Sunday & Daily Readings 21

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November 21, 1997

Bishops' meeting ends early after light agenda

WASHINGTON (CNS)—Wrapping up a light agenda, the U.S. bishops ended their fall general meeting a day early Nov. 12 with votes mourning the "unimaginable tragedy" of abortion and calling U.S. Catholics to

The two documents—"Light and Shadows: Our Nation 25 Years After Roe vs. Wade" and "Called to Global Solidarity"—were approved by unanimous voice votes before the bishops canceled their scheduled Nov. 13 session and adjourned. "Light and Shadows" urges Catholics to

"do even more for life" as the 25th anniversary of the Supreme Court's decision legalizing abortion approaches on Jan. 20, 1998.

"Called to Global Solidarity" encourages parishes to "integrate more fully the international dimensions of Catholic discipleship within a truly universal church."

The bishops also voted Nov. 12 on a proposed text of the first official Spanish-language Sacramentary for the United States and on the continuation of 15 current ad hoc committees.

The vote on the Sacramentary, the book of prayers used at Mass, was inconclusive and will be completed by mail ballot. The version under consideration is based largely on the Sacramentary used in Mexico; it must also be OK'd by the Vations before use Vatican before use.

The bishops also approved a plan that would restructure the bishops' Catholic Communication Campaign and expand their national communications planning and activities over the next five years.

The plan includes detailed year-by-year goals and strategies of research, developgoals and stateges of research, cereby ment, staffing, training and media use through the year 2001. It projects a doubling of national funding for Catholic communica-tions work, from \$3.3 million in 1997 to about \$6.8 million in 2001

Earlier in the meeting, Archbishop Harry J. Flynn of St. Paul-Minneapolis was elected secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference in a tie vote that was resolved by a provision of canon law.

Archbishop Flynn won because he is older than the other candidate, Bishop Wilton D. Gregory of Belleville, Ill., and the Code of Canon Law says ties go to the elder of the two candidates.

One of the most lively discussions at the meeting was about whether to transfer observance of the feast of the Ascension from a Thursday to the follow ing Sunday. In general, the debate pitted bishops

Midwest against those in the Western United States, where the feast has been observed on Sundays for the past four years with a temporary Vatican permission.

The issue of Ascension Thursday as a holy day of obligation was originally slated as an action item, but a planned vote on the matter had been removed from the agenda

On the meeting's first day, the bishops voted to hold a national meeting of Hispanic Catholics in the year 2000 and to study ways to revive the penitential practices of fasting and abstinence to support pro-life efforts. They also agreed to extend for an indefinite period the national collection and the Office to Aid the Catholic Church in Central and Eastern Europe. Only a three-

year extension had been requested.
The bishops' Ad Hoc Committee to
Oversee the Use of the Catechism got approval for a five-year extension of its national staff office for the catechism.

Also getting the bishops' support was a \$44.38 million budget for 1998 and a series of priorities for the bishops' confer-

ences through the year 2002.

The bishops gave their unanimous consent to the sainthood cause of Mother Mary Henriette Delille, who founded the Mary Henriette Deline, who founded the Sisters of the Holy Family for black women in New Orleans, and approved English Mass prayers for the observance of the feast of St. Louis Mary de Montfort.

The latter vote followed up on a 1996

Vatican decision to add his feast, as an optional memorial, to the church's general liturgical calendar.

On another liturgical matter, Archbishop Jerome G. Hanus of Dubuque, Iowa, reported at the meeting that the Vatican has approved the first volume of a new Englishlanguage Lectionary for U.S. use in Mass, including all Scripture readings for Sundays and certain major feasts.

A proposed second volume of the Lectionary, originally slated to come to a vote this November, has been delayed until

Actions at a glance

in Washington.

The following actions were taken by the

Approved "Light and Shadows" calling

Approved a \$44.38 million budget for 1998.

Elected Archbishop Harry J. Flynn NCCB-USCC secretary.

Approved Mass prayers for feast of St. Louis Mary de Montfort.

Restructured the Catholic Communi-

Gave support to sainthood cause of Mother Mary Henriette Delille.

Held an inconclusive vote on the official Spanish-language Sacramentary.

· Voted for a national Hispanic encuentro in

Extended the national collection for Central and Eastern European churches

Approved "Called to Global Solidarity on the international dimensions of

cations Campaign.

discipleship.

Agreed to study ways to revive fasting and

abortion an "unimaginable tragedy."

bishops at their November meeting

the bishops meet again next June because the final editorial work on the proposed text could not be completed in time for the fall meeting.

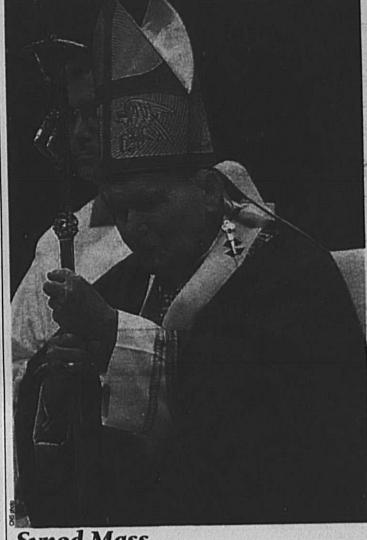
Bishop Anthony M. Pilla of Cleveland opened the meeting with his presidential address, centering on reconciliation.

A church divided within cannot witness reconciliation to the world, Bishop Pilla told the nearly 300 U.S. bishops gathered at the Hyatt Regency Capitol Hill in Washington. He challenged those "who claim to be Catholics and at the same time act

like bullies. 'A church which is not at peace with itself acts as a countersign," he said. Catholic polarization must end because it contradicts the Christian "impera-tive for reconciliation,"

he added. (See editorial, archbishop's col-

One example of a failure at reconciliation was taking place outside the hotel



Synod Mass

Pope John Paul II presides at the Nov. 16 Mass opening the monthlong Synod of Bishops for America held in Rome. See story on page 18.

almost as Bishop Pilla spoke.

Angry words were directed at members of Dignity, a group of gay and lesbian
Catholics, during a press conference in
support of "Always Our Children," a statement of the bishops' Committee on
Marriage and Family urging parents to
love their gay children.

love their gay children.

The committee statement, issued in October, was not up for discussion at the fall meeting. But Bishop Thomas J. O'Brien of Phoenix, committee chairman, said in a report to the bishops that response to the document had been overwhelmingly positive, with more than 500 letters expressing support and "no more than 50" criticizing it.

Bishop O'Brien also stressed in his report that the document "remains loyal to the most testing of the church."

the magisterial teaching of the church.

Meanwhile, an effort to get the bishops to condemn the U.N. sanctions against Iraq failed in a close vote and despite behind-the-scenes negotiations.

Auxiliary Bishop Thomas J. Gumbleton

of Detroit, who proposed adding the issue to the bishops' agenda, and Archbishop Theodore E. McCarrick of Newark, NJ., chairman of the bishops' International Policy Committee, met privately but could not reach agreement on a statement about Iraq.

a compromise, Bishop Pilla said he would send a letter of solidarity with the church in Iraq, sympathizing with the

plight of the nation's people. The text of that letter had not been drafted by the end

of the meeting.

Preceding the general meeting were two half-day workshops for the bishops Nov. 9: one on science and religion on the theme of evolution, the other on lay ministry in the

153530 (236)

Providence sisters settle housing discrimination suit

SAINT MARY-OF-THE-WOODS-The Sisters of Providence of Saint Mary-ofthe-Woods and the Leadership Council for Metropolitan Open Communities of Chicago have announced the settlement of a federal lawsuit against Clarence and Eileen Jacobs of Chicago.

The suit was filed in July 1996 after the Jacobses demanded that Sisters

Phillis Sheppard and Kathleen Burke vacate their apartment within eight days because it was needed by a family member. The demand occurred shortly after Sister Phillis, who is African-American, moved into the apartment. Two other sisters, both Caucasian, had lived in the apartment for four years. Sisters Phillis and Kathleen moved out of the apart-

CHD collection this weekend

By Grace Hayes

The Campaign for Human Development (CHD) is the nation's largest private funder of organizations that work to eliminate poverty and injustice. A spe-cial collection will be taken this weekend (Nov. 22-23) in parishes throughout the archdiocese.

Created by the National Conference of Catholic Bishops 27 years ago, CHD has contributed to low-income communities across the country.

The funding program has provided hope and empowerment, giving life to the messages of justice that are the core of Catholic teaching.

In the archdiocese, as in diocesan cam-paign offices throughout the country, a local committee makes recommendations and funding decisions for the local and national CHD offices. During this year, two local grants and one national grant

have been awarded.

The Tri-County Health Coalition in New Albany received \$3,000 in funding for two activities. One provided trans-portation for teen-age parents to attend a 12-part program focused on life skills and issues relevant to their parental roles. This coalition of three service agencies is also conducting a survey of past participants of the skills program.

The Indianapolis Citizens Empowerment Foundation, Inc., was awarded a \$3,500 grant to provide leadership training curriculum to resident leaders of 12 public housing communities in

Indianapolis. Eastside Community Investments in Indianapolis received a \$100,000 grant from national CHD economic develop-ment funds. Under ECI's management, women are trained as home health aides. In their three-year financial projection, a home health aide cooperative will be formed.

As part of the local grants program, at least two parishioners of a local parish are asked to monitor the funded project. This allows for more involvement by the Catholic community and an increased understanding of a need to empower-

ment process. †

(Hayes is director of the archdiocesan
CHD office.)

ment on Sept. 1, 1994. The apartment was placed back on the market and was rented to a Caucasian woman who was not a family member.

The settlement was reached shortly after the Chicago Commission on Human Relations awarded \$64,000 to Sister Phillis and attorney fees and costs of \$101,000, concluding the complaint Sister Phillis filed against the Jacobses in 1994.

The decision and order of the Chicago

Commission on Human Relations concluded that Sister Phillis was, in fact, "ordered to move from the apartment because she is African-American.

The settlement concludes the federal suit and incorporates the damages that were awarded in the Chicago Commission on Human Relations case. The full amount of the settlement will not be disclosed until Nov. 23.

"What happened to me in a Chicago northwest side neighborhood should not occur in any neighborhood," Sister Phillis said. "Through aggressive enforcement of the fair housing laws, the high level of morality underlying these laws will someday change the reality of that neighborhood."

U.S. Housing Secretary Andrew Cuoma said that the case "shows the outrageous, invidious nature of racial discrimination. Housing discrimination like this violates our nation's laws and, as this case illustrates, even a higher

The Sisters of Providence regard the federal suit as a way of educating its members and the public about racism and discrimination. "The suit was filed in federal court to support Sister Phillis and to protest the injustice done to Sister Phillis and Sister Kathleen," said Sister Ann Margaret O'Hara, general officer and spokeswoman for the congregation. The suit also added our collective voice to the fair housing cause to discourage future acts of housing discrimination by landlords and others wherever they control housing.

In a recent letter to the Sisters of Providence, Archbishop Francis E.
George, of Chicago, said, "You are
using your corporate voice to seek justice not only for Sister Phillis Sheppard but also for countless others who are dis-criminated against. In this way, your voice and visibility as Catholic sisters speak for those who have no voice and little means to make their experience of injustice known.

The congregation will use its portion of the settlement to fund racism education among its members, to implement structural racism audits and education at the congregation's sponsored institutions, and to continue racism education with the staff at the motherhouse at Saint Mary-of-the-Woods. †

Official Appointment

Effective January 9, 1998

Rev. Vincent Lampert, currently pastor of Mary, Queen of Peace, Danville, appointed pastor of St. Therese of the Infant Jesus (Little Flower), Indianapolis.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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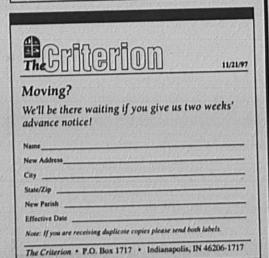
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Benedictine archabbey prior, Father Martin Dusseau, dies

Benedictine Father Martin Dusseau, prior of Saint Meinrad Archabbey, died Nov. 12 at the age of 69.

A funeral Mass was held in the Saint

Meinrad Archabbey Church on Nov. 15.
Burial was in the archabbey cemetery.
Father Dusseau was ordained at
Saint Meinrad in 1955. He served as

teacher and manager of the bookstore at Saint Meinrad High School.

He served as business manager of the high school after earning a master's degree in business from the University of Notre

Father Dusseau was dean of students and director of inservice ministy at Saint Meinrad College and School of Theology. He also worked in the school's development office. He became the prior of the archabbey on Jan. 1 of this year. †



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Catholic Charities Endowment Needs

Catholic Charities facing increased challenges

Agencies see "phenomenal change" in need for direct-care services as they experience a growing need for more permanent funding sources

Delivering services to help the most needy across central and southern Indiana is the primary purpose of Catholic Charities. From providing the poor with food and shelter to offering crisis pregnancy counseling to teens and housing and day care to the elderly, the agen-cies of Catholic Charities work every day to assist low income families and people from many different faiths

But during the past three years, Catholic Charities has experienced what it describes as a "phenomenal change" in direct-care services that are needed by the community's poor. More and more, the demand becomes greater for meeting emergency needs such as food, clothing and shelter, said Thomas Gaybrick, head of Catholic Charities for the archdiocese.

It is not surprising, then, that the agencies of Catholic Charities and its more than 30 social service programs are needed more now than ever before. Yet providing these emergency and day-to-day services is becoming increasingly difficult. Limited funding sources and dramatic shifts in government support and United Way funds are stretching the financial resources of Catholic Charities to the limits.

This is why growth in the Catholic Charities

Endowment is critical, said Gaybrick. To help ensure that these vital programs continue to serve the needy children and families within the boundaries of the archdiocese, the endowment needs to be

built far beyond its current mark that
stands at just under \$1 million.

"We need a steady and reliable stream of revenue that
will support these programs," Gaybrick said. "Revenue
from other sources is not enough anymore. These are services that by their very nature are provided to people
who don't have a means to contribute to the cost. So the programs we're offering have to be completely subsidized by outside sources.

Catholic Charities endowment needs total nearly \$26 Catholic Charities endowment needs total nearly semillion for its eight agency members—Catholic Social Services (Indianapolis and Bloomington), St. Mary's Child Center, St. Elizabeth's Home (Indianapolis), St. Elizabeth's Regional Maternity Center (New Albany), Catholic Charities of Terre Haute, Tell City Deanery, Catholic Catholic Charities, and New Albany Deanery Catholic Charities, and New Albany Deanery Catholic Charities. Gaybrick said slightly more than \$1 million in annual revenue must be produced by the endowment in order to fully meet the funding needs of service programs.

