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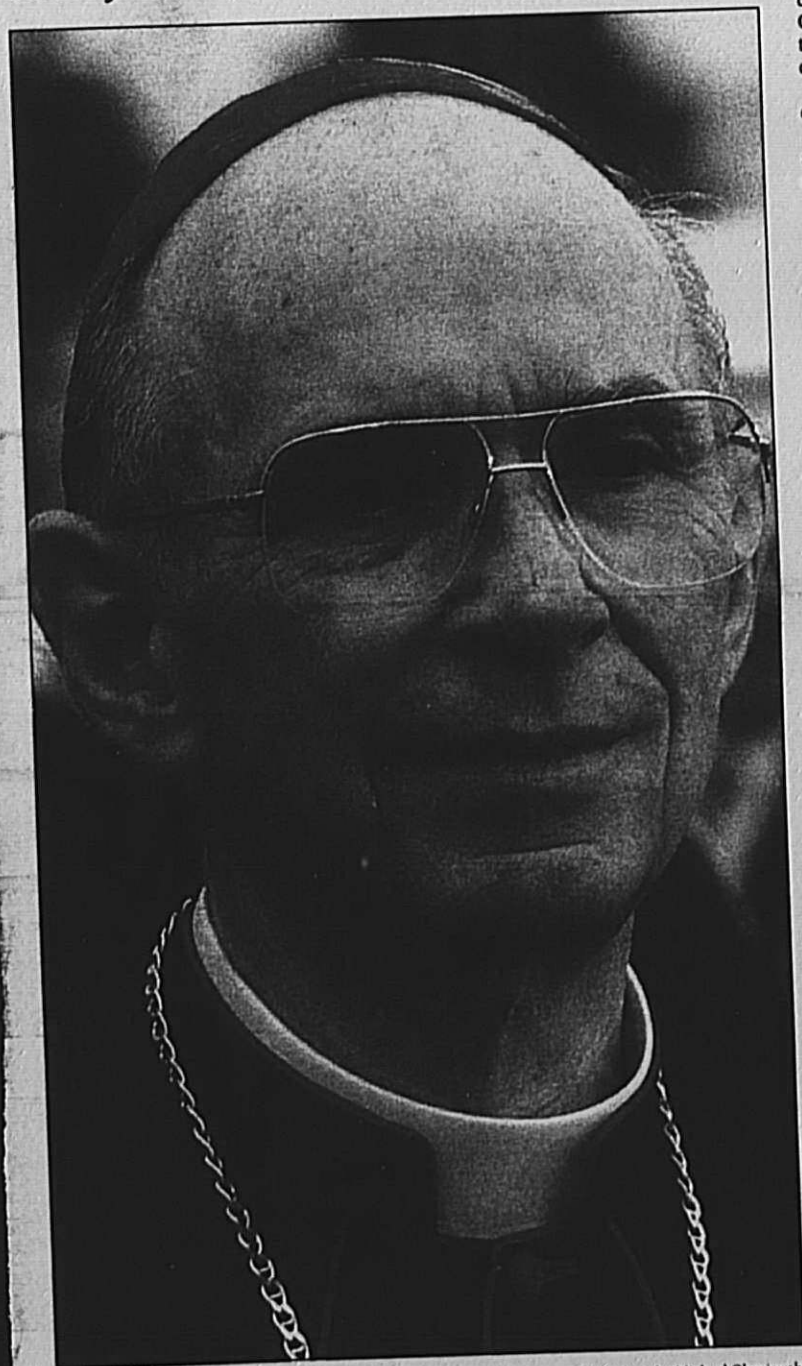
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November 22, 1996

Catholic world mourns Cardinal Bernardin

One of church's most notable leaders in the 20th century dies Nov. 14 of cancer in his pancreas



CNS photo by Michael Okoniewski

Cardinal Joseph Bernardin awaits the arrival of Pope John Paul II at the Newark, N.J. airport in October 1985.

By Jerry Filteau, Catholic News Service

Chicago's Cardinal Joseph L. Bernardin was "our nation's pre-eminent Catholic Church leader of the 20th century," said Cardinal Roger M. Mahony of Los Angeles.

"He was a peacemaker. He cut through difficult issues. He had remarkable gifts. . . . There is no one to take his place," said retired Archbishop John R. Quinn of San Francisco.

Cardinal Bernardin's death from cancer Nov. 14 at the age of 68 brought an outpouring of such tributes.

In Indianapolis Archbishop Daniel M. Buechlein said, "All Catholics owe a deep appreciation to Cardinal Bernardin for his many years of faithful service to the church. His comprehensive view of the sacredness of human life was a great blessing to the church in both the United States and throughout the world. In recent months, his own and very personal witness to life, death and eternal life has been an inspiration and sign of hope for people everywhere."

Hundreds of cardinals, bishops and civil dignitaries were expected at his

funeral at Holy Name Cathedral in Chicago Nov. 20. Named to represent President Clinton were Vice President Al Gore and U.S. ambassador to the Vatican Raymond Flynn. Cardinal Mahony was to be chief celebrant with Msgr. Kenneth Velo, president of the Catholic Church Extension Society, as homilist.

Cardinal Bernardin's most lasting and profound impact on the U.S. Catholic Church might be seen in three phrases:

- "The Challenge of Peace": He headed the committee that wrote that 1983 national pastoral letter on war, peace and nuclear defense—arguably the most widely read and most effective pastoral letter ever issued by the U.S. bishops. He earned the Albert Einstein Peace Award and was featured on the cover of *Time* magazine for his role in the pastoral.

- "A consistent ethic of life": In a series of addresses beginning at Fordham University in 1983 he developed the consistent ethic theme—that the intrinsic dignity and value of human life must be protected at every stage and in every aspect—as a fundamental framework for the church to address public policy issues in a pluralistic society.

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U.S. bishops' meeting overshadowed by the death of Cardinal Bernardin

Bishops approve plan for young adult ministry, a statement on economic justice, final two segments of Sacramentary

By Catholic News Service

WASHINGTON (CNS)—At a four-day meeting overshadowed by the death of Chicago Cardinal Joseph L. Bernardin, the U.S. bishops approved a plan for young adult ministry, elected a new treasurer and more than a dozen committee heads, approved a 10-point statement of economic justice principles, voted on the final two segments of the general Sacramentary proposed for use throughout the English-speaking world, and took steps toward restructuring the administrative structures that guide their work together.

Debate on proposals to restructure their twin conferences—the National Conference of Catholic Bishops and the U.S. Catholic Conference—took up much of the last two days of the bishops' Nov. 11-14 fall general meeting in Washington. But no votes were taken Nov. 14 because of the lack of a quorum.

The restructuring plan was presented Nov. 13 by Archbishop Oscar H. Lipscomb of Mobile, Ala., on behalf of

Cardinal Bernardin, who was chairman of the bishops' ad hoc Committee on Mission and Structure. The cardinal died of cancer early Nov. 14.

Archbishop Lipscomb called the restructuring proposals Cardinal Bernardin's "latest and undoubtedly his last service in this life to our conference, in a life of long and unparalleled service to us, for us and with us."

One of the restructuring proposals calls for merging the two conferences into one and renaming it the U.S. Conference of Catholic Bishops, or USCCB. Other proposals are to have fewer committee heads and more regional representatives on the

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Food Summit

Pope tells the World Food Summit that it is intolerable that 800 million people do not have adequate food while so many others have it in excess.

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Zaire Crisis

Relief agencies handling the present crisis in Zaire say that it is a symptom of a larger problem that requires world action.

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Seeking the Face of the Lord

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



Our priests are a blessing

The address of the president of our National Conference of Bishops at our annual meeting last week was outstanding. Bishop Anthony Pilla called our attention to Pope John Paul's golden anniversary of ordination. Referring to him as "this great high priest," he chose to speak of all our priests and their special service to the church.

After he acknowledged that people not only love our Holy Father but also their priests, Bishop Pilla talked about how much our priests love their people. "It is their singular joy," he said, "to share the privileged moments of their people's lives, whether of sorrow or joy, and to relate these moments to God's providential love."

He said that sometimes we forget that it is not easy to share times of sorrow. "Words, which other times come so easily to our lips, often fail us in the presence of those who have lost a loved one or who themselves are facing suffering without quite knowing why God is asking them to do so. Yet it is in precisely these moments that the priest is there, with the prayers of the church, with his own words of personal faith, and with his compassionate presence."

Bishop Pilla noted that even times of joy can be challenging: "celebrating baptisms Sunday after Sunday for large numbers of children, offering four Masses on Saturday including a daily Mass, a funeral, a wedding and a Vigil Mass, presiding at five First Communion ceremonies in May of every year. These are not uncommon experiences for our priests today."

The bishop said that so many negative images of priests are carelessly, even heartlessly spread around, that "today it is our duty and our joy to speak words of affirmation to our priests." He reminded us bishops that we must share with our priests the burdens and challenges of our times. He addressed three fears which we bishops share with our priests.

The first fear is the decreasing numbers of young men willing to respond to God's call to priesthood. Bishop Pilla spoke of "the weariness of spirit" priests sometimes experience because of fewer vocations to support the magnificent structure of worship, education, and charitable service which the church in this country has built. Too many priests have to care for more than one parish. "Against this backdrop," he said, "God is surely calling us to foster vocations with an intense awareness of what a

treasure a vocation is. . . . We urge people actively to take up the task of finding new workers to come to the harvest."

The second fear has to do with "leadership concerns." The role of the priest in leading the Christian community has become an ambiguous area for many priests. Bishop Pilla said: "The council's call for the renewal of the laity, to which many have so eagerly responded, has been treated like a 'zero-sum' game, that is to say, the lay role increases only at the expense of the priest's role decreasing."

He mentioned that some priests say that we bishops call our priests our closest collaborators and then treat them as "taken-for-granted employees." He also noted that polarization within the church is something our priests face daily. Bishop Pilla asked: "Do we empower our priests in their pastoral ministry or do we burden them, stifling them with myriad programs and directives? . . . Do we tell them they are our closest collaborators and then place a level of bureaucracy between them and us?" We need to look at that.

The third area of concern is "priestly life." Bishop Pilla spoke mostly about priestly celibacy. "The attention placed on it in our time makes it a stress factor rather than a gift for the kingdom. There is little attempt by the media or others to understand the witness of celibacy, and its charism often takes second place to a malign pleasure in instances of its violation."

He said that the priest's celibate commitment witnesses to the spirit of sacrifice, taking up the cross, which is essential to Christianity. "To sacrifice marriage and a family of one's own is particularly relevant in an age in which sexuality is taken for granted and often debased. There is no greater sign of hope in the Lord than to believe that serving him is worth sacrificing the most truly human of all joys—marriage and family. It is also a sign of confidence in the church community for her priests to deprive themselves of the ordinary consolation of wife and children." The priest trusts that the community of the church will be his family and that it is not in vain to cast one's cares upon the Lord.

Our priests are a blessing. Our youth deserve a chance to be such!

Editorial Commentary/John F. Fink, Editor

Personal reflections about Card. Joseph Bernardin

Cardinal Joseph Bernardin was one of my heroes. For 68 years he showed us how we should live. Last Thursday he showed us how to die.

It seems appropriate that he died while the U.S. bishops were discussing proposals made by a committee of which he was chairman. No one did more for the bishops' conferences than he did, first as general secretary, then as president, and then as chairman of almost every important committee at one time or another.

The cardinal's accomplishments are detailed elsewhere in this issue, but I wanted to use this space for some personal reflections.

I first got to know him during the 1970s when he was archbishop of Cincinnati and president of the U.S. bishops conference. I was president of Our Sunday Visitor and of the OSV Institute, the publishing company's foundation. I met with Archbishop Bernardin to see how the OSV Institute could best use its resources to serve the church.

Later, for many years, we served together on the board of directors of the Center for Applied Research in the Apostolate, he as its chairman and I as treasurer. I was able to see close up how he worked to reconcile differences of opinion.

When Our Sunday Visitor commissioned jazz pianist and composer Dave Brubeck to compose the music for a Mass, one of the places it was performed was in Cincinnati by Eric Kunzel and the Cincinnati Symphony Orchestra. I invited Archbishop Bernardin to be my guest. After the concert Archbishop Bernardin drove us to a post-concert party. It was a most enjoyable evening.

Unfortunately, since I have been here in Indianapolis, I was able to see Cardinal Bernardin only infrequently, mainly for short conversations during the annual bishops' meetings and at meetings of the Order of the Holy Sepulchre.

I did hear from him in 1988 after I

devoted my column in the June 17 issue to "Cardinal Bernardin's Collegial Leadership." He wrote that he was honored and humbled by what I wrote. He said, "I don't know that I *deserve* all the accolades, but I surely *appreciate* them. Many thanks." The letter showed his humility because he certainly did deserve them.

We also managed to have breakfast together on the day he was commencement speaker at St. Mary of the Woods College.

The esteem in which Cardinal Bernardin was held by his brother bishops throughout the world was demonstrated back in 1973 when he was *unanimously* elected a member of the Synod Ordinary Council, the group that plans world synods. He was re-elected to that council five times and continued to serve on it until his death. He was also elected by the U.S. bishops to represent them at seven world synods.

I said in that 1988 column that the other bishops looked to Cardinal Bernardin "because they know that they can trust him to build a consensus that will take everyone's viewpoint into consideration and come up with solutions in which everybody wins." This was his special talent, one that he tried to exercise right up to the time of his death when he initiated the Common Ground project.

It's hard to know what Cardinal Bernardin will be most remembered for: his leadership of the U.S. bishops conference, the peace pastoral he guided to completion, his pro-life efforts and championing of the "consistent ethic of life," his grace under fire when he was incorrectly accused of sex abuse and then his forgiveness and reconciliation with his accuser, or his acceptance of the cancer that took his life.

Above all, Cardinal Bernardin loved his God and his fellow men and women. He demonstrated that love throughout his life. May he rest in peace.

Collection for Campaign for Human Development is set for this weekend

By Grace Hayes
Archdiocesan CHD Director

Parishes in the Archdiocese of Indianapolis will join those throughout the United States this weekend to conduct the 26th annual Campaign for Human Development collection.

This program, created by the U.S. bishops in 1970 to be a beacon of light as a domestic anti-poverty program, has become the nation's largest private funder of organizations that empower the poor and work to eliminate injustice.

Seventy-five percent of the money collected in the parishes is sent to the CHD national office, thus creating the source for national grants. Proposals from organizations that receive these grants are evaluated by the local diocese, the national staff, and a 40-member national committee prior to approval of the local ordinary and the assigned committee of the U.S. bishops. Twenty-five percent of the collection remains in the dioceses for local grants, educational activities and operating expenses.

This year the campaign is distributing \$7.3 million in national grants to 235 projects located in 44 states and Puerto Rico. The grants range in size from \$5,000 for two economic development planning projects to a \$72,000 grant awarded by West Detroit Inter-Faith Community Organization, a church-based group working to improve the poorer neighborhoods.

Other grants include:
• Childspace Management Group, Inc., Philadelphia (\$50,000)—a worker-owned

daycare program providing jobs to low-income women;

• San Diego Organizing Projects (\$45,000)—addresses the problem of sub-standard housing for a focus on abandoned properties;

• Westside Eastside Congregations Acting Now, Cleveland (\$60,000)—community crime fighting initiatives that have already closed 20 drug houses.

• Ag Connect of Lenox, Iowa (\$25,000)—expansion of a program to preserve family farms by pairing retiring farmers with young farmers.

In the Archdiocese of Indianapolis, a national grant of \$22,000 is available for the Coalition of Low-Income and Homeless Citizens of Bloomington. These funds would be directed toward development of membership and issues.

Tri-County Health Coalition in New Albany received a local 1996 CHD grant of \$1,300 to assist its supportive program for teen-age parents.

CHD's focus represents many of the church's social teachings in action: It is built on a preferential option for the poor, requires an emphasis on empowerment, and enlivens avenues to participation through the community. Its programs, funding and education build solidarity among people who are poor and those who are not.

The archdiocesan office in the Archbishop O'Meara Catholic Center assists in proposal processes, educational opportunities and development of parish-based committees or organizations. The office number is (317) 236-1550 or 1559.

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Wanted: Your Christmas stories

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

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

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

Deadline for receipt is Wednesday, Dec. 4. The stories to be published will be selected by the editors.

Parishes are invited to send us information about special holiday events.

Good Shepherd dedicates new church

By Margaret Nelson

As they dedicated their new church building, Father Tom Clegg, told the Indianapolis Good Shepherd assembly that the church did not belong to the archbishop, to him, or to them—but to God.

"It's God's church. And thanks to God for calling these two communities together," said Father Clegg.

The pastor referred to the 1993 decision to combine the two parishes of St. Catherine of Siena and St. James the Greater. The churches were located seven blocks apart. And, for more than a decade, they had shared a priest—as well as many activities and committees.

Archbishop Daniel M. Buechlein was presider and homilist at the dedication. Father Clegg concelebrated, along with Fathers James Bonke, James Byrne, Clement Davis, Stephen Jarrell, Gerald Kirkhoff, and Franciscan Fathers Elias Koppert and Bob Seig. Father Rick Ginther and John Gonzalez served as masters of ceremonies.

