sunday liturgies each month.

All the teachers are volunteers, she said. In February, they have a sleep-over when the young people tie-dye shirts. The teachers make their plans at that time. The Men's Club makes breakfast for the students and teachers.

The St. Joseph Parish elementary school students attend All Saints School near St. Anthony Church, along with children from Annunciation and Holy Trinity. Father O'Connor offers Mass there once every week. "When Father Glenn has the Mass, the kids are on the edges of their seats," said Davis. She said the 16 young people involved in confirmation preparation are energized by his presentations, too.

There are four Masses at St. Joseph every

Sunday, including the 5:30 p.m. Saturday anticipation Mass and one at 7 a.m. on the Sabbath. At the end of each Mass, parishioners recite the prayer for the Year of the Family. Father O'Connor also has a Mass at the airport each Sunday between the 9 and 11:15 a.m. Masses.

Father O'Connor said, "All Saints (School) is a big ministry. We contribute financially since it's a consolidated school."

The airport ministry is growing, he said. "We're having more and more people from the airport hotels. We are making more contacts, getting our schedule and maps in the hotels and the airport. The Colts referees always come here, not that it makes any difference," he said with a grin.

Diana Kowalski said, "It is a small parish family, but the unique thing is that everyone tends to reach out to each other and to visitors." She said the parish has a pastoral council and a pro-life committee.

She stated St. Joseph was a big part of the West Deanery Mission held recently. "We took part in the music, the readings, the hosting. It was uplifting for me—like a reality check of my faith. It covered so much. It was a broadening enhancement of my faith," said Kowalski.

"The parish itself is growing slowly. There is a lot of building out west, especially with the United Airlines construction," Father O'Connor said.

He said that one outstanding thing is that people in the parish take care of the maintenance needs. "They take care of all the lights, plumbing, moving. Some of

(continued on page 9)



PRESIDER—Father Glenn O'Connor, pastor of St. Joseph, presides at Sunday Mass, three times at the parish and once at 10:15 a.m. at the airport. Parishioners have a special ministry to those confined to nursing homes.



PARISH—St. Joseph Church stands on Mickey. The flag is at half-staff because of the Oct. 31 air disaster. The pastor serves as chaplain at Indianapolis International Airport and parishioners welcome visitors who travel. (Photos by Margaret Nelson)

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(continued from page 8)

they are retired men and women. They put a lot of quality time in on the parish property."

James Goodwin, the pastoral associate, is considering the priesthood. Father O'Connor said. He's in charge of the RCIA and Bible Study programs.

Father Mark Tran Xuan Thanh lives at the rectory and says Mass for the Vietnamese community once a month.

The women are members of the Altar Society and there is still a Men's Club at St. Joseph. A group of women bring food in after funerals, to provide a meal for grieving families.

The present church is at the fourth location of St. Joseph Parish in Indianapolis since the 1873 parish by that name was established. Father O'Connor explained that the First Step program is located on the property in the former convent building. It's a rehabilitation program for women alcoholics.

Though the parish of St. Joseph is gradually growing beyond its 350 families, it

remains close knit. A few visitors come in from the interstate, which can be seen from the front of the church. And there are even more people who come to Mass after seeing the maps and schedules at the airport.

St. Joseph has started to advertise in the local newspapers. Representatives have gone to all the hotels and the airport with maps and schedules.

The *Carpenter's Table* schedule reads: "We welcome everyone—especially travelers! Reconciliation is always available and you are most welcome to be a part of any parish celebration while you are here. Please don't hesitate to call us at 244-9002. We look forward to meeting you soon." A schedule for all the Masses, confessions, and services is included, along with the map.

Without that map, it would be hard for strangers to know that they should turn off of Washington St. onto Waldemere Ave. west of the Checkered Flag Bar, go south two blocks, then west one block to Mickley. Or take Mickley off Minnesota and go north.



LEARNING—Trudy Davis, St. Joseph's parish administrator of religious education watches as Amanda Bancroft-Billings, Cindy Rakes and Kaycee Dillon do exercises on the blackboard. (Photos by Margaret Nelson)



INVITATION—A sign in front of St. Joseph gives the Sunday and weekday Mass schedule and a realistic drawing of St. Joseph and Jesus.

Parish information for St. Joseph

Parish: St. Joseph

Year founded: 1949

Address: 1375 S. Mickley Ave. Indianapolis, IN 46241

Telephone: 317-244-9002

Pastor: Father Glenn L. O'Connor

In residence: Father Mark Tran Xuan Thanh

Pastoral Associate: James Goodwin

Parish Administrator of Religious Education: Trudy Davis

Youth Ministry coordinators: Larry and Diana Kowalski

Parish Council chair: Nancy Swinford

School: All Saints School, 337 N. Warman

Number of households: 347

Church capacity: 236

Masses: Saturday—5:30 p.m.; Sunday—7, 9, 11:15 a.m.

airport: 10:15 a.m.; weekdays—5:45 p.m.



MEINRAD TOURISTS—Members of St. Mary, Greensburg, toured St. Meinrad Seminary and the Abbey Press Gift Shop, guided by Benedictine Brother Maurus Zoeller. The trip, sponsored by the parish Adult Catechetical Team, also provided a view of the fall scenery. (Photo by Terry Evans)

**Michael G. Welsh,
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**Cathedral High School
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I am happy and proud to express my thoughts on Cathedral High School.

In today's political climate, success is often criticized and even punished. Striving for excellence has always been encouraged, even demanded, at Cathedral. The opportunity to maximize one's potential, not only on the athletic field but in service organizations, the fine arts, and especially in classrooms has always been the philosophy at Cathedral. I had the privilege of attending Notre Dame and medical schools in both the Big Ten and the Ivy League and can unequivocally attest to the fact that the academic rigor at Cathedral is second to none. I learned at Cathedral that in pursuing worthwhile goals there are no short cuts and hard work is to be expected and even enjoyed.

Achievement without service to others can be hollow. Cathedral has never apologized for the Catholic nature of the school and the importance of serving others. I can still remember collecting food for those less fortunate while at Cathedral. This and similar experiences influenced my professional and personal choices to help others. I am consistently impressed with how often I see my fellow Cathedral grads volunteering in the community, helping out in the parish and coaching kids' athletic teams.

Diversity has always been important at Cathedral even before diversity was "politically correct." I can remember my first day of football practice and meeting fellow students from Greenwood, Haughville, and even Carmel. I was impressed that while some came from wealthy families, some came from a background of poverty which I did not know existed. None of that mattered. What mattered was that we were all a part of Cathedral High School. Today over 100 grade schools are represented at Cathedral, and financial aid is available to all who need it as it was available to me over 20 years ago.

The friends that I made are what I appreciate most about my experience at Cathedral High School. I have been blessed with many great friends since leaving Cathedral but my best friends back then are still my best friends today.

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Sen. Coats, Byrum honored at Right to Life dinner

Jerry Horn delivers address in place of Judie Brown, president of the American Life League

by Mary Ann Wyand

U.S. Senator Dan Coats and Joann Byrum of St. Luke Parish were honored for their devotion to the pro-life cause during the Right to Life of Indianapolis and St. Gerard Guild fund-raising dinner on Nov. 4 at the Westin Hotel.

Sen. Coats, who was unable to attend, received the Respect for Life Award for "being a courageous champion for the unborn in Congress."

Byrum, the chairperson of Right to Life of Indianapolis and a diligent fund raiser for the pro-life cause, accepted the 1994 Charles E. Stimming Pro-Life Award, for her tireless dedication and commitment, from Stimming's widow, Mary.

Father Joseph Schaedel, vicar general of the archdiocese, attended the banquet on behalf of Archbishop Daniel M. Buechlein and offered the invocation.

The archbishop was presiding at a diaconate ordination at St. Meinrad Seminary and was unable to attend the dinner, but he sent his greetings and support by letter.

"Please share with your members my

concern for the sacredness of human life at all stages of life," he wrote. "As a member of the National Conference of Catholic Bishops, I am committed to working for a greater respect for the gift of life that we share as a sacred trust."

Sen. Coats sent a videotaped acceptance speech. "Breakthroughs in science and technology have shown that, without a doubt, the unborn child is a human person," he said. "While our nation still suffers from the human tragedy of more than one and a half million abortions per year, science, technology, and—most importantly—human experience are driving our society to confront the reality of the unborn child's humanness. Defending the unborn, providing effective help for women in need, and turning our society toward a new sense of human dignity are all part of one great work, the only endeavor that can bring true healing to individual lives by helping renew our culture."

Keynote speaker Judie Brown, president of the American Life League, was unable to attend the dinner due to illness. Jerry Horn, vice president and director of public and



PRO-LIFE SUPPORTERS—St. Luke parishioner Joann Byrum of Indianapolis (left) accepts the 1994 Charles E. Stimming Respect for Life Award from Mary Stimming, his widow, during the Right to Life of Indianapolis and St. Gerard Guild fund-raising dinner on Nov. 4 at the Westin Hotel. The pro-life organizations also honored U.S. Sen. Dan Coats with the Respect for Life Award. The senator was unable to attend the dinner. (Photo by Mary Ann Wyand)

media relations for the American Life League, spoke on Brown's behalf.

"My hat is off to all of you at Right to Life of Indianapolis for your tenaciousness and your willingness to give support to the pro-life movement," Horn said.

Because of the current political climate in Washington, he said, "the pro-life movement faces extreme hostility in the White House, the Congress and the United States Supreme Court. The decision of Planned Parenthood vs. Casey, the advancement of pro-abortion legislation and regulations, the arrival of (abortion pill) RU 486 in America, the push for

contraceptives and contraceptive research, human embryo research, fetal tissue research, the passage of the Freedom of Access to Clinic Entrances Act, and other pro-death developments have caused the American Life League and other pro-life organizations to re-examine the direction of our organizations as well as of the entire pro-life movement."

There can be no compromise in the campaign for a Human Life Amendment, Horn said, as pro-life supporters work to achieve respect for the sanctity and dignity of all human life from conception until natural death.

New York vice chancellor tells black women to speak up for life

by Mary Ann Wyand

"Black women must take their rightful place in the pro-life movement to stop the tragedy of black genocide," Dr. Dolores Bernadette Grier, vice chancellor for community relations for the Archdiocese of New York, said during a visit to the Archdiocese of Indianapolis last weekend.

"They must speak up," she emphasized. "We all must focus on our legislators, especially those in the Congressional Black Caucus, and demand that they take pro-life positions or not be re-elected."

In Indianapolis to address a benefit banquet on Nov. 5 at the Adams Mark Hotel sponsored by the Indiana Black Americans for Life, Grier also attended the Right to Life of Indianapolis and St. Gerard Guild fund-raising dinner on Nov. 4 to network with pro-life volunteers in those organizations.

She offered her opinions on the importance of promoting the pro-life cause to black Americans during a brief interview after the Right to Life dinner at the Westin Hotel.

Appointed to a chancery position by Cardinal John O'Connor in 1985, Grier said she was the first layperson in the Northeast to serve the Catholic Church as a vice chancellor. This appointment has given her a wider forum to promote respect for life.

"I don't think too many people are aware of the definition of an abortion," she said. "In

'Webster's Medical Dictionary' it says 'abortion' is the termination of a pregnancy resulting in the death of a developing human." I think it more people realize that the word death is in the definition, we would know there had to be life. It's not when life begins that's the issue. It's when we stop life. (In abortion) we invade a woman's body to stop life."

Unfortunately, Grier said, prayer often has been left out of the pro-life movement.

"Catholics and all Christians have not put enough emphasis on prayer in this movement," Grier said. "In the last five or six talks I have given on pro-life issues, I have asked everyone to take 15 minutes every day to pray for the doctors who are doing abortions, to pray for the women who are having abortions, to pray for the babies, to pray that our priests will speak out from the pulpit, and to pray for the women who have had abortions so they will seek reconciliation."

God is loving, she said, and will forgive sinners if people will seek his forgiveness and love.

"God says Go and sin no more," and he forgives," Grier said. "If someone has had an abortion, I urge that woman to go to confession, go to a minister, confess, and then sin no more, and also to encourage others not to become involved in abortion."

By putting more focus and emphasis on prayer, she said, pro-life supporters will find renewed strength to battle abortion.



UNITED FOR LIFE—Dr. Dolores Bernadette Grier, vice chancellor for community relations for the Archdiocese of New York (center), poses with Emma Sanders (left), president of Indiana Black Americans for Life, and Lisa Hughes, president of Right to Life of Indianapolis, following a Nov. 4 fund-raising dinner for the pro-life cause. (Photo by Mary Ann Wyand)

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Biblical stories lend insight to modern situations

by Fr. Eugene LaVerdiere, SSS

There are people in the Bible whose story we've never heard. Or if we have, it was so long ago that we don't remember the details.

Take the widow of Zarephath. Jesus referred to her in the synagogue of Nazareth at the start of his ministry (Luke 4:25-26).

We do not even know her name. We know she was a widow—"a widow in Zarephath."

We also know that Zarephath was in the land of Sidon. And we know that Elijah was sent to her in a time of famine.

Or take Naaman the Syrian. Jesus referred to him right after the widow of Zarephath (Luke 4:27). At least this time we know his name.

We know he was a Syrian. We also know that Elisha the prophet was sent to him and that Naaman then was cleansed of leprosy.

We know too that both the widow of Zarephath and Naaman the Syrian were important.

When Jesus referred to them, the whole synagogue rose up in anger, drove him out of town, and tried to push him off a cliff (Luke 4:28-29).

To understand, we need to know their stories.

The story of the widow of Zarephath is part of a series of stories about Elijah, a major prophet often referred back to in the New Testament. The story is told in 1 Kings 17:7-16.

There was famine in Israel. For some time there had been no rain, and springs ran dry. That is when God told Elijah to move to Zarephath of Sidon and stay there. God chose a widow there to provide for him.

Elijah met the widow at the city's gate and requested a cup of water. She was on her way to get it when he called out after her to bring along a piece of bread.

The very poor widow answered that she had only a handful of flour and a little oil to make a small cake for herself and her child.

Elijah answered that she should not be afraid. She could make the little cake for herself and her son. First, however, she should prepare one for him. The little flour and oil she had would not run out until the famine was over.

She did as Elijah asked, and everything happened as he said. For a whole year, she and her son ate without running out of flour and oil.

Like Elijah, Jesus would provide nourishment in nearly desperate situations. Like Elijah, Jesus would give abundant nourishment to others on the condition that they shared the little they had with those who had nothing.