This year was the first time Gaybrick requested that

quarterly earnings from the endowment be sent to
Catholic Charities for distribution. However, the \$12,000 check will have little impact on programs that have seri-



Homeless families in Indianapolis have been the beneficiaries of Holy Family Shelter for the past 13 years, but funding challenges make it difficult for it and other Catholic Charities services to expand its programs to those in need. A strong and growing endowment is critical to maintaining current services and expanding crisis programs to the needy throughout the archdlocese.

ous financial problems or on agencies that have building

Catholic Charities programs and services touched the lives of 72,000 people in 1996. Nearly 20,000 received assistance from its family service programs, 52,000 benefited from emergency services and nearly 89,000 meals were served in soup kitchens or from food banks. Hundreds more received guidance and support from

trained counselors.

While Gaybrick said these services are being stretched white Gayorick said these services are being streamed to capacity already, limited funding sources could prohibit expansion of some programs and ultimately stifle necessary outreach efforts.

"We are being left with few alternatives but to become

much more active in raising money and having more direct-fund-raising appeals," said Gaybrick. "If we had money from an endowment available, that would help to at least maintain the services we currently offer and allow us to respond more fully in the areas most rapidly increasing in service needs.

(Hetzler is the director of communications for the archdiocese.) †

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ST. MEINRAD—Organist Michael Murray will perform a dedicatory concert at 3 p.m. Sunday, Nov. 23, using the newly rebuilt and expanded organ in Saint Meinrad Archabbey Church in St. Meinrad.

The concert is free and open to the public. Parking is available in the student parking lot or the Guest House parking lot.

Murray has been called "America's foremost organ

recording artist."

Organist to offer show at Saint Meinrad At Saint Meinrad, he will perform Christus Vincit, written for this concert by University of Pennsylvania music chairman James Primosch, and other classical music selections.

Saint Meinrad's massive pipe organ was reconstructed and relocated during the just-completed church renovation. The organ is now located in the church's apse, where its improved musical range takes advantage of the church's excellent acoustical environment. †

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Falitorial

Division in church is scandal to world

hen Catholics are bitterly divid-ed, they cannot witness to the unity and solidarity that are essential to the mission of the church. When we divide up into opposing sides and say hurtful things about one another, we tear down the Body of Christ and give

we tear down the Body of Christ and give scandal to our neighbors.

This is the message that Bishop Anthony M. Pilla, president of the National Conference of Catholic Bishops, proclaimed in Washington last week during the bishops' annual meeting.

"A church which is not at peace with itself acts as a countersign," Bishop Pilla said. The bitter disagreements that divide Catholics must end because they contradict the "imperative for reconciliation" that Christ gives to all his disciples in baptism.

baptism.

Where do we find bitterness and discord in our church? Bishop Pilla identi-fies four main areas: in the liturgy, in public discussion of church issues, in response to those who have been hurt by church ministers, and in matters of authoritative church teaching.

authoritative church teaching.

The liturgy is supposed to be the source of Christian unity, but all too often it is a battleground for opposing ideologies or conflicting theories of "the right way" to worship. Rigidity and absolutism are too often the hallmarks of progressives and traditionalists (and everything in between) who insist that they alone know the best way to pray.

Similarly, Bishop Pilla points out that public discussion of church issues has become increasingly strident. He criticizes those "very angry voices who

cizes those "very angry voices who apparently feel justified in using a

rhetoric of violence toward whoever dis-agrees with them." If we Catholics cannot disagree with one another in a spirit of charity and respect, something is radically

wrong with us.

All too often, the tragedy of sexual abuse is a grave source of scandal and division in our church. Especially in recent years when the private sins of church ministers have been exposed to public view in sensational ways by the news media, we are tempted by cynicism and despair.

Bishop Pilla reminds us that the church's response must be, first and foremost, pass-

Bishop Pilla reminds us that the church's response must be, first and foremost, pastoral care and concern for all victims of this devastating social problem.

And last, but certainly not least, Bishop Pilla points to disputes and disagreements over matters of church authority. Here again, the absolutists on all sides of the issues (right, left and dead center) tend to "dig in" and resolutely refuse to let go. But, as Bishop Pilla reminds us, "The truth must be spoken in love." ken in love.'

The truth is not a blunt instrument to be used against our enemies. It is a light that brings clarity in confusion and unity in division. "In this sense," Bishop Pilla says, "even with issues of doctrine, we must try to talk not across a chasm but side by side."

side by side."

When we Catholics are bitterly divid-When we Catholics are bitterly divid-ed, we are untrue to ourselves, and we give scandal to those who would seek the face of the Lord in us. Let's remember that we are all travelers on a common Journey of Hope. And when we disagree, let's at least be respectful, charitable and, whenever possible, open to the other per-son's point of view. †

-Daniel Conway

Seeking the Face of the Lord

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

Church should be sign of unity, reconciliation

ast week, when the apostolic nuncio, Archbishop Agostino Cacciavillan, and the president of our bishops' conference, Bishop Anthony M. Pilla of Cleveland, addressed us bishops, unintentionally they focused on a common theme. That tells me that their message is extraordinarily important and timely.

They spoke of the church's mission as a sign of unity and reconciliation. The thesis of both addresses was simple: if the church is to be a sign of unity and love and reconciliation, it must experience harmony within itself. "While the church's daily life is far less polarized than some seem to want the public to believe," Bishop Pilla said, "both the image and the experiences of polarization that do exist take their toll and act as obstacles to preaching the Gospel effectively."

Bishop Pilla pointed out several areas where there is a lack of harmony and named some imperatives for reconciliation within the church in the United States. He spoke of the liturgy as the first example, citing the irony that the Eucharist, the church's ultimate unifying act, is too often a source of rancor. "Those with differing views on the liturgy, whether about its celebration or the creation of the proper environment for worship, must deal with these matters not across a chasm of misunderstanding but together, side by side. Essential to true reconciliation within the church is the principle that being Catholic is not a purely personal and subjective matter but is something that involves accepting church teaching and practice as the expression, both of something that must be deeply personal, but which also transcends the personal.'

Bishop Pilla said that across the spectrum of church opinion there are some "very angry voices who apparently feel justified in using a rhetoric of violence toward whoever disagrees with them."

I can testify to this kind of rhetoric that often finds its way in letters or phone calls to my office. No matter how valid one's complaint might be, a mean-spirited attack is not "of God." One may be angry about something that happens in the church, but violent or disrespectful language and behavior does not contribute to a solution. As the bishop said in his address, "The ministry of reconciliation with which the church has been entrusted is not witnessed too well by those who claim to be sincere Catholics and at the same time act like bullies." Epithets

whether from "the right" or from "the left" prevent reasoned and mature harmony in the church and thus compromise our credibility.

Bishop Pilla also addressed the continuing need to seek reconciliation with those who have been abused by ministers of the church, especially clergy. He said: "We have tried to say, with both word and action, how deeply we grieve with those who have been victimized. Clearly we need regularly to renew our message.'

He continued to offer our pastoral care for those who wish to accept it "and for the sake of their peace of mind and that of all Catholics," he said, "we pledge our continuing and constant vigilance in preventing such abuse for the future."

A notable polarization takes place around matters of doctrine and authoritative teaching. Reconciliation in matters of doctrine cannot be accomplished by compromising or blurring the clarity of the faith and our church's teaching. Yet, as Bishop Pilla said, "To give up the striving may involve a failure to imitate the example of the Good Shepherd who left the 99 to find the one who was no longer with the flock."

He went on to remind us that "being a Catholic is not a personal and subjective matter alone but involves accepting all of church teaching and practice and, with regard to both doctrine and practice, the right and the duty of the pope and the bishops to teach, to guide, and to ask for, and insist on, adherence to both. Reconciliation not based on the truth-however difficult the truth may be to accept at the moment-will not be full and lasting reconciliation."

For his part, Archbishop Cacciavillan placed his remarks in the context of preparation for the celebration of the Third Millennium. Noting that 1998 is proposed as the year to focus on a greater understanding of the role of the Holy Spirit in the life of the church he said, "On our own part, indeed, the ministry of reconciliation is being exercised in the midst of many contradictions and difficulties but is sustained and accompanied in us by the joy of the Holy Spirit."

His is a good reminder that we are able to reconcile our human differences because of the gifts of the Holy Spirit. We are approaching a new church year with the First Sunday of Advent not far off. Let's pray for a new alertness to the Holy Spirit's guidance among us. †

#Griterion



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Two parishes use planning process for evangelization

I am enthusiastic about the stories in the Nov. 7 evangelization supplement to The Criterion. I



am also very aware that many other places around the archdiocese are doing evangelization ministry as well. Those stories deserve to be told and I would like to share two more of

them in this column.

Two archdiocesan parishes St. Michael in Greenfield and Christ the King in Indianapolis—used a for-mal prioritizing and planning process to shape and guide their evangelization efforts. Designed by Dr. Susan Blum for the National Council for Catholic Evangelization, the program works with the goals and objectives from Go and Make Disciples, our bishops' plan and strategy for evangelization in the United States

The two parishes modeled some of the flexibility built into the process by taking different approaches. St. Michael worked with the evange lization team under the leadership of Kay and Don Dodds. The team moved through the steps in a series of evening meetings spread over a couple months. At Christ the King, a committee head-ed by Cindy Flaten and Dan Corsaro invited representatives from various parish ministries to participate in a six-hour Saturday afternoon and evening workshop.

The evangelization team at St. Michael came up with the following working objectives: 1. Welcoming community, 2. Ongoing conversion of the individual, and 3. Deeper prayer

Their working strategies and tasks

include greeters at every Eucharist, a welcoming committee to visit people in homes, outreach to the community, a retreat or mission, a Life in the Sp seminar with support systems and fol-low up, Little Rock Bible Studies, encouragement for existing praye groups, catechesis on prayer for all church groups, and a monthly day of renewal/prayer. Several of these steps have already been implemented.

Christ the King Parish wants to work

on: 1. Fostering ongoing conversion of the individual by making the evangeliz-ing dimension of the Eucharist more explicit, including greater appreciation of Christ in the sacraments, 2. Inviting the church through outreach to address the spiritual and physical needs of the community, 3. Fostering the impor-tance of family, family prayer, and family faith sharing. The parish pastoral council will receive the results of this planning effort plus the energy derived from the parish mission and

will identify next steps.

The program used by these two parishes also gives me an opportunity to highlight the work of the National Council for Catholic Evangelization (NCCE). Membership in this organization is open to dioceses, parishes and individuals. A parish or person can get membership information by writing: NCCE; P.O. Box 1260; South Holland, IL 60473-1260; or by calling the toll-free number, 1-800-786-NCCE.

Members receive a bimonthly newsletter, special rates for the annual conference, discounts on resources like the special edition of Go and Make
Disciples with reflection questions and planning process, and information about workshops and other educational programs. If you or your parish are get-ting active in evangelization ministry, consider joining.†

A View from the Center/Dan Conway

St. Louis Archdiocese is gateway for evangelization

The Archdiocese of St. Louis has served as a gateway for the church's missionary



ctivities since the first Mass was celebrated there in 1698 by Jesuit Father Pierre Marquette. The nearly 300 years that followed have been characterized by a missionary zeal that is responsible for the establishment of

45 dioceses in the United States and hundreds of foreign missions served by the archdiocese and by religious women and men headquartered in St. Louis. Cardinal Jan Pieter Schotte, a special

envoy of the Holy Father, attended a cele-bration in St. Louis Oct. 19 in observance of the elevation of the Diocese of St. Louis to a metropolitan see in 1847. The anniversary celebration was held in the cathedral basilica and was attended by bishops of the region, clergy, representatives of the religious communities head-quartered in St. Louis and lay leaders from the 10 Missouri counties that comprise the

During his remarks, Cardinal Schotte drew attention to the distinctive role that the church of St. Louis has played in the evangelization of the United States. He also recalled the great Flemish missionary, Father Pierre deSmet, who was sent by Bishop Rosati of St. Louis to proclaim the Gospel to pioneers and Native Americans throughout the western United States. In more recent times, the Church of St. Louis has been a forerunner in the evangelization of its own members—through the develop-ment of outstanding Catholic schools and

parish schools of religion. St. Louis was also the first American diocese to establish a foreign mission (La Paz, Bolivia, 1956).

For many years, the Archdiocese of St. Louis has had a special relationship with the church in Indiana. Cardinal Joseph Elmer Ritter, who was archbishop of Indianapolis before being sent to St. Louis, was responsible for the integration of Catholic schools in St. Louis in the 1950sin advance of the landmark Supreme Court decision. In addition, Cardinal Joseph Carberry served as bishop of Lafayette-in-Indiana before he became archbishop of St. Louis. And, of course, Indianapolis Archbishop Edward T. O'Meara was a native of St. Louis who maintained close ties with family and friends there until his untimely death in 1992.

Most recently, pastors from St. Louis, including Archbishop O'Meara's close friend, Monsignor Salvatore Polizzi, requested that a strategic plan be devel-oped in St. Louis similar to the Indianapolis plan. Under the leadership of Archbishop Justin F. Rigali, the first strategic pastoral plan in the 150-year his-

strategic pastoral plan in the 150-year history of the Archdiocese of St. Louis was promulgated Feb. 2, 1997.

In his homily during the Oct. 19 anniversary Mass, Archbishop Rigali recalled the "glorious history of the Church of St. Louis" that is vividly depicted in the mosaics of the cathedral basilica. Calling attention to the honor bestowed on St. Louis by the Holy Father's designation of the cathedral as a basilica, Archbishop Rigali said, "May the beauty of this holy place draw us to Christ and to the sacred liturgy in which we are called to participate through our baptism." †

From the Editor Emeritus/John F. Fink

Let us be prepared for the Second Coming of Christ

As the liturgical year draws to a close, the lectionary readings deal with the end of the world and the great harvest for the kingdom.



So it's well for us, at this time of the year, to think about the end times. There are some Christians, you know, who insist that the end of the world is near. I was visited at home recently by some Jehovah's Witnesses

who are convinced of it.

The passage read in our churches last weekend tells us that, at the end of the world, we "will see 'the Son of Man coming in the clouds' with great power and glory" (Mk 13:26). The doctrine of the Second Coming of Christ is an integral part of our faith: "He will come again to judge the living and the dead" we say in the Apostles' Creed and, "He will come again

in glory" in the Nicene Creed.