The Mass began as the archbishop blessed the baptismal font and sprinkled the people of the assembly, the walls and the altar with holy water.

As he began his homily, the archbishop commended the parishioners for building the church as their living testimony to faith, noting that he'd heard that the day before was even a greater testimony to their faith, because some parts of the church still were not finished.

Archbishop Buechlein said that they were joined by communion of all the saints, especially the former members of St. Catherine of Siena and St. James the Greater, who he believed "are pleased to have your faith overseen by the Good Shepherd."

The archbishop said that God does not need churches. "We need charming churches where we can gather so that we



Photo by Margaret Nelson

At the Nov. 17 dedication of the new Good Shepherd Church in Indianapolis, Archbishop Daniel M. Buechlein incenses the altar. Planning for the new church began in 1994, a year after the councils of St. Catherine of Siena and St. James the Greater parishes decided on a consolidation which was officially approved in 1993. The 14 stations in the background were made by parishioner Bob Ford.

people may become the temples of God of which the Scripture spoke."

He said churches are for "people who want to leave our differences at the door. The history of every church community is a history marked by challenge."

Archbishop Buechlein said, "Our foundation stone is Jesus Christ, the Good Shepherd," adding, "It doesn't mean much if we have charming churches if we cannot find a place for Jesus in our hearts."

After the homily and the Litany of the Saints, the archbishop anointed the altar and walls of the church. Next he incensed the altar, walls and the people of the assembly.

Parish leaders brought forward the lights, altar linens, and flowers. One parishioner was able to participate by using the ramp at the side of the sanctuary area that permits those in wheel-

chairs to serve as liturgical ministers.

At the end of Mass, Archbishop Buechlein inaugurated the Blessed Sacrament Chapel at the west side of the church.

Before Father Clegg thanked leaders of the parish for their help he commented, "If you're not convinced it's dedicated yet, stay for a couple more hours."

Building activation committee leader Jerry Swinehart said, "Thanks to you and thanks to God." Dennis Cuffel of the "One Faith, One Family, One Future" steering committee said that, beyond the financial contributions, one-third of the parish was involved in the new church in some way.

Father Clegg presented a plaque to

Bob Ford, who had created the 14 stations for the church by hand.

Among others honored was Bob Bonke, who worked endlessly as a parish liaison to coordinate efforts of the contractors and the architect. When Father Clegg gave him a plaque, members of the parish stood and applauded spontaneously. Surprised, Bonke said, "It was all done with love."

Before the final blessing, the archbishop said, "As usual, we thanked everybody except Father Tom." The assembly responded with a standing ovation.

The parishioners gathered in the school for a reception after the dedication Mass.

Morris, Pesola ordained deacons

Kevin Morris was among seven St. Meinrad seminarians ordained to the transitional diaconate on Oct. 26 by Evansville Bishop Gerald Gettelfinger.

Because the archdiocese is being renovated, the ceremony was held at the Monastery of the Immaculate Conception Chapel in Ferdinand.

Joseph Pesola will be ordained to the transitional diaconate at Sacred Heart School of Theology on Nov. 23 by the auxiliary bishop of the Green Bay, Wisc. Diocese, Robert Morneau.

Pesola will receive his master of divinity degree in December.

Morris and Pesola are scheduled to be ordained to the priesthood for the Archdiocese of Indianapolis at St. Peter and Paul Cathedral on June 7, 1997.

Deacons serve by preaching, baptizing, witnessing marriages, offering Communion to the sick and aged, as well as other ministerial roles. Transitional deacons are preparing for ordination, while permanent deacons are not.

Annual 'Celebrating Catholic School Values' dinner is set for Jan. 15

By Peter Agostinelli

Five Catholic school graduates who are leaders in the Indianapolis community will be honored by Archbishop Daniel M. Buechlein with Career Achievement Awards on Wednesday, Jan. 15, at the Indiana Convention Center in Indianapolis. A sixth honoree will receive a Community Service Award.

It will be the second year for the "Celebrating Catholic School Values" dinner and awards celebration.

The six people to be honored will be announced later this month.

Alan Keyes, former U.S. ambassador to the United Nations Economic and Social Council and former assistant secretary of state for international organizations, will be the keynote speaker.

At the dinner, Archbishop Buechlein and Daniel J. Elsener, archdiocesan secretary for total Catholic education, will announce the amount of funds raised for a permanent tuition assistance endowment for families throughout the archdiocese. The funds assist families who otherwise could not afford to send their children to a Catholic high school. Businesses, organizations and individuals throughout the archdiocese have contributed to this tuition fund.

The chair of "Celebrating Catholic School Values" this year is Joseph P. Clayton, executive vice president for marketing and sales in the Americas and Asia for Thomson Consumer Electronics in Indianapolis.

Elsener said "Celebrating Catholic School Values" represents the growing partnership between the archdiocese and the local corporate, business and civic communities. This partnership, like the archdiocese's "Making a Difference" campaign for center-city elementary schools, provides permanent need-based tuition assistance for families who otherwise cannot afford a Catholic education for their children.

Catholic schools in the archdiocese provide education for more than 24,000 students in kindergarten through grade 12. This includes 64 parish-supported Catholic elementary schools, six parish-supported Catholic high schools, and three Catholic high schools that are privately owned and operated.

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Directory

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From the Editor/John E. Fink

The story of Our Mother of Perpetual Help



The picture accompanying this column is one of the most popular pictures of Mary and Jesus. As parishioners of Our Lady of Perpetual Help Parish in New Albany know, it is a picture of Our Mother of Perpetual Help. Millions of Catholics around the world have a strong devotion to Mary under that title.

But why would this picture be so popular, especially since it looks so strange to Western eyes? One reason is because the Redemptorists have been promoting this devotion ever since Pope Pius IX gave this picture to them in 1886 and told them to make Our Mother of Perpetual Help known throughout the world.

The picture is painted in the Byzantine style of the Eastern Church. It's not like the many Madonna and Child pictures painted by Italian artists through the centuries. Mary isn't shown as a delicate maiden and the figures are somewhat unrealistic. Jesus is the size of a baby but his features are those of an older child.

But the purpose of this style of art is tell a spiritual story. And this painting tells a story.

Mary is looking directly at us, but with a sad expression in her eyes. She is wearing royal robes and a crown of gold, telling us that she is important. Meanwhile, Jesus is looking away even while he is clinging to his mother for protection. If we could see the picture better we would see that, in his haste to escape what he is looking at, one of his sandals has fallen off.

Above Mary's right shoulder the Archangel Michael holds an urn filled with the gall that the soldiers offered to Jesus on the cross, the lance that pierced his side, and the reed with the sponge. On the other side the Archangel Gabriel holds the cross and four nails.

The story the picture is telling us is that Jesus has had a vision of the suffering and death he will undergo and has run to his mother for her protection. She is sad because, although she comforts her son, she cannot prevent his suffering. While comforting her son, Mary looks at us to tell us that, just as Jesus found refuge in

her, so can we. She will always be there for us. She is Our Mother of Perpetual Help.

We don't know who painted this picture, but it dates back at least to the 15th century. It was stolen from the island of Crete by a Roman merchant who heard stories of miracles surrounding it. He took it to Rome and eventually, at Mary's command, gave it to a church located



between St. Mary Major and St. John Lateran. It became the property of the Augustinians in St. Matthew's Church in 1499.

It remained there for three centuries and became a popular destination for pilgrimages. But then Napoleon Bonaparte's general invaded Rome in 1798

and ordered the destruction of 30 churches, including St. Matthew's. However, the church's sacristan managed to save the picture and smuggled it out of Rome.

In 1853 the Redemptorists established their world headquarters in Rome. The property they bought turned out to be the old St. Matthew's Church. While his superiors were lamenting the loss of the picture that had once been there, a Redemptorist priest remembered hearing about the rescue of the painting by the sacristan more than 50 years before. They found the picture and managed to return it to where it had been, although now it was in the Church of St. Alphonsus, the founder of the Redemptorists.

You can get a free picture and prayer card by writing to Brother Patrick Concidine, C.S.S.R., Perpetual Help Confraternity, St. Michael's Church, 1633 N. Cleveland Ave. #E, Chicago, IL 60614.

Matters Liturgical/Fr. Rick Ginther

Church's rules of holy days of obligation can be confusing

In English grammar and spelling we learn very soon that there are basic rules to be observed (good ideal), exceptions to the rules (uh oh!), and many reasons for both: age-old practice, adoption of foreign words, adaptation of an era or time. We may attempt to learn the rules and exceptions by rote or by jingle. Yet we keep on hand dictionary, thesaurus, and grammar book ("spell-checker, thesaurus and grammar checker" to some) to guide us.

For those of us who are concerned with the unfolding of our liturgical year, there are basic rules (good ideal), exceptions (uh oh!), and a host of reasons for both (priority of types of day/seasons, priority of solemnity or feast, custom, national practice, pastoral sensitivity, etc.) All of these reasons apply to the church's holydays of obligation.

Dec. 8, 1996, falls on a Sunday. The celebration is transferred to Monday, Dec. 9. But the obligation is NOT transferred.

Dec. 8, 1997, falls on a Monday. The day is observed, BUT SO IS the obligation!

Nov. 1, 1997, falls on a Saturday. The celebration takes place, but there is NO obligation.

In 1998, Nov. 1 falls on Sunday. The Sunday in Ordinary Time is dropped, and All Saints is celebrated!

Confused? So am I, much of the time. But there are values (as noted above) behind all of this. So, in view of these and "reality," here is a quick "vest-pocket" reference work of the applicable rules and exceptions.

- Sundays of Advent, Lent and Easter seasons are of first priority among all solemnities. They cannot be supplanted by any other celebration/solemnity.

- Christmas Day, Dec. 25, has precedence no matter what day of the week. The obligation remains, ALWAYS.

- A patronal solemnity which is also a holyday of obligation, even when transferred from a Sunday to a Monday, retains its obligation due to the importance of the day to the region or country.

- A patronal solemnity which is also a holyday of obligation retains its obligation if it falls on Saturday due to the importance of the day to the region or country.

- "Holyday" and "obligation" are not inseparable. The obligation may be dropped by the bishops of a particular region or country for pastoral reasons such as concern for the faithful and liturgical ministers (e.g., National Conference of Catholic Bishops' decision of November 1991, that when Jan. 1, Aug. 15 or Nov. 1 fall on either Saturday or Monday the obligation is lifted).

- Sundays in Ordinary Time may be supplanted by such holydays as Aug. 15 and Nov. 1.

- In the Christmas Season, when Jan. 1 falls on Sunday, it is celebrated as the solemnity of the day. When Dec. 25 falls on Sunday, the Feast of Holy Family is transferred to Dec. 30. No obligation is transferred.

What about Ascension? Well, it is always on Thursday of the Sixth Week of Easter. However, some are advocating that the observance of Ascension be moved to the Seventh Sunday of Easter for pastoral and liturgical reasons. If this ever is approved, it would be "the" exception to the first rule above. And I would have to redo this "vest-pocket" guide!

A View from the Center/Dan Conway

Why the church should not tell people how to vote

The 1996 elections proved beyond any reasonable doubt that negative campaigning can be hazardous to political health. Whether it was Bob Dole questioning President Clinton's character or TV ads telling Catholics it's sinful to vote for pro-abortion candidates, in this year's election negative campaigning was clearly a dead end.



Please don't get me wrong. I believe that character was an important issue in this election—and so was abortion. But questions about the president's character and efforts to persuade people that it's a sin to vote for certain candidates both failed to stir a sense of moral outrage in the electorate. In fact, these attempts may have had the opposite effect—stirring otherwise apathetic voters to come to the defense of these "maligned" candidates. Why?

Suppose for a moment that a political candidate has serious character flaws. Or that electing a pro-choice candidate is a form of complicity with institutionalized, officially sanctioned abortions. Shouldn't church leaders inform their people of this? Then why was it wrong for the retired archbishop of New Orleans and a retired priest from the Diocese of San Bernardino, Calif., to tell Catholics, and other people of good will, that voting for the president and other "pro-choice" candidates was sinful?

The answer lies in the important distinction that must be made between religion and politics. According to the "Catechism of the Catholic Church" (No. 2245), "The church, because of her commission and competence, is not to be confused in any way with the political community." The church is above the political community as "both the sign and safeguard of the transcendent character of the human person." This does not mean that religion and politics have nothing to do with one another or that the church has no role to play in civic affairs. On the contrary, by its very nature, the church is required to pass moral judgments on political matters whenever human rights and the good of society require it. That's why it is important for religious leaders to call attention to

the moral dimension of issues that are being debated in a political election, including issues like abortion, welfare reform, or economic policy.

But in a political election, the means that religious leaders use to educate citizens about moral issues must never confuse the role of the church with that of a political party or special interest group. The church is not a political action committee (PAC). It does not endorse or oppose political candidates because that would seriously blur the lines of separation that maintain the church's moral and spiritual integrity as the sign and safeguard of transcendence. Religious leaders have the right and the responsibility to inform the electorate about serious moral issues. But religious leaders should not tell people how to vote. Why? Because the mission of the church is to help individuals form their consciences and to encourage them to make morally responsible choices—not to pull the voting booth levers for them.

The comments made by the two retired clergymen also sparked some debate in the media about whether these actions violated IRS guidelines on the involvement of religious groups in politics. An organization called Americans United for the Separation of Church and State immediately charged that the church was guilty of violating the tax code. Mark Chopko, general counsel for the bishops' conference, responded by saying that the two clergymen were speaking as individuals and not as official representatives of the church. Losing its tax-exempt status would cause serious problems for the church—making it much more difficult to carry out its religious, educational and social service programs. But blurring the lines between religion and politics involves much more than just a threat to the church's tax status. If the church gets too directly involved in the political process, it runs the risk of losing its distinctive identity as an objective religious and moral teacher.

Why shouldn't the church tell people how to vote? According to Chopko, the American bishops believe that telling people how to vote is "pastorally inappropriate, theologically unsound and politically unwise." And if the 1996 campaign is any indication, it can also backfire and do more harm than good.

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The Criterion



Viewpoints

Do parents want a priest or a religious in the family?

"The Catholic community tends to have a negative image of religious life or none at all," says Sister Doris Gottemoeller, president of the Sisters of Mercy of the Americas. A recent study by the Center for Applied Research in the Apostolate indicated that parents don't encourage religious or priestly vocations the way they once did. In an article based on an interview with Catholic News Service, Sister Doris says parents want their children to be happy and need more frequent opportunities to "see someone who made the choice of religious life and who is happy and does good things." Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities, writes that if parents often don't support religious and priestly vocations, the reasons probably are not those commonly proposed.

This is not a parental conspiracy

By Francis J. Butler

Parents today do not encourage religious vocations among their children to the degree that their counterparts did three or four decades ago. The Center for Applied Research finds that only 18 percent of high school youth report specific parental encouragement in this regard.



Vocations promotion by parents pales in comparison to the coaching, planning and savings many devote to their sons' and daughters' college entrance and career path. The competitive application process, SAT and tuition financing a young person faces when entering an American university has given birth to a cottage industry of well-paid advisers and counselors.

Nonetheless, it would be simplistic and wrong to attribute empty seminaries and convents to some kind of parental conspiracy to put kids on the fast lane of American enterprise. Parents do not look down upon priests or religious.

Survey after survey reveals the esteem with which clergy are held by the majority of the faithful. The largest parish collection nationally every year is for retired priests and nuns.

Scandals and abuses among the clergy are not ignored. But laity seem to recognize that human brokenness may be found everywhere. Most Catholics have concluded that the vast majority of their pastoral leaders and religious are decent, devoted human beings.

So why aren't parents promoting the priesthood or religious life more? Do they share doubts about the value of celibacy? While many Catholics say that they would not oppose a married clergy, celibacy in a popular culture which has robbed sex of its meaning still enjoys wide respect. It is as though this countercultural, ascetic dimension of Catholicism holds new meaning in a world refusing to set limits.

What's behind the downturn then? This writer finds plausible a reflection by religious scholar Craig R. Dykstra, who sees the issue as part of the great social change of our time. Mainline religion, including Catholicism, is in a transition period as measured in waning church attendance, donations and participation of younger members.

Ironically, says Dykstra, Americans flock to bookstores and movements to satiate their spiritual hungers, even while they remain unversed in their own religious traditions.

People shop for meaning and spiritual identity the way they buy cars, looking for options to suit their particular, individualized lifestyles. This quest, he says, takes its impetus from a very mobile world where institutional life has eroded: Families, civic associations, political parties all seem to have seen better days. Doctrines, established disciplines, moral codes, shared meanings and other external

forms of religion, says the former Princeton professor, take a backseat in the great search for spiritual identity.

It is easy to understand how a profession which represents religious structure in a pre-eminent way would not fare well during a time when so much institutional life is tattered or viewed as constricting and narrow.

In my opinion, the vocations picture will not change appreciably in the near future even with effort aimed at parents. It will improve only when we succeed as a church in deepening our understanding of what it really means to belong to each other as a people gathered by Christ, unified in mission to save his world.

Parents can't support what they don't know

By Sr. Doris Gottemoeller, RSM

Parents basically want their children to be happy and to live fulfilling lives. Unfortunately—given the relatively small number



of religious order members, given their somewhat invisible character—parents don't have opportunities to witness religious life as an example of that.