In many ways, the story is parallel to Jesus' multiplication of the loaves for a

crowd of around 5,000 that came to hear him speak about the kingdom of God.

Like Elijah, Jesus would provide nourishment to gentiles. By referring to Elijah and the widow of Zarephath, Jesus was urging those in the synagogue to do the same.

Like Jesus, their mission was not to take care of themselves but to go out and nourish the whole world.

For them, that was too much, Jesus' messianic was revolutionary. He had to be destroyed.

The story of Naaman the Syrian is part of a series of stories about Elisha the prophet, who succeeded Elijah. That story is told in 2 Kings.

In many ways the Naaman story parallels that of the widow of Zarephath.

Naaman was a successful commander of a foreign army of Arameans, whose territory corresponded roughly to Syria. He was also a leper.

There was a little Israelite girl in Naaman's household, a servant of Naaman's wife. At one time, she had been captured in an Aramean raid on Israelite territory. The little girl told her mistress that a prophet in Samaria could cure her husband of the leprosy.

Naaman first went to the king of Israel, who could do nothing. Elisha heard of the visit and sent word that Naaman should come to him.

But when Elisha asked Naaman to go wash in the Jordan seven times, he thought it ridiculous. He felt he did not have to go to Israel to wash in a river. The rivers in Syria were just as good.

At his servants' urging, however, Naaman did what the prophet asked and he was cured of the leprosy.

Elisha refused to take anything for the cure, and Naaman then asked to take a bit of earth with him so he might offer sacrifice to the Lord on Israelite soil.

Elisha's servant pursued Naaman and asked for payment. For he was stricken with Naaman's former leprosy.

Again we see why those in the synagogue turned on Jesus. Like Elisha, Jesus was a healer who healed without asking anything in return. Like Elisha, he would heal even gentiles, who would then worship the Lord as Israel did.

For those who heard Jesus, this was too much. Besides, was Jesus suggesting that they might be stricken with the very diseases from which the gentiles were cured?

Jesus was dangerous. He had to be destroyed.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)



BIBLE STORIES—The widow of Zarephath and Naaman the Syrian were important but little-known Bible figures. When Jesus referred to them, the whole synagogue rose up in anger. To understand this response, we need to know their stories. Both narratives are included in the Gospel of Luke. (CNS illustrations on this page by Robert R. McGovern)

Scriptures inspire reflection

by Fr. Paul J. Schmidt

We do not usually look in the Bible for humor. But many laughs can be mined from the sacred pages. Two stories about St. Paul in the Acts of the Apostles make us chuckle while they teach us their lessons.

The first is a case of mistaken identity (Acts 14:8-18), the second a case of "let's you and him fight" (Acts 23:6-10).

When Paul and Barnabas traveled through Asia Minor on the first missionary journey, Paul healed a man in Lystra who had been lame from birth. But the miracle backfired. Instead of professing faith in the one true God, the people thought Paul and Barnabas were Hermes and Zeus.

"Friends, we are mortals like you," shouted Paul and Barnabas. But even after a hastily delivered sermon on the true God, the apostolic pair could hardly keep the crowd from offering sacrifice.

The cult of personality in religion has done incalculable harm. The miracles of word and sacrament given to us by the one God get overshadowed by the quality of the preacher and presidential style of the celebrant. We mistake accidents for the substance, the messenger for the message.

It is important for preachers to preach well and ministers to celebrate the sacraments with dignity and devotion. But it is a mistake to lose one's faith or stop going to church because the priest is not Hermes or Zeus.

When Paul went to Jerusalem for the last time, he caused a riot in the temple. The Roman authority intervened to save him from a beating.

When Paul saw that some of the Sadducees and Pharisees were among his accusers, he cried out: "Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead."

Because Pharisees and Sadducees disagreed on the possibility of the resurrection of the dead, they began fighting among themselves, the Pharisees eventually declaring Paul innocent. The Roman authority had to intervene again to rescue Paul.

We read the pages of history with interest and regret. If there is indeed humor in stories like those we have read from the Bible, there is also the tragedy of missed opportunities and lost grace.

(Father Paul Schmidt is director of Priests Personnel for the Diocese of Oakland, Calif.)

DISCUSSION POINT

Bible stories instruct and support us

This Week's Question

Is there an account from Scripture that inspires you in difficult situations?

"In Luke, the story of the Prodigal Son. I do substance abuse counseling and use that passage a lot. The way Luke describes the Father with his arms wide open waiting for the son is a great comfort when we get into trouble." (*Steve Rast, Rock Hill, S.C.*)

"Jesus' words to the disciples during the washing of the feet. What comes through passages like this is a gentle, loving, caring God." (*Roy Willem, Las Cruces, N.M.*)

"There is a quote from the first part of Psalm 37—the antiphon that goes with it in the Tuesday Liturgy of the Hours—that I turn to a lot. The core of the message is absolute trust. It's hard, and that's why I have to keep reading it over and over again." (*Father Mario Claro, Morgantown, W.Va.*)

"John's Gospel where Jesus promises 'I will not leave you orphans.'... This passage reassures me that I am not alone. Once one of my children broke his back in a

terrible accident. I just walked around that hospital repeating that passage." (*Kay Finan, Silver Spring, Md.*)

"It's that passage where Jesus says, 'Knock and it shall be opened to you.' I picture the Lord at the door and all I have to do is open the door and welcome the Lord into my situation." (*Helen Will, Raleigh, N.C.*)

"Know that I am with you always 'has helped me through many painful and traumatic experiences.'" (*Sylvia Penca, East Moline, Ill.*)

"Recalling the centurion's words, 'Lord, I am not worthy. Only say the word and my servant will be healed,' renews and strengthens my hope in the Lord; for 'we walk by faith, not by sight.'" (*Sharon Jones, Bloomington, Ill.*)

Lend Us Your Voice

An upcoming edition asks: What is your principal image or idea of God?

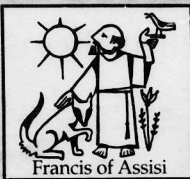
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Catholic Kids™

By Jill Gibson

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Francis of Assisi



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Michael

Sissy in the Dark?

"Mom!" Paula yelled as she ran into the kitchen, slamming the door. Mrs. McDaniel dropped the dish towel she was holding. "Paula! You almost scared the life out of me." She put her hand over her heart.

"Sorry, Mom. I've gotta tell you 'bout Halloween. Sister Maryanne talked about it in our circle-of-friends today."

"Sit down here and have your snack while you tell me."

"Well," Paula said between gulps of milk, "Halloween's not 'bout ghosts and monsters. It means 'holy eve' 'cause it's the day before All Saints' Day!"

"That's right," Mrs. McDaniel said. "I remember when we studied that."

"At first, all the boys wanted to be monsters and stuff. But Sister said we could wear our costumes to school if we'd be saints!"

"If you dressed like saints? That sounds like fun. Do you have any idea who you'd like to be?" Now wouldn't it be nice to have a classroom full of saints, Paula's mom thought!

Paula was too excited to answer questions yet. She choked down a bite of sandwich and said, "Sister told us about lots of saints! Jeremy's gonna be Francis the Sissy so he can wear a bird on his shoulder."

"Francis the ... no, Paula! You mean Francis of Assisi. He's the saint who loved animals so much. And they loved him, too."

"And Missy wants to be 'Lizbeth the Hungry 'cause she was a queen! I wouldn't mind being a queen. She was just hungry 'cause she gave all her food to the poor."

Mrs. McDaniel tried to hide a smile. "She was Elizabeth of Hungary. That's the country where she lived. She did give food to the poor, though."

"There're just so many saints, Mom! Joan the Dark heard Michael - he's an angel - telling her to be a soldier. She won the war, but they got mad at her and burned her as a steak. Could I be her even if I'm not dark?"

"At the stake, Paula. That's a big pole they tied her to. And she was Joan of Arc. You wouldn't have to be dark to dress like..."

"I'd like to be an angel, but not a boy angel like Michael the Art Angel."

"Michael the Archangel," her mother said. "That means he's a leader of the angels. Paula, angels aren't really boys or girls."

"Anyway, I can't be someone named Michael. Lucy and Agnes were saint girls who didn't want to get married. One was a light and one was a lamb. I don't know how to dress like that, do you?"

Paula's mother was trying very hard to follow Paula's mixed-up explanations. She didn't want to hurt Paula's feelings, but "laughing tears" were beginning to run down her cheeks. "The name Lucy comes from a word that means light, Paula, and Agnes means lamb. They weren't lights or lambs."

There was a saint named Kevin who had angels all around when he was getting baptized. But he grew up and got to be a priest. Priests are boys, too," Paula explained to her mom. "You know what saint I'd really, really like to be, Mom?" Paula's eyes were wide with excitement. She scrunched her eyebrows to show she was thinking. "She was a saint with a big, long name. And she was an honest-to-goodness Indian, Mom!"

"Oh, yes! I remember reading about her. Let me check my book of saints." Mrs. McDaniel took a book off a shelf in the family room. "Here it is: she was Katherine Tekakwitha, a Mohawk Indian."

"That's the one, Mom! Katherine Take-her-with-a what?" Mrs. McDaniel just shook her head and wiped her eyes. "Never mind, Paula. We'll work on her name later. I'll make you a wig with braids out of black yarn. We can use an old white sheet for a dress and cut fringe at the bottom. Maybe I'll have time to sew a fringe and a few beads on the top."

"Oh boy, oh boy! I'm gonna be a real-looking Indian. And Sister said we'd have a contest to see who could guess the most saints." Mrs. McDaniel gave Paula her biggest smile. "Then I think you and I had better read about the saints at bedtime every night between now and then, don't you? We need to do a little work on all those names."



Agnes



Lucy



Katherine Tekakwitha

TO THINK ABOUT

Wouldn't it be fun to dress up like a saint? Why not read about a saint who interests you, then make a costume. There are saints who were soldiers, queens, monks, nuns, and almost anything else you can imagine! On All Saints Day, the day after Halloween, the Catholic Church honors all of the saints that have been recognized and the saints in heaven that we don't know about. A costume for one of the saints mentioned here isn't very hard to make if you follow these instructions listed below.

TO DO

Costumes can be simple to make, too. If you ask your mom or dad to help, you can use the drawing below to make a tunic. Here are some costume suggestions:

St. Francis: A brown tunic, belted with rope; carry a stuffed bird or animal.

St. Elizabeth: An apron worn over a white tunic, a crown; carry a basket with bread.

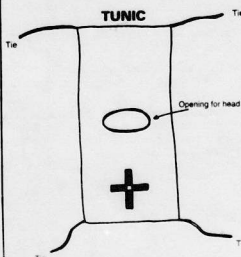
Joan of Arc: Over a red blouse, a white tunic with a contrasting cross on the front. (See left)

St. Michael: A white tunic over a yellow blouse, a halo, wings.

St. Agnes: A white tunic; carry a stuffed lamb, and a staff.

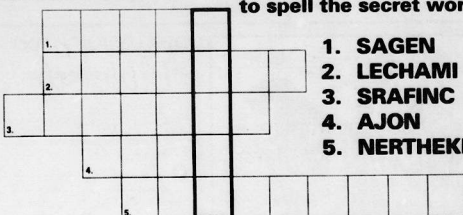
St. Lucy: A gold, or yellow tunic; carry a lantern.

St. Katherine Tekakwitha: Brown belted tunic with fringe cut into the bottom, a feather and headband.



Unscramble the names to spell the secret word.

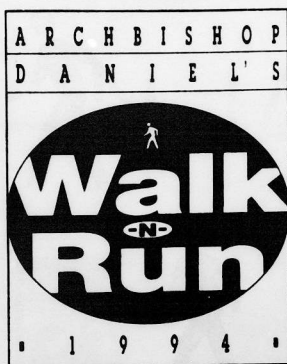
1. SAGEN
2. LECHAMI
3. SRAFINC
4. AJON
5. NERTHEKIA



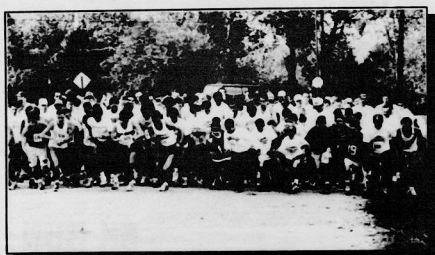
KATHERINE
JOAN
FRANCIS
MICHAEL
AGNES

SECRET WORD: SAINT

ANSWER KEY



WALK-N-RUN RESULTS



October 26, 1994

Dear Friends,

My thanks to all of you for your involvement, as volunteer, sponsor, walker or runner, in the 1994 Archbishop Daniel's Walk-N-Run. The Lord certainly blessed the day with the warm autumn sun and the beautiful foliage. The benefits of that day live on, as the money raised is working to serve our community. Families receive counseling, regardless of income, to help them remain healthy and intact. Young people have a place to turn to other than the streets. Older adults are given a chance to live actively and independently. Men, women and children living in desperation can hope again because Catholic Social Services is there to help.

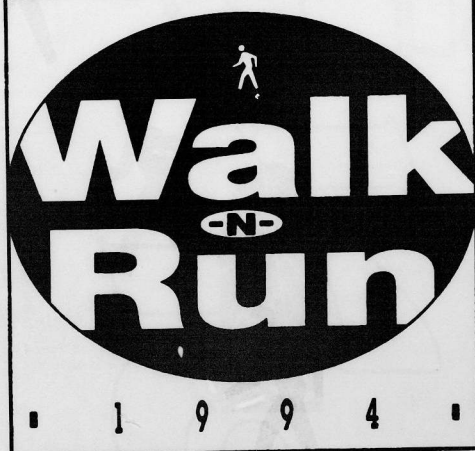
I look forward to all of you, as well as new friends, joining us at next year's Walk-N-Run, Saturday, October 14th, 1995.