But we do not know when that will happen, despite those who think they are reading the signs in the Book of Revelation. Christ himself said, "But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father. Be watchful! Be alert! You do not know when

the time will come" (Mk 13:32-33).

So Jesus tells us that even he is ignorant about this matter. It's hard for us humans to understand how a person who is both God and man can be ignorant about something, but theologians tell us that the God-man was omniscient (all-knowing) as God but ignorant as man. The same problem arises when we think about Jesus sleeping (a sleeping God?) or as he learned to do things as a child. But if he wasn't ignorant about certain things, he wouldn't have been fully

There are three things about the Second Coming that Jesus definitely told us: 1. That he will certainly return. 2. That we

cannot possibly know when. 3. And that therefore we must always be watchful and alert at all times. Just as a practical matter, that number 3 must be the most important because, when he does come, he is going to judge the living and the dead.

More important than the Second
Coming, then, is the judgment. And what is
God going to judge us for? Most significantly, for how well we have done his will.
He has assigned each of us certain roles and duties in this life that cannot be done by anyone else. This is God's will for us and he will judge us on how well we have per-formed those duties, how faithful we have been in our vocation in life, whatever it is. That's why it's so important for us to discern what God wants us to do.

Of course, he wants all of us to be holy, to love God and our neighbor. That's a universal command. But the way we carry out that universal command is different for each of us. That's why he gave each of us different talents that we're expected to use. During the Final Judgment, we will be judged on how well we have used the talents God gave to us to fulfill the tasks he expected us to do.

We do not know when the end of the

world will happen, or even when our last night on earth will be. We know only too well, from news reports of sudden tragedies, that our lives could be over in an instant. I personally know several people (one of them, my brother-in-law, quite young) who had sudden unexpected strokes that, the doctors said, killed them before they hit the ground. That's why we must always be prepared.

At this time of the year, when the church asks us to think about these things, let us pray both for a happy death and for the willingness to accept at God's hand what-ever kind of death he might send to us. And let us continue to do God's will so we will not have to fear the Second Coming or the Final Judgment. †

To the Editor

'Nothing Sacred' is about the triumph of grace

Father Kent Biergans got it right ("To the Editor," Oct. 24). His comments on "Nothing Sacred" provided an intelligent alternative to the largely superficial criti-cism of that program which is being put

Connecting the human condition of the church always seems to evoke a defensive response from certain well-meaning groups of Catholics who somehow manage to miss the point.

"Nothing Sacred" is not about bad-mouthing the church. It is about the triumph of grace over human weakness. This is a theme enshrined in some of the best of Catholic literature from St. Paul through Augustine and Chaucer to Graham Greene and Flannery O'Connor.

To close one's eyes to the ambiguities

and struggles of human life is to deny our need for redemption. Religious and clergy are not exempt from this need, nor are they deprived of God's redemptive love. The message of "Nothing Sacred" appears to be a message of hope for all of us.

Perhaps the networks should institute an additional rating category: "For Religiously Mature Audiences Only."

Father Bernard Head Saint Mary-of-the-Woods

Editorial hit home

What a great editorial "Why American needs religion" was (The Criterion,

My mother recently passed away after a long fight with cancer. She was always there for me. Despite her illness, Mom always looked after and showed kindness and concern for others. I believe her life was attributed to strong relationships in the Catholic faith and with God.

Rebellion, boredom and peer pressure are the root of today's problems. Why not replace that with kindness, compassion, and respect? What a great legacy that

Thank you again for the editorial. It hit home.

Letters from readers are published in The Criterion as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (Communio et Progressio, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reactions and the property may be withheld.

Letters must be signed, but, for serious rea-sons, names may be withheld.
Send letters to: "Letters to the Editor,"
The Criterion, P.O. Box 1717, Indianapolis, Ind.
46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Thanks to God and the Indians

Are we thankful yet? This is the appointed day for it. This is the day the



Pilgrims chose to be grateful for God's help in making a new life in a new land, so let's get with the program and count our blessings.

Gratitude can be quite a chore when we're up to our ears in fringe relatives and spilled gravy, but we We need to remember

still need to have it. why it is that we gather every year on a late autumn day to watch inflated critters hover over TV parades, keeping the kids out of the black olives until it's time for dinner and then stuffing ourselves with turkey and cranberries. We know it has something to do with being an American, and something to do with God, even if we're not always clear what. we're not always clear what.

Many kids in our affluent society may indeed wonder what all the fuss is about. They've probably never known anyone who was really hungry or absolutely without resources for obtaining food. They figure even if people don't like traditional Thanksgiving favorites, mashed turnips and mince pie, there's always
McDonald's. As for being cold, poorly dressed or ill-housed, those situations are confined in the average kid's experience to the official Homeless, who may be well-

documented but who still seem unreal.

As for political freedom, that's often just a vague concept bandied about by politicians when they want to get elected, or world leaders showing off their importance on national TV news. We're three or four generations away from feeling the need to topple tyrants or struggle for self-determination, although we still love to blast government in all its ever-generating forms. It's one of our inalienable rights!

We tend to take spiritual freedom for granted, too. No one outside the imaginagranted, too. No one outside the imagina-tions of religious paranoiacs is stringing up priests and other "papists" these days, and almost any congregation, including the Church of What's Happening Now is eligible for tax-free status and other perks, especially in California. Some Mormons even continue to practice polygamy, it's true, because the Justice Department has its hands full arranging for special prose-cutors (and stuff like that).

To make a long story short, the predecessors of the Founding Fathers knew what they were doing when they invented Thanksgiving. And like them, despite the efforts of some modern interpreters of the Constitution to prove otherwise, the Fathers consistently acknowledged the primacy of God in documenting their new social experiment. He was one of the truths they held "self-evident" all the way from invoking his name in the swearing of oaths to putting our trust in him on the face of our money. Thanksgiving provided an appropriate start to our national life.

The Pilgrims gave thanks for the food

rustled up for them by the Native Americans and for the so-called Indian's help in surviving in a strange new place, but mainly they gave thanks for the fact that they were still alive to be grateful for anything. What the Native Americans were thankful for it's hard to say, but they joined in the celebration, not being able to resist a

good party when they saw one. They may have been distinctly unthankful for this

later, but that's a story for another day.

Although they may be ignorant of the other reasons for the first Thanksgiving, kids today are probably grateful for the corn presented to the Pilgrims. And so are their parents, since it's one of the few vegtables eaten by the young of our species. But even if we're a bit jaded about our political, religious and other freedoms, there are still plenty of things to be thankful for 300 years after the first celebration.

The natural bounty of America, of which the Pilgrims saw only a fraction at their first harvest, continues to expand. If anything, too much rather than not enough is our problem now. And there are other American gifts unknown to the Pilgrims; the vitality brought by immigrants and the prevalent technologies that can protect, comfort, and even ennoble us, to name a couple.

The only difference is that today it's not enough for our Thanksgiving prayers to say "Thank you, God." Now we need to add, "And please give us good sense to use your gifts well." †

Check It Out

"Sounding the Living Light," a two-day program focusing on the life, music and work of medieval Christian mystic Hildegard of Bingen, will be held Dec. 5 and Dec. 6. Ellen Oak, a singer, composer, conductor, dancer and minister rooted in the Roman Catholic tradition, is the presenter. The program will begin at 7:30 p.m., Dec. 5

with a two-hour concert of sacred music composed by Hildegard of Bingen at Sacred Heart Parish in Indianapolis. On Dec. 6 a workshop examining Hildegard of Bingen's contribution to theology, medicine and music will be held at 9 a.m. at the Benedict Inn in Beech Grove. For more information call 317-788-7581.

As part of the Journey of Hope 2001, Sacred Heart Parish in Indianapolis will host a pitch-in dinner followed by an inter-gen-erational look at prayer on Nov. 22 after the 5 p.m. Mass. Benedictine Sister Antoinette Purcell will speak from 6:45 p.m. to 8 p.m. on why and how to pray. For more information call 317-638-5551.

The Oldenburg Academy Parent Club will present Jeanne K. Hunt, a noted speaker, religious educator, and author of "Choir Prayers, Holy Bells and Wonderful Smells," at 6:30 p.m. on Dec. 1 in the Sisters of St. Francis' Oldenburg Academy Student Dining Room in Oldenburg. †

VIPs . . .



Mr. and Mrs. Virgil W. Haag of Indianapolis will mark their 50th wedding anniversary Nov. 27. The couple will celebrate with a Mass at 2:30 p.m. Nov. 22 at St. Mark Parish in Indianapolis. They were married Nov. 27, 1947 at Our Lady of Lourdes Parish in Cleveland, Ohio. The couple has four children: Mary Beth Braitman, Paul Haag, Margaret Watson, and Veronica Boyle. They also have nine grandchildren. The Haags are members of St. Mark Parish.

Instrument 'petting zoo'

St. Roch music education teacher Kathy Brunsman assists first grader Christopher Coolely as he holds a violin from the Indianapolis Symphony Orchestra's Petting Zoo. Brass, woodwind, string and percussion instruments were loaned to the school so that the students could play them and consider playing in an orchestra as adults.



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We'd dwell more on eternity if it didn't take one just to get to work. Maybe if traffic didn't have quite so many repairs to brake for, or the workplace wasn't so inefficient, we'd have the time to focus on more important things. Sometimes it's all we can do to get through the gridlock, our job and the week. Sometimes the here and now brings progress on the hereafter to a standstill. A Making the time to get to work on a spiritual

program is tough going. But it's not impossible. If If you're stuck somewhere on the off-ramp to spirituality, there's hope. In fact, there's the Journey of Hope 2001, happening right now in parishes throughout the Archdiocese of Indianapolis. It invites you to get together with other Catholics to clear a path to God, restart your relationship with Him, and get going again on the way to a more joyful life.



GET GOING AGAIN



Indianapolis South Deanery

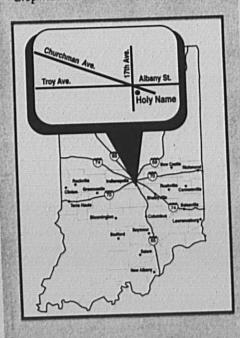
Holy Name Parish

Beech Grove

Story and photos by Mary Ann Wyand

Fast Fact:

Holy Name parishioners earned a plaque for "outstanding leadership and dedicated service on behalf of the human family around the world" by placing second in fund raising for the Greater Indianapolis Crop Walk during the past decade. The parish was designated a member of the "\$10,000 Club" for the years 1985-1996 in recognition of their continuing efforts to raise money to help alleviate Third World hunger. This year 70 parishioners collected sponsors and participated in the Crop Walk.



Holy Name initiates parish nurse program, other changes

New beginnings are evident this fall at Holy Name Parish in Beech Grove, an Indianapolis South Deanery faith community known for its volunteer service

and music program.

Since Father Gerald Burkert became pastor in August 1996, Holy Name staff members and parishioners have initi-

1996, Holy Name staff members and parishioners have initiated a number of ministry changes in the parish and school.

"We've had our new parish governance structure, initiated by [former pastor] Father Larry Voelker, in place for a few months," Father Burkert said. "We're implementing archdiocesan guidelines for the revised parish council structure with new commissions."

Other recent changes include the addition of a part-time.

Other recent changes include the addition of a part-time parish nurse to the Holy Name staff, a revised middle school format, a reorganized youth ministry program and creation of a school "infomedia" technology plan. A

teacher assistance team for crisis intervention and conflict resolution also has been added.

"I inherited a good parish," Father Burkert said, "and am reaping the rewards of it and trying to move on."

The pastor said parish staff goals include increasing regular contact with elderly parishioners, welcoming newcomers, strength-ening the faith community's rela-

tionship with nearby St. Francis
Hospital Center, expanding service to the poor via Holy Name's
St. Vincent de Paul Society conference, and reaching out to people in Beech Grove and Indianapolis in service and

"There are so many things going on in the parish,"
Father Burkert said. "We have a very close and loving parish. Many of our parishioners also are involved in vol-unteer work at the hospital and in the community." Holy Name's parish nurse program begins in

December, he said, and will help elderly and homebound

December, he said, and will help elderly and homebound parishioners feel more connected to the parish.

"I'm looking forward to being able to show more concern for our parishioners, especially the elderly, through this new ministry," he said, "and also to building a closer parish relationship with St. Francis Hospital."

Parishioner Linda Ewers of Beech Grove, Holy Name's new parish nurse, said St. Francis Hospital and the University of Indianapolis collaborated on arrangements for this new church-based health care ministry.

University of Indianapolis collaborated on arrangements for this new church-based health care ministry.

"Last year St. Francis Hospital was approached by the University of Indianapolis to develop a partnership program to train parish nurses," Ewers said. "The program fit in with the hospital's mission statement and values related to service to the community."

A registered nurse. Ewers will work as a parish nurse.

A registered nurse, Ewers will work as a parish nurse one day a week, after her com-

missioning ceremony on Dec. 11, and continue her visiting nurse position with St. Francis Hospital's Home Health

Department on other week days.
"Holy Name's parish nurse position will be funded by the hospital the first year," she said.
"The second year, hopefully,
the parish will be able to pay

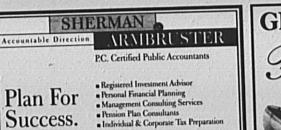
the parish will be able to pay half of my salary for that one day a week and the hospital will pay the other half."

Holy Name School principal implemented a number of school changes this fall.

"We instituted a teacher assistance team," Legere said, "which consists of myself, our [Catholic Social Services] school counselor, a teacher with an endorsement in special education, and another faculty member. Our teachers can seek advice and assistance when they have students with special needs who require additional help."



Holy Name parishioners Anna Memiuks (from left), Mona Needler and Harry Needler of Beech Grove stuff inserts in the Sunday bulletins Nov. 7.



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Holy Name School students Andrew Sparks (from left), Ray Walker and Carl Perkins of Beech Grove learn about land turties from guest instructor Laura Williams during an elective course on "Discovering the Environment" Nov. 7 at Holy Name School.

School administrators also reorganized Holy Name's middle school structure last summer, Legere said, with

help from faculty members and parents.

"The sixth-, seventh- and eighth-grade students don't have individual desks anymore, unless they request them," she said. "Instead, they sit at round tables. We also have a variety of elective classes, which we believe will help prepare them for the transition to high school."