Parents need the opportunity to see someone who made the choice of religious life and who is happy and does good things. Since parents don't see this often enough, they don't believe it's possible.

But parents aren't alone. The Catholic community in general has forgotten that religious life is an option. People have little contemporary familiarity with religious life.

I think parents often have residual images of religious life that are negative. Stereotypes make sisters out either to be immature figures of fun or mean. There are images of sisters from bygone days who seem remote or follow foolish directions. Again, some people's image of religious life is so sacralized that it doesn't seem like anything a real person can aspire to.

Then, too, some parents are estranged from the church. They're uncomfortable with the thought of their children coming

closer to the church. Some perceive the church as hostile to women. They don't want their daughter in that atmosphere.

The reality of smaller families today also is a factor. When people had five or six children, one having a vocation to priesthood or religious life sort of rounded out the picture.

But the real problem is that the Catholic community tends to have a negative image of religious life or none at all. Even clergy often don't see religious life as very important.

We need to raise awareness of the value and relevance of religious life and the kind of choice it really involves.

What is sad is the image of us as a corps of inexpensive church workers able to be deployed at will. This misses the boat. How so? Because the invitation to religious life is to a special relationship with God, a following of Christ.

You know, the easiest thing to tell is what sisters do. It certainly is inspiring. The more difficult thing to explain is why they do it.

Religious life is not equivalent to doing this or that kind of work, or taking this or that vow. It's a whole way of life, a special way of living a life of discipleship.

The most realistic thing that's come along recently is Sister Helen Prejean, the central character portrayed in the movie "Dead Man Walking."

Sister Prejean's approach to mission was a religious approach. She was uncertain in a real way that all of us could imagine being in a stressful situation. She wasn't a supernum, but she had an instinct for the Gospel and a concern for the poor. She didn't do anything heroic, but what she was doing came of the life she was leading in a way that was credible.

That's how I want people to see nuns: as ordinary folks who have made an extraordinary choice in response to the Spirit's prompting.

Given the good of marriage, the choice to enter religious life always will be the relatively unusual choice. There has to be some benefit of religious life that is overarching, and we need to find ways to make it visible.

So we'll need more dialogue among priests, religious and laity. Preaching would be good. And we need to prepare materials that are suitable for adults.

The Catholic community hasn't kept up with what's happening in religious life. So people don't know it.

To the Editor

Fr. Battle stood up for what is right

The article about the anti-Clinton commercial (Nov. 8 issue) made me wonder who these people are who call themselves Catholic but who were angry over what Father Battle had mentioned. I also saw these commercials and was surprised, but also I feel that Father Battle was right.

Have we forgotten what President Clinton has promoted these past four years? His partial-birth abortion veto a few days after Easter was atrocious!

I find Father Battle's name symbolic, because there is a battle between good and evil. What Father Battle had succeeded in accomplishing was a brave and courageous action on his part. He reminds me of martyrs who stood up for what is right in the eyes of God, and losing their lives because it wasn't what others wanted them to say or do.

It seems to me the term "cafeteria Catholic" is what a lot of people have become with their religion. They pick and choose what they want from the Catholic menu, without accepting God and his rules totally.

We have become a nation (of people) who would rather hide their heads in the sand than to stand up for what is right. To be able to vote is a freedom we should cherish, but shouldn't our consciences tell us for whom? One who promotes abortion is the right choice?

My children attend a public school where they had their own election. I find it interesting that these children from kindergarten to

the sixth grade, out of 260 children, 358 voted for Bob Dole, a pro-life candidate. These children will some day be voters, too. I hope and pray that they will continue to support a vote for life and the challenge of standing up for what is right.

For now, though, we better buckle our seat belts, say our prayers, and hang on tight because who knows what these next four years with our re-elected President Clinton will bring.

Hang on, folks. I'm afraid it's going to be a bumpy, if not disastrous, ride.

Paula S. Trenkamp
Greensburg

We need to search for common ground

After reading James Sehr's letter in the Nov. 8th edition of *The Criterion* ("Pitfalls of Common Ground project"), I felt it necessary to re-examine the Common Ground project.

As I read the proposal, I find that Common Ground's stated intention is to address the increasingly bitter disagreements within our church with a "spirit of civility, dialogue, generosity and broad and serious consultation." Finding solutions to the problems or forcing compromise do not seem to be on the agenda. In fact, Cardinal Bernardin says, "Agreements may emerge—all the better. But our first step is closer to what John Courtney Murray called the hard task of achieving genuine disagreement."

Returning to Mr. Sehr's letter, I see that

his concern seems to be the process that follows Common Ground: that having defined the problems through dialogue, people holding "conservative" views will have no choice but to abandon their positions in favor of some distasteful compromise. I truly do not think that one necessarily follows the other. I sincerely hope not. I do hope dialogue will bring about a better understanding of each other's position so that the problems facing our church can be addressed in a spirit of Christian unity.

I think I can safely say with some certainty that, whether one's views are "conservative" or "liberal," we can find agreement that our church faces very real problems. Let's take women's ordination. There are many thorny issues presented here, but at one level we might all agree that this issue has particular relevance today because of the very real crisis in vocations. Perhaps it is here that a conversation can begin. Those of us who hold strong opinions on this issue may protest that this is too modest a point of beginning for conversation but let us all admit that the building of the Reign of God cannot happen if half the workers refuse to talk to the other half.

I also found in Mr. Sehr's letter the strongest argument for the urgent need for a project like Common Ground. The author and apparently many others feel that "the purpose of Common Ground participants (people like Cardinal Bernardin, Cardinal Mahony, Archbishop Lipscomb, etc.) is to burn the book (the catechism) and pull the edifice down stone by stone." I do not know if these folks really believe that Cardinal Bernardin and company are out to destroy the church, but I think the

anger and fear found in this statement and the resulting further division among us is reason enough to step back and in the "spirit of civility" try to find some Common Ground.

Michael L. Crawford
Indianapolis

Motivation for entering religious life

I had to write in response to the article by Winifred Pushor in the Nov. 8 *Criterion*, part of her "Catholic World of Yesteryear" series. I was a little angry at the implication that women religious entered religious life to "pursue a career in a safe environment while achieving success and holding an honored position in society."

I entered religious life because, as a student, I was impressed by the self-sacrifice of these women and I felt challenged by Christ to give of myself to others. I find it hard to believe that there were many others who had other motivation.

I was terribly homesick for my family, and I found it difficult to not speak of them. The novitiate was my downfall, and I left after about 10 months.

I respect all of the women who gave their all to Christ and the church. I thought it ironic that, in the same paper, there was an editorial cartoon blaming materialism for the lack of vocations. This article makes it look as if that was the motivation of religious in the past.

Pamela Ketterer Speck
Lanesville

The holidays are approaching, and it's time to bring on the de-fatted calf. Everyone knows indulgence is the name of the seasonal game, so let the self-deceptions begin!



And fat. We just love juicy steaks, slavers of hollandaise and bearnaise sauces all over our plates, sausage gravy on biscuits and at this time of year, the crispy skin of roast turkey. We eat bread with our butter, and drink coffee with our cream.

done an about-face, dumping comfort foods for stir fry, and trying to distract us from holiday feasting with puny alternatives for gravy and pie.

Even though we've known for a long time (at least since Weight Watchers and those guys came on the scene) that these foods were probably not good for us, we weren't really *sure*. No one had sued anyone yet to prove the point.

It's like smoking. Even though any of us who ever smoked knows (or knew) that cigarettes cause more physical distress than just smelly clothes and hair, we hate to admit it.

We'd rather believe that it's overindulgence alone that might do us in. Surely a couple of drags here or a heaping bowl of ice cream there couldn't hurt?

But now that we're finally forced to face the horrible truth as revealed by TV medical dramas, the government and our loved ones, what are we to do? Fat and sugar are the enemy, regardless of how loved and lovable they are.

There are always the unrecalcitrants who will roast up 22-pound turkeys, stuff

them with chestnuts and cornbread, and serve them with cream gravy, candied yams and pumpkin pie groaning under rum-laced whipped cream. These are the same folks who, while waiting to eat the meal, will consume quite a lot of wine and snacks oozing sour cream dip.

Check It Out . . .

The St. Francis Hospital Senior Social will be held at 10 a.m. Nov. 25 at the Indiana Convention Center. At the social, seniors will enjoy sit-down lunch amid the splendor of nearly 100 lighted and decorated trees. Other attractions include gift shops and John Gunter, a self-proclaimed country humorist will provide entertainment. The event is a part of the 1996 Star of Hope, a festival of trees, which benefits Catholic Social Services, Holy Family Shelter, The Ryan White Foundation and St. Elizabeth's. A free shuttle bus will be provided for those in need of transportation. Tickets are \$10 for Senior Promise members and \$15 for general public. For more information call 317-782-6660.

The St. Vincent Hospital Guild's annual Christmas Brunch will be held at 12:30 p.m. Dec. 1 at the Ritz Charles, 12156 N. Meridian St., in Carmel. The cost is \$18 per person. For more reservations call Mary Pratt at 317-253-3694.

A Polka Mass will be celebrated at Holy Trinity Church in Indianapolis at 5:30 p.m. Nov. 23. The music for the Mass, done in polka style, will be provided by Bobby Klemens along with members of the choir from Holy Spirit at Geist. The Mass is sponsored by The Slovenian Cultural Society and the Office of Multicultural Ministry. Father Kenneth Taylor will be the celebrant and homilist for the Mass.

Benedictine Father Hilary Ottensmeyer will conduct a day of reflection at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, titled "**Mary: A Model Disciple**," Dec. 9. The program begins with registration at 9 a.m. and concludes at 2 p.m.

Some conscientious types will probably spend Thanksgiving morning molding tofu into a semblance of a tom turkey, and preparing raw celery, broccoli and bok choy to accompany a tomato table. For dessert, they'll whip up some eggwhites with cranberry juice or perhaps treat themselves to ry-krisps smeared with yogurt. Those in denial will go out to dinner at a nice restaurant. After all, if something delicious but forbidden is served up for the holiday meal, is it the customers' fault that they're captive, as it were, and have to eat what's presented? Surely those fats and sugars don't count.

The same is true of going to Grandma's, the traditional place of feasting. By definition, anything eaten at her table must be nutritious, patriotic and favored by God.

So bring on the de-fatted calf or whatever. Holidays are times to celebrate!

Father Hilary is chaplain at Our Lady of Grace Monastery in Beech Grove. The cost is \$20 per person payable by Nov. 29. Child care is available. For more information call the retreat house at 317-545-7681.

"A Return to Spirituality and the 12-Steps," a serenity retreat, will be held Nov. 29 to Dec. 1 at the Mount St. Francis Retreat Center in southern Indiana. Presented by Father James Fintan Cantwell, the weekend program for "twelve-steppers" will focus on renewing spirituality and on grasping the 12-steps as a way of life. For more information contact the center at 812-923-8817.

"Time Change," a vocal group from Louisville, Ky., will perform at Saint Meinrad at 3 p.m. (EST.) Nov. 24 in the College Chapel. Their presentation will comprise primarily early choral music. The performance is free to the public. For more information call Barbara Crawford at 812-357-6501.

"Professional Boundaries in Ministry," a workshop, will be offered by Saint Meinrad School of Theology from 9 a.m. to 3 p.m. Dec. 4. Workshop presenter, Benedictine Sister Jane Becker will focus on the importance of having healthy boundaries in ministry. Advance registration is \$75 and includes lunch. The cost to register at the door is \$85. For more information call Benedictine Sister Barbara C. Schmitz at 812-357-6599.

Marian College in Indianapolis will perform "Alice's Adventures in Wonderland" in Marian Hall at 10 a.m. Dec. 7 and at 2 p.m. Dec. 8. Tickets are \$3.

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Submitted photo

St. Jude Parish in Spencer, joined by St. Thomas More Parish in Mooresville recently participated in a Walk-A-Then to benefit a building project for the Spencer parish at nearby McCormicks Creek State Park. The event raised \$700 to go toward the \$200,000 goal. The St. Jude Parish goal is \$200, 000 for the construction of CCD classrooms/community area, and renovation of the rectory. Pictured (from left) are St. Thomas More boosters: Shirley Lee, Amanda Richmond, Pamela Richmond, Paula Ingle, Sarah Ingle, Karl Szczesniak, Landon Ingle, Ashley Szczesniak, and Amlee Richmond.

Author speaks on the myth of redemptive violence

By Mary Ann Wyand

Popular culture and political systems promote the myth of redemptive violence in society, Dr. Walter Wink lamented during an Oct. 24-25 program at the Benedict Inn Retreat and Conference Center in Beech Grove.

The author, lecturer and professor of biblical interpretation at Auburn Theological Seminary in New York, visited the archdiocese last month with his wife and co-presenter, June Keener-Wink, to discuss his three decades of research on the myth of redemptive violence and alternatives to violence from biblical and theological perspectives.

His talk was co-sponsored by the Indiana Office for Campus Ministries and the Benedictine retreat center.

Wink's lectures were based on his book "Engaging the Powers: Discernment and Resistance" and were divided into four sessions covering "The Myth of Redemptive Violence," "Jesus' Answer to the Myth," "Nonviolence for the Violent" and "Prayer and the Powers."

Popular culture dominates children's lives and shapes their minds in subtle and sophisticated ways, he said, ranging from violent television programming and video games in the home to big-screen messages of violence and dominance.

"The average child will watch 36,000 hours of television by age 18 and will have witnessed 15,000 TV murders," Wink said. "Tell me that doesn't affect a child's psyche. There is no way that a child could watch 15,000 people be blown away and not have that affect how he or she looks at the world. We're dealing with a catechumenate that is being carried out by the media to inculcate children into the myth of redemptive violence."

Church programs for children advocating peaceful alternatives to life problems are amateurish compared to the sophistication of children's cartoon shows with action-packed plots showing aggression and violence, he said. Then children graduate to adult spy and cop shows on TV which glamorize guns, power, sex and violence, and they also may have access to explicit videos featuring gore and nudity.

"In this kind of format, violence has become an end in itself," Wink said. "No longer is violence simply a way of achieving law and order. It's a titillation, a nar-

cotic almost, a high in its own right, that doesn't have to lead to anything else."

TV violence and aggressive video games teach children a paranoid view of reality, he said. Violent video games reinforce to children that they must kill or be killed, which prevents them from understanding the goodness of human nature.

"I don't think we need to censor films or cartoons to keep them from being shown," Wink said, "but there is a parental responsibility to help children develop a critique of violence."

To educate children about violence in the media, Wink suggests that parents watch a violent cartoon or action show on TV with their children by turning off the volume and viewing it in silence.

Most major American cities have experienced a recent decline in the rate of violent crimes, he said, but violence in the media perpetuates the public perception of American society as becoming increasingly hostile and dangerous.

"The violence of our society is much more intrinsic than simply the crime rate," Wink said. "We live in a society that is violent in its very foundation, in the mythic way it looks at the world. And this acceptance of dominance has been translated into foreign policy."

People of faith need to speak out against war and dominance, he said, but instead they often get caught up in patriotic feelings related to American intervention in world conflicts.

"After the (Persian Gulf) war began in Iraq, the churches on the whole (publicly) dropped their opposition to war and fell in line with the (U.S. government's) foreign policies," Wink said. "The churches were willing to be critical before we went into Iraq, but once the war was underway the criticism changed to, 'We have to back our boys.' After the Iraq war, and this was the telling thing, there was a euphoria because we had won this spectacular war, and had so utterly destroyed this enemy army with such a small loss of (American) lives. This attitude about victory reinforced the myth of redemptive violence, which supports a domination system."

Patriotism is a part of all cultures to some degree and is good for society in a chastened form, he said. However, patriotism often is used to justify the necessity for violence or dominance to preserve a country's interests.

Throughout the four Gospels, Christ



Dr. Walter Wink

spoke out against dominance and challenged people to seek peaceful resolutions to conflict, Wink said. "The Gospel is aimed at subverting the domination system in all its forms. Jesus was addressing it toward the domination systems present in that particular period in history."

That Gospel message is still relevant today, Wink said. He encouraged conference participants to use Christ's extensive critique of domination as a new lens for interpreting the New Testament.

"There are many other lenses in Scripture, of course, including our relationship to God and forgiveness, but this part of the Gospel message (on dominance) has on the whole been neglected by the churches," he said. "In Jesus' own teaching, we have a consistent critique of domination on almost every front. He repudiated violence and warned against

using repressive means to fight power."

Christ affirmed the rights of women, the poor, the marginalized, and the oppressed, Wink said, and consistently advocated an inclusive, egalitarian society.

"We find that message in a number of scripture passages... 'the last shall be first,' and 'take the lowest place at the table,' among others," he said. "These are the words and deeds of an egalitarian prophet who repudiates the very premises of domination—the right of some to lord it over others by means of wealth, shaming, titles and power. His followers were to maintain domination-free relationships in a discipleship of equals that included women. To those who wished to follow him, he counseled selling everything."

Christ's actions embody his words, Wink said. Jesus took a towel and washed his disciples' feet. He told his disciples to pray for their enemies. On Palm Sunday, consistent with his rejection of domination, Jesus rode into Jerusalem on a borrowed donkey.