Sincerely,

Archbishop Daniel

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

ARCHBISHOP DANIEL'S



10K RUN

FIRST SECOND THIRD

MALE OVERALL

Ted Eden 36:00
Eric Merz 36:52
Roy Eft 39:05

FEMALE OVERALL

MaryBeth Adams 43:45
Sheri Black 46:46
Mary Blanchet 49:23

BY AGE CATEGORY

10 and under

11-14

15-19

20-24

25-29

30-34

35-39

40-44

45-49

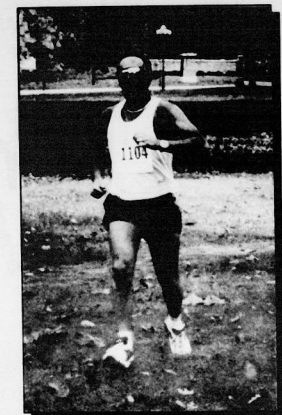
50-54

55-59

60 plus

PLACEMENT AND TIME

- 36:00 Ted Eden
- 36:52 Eric Merz
- 39:05 Roy Eft
- 39:16 Phil Daugherty
- 39:20 Vincent Delaney
- 40:29 Steven Gosnell
- 40:39 Paul Skatrud
- 40:53 Glenn Salatin
- 42:54 Daniel Quigley
- 43:12 Mike Bradford
- 43:15 Dick Burchett
- 43:45 MaryBeth Adams
- 45:19 Tom Nabity
- 46:01 Michael Twyman
- 46:05 Michael Vollmer
- 46:21 Randy Pease
- 46:23 Denver Jordan
- 46:29 Richard Aikman
- 46:44 Phil Brady
- 46:46 Sheri Black
- 48:20 Tim Lord
- 49:00 Stephen Commons
- 49:18 Donald Bundy
- 49:23 Kevin Goble
- 49:23 Mary Blanchet
- 49:33 David Parrott
- 49:42 Billy Sedam
- 49:52 Gary Ertel
- 49:58 Christopher Douglas
- 50:24 Patrick Maher
- 50:56 Krista Behringer
- 50:58 Jack Rubino
- 51:25 Tom Berthe
- 51:41 Theresa Jochum
- 52:17 Patrick McBride
- 52:26 Margie Crisp
- 53:34 Darrell Miller
- 53:38 Jim Edwards
- 53:53 Bruce Edwards
- 53:56 Jill Sheridan
- 53:57 Matthew Behringer
- 54:05 David Dreyer
- 54:34 (no name)
- 55:54 Faith Richards



WALK-N



5K RUN

FIRST SECOND THIRD

MALE OVERALL

Ted Laird 20:54
Mark Erwin 22:11
Kurt Kleinhetler 22:11

BY AGE CATEGORY

10 and under

11-14

15-19

20-24

25-29

30-34

35-39

40-44

45-49

50-54

55-59

60 plus

MALE

29:25 Jonathon Barr
28:04 Chris Carson
29:22 Jay Crawford
23:14 Matt Likes
22:39 Matt White
22:58 Fran Quigley
30:53 Mark Earls
22:23 Bill Fox
23:15 John Corrigan
31:41 John Shelton
31:44 Eddie Arnold
22:29 Steve Dearing
28:32 Francis Reed
32:50 Jim Moran
28:22 Garland Gower

FEMALE

58:45 Christopher McHugh

45:15 Tom Nabity
42:54 Daniel Quigley
40:29 Steve Gosnell
46:21 Randy Pease
39:16 Phil Daugherty
39:20 Vincent Delaney
40:39 Paul Skatrud
43:12 Mike Bradford
40:53 Glenn Salatin
53:38 Jim Edwards
43:15 Dick Burchett
49:42 Billy Sedam

53:56 Jill Sheridan
50:56 Krista Behringer
56:14 Heather Holland
64:39 Barbara Walsh
56:27 Ann Moriarty

51:41 Theresa Jochum
52:26 Margie Crisp
63:34 Millie Brady

1 MILE FUN RUN

PLACEMENT AND TIME

- Molly Andrews
- Luke Andrews
- Jackie Neely
- Patricia Padilla
- Susan Bramlage
- Emma Bramlage
- Judy Hinman
- Dave Hinman
- Kimberly Trippi
- Linda Trippi
- Mary Ann Schoettie
- Monica Davis
- Enza Schoettie
- Emily Schoettie
- Chris Schoettie
- Dana Van Jeuren
- Susan Thoburn
- Alicia McKend
- Sonja (Fay) Schoettie
- Fred Schoettie
- Lyndsay Schoettie
- Sara Schoettie
- Alanna Schoettie
- Jeffrey Schoettie
- Andrea Schoettie



WALK-N-RUN RESULTS



FEMALE OVERALL

Sara Feick 23:40
Hillary Harmless 28:12
Heidi Grimm 28:26

FEMALE

44:15 Jennifer Main
31:22 Jodi Ebert
43:01 Katie Weber
35:09 Jennifer Hansen
34:06 Mary Grider
38:48 Cheryl Suter

37:44 Ellen Murphy
45:47 Pat McCrory
30:17 Carol Hansen
37:13 Marilyn Sheehan
42:00 Cecelia Burton

PLACEMENT AND TIME

1. 20:54 Ted Laird
2. 22:11 M. K. Erwin
3. 22:16 Kurt Kleinhelter
4. 22:23 Bill Fox
5. 22:29 Steve Dearing
6. 22:39 Matt White
7. 22:58 Fran Quigley
8. 23:14 Matt Likes
9. 23:15 John Corrigan
10. 23:23 Jay Church
11. 23:28 Noah Edwards
12. 23:40 Sara Feick
13. 26:35 Jeff Taylor
14. 28:04 Chris Carson
15. 28:09 Brian Sharp
16. 28:11 John Burton
17. 28:12 Hillary Harmless
18. 28:16 Mike Regan
19. 28:20 Andrew Vote
20. 28:22 Gaylord Gowen
21. 28:26 Heidi Grimm
22. 28:32 Francis Reed
23. 28:44 John Schoettle
24. 28:50 Aaron Harding
25. 29:10 Raymond Nahlen
26. 29:15 Greg Nowling
27. 29:22 Jay Crawford
28. 29:24 David Houchens
29. 29:25 Jonathon Bannister

30. 29:30 John Bannister
31. 29:50 James Turner
32. 29:53 Daniel Houchens
33. 30:01 Bradley Harrington
34. 30:12 Shawn Hayden
35. 30:13 Davis Perkins
36. 30:16 Chris Tilan
37. 30:17 Carol Hansen
38. 30:18 Michael Surak
39. 30:53 Mark Earls
40. 31:02 Thomas Carson
41. 31:19 Brad Rosebrock
42. 31:22 Jodi Ebert
43. 31:41 John Shelton
44. 31:44 Eddie Arnold
45. 32:10 James Conn
46. 32:50 Jim Moran
47. 33:21 Jonathon Stahl
48. 33:25 Vince Schoettle
49. 33:34 Scott Selm
50. 34:06 Mary Grider
51. 34:09 Hector Gonzalez
52. 34:25 Joe Jones
53. 34:44 Karen Kennelly
54. 35:09 Jennifer Hansen
55. 35:19 Monica Bruns
56. 35:21 David Grissmen
57. 35:25 Captain Reed Yason
58. 35:29 Greg Dant

59. 35:38 Nick Shelburn
60. 35:39 Matt Warner
61. 36:12 Mike Hyde
62. 36:15 Dan Taylor
63. 36:15 Shane Zimmerman
64. 36:19 Elizabeth VanCleave
65. 37:13 Marilyn Sheehan
66. 37:18 Jason Bishop
67. 37:44 Ellen Murphy
68. 38:14 Jim Putnam
69. 38:30 Laura Mull
70. 38:33 Tony Hollowell
71. 38:46 John Suter
72. 38:48 Cheryl Suter
73. 40:14 Brian Trippi
74. 40:21 John Agresta
75. 41:10 Shirley Sheeks
76. 42:00 Cecelia Burton
77. 43:01 Katie Weber
78. 43:05 Greg Weber
79. 44:15 Jennifer Main
80. 45:43 John Harrell
81. 45:44 Paul Bohner
82. 45:47 Pat McCrory
83. 45:48 Fran Peacock
84. 46:14 Kay Harmless
85. 46:50 John Trippi

Photos by Rebecca Bowman and Elizabeth Bruns

We wish to apologize to the 5K walk and 5K run participants for the inconvenience caused by the incorrect course directions. This error resulted in an actual distance of 3.8 miles. Please accept our sincere apologies.

— the 1994 Archbishop Daniel's Walk-N-Run Committee

WALK-N-RUN RESULTS

5K WALK

FIRST SECOND THIRD

MALE OVERALL

Mike Bird 38:20
David Gries 45:56
William Gillespie 46:34

FEMALE OVERALL

Diana Speck 41:28
Linda Long 43:46
Janet Salatin 44:05

BY AGE

CATEGORY

10 and under

11-19

20-29

30-39

40-49

50-59

60 plus

MALE

58:28 Devon Parson
50:49 David Bradley

52:51 John Wernert

56:59 Ray Higgenbottom

50:55 Max Rothenberger

51:02 James Fillenwarth

FEMALE

52:49 Lauren Wernert

47:52 Sara Hoff

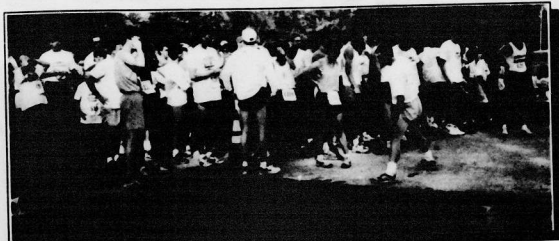
49:52 Beth Billmeier

47:05 Teresa Gedig

44:17 Anita Offutt

45:06 Kathleen Kinghorn

70:05 Deloris Gedig



PLACEMENT AND TIME

1. 38:20 Mike Bird
2. 41:28 Diana Speck
3. 43:46 Linda Long
4. 44:05 Janet Salatin
5. 44:17 Anita Offutt
6. 44:21 Pat Feldhake
7. 45:06 Kathleen Kinghorn
8. 45:52 Barbara Riggle
9. 45:56 David Gries
10. 46:20 Ann Berkemeier
11. 46:33 Julie Ertel
12. 46:34 William Gillespie
13. 47:05 Teresa Gedig
14. 47:23 Judy Ashton
15. 47:52 Sara Hoff
16. 47:53 Tara Salatin
17. 48:11 Exie Flora
18. 49:15 Mary Callon
19. 49:52 Beth Billmeier
20. 49:59 Kathy Fox
21. 50:49 David Bradley
22. 50:50 Nicholas Patterson
23. 50:54 Camilla Spitz
24. 50:55 Max Rothenberger
25. 51:02 James Fillenwarth
26. 51:13 Tiffany Paison
27. 51:14 Stephanie Barker
28. 51:15 Charles Frank
- 29.
30. 51:30 James Chambers
31. 52:03 Marilyn Stober
32. 52:49 Lauren Wernert
33. 52:50 Christin Wernert
34. 52:51 John Wernert
35. 53:09 Frank Carr
36. 53:13 Jeanne Carr
37. 53:16 Lori Carlson
38. 53:17 Sarah Porter
39. 53:19 Jonas Golden
40. 53:40 Kathleen O'Connell
41. 53:41 Edward Holloran
42. 53:46 Cathy Bird
43. 54:01 Chris Price
44. 54:02 Derek Smith
45. 54:04 Brad Joyce
46. 54:12 Kelly Kidwell
47. 54:13 Brooke Spenner
48. 54:14 Emily Vessely
49. 54:15 Pat Cory
50. 54:38 Marc Ertel
51. 54:59 Steve Walpole
52. 55:29 Karen Cooper
53. 55:30 Denise Downes
54. 55:48 Elvira Miguel
55. 55:49 Sandy Rothenberger
56. 56:13 Frank Moriarty
57. 56:14 Mary Adams-Moriarty
58. 56:17 Jean Neely
59. 56:28 Diana Kowalski
60. 56:59 Ray Higgenbottom
61. 57:37 Mary Neary
62. 57:45 Jennifer Oskey
63. 57:46 Deanna DeBruhl
64. 57:47 Francis Ray
65. 57:48 Angela Acton
66. 57:49 Angie Agresta
67. 57:50 Dana DeBruhl
68. 57:51 Stephanie Joseph
69. 57:52 Cathy Hawthorne
70. 57:53 Terre DeBruhl
71. 57:57 Delphia Acton
72. 58:09 Amber McKeand
73. 58:10 Jessica Schoettie
74. 58:19 Barbara Fearnwe
75. 58:20 Terry Maxson
76. 58:21 Nicole Parson
77. 58:28 Devon Parson
78. 58:29 Patricia Colbert
79. 58:32 Karen Parson
80. 58:33 Amy Lahrman
81. 58:34 Tom Colbert
82. 58:35 Gary Meister
83. 58:44 Kathleen Wernert
84. 58:45 Sarah Wernert
85. 59:04 George Kite
86. 59:05 Charles DiGiovanna
87. 59:07 Pat Nieman
88. 59:19 Bernetta Mason
89. 59:20 Marcia Winchester
90. 59:45 Mike Schoettie
91. 59:49 Betty Korn
92. 59:59 Jeanine Vesper
93. 60:00 Nancy Parker
94. 60:01 Jim Renga
95. 60:02 Virginia Maher
96. 60:03 Kathleen Maher
97. 60:04 Elizabeth Maher
98. 60:08 Jennifer Williams
99. 60:09 Ellen Moran
100. 60:15 Julia Dadds
101. 60:25 Jennifer Moran
102. 60:26 Sue Ann Ley
103. 60:27 Kay Hoff
104. 60:37 Nancy Zavada
105. 60:47 Kathy Enlow
106. 61:26 Tracy Gerhart
107. 61:27 Lisa Phillips
108. 61:29 Pat Jennings
109. 61:30 Evangeline Miguel
110. 61:31 Virnee Weaver
111. 61:32 John Hill
112. 61:33 Judith Hill
113. 61:34 Kristen Rosenfeld
114. 61:35 Emily Cook
115. 61:36 Rachel Green
116. 61:54 Maureen Breach
117. 61:55 Dan Hill
118. 61:57 Carla Brodowicz
119. 61:58 Molly Cripe
120. 61:59 Mary Pat Sharpe
121. 62:00 Robin Moss
122. 62:01 Debbie Marten
123. Alice Mattingly
124. 62:12 Annette Karnak
125. 62:13 Beverly Mayer
126. 63:00 Chris Overly
127. 63:06 Loretta Darnell
128. 63:57 Carolyn Clements
129. 64:28 Patricia Maynard
130. 64:50 Michael Mates
131. 64:51 Melissa Mates
132. 64:52 Carol Stumpf
133. 65:51 Bibiana Phillips
134. 66:27 Carol Feick
135. 67:17 Cheree Leugers
136. 67:21 Sue Gulleddge
137. 67:23 Marcella Alland
138. 67:24 Mary Mantes
139. 67:35 Thomas Feick
140. 68:06 Jan Ash
141. 68:08 Caitlin Hoefler
142. 68:09 Raymond Hoefler
143. 68:10 Suzette Phillips
144. 68:11 Martha Brown
145. 68:12 Fr. Bob Seig
146. 68:13 Jeri Warner
147. 68:14 Karen Beckwith
148. 68:15 Donald Beckwith
149. 68:16 Heather Beckwith
150. 68:17 Robin Summers
151. 68:39 Gachia Hoefler
152. 68:40 Anna Hoefler
153. 70:04 Sharon Gedig
154. 70:05 Deloris Gedig
155. 70:48 Millie Holloran
156. 70:55 Carolyn Fillenwarth
157. 70:56 Holly McClara
158. 72:17 Shawn Teets
159. 72:38 Lara Back
160. 72:50 Kate Neary
161. 72:55 Sr. T.C. Carr
162. 72:59 Lisa Rosenfeld
163. 73:02 Tom Grissmer
164. 73:03 Alma Grissmer
165. 73:04 Joe Pettygrove
166. 73:05 Matthew Kiley
167. 73:06 Jane Lee
168. 73:25 Deborah Quinn
169. 73:26 Bill Lee
170. 73:29 Megan Dexter
171. 73:30 Amy Whitten
172. 73:31 Jenni Negri
173. 73:32 Lauren Wallerius
174. 73:33 Danielle Duncan
175. 73:47 Katie Delph
176. 73:50 Lynda Knable
177. 73:51 Karly Knable
178. 73:58 Stephanie Horan
179. 73:59 Laurie Whitherill
180. 74:00 Breanne Blankenship
181. 74:01 Caitlin Groseclose
182. 74:28 John Lindgren
183. 74:44 James P. Kern
184. 76:19 Pat Delph
185. 76:20 Anna Glowinski



QUESTION CORNER

Theologians still debate the death of Mary

by Fr. John Dietzen

Q A few weeks ago, around the time of the feast of the Assumption, we read in an item that seemed to question the doctrine that the Blessed Virgin was assumed into heaven.