In addition to foreign language instruction in French and German, physical education, and art, music and com-puter classes, Holy Name middle school students participate in interdisciplinary coursework and cooperative learning ranging from elective classes about understanding the environment to analyzing mass media influences

Administrators and faculty members also are evaluating school technology to make better use of computerized ducational resources and tools and help prepare students for future careers. Fourth-graders are learning keyboard skills, she said, and can type five words a minute without errors. Holy Name School's goal is to provide a "well-articulated and integrated curriculum" at all grade levels. Fifty catechists who volunteer for parish religious education programming are currently instructing 150.

cation programming are currently instructing 150 preschool through high school students in the Catholic faith, Rita Rogers said, and sacramental preparation

classes this year are helping several hun-dred children participate more fully in their faith.

As the director of religious education, Rogers is pleased the parish has instituted the new governance structure with a separate School Commission and Faith

Formation Commission.

She also is excited that Holy Name Parish is able to expand its youth min-istry programs and activities this year thanks to parish volunteers Chris

Barnhart and Stephanie Clifford.

Barnhart and Clifford are experienced volunteer catechists who will serve as part-time co-directors of youth ministry for parish teen-agers in junior high and high school.

"We're planning a variety of social, service and spiritual activities to involve more parish teen-agers," Rogers said.

"We're trying to have monthly activities.
We started a youth ministry Bible study class for Advent, and our high school youth group recently collected canned goods for the St. Vincent de Paul Society."
Forty members of Holy Name's St. Vincent de Paul Society conference already are immersed in charitable

preparations for the holidays

Holy Name parishioners always respond with generos-ity when asked to help the poor, parish secretary Rosie ity when asked to help the poor, parish secretary Rosie
Sylvester said. Each December, parishioners contribute
between 600 and 700 Christmas presents to Holy Name's
Giving Tree and also donate enough hams, turkeys and
other food items to feed more than 50 needy families.

As the president of Holy Name's St. Vincent de Paul
Society conference, Sylvester said she wasn't surprised by
the large number of blankets delivered to the church on
Blanket Sunday because Holy Name parishioners remember the needs of the poor.

"We had the best blanket collection ever this year," she

"We had the best blanket collection ever this year," she said, "and when we ask for donations for the holiday food baskets we'll have a tremendous outpouring of help then, too. The parishioners have never let us down. At Holy Name, the St. Vincent de Paul Society isn't just a few peo-

On Dec. 16, she said, the sanctuary of Holy Name
Church will be nearly covered with beautifully wrapped

gifts for the poor. And that image, she said, as much as a Nativity scene, represents the real meaning of Christmas. It's also beginning to sound a lot like Christmas at Holy

Name Parish. Music director Jerry Craney, who retired two years ago after teaching there for 35 years, is hard at work with 250 vocalists and instrumentalists of all ages rehearsing the sacred and seasonal songs planned for Holy Name's 36th annual Christmas concert.

Name's 36th annual Christmas concert.

The Dec. 21 holiday concerts scheduled in the church at 3 p.m. and 6:30 p.m. will include 55 members of the parish children's choir and 40 members of the youth choir in addition to Holy Name School alumni from the past three decades and other adult parishioners.

Tickets are \$5 a person, Craney said, and always sell out early. In fact, people are already calling the parish office to find out when tickets will be available for Holy

Name's Christmas Concert XXXVI. †

Holy Name

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Phone: 317-784-5454 Fax: 317-784-1834 Church Capacity: 600 & Number of Households: 1,356

Pastor: Rev. Gerald F. Burkert In Residence: Rev. Joseph F. Rautenberg Director of Religious Education: Rita Rogers Music Director: J. Jerome Craney Parish Council Chair: Harry Docke Parish Secretary: Rosie Sylvester

Principal: Jeanette Colburn School: 21 N. 17th Ave., 317-784-9078 (K-8) Number of Students: 274

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Women's group offers service opportunities

When 10 women from the archdiocese attended the recent National Council of Catholic Women (NCCW)'s convention

National Council of Catholic Women (NCCW)'s convention in Orlando, Fla., they took dolls with them.

But their reason was quite serious. The dolls, made by members of the Indianapolis Archdiocesan Council of Catholic Women (IACCW), were part of the NCCW's "Children Matter" campaign.

Each cardboard doll represented a specific child who had been the victim of paglect, violent crime or abuse. It was

been the victim of neglect, violent crime or abuse. It was dressed in new toddler's clothing. The child's true story (but not the real name) was written on a card attached to the doll.

not the real name) was written on a card attached to the doll.

At the national convention, the Indianapolis-area dolls joined hundreds from across the nation. NCCW's

Community Concerns Commission started the campaign last year to make members and the public more aware of the growing plight of abused and neglected children. The Children's Defense Fund states that three U, S. children die of abuse or neglect each day in the U.S.

The dolls were distributed to community and business officials, as well as churches, hospitals and schools. The

officials, as well as churches, hospitals and schools. The clothing was later donated to two Orlando organizations pro-

viding services to children.

"Children Matter" is just one of the national projects that the IACCW works on, together with the national organiza-

And the local groups have projects all their own. The Indianapolis-area group has gathered hundreds of articles of

clothing and cash for the archdiocesan Crisis Office. Members also participate in the Cathedral Soup Kitchen, food pantries, Beggars for the Poor and the veterans' hospi-tal. The Indianapolis contact is Virginia Durkin at 317-251-

The Batesville Deanery women collect used clothing for the Mary Magdalene House and the Kentucky Mountain Mission; they help at the Maternal and Child Wellness Center and the Gospel of Life Ministry Center. They also collect craft items for Muscatatuck State Hospital. Those interested in joining these efforts may call Hortense Dudley

The New Albany Deanery contact is Marie Miller at 812-

623-3520. Members of the Seymour Deanery council "adopt" patients at Madison and Muscatatuck state hospitals and nursing homes. They also sponsor Giving Trees and food baskets for the poor. The contact person is Ruth Hutt, 812-372-7543.

Terre Haute Deanery members support the Catholic Charities Christmas Store, a year-round project to collect for the two weeks in December when items are given to families in need. They also provide needed items and some financial help for the day care program at Ryves Hall. Members also work and provide support at St. Patrick and St. Benedict soup kitchens and the new free clinic at St. Ann. Pat Armstrong is the contact at 812-877-1174.

The national council, founded in 1920 in response to a request of the U.S. bishops, is comprised of individuals, parishes, deaneries, dioceses and provinces (locally, the state

The National Council of Catholic Women acts through its affiliated organizations to support, empower and educate all Catholic women in spirituality, leadership and service.

NCCW programs respond with Gospel values to the needs of the church and cognize in the programs.

the church and society in the modern world.

NCCW focuses on issues under four program commissions: community concerns, family concerns, international concerns and legislation.

The archdiocesan women support the NCCW and Catholic Relief Services Works of Peace programs (Madonna Plan, Water for Life, Help-a-Child and Children Matter). They are active in pro-life activities, such as hospice, Birthline and crisis pregnancy programs.

NCCW women respond to the Indiana Catholic Conference and NCCW calls for action regarding legislation at local, state and national levels.

They collect greeting cards, religious articles and eye-

glasses to be recycled. Members serve as eucharistic ministers, lectors, religious education teachers, youth leaders, visitors to the sick and shut-ins and bereavement work. The local group also sponsors days of reflection, senior citizen days and days of

Education briefs

New frontiers

Archdiocesan schools and religious education programs are getting technical help as they try to integrate media education into faith formation. A program called "New Frontiers Technology and Infomedia Planning Process" was introduced to principals and catechetical leaders at the August administrators' conference. Sessions with 24 parish religious education and school teams began in September.

These teams will complete technology plans for their parishes by May, 1998.

"Infomedia" includes information and media technolo-

gies of radio, television, cable, computers, Internet, satel-lite communications, press, telephone and videocassettes. Forming media-literate Christians is one of the goals of

Catholic religious educators. Because the new networked community brings the local church into global communications, catechetical leaders wish to use it to enhance and enrich the quality of the religious education curriculum

and faith formation process.

The developers of the program—Mission Helpers of the Sacred Heart Sister Angela Ann Zukowski, executive

director of the Center for Religious Communication at the University of Dayton; and Regina Haney, director of the National Association of Boards of Catholic Education, National Catholic Education Association—will lead the planning process for the archdiocese.

Because this is the first time they have presented the planning process to integrate religious education and schools, parishes with these teams were given priority.
This is the second time this "train-the-trainer" model has been used at the archdiocesan level.

The idea of bringing New Frontiers to the archdiocese as a collaborative project came from the work of an info-media task force in the archdiocese, which has been meeting for about seven months.

Indiana schools have been required to have technology plans as part of their performance-based-accreditation.
And since the Federal Communications Commissions' Telecommunications Act of 1996, schools must have plans so that they can apply for discounts for telecommu-nications services to schools and libraries made possible by its Universal Service Fund of \$2.25 billion.

Geography tools

Oct. 2 was a big day for the middle school students at St. Andrew School in Indianapolis.

They got to try out and keep the latest in geography tools—an Odyssey Atlasphere.

With the touch of a special pen, students could find out all they wanted to know about any area of the world. The globe has been endorsed by the National Council for Geographic Education. Geographic Education.

When the pen makes a selection from the control panel (people, land, money, climate, sounds, time distance, etc.) and then touches a point on the geopolitical globe, a human voice responds with information about the people places and environments of some 600 major. the people, places and environments of some 600 major cities and 190 countries.

cities and 190 countries.

The responses might include the capital of any country, the exact distance and flying, driving and walking time between any two points, monthly high and low temperatures, population, languages, religions, currencies, location of countries and major cities and more. Two young world travelers, known as Johnny Odyssey and Janet Planet, guided the St. Andrew students

through the learning experience.

At the conclusion of the demonstration, Explore Technologies Inc. gave eight of the globes, worth \$3,200, to the school and Grimes. The social studies and science teacher has been recognized for her work in geography and citizenship education.

Special education task force

The archdiocesan Special Education Task Force held its second annual workshop Oct. 10 at the Archbishop O'Meara Catholic Center.

Sixty educators, including teachers, assistants, administrators and resource teachers, were present.

Those who attended received a supplement to the Resource Director for Diverse Learners—a special education guide that contains special education information. tion. They also received a student education plan with classroom accommodations to discuss and implement. The teachers discussed the plan and applied it to several case studies. †

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Catholic Choir of Indianapolis performs sacred classical music

By Elizabeth Chepules

Special to The Criterio

Incorporated in 1996, the Catholic Choir of Indianapolis (CCI) enables 60 vocalists from 12 parishes the opportunity to sing four-part sacred classical music.

The choir performs in concerts and at festivals, cultural events and fund raisers, and also sings for funerals, weddings, baptisms, first Communions and confirmations.

Choir members have sung, by invita-tion, at events in the Indianapolis and Lafayette dioceses, with the Indianapolis Symphonic Choir, and at priests' anniversary celebrations, First Masses, retirement Masses, Latin Masses at St. Patrick Church, and numerous Christmas

and Easter liturgies.

The Catholic Choir of Indianapolis also was featured at the Italian Festival at Holy Rosary Parish, at a Brickyard 400 concert at Monument Circle, and for the eighth anniversary Mass of the Divine Mercy Chapel at St. Michael Parish, all in Indianapolis.

Their repertoire includes Gregorian chant, Italian opera, Spanish folk hymns, the "Hallelujah Chorus" and

patriotic songs.

The Catholic Choir of Indianapolis performed "The Journey Concert" at St. Joan of Arc Church last April. The concert traced the history of classical church music beginning with the

Gregorian chant or plainsong era.

During those concerts, the choir sang typical pieces representative of each

historical period.

The concert also featured selections of contemporary sacred music exemplified by modern composers, including composer Carey Landry, liturgical music director at Immaculate Heart of Mary Parish in Indianapolis. Landry's "Abba Father," Thompson's "Alleluia," and Pachelbel's "Canon in D" were performed by the choir in the 20th century category

of "The Journey Concert."

Benjamin Del Vecchio, director of the Catholic Choir of Indianapolis, is a master's program graduate of the New England Conservatory of Music. Del Vecchio also completed doctoral studies at Indiana University, where he was associate conduc-tor. He directed choirs at St. Alphonsus Parish in Zionsville and St. Luke Parish in Indianapolis from 1984 through 1996 and now conducts the De Pauw University Symphony Orchestra.

David Kinyon, guest organist for the choir, earned his master's degree in organ at Western Illinois University and teaches music at St. Richard School in Indianapolis. Next year, the choir will present "The Journey Concert" on April 23 and April 25 at Little Flower Church in Indianapolis. St. Pius X parishioners Jim and

Marian Brady of Indianapolis said they enjoy singing with the Catholic Choir of Indianapolis because it is spiritually

"We have sung in several choirs during the past 40 years," Jim Brady said, "but none quite so spiritually uplifting as CCI, where singing is truly praying twice."

CCI president Bill Hasbrook of St.

Luke Parish in Indianapolis said his son was reminded of the choir during a Cathedral High School student trip to

Italy last June.
"When my 17-year-old son returned from a recent trip to Italy, he remarked that he had heard 'Canon in D' performed at the Basilica of St. Francis of Assisi," at the Basilica of St. Francis of Assist,"
Hasbrook said. "He associated this rendition with our choir. It is my hope that his generation will not forget our rich musical heritage as we embark on the [archdiocesan] Journey of Hope 2001."

St. Pius X parishioner Barbara Curtis of Indianarcolis noted that she enjoys per-

of Indianapolis noted that she enjoys per-forming with such dedicated people. Most of the 60 members attribute their

enthusiasm and dedication, entailing long hours of practice, to the rewarding feeling of having worshiped with their God-given talent abetted and spurred on by the example of the director.

The choir is sustained entirely by friends and benefactors, and receives no financial support from any church or from the archdiocese.

CCI was recently featured in

The Indianapolis Business Journal as a
not-for-profit organization of note.

The choir annually inaugurates the

"Christmas at the Hyatt" concert and is featured on television in seasonal performances.

Upcoming appearances include the Dec. 12 concert at the St. Pius X Knights of Columbus Hall on East 71st Street in Indianapolis; and a Dec. 17 concert at the St. Augustine Home for the Aged on West 86th Street in Indianapolis.

The choir also will sing during the 4:30 p.m. Christmas Eve liturgy at St. Patrick Church in Indianapolis, with carols preceding that Dec. 24 Mass.