"Jesus did not use violence when he could have easily resorted to it," Wink said. "The cross itself is a final paradigmatic expression of nonviolence."

The early church lived Christ's teachings on nonviolence for three centuries, Wink said, but mainstream churches today don't always promote the Gospel message of peace.

"Economic inequalities are the basis of domination, so breaking with domination means ending the economic exploitation of the many by the few," he said. "The myth of redemptive violence is the simplest explanation of evil. Violence is the way inequities are preserved, and the myth of redemptive violence is the legitimation of that system."

RSVP makes bears from donated hare

Last June, Phyllis Becht donated a huge stuffed rabbit to the Retired and Senior Volunteer Program (RSVP). The mother wanted the Catholic Social Services agency to use it to make "Love Bears."

These bears are made by RSVP volunteers so that professionals can give them to the traumatized children they work with.

Becht had made the rabbit, "Sir Becht,"

for her daughter Alison. After Alison died, she wanted to share her memory with others. She asked that the volunteers make the Love Bears from fabric.

Now Sir Becht has become 25 teddy bears to be hugged by 25 traumatized youngsters who need something cuddly.

"This is just one more way that Alison's memory will live on," said Rhessa Marshall, RSVP director.



Photo by Margaret Nelson

Twenty five bears, made by RSVP volunteers, are ready to give to traumatized children. As a way of remembering her deceased daughter, a mother donated the fabric from a huge rabbit she had made for the child.

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Pope says the worldwide food gap is intolerable

By Lynne Weil, Catholic News Service

ROME—It is intolerable that 800 million people worldwide do not have adequate food, while so many others have it in excess, Pope John Paul II told an international gathering on the problem of global hunger Nov. 13.

The pope was the inaugural speaker for the World Food Summit in Rome sponsored by the Food and Agriculture Organization of the United Nations. Delegates from nearly 200 countries, among them at least 65 heads of state or government, participated in the five-day event.

The pope reminded the group of what many knew well from the experience of their own countries: the rich are getting richer, and the poor are getting poorer.

"Such contrasts between poverty and wealth are intolerable for humanity," he said. "It is up to nations, to their leaders,

to their economic authorities and to all people of good will to research how to share resources most equitably in every way possible."

In order to facilitate this process, a number of delegates met in the weeks before the summit to produce its final document—a step which usually takes place during, not before, a U.N. conference. But planners for the World Food Summit wanted to ensure that the meeting did not get bogged down in debates over terminology or policy.

Pope John Paul said the final document, on its own, is not enough.

"It is desirable that your reflections also inspire concrete measures that constitute the means to struggle against the food insecurity of which too many of our brothers in humanity are victims," the pope said. "Because in the global plan, nothing will change if those responsible for nations do not observe the agree-

ments written in your plan of action, in order to realize economic and food policies founded not only on profit, but also on sharing in a spirit of solidarity."

The pope said it would also not suffice simply to stabilize or even to reduce population growth worldwide in order to lower the number of starving people.

"The sophism of asserting that 'to be numerous is to condemn ourselves to poverty' must be renounced," Pope John Paul said. "By his interventions, man

can modify situations and respond to increasing needs."

For example, he continued, assuring education for all, providing equipment adapted to local realities, applying judicious agricultural policies and ensuring fair economic systems would produce long-term positive effects.

"A numerous population could reveal itself to be a source of development," the pope said, "because it implies the exchange of, and demand for, goods."

Global non-violence workshop offered

Catholic interested in the missions are invited to a workshop on "Non-Violence in the Multicultural Setting: A World View."

Among archdiocesan leaders will be the Father Kenneth Taylor, director of the Office of Multicultural Ministry and pastor of Holy Trinity Parish; Father Clarence Waldon, pastor of Holy Angels Parish; Benedictine Father Boniface Hardin, president of Martin University; Lillian Hughes, pastoral associate at St. Peter and Paul Parish; Doris Ann Peck, Charlene Dugan, and Joseph Smith.

The Tuesday, Nov. 26, meeting will be held from 9 a.m. to 2 p.m. at the Quality Inn at 3525 N. Shadeland, Indianapolis.

Speakers are missionary priests, ministers, religious and lay people who have lived and served in areas throughout the world, including China, Korea, Africa and Nicaragua.

"Justice and the Application of Non-Violence"; "Role of Religion: Protestants, Catholics" in considering non-violence; and "Non-Violence and Youth" are among topics to be covered.

The no-cost workshop is sponsored by the archdiocesan Mission Office and Martin University.

Those wishing further information may call Missionary Sister of Our Lady of Africa Catherine Demetria Smith, educator in the Mission Office, 317-261-3366.



Photo by Dr. Steve Stemm

Breaking ground for the new parish hall are St. Peter, Harrison County parishioners (from left) Margaret Weertz; James LePlant, parish council representative; Mary Babcock; Mary Miller; Mary Bieri; Bruce Babcock, renovation committee co-chair; Father Ernest Waschler, pastor; John Hurley, general contractor; John Arnold; Harold Tuell; Bill Middleton; and Bob Walsh, renovation co-chair. The hall will include a community gathering room, kitchen, and restrooms.

St. Andrew to mark 50 years

By Margaret Nelson

St. Andrew the Apostle Church, which celebrates its 50th anniversary at 2 p.m. Sunday, began when Father Matthew Herold became pastor of the parish that was then on the northeast outskirts of Indianapolis. Today, it is considered a center city parish.

Archbishop Daniel M. Buechlein will preside at the golden jubilee Mass. Evansville Bishop Gettelfinger, once administrator of the parish, will concelebrate, as have Fathers Al Ajamie, Paul Dede, Thomas Widner, Ron Ashmore, Jeffrey Godecker, James Farrell, and David Coons, who served as pastors,

assistants or associates; and Benedictine Father Gregory Chamberlin, Fathers Mark Svarczkopf, Patrick Doyle, and Rick Ginther, priests who are native to the parish.

Present and former parishioners, staff members, teachers, students and friends of the parish are invited to the Mass.

A drive began last year to finance new carpeting and the addition of a gathering space in time for the jubilee celebration. A jubilee booklet, containing the history of St. Andrew, has been published.

The parish will have a dinner and dance in the parish social hall on Saturday night. And there will be a reception there after the 50th Anniversary Mass.

Pope's new book about his vocation to be released by end of November

By Cindy Wooden, Catholic News Service

VATICAN CITY—The New York publishing house William G. Berry will print and distribute Pope John Paul

II's new book in the United States, England and Australia.

The book, "Gift and Mystery: On the 50th Anniversary of My Priestly Ordination," is expected to be released in English by the end of November, Vatican officials said. After its release it should be available in bookstores.

The 119-page Italian edition, published by the Vatican printing press, was distributed to the media at a Nov. 15 press conference.

Archbishop Crescenzo Sepe, secretary of the Congregation for Clergy and apparent force behind getting the pope to write a personal account of his vocation, said the Vatican

consulted with national bishops' conferences in choosing publishers for the various language editions.

He said the translated texts were sent on computer disks to the bishops' conferences along with copies of the 16 drawings commissioned specifically for the book.

The Vatican hoped the practical assistance would help bishops' conferences get the book published quickly and at a low cost, Archbishop Sepe said.

The archbishop said the pope wrote the book between July and September as an act of thanksgiving for 50 years of priesthood and as an offering of love to his brother priests, not as a money-making project.

In fact, he said, the retail price of the Italian edition, 15,000 lira—the equivalent of \$10—is about half the standard price for a hardcover book in Italy.

Salesian Father Nicolo Suffi, director of the Vatican publishing house, said no decision had been made regarding the use of profits from the book's sale.

Pope John Paul earmarked proceeds from his last book, the 1994 best seller, "Crossing the Threshold of Hope," for special acts of charity. Last year the pope announced he was sending a portion of the royalties to rebuild churches and places of worship destroyed during the fighting in Bosnia-Herzegovina.

Archbishop Sepe said calls for an extended papal memoir on his vocation, his studies in a clandestine seminary in German-occupied Poland and his ordination began last October.

"The pope, who is extremely reluctant to talk about himself—and those who know him experience this every day—offered an understandable resistance at the beginning, fearing people would see it simply as autobiographical or as documentation," Archbishop Sepe said.

"But, in the end, he surrendered himself to a superior argument: the good of others," the archbishop said.

In the preface, Pope John Paul thanked Gian Franco Svidercoschi, an Italian journalist who previously worked for the Vatican newspaper, for posing questions about the pope's vocation.

Stimulated by the questions, the pope wrote, "I abandoned myself with freedom on the wave of memories without any intention of strict documentation."

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BERNARDIN

continued from page 1

• "A Catholic common ground": He announced the Catholic Common Ground Project just this past August, only two weeks before he learned he was dying from cancer, but the underlying concept of reconciliation of Catholics of different viewpoints was a hallmark of his whole life. The project itself immediately provoked nationwide reaction and some predicted that it would be his final legacy.

Just the day before Cardinal Bernardin's death, the National Council of Churches at its general assembly in Chicago conferred on him the first Joseph Cardinal Bernardin Common Ground Award. The council's new tribute for outstanding dedication to the unity of people was inspired by the cardinal's lifelong work of reconciliation. Protestant and Orthodox leaders attending the council's assembly left their meeting the afternoon of Nov. 14 to join in a prayer vigil for the cardinal at Chicago's Holy Name Cathedral.

Pope John Paul II praised the cardinal's "untiring work" and "dignity and hope in the face of the mystery of death."

Cardinal Bernardin may have been best known to most Americans for his work for peace and human life and dignity, but to the U.S. bishops he was the man who knew most intimately the National Conference of Catholic Bishops and U.S. Catholic Conference and the one they had turned to repeatedly over the years to resolve their most thorny problems.

He was the only man to have served as both general secretary and president of the NCCB-USCC. In the last five years of his life, he headed a committee charged with proposing ways of restructuring the conferences. As he lay dying, the bishops were meeting in Washington and reviewing the proposals his committee has made. They are to vote on those proposals when

they meet again next June.

President Clinton conferred the Presidential Medal of Freedom, the nation's highest civilian honor, on Cardinal Bernardin in a White House ceremony in September.

The cardinal had surgery in June 1995 for cancer in his pancreas. He learned this August that his cancer had recurred in his liver and was inoperable.

He later abandoned chemotherapy and on Oct. 31 announced that because of constant fatigue and fever from the disease, he was handing over his day-to-day archdiocesan responsibilities to Auxiliary Bishop Raymond E. Goedert, his vicar general.

Even as he lay in the final stages of death he continued to make his mark on the life of the church and the nation.

One of his final acts was a letter to the nine U.S. Supreme Court justices pleading for reversal of two lower-court decisions that would legalize physician-assisted suicide as a constitutional right.

"There can be no legal and moral order which tolerates the killing of innocent human life, even if the agent of death is self-administered," he wrote.

Only days before he died he put the final touches on his last address to the nation's bishops—delivered on his behalf Nov. 13 by Archbishop Oscar H. Lipscomb of Mobile, Ala.—urging them to make the NCCB-USCC a more effective instrument of communion among bishops and pastoral service to their people.

At the time of his death he was the senior active U.S. cardinal, having been appointed in 1983, and had long been one of the most prominent U.S. prelates in international as well as national church affairs.

His death brings to 153 the current membership in the College of Cardinals, with 110 of them under age 80 and thus eligible to vote for the next pope. Ten cardinals, including nine voters, are from the United States.

Cardinal Bernardin represented the

U.S. bishops at meetings of the world Synod of Bishops in 1974, 1977, 1980, 1983, 1987, 1990 and 1994. Beginning in 1974, he was elected five times to the synod's 15-member Ordinary Council, which follows up on each synod and plans the next. He was on the synod council when he died.

He led the pro-life efforts of the U.S. bishops as head of their Committee on Pro-Life Activities from 1983 to 1989.

Born of Italian immigrant parents on April 2, 1928, in Columbia, S.C., Joseph Louis Bernardin was ordained a priest April 26, 1952.

He was ordained a bishop April 26, 1966—at 38, the youngest bishop in the country—and two years later was called on to become first general secretary of the newly formed NCCB-USCC.

It was in that post—working the two conferences through their formative years and guiding conference committees through the massive challenges and changes they faced in trying to imple-

ment the Second Vatican Council—that he quickly gained a national reputation as the one who could reconcile seemingly intractable opposing factions through creative compromises that met the key concerns on both sides.

In 1972 he was made archbishop of Cincinnati. Ten years later he was transferred to Chicago, an archdiocese torn apart in controversy over his predecessor, Cardinal John P. Cody.

He quickly gained the trust of Chicago's priests and people with his open, listening manner, describing himself as "Joseph, your brother."

Many people, especially in Chicago, remarked in the final months of Cardinal Bernardin's life that the crown of all his achievements was the profound peace and grace with which he faced the news of his own death.

At a press conference in August announcing that he had terminal cancer said that because of his faith, "I see death as a friend."



Terry Peebles

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When I was graduated from Cathedral High School and entered my first year at Hanover College, I was apprehensive. At Cathedral I considered myself an average student. I worried that the strain of college life might be too much for me to handle. I planned to play football and baseball and it seemed all the students I met had significantly higher GPAs than I had in high school. But I soon found out that average students at Cathedral are not really average.

Graduating from a fine school like Hanover in four years and earning seven varsity letters has made me appreciate how well Cathedral prepared me. Many of my friends from other high schools had a hard time dealing with the time management aspect of balancing athletics and academics. Coming from a school like Cathedral which emphasizes excellence in both academics and extra curricular activities helped me achieve my goals in spite of my apprehensions.

When I look around I realize my experience is not all that unique. My Cathedral friends like Jon Holloway '93 (DePauw), Will Dinwiddie '94 and Craig Hauser '92 (Butler), Geoff Faerber '94 (Wabash), Marcus Thorne '92 (Notre Dame), Jason Pugh '94 and Derrick Spriggs '94 (Franklin) and Steve Adams '95, Tom Reilly '95 and Micah Shrewsbury '95 (Hanover) along with many others are excelling as student athletes at fine schools across the nation. These examples make me realize what great opportunities Cathedral provides for its graduates.

Perhaps the most important lesson we learned at Cathedral was how to deal with adversity. All of us will be challenged in our lives and I have been no exception. As the ninth string quarterback as a Hanover freshman, the prospect of my playing seemed very remote. It would have been easy to quit. But, in the classrooms and on the athletic fields at Cathedral, we were taught not to give up on ourselves and not to make excuses. Without those values all the good things that happened to me in the last two years would have been impossible.

As I begin my graduate studies and coaching career at DePauw University I am sincerely grateful to all the caring people at Cathedral who have made and continue to make a positive influence in my life.

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BISHOPS

continued from page 1

Administrative Committee, and to set aside more time before and during national meetings for informational exchange and discussion or for regional sessions.

The Sacramentary—the book of Mass prayers and instructions used at the presider's chair and at the altar—must be submitted to Rome for final approval.

The 76-page document on young adult ministry, titled "Sons and Daughters of the Light: A Pastoral Plan for Ministry With Young Adults," was approved on a voice vote Nov. 12.

Developed by the bishops' Committee on the Laity after national and diocesan consultations with young adults, it is designed to address spiritual and pastoral issues young adults face as they enter new stages in education, work, independence, family relationships and their place in society.

Bishop Tod D. Brown of Boise, Idaho, chairman of the bishops' Committee on the Laity, called the plan "an affirmation of young adults and their gifts."

The new NCCB-USCC treasurer is Bishop Robert J. Banks of Green Bay, Wis., who was chosen in a 137-111 vote over Bishop Daniel F. Walsh of Las Vegas, Nev. The bishops also elected more than a dozen new committee chairmen or chairwomen-elect Nov. 12.

The statement on economic principles, approved in a unanimous voice vote, was jointly proposed by the bishops' domestic and international policy committees.

Just two pages long, "A Catholic Framework for Economic Life" echoes the much larger 1986 pastoral letter by the bishops, "Economic Justice for All."

The new statement emphasizes making economic decisions based on moral principles that focus on protecting the poor and vulnerable. And it encourages government, business and all of society to consider human consequences of economic choices.

In other action at the meeting, the bishops:

- Approved by a voice vote a set of guidelines for televised Masses that "encourage a church setting, live liturgical music, trained liturgical ministers, an . . . unhurried pace, and always the full, active and conscious participation of the faithful."

- After lengthy discussion of their ramifications for Orthodox relations, confirmed guidelines that appear in Catholic missalettes for receiving Communion at Mass, to bring them into conformity with current canon law and ecumenical directives.

- Authorized statements by Bishop Anthony M. Pilla of Cleveland, NCCB-USCC president, against assisted suicide and expressing outrage at the taping of a sacramental confession of a prisoner in Oregon.

- Heard a report that U.S. food and development aid to the poor worldwide is shrinking steadily, and asked Bishop Pilla to write to the U.S. government to urge a reversal of foreign aid cuts.

- Debated and voted on norms for Catholic higher education, titled "Ex Corde Ecclesiae": An Application to the United States."

- Agreed to provide \$1 million to fund their national Office for the Third Millennium from 1997 to 2000.

- Ratified a \$43.4 million 1997 budget, about \$1.5 million above the 1996 NCCB-USCC budget, as well as priorities and plans for conference activities in 1997.