Our salvation, the writer said, does not depend on a belief that Mary never died. Even Jesus died, so it's not necessary for us to believe that his mother did not die. We couldn't think of an answer. Can you? (Pennsylvania)

A The answer is really quite simple. The opinion you quote confuses two entirely different realities.

Put briefly, our belief in the assumption of the Blessed Virgin into heaven has nothing to do with whether or not she died. From the earliest centuries, some Christian churches honored the fact, and even suggested places, of Mary's death. But that death, or lack of it, has never been part of Christian doctrinal faith.

Theologians actually took different sides on the issue through the years and never came to a complete consensus. Thus, when Pope Pius XII defined the dogma of the assumption of Mary in the papal constitution "*Munificentissimus Deus*" (1950), he avoided any language which would appear to take sides.

In the key sentence of the document, he simply said, "at the end of her earthly life" (the Latin reads: "*expleto terrestri vitae cursu*."). God took Mary, body and soul, into heaven. I believe it is safe to say that the most common Christian tradition is that our Blessed Mother, like her son, did die, and that she was raised to life again.

This is, in fact, a truth to which early Christian theologians point as one promise of our own bodily resurrection.

As I said, however, the question does not affect the validity of our belief in the doctrine of her assumption into heaven.

Q Is the same rite of reconciliation required in all the United States? Is the rite also the same in Mexico as in our country? If there is one rite, when did it become mandatory? (New York)

FAMILY TALK

Alcoholics Anonymous offers effective help

by Dr. James and Mary Kenny

Dear Dr. Kenny: I'm an alcoholic. Alcohol has caused me serious problems. I can't seem to limit or stop my drinking. Friends tell me to attend Alcoholics Anonymous. I'm not opposed to that, but what other treatment options might help? (Chicago)

Answer: Your friends have good advice. AA claims a high 50 percent success rate for those who attend at least weekly. AA is the most effective of all the self-help groups.

Another treatment possibility for those who must stop entirely is the drug Antabuse. Taking this drug daily makes you violently allergic to alcohol.

Inpatient treatment of alcoholism includes detoxification, short-term, intermediate and long-term programs. For those who are still under the influence, detoxification lasts from three to 10 days and involves good nutrition, vitamins, and minor tranquilizers. The length of hospital treatment varies, with first-timers hospitalized for 21-30 days, intermediate care for 30-45 days, and long-term care for up to six months or more. Included in all three programs are AA, psychotherapy, group therapy, nutrition, exercise, and alcohol education.

Alcohol education involves a series of classes on who is alcoholic, how to intervene, and what treatment is available. Most classes have some outstanding videos and include discussion.

Outpatient psychotherapy with a certified addictions counselor can be helpful. A good counselor will be likely to use reality therapy or behavior modification. Hypnosis is used in many programs to help strengthen motivation.

Prayer is always important. AA makes considerable use of the "serenity prayer," which asks: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

Legal pressure can be a strong motivation to change. Facing jail or suspension of your driver's license can give you that extra reason to limit or stop the drinking.

Job pressure also is a strong motivating force. Many industries offer programs for employees which allow them to seek help for alcoholism as an alternative to facing disciplinary action.

Proper diet and exercise are valuable in recovery. Good nutrition and vitamin therapy coupled with 20 minutes of daily aerobic exercise can greatly improve health.

Responsible drinking requires setting limits, with a quota of no more than two or three drinks, eating something before drinking, and not drinking if you drink at all.

Alcoholism is hard to cure. Usually a combination of programs works best. Above all, never be discouraged. Let your failures be only a temporary stop on the road to success.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Roseville, Ind. 47378.)

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A The rite of penance presently in effect was approved for the whole church in 1973 by Pope Paul VI.

This does not mean, however, that the rite of penance, or reconciliation, will be the same everywhere. For one thing, the church prescribes three possible methods or rites for the celebration of this sacrament.

First is the reconciliation of individual penitents, one-on-one with the priest.

Second is reconciliation of a number of penitents with individual confession and absolution. These are the so-called communal penance services celebrated regularly in many, if not most, parishes today.

Third is the ceremony at which the group of people present makes some confession of sin, but not individually, and general absolution is given to all at once. Because of severe conditions placed on the use of this form, we don't see it often today.

In addition, the ritual provides numerous options of Scripture readings, prayers, song and homilies or other

appropriate words of counsel and encouragement, from which the priest or assisting ministers can choose.

The essentials always to be retained, apart from imminent danger of death, are confession of sins, acceptance of the penance assigned, the invitation to contrition, the words of absolution, and the dismissal.

Within this framework, the priest is free to shorten or omit or choose several parts of the rite, as he judges appropriate for the persons receiving the sacrament (Introduction to the Rite of Penance, No. 21).

Obviously, it's not surprising or necessarily wrong that you experience wide differences in the celebration of this sacrament.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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CAMPAIGN FOR HUMAN DEVELOPMENT

The Catholic Church Working to End Poverty and Injustice in America.



Entertainment

VIEWING WITH ARNOLD

'Pulp Fiction' is stylized look at criminal subculture

by James W. Arnold

"Wow!" is the prescribed instinctive reaction to moviemaker Quentin Tarantino, age 31, the new Hollywood wunderkind, who makes movies with energized talent, the kind that—keeps off? gushes over?—the screen. You want to like it. You also want to carry an umbrella.

"Wow!" is also the sober citizen's likely response to the offensive stuff: the gun violence, the frank sexuality, and the one, two and four syllable words. To people who don't read movies well or often, and even to others who do, Q.T. will seem like a short course in most of what's gone wrong with movies since "The Sound of Music."

But "Wow!" is also for this writer-director's wit and eye and ear, and a weird sensibility that is a crazy mix of skewed Catholicism, 1960s biker movies, a poker-faced satirical wit, Scorsese's street punks and killers, and the stylish quirks of the French New Wave.

Tarantino has a partial Catholic background, but is known primarily as a high school dropout with a high IQ who learned about movies by watching them and later selling them at a video store for five years. He claims his own life was turned around by an epiphany of sorts, a miracle similar to the one in his new film.

That would be "Pulp Fiction," the recent grand prize winner at Cannes. (Everybody knows the French are a little crazy on the subject of movies.) "Fiction" is a conscious tribute to the cheap magazines of the 1930s that had few literary pretensions but lots of plot and action. It's also an experiment in fragmented, time-scrambled story telling.

The film deals with subjects like what professional hitmen talk about on their way

to a killing, and what one of the hitmen and his boss's wife do and talk about on a nervous "date" before she OD's on cocaine. Tarantino suggests that these people are pretty much like everybody else, with the big exception of their criminal activity, which they look upon as "business." Even that comes with moral imperatives, like loyalty.

Tarantino is not really interested in the criminal subculture, like Coppola or Scorsese. Mostly, he uses them for entertainment, like the pulp writers. Not just for violence, which gets bloody and nasty enough at times, especially in a half-comic macho episode with Bruce Willis as a boxer who double-crosses on a deal to throw a fight.

But perhaps mainly he uses them as fresh (and unusual) sources of comedy. His significance is that he puts humanity, humor, even the working of divine grace, into the grossest of all pop gangster genres.

You can argue that the characters are not far from those in "The Godfather" or "Goodfellas," but they're much lower in the food chain.

The key narrative follows a pair of gabby, well-dressed Los Angeles hitmen, Vincent and Jules (John Travolta and Samuel L. Jackson) en route to a killing. (Travolta and Jackson are just incredibly good.) Some young entrepreneurs have cheated on their boss, a very mean mobster named Marsellus (Ving Rhames).

The shootout turns out to be dramatic. In fact, they barely escape with their lives when one of the cheats inexplicably misses them, firing at point-blank range. Jules, who is already oddly religious, quoting the condemnations of Ezekiel as he prepares to blow away the unfaithful, thinks it's a miracle. He believes he's been touched by God, and his promise to reform eventually saves his own life and many others in an unexpected, semi-comic coffee shop holdup.

But it's almost an interruption and afterthought, as the guys babble on about the boss's wife, Mia, whom Vincent is supposed



'IMAGINARY CRIMES'—Widower Ray Weiler (Harvey Keitel) embraces his daughters, Sonya (Fairuza Balk, right) and Greta (Elisabeth Moss), in "Imaginary Crimes." The United States Catholic Conference describes the film as "values-centered and moving" and classifies it A-II for adults and adolescents. (CNS photo from Morgan Creek Productions)

to keep entertained while Marsellus is out of town, and how some guy got dropped out of a fourth floor window for giving her a foot massage. Nobody can figure out why, but it proves Marsellus can be jealous.

They also discuss the culture of Holland, where Vincent has just spent three years. We learn that the Dutch drink beer in movie theaters, and call quarter-poungers "Royales with cheese."

Later, on Vincent's nervous date with the beautiful Mia (Uma Thurman), he hopes it will be platonic and uneventful, a "moral test" of his loyalty to his chief. The evening turns into a disaster with Mia's cocaine problem. Panicky Vincent takes her to his dealer, who of course knows nothing. They scream at each other as the guy consults a medical book, and they take a wildly improbable chance that works, saving Mia and everybody else.

This is all admittedly bizarre. Right now Tarantino has won the hearts of critics, and is very hot in Hollywood—actors like Daniel Day-Lewis and Meg Ryan failed to get the

lead roles in this film. But it remains to be seen if his wry, street-talking irreverent style will wear well in the coming era of Conservatism Revisited. Violence is a questionable genre right now, even when mixed with black comedy.

(Provocative but humanized gangster tale; tough but semi-satirical violence; sex situations, language; intended for adult viewers.)

USCC classification: O, morally offensive

Recent USCC Film Classifications

Double Dragon..... A-III
Mary Shelley's Frankenstein..... A-IV
Stargate..... A-III
The War..... A-II

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

Scarlett and Rhett return in disappointing miniseries

by Henry Herx and Gerri Pare
Catholic News Service

After 55 years as a classic of Hollywood romanticism, "Gone with the Wind" has been trashed by a soggy, soapy TV sequel in the miniseries "Scarlett," airing Sunday, Tuesday, Wednesday and Thursday, Nov. 13 and Nov. 15-17, from 9 p.m. until 11 p.m. each night on CBS. (Check local listings to verify the program dates and times.)

Overlong as well as overripe, the result is a tiresome marathon in bad taste, strictly a formula pot-boiler more interested in sex than romance and incident rather than character. That, however, is unlikely to deter fans of the original, who will care less about how badly the sequel has been done than the chance it offers to see whether romantic sparks fly once again between strong-willed Scarlett O'Hara and virile Rhett Butler.

That is about all the sequel has going for it and, suffice it to say, sparks are hard to find here, partly because Joanne Whalley-Kilmer (Scarlett) is no Vivien Leigh and Timothy Dalton (Rhett) is not actor.

The real wet blanket in the romance department is the script's focus on Scarlett's adventures and misalliances in Ireland, pregnant with Rhett's baby conceived before he divorced her and whose birth she keeps hidden from him until the final episode places her in a London court charged with murder.

As narrated by William Hanley from Alexandra Ripley's script to Margaret Mitchell's original, the Irish struggle for independence substitutes for the Civil War in providing the sequel with a tumultuous period background.

While the Irish setting is picturesque, links Georgia's Tara with the original site, and affords some examples of the dire oppression of the populace, it also affords an opportunity for Scarlett to tumble into bed with a brutal, debauched English lord (Sean Bean).

One of Scarlett's Irish relatives is a gun-smuggling priest (Colin Meaney), the local leader of the Fenian rebels who come to develop passionate feelings for his American cousin.

Other Catholic aspects in the sequel include Scarlett's

youngest sister, who joins the Sisters of Mercy, giving them her one-third share in Tara. This causes Scarlett no little trouble in negotiations with the bishop of Atlanta in trying to buy it back.

Some references to the anti-Catholic bigotry of the period are present in passing remarks, especially those of Scarlett's aged, intolerant grandfather (John Gielgud).

But all of this is so much "fiddle-de-dee," as Scarlett is fond of saying. What the sequel is really all about has nothing to do with politics, religion, family bonds, minority rights or, indeed, anything of substance. They are only part of the period window dressing, having about as much importance as the elegant gowns at the fancy balls frequented by Scarlett or the threadbare attire of her Irish relatives.

The sequel is content to play on the resonances of its memorable predecessor and show how its self-centered heroine, after being abandoned by Rhett, continues her devious plan to have her own way, and—after eight hours of bad melodrama—succeeds.