Appearances in the Lafayette Diocese include a Nov. 23 Mass at St. Joseph Church in Delphi and a Dec. 7 liturgy at

St. Mary Church in Frankfort.
For more information on the Catholic
Choir of Indianapolis, call Del Vecchio at

(Chepules is a member of St. Luke Parish in Indianapolis.) †

Archbishop Buechlein ordains Pondo, Beidelman deacons

Stanley Pondo and Patrick Beidelman, fifth-year students in Saint Meinrad School of Theology, were ordained as deacons in a ceremony at Saint Meinrad Archabbey Nov. 1. Both men are in their final year of

study for the priesthood for the Archdiocese of Indianapolis. Archbishop Daniel M. Buechlein

presided at the ordination liturgy.
Pondo, 37, is the son of Lillian and

the late Stanley Pondo of Indianapolis. He is a member of St. Thomas Aquinas Parish in Indianapolis.

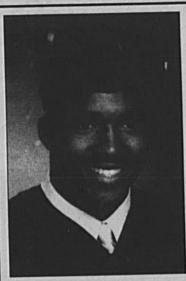
Beidelman, 25, is the son of Robert and Patricia Beidelman of Indianapolis. A graduate of Cathedral High School, he is a member of Holy Spirit Parish in

Indianapolis.

Pondo and Beidelman are scheduled to be ordained to the priesthood on June

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If someone ever asked me to sum up a Cathedral education, my answer after much thought would be, "uhhhh...well, uhhhh." Not that I want to sound inarticulate, but to sum up what Cathedral means to me is virtually impossible. My decision to attend Cathedral was not because of an earnest desire to become part of her rich tradition, but because my uncle, cousin, and brother had attended. Actually it wasn't a decision at all, but a foregone conclusion. In fact, upon matriculation from 8th grade, many upperclassmen, who knew I would attend, decided to change my name. I was no longer "Marcus," but "little Trey" or "Al's cousin." Little did I know that this conclusion would have a profound impact on "little Trey's" life.

The only statement that I can definitely make about my four years at Cathedral is that I received a first-rate education. The faculty not only demanded that I learn the ideas they presented, but also that I excel in learning them and that I challenge these ideas with ideas of my own. On numerous occasions after doing what I thought was a commendable job on exams and papers, I often heard "this is great, but I know you can do better" or "excellent work, Marcus, but did you think of this?" Where else can one find a math teacher who believes an A- is sub-par work? This expectation, this commitment to knowledge and excellence quickly became part of my nature as I began to ask myself similar questions. I found myself wanting to learn as much as possible about everything, to broaden my approach to problem solving and to contest the status quo in terms of thought. In effect, knowledge was transformed from something that I received to something that I sought and will forever seek.

Cathedral's first-rate education extended beyond the classrooms to the playing fields, in particular the gridiron where her teams are synony-mous with words like teamwork, unselfishness, perseverance, hard work, dedication, dignity, and excellence. In today's climate these qualities are often overlooked and even criticized; however, they are essential for success. It was not easy for us to comprehend what the coaches were actually trying to do amidst the never-ending barrage of shouts, wind sprints, or long hours in the weight room and at practice. But the pride and confidence with which we, a group of outsized and out-gunned young men, took into battle still remain with me to this day. Although it is possible to develop these qualities in the classroom, it seems more appropriate that they be experienced in an arena more consistent with everyday reality. Cathedral athletics fostered this development while allowing us to kick some "butt" in the process.

Perhaps the most important education came from the student body. Cathedral's diversity was, and is, uncommon in most high schools, especially in Indiana. This diversity is conducive to exploring and possibly understanding one of the most intriguing of subjects, humanity. Seeing or hearing the dreams and desires of those different from me compelled me to evaluate my own dreams and desires in addition to creating a genuine concern for the state and well being of my fellow man. I realized the vitality of being morally and spiritually adept, as well as being physically fit and mentally strong. Race, creed, religion, and socio-economic status were differences, which added to the rich flavor of the school on top of the hill. Because in the end, we were all Cathedral.

There is so much more to a Cathedral education than what I have written. As I proofread this statement, I find myself still unable to answer the question, "What is a Cathedral education?" Despite this inability, I do know that it was an extraordinary one and one which many do not have the opportunity of experiencing. So, in closing I say a sincere "thank you" to dear old Cathedral. Why? Because if life and success are journeys not destinations, then I cannot help but believe that Cathedral gave me superior directions and traveling equipment.

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Clavers mark 50 years of service in archdiocese

Archbishop Daniel M. Buechlein presided at a special Mass Nov. 16 at St. Rita Church in Indianapolis as the Knights of Peter Claver and its ladies' auxiliary marked 50 years of service in

The archbishop told the Clavers, "I came to thank you for all you do, much of

Divine Word Father Kenneth Hamilton gave the homily. He congratulated the knights and ladies for their longevity, asking the charter members to stand. They were Mae Freeman, Mary Alieen Garrett, Maurice A. Guynn, Rita V. Guynn, Evelyn Jones, Alberta Wisdom and

Sterling Humphery.

Father Kenneth said he learned in the

Father Kenneth said he learned in the seminary to "stand up to be seen, speak up to be heard and sit down to be appreciated. "The archbishop is for us the minister of our Catholicism," he said, adding that he represents a face that crosses all lines of racial and other differences.

He quoted from a recent column by the archbishop in *The Criterion*, noting that the Catholic Church is far larger than the eye can see. St. Peter Claver, by opening his heart to African slaves, risked his life to bright thousands to the faith.

to bring thousands to the faith.

"Catholicism is like a groaning, yearning for a new humanity," Father Kenneth said.

Referring to the fig tree in the Gospel, he said that three things happen when the sap of a tree "runs high." It must remember the past seasons, it must reflect on the present season it is in, and it sprouts new shoots in anticipation of the new season to

"Remember, you're rooted in Jesus Christ," said Father Kenneth. "Jesus Christ it the real definer of Catholicism." He recalled the many to whom Christ opened his arms, from the poor to con-victs on death row, "which he eventually became himself.

"Christ's vision is the root and energy of our lives." He said, "We are not afraid. In fact, we draw closer to the cross."



Archbishop Daniel M. Buechlein blesses the assembly as he processes out of St. Rita Church in Indianapolis after a 50th anniversary Mass for the Christ the King Council of the Knights and Ladies of Peter Claver. Watching are (from left) Curtis Guynn (hidden); Charles Guynn, past secretary of the national organization; Lady Martha Sumler; Junior Knight Cameron Beatty; Knight Maurice Guynn; and Ladies Rita Guynn, Mae Freeman and Evelyn Jones. The four in the front pew are charter members of the Clavers.

The archbishop said, "We have heard the Word of God proclaimed. We have heard that Word preached beautifully. . . . These are grand ways to celebrate

"We need you; we love you; we appre-ciate you," Archbishop Buechlein said of the Clavers' service to the parish and the community, †

News briefs

U.S.

Fight against religious persecution gains ground

WASHINGTON (CNS)—The battle against religious persecution is gaining political ground as understanding about the problem becomes more widespread, according to the director of a State
Department committee looking at the subject. In a Nov. 11 briefing to the executive

board of the National Council of Churches, Alexandra Arriaga said fighting religious persecution has become an administration priscution has become an administration priority "not just in human rights policy, but in foreign policy." She referred to a press conference confrontation between President Clinton and Chinese President Jiang Zemin just over a week earlier in which the two clashed over China's human stables allowed. clashed over China's human rights policies.

Building houses to build a future in Bosina

SARAJEVO, Bosnia-Herzegovina

(CNS)—Catholic Relief Services has begun de la program of reconstructing houses in Bosnian towns so that families can return to their homes. The "Open Cities" program was funded by \$6.5 million in grants from CRS, the official was funded by \$6.5 million in grants from the U.S. State Department. CRS, the official overseas relief and development agency of the U.S. bishops, has taken a leading role in helping people of all ethnic groups begin to put the pieces of their lives and their com-munities back together, Kelly said.

Governments debate religious, human rights

WARSAW, Poland (CNS)-The chief Vatican delegate to an intergovernmental meeting said churches should respect the history and traditions of particular nations, besides demanding equal rights. The delegate, Msgr. Ivan Jurkovic, a Vatican Secretariat of State official, also said he believed there would be "no future for Europe, the Christian church or humanity" if new divisions opened up over observance of religious rights. Msgr. Jurkovic led the Holy See delegation to a mid-November meeting of the Organization on Security and Cooperation in Europe in Warsaw. Fiftyfour nations gathered to review implementation of humanitarian pledges during the post-1975 Helsinki process.

People

Peace prize winner discusses land mines

WASHINGTON (CNS)—Nobel Peace Prize winner Jody Williams said she understands the political and military reasons why land mines are used, but

won't rest until the voices of those opposed to the weapons prevail. In remarks to the National Council of Churches meeting Nov. 13, this year's Nobel Peace Prize winner for her fight to end the use of land mines said President Clinton and other world leaders need to hear from their people, not just military authorities who convince them land mines are a necessary part of warfare.
"Unfortunately our leaders are only willing to hear the voices of the military,"
Williams said. "But a statesman hears
everyone. President Clinton needs to listen to their counsel, but he needs to listen to us, too."

Bishop: world abandoned Catholics in Bosina

BANJA LUKA, Bosnia-Herzegovina (CNS)—Frustrated by what he sees as a lack of international will to fully implement the Dayton peace accords, Bishop Franjo Komarica of Banja Luka expressed the sense of abandonment shared by Catholics in his diocese. "Catholics have been abandoned by the international community," the bishop said through an inter-preter to American visitors to his diocese this fall. "Croatians have been ejected from their land. They have no rights. We are totally innocent," he said, clenching his fist and slamming it onto the polished surface of the table in his sitting room. "We want all Catholics in America to raise their voices in protest of this injustice for their Catholic brothers and sisters here. . a state without rights. We are like mice under the feet of elephants. We have a feeling that there is an international campaign against Croatian Catholics.'

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Boggs sworn in

Vice President Al Gore swears in Lindy Boggs as the new ambassador to the Vatican Nov. 12 in Washington. With Boggs are her son Tom Boggs, holding the Bible, her daughter Cokie Roberts and grandson, Paul Sigmund.



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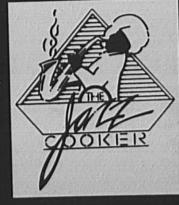
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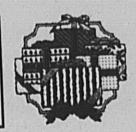
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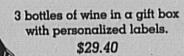
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Stories should be true, involving a real event, and no longer than 300 words or about a page-and-a-half. Submissions should be typed, dou-ble-spaced, and mailed before Wednesday, Dec. 3. The editors will select the stories for publication.

Representatives of archdiocesan parishes also are invited to send information about special Advent and Christmas events for possible publication.

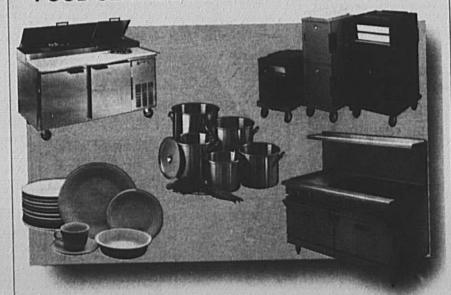
Christmas memories and parish holiday news should be mailed to The Criterion in care of P.O. Box 1717, Indianapolis, IN 46206, or sent via e-mail to Peter Agostinelli, managing editor, at pagostinelli@archindy.org by Dec. 3. †



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Manuela Delgado (left) and Adriana Gomez are proud worker-owners in Southwest Creations Collaborative (SCC), a commercial sewing enterprise in Albuquerque, NM. Begun with seed money from the CHD, SCC offers a consistent income, health benefits, low-cost child care, and a sense of ownership to its 25 employees



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> Collection Sunday November 23

Pope: Synod should consider inequities, evangelization

VATICAN CITY (CNS)—Opening the first Synod of Bishops for America, Pope John Paul II said the assembly should examine the deep social inequities

in the region and consider how evange-lization can help remedy the situation. The pope made the remarks Nov. 16 during a Mass in St. Peter's Basilica to officially inaugurate the synod, which ends Dec. 12.

Some 10,000 people attended the liturgy, including the nearly 233 voting members of the synod, 59 auditors and experts, and five non-Catholic "fraternal

In a sermon, the pope refrained from laying out specific directives for the synod, which began debate the next day on a wide range of pastoral topics. Instead, he outlined the framework for the discussions.

the discussions.

"The perspective is that of the impact of faith on history," said the pope.

"We pause to consider the past, but in particular the present of the American continent. We shall try to grasp the signs of the saving presence of Christ . . so that all of our energy can be devoted to

conversion and evangelization," he said.

One important question, he said, is the relatively high level of technological advances, democratic development and general well-being in North America compared to that in the Caribbean and South America.

'We cannot but ask about the historical causes which gave rise to such social differences," he said.

"To what extent does the heritage of colonization count in them? And what

influence did the first evangelization have?" he said.

The synod is one of four regional assemblies the pope has convened as part of the church's preparation for the year

The pope was to personally preside over most of the synod's daily sessions and will use its conclusions as the basis

for his own document on the theme.

In his homily, the pope, who first sug-

gested a Pan-American synod in 1992 defended the decision to bring the bish-ops of North, South and Central America together in one assembly. He said that approach better reflects church unity and the viewpoint of the original evangelizers of the New World.

"They should be considered together, safeguarding at the same time the originality of each one, because they appeared as a single reality to the eyes of those who reached their shores more than 500

who reached their shores more than 900 years ago," he said.

He said the synod should consider the Americas as a whole, "from Alaska to Tierra del Fuego, without introducing a separation between the north, the center and the south, so as not to risk a contrast between them." between them.

On the contrary, he said, the synod should look for the deeper elements on unity, including the common religious and Christian traditions.

The 77-year-old pope entered the basilica in a procession at the start of the Mass and walked down the main aisle without assistance, greeting faithful and synod delegates. The multilingual liturgy reflected the cultural diversity of the Americas, with readings and prayers in English, Spanish, French and Portuguese, as well as in the Quechuan and Mayan

Seven prelates joined the pope as con-celebrants on the altar, including Cardinal Roger M. Mahony of Los Angeles, one of three synod co-presi-dents, and Archbishop Francis E. George of Chicago, one of two special secreof Chicago, one of two special secre-taries at the synod.

Afterward, greeting pilgrims from his apartment window above St. Peter's Square, the pope noted that this was the first Pan-American synod in history. He said that while the debate would touch upon a variety of cultural realities, the overall objective of the assembly was a shared and simple one: to "better spread the Gospel message, so that Christ is known and welcomed everywhere as the true redeemes of hymnesity." true redeemer of humanity. †

Pope urges Catholic involvement in annual world day of prayer for religious vocations

VATICAN CITY (CNS)-Pope John Paul II urged Catholics to be involved in the annual World Day of Prayer for Vocations next spring because of the importance of vocations to the church.