- Approved proposed adaptations in funeral rites when cremated remains are present.

Bishop Pilla began the meeting Nov. 11 with an address on the challenges confronting priests in the 50th anniversary year of Pope John Paul II's ordination.

"So many negative images of priests are carelessly, even heartlessly spread around, that today I believe it both a duty and a joy to speak words of affirmation and reaffirmation to our priests," said Bishop Pilla, who challenged his fellow prelates to be more collaborative with their priests, to "truly empower our priests in their ministry."



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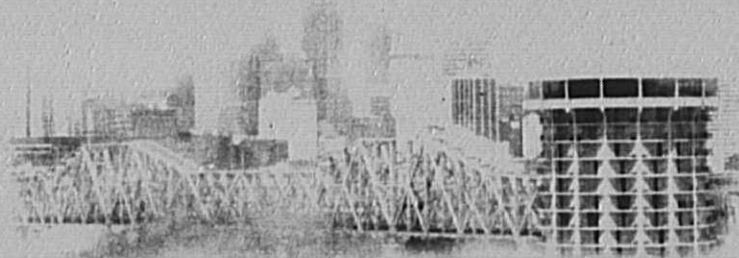
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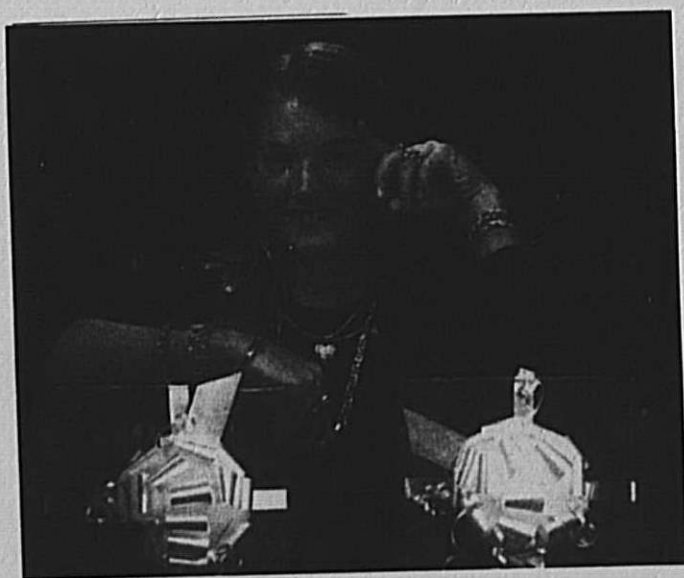
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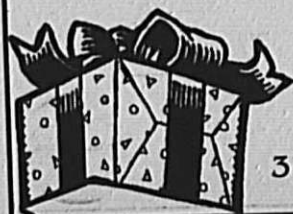
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Zaire crisis called symptom of larger problem

The situation is much more manageable than a similar mass migration of refugees out of Rwanda two years ago

By Patricia Zapor, Catholic News Service

WASHINGTON—Relief agencies are in a better position to handle the current humanitarian crisis in Central Africa than they were when Rwanda's government was overthrown and much of the population fled widespread massacres two years ago, said representatives of those groups.

But a more complex response is required than the planned United Nations-led military intervention and the delivery of emergency food or medical aid, said administrators of five relief agencies, including Catholic Relief Services.

They spoke at a press conference in Washington Nov. 15, the same day hundreds of thousands of Rwandan refugees began to return home on foot from the Zairian refugee camps where they have spent the last two years.

The U.N. Security Council also was meeting that day to work out plans for a multinational military intervention directed at making it possible for relief agencies to get food, water and medical supplies to the estimated 1.2 million refugees in the border area. Aid workers pulled out of the area around Goma, Zaire, earlier in November amid escalating warfare between Zairian Tutsis and Hutu militias operating out of the refugee camps.

David Palisitis, director of Central Africa operations for CRS, said any relief preparations would be strained by a large-scale exodus of people like the 100,000 Hutu refugees who crossed into Rwanda from the Mugonga camp in Zaire in four hours Nov. 15.

But because the international relief groups in the area have been anticipating such a crisis would develop for over a year, preparations were made that make the situation much more manageable than a similar mass migration of refugees out of Rwanda two years ago, he said.

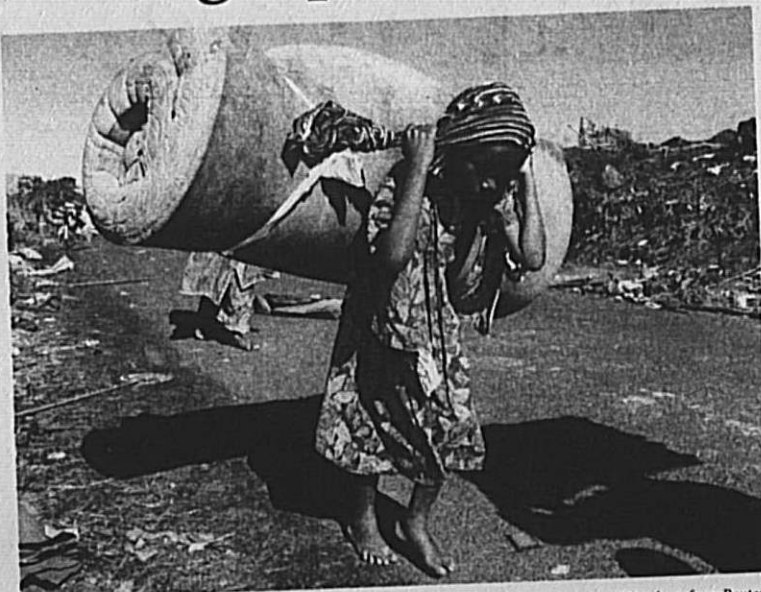
"It will be a challenge, but the basic material is there," Palisitis said. The World Food Program of the United Nations has supplies in the area and various relief groups have "transit camps" along the border intended to ease the transition of the Rwandans back to their homeland.

The international relief agencies also have dramatically improved their collaboration with each other, so operations can run much more smoothly, he said.

Andrew Natsios, vice president of World Vision United States, said there has not been sufficient diplomatic conflict resolution over the last two years to avoid a repeat of fighting within the population of refugees from Rwanda.

"This is the second time the U.S. military has been called into the Great Lakes region to deal with this crisis—because it was not resolved in the first place," said Natsios, who formerly directed the U.S. Office of Foreign Disaster Assistance. U.S. troops joined U.N. intervention in 1994 after half a million people or more were killed in massacres that followed a coup in which the government was overthrown.

"A report by donor countries on the 1994 genocide and subsequent relief effort warned that unless diplomatic actions were taken, this crisis would



CNS photo from Reuters

A young Rwandan Hutu girl with a hefty load walks toward the Rwandan border near Goma in Zaire Nov. 18. Hundreds of thousands of refugees were making their way back to Rwanda because of a lack of food and water at camps in Zaire.

take place," Natsios said. "There has been abundant early warning and reporting on what has been happening in these refugee camps."

While humanitarian intervention can save lives for a short-term period, only diplomatic intervention can provide a long-term solution, he said. "We urge the donor community to contribute as much financial support to the rebuilding of Rwanda as they have for the relief effort for the refugees for over the past two years."

The Central Africa situation is often inadequately described as a clash between ethnic Tutsis and Hutus, said Marge Tsitouris, director of emergency services for CARE. But regional problems contributing to the current crisis along the Zaire-Rwanda border have much deeper sociological, political and economic roots.

And within Rwanda, where hundreds of thousands of people were slaughtered in 1994, internal problems of resettlement, land rights and bringing killers to justice also should be high on the agenda of world leaders, she said.

"The problems will not be solved unless there's an intense effort to remove impediments to refugees returning home," she said.

David Syme, vice president of communications and corporate development for Adventist Development and Relief Agency International, encouraged the press to look more deeply into the causes of conflict in the region so the need for international help to solve the problems can be better understood.

"There is too much emphasis on tribal warfare and not enough on the deep-seated political factors," Symes said.

Steve Richards, senior vice president of the International Rescue Committee, noted in addition to the hundreds of thousands of Rwandan refugees returning to their homeland from camps near Goma, on the north side of Lake Kivu, there are another 220,000 near Bukavu, on the south side of the lake and 143,000 further to the south on the northern edge of Lake Tanganyika.

Those refugees also need to feel it is safe to return to Rwanda, and support systems must be in place to provide housing, food and a way of making a living when they get there, he said. "The international community has to provide support so they can rebuild their lives," Richards said.

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Bishops elect delegates to synod

By Jerry Filteau, Catholic News Service

WASHINGTON—The U.S. Catholic bishops elected 15 delegates to the Synod of Bishops for America during their Nov. 11-14 meeting in Washington.

The synod will bring together representatives of all the bishops of the Western Hemisphere. It is one of several regional synods being held to prepare the church for the new millennium.

It could be held as early as next fall, although precise dates have not yet been set.

Elected to represent the National Conference of Catholic Bishops during the bishops' closed executive session Nov. 12 were retired Archbishop John R. Quinn of San Francisco and Archbishop Theodore E. McCarrick of Newark, N.J., Daniel E. Pilarczyk of Cincinnati, Justin F. Rigali of St. Louis and Rembert G. Weakland of Milwaukee.

Elected in a public session the morning of Nov. 13 were Archbishop Patrick F. Flores of San Antonio and Bishop Donald E. Pelotte of Gallup, N.M.

As voting continued that afternoon, Archbishop Francis George of Portland, Ore., and Auxiliary Bishop John H. Ricard of Baltimore were elected.

On Nov. 14 delegates elected were Bishop John S. Cummins of Oakland,

Calif.; Bishop Ricardo Ramirez of Las Cruces, N.M.; Archbishop John C. Favalora of Miami; Bishop Donald W. Wuerl of Pittsburgh; Bishop Raymond J. Pena of Brownsville, Texas; and Coadjutor Bishop Roberto O. Gonzalez of Corpus Christi, Texas.

U.S. bishops who will be automatic synod members by virtue of their office are Bishop Anthony M. Pilla of Cleveland as conference president, the U.S. cardinals, and the country's two Eastern-rite metropolitans, Archbishop Judson M. Procyk of the Byzantine Archdiocese of Pittsburgh and Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia.

In addition, Pope John Paul II will have the opportunity to make several selections by personal appointment.

The *lineamenta*, or outline for soliciting input for the synod, was published in the United States in early August.

The 60-page preparatory document includes 16 questions for reflection on: the practice of the faith, unity among members of the church, fidelity to church teaching, evangelization efforts, social problems in the region, the protection of human life and other concerns.

Responses to the questions will form the basis for drafting the synod's working document.

Faith Alive!

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Divorce ministry blends pastoral care, support, counseling and friendship

By H. Richard McCord Jr.

An extensive ministry to separated and divorced persons has been taking place in the Catholic Church for several decades.

Even so, questions still are asked about diocesan tribunal policies.

- Does such a ministry detract from the church's duty to uphold the permanency of marriage?

- What does this ministry seek to accomplish?

- What are its components?

Divorce is one of the many bad things that can happen to good people. And divorce is a multileveled tragedy. Nearly every family has been affected directly or indirectly by it.

Stories abound about the pain of broken relationships, the long journey to healing and recovery, the hurt sustained by children and other family members, and the social costs calculated in school failures, increased poverty and delinquency.

Sadly, divorce has become a major thread in our social fabric. Everyone must reckon with it. But how?

First, we can help people see that divorce is not the only option in a troubled marriage.

Second, when a marriage does fail, people should be helped to move through a recovery process and ultimately helped to reintegrate with their family and community.

Even before a couple ends up in crisis, the church can offer them ways to strengthen their marriage. Divorce prevention, though not the effort's sole focus, is an important dimension of marriage education nowadays. Couples want their marriages to succeed. They know the risk involved.

A divorced Catholic woman told me that she believes, "Most people don't want a divorce. Unfortunately, they just don't have the skills to stay married."

A systematic program of marriage enrichment and formation—widely available

and sponsored collaboratively by parishes, dioceses, spiritual centers, and lay apostolic organizations—is the first way to respond to the tragedy of divorce. This is the preventive approach.

Another preventive strategy is a commitment to heal seriously troubled marriages. In this instance, a couple often are separated and living as if they already were divorced; the desired goal is that they reconcile and get their relationship back on track.

Increasingly, Catholic dioceses and parishes are undertaking this important work, often with national ministry groups such as Retrouvaille and The Third Option.

Still, however, not all marriages will be saved.

"Various reasons can unfortunately lead to the often irreparable breakdown of valid marriages," Pope John Paul II wrote in his 1981 message on the family.

On average, U.S. Catholics are only a little less likely to divorce than the general population in this country.

A first step for parish members and leaders is to acknowledge the existence of divorced Catholics in their midst and make them feel included in the community's life.

Divorce can be an extremely alienating experience. Generally, people going through a divorce suffer a loss of self-esteem and a deep sense of guilt, failure and rejection. They often turn to their faith community seeking affirmation and acceptance, especially if they haven't found it in their family.

A feeling of welcome and inclusion comes from many ordinary gestures. A greeting, a conversation, an invitation to join this or that group, a specific mention in homilies and prayers: All these are a broad form of ministry to divorced people.

At a more particular level, divorced people need a structure to help them go through the grieving process. The same is true of children in divorced families. Here is where support groups are very valuable



CNS photo by Karen Callaway, The Northwest Indiana Catholic

It is important for Catholics who face divorce to explore all of their options within the church in an effort to deal with the guilt, anger, rejection, and sense of failure commonly felt as a result of separation and divorce. Often, people going through divorce also struggle with self-esteem issues.

in the long-term process of recovery and healing.

With the assistance of the diocesan family ministry office or the North American Conference of Separated and Divorced Catholics, parishes find the resources and training necessary to organize such groups.

People experiencing a divorce will likely feel burnout as they assume added responsibilities for child care, household management, and maybe a second job. All the more reason, then, for a group that can offer practical advice, an occasional baby sitter, and most of all the prayerful assurance that life can and must go on.

Again, parishes can provide leadership on behalf of children. In so doing, the seeds may be sown for preventing future divorces.

A program such as Rainbows for All God's Children, designed to be offered in both Catholic and public schools, can be a lifeline for children who are bewildered and hurt by their parents' divorce.

Divorced Catholics have questions about the status of their marriage in the church and their freedom to remarry. For this reason, a staple of any ministry with divorced persons is information on canon-

ical annulments and assistance with the process of seeking one.

Will ministering to divorced persons distract from the church's duty to promote and strengthen marriages?

There is no reason why this should occur. Seeing both efforts as part of a larger ministry to families is essential.

Divorced Catholics are often among the most ardent supporters of marriage. Many wish there were some way to bring their experience to bear on helping couples prepare for marriage.

Conversely, those who are married will recognize how delicately balanced relationships are and how fragile the marital bond can be.

This doesn't make marriage any less sacred or permanent. It acknowledges that failure is a dimension of human relationships, but that it's not the final word and that reconciliation should always be considered as a possible outcome of prayer, professional counseling, and support from family, friends and parishioners.

(H. Richard McCord Jr. is the associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

Discussion Point

Divorce necessitates new beginning

This Week's Question

As a divorced single parent, what support have you welcomed most from your parish?

"The spiritual and the emotional support of the people in the parish. The priests were supportive on a day-to-day basis, and I had the support of my family. People would offer to help me with child care, and through the parish school people let me know my kids were doing all right." (Dolores Evans, Harrisburg, Pa.)

"A family friend who was a priest helped me by encouraging me, helping me see that I would be able to raise my children alone—something I was afraid I could not do. And I put all of my money matters in God's hands, and he always provided." (Amelia McCoy, Murphysboro, Ill.)

"I would have to say the acceptance of me as a divorced, single parent, the acceptance that allows me to be part of parish life, especially in the parish school, of religion, teaching the sacraments. Trusting me to do that in my position means a lot to me." (Casey Gwozdz, Mentor, Ohio)

"When I was single and divorced, the parish school was where I looked for support. It was important to me that my children have a Catholic school education, and the parish supported me in that desire by helping me financially. For my children there was a support group where they could share their concerns about the divorce." (Rita Lansden, Murphysboro, Ill.)

"The love of friends. When you make a choice like divorce, you can lose some good Catholic friends—and that was unexpected and painful. But the friends who have remained, both lay people and priests, always offer a hug and a kind word to keep me going." (Mary Nicoletti, Cleveland, Ohio)

Lend Us Your Voice

An upcoming edition asks: Describe a time when you really felt you knew what God wanted of you, when you felt God was addressing you.

To respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS photo by Jeff Peters

Entertainment

Viewing with Arnold/James W. Arnold

'To Gillian on her 37th Birthday' explores grief

Rumors of immortality draw the moviegoer to "To Gillian on her 37th Birthday" (a provocative title as well). Its about an affluent young wife and mother who dies in a boating accident, and later appears regularly to romance her grieving husband. He refuses to resume his normal life.

Obviously, he's in the "denial" stage of grief, and doesn't want the relationship to end. Some have compared "Gillian" to "Ghost," which had a similar plot, except that it was the wife who survived and the husband who died and hung around.