Produced and directed by John Erman, the production is staged energetically and the background is often more interesting than the shallow characters and weak dramatic devices that initiate events or solve problems, such as the yellow-fever epidemic that conveniently eliminates Rhett's second wife.

Working particularly well are some of the Irish sequences depicting family life. Especially galling is a talented cast (including Julie Harris, Esther Rolle, Ann-Margret, Brian Bedford, Stephen Collins and Jean Smart) wasted in roles of little consequence.

With this kind of material, adults can tend for themselves. Parents should note that the sequel's sexual content and treatment as well as a terrifying sequence involving childbirth are definitely not for youngsters.

TV Programs of Note

Sunday, Nov. 13, 4-6 p.m. (CBS) "A Promise Kept: The Oksana Baili Story." This Hallmark Entertainment biographical drama profiles the struggle of the young figure skater (played by Monica Keena), orphaned at an

early age, to find a supportive home and the right coach to guide her toward an Olympic gold medal.

Monday, Nov. 14, 6-6:30 p.m. (Family Channel cable) "The Tale of Peter Rabbit and Benjamin Bunny." The lovable Peter Rabbit was created by Beatrix Potter in 1893 to amuse a friend's sick child. Since then, generations of children have grown up with tales of the mischievous Peter's adventures as well as those of Potter's other animal characters. The first half of this program follows Peter's narrow escape from Mr. McGregor's garden. Despite his mother's stern warnings to stay away from the farm, in the second half Peter forgets his lesson and returns with cousin Benjamin to the forbidden garden. This time the rabbits run into McGregor's fearsome cat. Producer John Coates and his company, Television Cartoons, Ltd., have succeeded in animating Potter's delightful watercolor paintings, and the result is a charming rendition of the popular tales.

Monday, Nov. 14, 6:30-7 p.m. (Family Channel cable) "Timmy's Gift." In this animated Christmas special, a young angel, assigned to deliver a crown to the newborn prince in Bethlehem, meets a pig named Nicodemus and a crochety squirrel.

Wednesday, Nov. 16, 8-9 p.m. (PBS) "Torville and Dean: Facing the Music." This special chronicles the preparations of British ice dancing champions Jayne Torville and Christopher Dean to return to Olympic competition in the 1994 Winter games in Norway, 10 years after they won Olympic gold in Sarajevo.

Friday, Nov. 18, 6-6:30 p.m. (Family Channel cable) "Timmy's Special Delivery." During this animated holiday special, Timmy the angel hears the prayers of two children who each want the other to receive a Christmas gift. Touched by their unselfishness, Timmy sets out to reward their thoughtfulness.

Friday, Nov. 18, 8-10 p.m. (NBC) "Ancient Prophecies II." This special examines fascinating predictions from ancient Greek oracles and modern seers and looks at purported Virgin Mary visitations in various cultures.

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

THIRTY-THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Nov. 13, 1994

Daniel 12:1-3 — Hebrews 10:11-14, 18 — Mark 13:24-32

by Fr. Owen F. Campion

The Book of Daniel provides the first reading for this weekend liturgy.

In reality, this book of the Bible is a collection of several works, written over a period of time, and in different languages. Sections composed in Greek or Aramaic, in languages other than Hebrew, troubled ancient Jewish Scripture scholars. They rejected religious writings that were not originally written in Hebrew, or at least they dismissed the idea that these works were inspired by God.

These misgivings found their way into certain Protestant assessments of the Scriptures, so Daniel has had its problems.

The section of Daniel read this weekend was composed in a period of time especially distressing for the Jews. Earlier, Alexander the Great, the Macedonian king, had overwhelmed what today is called the Middle East. The Jewish nation was firmly beneath his Greek heel. However, Alexander died at a relatively early age. He left no successor powerful enough to hold together the empire Alexander had created.

That part of the empire that included what today are Lebanon, Israel, Syria, and parts of Iraq and Turkey was seized by one of Alexander's subordinates. This subordinate established himself as king, and his dynasty ruled for some years.

One of the kings of this line, Antiochus IV, saw himself as a god. The very thought infuriated the Jews. Antiochus would not yield. The clash was momentous. Many Jews were martyred.

It was in the reign of Antiochus IV, with its awful overtone of idolatry, that this section of Daniel was written.

The message here is that no earthly king can withstand the righteous might

of God. God is supreme. God's law cannot be dismissed. All who would insult God, especially Antiochus IV, should beware.

Again for this fall season, the church presents the Book of Hebrews for a weekend liturgy. Originally composed for a Jewish audience, Hebrews is consistently a marvelous testimony to Jesus, the Son of God, the one eternal high priest whose sacrifice reconciled God with humankind forever.

St. Mark's Gospel furnishes the Gospel reading. As was the case with much of Daniel, Mark's Gospel appeared at a moment of extraordinary anxiety among those loyal to God. Very likely written in Rome, the imperial capital, its author and its first readers all had survived the fury of the Emperor Nero's persecution. It is not difficult to imagine their own considerable fear. Nero "played for keeps."

The Gospel, and certainly this section, are reassuring. No matter how dreadful and how unrelenting might be the emperor in his persecution of Christians, in the end even he will pass away. Indeed, all will pass away. Only God and the righteousness will survive for eternity.

Reflection

In the classic American motion picture "Gone With The Wind," the heroine, Scarlett O'Hara, confronts the neighbor for whom she yearns, Ashley Wilkes, with the quandary of what to do after the Civil War had stripped them both of all means and security.

Wilkes replied, himself equally at a loss, "What does one do when his world is destroyed?"

Too often biblical passages such as those offered this weekend from Daniel and from St. Mark are read as, at best, unsophisticated and, at the worst, as utterly outrageous. One symptom of the human limitation is people's illogical assumption that their lives probably will never change. This being presumed, it is ridiculous to assume that "the world" will ever change.

However, as anyone who ever has experienced death in the family, or a change of jobs, or a disruption in a relationship, or a serious injury or illness knows, the world can change in an instant. Moreover, all people are mortal. All will die.

This weekend the church approaches the end of its year of teaching us through the Scriptures at Mass. Its message this weekend is blunt. It tells us to be prepared for our world to change in a flash. It will happen to us all. What are we then to do?

The only permanence in life is with God. The only anchor in a rough and threatening sea is God. Nothing but God will endure. So, our hope, our security, indeed our lives, must be in God.

Daily Readings

Monday, Nov. 14
Seasonal weekday
Revelation 1:1-4; 2:1-5
Psalm 114:1-6
Luke 18:35-43

Tuesday, Nov. 15
Albert the Great,
bishop and doctor
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, Nov. 16
Margaret of Scotland
Gertrude, virgin
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, Nov. 17
Elizabeth of Hungary,
religious
Revelation 5:1-10
Psalm 149:1-6, 9
Luke 19:41-44

Friday, Nov. 18
Dedication of the churches of
Peter and Paul, apostles
Rose Philippine Duchesne,
virgin
Revelation 10:8-11
Psalm 119:14, 24, 72,
103, 111, 131
Luke 19:45-48

Saturday, Nov. 19
Seasonal weekday
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

THE POPE TEACHES

Christ calls faithful to eternal life

by Pope John Paul II

Remarks at audience Nov. 2

As we celebrate the feast of All Saints and commemoration of All Souls, our thoughts and affection turn to those who have completed their earthly pilgrimage and have returned to God. Our departed loved ones live on in our memories, not only because we can visit their remains in our cemeteries but above all because their souls intercede for us before God.

Today we are invited to renew our faith in eternal life. Made in the image and likeness of God, we are called to eternal Communion with him; trans-

formed by the grace of Christ, we are destined to live forever in the company of all those who form the household of God (cf. 2 Corinthians 5:14).

We have a duty to pray for the dead, for our relatives and friends, for those who have served the church down the centuries, and for the victims of war and of every form of violence. With love, we implore God's mercy upon them.

The memory of our departed brothers and sisters should lead us to watch for the coming of the Lord, when every tear will be wiped away and we shall see God as he is. May Mary, mother of the redeemer, guide us on the path of supernatural hope.

SAINT OF THE WEEK

Albert the Great, Aquinas' master, wrote a compendium of all knowledge

by John F. Fink

St. Albert the Great, whose feast is next Tuesday, Nov. 15, was another of the 30 men and two women who have been named doctors of the church because of their knowledge and sanctity.

For students of philosophy, perhaps Albert will forever be known primarily as the master of St. Thomas Aquinas. But while Thomas was a great theologian and philosopher, Albert was a student of all intellectual fields. He wrote a compendium of all the knowledge of his time: physics, chemistry, geography, astronomy, mineralogy, biology, botany, logic, rhetoric, ethics, economics, politics, mathematics, metaphysics, philosophy, Scripture and theology. His writings filled 38 volumes.

Albert was a German, born in the castle of Lauingen in Swabia, on the Danube, in 1206. The family name was Bollstadt and his father was a powerful and wealthy German lord of military rank. Albert was educated in the liberal arts at the University of Padua, in Italy, where he lived with an uncle. While in Padua, Albert joined the Dominican Order of Friars Preachers, much against the will of his father and uncle. By the time his father came to Padua to take him away by force, Albert had been moved to another friary, probably in Cologne, since that is where he was teaching in 1228.

He went on to teach at some other places—Hildesheim, Freiburg, Regensburg, Strasbourg and Paris. He lectured at Paris for several years under the supervision of a master until he himself received his master's degree—a process that was much more difficult then than it is today. In 1248 Albert was sent to be regent of a new course of studies the Dominicans started in Cologne, and it was there that one of his students was a young Dominican friar called Thomas Aquinas. While many of Aquinas' fellow students failed to appreciate his bril-

liance, calling him "the dumb Sicilian ox," Albert recognized Thomas' intellect.

One of the things that Thomas got from Albert was his admiration for the philosophy of the Greek philosopher Aristotle. Albert began the scholastic system that Thomas was to perfect. He rewrote the works of Aristotle to make them acceptable to Christians and applied Aristotelian methods and principles to the study of theology.

In 1254 Albert was made prior provincial of the Dominicans in Germany. Later he went to Italy to defend the mendicant orders (Franciscans and Dominicans who gave up their right to own possessions) against attacks made on them at the University of Paris and elsewhere. While he was in Rome, he served as the pope's personal theologian and canonist and preached in the churches in that city.

In 1260 Albert was named Bishop of Regensburg, but he served in that position for only two years before Pope Urban IV accepted his resignation. Albert then returned to Cologne. He remained there, teaching and writing, except for a period during which he was prevailed upon to help recruit soldiers from Germany for a crusade to the Holy Land.

Albert's most famous pupil, Thomas, died in 1274. Three years later, Thomas' writings were seriously attacked by Stephen Tempier, Bishop of Paris, and other theologians. Albert hurried to Paris to defend Thomas' teachings, teaching, that is, that were in great measure his own. He challenged the university to examine him on Thomas' theology, but he was unable to avert the condemnation of certain points.

In 1278, during a lecture, Albert's memory suddenly failed. The loss of memory became acute and the great mind failed. He died in Cologne on Nov. 15, 1280.

St. Albert the Great was canonized and proclaimed doctor of the church in 1931. He was named patron of natural scientists in 1941.

Readers may submit prose or poetry for consideration

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

Material not accepted for publication will be returned to the sender.

Other submissions might be filed for later use, especially if there is a seasonal theme.

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

MY JOURNEY TO GOD

You Are My Beloved

I hear the sadness in his voice, as quietly my Jesus asks, "How is it you don't know me?"

"I am closer to you than the beat of your heart. Before you were conceived, I called you by name."

"I have plans for you and want only joy for you, yet I know you must suffer pain and sorrow. For only then can you know true joy."

"I wanted you to come to me because you wanted to, so I gave you free will. I called, and when you failed to answer, I called again and again. When you did come, I rejoiced with my father."

"Be quiet and come to know me. Know my ways."

"I died for you and now I am living within you. You are my beloved."

by June Hill

(June Hill is a member of St. Bartholomew Parish in Columbus. She worships at St. Columba Oratory.)



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 11

St. Patrick Parish will hold a reverse raffle at Primo Banquet Hall in Carson Square Cocktail hour at 6 p.m., dinner begins at 7 p.m. Call 317-637-1146 or 317-631-5824.

☆☆

A Country Line Dance will be held from 7:30 p.m.-1:30 a.m. at St. Michael Parish, Greenfield. Dance leader: John Stuer Beer and wine available. Call 317-861-9654.

November 11-12

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

☆☆

Cardinal Ritter high school Drama department will perform a collection of skits from *The Carol Burnett Show* and *Saturday Night Live*. Both shows begin at 7:30 p.m. For more information, call 317-924-4333.

November 11-13

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

☆☆

A student production of "West

Side Story" for the benefit of St. Elizabeth's Southern Indiana will be held at 7:30 p.m. on Fri. and Sat. and at 7 p.m. on Sun. at Floyd Central High School, 6575 Old Vincennes Rd. in Floys Knobs. For tickets call 812-923-8811.

November 12

Cathedral High School will offer a high school placement test for admission to the class of 1999 today from 8:30 a.m. to 11:45 a.m. No registration or fee required.

☆☆

Mt. St. Francis Retreat Center will hold a Saturday series: Coping with Compulsive Behavior. For more information, call 812-923-8817.

☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆

Positively Singles will meet at The Slippery Noodle (on S. Meridian near Union Station) for food and music. Carpool from St. Luke Church (off Meridian and 75th) at 7 p.m. Call Trish at 317-475-0029 for details and reservations.

☆☆

Holy Trinity, 902 North Holmes Ave., will hold its Fall Holiday Bazaar from 10 a.m. to 7 p.m. hand crafted items, jewelry,

baked goods, instant bingo, Beef stew dinner, adults \$4, kids \$2.

☆☆

St. Malachy Church, 326 N. Green St., Brownsburg, will hold a Christmas Bazaar from 9 a.m. to 4 p.m.

☆☆

Our Lady of Mount Carmel Parish, 1045 West 140th St., Carmel, will present Rita Marker speaking on, "Euthanasia, Suicide and Assisted Suicide," at 6:30 p.m. Admission is free, although a free-will offering will be requested. For more information, call Denise McGonigal at 317-841-7676.

☆☆

A Workshop on Remarriage will be held from 9 a.m.-5 p.m. at the Catholic Center, 1400 N. Meridian St. Cost of \$40/couple includes lunch. Call 317-236-1588 or 1-800-382-9836.