"Each particular church is called to

commit itself to supporting the develop-ment of the gifts and charisms which the Lord rouses in the hearts of the faithful," Pope John Paul said in a message released Nov. 15. "Our attention on this day is, however, directed in a particular way to vocations to the priesthood and conse crated life, because of the fundamental role which these have in the life of the church and the fulfillment of her mission."

The pope elaborated on the theme for the annual observance to be held next May 3. The theme is a quotation from the Book of Revelation, "The Spirit and the

bride say, 'Come.'
"Come to welcome the call of God, overcoming hesitation and obstacles,"
Pope John Paul said. "Come and discover the history of love which God has woven with humanity: He wishes to real-

This will be the 35th World Day of Prayer for Vocations. Pope John Paul said the commemoration brings a message to all people, not just priests and

"The celebration of this day is an auspi-cious occasion for announcing that the Holy Spirit of God writes in the heart and life of every baptized person a project of love and grace, which is the only way to give full meaning to existence, opening the way to the freedom of the children of God and enabling the offering of one's personal and irreplaceable contribution to the progress of humanity on the path of justice and truth," the pontiff said.

The discovery that each man and woman has his own place in God's heart and in the history of humanity constitutes the point of departure for a new culture

of vocations.

Pope John Paul explained that promoting vocations is not a job that belongs ing vocations is not a job that solely to church authorities. Parents, teachers and pastoral workers should "help young people to free their hearts and minds from whatever is blocking the

and minds from whatever is blocking the path," he said.

"My wish is that the annual celebration of the World Day of Prayer for Vocations raises up in the hearts of the faithful a more intense prayer to obtain new vocations to the priesthood and consecrated life and reawakens the responsibility of all, especially parents and those who educate in the faith, to promote vocations," the pope said.

Faith Alive!

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True reconciliation requires trusting others

By Andrew and Terri Lyke

Reconciliation in the home is impor-tant for a married couple's sense of well-

Couples who have good reconciliation skills are more accepting of each other's flaws and therefore more able to forgive transgressions

When the honeymoon is over and newlyweds are no longer on their best behavior for each other, the circumstances of life, along with just being human, make the need for reconciliation skills ever more apparent.

In the revealing, post-honeymoon light of reality, new marriages face a tremendous hurdle to outlast the dream of having found "Mr. or Mrs. Right."

All marriages, nonetheless, eventually face issues that shake, if not rupture, the relationship's foundation. Good marriage preparation includes discussion of the reconciliation skills a couple will need to go the distance successfully and faithfully.

Such skills will help couples recognize the difference between forgiving and excusing, and when either is appropriate. A married partner's transgression is excusable when it is something that may be tolerable, though not desirable.

Forgiveness, on the other hand, is needed when a partner violates something that is central to the relationship. The actions show disrespect for or a lapse in honoring the marriage.

For example, in our marriage Andrew's lack of attention to detail in housekeeping is a source of angst for Terri. And Terri's inattention to time sometimes really aggravates Andrew These character issues are often the subjects of petty arguments. But they present to our relationship very minor yokes when weighed against our overall good-ness as partners, friends and generally as human beings. They are excusable. Though we may often say "I'm sorry" after a minor infraction, what we seek is

not forgiveness but to be excused. Our getting beyond such minor issues depends on our willingness to accept less

than the best of each other.

Things couples say and do can be hurtful to each other. Indifference, distractedness, selfishness, misplaced or unresolved anger, insecurities or poor self-image, just to name a few barriers, may cause one spouse to do things that would have the other doubt his or her

Married partners delve into the areas of each other's lives that require handling with care. When that care is not given, a partner may feel abandoned. Loneliness creeps into the marriage; resentment builds into an insurmountable

wall between the spouses.

Married couples run into problems when they allow minor disappointments to turn their relationship upside down by refusing to excuse one another. However, more often than not, problems arise when serious violations are treated without the kind of gravity required for healing

wounded marriages.

A truth that must echo in the domestic



True reconciliation requires people to acknowledge the hurt, respond earnestly, seek understanding and commit to change

family—as well as at the altar when receiving the Eucharist—is that intimacy is at its greatest when barriers are removed. Genuine love requires the removal of all barriers if it is to experi-

In their attempts to "forgive and for-get," a couple may minimize an issue so that it can be excused and forgotten. The problem, however, is never adequately dealt with; there has been no growth; no

True reconciliation requires these

basic steps:
Step 1—Acknowledge the hurt. An Step 1—Acknowledge the hurt. An offending spouse must be told clearly when he or she has violated the relationship. (The silent treatment does not work.) And, very important, the guilty party should admit his or her guilt without minimizing the problem.

Step 2—Respond earnestly. There is a clear apology in words and actions. The hurting partner expresses a desire to for-

hurting partner expresses a desire to for-

Step 3-Seek understanding. Both partners should do what is necessary to better understand why it happened. Self-reflection, dialogue and possibly counseling help couples find mutual

understanding. Step 4—Commit to change. Without this step, couples have only excused the issue.
True reconciliation requires commitment to
change and is marked by growth. Facing serious problems as such in a marriage requires faith that transcends the relationship itself. Couples can't go it

Couples need a third party: Christ. He is central in the parish community; he must be central at home as well. Sal and Chris Molina of Denver had

Sal and Chris Molina of Denver had been married only four months and yet had a keen sense of what it takes for reconciliation in a marriage.

"We believe reconciliation only works with God's help," Chris Molina said.

"We ask God to help us, give us strength and courage to be more like Christ—more loving, caring, forgiving and undermore loving, caring, forgiving and understanding. Only then are we truly able to forgive.

True reconciliation means trusting, not holding grudges, and changing our actions and responses even though the transgression is not forgotten.

When we truly forgive, the result is that the grievance loses power in our relationship. We no longer put it and its pain between us. And though this some-times feels very much like forgetting, actually it is "amazing grace" from God-our reward for putting the other

(Married 22 years, Andrew and Terri Lyke are coordinators of the Marriage Ministry to the African-American Community for the Archdiocese of Chicago.) †

Forgiveness means apologizing and resolving to move forward

By Jane Wolford Hughes

If I offend someone, I pray for the grace to do three things: to reach out, to make amends and to say those sacred words, "I'm sorry."

I still remember clearly the kind, gentle way my mother led me to understand this by quietly telling me to apologize to an elderly neighbor after I took some of her flowers. And I remember how good it was on that occasion in my childhood to hear words of forgiveness.

Words of forgiveness, after all, are among the most welcome words in any language—often heard after telling another, "I didn't want to hurt you. You mean so much to me."

For sometimes-when we're under -we are rude and pressure, for example-

abrupt and hurtful to those we love.

When we hurt someone, we should try to make up as soon as possible. Just as God forgives us, we must forgive others and ask their forgiveness when we hurt them. God wants us to care for each

As the years piled up and I experienced and saw the brokenness of lives caused by hurtful relationships, I had the opportunity many times to recall that childhood lesson.

(Jane Wolford Hughes is a veteran reli-gious educator who lives in Farmington Hills, Mich.) †

Discussion Point

Forgiveness enables healing

This Week's Question

What would you tell a couple preparing for marriage about exercising forgiveness and reconciliation in homelife?

"That healing through forgiveness and reconciliation is one of the graces they gain as part of the sacrament of marriage-and that they'll probably be exercising that grace two or three times a day in the near future." (Brian Abernethy, Phoenix, Ariz.)

"It's really easy to be stubborn, to hold on to your pride, but your marriage is more important than your pride. When you're able to forgive the everyday little things, it's easier to forgive the big things. Practice forgiveness daily." (Teresa Quam, San Jacinto, Calif.)

"It probably is the most fundamental part of an enduring relationship." (Rosemary Abernethy, Phoenix, Ariz.)

"That they would both have to talk together for reconciliation to happen, and they must both want to reconcile." (James Barnes, Oakland, Calif.)

"To ask for forgiveness is a deep act of trust in your spouse and ultimately builds a high level of trust between the two of you." (Mary LeDuc, San Diego, Calif.)

Lend Us Your Voice

An upcoming edition asks: What is your greatest hope for people—for the world—in the new millennium?
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Entertainment

Movie Review/Gerri Pare

Mad City questions role of the news media

Questioning the role of the media in shaping news as it happens is the drawn-out drama Mad City from

Warner Bros. The movie features name stars-John Travolta, Dustin Hoffman and Alan Alda-but the plot offers little in terms of entertainment. Nor does the film

score as thought-pro-voking drama. It might have seemed insightful 10 years ago, but by now the general public is surely aware that reporters and news programs can manipulate the situations they cover to their own ends. In 1997, this

story comes off as more than a little stale.

Travolta plays a dull-witted museum guard fired in an economic squeeze by his

haughty boss (Blythe Danner).

To get her attention, he enters the museum with a duffel bag containing a rifle and dynamite. When she still won't listen, the takes her and a dozen visiting school-children hostage and locks the doors. He has no idea what to do next, but the one unaimed shot he fired out the door seriously injured a black fellow guard.

A local TV reporter (Hoffman) just happens to be in the museum bathroom and phones his station to inform his boss that he's got a volatile, breaking and exclusive

story he can go live on the air with. He intends to ride it to network stardom by winning Travolta's trust and calling the shots, informing the gathering police that he is the only one Travolta will talk to about the hostage situation. Chomping at the bit to take over the story and do an in-person interview is network anchorman Alan Alda.

Travolta just wants to go home without charges being pressed, but Hoffman needs to stretch the drama out until he can secure a network deal.

As Hoffman presents the guard to the riveted public as just a frustrated family man who made a dumb mistake, Alda slants his perspective of the man as a dan-gerous individual willing to risk children's lives to get what he wants.

Three days and nights drag on, deals are

made and unmade, and an exhausted Travolta becomes increasingly unhinged about the consequences he has brought on himself by taking the hostages at gunpoint.

Director Costa-Gavras spends much

time on Travolta's character, but the slowthinking, self-pitying, whiny guard soon becomes a most tiresome pawn in the power game between Hoffman and Alda.

Nor does the character of Travolta's wife seem credible; she's a street-smart type who seemingly wouldn't have given the witless guard a second look.

Hoffman and Alda barely register as individuals; they are just symbols of indi-



Actors Dustin Hoffman and John Travolta are shown in a scene from the dramatic motion picture *Mad City*. The U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.

vidual or corporate greed for power and prestige, and the points they make should be already very familiar to the audience. As a result, the cynical viewpoint about

As a result, the cynical viewpoint about media manipulation of the news carries almost no impact and the explosive conclusion simply brings relief that this drawn-out drama is finally over.

Because of brief violence, occasional profanity and an instance of rough language, the U.S. Catholic Conference classification of the film is A-III for adults. The Motion Picture Association of America ratmotion Picture Association of America rat-ing is PG-13, and parents are strongly cau-tioned that some material may be inappropriate for children under 13. (Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and

Broadcasting.) †



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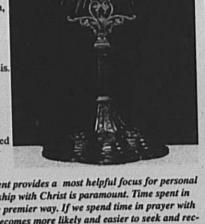
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The Sunday Readings

Sunday, Nov. 23, 1997

Daniel 7:13-14

• Revelation 1:5-8 · John 18:33-37

This weekend the church celebrates the Feast of Christ the King. Pope Pius XI established this feast



in the aftermath of the Holy Year of 1925.

The pontiff's expressed intention was to draw the church's attention to Jesus, as king of kings, and as lord of all, in a time in mankind's history

with claims which was obsessed of racial and ethnic superiority, and in them, consequently, the claims of one people to dominion over another.

It was the time that dictators reigned supreme in Germany, Italy and elsewhere, and the philosophy of racial superiority was accepted by many people and became motivation for global war. Only in Jesus, and only in imitation

of the Lord's universal love, is true peace and justice possible, this extraordinarily gifted and assertive pope insisted, during those troubled times in the first part of the 20th century.

Pope Paul VI transferred the feast from late October to the last Sunday of the church's liturgical year. Hence, it is still celebrated at this time. The Book of Daniel provides the first

reading for this feast day.

When the author of Daniel wrote in the second century before Christ, the Jews were downtrodden and oppressed. They yearned for relief, and they looked to their ancestors' rescue from captivity in Babylon centuries earlier as a sign of hope that one day God would redeem them from their misery.

Daniel invokes a literary symbol, the "Son of Man," who will be God's faithful servant, and one day, commissioned thus by God, the Son of Man will save the people from all the trials.

As often is the case with Daniel, this commissioned is the case with Daniel, this commissioned is stilling in its eleganters and

passage is striking in its eloquence and

imagery.
In time, Jesus would adopt the title

"Son of Man."

The second reading is from the Epistle to the Hebrews. Throughout the epistle, Jesus is the center of attention.

The epistle masterfully acclaims Jesus as Lord, and also as victim, as

priest, and as Savior.
St. John's Gospel gives this feast its Gospel reading.

The Gospel recalls the Lord's interro-gation before Pilate. The Roman govergation before Pilate. The Roman gover-nor hardly was interested in Jewish religion. He only was concerned about maintaining Roman authority in Palestine without challenge.

So, his interest was in Jesus solely from a political point of view. Thus, Pilate asked Jesus if he claimed to be a king, an assertion which would place Christ in competition with the mighty Roman emperor.

Jesus answered children, but affirms.

Jesus answered obliquely, but affirma-tively, by describing the kingdom as being "not of this world." He also says that anyone committed to the truth is in touch with the kingdom.

Drama is in the sequence of the Scriptural readings for the feast of Christ the King.

Christ the King.

The first two readings portray Jesus as the elect of God, as the Son of Man, as the ruler of all the powers of the earth. These descriptions glow with majesty and power.

Then, as climax, the church presents the king. It is Jesus. However, it is not the Jesus who was adored by the Magi, nor the Jesus of the Transfiguration, or of the Resurrection, or of the Ascension. Instead, it is the Jesus standing on trial, seemingly helpless. Jesus standing on trial, seemingly helpless,

before the supreme authority of Rome.

Magnificently, these readings present
Christ the King, with the message that the
kingdom he rules is not of this world.

It is an important lesson to remember. The mighty of this world hass.

ber. The mighty of this world pass away, as did Pilate and the emperor whom Pilate, the honored "Friend of Caesar," devotedly served.

In contrast, the readings celebrate Jesus as triumphant and eternal.

as triumphant and tetrain.