A sentimental romance, "Ghost" was a huge hit, and "To Gillian" writer-producer David E. Kelley probably doesn't mind the comparison. Kelley, enormously successful in television ("L.A. Law," "Picket Fences" and "Chicago Hope") and a frequent Emmy winner in the 1990s, adapts a Michael Brady play for his first venture into movies.

The husband in "Ghost" was a genuine old-fashioned ghost, and like it or not, the supernatural element dominated the movie. "Gillian's" ghost is more ethereal and problematic. Played by Michelle Pfeiffer (Kelley's real-life spouse), Gillian of course is beautiful. But she seems more likely a vivid memory, dream or hallucination of the stricken husband, David (portrayed by actor Peter Gallagher).

Yeah, he talks to her, though he avoids admitting it, especially to his concerned teen-age daughter, Rachel (Claire Danes), who also deeply misses her mom. Gillian and David smooch and run up and down the picturesque sand

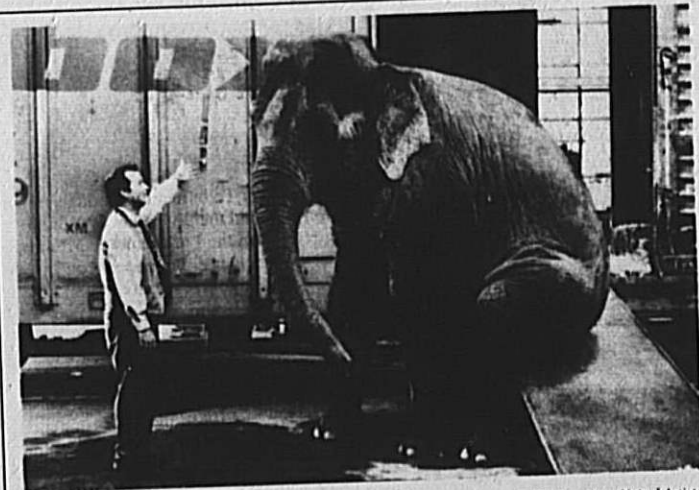
and surf near their hugely expensive beach house (the location is Nantucket). But it's a weird world and that's not so strange. If she's an actual ghost, she seems to have nowhere to go, no angel to push her on to the after-life.

The point is "Gillian" is not a pop quasi-religious film, like "Ghost," or even upscale spooky romance, in the "Wuthering Heights" tradition. It's about a man who loves his wife so much he won't, or can't, accept her death, now two years in the past. The last grieving husband on this level was Tom Hanks in the megahit film "Sleepless in Seattle."

In comedies like "Sleepless," the usual movie solution is to find the hero another woman. But "Gillian" aims to be more serious. It undercuts the "new love" possibility in the opening minutes. Gillian's sister Esther (Kathy Baker) and her husband Paul (Bruce Altman) come to spend a weekend and purposefully bring along an unwitting potential girlfriend for David. She's the right age, smart and nice, but neither she or David are interested in a relationship.

David will not be distracted from his grief so cheaply. Change has to be worked out, ultimately, from his realization that he doesn't want to harm or lose his daughter. As the stressed-out Rachel tells him, gently but sincerely, after she begins to have her own dreams about Gillian, "I have to let my mother be dead."

Baker's sister-in-law character, the film's center of sanity and the truth-teller, plans to take court action to become Rachel's guardian if David doesn't shape up. So you have a classic struggle between realists and romantics. Ultimately, while you must have a foothold in reality, we're told that a love like David and Gillian's is remarkable and worth cherishing. (In contrast,



Motivational speaker Jack Corcoran, played by actor Bill Murray, attempts to coax an elephant named Vera into boarding a train bound for Kansas City in the film "Larger than Life." The U.S. Catholic Conference classifies the movie A-II for adults and adolescents.

Esther and Paul's marriage is shown to be rather ho-hum.)

Kelley also juices things up with some amusing bits as the characters warm up for a karaoke contest (singing along to corny pop hits) that never materializes. While the key characters are boomers, Rachel and her pal, Cindy (Laurie Fortier), are enduring the pangs of coming-of-age, thus sympathetic and real, as ever.

Fortier's Cindy, nubile and eager in her sexuality, has an upsetting scene as a temptress with Paul. He resists, not so much out of virtue as from a lack of courage.

As in a lot of movies about romantic love, the gaping hole in the center is that, for all we know, David and Gillian's love is rather trivial. We see them at play but don't know them in depth. Gillian seems shallow and reckless. (She "dies" after foolishly disregarding advice and climbing the mast of a sailboat on a windy day.)

So the viewer, if he/she wants to be moved, has to project a more profound sense of what David and Gillian feel and

share as a couple. It's not easy to do that on screen, but it's not impossible either. (Consider "84 Charing Cross Road," "Shadowlands" or "Forrest Gump.")

While the movie stumbles in several directions, its return to the great human theme of lovers separated by death offers a reminder of an important truth. If we do not have each other forever, then life really is unfair, really is "a bum deal."

(Flawed but thoughtful romance, spiced by strong performances; OK for mature audiences.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Man With a Plan A-II
The Mirror Has Two Faces A-III
Space Jam A-II
Twelfth Night A-II

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

PBS special 'Odyssey of Life' captures unique images

By Mark Pattison, Catholic News Service

Master microphotographer Lennart Nilsson, whose amazing photographs of human and animal embryos comprise a fascinating portion of the new PBS "Nova" miniseries "Odyssey of Life," said respect for life can be the message gleaned from his photographs.

Nilsson's three-part mini-series, to be broadcast by PBS stations from 8 p.m. until 9 p.m. on Nov. 24-26, docu-



CNS photo courtesy NOVA

Master microphotographer Lennart Nilsson's striking photograph of a human fetus at four and one-half months of age is one highlight of the NOVA special "The Ultimate Journey," one segment of a three-part "Odyssey of Life" miniseries to be broadcast Nov. 24-26 on PBS stations.

ments on film "The Ultimate Journey," "The Unknown World," and "The Photographer's Secrets." (Check local PBS listings to verify the program dates and times.)

"The Ultimate Journey," the first segment, shows how 4 billion years of evolutionary history is reflected in life before birth, in species as different as humans, chickens and fish. PBS said the program presents "breathtaking views of human and animal embryos that vividly dramatize the universal roots of all living things."

In the second program, "The Unknown World," Nilsson's photographs show "the amazing unseen war that human bodies fight every day against bacteria, viruses, fungi and other microscopic intruders," according to a PBS press release. This segment includes "hair-raising close-ups of tiny mites, beetles and borers that share humans' every-day surroundings" as part of "nature's eternal cycle of decay and renewal."

In the final episode, Nilsson reveals "The Photographer's Secrets" of how he achieves some of his incredible film images, such as a kiss shown from inside the mouth, a human egg cell during conception, and a journey through the aorta.

The native Swede, in helping promote the program, said that the three most important things to him in his photography are "information, information, information."

Nilsson takes photos showing "the life of the unborn fetus and the embryo stages just to give people information," he said. "But maybe it (also) can be respect for life."

The Nilsson photos were first prominently featured in 1965 in, appropriately enough, *Life* magazine.

Though Nilsson calls himself "just a photographer," some of the technical advances he has used in photographing objects never before captured on film border on the phenomenal.

Some of his inside-the-body photos were taken through an endoscope—an instrument used to examine the inside of a hollow organ of the body—with a diameter of only 0.8 millimeters.

"I try to describe something which is... invisible for

our eyes. I want to try to make it visible for you. This is my—what I think (is)—my mission," Nilsson said.

And it is from such technical mastery that the beauty of life is confirmed. "I receive a lot of letters telling just one thing—'Because of your pictures in a book or in a magazine, my daughter is alive,'" Nilsson said.

Nilsson said he first became enraptured with embryos in 1952, when on assignment for a Swedish weekly magazine to take a portrait photo of a doctor. While waiting for the physician at his clinic, "I saw in his office tiny bottles of human embryos," the photographer said.

"The size was, let's say, a quarter of an inch. I saw tiny human embryos with tiny hands and eyes," he recalled. "I said immediately to the journalist (who accompanied him) ... 'This is something fantastic. I'm impressed. I think we have to do a special story.'"

Life magazine editors gave him the go-ahead, but it took Nilsson 12 years to do the story for the magazine.

Tom Friedman, who produced "Odyssey of Life," said of Nilsson, "The greatest gift he's given to me is just the sense of wonder that life really is a miracle. It's really not a platitude. You start to look at things very differently."

An earlier "Nova" installment, "Miracle of Life," on a similar theme done several years ago, "has been broadcast more times than I can count, (and) I have never gotten a letter from anybody objecting to it," said "Nova" executive producer Paula Apsell.

"I think people look at that program," Apsell said, "and it is so meaningful to everyone in their different ways, it's like a portrait that you invest with your own sense of meaning of what life is, when it begins, etc., that we have not had any criticism."

In reviewing the "Odyssey of Life" segment, Gerri Pare of the U.S. Catholic Conference Office for Film and Broadcasting, said, "What life in the womb looks like and how it develops is dramatically presented."

Pare said "pro-life advocates are likely to find particular resonance in this documentary, which so clearly highlights the human being in the developing fetuses" and is "an absorbing look at the pre-birth stages."

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 24, 1996

- Ezekiel 34:11-12
- 1 Corinthians 15:20-26, 28
- Matthew 25:31-46

This weekend, as the church concludes its year with a great celebration of Christ as

king, the liturgy presents a reading from the prophecy of Ezekiel as its first lesson.

Ezekiel wrote during one of the worst periods of Jewish history, the time when Jews virtually were kept as hostages in Babylon, the capital of the

world's greatest superpower of that era.

In fact, a considerable body of literature present today in the Scriptures proceeds from that unhappy time. Almost inevitably the holy writers strove to encourage the people.

Although languishing in a foreign city and in a detested foreign culture, the prophets hasten to say, the people one day would be freed if they were loyal to God.

Such well-meaning words quite likely seemed to many to be hollow. God was scorned or unknown in Babylon. By contrast, everything all around the exiles thundered the majesty of Babylon and its pagan rulers.

As in this reading, the prophets said that in the end God's fidelity, truth, and mercy would prevail; the Babylonian kings would pass from the scene. (Indeed, this is exactly what happened.)

As its second reading for this feast, the liturgy presents a selection from Paul's First Epistle to the Corinthians.

Of all forces of life, death is the ultimate and, in human terms, the invincible. Caesar, Attila the Hun, Catherine the Great, Napoleon, John D. Rockefeller, and Franklin D. Roosevelt all died. Great power and prestige in earthly life in no way spared them from death.

However, Jesus was victorious over death. He is almighty.

St. Matthew's Gospel builds on the idea of the Lord's majesty and eternity. Jesus will live forever. He will leave this world, in a certain sense, but in glory as the Risen, the Son of God, the victorious, the Lord will return.

Upon this return the Redeemer will face

humankind. To humanity, through Jesus, God revealed the divine law, the divine order. When the Lord returns, the question will be whether or not people conformed their lives to this revelation.

Reflection

As an important feast, this great day of celebration has its origins in the act of Pope Pius XI. Governing the church from 1922 to 1939, the learned, decisive and unyielding Pius XI watched the world descend more and more into idolatry and evil.

Pope Pius XI saw nations, such as Germany and his own Italy, in a sense, attempt to raise themselves above humanity, to deify themselves, to claim that they, among all national societies, somehow were superior.

The pontiff also saw dictators draw around themselves a cult properly never given a human. After all, it was during the papacy of Pius XI that Fascist leader and prime minister Benito Mussolini solidified his control over Italian life and Adolf Hitler formed the powerful Nazi regime to seize power in Germany and other European countries and attempt to exterminate the Jewish people living in Europe.

As did Ezekiel and Paul, Pius XI saw devotion to God assaulted by human pride and sinfulness. As did they, this pope saw the glorification of national societies, of political theories, and of human leaders as idolatry in the uttermost and the ultimate insult to God.

Pope Pius XI also knew that what was occurring in Germany and Italy, and elsewhere, at the time was folly in the extreme. In the end, the dictators and their boasts would be stilled. (Indeed they were.) They would themselves die. But Christ would live and reign in majesty.

By establishing this feast in its dignity, Pope Pius XI attested before the world that only Christ is king since only Christ vanquished death and evil. In Jesus is victory, for in Jesus is everlasting life.

In God's love is peace, for only in God's love, willingly embraced by people, do threats, and worries, and perils disappear.

This weekend the church concludes its year. In exclaiming joyfully that Christ is king, the church calls us to life and to peace, by calling us to commit ourselves in obedience to God.

Daily Readings

Monday, Nov. 25
Revelation 14:1-3, 4b-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 26
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 27
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

Thursday, Nov. 28
Revelation 18:1-2, 21-23;
19:1-3, 9a
Psalm 100:2-5
Luke 21:20-28

Thanksgiving Day Mass
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 29
Revelation 20:1-4, 11 - 21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Nov. 30
Andrew, apostle
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Sunday, Dec. 1
Isaiah 63:16b-17, 19b; 64:2b-7
Psalm 80:2-3, 15-16, 18-19
1 Corinthians 1:3-9
Mark 13:33-37

The Tribunal: Whys and Wherefores

Every marriage is sacred; Catholic union is sacrament

By the Tribunal Staff

Non-Catholics sometimes ask, "I'm not even Catholic. Why do I have to be tangled up with Catholic views on marriage?"

Sometimes Catholics will say, "Why does their marriage count? Neither of them was Catholic, and they did not marry in the Catholic Church."

The Catholic Church's view on marriage really begins in the Old Testament Book of Genesis. In the Gospel, Jesus referred to Genesis when he said: "In the beginning God made them male and female. . . ."

It could not have been a big leap to conclude that marriage flows out of human nature. Marriage is good, just as human beings were after God created them: "And God saw that it was very good."

Jesus was not talking about only the marriages of Catholics but about all marriages. Through the centuries, the Catholic Church has regarded all marriages as sacred and holy simply because marriage itself comes from the hand of the Creator of our human nature. The Lord Jesus said that marriage always involves a permanent commitment.

By looking at the reality of marriage, we know that it also involves a commitment by the couple to being faithful to each other. Since children come from the conjugal union, when one marries, one must consent to being open to having and raising children. Marriage naturally involves these obligations and commitments even though people do not always fulfill them.

For the Catholic Church, all marriages are presumably from God because they come from our God-given and God-shaped human nature. Thus, the church applies its understanding of marriage to all marriages even if neither person is Catholic or baptized.

The Catholic Church regards all marriages as sacred, but it also regards some marriages as sacraments. Sacraments in the Catholic Church are sacred signs which were begun by Christ to give a share in God's life which we call "grace." Baptism by water and in the name of the Trinity makes a person able to receive the other sacraments of the church.

By giving their consent in marriage to each other, two baptized people also act as ministers of the sacrament of marriage and at the same time receive the sacrament. Other Christian denominations also baptize, as does the Catholic Church. We believe that two validly baptized persons, whether Catholic or not, receive the sacrament of matrimony when they marry.

The Catholic Church is committed to being faithful to the teaching Jesus gave. He taught that all marriages are sacred. All marriages must follow the law innate in our human nature.

The natural law of marriage says it is essential that marriage involve a perpetual commitment, a commitment to fidelity, and an openness to having and rearing children. When there is a naturally valid marriage between two baptized people, this marriage is also a sacrament.

(These articles are general and not exhaustive. Readers are invited to submit comments or other questions they would like to see addressed in future articles. The Criterion will publish follow-up articles based on readers' suggestions. Please submit comments or questions in writing to: Metropolitan Tribunal, P.O. Box 1410, Indianapolis, IN 46206, FAX 317-236-1401, or via E-Mail in care of: tribunal@archindy.com.)

Pope calls for prayers, food supplies for Zaire

By Catholic News Service

Moments after inaugurating a World Food Summit in Rome, Pope John Paul II urged international leaders to turn their words into action for an estimated 1 million hungry refugees in eastern Zaire.

The world must send relief "without delay," the pontiff told a general audience in the Vatican on Nov. 13.

Church workers were among those who shed blood in efforts to improve the situation in Zaire, he said. An archbishop and three missionary brothers were killed after fighting began in late October. The pope prayed that their sacrifice and that of other victims would help defeat forces of hatred and "help bring about in Africa an era of mutual respect and brotherly welcome."

My Journey to God

What Eyes of Faith Behold



CNS photo from UPI

(Alice Dailey is a member of St. Therese of the Infant Jesus, Little Flower Parish in Indianapolis.)

Along the way, who hasn't wondered what God is really like? And yet, scattered all around are hints of his very essence.

Sparkling dewdrops at sunrise that mirror a wondrous universe reflect the incredible beauty and scope of God.

Twinkling snow diamonds that light up a midnight sky reveal the radiance of God.

Who can look into the trusting eyes of innocent toddlers without seeing therein the purity and promise of the Creator?

Whose contemplation of the Grand Canyon, the grandeur of Mount Shasta, or the artistry of a rainbow's sweep across the horizon doesn't inspire recognition of the Master Painter?

And when the flaming rays of sunset turn the heavens aglow, who can't sense the burning, all-embracing love that creates billions of us to share in that bliss?

By Alice Dailey

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 22

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Francis Healthcare Foundation will host "Star of Hope Grand Illumination Gala" in the Sagamore Ballroom at the Indiana Convention Center starting at 6 p.m. Tickets are \$75 per person. For reservations and more information, call 317-783-8949.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Christopher Parish, Indianapolis, Singles and Friends will hold video night at Duane's. For directions and more information, call 317-329-8203.