☆☆

St. Margaret Mary Parish, Terre Haute will hold a Craft Bazaar from 9 a.m.-4 p.m.

☆☆

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave. for 8:30 a.m. Mass followed by breakfast at a nearby eatery. All adult singles invited.

☆☆

A Craft Show will be held from 9 a.m.-4 p.m. at St. Monica Church, 6131 N. Michigan Rd. More than 30 booths, kids activities, more.

☆☆

The Cantor Workshop series continues from 9 a.m.-3 p.m. at St.

Matthew Parish, Indianapolis. Call 317-236-1483.

☆☆

The West Deanery will sponsor a Dance for 7th and 8th graders from 7:10 p.m. at St. Gabriel School. Call Kevin 317-852-0730 for details.

November 12-13

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

☆☆

St. Joseph Parish, 1401 S. Mickleby St., will hold an annual Bazaar and Craft Show from 10 a.m. to 7 p.m. on Saturday, 9 a.m. to 3 p.m. on Sunday. Turkey dinner served from 12-3 p.m. Crafts, bake table. The altar society is sponsoring the event. For more information, call 317-243-8403 or 317-244-5888.

☆☆

St. Paul Catholic Center, 1413 E. 17th St., Bloomington will sponsor an IU student production of "Godspell" at 8 p.m. each evening. Student tickets \$5, adults \$7. A dinner (6:30 p.m.) theater (8 p.m.) will be held Nov. 13 only. \$11 students, \$13 adults; tickets available at the Center.

☆☆

November 13

St. John Church, 126 E. Georgia St., will celebrate a Tridrentine Mass at 9:30 a.m.

☆☆

The Archdiocese of Vatican, Life Office will hold a Pre-Cana Ceremony at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 12:45-3:30 p.m. For more information, call 317-236-1596. Pre-registration required.

☆☆

Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to heal families, build parish community life and stop abortion. For more information, call 317-647-6765.

☆☆

"The Living Eucharist" video series will be shown at the Rev. Renville Schoenstatt Shrine at 2:30 p.m. Located 0.8 miles east of Reville on County Rd. 9256 from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Barwick at 812-623-3670 for more information.

☆☆

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

☆☆

St. Lawrence Parish, 4650 Shadeland Ave., will hold an adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-646-5555.

☆☆

An Open House and tours for prospective students will be held from 12:30-3 p.m. at Crebeuf Preparatory School. Call

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Alan Vickrey or Pat Watko at 317-872-7050.

☆☆

Bishop Chatard High School will host an Open House from 1-3 p.m. for interested parents and junior high students. Presentation and tours. Call 317-251-1451.

November 14-15

St. Francis Auxiliary volunteers will hold their Annual Bazaar from 9 a.m.-5 p.m. Mon. and from 7:30 a.m.-3 p.m. Tues. in the hospital auditorium, Grandma's Attic, plants, baby's booth, etc.

☆☆

November 15

The prayer group of St. Lawrence Parish, 4650 N. Shadeland Ave. will meet at 7:30 p.m. in the chapel. All are welcome. Call 317-842-8805.

A devotion to Jesus and the Blessed Mother will be prayed from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. Call 317-786-7517.

☆☆

A Reflection Day on "Stress: The Spice of Life" will be held from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Fee \$15. An Evening Reflection on "Teaching Your Children Values" will be held from 7-9 p.m. Fee \$10. Call 317-545-7681.

☆☆

The Near Southside Adult Religious Education Program "On the Catechism" will discuss "Sacraments of Initiation" from 7-8:15 p.m. at St. Patrick Parish, 950 Prospect St.

19th Annual DELTA THETA TAU THAT SOMETHING SPECIAL ARTS AND CRAFTS FAIR



One Day Only! Saturday, Nov. 26 8 a.m. - 5 p.m.

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Jim Wallis, editor of "Sojourner" magazine, will speak on "The Soul of Politics: A Practical and Prophetic Vision for Change" in three locations today: Butler Newman Center 317-283-7651.

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A seminar on "Healing Our Grief Through Sharing" will be held from 9:30-10 a.m. at Sacred Heart parish house. Call 317-843-5551.

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Scripture study classes will be held from 1-3 p.m. at St. Anthony Parish, Clarksville. Call 812-282-9143.

☆☆☆
Father Don Quinn, director of Newman Centers at Butler, IU/PUI and the University of Indianapolis, will host an Afternoon Tea at 1:30 p.m. for Newman Guild members and guests.

November 16
The Catholic Widowed Organization will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Speaker Marilyn Martin will discuss Christian Theological Seminary (CTS) and its repository theater.

☆☆☆
A workshop on "Kids of the '90s" will be presented from 12:30-4:30 p.m. at Ferdinand Community Center, Ferdinand. Cost \$5. Call 1-812-267-2777 to register.

☆☆☆
King's Singles will meet at Christ the King Church, 3864 N. Crittenden from 5:30 p.m. Mass followed by dinner at nearby eatery. All adult singles are invited.

November 17
Cathedral High School will hold an Open House and Information Night for 7th and 8th graders and their parents from 5:30-8:30 p.m. Dinner, tours, presentations.

☆☆☆
Catholic Crossword

1	2	3	4	5	6	7	8	9	10	11
12	13	14	15	16	17	18	19	20	21	22
23	24	25	26	27	28	29	30	31	32	33
34	35	36	37	38	39	40	41	42	43	44
45	46	47	48	49	50	51	52	53	54	55

ACROSS

1 "... shall play on the hole of the church" (Isa 11:8)

4 Church service

8 "And all that handle the ... " (Eze 27:29)

12 "... children arise up, and call ... " (Prov 31:26)

13 Rum ... month part

14 The ... of life grew in Eden

15 Lincoln nickname

16 Lesson in doctrine

18 Kind of fir

20 Worms

21 ... Wednesday

22 "Behold, I stand at the ... and knock"

24 Matthew (Abbr)

26 A son of Jacob

27 "I am ... ashamed" (Luke 16:3)

30 Wife of Adam

31 Hosea's wife

32 Job 32:2 name

33 New England abbreviations

34 Scott

35 Rocky peaks

36 Genesis garden

37 "... one ... or one title" (Matt 5:18)

38 Acts 9:43 location

41 Priest's title

44 Of early church leaders

47 Teacher of Samuel

48 Venus de ...

49 Most emperor who persecuted the church

50 "Thy ... and thy staff ... " (Deut 15:18)

51 "It shall not ... hard unto thee" (Deut 15:18)

52 Empty on the first Easter

53 Female sex

DOWN

1 Evil king opposed by Elijah

2 Genesis 10:7 name

3 Church official

4 Old Testament prophet

5 First man

6 "And God ... them in the firmament ..." (Gen 1:7)

7 Compass point

8 "Thou shalt have no ... gods before me"

9 Opera song

10 "God did ... the seventh day" (Heb 4:4)

11 "Seminary (Abbr)"

17 Church singing group

19 Large pit (Abbr)

22 Mission of Satan

23 Finished

24 "... good will toward ... " (Luke 22:51)

25 "... Maria"

26 Vain of one

27 "Am I ... keeper?" (Gen 4:9)

28 "He touched his ... and healed him" (Luke 22:51)

29 "The man of the ... " (Abbr)

31 "No man hath seen ... any time" (John 4:12)

35 Toddler

36 ... salts

37 Father of Joseph

38 Sicks

39 Mayberry boy

40 "... and put it upon a ..." (Num 21:9)

41 "This heart is as ... as stone" (Isa 46:24)

42 Part of Mark 15:34

43 saying

43 Discouragers

44 Mission (Abbr)

46 Name of several popes

game, snack to share and drinks RSVP to Ken Marsh 317-895-1728

November 18-20
A communal retreat on "Finding God in Daily Life" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for reservations.

☆☆☆
A Married Couples Retreat on "Sharing Our Stories—Sharing Ourselves" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

November 19
St. Thomas Aquinas Parish will sponsor a Holiday Auction, "An Evening for Friends" at 7 p.m. in the Kelly Room of Butler University Afterton Center, 700 W.

Hampton Drive. \$10 per person, tickets available at the door.

☆☆☆
A Reflection Day entitled "Celebrate and Pray with Women of the Advent and Christmas Season" will be presented by Franciscan Sister Barbara Piller at Olivia Hall on the grounds of the motherhouse of the Oldenburg Sisters of St. Francis. Call 812-933-6462.

☆☆☆
A Monte Carlo will be held at 7 p.m. at Little Flower Parish cafeteria, 13th and Bosart. Admission \$5. Food and cash bar available.

☆☆☆
The ladies of Good Shepherd Parish will sponsor their annual Craft Fair from 8:30 a.m.-3:30 p.m. in St. James Hall, 1155

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☆☆☆
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☆☆☆
The Altar Society of Holy Name Parish, 89 N. 17th, Beech Grove will hold its Annual Christmas Bazaar and Chili Dinner from 12:30-5:30 p.m. in Hartman Hall. Craft, holiday, bake, white elephant sales. Chili dinner tickets: adults \$3.50, kids K-8th \$2, preschool free. Santa arrives 3 p.m.

☆☆☆
The St. Vincent de Paul Society of St. Patrick Parish will hold its annual Craft Fair at 2 p.m. in the parish hall, 936 Prospect St. Admission \$125. Euchre, bingo played.

☆☆☆
The Living Eucharist" video series continues at 2:30 p.m. at the

Sister praises proposed bishops' statement

by Catholic News Service

SILVER SPRING, Md.—The head of the Leadership Conference of Women Religious has called a proposed statement on women by the U.S. bishops "a significant breakthrough and a sign of hope."

The proposed text "is an encouraging affirmation of the equality of women," Precious Blood Sister Andrea Fries, LCWR president, said Oct. 25.

By urging in-depth study of new ways women can be involved in church leadership and governance under existing church law, the document "suggests what could be the first step of a program to promote the equality of women in the church," she said.

The statement Sister Andrea referred to is titled, "Toward Strengthening the Bonds of Peace."

Drafted by the National Conference of Catholic Bishops' Committee on Women in Society and in the Church, the statement was sent out to the U.S. bishops in early October. They are scheduled to debate the document and vote on it at their general meeting Nov. 14-17 in Washington.

"I welcome the document's recognition of a key concern for many Catholic women: how to have a voice in the governance of the church to which they belong and which they serve with love and generosity," Sister Andrea said.

Sister Andrea is president of the Sisters of the Most Precious Blood in O'Fallon, Mo. The LCWR, based in Silver Spring, is an organization of the superiors of some 88,000 U.S. women religious.

The proposed statement on promoting equality and leadership of women in the church is submitted, "A Reflection on Women in the Church Occasioned by Pope John Paul II's Letter on Priestly Ordination."

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Answers on
page 28

Youth News/Views

St. Joseph youth group experiences homelessness

by Mary Ann Wyand

It was a dark and stormy night, as the saying goes, and St. Joseph Parish youth group members from Indianapolis probably wished they had chosen another time to participate in a Homeless Awareness Weekend.

However, the teen-agers managed to continue smiling on the night of Oct. 8 and 9 as they endured cold winds and heavy rain which damaged many of their makeshift shelters and ultimately forced them to sleep inside the church building.

"Our cardboard house was the first one to fall down," South Wayne Junior High School student Stephanie Joseph said. "The weekend made me appreciate what I have."

Ben Davis High School student Donna Page agreed. "It's pretty rough being homeless."

After midnight, youth group members ventured inside the church to sleep on the concrete floor of a hallway. They pretended the area was shelter provided by a bridge or highway overpass, volunteer youth minister Dana Kowalski said, and they were thankful for the hard but dry place to sleep for the remainder of the night.

"The weather was windy and very cold and damp," Kowalski said. "The trees protected us for a while, until about 11:30 p.m., but then it poured rain really hard and got even colder. It certainly gave us a sense of what it's like to be homeless."

Before the overnight experience on the parish grounds, Larry and Diana Kowalski took the youth group downtown to visit the Wheeler Mission for homeless men.

"Going to the Wheeler Mission was a good experience," she said, "because the man who took us on our tour was a past alcoholic who had been saved by the church. He told us about how they experience the chapel services and put God in their lives to keep them on the straight path and to give them courage. He told the kids to stay away from alcohol."

Youth group members also attended the weekend Masses to pray for the poor and collect donations for homeless shelters. "Another Day in Paradise," a song about the homeless written by Phil Collins, was used as the meditation music at Communion time, Kowalski said, as a way to involve St. Joseph parishioners in the project.

"The kids attended all four Masses and took up a collection for the homeless," she said. "I think it was a good experience for them. Father Glenn (O'Connor) talked about their project during the Masses, and the Gospel reading blended perfectly."

That weekend the Gospel reading was Mark, Chapter 10, verses 17 to 30, which is the parable of the rich man. Verse 21 reads, "Jesus, looking at him, loved him and said to him, 'You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me.'"



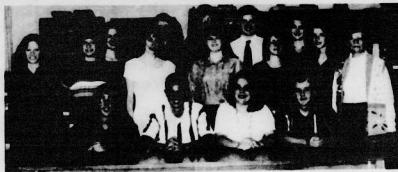
HOMELESS FOR A DAY—St. Joseph youth group members (above, from left) Stephanie Joseph, Angie Acton, Patrick Bloomer, Tim McDowell, Tina Guzenda, Kristin Esselman, Andy Dudek, and Billy Esselman of Indianapolis gather around a fire for warmth during a recent Homeless Awareness Weekend. Ben Davis ninth-grader Patrick Bloomer (below) relaxes in the shelter he made for the overnight homeless experience outside St. Joseph Church. Cold winds and heavy rain damaged some of the shelters. (Photos by Mary Ann Wyand)



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Young Adult News/Views

Do I take the effort to prepare for worship or do I just get by?

by Tom Ehart

"Free tickets! ... Jackson Browne? ... one of my all time heroes ... 11th row ... you bet I'll be there!" I showered. I shaved. I spent at least 20 minutes doing everything possible to look my coolest, as if Jackson himself was really going to be paying attention to the skinny guy with the beard bopping up and down.

I ate a bowl of cereal and read Jackson's interview in the Sunday paper. I scrambled through my tape collection to get all my Jackson Browne tapes for the ride to the theater, took one last look in the mirror and was on my way an hour and a half after I received the call.

I was so pumped to see the show. I popped Jackson's new cassette in my car deck, and began forcing myself to learn the words to his new songs so I'd know them by show time. I became lost in pre-concert bliss.