Christ also is king, as Hebrews insists, because the Lord confirmed kingship by the offering of self at Calvary. Jesus vanquished death, and he reigns in everlasting life. †

Daily Readings

Monday, Nov. 24 Andrew Dung-Lac, presbyter and martyr and his companions, martyrs Daniel 1:1-6, 8-20 (Response) Daniel 3:52-56 Luke 21:1-4

Tuesday, Nov. 25 Daniel 2:31-45 (Response) Daniel 3:57-61 Luke 21:5-11

Wednesday, Nov. 26 Daniel 5:1-6, 13-14, 16-17, 23-28 (Response) Daniel 3:62-67 Luke 21:12-19

Thursday, Nov. 27 Daniel 6:12-18 (Response) Daniel 3:68-74 Luke 21:20-28

Friday, Nov. 28 Daniel 7:2-14 (Response) Daniel 3:75-81 Luke 21:29-33

Saturday, Nov. 29 Daniel 7:15-27 (Response) Daniel 3:82-87 Luke 21:34-36

Sunday, Nov. 30 First Sunday of Advent Jeremiah 33:14-16 Psalm 25:4-5, 8-10, 14 1 Thessalonians 3:12-4:2 Luke 21:25-28, 34-36

Question Corner/ Fr. John Dietzen

Cremation complies with church teachings



Q I have some comments on your recent column concerning crema-tion, and the church's preference for burial. If St. Paul says our bodies are to be transformed, how does cremation differ

does cremation difference from decayed bodies?

What happens to bodies which are destroyed by bombs, fire, other disasters, and perhaps are never located? Can God pull them back together?

Has the church thought about the fire

Has the church thought about the finan-cial savings between traditional burial and cremation? Some of us had to.

I believe the body should be treated reverently. Beyond that, what difference does it make? (Ohio)

A You make several good points, which are shared by many others. Two considerations may help put them in

some perspective.

First, you must be well aware of the ever-expanding disrespect for human life around us today. In its teachings and policies, the church attempts to address that tragedy, from life before birth to old age, and everywhere in

Our bodies are essential to our human lives. Anything that tends to minimize the sacredness of these bodies, even when that is not intended, must be acknowl-

edged and addressed carefully.

Very briefly, this caring is, I believe, one major factor underlying the bishops' urgings for traditional burial, particularly in countries like ours where burial has a long, meaningful religious and cultural history. That does not automatically rule out, of course, the choice for cremation, for financial or other reasons

It is one evidence of our individualcentered morality, however, that moral choices too often are made without seriously considering how they might affect other people and society as a whole. Second, it is not part of Catholic belief that our bodies after resurrection are the

bodies we have had in this life. There are

numerous reasons for this.

For one thing, in the ordinary physiology processes of living, our bodily make-up changes frequently, biologists generally say about every seven years, between birth and death.

Which "body" is my body? They all are. All have been "me

For another, because of chemical transformations after natural or traumatic death, the cells of one's body may no death, the cens of one's body may no longer even exist. Again, through the nat-ural food-chain processes, bodily material of people long dead may well become, later, part of other human bodies. None of all this affects in a negative

way our belief in the resurrection. As I've explained before, even after death the spiritual part of us, our "soul," is a human soul; it is not an angel. As a human soul; it is not an anger. As a human soul it must have a relationship to a body, not necessarily the body of our earthly life, but some body, trans-formed with those characteristics of the risen body St. Paul describes in 1 Corinthians 15.

Thus, the fact that the molecules and atoms of human bodies are spread throughout the earth, or the cosmos, is irrelevant to what we believe about the Father raising Jesus, and us, to new life.
This, incidentally, is the reason theolo-

gians often note that even if the dead body of Jesus had been found in the tomb, it would not deny the resurrection.

The tomb was empty, of course, as the Gospels attest. But Jesus was not merely resuscitated, as was Lazarus (John 11). Jesus' human nature was raised by the Father to a new, glorified, immortal existence.

Thus, the belief of the early Christians, and our own belief, that the Lord of cre-ation lives, is founded on much deeper realities, more personal experiences of faith, and awareness that the risen Jesus is alive and active in our lives.

alive and active in our lives.
(Editor's Note: In a 1997 appendix to the Order of Christian Funerals, the church's official ritual book for the final rites of passage for a deceased Catholic, introductory material says that, while allowing cremation, the church prefers bodily interment. The text stresses that cremated remains "should be treated with the same respect given to the human body from which they come.") (A free brochure answering questions

Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.) †

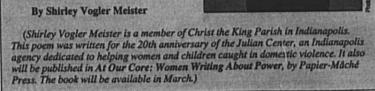
My Journey to God

Threads of Hope

We are the threads that bind us, one to another: We strengthen our babies' swaddling beginnings, then loosen the ties so they can wiggle in the wind like spring kites soaring to new heights, finding themselves: We are harmonious, extend with reads carefully wown. themselves: We are harmonious, sturdy threads carefully woven into the fiber of society, where weak fabric frays: Some souls fall through the holes into despair and confusion and suffering. and confusion and suffering.

We who are strong gather together to tighten the knots and knit a net of safety to catch those falling—a shawl of comfort to dry their tears and wrap their fears in courage.

We teach them to make their own shawls, to become the threads that bind us, one to another—with trust, with love.



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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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.

Holy Name Parish, Beech Grove, Couple to Couple League will hold a natural fam-ily planning class, 7 p.m. For information call 317-862-3848.

St. Monica School, Indian-apolis, 6131 N. Michigan Rd., will hold a poinsettia sale. Phone-in orders taken till Nov. 23. For information call Nancy, 317-299-0801.

November 21-23

Benedict Inn Retreat and Conference Center, Beech

Grove, 1402 Southern Ave., will present "Introduction to Centering Prayer," starting 6:30 p.m. Friday through 11 a.m. Sunday. For information call 317-788-7581.

Cathedral High School, Indianapolis, 5225 E. 56th St., will present "O Pioneers!," 7:30 p.m. in the school auditorium. Tickets: \$5 general; \$7 reserved. For information call 317-542-1481 ext. 344.

November 22

St. Roch Parish, Indianapolis,

will hold its annual women's club holiday bazaar, 10 a.m.-4 p.m. in the school caféteria.

St. Barnabas Men's Club will hold a Monte Carlo, 7 p.m.-midnight at the K of C, 511 Thompson Rd., Indianapolis. Admission: \$4.

Sacred Heart Parish, Indian-apolis, 1530 Union St., will host a Journey of Hope 2001 pitch-in dinner, with Sr. Antoinette Purcell, OSB to speak on "Why and How to Pray," to begin immediately following 5:00 p.m. Mass. For information call 317-638-5551.

St. Philip Neri Parish, Indianapolis, 550 N. Rural St., will hold its 5th annual dinner/reverse raffle. Social hour begins 6:30 p.m., dinner

7:30 p.m. For information call 317-631-8746.

November 22 and 23

November 22 and 23
St. Bernadette Parish, Indianapolis, will hold its annual
Christmas bazaar, 10 a.m.-7p.m.
on Saturday and 9 a.m.-12 noon
on Sunday. Baked goods,
Christmas crafts, raffle and
white elephant table will be fea-

November 23

Mary Rexville's Schoenstatt
"Eucharistic Saints," 2:30 p.m.,
Mass, 3:30 p.m. with Father
Elmer Burwinkel. (.8 mile E. of
421 on 925 S., 10 miles S. of
Versailles). For information
call 812-689-3551.

Brebeuf Jesuit Preparatory School will hold an open house, 12:30 -3 p.m.

Indianapolis members of Teams of Our Lady will hold an infor-mation meeting, 11:30 a.m. at Little Flower parish center, 4720 E. 13th St., Indianapolis. For

"Turns out Turkey wasn't one of the Sandwich Island"

Catholic Widowed Organization will hold a pitch-in Thanks-giving dinner, 3 p.m. at the

information call 317-353-8186.

O'Meara Catholic Center, 1400 N. Meridian St. For information call 317-786-2021.

o 1997 CNS Graphic

St. Meinrad Archabbey Church, St. Meinrad, will hold a dedica-tory concert for the newly rebuilt church organ. Michael Murray will perform at 3 p.m. For infor-mation call 812-357-6501.

November 25

Cardinal Ritter Jr./Sr. High School will hold an information night, 7 p.m. in the cafeteria at All Saints School, 337 N. Warman Ave., Indianapolis. For information call 317-924-4331.

November 27

Our Lady of Lourdes Parish will host a traditional Thanksgiving Dinner, starting at 12:30 p.m. in the school cafeteria. Cost: \$2 per person. For information and reservations call 317-356-7291.

Sacred Heart Church, Indianapolis, 1530 Union St., will hold a Thanksgiving Day Mass, 9:00 a.m.

St. Michael Church, Greenfield, 519 Jefferson Blvd., will hold a Thanksgiving Eucharistic Liturgy, 9:00 a.m.

November 28-30

Fatima Retreat House, Indian-apolis, 5353 E. 56th St., will present TOBIT, a retreat for engaged couples. Fee: \$195. For information call 317-545-7681

November 29

November 29
Holy Trinity Parish, Indianapolis, 2618 W. St. Clair St., will hold a Polka Mass, 5:30 p.m. with dancing to follow in Buckhold Hall. Cost: \$5 per person. For information call 317-241-5610.

Good Shepherd Ladies, Good Shepherd Parish will hold their annual craft fair and bake sale, annual craft rail and observable sates and sates and sates and catholic School, multi-purpose room, 1155 E. Cameron St. For information call 317-784-3759.

November 29 December 1

SS. Peter and Paul Parish, Indianapolis, will present the Names Project Quilt in recogni-tion of World AIDS Day. Display will be open Saturday noon - 4
p.m., Sunday noon - 6 p.m,
Monday 8:30 a.m. - 7 p.m. with a
prayer service to begin at 7 p.m.
For information contact Rev.
Carlton Beever at 317-425-9466.

November 30 December 4

St. Peter's Parish, Brookville, will hold a mission each
evening, 7 p.m., presented by
Father David Wilton. For information call 812-623-3670
—See ACTIVE LIST, page 23

Another mans child, or a If you were Joseph, would you believe? TIME WARNER

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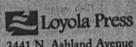
By no means are these By no means are these reflections meant to be a comprehensive autobiography. They are simply reflec-tions from my heart to yours. I hope they will be of help to you in your own life so you too can enjoy the deep inner peace God's wonderful gift to me that I now embrace as I stand on the threshold of eternal life."

-from The Gift of Peace

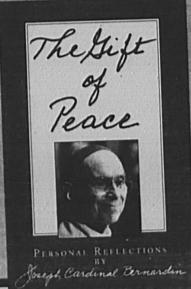
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will hold a Tridentine (Latin)

St. John the Apostle Parish, Bloomington, will host the series "St. John of the Cross:

An introduction to His Thoughts and Writings," pre-sented by Father Dan Donohoo,

Holy Rosary Parish, Indianapolis, 520 Stevens St., will host the series "Rosary as a Walk with Jesus and Mary,"

St. Anthony Parish, Clarksville, will present, "Mary, Life and the Sacraments," 6 p.m. For

presented by Providence Sr Mary Slattery, 4 p.m.

Mass, 1:30 p.m.

812-339-6006.

information call Bob or Phyllis Burkholder at 812-246-2252.

Conference Center, Beech
Grove, 1402 Southern Ave.,
will hold yoga class, 7:30-8:30
p.m. Cost: \$36 advanced; \$8 per
session. For information call

Our Lady of the Greenwood

Marian Prayer group will meet, 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, —See ACTIVE LIST, page 26

Benedict Inn Retreat and

Mondays

Tuesdays

The Active List, continued from page 22

November 30 St. John the Evangelist Parish, Indianapolis, 126 W. Georgia St., will hold an Advent organ recital and vesper service, 4 p.m. All are welcome.

December 1

Oldenburg Academy,
Oldenburg, the parent club will
host "How to Give the Gift of
Faith to Kids," by Jeanne K. Hunt, 6:30-8:00 p.m. Refreshments will be served.

Catholic Widowed Organization will hold its board meeting, 5 p.m. at the O'Meara Catholic Copies, 1400 N. A. Center, 1400 N. Meridian St. For information call 317-786-2021.

December 3-6

St. Mary-of-the-Woods College, St. Mary-of-the-Woods, will hold its annual "Christmas at the Woods" dinner theatre, in O'Shaughnessy Dining Hall,

7:30 p.m. Tickets: \$28. For information call 812-535-5212.

December 4

Our Lady of Perpetual Help Parish, New Albany, will hold its annual Dessert Card Party, 7:30 p.m. in Wagner Hall, 1752 Scheller Lane. Table and door prizes. Tickets: \$3. For informa-tion call 812-945-1522 or 812n call 812-945-1522 or 812-944-6090.

Oldenburg Academy, Oldenburg, "Visit Days," for those interested in attending the Academy. Attend classes, meet faculty, and walk the campus.

December 5-7

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will hold a retreat, "Celebrate the Year of the Holy Spirit." Retreat begins with a Charismatic Mass, 7:30 p.m Friday at St. Matthew Church, 4100 E. 56th St., retreat to con-

tinue at Fatima Retreat House. Fee: \$110 single; \$180 married couple. For information call 317-545-7681.

December 6

Oldenburg Academy, Oldenburg, will hold a placement test for current 8th graders, 8:30 a.m.-12:00 noon. Cost: \$12. Early registration suggested.

St. Simon Parish, Indianapolis, 8155 Oaklandon Rd., will hold its 8th annual craft fair at the school, 9 a.m.-3 p.m. Crafts, ceramic santas, jewelry, clothes, much more. Food will be available.

Cardinal Ritter High School, Indianapolis, 3360 W. 30th St., will offer a placement test to 8th graders wishing to enroll in the 1998-99 school year. Test begins at 8:30 a.m. ending at 11:30 a.m. For information call 317-924-4333.

Office of Worship, Catholic Center, will present Advent Season Design Tour, 9:00 a.m. noon. Starting at SS. Peter and Paul Cathedral, 1347 N. Meridian St., will give tours of Cathedral, Sacred Heart, St. Mark and SS. Francis & Clare Parishes. Cost: Free. For information call 317-236-1483 or 1-800-382-9836.

December 6-7

St. Anthony Altar Society will hold its annual Christmas bou-

tique, Saturday, 9:00 a.m.-6:00 p.m., Sunday, 8:00 a.m. - noon. Raffle, gift items, craft booths, bakery items. For information call 317-637-2704.

December 7

St. Vincent Hospital Guild will hold its annual Christmas Brunch at the Ritz Charles 12156 N. Meridian, Carmel. Social hour begins 12 noon, brunch begins 12:30 p.m. Tickets: \$20. For information call 317-844-2763.