November 22-24

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a young adult retreat, "All Grown Up and No Place to Be." Fee is \$105. For more information and to register, call 317-545-7681.

Cathedral High School, 5225 E. 56th St., Indianapolis, will present its fall production, "The Miracle Worker," each evening at 7:30 p.m. Tickets are \$5 for general admission or \$7 for reserved seating. For more information, call 317-542-1481.

November 23

St. Patrick Parish, 1807 Poplar, Terre Haute, will hold an "All You Can Eat Fried Chicken Feast" from 4:30-7 p.m. in the school. Adults are \$5, children are \$3.50. Proceeds to benefit

the high school youth group. For more information, call Bill Edwards at 812-235-9460.

St. Michael Parish, 519 Jefferson Blvd., Greenfield, will hold a holiday bazaar from 9 a.m.-5 p.m. Crafts, baked goods, raffles and door prizes will be featured. Event is being sponsored by the parish Ladies Club.

Brebeuf Jesuit Preparatory School will hold entrance exams for the Class of 2001.

St. Roch Parish, 3603 S. Meridian St., Indianapolis, will hold the Women's Club Holiday Bazaar/Craft Show from 10 a.m.-4 p.m. in the school cafeteria. Crafts, baked goods, lunch and door prizes will be featured.

St. Philip Neri Parish, 330 N. Rural St., Indianapolis, will hold a reverse raffle starting with Mass at 4:30 p.m. followed by a social hour, dinner, and raffle. For more information and tickets, call Judy Yoggi at 317-631-8746.

November 24

At Mary's Rexville Schoenstatt, "Learn how Mary gives tickets to heaven" every Sunday, except first Sunday, at 2:30 p.m. followed by Mass at 3:30 p.m. For more information, call

Father Burwinkel at 812-689-3551.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m.

Holy Name Church Altar Society, 89 N. 17th St., Beech Grove, will hold its annual Christmas bazaar and chili supper from 12:30-5 p.m. in Hartman Hall. Adults are \$4, K-8th grade are \$2, pre-school free. For more information, call Trudy Killion, 317-786-2446.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in the Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, for service and Benediction followed by a business meeting. For more information, call Ben Cerimele at 317-888-8833.

The Catholic Widowed Organization will hold a Thanksgiving Dinner at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 3 p.m. For more information, call Mary Koors at 317-887-9388.

St. Christopher Parish, Indianapolis, Singles and Friends will hold their annual Thanksgiving group dinner/pitch-in at 3 p.m. For more information, call Mike at 317-879-8018.

St. Lawrence Parish, Indianapolis, will host an ecumenical Thanksgiving service at Faith Presbyterian Church, 82nd and Hauge Rd., Indianapolis, at 7 p.m. For more information, call Dr. Kathleen Barlow at 317-543-4925.



November 25

The Benedict Inn Retreat and Conference Center, Beech Grove, will hold Yoga sessions every Monday from 7-8:30 p.m. Fee is \$8 per session. For more information, call 317-788-7581.

November 26

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

—See ACTIVE LIST, page 19

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—Lillian L. Wiley

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Bishops to pressure government to reverse foreign aid cuts

Food aid has shrunk by 67 percent in the last four years and development aid by 30 percent

By Patricia Zapor, Catholic News Service

WASHINGTON—With U.S. food and development aid to the poor worldwide shrinking steadily, the nation's Catholic bishops are asking for a reversal of government foreign aid cuts.

"Compassion is going out of fashion as an element of our foreign aid concerns," said Auxiliary Bishop John H. Ricard of Baltimore in his report Nov. 11 as chairman of Catholic Relief Services. His remarks came during the U.S. bishops' Nov. 11-14 meeting in Washington.

A dozen other bishops voiced their support for his suggestion that the president of the National Conference of Catholic Bishops, Cleveland Bishop Anthony M. Pilla, write President Clinton to encourage expansion of for-

eign aid and that the members of the bishops' executive committee emphasize the issue in an expected upcoming meeting with the president.

"Our government is closing embassies, cutting staff and reducing its presence where it is most needed," Bishop Ricard said. "It seems to us to have lost its vision for and commitment to making the world a better place for all God's children."

Typically, a committee report at the annual bishops' meeting focuses on the year's activities, but Bishop Ricard said he thought it more important to raise concerns about the future of the U.S. bishops' international relief and development organization in light of shrinking government participation in overseas aid.

He noted that U.S. government food aid has shrunk by 67 percent in the last four years and development aid by at least 30 percent. Catholic Relief Services estimates that next year such cuts will affect its ability to help 2 million people, forcing programs to be closed and operations to be cut worldwide.

"As we protest—at times seemingly alone—our government's attempts to balance the federal budget on the backs

of poor welfare families, so must we object when our leaders fail to pursue the global common good and leave unfulfilled basic responsibilities to the most vulnerable members of the human family," Bishop Ricard said.

Bearing in mind Pope John Paul II's call for "Christians to raise their voice on behalf of all the poor of the world," the United States "must not enter the new millennium walking away from the poorest of the poor," Bishop Ricard said.

Bishop Daniel P. Reilly of Worcester, Mass., chairman of the International Policy Committee, said the prospect of further cutbacks to already low levels of foreign aid is unacceptable.

He called it sad that the United States, which ranks first in the number of weapons sold to other countries, is last in the percentage of its annual budget that goes to development aid.

Japan, Germany, the United Kingdom, Australia and Portugal all contribute more each year to helping the poor, Bishop Reilly said.

Bishop Walter F. Sullivan of Richmond, Va., told the bishops that foreign aid accounts for only 1 percent of the federal budget, while defense expenditures account for 55 percent.

"I think this is a wake-up call for all of us," said Bishop Sullivan. "This is not about Democrats or Republicans, it is reality and we have to be aware of it."

Bishop John M. Smith of Pensacola-Tallahassee, Fla., said the poverty he's seen in the United States in 30 years of priesthood is no match for the conditions affecting the poor abroad, where children die of hunger and families stand in line for hours for a week's rations of food.

"Perhaps what is not understood by people is that without foreign aid, CRS would not be able to do its work," he suggested.

"Human needs have to be met," said Auxiliary Bishop Peter A. Rosazza of Hartford, Conn. "If they can't be met by private initiative, they must be met by governments."

At a press conference the next day, Bishop Ricard said in addition to the letter to Clinton and efforts by the executive committee during the expected White House meeting, CRS would devote some of its own efforts to reversing the decline of foreign assistance.

He said a CRS subcommittee would form a more detailed plan to increase public awareness of the needs of the poor worldwide and the problems caused by the decreases in U.S. aid.

The Active List, continued from page 18

Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The Benedict Inn Retreat and Conference Center, Beech Grove, will offer a six-week course in centering prayer each Tuesday from 7-9 p.m. Cost is \$10 per session payable at the door. For more information, call 317-788-7581.

November 27

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

November 28

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every

Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a Thanksgiving Day Mass at 9 a.m. All are welcome.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis, will hold a Thanksgiving Day feast with the community at 12:30 p.m. in the cafeteria. Cost is \$1.75 per person. For more information and reservations, call 317-356-7291.

November 30

The drawing for a 50/50 raffle at St. Matthew Church in Richmond will be held. The raffle is to raise funds for the repair of the exterior stonework. Certificates are selling for \$100 with certificate holders having the chance to win half of the total sales up to \$25,000. For more information call the parish at (317) 962-3902 or Olga Fuller at 1-800-755-1616.

December 1

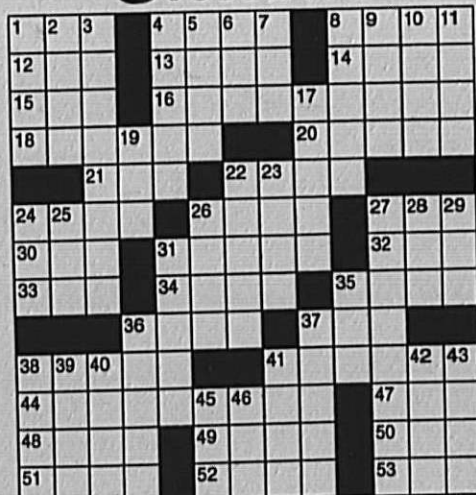
St. Nicholas Church, Sunman,

will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Catholic Crossword



ACROSS

- 1 Flavor enhancer (Abbr.)
- 4 Newsstand feature
- 8 Tease (5)
- 12 Above the ramparts
- 13 — vera
- 14 Zone
- 15 Wedding announcement word
- 16 Third person of the trinity
- 18 Ark's resting place (Gen 8:4)
- 20 Talks wildly
- 21 Margarine container
- 22 "The Wizard —"
- 24 "Thou hast — my help" (Psa 27:9)
- 26 Farmer's yield
- 27 Samson's weapon (Jud 15:16)
- 30 Hesitant sounds
- 31 "Walk — ye have the light" (John 12:35)
- 32 He blessed Ekanah (1 Sam 2:20)
- 33 " — thee hence, Satan" (Mat 4:10)
- 34 Engine cover
- 35 Frost or Browning
- 36 Seeded

DOWN

- 37 "This — is the new testament" (Luke 22:20)
- 38 Wanted poster word
- 41 Manmade waterways
- 44 "Be ye — of me" (1 Co 4:16)
- 47 Brazil city, for short
- 48 Location of the seven churches (Rev 1:4)
- 49 "I smell —"
- 50 Northern tribe (2 Sam 24:2)
- 51 "A bruised — shall he not break" (Mat 12:20)
- 52 Frost
- 53 Calendar spans (Abbr.)
- 1 — Lisa
- 2 Prophet
- 3 "The — of these is charity" (1 Co 13:13)
- 4 She hid the spies (Heb 11:31)
- 5 Plenty (2 wds)
- 6 Military abbreviation
- 7 Lock need
- 8 Sihon fought here (Deu 2:32)
- 9 Press clothes
- 10 Bulletproof garment
- 11 Consumes
- 17 "They — in the dark" (Job 12:25)
- 19 Compete for office
- 22 Constellation mentioned in Job 38:31
- 23 Crease
- 24 Ask for money
- 25 Poetic before
- 26 Dog food
- 27 "And why stand we in — every hour?" (1 Co 15:30)
- 28 Pub drink
- 29 Cleverness
- 31 " — diggith a pit shall fall therein" (Psa 26:27)
- 35 Play on words
- 36 Tossed dish
- 37 Social division
- 38 At a distance
- 39 Fail to win
- 40 Nastase of tennis
- 41 Student's strategy
- 42 The devil, for one (John 8:44)
- 43 James and John, to Zebedee (Mark 10:35)
- 45 Armed conflict
- 46 Son of Gad (Gen 46:16)



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Youth News/Views

Changing face of AIDS is getting much younger

By Mary Ann Wyand

The changing face of AIDS is getting younger, and a growing number of teenagers are learning that life-and-death lesson the hard way. Twenty-five percent of Americans who have HIV or AIDS are young people.

"In the last two years, the number of HIV-infected individuals who are aged 13 to 20 has risen by 77 percent," Indiana Cares spokesperson Paula French told an attentive Cardinal Ritter High School student body during an AIDS education program Nov. 15 at the Indianapolis West Deanery interparochial high school.

"That's a lot of young people," French said, citing Centers for Disease Control (CDC) national statistics. "The leading cause of death among all Americans aged 25 to 44 is now AIDS. Since it takes about 10 years from transmission (of the Human Immunodeficiency Virus) to have AIDS symptoms, if somebody is dying at age 25 or 30 he or she was infected as a teen-ager."

As the Youth at Risk coordinator for Indiana Cares, Inc., French regularly talks to young people to educate them about the HIV virus that causes Acquired Immune Deficiency Syndrome.

"Another disturbing fact is that, and this was just reported by the CDC earlier this year, approximately two young people under the age of 20 are infected with

the HIV virus in this country every hour of every day," she said. "That's 48 teen-agers a day. I am genuinely concerned about what is going to happen to this generation. There are so many intelligent and talented young people who I am afraid are going to be dead in their 30s."

French told the students she felt called to this health education ministry after her brother, Steven, died of an AIDS-related illness in April of 1994.

"I could not stop his illness or death," she said, "so I made him a promise that I would try to help stop this devastating disease from affecting others."

HIV and AIDS are 100 percent preventable, she said, if people know the facts about this fatal disease.

"The good news is that each of you has the power to stop the spread of AIDS right now," French explained. "I know that sounds simple, and behavior change is never simple. Changing how we have lived our lives for so long is not easy. It's so much easier to say 'AIDS is not about me.' But there are things you can do to prevent the spread of AIDS. You can abstain from practicing at-risk behavior."

CDC statistics indicate that 82 percent of HIV-infected Americans don't know they have the virus, she said. "They have no idea. Think about that. When you have sex with somebody in the '90s, you are having sex with everybody that person has ever had sex with, and you have to live with the consequences of your decision for



Photo by Mary Ann Wyand

Indiana Cares spokesperson Paula French (left) answers questions from Cardinal Ritter High School students Nov. 15 during an AIDS Awareness program. Cathedral High School students Eileen and Sarah Watson from St. Michael Parish in Indianapolis also spoke to Cardinal Ritter students.

the rest of your life. That's the truth. You have to live with choices you make in your teen years for the rest of your life. With the HIV virus, there is no second chance. So don't bet your life on it."

Another changing face of AIDS is the increase in young women infected with the HIV virus, she said. "Among all the teens who are infected, one in four of those new infections are young women. Research shows that women are two times more likely to become infected because the female anatomy works like a sponge. A young woman's reproductive system is changing and maturing and is much more open to absorbing the virus."

Research paints a grim picture of this communicable disease, French said, so every person needs to take responsibility for his or her health by learning the facts.

"Most females are infected by their primary (sex) partner, their boyfriend, fiancé or husband," she said. "Abstinence or mutual monogamy is essential in preventing the spread of HIV and AIDS. You can get HIV from oral sex, vaginal sex, and anal sex with an infected person. You also can get HIV from sharing needles with an infected person during drug use, body piercing, or tattooing."

People who have practiced at-risk behavior need to be tested for the presence of HIV antibodies in the blood, she said. Anonymous testing with counseling is offered by the Marion County

Health Department and Indiana State Department of Health.

Cathedral High School students Sarah and Eileen Watson from St. Michael Parish in Indianapolis also spoke to the Cardinal Ritter students about HIV and AIDS awareness during the convocation.

The sisters told their peers they decided to volunteer for the Red Cross HIV/AIDS Teen Council in Indianapolis after learning that a friend who is a virgin contracted the HIV virus through oral sex with a boy she has dated for two years.

"We are the future, so we need to know the facts about HIV and AIDS," Eileen said. "We need to educate ourselves. There is no medical cure for HIV or AIDS right now. The only cure is knowledge."

AIDS is not just a gay disease, Eileen explained. "Seventy-five percent of the cases in the world are heterosexual people. In the United States, 50 percent of the cases are heterosexual people."

HIV can be contracted from infected blood, vaginal fluids, semen, and breast milk, she said. After a person has engaged in risky behavior, it takes three to six months before a blood test will show the presence of antibodies to the HIV virus. Once diagnosed, a person can live seven to 10 years without AIDS-related symptoms and up to five years with symptoms.

"You don't know who has the HIV virus unless that person has been tested," Sarah emphasized. "You don't know."

Education helps prevent spread of HIV and AIDS

By Mary Ann Wyand

Lockers at Cardinal Ritter High School were decorated with serious life-and-death messages Nov. 11-15 during the Indianapolis West Deanery interparochial junior and senior high school's HIV/AIDS Awareness Week.

Planned by Ritter's new HIV/AIDS Teen Council, the flyers were posted on lockers to educate students about facts related to the deadly virus and disease.

Teen Council members also arranged for students to view "No Second Chance," an educational video which emphasized that abstaining from at-risk behavior is the only protection from contracting the HIV virus which causes AIDS.

Ritter students were surveyed about HIV/AIDS awareness at the beginning and end of the week to determine how much they learned from guest speakers, the video, and other educational activities.

Curriculum emphasized that:

- There is no cure for AIDS, which is a global health problem.
- One-quarter of all new HIV infections in the United States occur in young

people between the ages of 13 and 20.

- AIDS is the leading cause of death of all Americans aged 25 to 44.

- HIV infection is transmitted by vaginal, anal, or oral sexual activity with an infected person; by sharing needles or syringes with an infected person; during pregnancy, birth or breast-feeding from an infected mother to her baby; or by receiving contaminated blood. It is not spread through casual contact.

- AIDS can be prevented by abstaining from at-risk behavior.

- Over five times as many Americans have died of AIDS-related complications than died during the Vietnam War.

- Only a doctor can diagnose AIDS. Only a blood test can show HIV infection through the presence of antibodies.

- The Human Immunodeficiency Virus (HIV) works by damaging the body's immune system.

- Acquired Immune Deficiency Syndrome (AIDS) is a life-threatening collection of illnesses occurring in persons with weakened immune systems due to HIV infection.

- AIDS does not discriminate.
- People cannot get HIV when they donate blood.