It must have been a great concert. I'll never know. We never made it to the show due to some major miscommunications among the group of people going. In fact, the whole evening was just one bizarre series of events after another.

And as I drove home, I couldn't help thinking that God had a lesson to teach me. So I asked, "Dumb thing to do? I should have known he'd answer. And the answer would like this:

"You spent an hour and a half getting ready to see a pop singer/songwriter. You roll out of bed and don't even brush your teeth to see me. You listen to his songs over and over to learn them. But you refuse to even listen to hymns, praise songs, or even contemporary Christian music, let alone do it before you go to Mass. You read all about Jackson before the show, but you never read the Sunday Scriptures or anything



else about me in the Bible before you go to church. You were early getting ... your meeting place which was 45 minutes away. Church is only a five minute drive, but you're always five minutes late. You were pumped to go to the concert. You seem bored when it's time to see me."

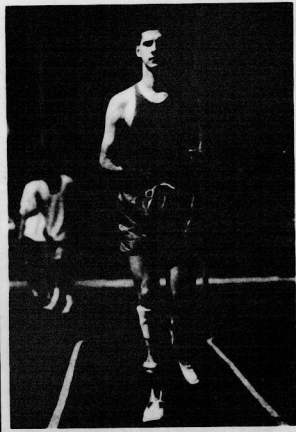
Ouch! Sting! I got the picture. And it really made me think. "Do I really want to worship God on Sundays, or am I just paying him lip service; there in body, but not in mind?" And I realized that many of us have probably never been taught to prepare for Mass the way we prepare for other things. Or maybe we've forgotten that the way in which we prepare has a lot to do with the outcome of what we're able to give in the way of participation, and receive from what we hear and see.

If we're not satisfied with the Mass and with the whole Sunday experience at church, maybe it's because we're not really putting anything into it. But if we take some time the night before, or even 10 minutes before Mass, to go over the Sunday readings, they'll be fresh in our minds, and we'll have the ability to really be open to the message behind them.

The same thing goes for singing. If we just roll out of bed, we're not going to be ready to sing along no matter how good the choir is. Singing spiritual songs or listening to some uplifting gospel music before Mass can put us in the mood and help give us the right spiritual attitude to prepare us for an encounter with Christ.

And if Christ really is the King like we say he is, then maybe we should prepare ourselves to meet him. A lot of us have settled for throwing on whatever clothes happen to be on the floor next to our beds. But there's a spirit of anticipation that surrounds people who take some extra time in preparing themselves, not to impress others, but out of respect for the special event that's about to take place.

Mass is a special event in our Catholic faith. A miracle occurs during each Mass and God is truly present. Are we really ready to worship him?



RUNNING ACHIEVEMENT—Tony Volpentest trains for the 1996 Atlanta Paralympic Games. The world-record setter lives by this motto: "If you can dream it, you can achieve it." (CNS photo by Les Fetcho)

Jim Wallis to speak here

Jim Wallis, editor of *Sojourners* magazine, will be in Indianapolis on Tuesday, Nov. 15 to speak on "The Soul of Politics." Marian College and Butler Newman Center are among the sponsors.

Wallis will talk on "The Conversion of Politics" at Marian College at 12 noon; "The Broken Community" at the University of Indianapolis at 2 p.m., with a reception to follow; and "Toward an Alternative Vision," at St. Thomas Aquinas at 7:30 p.m.

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Liturgy, women, medical ethics, violence on bishops' agenda

Bishops will adopt a national code of ethical standards for Catholic health care institutions

by Jerry Fitteau
Catholic News Service

WASHINGTON—The U.S. Catholic bishops will face new liturgical decisions and statements on violence, medical ethics and women in the church when they meet in Washington Nov. 14-17.

They will also be asked to extend the national collection for the church in Eastern and Central Europe another year, review several committee structures, approve a \$413 million 1995 budget for the National Conference of Catholic Bishops and the U.S. Catholic Conference, and elect a new NCCB-USCC general secretary.

On liturgy they will be asked to approve the first three segments of a whole new translation from Latin of the Sacramentary, the official book of prayers used at Mass. Part of a massive project under way for several years now, the revised Sacramentary will not be completed until the bishops deal with four additional segments in coming years.

In addition to the revised translation of texts, the bishops will be asked to approve several changes or optional alternatives in the way people celebrate Mass. (See "Editorial Commentary" on page 2 for comment on some of these proposed changes.)

The proposed statement on the role of women was drafted by the NCCB Committee on the Role of Women in Society and the church in an effort to improve the leadership role of women in the church and awareness of discrimination and sexism issues following the May declaration by Pope John Paul II that women cannot be ordained priests.

The pastoral message on violence, proposed by the USCC Committee on Domestic Policy, is titled: "Confronting a Culture of Violence: A Catholic Framework for Action."

The message calls for a wide range of grass-roots efforts, especially at the levels of family, parish and local Catholic

organizations, to restore a climate of respect for human life and dignity in U.S. culture.

A proposed revision of the bishops' "Ethical and Religious Directives for Catholic Health Care Services" is the result of nearly five years of work and consultation by the NCCB Committee on Doctrine.

The first revision of the bishops' health care directives since 1975, it provides a national code of ethical standards for Catholic health care institutions.

The code applies principles of Catholic teaching to traditional and new ethical questions that such institutions confront in the fields of pastoral and medical care amid changing medical technology and clinical practice.

On the financial side, the bishops will be asked to extend for at least through 1996, on a voluntary basis, the national collections it has been taking up every year to help the church in Eastern and Central Europe rebuild following the collapse of communism in that region.

The proposed 1995 NCCB-USCC budget of \$413 million represents a \$400,000 decrease from the 1994 budget. About \$92 million of that is to come from per-Catholic assessments of U.S. dioceses.

At the initiative of the Leadership Conference of Women

Religious, the NCCB Committee on Religious Life and Ministry is proposing to the bishops that membership on the Tri-Conference Commission on Religious Life and Ministry be expanded to include the recently established Council of Major Superiors of Women Religious.

The commission was formed by and is composed of representatives of the NCCB, LCWR and Conference of Major Superiors of Men. The newer council of women's superiors was formed in 1992. Since the initiative to include the council in the commission came from the LCWR, and since the LCWR and CMSM have already voted in favor of the inclusion, an affirmative vote by the bishops is virtually a foregone conclusion.

The bishops will be asked to elect a new general secretary to succeed Msgr. Robert N. Lynch, 53, a Miami archdiocesan priest who will complete his sixth year in that office Feb. 1. No nominee was named in the agenda report mailed to all bishops in early October, but it is an open secret that the NCCB Administrative Committee has agreed on the nomination of Msgr. Dennis M. Schnurr, associate general secretary for the past five years.

Under conference bylaws, a general secretary—the chief administrative officer of the bishops' national staff—is elected to an initial term of five years. After that he can be re-elected only on a year-by-year basis.

Under a "sunset provision" adopted by the bishops in 1988, 11 ad hoc committees established over the years face automatic phaseout this November unless the bishops vote to keep them going. The bishops are being asked to extend the existence of all 11 for another three years or until their task is completed, whichever comes first.

Cost of child poverty is new book's subject

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Wealthy businessman Dick Doe might not be worried that 4-year-old Johnny Jones doesn't have enough to eat. But he should, according to a new book by a senior official for the Children's Defense Fund.

Poor nutrition can make Johnny iron deficient. A child with an iron deficiency absorbs lead into his bloodstream more easily, and lead paint is prevalent in the low-income housing that Johnny's family can afford. Lead poisoning can cause learning difficulties for Johnny and prompt behavior problems at school, leaving him uneducated and unemployed. The next step for Johnny might be a lifetime in jail or on welfare, with Doe and other taxpayers paying the tab.

"You can't intervene along the way and expect to solve all the problems," said Arthur Sherman, a senior policy analyst at the Children's Defense Fund. "You've got to go to the root of the problem. To solve poverty, you really have to solve poverty."

Sherman is the author of "Wasting America's Future: A Report from the Children's Defense Fund on the Costs of Child Poverty," to be published Nov. 15 by Beacon Press.

"The human costs of child poverty are soberingly high," he said at a Nov. 1 seminar on his book at the Washington offices of the Institute for Policy Studies.

Catholic leaders long have been concerned about the issues raised in Sherman's book, especially since the U.S. bishops launched the Catholic Campaign for Children and Families following the issuance of their 1991 pastoral letter, "Putting Children and Families First."

"We urge a reordering of priorities—personal, ecclesial and societal—to focus more on the needs and potential of our children," the bishops said. "This message is a call for conversion and action—a spiritual and social reawakening to the moral and human costs of neglecting our children and families."

But in the years since that letter came out, things have gotten worse instead of better for the nation's poor children and families.

According to the annual poverty and income data released by the Census Bureau in October, the number of poor people rose from 38 million in 1992 to 39.3 million in 1993. The poverty line for a family of three was \$11,522 in 1993; for a family of four, it was \$14,763.

Those numbers place the national poverty rate at 15.1 percent of all Americans. But children are much worse off than the average.

The child poverty rate showed only a small increase—from 22.3 percent to 22.7 percent—between 1992 and 1993, but has jumped from 16.2 percent in 1977. Hardest hit are black children, with a 46.1 percent poverty rate, and Hispanic children, who at a 40.9 percent poverty rate are almost as likely to be poor as black children.

Even when noncash benefits such as food stamps, Medicare, Medicaid, public housing and fringe benefits at work are counted as income, the poverty rate for 1993 remains at 12.1 percent.

A report from the Washington-based Center on Budget and Policy Priorities attributes the rising poverty levels to several factors—wage erosion among low- and middle-income working parents, the rise in single-parent families and "a weaker safety net" for children.

"In 1993, fewer than one in every seven children who were poor before receipt of government benefits were lifted from poverty by these benefits," the report said. "In 1979, nearly one in five children who were poor before receipt of benefits were lifted from poverty by them."

The center also noted that the poor are poorer than ever before. In 1993, more than four of every 10 poor people had income below half the poverty line, or \$7,382 for a family of four. In 1977, three of every 10 poor people had incomes that low.

Around the country, Catholics are working with state and local leaders to improve the plight of children and families. In Maryland this October, the state's Catholic bishops put their hopes for the future—and 38 specific policy recommendations—in a 50-page statement called "Putting Families and Children First."

"Let us ask... that the needs of families and children, especially the poorest and most vulnerable among them, be assigned first priority in the political debate," they said.

Sherman of the Children's Defense Fund says he and other children's advocates must present not only the grim statistics about children and families but also "the crucial and optimistic message that the United States can reduce family poverty."

"There are solutions that aren't just expanding the current welfare system, which everyone on and off the welfare rolls hates," he said. Among those: child support assurance, a family-sustaining wage, expansion of the Earned Income Credit and "a whole range of things that support work," including universal health care and reliable, low-cost, high-quality child care.

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Vatican ruling against Bible texts draws criticism and consultation

Bible scholars and U.S. bishops express their dismay over rejection because of inclusive language

by Jerry Filtzau
Catholic News Service

WASHINGTON—Scholars and bishops have criticized the Vatican ruling against liturgical use of the New Revised Standard Version of the Bible. And the heads of the U.S. and Canadian bishops' conferences planned meetings with Rome officials to resolve differences.

The Vatican also ruled against liturgical use of the New American Bible revised Psalter, or Book of Psalms, although current consultations with Rome could lead to approval of a changed version.

Both the NAB Psalter and the NRSV use inclusive language in references to people. Vatican doctrinal congregation sources cited this as the source of problems in the texts.

The planned meetings in Rome did not mollify some Bible scholars, who considered the Vatican action mystifying and based on a misunderstanding of inclusive language.

Franciscan Father Alexander A. Di Lella, editor of the Catholic edition of the NRSV, said, "I'm totally dismayed. It doesn't make any sense."

The Executive Board of the Catholic Biblical Association called the ruling "demeaning" to the bishops' conferences and said it puts the credibility of the church at risk.

Catholic parishes throughout Canada will be forced to scrap three new Lectionaries they have begun using since 1992 if the Vatican ruling sticks. But the bishops' conference has told priests to take no action until they receive further word—possibly after officers of the conference have met with Vatican officials in November.

U.S. scholars and bishops who head committees overseeing Scripture translations or their liturgical use defended the NRSV and the NAB Psalter.

"The revised New American Bible and the New Revised Standard Version are faithful translations," said Auxiliary Bishop Richard J. Skiba of Milwaukee, a Scripture scholar and head of the U.S. bishops' Ad Hoc Committee on the Review of Scripture Translations.

"Inclusive language is a necessity in our American idiom and culture today," said Bishop Donald W. Trautman of Erie, Pa., head of the bishops' Committee on the Liturgy. "It is necessary in Scripture, in the liturgy and in catechetics," added Bishop Trautman, who is also a Scripture scholar.

The Rev. Dr. Arthur O. Van Eck, director of Bible translation and utilization at the National Council of Churches, which sponsored the NRSV, said he was disappointed because the Vatican did not even respond to the council's offers to try to work out difficulties.

"It would have enriched the process if we had had a dialogue about some of the alternatives. I hope that can still happen," he said.

Cardinal-designate William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, announced Nov. 1 that there will be a meeting of Vatican and U.S. Catholic representatives in Rome to try to clear up differences.

He said Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, agreed to have a group of U.S. bishops and Scripture scholars meet with Pontifical Biblical Commission members residing in Rome.

Cardinal-designate Keeler expressed hopes that Vatican-U.S. collaboration would lead soon to "a Lectionary which will be both faithful to the tradition of the church and serve the urgent needs of our people for a Lectionary in the English currently used in our country."

News of Vatican ban on liturgical use of the inclusive-language Scripture translations first appeared Oct. 25 when Catholic News Service reported on an interview with Archbishop Geraldo M. Agnelo, secretary of the Vatican Congregation for Divine Worship and the Sacraments.

The archbishop said his congregation, on instructions from the doctrinal congregation, had revoked the permission for liturgical use of the NRSV which it had

given to the U.S. bishops in 1992 following their decision to approve it for liturgical use. The NAB Psalter had similar approval for liturgical use from the U.S. bishops and confirmation from the Vatican in 1992, but liturgical use of it was also revoked in the new decision.

Archbishop Agnelo also said catechetical use of the NRSV was forbidden—a comment that still had U.S. and Canadian church officials puzzled more than a week later, since the decision to which the archbishop referred speaks only about liturgical use.