Catholic Widowed Organization will host a Christmas Extrava-ganza Christmas Show at Beef and Boards Dinner Theater, 11 a.m. Tickets: \$29.50. For information call 317-786-2021.

Recurring

Daily

Saint Mary-of-the-Woods College Art Gallery, Saint-Mary-of-the-Woods, will pre-sent an exhibition of Jan sent an exhibition of 231 Tenenbaum's primitive print-making techniques entitled "Sources." For information call 812-535-5212.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass, 8:00 a.m.

Weekly

Sundays

St. Patrick Parish, Indianapolis,

Charismatic retreat

Celebrate

Holy Spirit

the Year

with Fr. Al Lauer

December 5 - 7, 1997

of the

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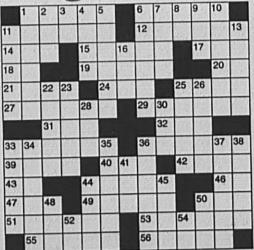
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 1 "— for the beily"
 (1 Co 6t:3)
 6 Son of Sadoc
 (Mat 1:14)
 11 Fungus
 12 "And the four angels were " (Rev 9:15)
 14 God has a mighty one (Psa 89:13)
 15 Excessive enthusiasm
 17 Damage

- 17 Damage 18 Spanish "yes" 19 Building wing 20 WWII soldier 21 Backtalk

- Barbie's beau "I thank —, O Father" (Luke 10:21)

- "Bow down thine -to me" (Psa 31:2) "It shall be with him" (Isa 3:11) Interfaces

- graving (Ex 32:4) Exists
- (Ex 32-4)
 42 Lists Zists
 43 Lists Christ
 (Rev 1:16)
 43 Cassar's six
 47 Depot (Abbr)
 49 Boiled roll
 50 Garment edge
 (Mat 9:20)
 51 Looked after
 53 Hardly ever
 53 Train carriers
 58 Nail board
- - DOWN
- 1 Sister of Aaron (Ex 15:20) 2 Shade tree 3 Commercial 4 Son of Ishmae (Gen 25:15)

- 16 Opposite SSW
 22 "Do all with tongues?" (I Co 12:30)
 23 "is he a homeborn ?" (Jer 2:14)
 25 Apartment sign (2 w/s)
 26 Telephone greeting 28 Miner concern
 30 "He smote them and thigh" (Jud 15:8)
 33 Arm-hand connector 4 Resumection celebration

- 35 Potato and Waldorf
 36 Stem
 37 "A very song"
 (Eza 33:32)
 38 Viscous
 41 Swine
 44 First munder victim
 45 Son of Shem
 (Gen 10:22)
 48 Santa winds
 50 "Let us rise up
 against in battle"
 (Ob 1:1)
 52 Tabloid princess
 54 Second tone
 Answers on

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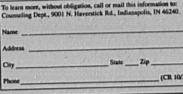
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Youth News/Views

Ritter marks its 10th AIDS awareness week

By Mary Ann Wyand

Hope exists for children growing up in a world with AIDS, Father Carlton Beever told Cardinal Ritter High School

Beever told Cardinal Ritter High School and Junior High School students during a Nov. 14 liturgy at the Indianapolis West Deanery interparochial school. "We are all of us affected by HIV and AIDS," the coordinator of HIV/AIDS Ministry for the Archdiocese of Indianapolis said, but educational Indianapolis said, but educational efforts like Ritter's annual awareness week can help prevent the spread of the virus which causes Acquired Immune

Deficiency Syndrome.

"Give Children Hope in a World with AIDS," the theme for World AIDS Day in December, also was the focus for Cardinal Ritter's Nov. 10-14 observance.

World AIDS Day attempts to increase understanding of the magnitude of the HIV/AIDS epidemic and its global dimensions. Despite new hope of treatment, there is still no cure for the disease. This year 191 countries are participating in World AIDS Day observances on Dec. 1.

Cardinal Ritter students learned that every community is affected by the continuing spread of AIDS and that people

tinuing spread of AIDS and that people under age 18 are among the fastest growing at-risk groups.

The United Nations Programme on HIV/AIDS (UNAIDS), the Association for World Health, the Pan American Health Organization and the U.S. Department of

Health and Human Services collaborate on efforts to stop the spread of this pandemic, the students learned.

UNAIDS estimates that, as of December 1996, 21.8 million men, women and chil-dren worldwide are living with HIV and AIDS. If current trends continue through the end of this century, UNAIDS reports, between 60 and 70 million adults will have been infected with HIV by the year 2000. Global statistics indicate that children under the age of 15 years account for 830,000 of the 21.8 million people living with the disease and that more than 9 million children under the age of 15 have lost

their mothers to HIV/AIDS.

After praising Cardinal Ritter's ambitious AIDS education effort during the past decade, Father Beever reflected on a portion of The Names Project Quilt on display on the school stage.

The quilt is a silent yet powerful expression of faith and a reminder of the magnitude of this disease, he said. By memorializing thousands of persons who have died from AIDS, it seeks to help

others avoid this tragedy.

"In the process of observing this AIDS
Awareness Week," he said, "you will see
that with faith there is hope when times of

darkness touch your lives."

Senior Jon Schwier of St. Malachy Parish in Brownsburg said he thinks Ritter students benefited from hearing persons living with AIDS talk about the disease. "I think it encouraged us to live abstinence," he said. "I'm totally for that." †



Father Joseph Moriarty watches as Cardinal Ritter High School students Jon Schwier and Jessica Patton sing during a Nov. 14 liturgy marking the school's 10th annual HIV/AIDS Awareness Week.

Bishops send greetings to youth

KANSAS CITY (CNS)—When thousands of U.S. Catholic youth gather in Kansas City this week, a giant greeting card and a memo-rial book will let them know their bishops cared enough to send them their very best.

The card—made of six hinged panels about six feet high by four feet wide—is filled with messages of love and good wishes from the nation's bishops to the 18,000 teen-agers and their sponsors who are expected to converge on Bartle Hall in Kansas City for the Nov. 20-23 National Catholic Youth Conference.

The bishops wrote their messages and igned the card during breaks in their June 19-21 meeting in Kansas City's Hyatt Regency Hotel.

The super-size greeting card was the brainchild of Bill Cordaro, youth ministry director of the Diocese of Kansas City-St. Joseph, and Larry Livingston, who holds

the same position across the river in the Archdiocese of Kansas City.

Before the bishops' meeting, the two youth ministry directors were discussing ways to bridge that gathering and the national youth meeting, both held in the same city but five months apart.

"Why not a big greeting card?" they said, especially since Kansas City is the home of Hallmark Cards.

Hallmark agreed and let a group of Catholic youths from the St. Joseph area select the design. The front is filled with rows of young people holding hands, drawn like a child's crayon drawings, and a row of people across the bottom of each of the inside panels continues the theme.

"Our love for you is always outmatched by God's love for you," wrote one bishop. "You are our hope and inspiration! Continue to follow Jesus," wrote another.

Several Hispanic bishops wrote their

messages in Spanish.

The card is to be presented to the youths at the opening session of their conference in November, then will be on display in Heartland Village, which will be built in the convention hall for the conference.

Each National Catholic Youth Conference participant also will receive a paperback copy of a new book entitled Their Faith Has Touched Us: The Legacies of Three Young Oklahoma City Bombing Victims, written by Maria Ruiz Scaperlanda and published by Sheed & Ward. The paperback books are a gift from Archbishop Eusebius J. Beltran of Oklahoma City.

Oklahoma City.

In the days and weeks following the April 19, 1995 bombing of the Alfred P. Murrah Federal Building in downtown Oklahoma City, Archbishop Beltran said, he found himself reflecting on the meaning seal and goal of human life.

ing, value and goal of human life.

He also began to marvel at what the three young Catholics—Valerie Koelsch, Julie Welch and Mark Bolte—who died in the bombing gave the world by their lives, their untimely deaths and the practice of their faith.

The archbishop later asked Scaperlanda to write a book about their lives in the hope that all young people would read their stories, think about the lives they chose to live, and apply the lessons to their own daily lives.

"The book is about how these three young people touched hundreds of people just by how they lived and thus changed the world around them," Scaperlanda said. "They were active in their faith and made God No. 1 in their lives. All of us wonder, they we make a difference?" The security in the security of the security in the security of th 'Do we make a difference?' The answer in the book is that by the choices we make we can make a difference." †



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Campus/Young Adult News

Teams of Our Lady helps married couples

By Mary Ann Wyand

Teams of Our Lady strives to keep God and Mary at the center of the sacrament of marriage.

The international Catholic ministry for married couples is based on devo tion to God, reverence for the Mother of God, and respect for the graces and challenges of living out the sacrament of marriage in daily life.

The archdiocesan chapter of Teams of Our Lady invites married couples who are interested in deepening their faith and strengthening their marriage and family lives to attend an information meeting at 11:30 a.m. on Sunday, Nov. 23, at the Little Flower Parish Center located at 4720 E. 13th St. in Indianapolis.

The lay Catholic movement now has 6,000 teams worldwide and 35,000 member couples. The organization is recog-

ber couples. The organization is recognized by the Vatican as a lay institute
under the Pontifical Council of the Family.
In Indiana, Teams of Our Lady is
included in the Archdiocesan Directory as a
liaison group associated with the archdiocesan Office for Youth and Family Ministries.
In the directory, it is described as "a
Catholic movement for married couples
designed to strengthen married and family

designed to strengthen married and family life through regular reading of Scripture, daily meditation, family prayer and gatherings with other married couples."

Three Indianapolis teams couples from Little Flower Parish said this Christian

support system has helped them through a variety of marital challenges.

Teams of Our Lady are small groups of married couples who meet monthly for dinner followed by a meeting devoted to deepening their understanding of marriage and family life," Mark Bucherl explained.

During the information meeting this Sunday, four couples representing the Indianapolis Teams of Our Lady will present a brief introduction to this ministry and show a video of a teams meeting.

Snacks and babysitting will be provided.
those wishing more information, may
telephone Carl or Marie Weber, the Indianapolis coordinating couple, at 317-353-8186.

Bill and Mary Conway joined Teams of Our Lady six years ago at the invitation of Father Don Evrard.

"Teams opened us up to a whole new dimension of sharing," Mary Conway said. "It's been interesting to watch how e have evolved in teams and how our

children have grown up."

Ernie and Annette Stigall attended their first teams meeting three weeks after their marriage. As newlyweds, they still had

separate sets of friends and were initially reluctant to add another commitment to their already busy social life.

"It must have been the work of the Spirit," she said. "We decided we wanted to get to know other Catholic couples."

And six years later, they are glad they made an effort as a newly-married couple to strengthen their faith and marriage.

"The people on our team are wonder-ful," she said. "It's become a way of life. It's very important to us, and we hardly ever miss a monthly meeting.'

Teams gatherings help couples remember to pray together as a family, she said, and discuss their faith regularly.

"As a young couple, we learned a lot about how challenging it is to raise chil-dren and work," Stigall said. "Teams requires a monthly sit-down, which is a private time for couples to pray and talk about anything that needs to be resolved.

Couples begin this discussion with prayer, and it keeps them focused."

The opportunity to interact with couples in different stages of married life has given Ernie Stigall a better perspective on marriage and parenting.

"That's brought a lot to our marriage,"
he said. "I also feel it works both ways.
Maybe we've helped renew some of the couples who have been married longer. The structure of teams helps hold things together, and teams members are couples we can fall back on when we are going through problems. If we've got something bothering us, we can talk it over with the group. It really helps to have someone we know we can always call for advice."

Teams meetings aren't social events, he said, but members become close friends

said, but members become close friends. Meetings are devoted to faith-sharing, and topics center on the spiritual aspects of marriage. All discussions are confidential.

"Even the most ideal, perfect marriage still needs support," he said. "Couples need somebody else to talk with at times, somebody they can trust. Teams members try to pull the spiritual side of marriage together with the secular side. It forces couples to see areas they normally would

The Stigalls didn't think they had the time to join Teams of Our Lady and attend monthly meetings, he said. "But once we got into it and saw how much it helped us, we made the time and it became a priority."

Teams of Our Lady is "essential to

Teams of Our Lady is "essential to married life," Stacy Bucherl said. "When we were married before God, we made a covenant to each other and to God. We've been married for 11 years now, and there have been times when we really struggled. Without that



Indianapolis Teams of Our Lady members Mark Bucheri (from left), Cathy Kippert, Michelle McCauley, Marie Weber and Michael Froehle sing during a Teams meeting last spring.

covenant, and without teams, we might

have headed in opposite directions."

The Bucherls enjoy sharing their family's spiritual life with other couples who are trying to include God in their lives on a daily basis, she said. "It's really important, and teams has provided that opportunity for us."

Learning how to pray together as a couple was "the hardest thing we've ever done," she said, "but we know it's so important. And even though we've been in teams for five years, sometimes it's still hard to pray together. Teams provides the community and the structure to help couples incorporate God in their lives.

Teams couples learn to pray aloud together, she said, and frequently include the Magnificat with other prayers.

Study materials for Teams of Our

Lady couples emphasize daily Scripture readings and shared prayer.

"Sometimes couples get busy and don't

make the effort to set aside enough time to communicate," Mark Bucherl said. "But if couples have promised to pray together daily, it helps them work out problems."

Teams meetings guide couples in learning to be more accepting and con-siderate of each other, he said. "And the sit-downs at home are really helpful because couples make plans to talk together. It's a time to really listen to each other, a time to try to resolve differ-

ences in a positive way."

Sometimes couples find it hard to settle their differences in a mutually satisfying way, Stacy Bucherl said, so they simply agree to disagree on a particular issue, at least for the time being.

Teams of Our Lady couples end each day with prayer, she said, and renew their teams commitment each year. And that covenant, she said, helps bring joy and serenity to couples of all ages caught in the midst of the busyness of marriage and parenting. †

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Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will offer a follow-up to "Centering Prayer," 7-9 p.m. Cost: \$75. For information call 317-788-7581.



Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather, 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adora-tion of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayer, 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Young Widowed Group, spon-sored by the archdiocesan Family Life Office will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. For information call 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet, 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For information call 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, Indianapolis, 9001 N. Haverstick Rd., Mass, 2 p.m.

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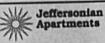
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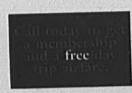
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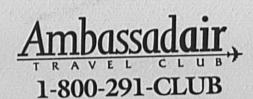
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