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Young Adult Scene

Bishops OK pastoral plan for young adult ministry

By Mark Pattison, Catholic News Service

WASHINGTON (CNS) — The U.S. bishops Nov. 12 approved by voice vote a pastoral plan for young adult ministry.

The plan, "Sons and Daughters of the Light: A Pastoral Plan for Ministry With Young Adults," was approved without audible dissent during the bishops' fall general meeting in Washington.

As an indication of the widespread support the plan had, the only proposed amendment to it that had been rejected by the bishops' Committee on the Laity, which wrote the document, was withdrawn.

In the minutes before the voice vote, bishops lauded both the pastoral plan and the committee's work in fashioning it.

"I think it will be a great blessing for young adults in our country," said Archbishop Michael J. Sheehan of Santa Fe, N.M.

"Congratulations on the way the report was handled and developed," said Auxiliary Bishop Peter D. Rosazza of Hartford, Conn., episcopal adviser to the National Catholic Young Adult Ministry Association, which was consulted during the plan's formation. The association, he added, "supports this 100 percent."

Bishop Thomas G. Doran of Rockford, Ill., called the pastoral plan "most inspiring." He told Bishop Tod D.

Brown of Boise, Idaho, chairman of the Committee on the Laity, that "your advice to us in the future will continue to be such good news."

"Sons and Daughters of the Light" offers initiatives that can be undertaken at the national, diocesan, parish and campus levels.

As a prelude to writing the document, diocesan town hall meetings with young adults were held, including National Catholic Young Adult Ministry Association and the Catholic Campus Ministry Association.

Comments gleaned from young adults in their late teens to those in their 30s were inserted throughout the plan.

The plan says a successful young adult outreach will connect young adults in four ways: with the church, by inviting and welcoming their presence in the church community; with Jesus Christ; with the mission of the church in the world; and with a peer community in which their faith is "nurtured and strengthened."

In his preliminary presentation of the plan to the bishops Nov. 11, Bishop Brown said it is "an affirmation of young adults and their gifts," and offers a "challenge to draw young adults more fully into our faith community."

An implementation team was scheduled to meet Nov. 21-22 in Washington to devise implementation strategies.

At a Nov. 12 press conference, Bishop Brown said that college-age "Search" retreat weekends were one example of a successful

program to connect young adults more closely with the church.

He added the church needs to work better at bringing young adults more deeply into the faith and keeping them there. "When you look around a congregation on a weekend there's not as many young adults out there" as before, Bishop Brown said.

"Certainly to some extent, yes, there's been failing on the part of the church itself in reaching out to young adults. We recognize that and we're trying to correct that," he said.

"So much depends on the local individual or the local priest," he added. "The focus needs to be pastoral. The focus needs to be positive."



Submitted photo

Young adults from the archdiocese hike through a wooded area recently during Interact's '88 Brown County Weekend. The retreat was held at Walnut Hills Center. Next year's weekend is scheduled for Sept. 18-20. Anyone interested should contact Ken Marsh at 317-475-2538. Interact is an informal network of interacting Catholic young adult groups.

Young Adult Forum/Tom Ehart

Climbing the corporate ladder to heaven

When I graduated from high school light-years ago, I clearly remember our principal saying,

"You'll thank us one day. You'll get a great job."

When I got to college in Freshman year, every teacher pounded into our heads that "a college education will get you a great job."

At graduation, the guest speaker was the president of Pizza Hut, who happened to be a graduate of my college. He had a great job, and assured us that once we had our diplomas in our nervous, sweaty little hands, we'd get a great job too. And if we didn't, we could give him a call and he'd make us the manager of a Pizza Hut!

I guess that was his idea of a great job. And as I've floated from job to job to job over the last 12 years since that blissful graduation, I'm wondering if that "great job" is part of the "American Dream," or just part of an American myth!

As I look around me on Sunday at church, I see lots of young professionals who have "great jobs." They dress well, drive well, have great little 1.5 children families, they're tanned and buffed. And everything is just great. At least that's what it looks like.

But I always ask myself. What's it all for? Are we just scratching and clawing our way to the top of some corporate ladder for money, prestige, cars, suburban homes, and more things? Is that what a "great job" is all about? Isn't there something more? Doesn't a great job mean we feel some sort of self worth from what we're accomplishing and that what we're doing is making a difference in someone's life somewhere?

I hope so. Because if a job is only to pay our bills, make us rich (or make us pretend and spend like we are rich?) and somehow doesn't do something to positively affect humanity, then maybe we ought to look at why we're doing what we are doing.

You see, every day at work, no matter what we do, we have the opportunity to witness to people about our faith, about our love for God, about how blessed we are to have all the things we have, and how grateful we are to God for allowing us to live like we do. God could easily allow everything we have to be taken away. But he allows most of us to cruise along, hoping that one day we'll put him first and allow ourselves to be used to bring light into our work world.

This can be a reality if we choose to make it so. Even in the crummiest of jobs! For example: I have a friend who works at McDonalds. Not the kind of job you'd love to have when you have children and grandchildren living at home. The shift starts at 4:30 in the morning, five and sometimes six days a week.

Now if that were I, I'd growl at every car that came through that drive-in window at 5 o'clock. But this woman offers her job to God. She greets each customer with a cheerful voice, and when they pull around to pay and pick up their food, she smiles at them and talks to them nicely as if they were her best friends.

She doesn't preach at them or throw the Bible at them. She just shines. And in that way she brings the light of Christ into the work place. She's not making a lot of money, but her witness sure shines brighter than those golden arches she works under.

It's the same thing no matter what job track we're on. If a job is just about money, then we're losers, because we're missing out on the possibility of leading souls to heaven. We can transform a mundane or stressful job into a great job, but only if we shift our focus and put it on God instead of worldly gain. No matter how grumpy, crude or stressed our co-workers and bosses are, we can counter their negativity with positive godliness. Our attitudes and Christian behavior determine whether we're climbing the world's corporate ladder or Jacob's ladder (Genesis 28:12). In the long run, the latter is the better ladder!

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Question Corner/ Fr. John Dietzen

Can godparents be non-Catholics?



Q Must a child have godparents who are practicing Catholics for the child to be baptized into the Catholic faith? My husband and I have four children, are regular churchgoers and see to the religious upbringing of our children. Three children are already baptized, and I receive varied answers at every baptism. The youngest is now to be baptized.

Of the six Catholic godparents in our family, three are divorced, only one still attends Mass regularly and none plays an active role in our children's religious life.

It might be better to have a good Christian with good morals than to choose people solely because today they are practicing Catholics. How does the church truly feel about this? (Pennsylvania)

A Let's look first at Catholic policy about baptism sponsors. It's quite clear, in theory at least, so I don't

understand why you should be receiving different answers.

At least one of the sponsors at baptism should be a practicing Catholic, who is baptized, confirmed and is receiving the Eucharist. A second "Christian witness" may be a baptized Christian of another denomination.

These regulations are found in canon law (874), in the Introduction to the Rite of Baptism and in the church's 1993 norms for ecumenism (98).

To me and probably to you, these policies make sound sense. The sacrament of baptism is not merely a social formality, but a solemn initiation into the Catholic community of believing Christians.

Parents and godparents promise they will not leave their son or daughter spiritually hanging alone in the cold. They will model their faith for the child as it grows, not only by being "good people," but by living out the prayer and sacramental life of the Catholic faith.

They also commit the child to assume, in time and with their guidance, his or her personal responsibility

to live that faith as a member of the Catholic community.

That said, I have two suggestions. By these policies the Catholic Church agrees with you that a committed, loving Christian of another faith can be an invaluable support and help to the Catholic parents and godparent in the Christian upbringing of the child. If you know someone like this, which you apparently do, explore that option.

Second, you might examine the qualifications you look for in your choice of godparents.

Having baptism sponsors who fail their responsibilities is not uncommon. But your experience is uncommon, with all six godparents seriously abandoning their commitment to your children one way or another.

Is it possible you look more at friendship and relationships, the desire to make someone happy, than at their actual track record of caring for people, treasuring their Catholic tradition and being faithful to its practice?

Finally, are you aware that godparents are not absolutely required to be present for the baptism as long as other conditions are fulfilled? Perhaps someone you would wish to ask lives farther away, but could still be the kind of godparent you desire.

(Questions should be sent to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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Rest in peace

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

ARMBRUSTER, Thomas, 95, St. Lawrence, Lawrenceburg, Nov. 15. Father of Robert, Gerald Armbruster, Mary Ann Lowe; brother of Anne C. Armbruster.

BOYDEN, Georgia, 72, St. Mary, North Vernon, Nov. 9. Wife of Dick Boyden; mother of Deborah Ann James; sister of Agnes Whitaker, Ruth Borman; grandmother of one.

BRANIFF, Lawrence W., 86, Sacred Heart, Jeffersonville, Nov. 7. Husband of Elizabeth Braniff; father of James R., Lawrence W., Thomas J. Braniff; brother of Marie Hershey; grandfather of 11; great-grandfather of 11.

CARON, Philip A., 75, St. Pius X, Indianapolis, Nov. 11.

Husband of Arlene Caron; Vicki Williams, Phyllis Stofa, Toby Gearries, Jay Caron; brother of Arthur, Edward Caron, Marguerite Damon, Rosilda Cady, Lillian Bailey; grandfather of seven; great-grandfather of five.

COMBS, Ralph E., 78, St. Bernadette, Indianapolis, Nov. 1. Husband of Esther Combs.

CONLIN, Benjamin C., 77, St. Augustine, Jeffersonville, Nov. 26. Father of William J. Conlin; brother of Sue Rogers; grandfather of two.

DAY, Marvin A., 82, St. Mary, New Albany, Nov. 13. Husband of Betty M. (Earl) Day; father of John P. Day, Bev Juliot, Patty Hedges, Mary Ellen Frederick; brother of Wilfred, Jim, Ev Day, Lucille Kochert, Katie Weinman; grandfather of eight.

FOGARTY, Kathryn T. (Murbarger), 93, St. Christopher, Indianapolis, Nov. 10. Mother of William "Sam" Fogarty, Maryellen Cox; grandmother of five.

FRANCIS, Florence, 87, St. Augustine, Leopold, Nov. 7. Father of Patricia Pendell; Susan

Marlowe; brother of Clare Scully, Alice Anderson; grandfather of three; great-grandfather of seven.

GAMEZ, Amelia Alvarez, 78, St. Augustine, Jeffersonville, Oct. 28. Wife of Alfredo Gamez; mother of Alfredo Jr., Joe, Ray, Steven Gamez, Anita Perez, Dominga Goodhue, Katherine Turner, Janie Gassaway, Mary Lou Marshall, Olaya Bradley; sister of Elodia Castilleja; grandmother of 23; great-grandmother of 13.

GILPATRICK, Carl Woerdeman, 30, Holy Name, Beech Grove, Nov. 2. Son of Diane and Lester Woerdeman; brother of Jennifer Squire, Tina Crosley; grandson of Earl and Julianne Grantham.

GRANT, Michael Eugene, 40, St. Anthony, Indianapolis. Son of Norma Haley, Edward Grant; brother of Yancy Richardson, Laura T. Roth; grandfather of two.

GRAYBROOK, Olivia, 95, Holy Family, New Albany, Nov. 4. Sister-in-law of Marie Graybrook; aunt of several nieces and nephews.

HAMILTON, Charles Wayne, 72, St. Pius X, Indianapolis, Nov. 10. Father of Kathleen H. Beno, Patricia H. Seidl; brother of Meredith, Francis, David Hamilton, Marcia Price, Julia Hamilton; grandfather of six.

HANDLON, Laura E., 65, St. Anthony, Indianapolis, Nov. 8. Mother of Timothy Butler, Patricia Knight, Angela McCoy; sister of Frederick, Bill Cossell, Clara M. Graves, Rosie DeMoss, Barbara A. Rance; grandmother of eight.

HARPRING, Richard B., 70, St. Bartholomew, Columbus, Nov. 10. Husband of Patricia A. (Bright) Harpring; father of Joe, Tom, Michael, John, Patricia, Mary Harpring; stepfather of Rita Clarkson; brother of Leonard, Paul Harpring, Mary Veerkamp, Betty Brown, Rita Koors, Joey Scherers; grandfather of one.

KOCH, Edward James Sr., 78, St. Augustine, Jeffersonville, Nov. 9. Husband of Emma C. Koch; father of Jean M. Steele; stepfather of Donna Watson; brother of Kenneth P. Williams; grandfather of six.

KOHL, Mary L., 65, Holy Spirit, Indianapolis, Oct. 31. Sister of Betty J. Martin, Joseph B. Baker.

MARUSEK, Damian, 35, St. Vincent de Paul, Bedford, Nov. 11. Father of Christina, Troy Marusek; son of Betty Marusek; brother of James, David, Mark, Daniel Marusek, Kathy McCoy, Rose Ann Brenner, Marie Waddell; fiancée of Nancy Stultz.

MATTINGLY, Gerald D., 64, St. Pius X, Indianapolis, Nov. 7. Husband of Elizabeth (Becker) Mattingly; father of Dan, Tom, Gerald Jr., Jeff Mattingly, Cathy Meyerrose, Susie Heinzman, Ginny Kirschner, Diana Parker, An-

gela Bates; brother of Charles Mattingly; grandfather of 20.

MICHALSKI, John E., 77, St. Paul, Sellersburg, Oct. 30. Father of John A. Michalski; brother of Leopold, Henry Michalski; grandfather of one; great-grandfather of one.

MILES, Bernard C. "Buck," 51, St. Michael, Greenfield, Oct. 21. Husband of Sandy (Theile) Miles; father of Jeff, Janet, Joey Miles, Jackie Hoffman; grandfather of two.

MILL, Leo Joseph, 94, Holy Name, Beech Grove, Nov. 7. Father of Phyllis Keller; brother of Rose Conway; grandfather of five; great-grandfather of five.

NOVOTNY, Charles R., 71, Holy Spirit, Indianapolis, Nov. 6. Husband of Pauline A. (Pfumm) Novotny; father of Anne T. Douglas, Claire M. Paddock; brother of Helen Sennett, Elizabeth Armstrong; grandfather of five.

RANKIN, Catherine R., 91, St. John, Indianapolis, Nov. 6. Mother of Mary C. Gilday; grandmother of three; great-grandmother of three.

REDFERN, Alberta Anna, 68, St. John the Baptist, Osgood, Nov. 7. Wife of Harry G. Redfern; mother of Harry L., Joyce Redfern; sister of Gerald Herbert, Gertrude Jackson; grandmother of two.

PELZER, Melania R., 90, St. Louis, Batesville, Nov. 9. Mother of Mary Germann, Joanna Dall, Melanie Esselman, Mary Jean Tragassart, Fred, John, Bill, Chris Pelzer; grandmother of 33; great-grandmother of 33.

SKORJANC, Kristina L., 39,

St. Anthony, Indianapolis, Nov. 5. Sister of Stephen H., David A., Daniel M., Philip K. Skorjanc, Kathleen M. Young.

THACKER, Mary L. (Marthindale), 75, Christ the King, Indianapolis, Nov. 4. Wife of Manny Thacker; mother of Susan Schuchman; grandmother of two.

THRINE, John Richard, 56, St. Mary, Greensburg, Nov. 13. Brother of Charles H. Thrine, Kathleen Hoeing, Mary Jo Rennekamp; uncle of several nieces and nephews.

WEST, Paul A., 69, Little Flower, Indianapolis, Nov. 10. Husband of Veronica (Sullivan) West; father of Paul J., John P., Thomas M. West, Kathleen Lindsey, Sharon Petruni, Karen Brelage; grandfather of 12.

ZOELLER, Mary Irene, 84, Holy Family, New Albany, Nov. 2. Mother of Torchy, Sue, Jane, Jerry Zoeller; sister of Jane McCullough; grandmother of six.

Providence Sr. Joan McCarthy taught special ed in Taiwan

Providence Sister Joan McCarthy died Nov. 6 in Terre Haute. She was 67.

A Mass of Christian Burial was held for her on Nov. 9 at the Church of the Immaculate Conception at St. Mary of the Woods, with her nephew, Father Edward McCarthy presiding.

The former Joanne Therese entered the congregation of the Sisters of Providence in 1948, professed first vows in 1950 and final vows, as Sister Edward Joseph, in 1955.

In the archdiocese, Sister Joan taught in St. Joseph in Indianapolis and St. Mary, Richmond. For 26 years, Sister Joan taught special education in schools in the Evansville Diocese, Maryland, Illinois, and she opened St. Theresa Opportunity Center in Taiwan, Republic of China, where she spent 13 years.

Sister Joan is survived by a brother, Redmond McCarthy.

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The Archdiocese of Indianapolis is seeking a full-time parish secretary for Immaculate Heart of Mary parish. Responsibilities include answering phone, greeting visitors, sorting mail, correspondence, preparing weekly bulletin, maintaining calendar, and other various duties. Requirements for this position include knowledge of office equipment (including computers); excellent organizational, interpersonal, oral and written skills; and 1-2 years of clerical experience.

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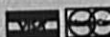
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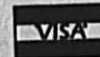
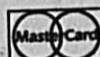
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We will:

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Installed **\$429** Reg. \$578

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Single Wide Garage Doors 8' x 7'

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SAVE THIS COUPON—ATTACH TO DOOR

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