Cardinal-designate Keeler said conference officials initially said they had not yet seen the Vatican decision because they took some of Archbishop Agnelo's comments to mean that there was a new letter in the works which had not yet arrived.

Canadian church officials remained mystified in early November, saying they had not yet received any communication from Rome about the revocation of the text which is used throughout their country in English-language Lectionaries. Bishop Skiba said he had been working since summer to gather together responses by top Bible scholars to a list of specific questions Vatican officials had raised about the NRSV and NAB revised Psalter.

"I'm surprised at the way the conversation seems to have been short-circuited" by the Vatican issuing its decision before that consultation was completed, he said.

The board of the Catholic Biblical Association said that by reversing careful, mature decisions of the U.S. bishops, the Vatican "suggests that the NCCB and its resources are not able to determine what is doctrinally sound and pastorally appropriate."

It asked the bishops to insist that Rome give them specific objections to the texts and an opportunity to respond to each one.

Cardinal-designate Keeler said in his Nov. 1 statement that the Vatican decision did not affect the use of the texts for other purposes.

"The use of either the NRSV or the revised NAB for reading or Bible study is not at issue," he said. "Both translations are properly approved for these purposes."

Vatican cuts UNICEF gift to send a message

by Tracy Early
Catholic News Service

UNITED NATIONS—The Vatican has used an annual pledging conference for United Nations development programs to indicate its continuing unhappiness with UNICEF's involvement in family planning.

Archbishop Renato R. Martino, Vatican nuncio to the United Nations, announced a \$2,000 gift to UNICEF's budget, down from last year's \$3,000. He designated specific areas for its use: nutrition, immunization, breast-feeding initiatives and treatment of respiratory and diarrheal diseases.

At the pledging conference, held at U.N. headquarters in New York Nov. 1, Archbishop Martino also announced a gift of \$2,500 to the U.N. Development Program, and

expressed hope that it would be applied to a project for rural women in one of the poorest countries.

Archbishop Martino told conference participants that the Vatican had engaged in "fruitful discussions" with UNICEF over the past year regarding a mechanism to ensure that designated gifts would be used for the specified purposes, and that these discussions were "moving forward."

He said such a mechanism was needed so Catholics could be "assured that their contributions would be used for programs which in no way contradict Catholic moral teaching."

In an interview afterward, he said he was concerned not only about the use of Vatican contributions, but also about money Catholics give UNICEF individually. In some of the agency's activities, it collaborates with the Population Fund and the World Health Organization in programs of family planning, he said.



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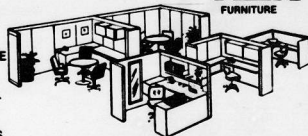
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BOOK REVIEW

'A Theology of Christian Faith'

THE ASSURANCE OF THINGS HOPED FOR: A THEOLOGY OF CHRISTIAN FAITH, by Jesuit Father Avery Dulles. Oxford University Press (New York, 1994). 299 pp., \$35.

Books for Catholics

WASHINGTON—(CNS)—Here is a list of books of particular interest to Catholic readers.

"The Holy Eucharist," edited and abridged by Msgr. Charles Dollen, Alba House, \$6.95, 148 pp. A collection of St. Alphonsus' writings on the Eucharist covering prayers of the Mass and several other aspects of the love of Christ.

"Love Is the Measure," by Jim Forest, Orbis, no price given, 166 pp. Revised edition of a biography of Dorothy Day published in 1986. It was widely approved as an account of her commitment to the cause of the poor and social justice and her founding of the Catholic Worker movement.

"Life in the Middle Ages," by Hans-Werner Goetz, University of Notre Dame, no price given, 316 pp. This work by a German scholar pictures life from the seventh to the 13th century from several viewpoints.

"The Thunder of Justice," by Ted and Maureen Flynn, Max/Kol Communications Inc., \$11.95, 428 pp. A handbook of modern Marian apparitions that describes more than 40 sites where they have occurred. A summary of what the Bible, Catholic doctrine and the writings of saints have to say about apparitions is included.

Reviewed by Holy Cross Father John T. Ford.

The title and theme for Jesuit Father Avery Dulles' *"The Assurance of Things Hoped For"* come from the Letter to the Hebrews (11:1): "Faith is the assurance of things hoped for, and the conviction of things not seen."

In the first section of this book, Father Dulles traces the theology of Christian faith from its biblical foundations, through patristic and medieval thought, to contemporary controversies about faith and certitude.

Readers will react differently to this historical survey. First of all, it presupposes a basic familiarity with the history of Christian theology. In other words, this book is not meant for casual devotional reading.

Secondly, a survey of 20 centuries means that each theologian can only be given limited space. Some readers may wish that the treatment had focused on two or three representative theologians from each age, rather than a comprehensive listing that inevitably includes a multiplicity of authors and succinct summaries of their thought.

Yet many other readers will find this historical survey both useful and stimulating. Useful, insofar as it provides access to a wealth of material about a large number of individual theologians; stimulating, insofar as the details are like the various instruments in a symphony, to be heard not only individually, but also as contributors to a series of movements that lead to a cumulative view.

The second section of this volume provides a systematic synthesis of centuries of theological reflection on, and debate about, Christian faith. Readers will find consideration of traditional topics such as the nature, object and properties of faith. Readers will also find more recent

concerns treated, such as the grounding and development of faith. In addition, there is a very helpful treatment of faith and salvation. But I wish that Father Dulles had discussed the various "models of faith" in light of his earlier book on "Models and Revelation" (1983, revised 1992).

On the whole, his latest book provides a masterful historical survey and a systematic synthesis of the important, yet sometimes neglected, topic of faith. There is some minor, almost unavoidable, repetition; there are also some theoretical fine points on which theologians might take issue. Yet those who value the previous writings of Father Dulles for his clarity and conciseness will certainly want to add this volume to their theological library.

(Father Ford is professor of theology at The Catholic University of America in Washington.)

(At your bookstore or order prepaid from Oxford University Press, 1600 Politt Dr., Fairlawn, N.J. 07410. Add \$2 for shipping and handling.)

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, state date of death. Obituaries of archdiocesan priests and religious sisters are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese.

† BACH, Leona T., 90, St. Mary, New Albany, Oct. 29 Cousin of Catherine Hancock.

† BARNHART, Cleona A., 73, St. Louis, Batesville, Nov. 5 Wife of William R., mother of William H., Robert L., and Janet Meyer; sister of Martha Werner, Alphonse and Lawrence Heller; stepmother of Robert Pulsark; grandmother of 9; great-grandmother of one.

† CADIEUX, Harold J., 89, St. Joseph, Shelbyville, Oct. 26 Husband of Rose (Risika); father of David V., Karen Gissy and Laurie Kolston; brother of Helen Cummings; grandmother of six.

† CULLEY, James V., 52, Christ the King, Indianapolis, Oct. 29 Husband of Patricia (Poe); father of Jason M., Andrew T., Anne L., brother of John, Jean Graver and Mary.

† CURTIS, Walter E., 88, St. Mary, Greensburg, Oct. 31 Husband of Clarabelle E.; uncle of Betty Curtis, Juanita Goddard, Diana Dobbins and Donna Dietz.

† EAKEN, Rita M., 72, St. Mary, North Vernon, Oct. 31 Mother of Rose (Risika); sister of Bob, Joe, Bill and Betty Horstman; grandmother of five.

† ENNEKING, Alvin W., 75, St. Louis, Batesville, Nov. 6 Father of Gregory A. and Beverly Hendrix; brother of Raymond, Marcela Baird and Antonette Goldschmidt; grandfather of three.

† HALL, George Francis, 81, Prince of Peace, Madison, Oct. 14 Brother of Edna Bacon; grandfather of John Howard Feher.

† HANLOH, Adeline M., 85, St. Paul, Tell City, Oct. 24 Mother of Janice Pruitt, Larry, Patricia Weber and Betty Sue Snyder; sister of Bertha Jarboe; grandmother of 14; great-grandmother of 44.

† HUFF, William H., 69, St. Paul, Tell City, Oct. 28 Father of Betty Seals, Cathy Crossley, William J., Kenneth L., Timothy A. and Roger A.; brother of Samuel, Elbert, LeMar, Opal Borden, Ida Thompson, Rose, Genevieve Houchen and Elsie Abell; grandfather of four; great-grandfather of one.

† JONES, Elva B., 96, St. Margaret Mary, Terre Haute, Oct. 26 Mother of Wanda Forsman and Mary Folmer; grandmother of three; great-grandmother of four; great-great-grandmother of three.

† KIEMEYER, Arthur W., 78, Our Lady of Lourdes, Indianapolis, Oct. 25 Husband of Jenny (Lambert); father of Michael W., Sharon T., Leo J., Thomas J., Arthur A. Johnson and Mary A. Goshart; halfbrother of August and Jerome Etter; grandfather of 13; great-grandfather of 13.

† MURPHY, Perry, 64, Our Lady of Perpetual Help, New Albany, Oct. 18 Husband of Mary, father of Tom, Perry, Matt, Joe, Jeff, Theresa Atwood and Julie Cook; brother of Mary Foster, Helen and John Schlegel; grandfather of nine.

† NORTON, Lola Elizabeth, 79, St. Michael, Cannellton, Oct. 29 Wife of Arthur; mother of

Thomas, Ronald, Larry and Dennis; sister of Edna Wilson, Arlene Beach, Leona Penland, Adeline B. Willford, Cole Cain, Joy Graham and David Parnell.

† RAMSEY, Odell W., 73, St. Andrew, Hammond, Oct. 21 Husband of Imelda; father of Kevin, Mark, and Lisa Owens; stepbrother of Shubal; grandfather of five.

† REIS, Willard F., 76, Holy Family, Richmond, Oct. 21 Father of Diana Lahman; brother of Linus, and Helen Ball; grandfather of five; great-grandfather of seven.

† RINGEMAN, Clara M., 100, St. Meinrad, St. Meinrad, Oct. 31 Mother of Othmar Lee and Mary Alice Ruser; grandmother of 13; great-grandmother of 28.

† ROJOWSKI, Isabelle B., Inno, 64, Holy Spirit, Indianapolis, Oct. 22 Wife of Maurice; mother of Victoria Wesseler and John; grandmother of two.

† ROYAL, Mary V., Walker, 89, Holy Angels, Indianapolis, Oct. 28 Mother of Eugene M. Gibson and Ella B. Williams; grandmother of seven; great-grandmother of nine; great-great-grandmother of six.

† SMITH, Arthur L., 65, Our Lady of Lourdes, Indianapolis, Oct. 21 Father of Carol Carter, Stephanie, Elaine, Lesley, A.L. II, and Mark.

† SOLIS, Lilia (Fonseca), 59, St. Michael, Indianapolis, Oct. 29 Wife of Bulmaro T.; mother of Alejandro F., Oscar F., Maria Luisa F. and Letitia F.; sister of Francisco and Enrique Fonseca; grandmother of three.

† STEIMLER, Eugene A., 84, Sacred Heart, Jeffersonville, Oct. 28 Husband of Virginia R.; father of Thomas, Mary Catherine, Streicher, Mary K., Stecker and Laure; brother of Virginia R. Auker; grandfather of 10; great-grandfather of eight.

† VICTOR, Rose Marie, 80, St. Anne, Hamburg, Oct. 23 Mother of Joseph W. and Karen M., sister of Mary Lucille, Frances Sister Mary Rachel, Joseph and Urban Schulte, and Angela Kierich.

† WALSMAN, Gertrude H. (Schiller), 76, St. Louis, Batesville, Oct. 22 Wife of Howard; mother of David, Beverly Foske and Joseph; sister of John Buck and August Gutwiller; grandmother of seven; great-grandmother of one.

† WARD, Jeanette M. (Siracusa), 84, Holy Trinity, Indianapolis, (buried from St. Christopher, Indianapolis), Oct. 26 Wife of James; mother of Roseann Lindsey, Cathy Featherston, Mary Stanton and Sue Hill; sister of Gene Siracusa and Katherine Boldrighini; grandmother of six.

† WELSH, Grace, 56, St. Augustine, Jeffersonville, Oct. 22 Mother of Cindy Martingale, Barbara Morgan and Graham; grandmother of two.

† WILLIAMS, John E., 74, Little Flower, Indianapolis, Oct. 23 Husband of Irene (Tadgitt); father of Linda Vanderlyden, Christine Dettler and Barbara Williams-Gallera; brother of Patricia Doyle; grandfather of five.

† YOUNG, Hughla Mary Freeman, 84, St. Anthony of Padua, Clarksville, Oct. 22 Mother of John H. Freeman.

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Pope talks on hope for Catholic-Anglican unity

by Cindy Wooden
Catholic News Service

VATICAN CITY—The hope for unity between Roman Catholics and Anglicans lies in the faith they share, Pope John Paul II told a pilgrimage of U.S. Catholic and Episcopal bishops.

The difficulties encountered in the dialogue, including "the serious disagreement between the Catholic Church and the Anglican Communion over the ordination of women," should not surprise people, nor should it stop the dialogue, the pope said.

He met Nov. 7 with the five Episcopal and three Catholic bishops, who were on a Nov. 2-10 pilgrimage to London and Canterbury in England, and Rome.

"It is already a wonderful gift of God's grace that we concur in acknowledging that ecumenical relations are an essential requirement of our obedience to the Lord," the pope told the group.

He praised the work done by the Anglican-Roman Catholic Dialogue in the United States and the way Episcopal and Catholic parishes pray together for unity and cooperate in witnessing to the Gospel and serving their communities.

Leaders of both communities also face new tasks, he said. "You are increasingly challenged, in order to be faithful to the Divine Teacher, to seek a united stance in the moral questions which so deeply affect the men and women of our time."

Despite progress toward unity, the pope said, "we are painfully aware of the further obstacles along the way. We should neither be surprised nor held back by the difficulties." Episcopal Bishop Frank T. Griswold of Chicago, in his

remarks to the pope, spoke about the problem posed by the ordination of women as Anglican priests.

He quoted the Anglican-Roman Catholic International Commission's statement that the ordination of women presents the communities "with an issue that involves far more than the question of ministry as such. It raises profound questions of ecclesiology and authority in relation to tradition."

While acknowledging the seriousness of the disagreement, the pope said, "it is heartening to hear you place this issue in its proper perspective, a profound ecclesiological perspective which sees the church's first duty as obedience to Christ the head, a perspective which implies limits to our authority in relation to what has been handed down."

Hope for ecumenical progress, he said, lies in the strength of the things that unite Catholics and Anglicans.

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