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Bishops act on war, sex, drugs, justice

by Catholic News Service

WASHINGTON—War, sexuality, drugs, social justice and Catholic schools were some of the topics on which the U.S. bishops took action during their fall meeting Nov. 12-15.

They ended their meeting as they had begun it—with discussion of the Persian Gulf crisis and a call to resist war until all peaceful options are exhausted.

"Clear moral criteria must be met to justify the use of military force," said a letter to President Bush from Archbishop Daniel E. Pflanzky of Cincinnati, president of the National Conference of Catholic Bishops and U.S. Catholic Conference. (See article on page 9.)

Their first vote at the Nov. 12-15 meeting had been to make their own a letter to U.S. Secretary of State James A. Baker III urging the U.S. government to avoid war with Iraq except as a last resort after all possibilities of a peaceful resolution are exhausted. (See last week's *Criterion*.)

The only major action items debated by the bishops were a proposal that would have authorized them to permit lay people to preside at a funeral liturgy if no priest is available (see article on page 31) and a recommendation to use a portion of the national collection for Latin America to meet pastoral needs of U.S. Hispanic Catholics.

The longest document up for consideration by the bishops was the 185-page statement on sex education. Passage of the document, titled "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning," came only after debate which highlighted underlying questions from some bishops about the church's credibility on artificial contraception, the proper pastoral approach to homosexuals and long-standing controversies between educators and some Catholic parents over sex education in schools. (See article on page 32 and "From the Editor on page 2.")

The schools document, titled "Statement of the U.S. Bishops in Support of Catholic Elementary and Secondary Schools," calls for more support from the bishops through fund raising and creating offices to help schools budget wisely and increase parental involvement. (See article on page 25.)

The substance abuse document, approved 221-3, calls for a comprehensive program of education and action at the family, church, community and public policy levels to combat chemical dependencies and help those caught up in addictions to free themselves from their slavery.

The pastoral letter on the 500th anniversary of Christianity in the Americas was approved after it was revised to reflect concerns of black bishops about praise of Bartolome de Las Casas—cited in the proposed pastoral as a "tireless defender of Indian rights"—but also considered by some a father of the African slave trade. The revised document noted that "while for a time (Las Casas) advocated the practice of importing African peoples to

replace the Indian slaves, he soon repented upon suffering profound moral anguish."

The 41-page letter, "Heritage and Hope: Evangelization in America," sets out a new U.S. Catholic effort at evangelization as the centerpiece of the approaching 1992 quicentennial of Columbus' arrival in the Americas. The vote to approve was 213-6.

Another pastoral message, "A Century of Social Teaching," summarizes basic social teachings of the church since Pope Leo XIII in 1891 issued the first papal social encyclical, "Rerum Novarum," on the social conditions and rights of workers. It passed 237-4.

In other action at the meeting, the bishops:

► Voted unanimously to reaffirm their 1978 "Plan of Pastoral Action for Family Ministry" and to commit themselves to implement that plan's "comprehensive vision of family life and of ministry with families."

► Approved a \$34.2 million budget for 1991.

► Accepted a set of guidelines for publishers of catechetical materials which Bishop John J. Leibrich of Springfield-Cape Girardeau, Mo., said were "not meant to be all inclusive" and would supplement existing catechetical directories and the forthcoming Vatican universal catechism.

► Passed a brief document on priestly spirituality, calling for dioceses and religious institutes to "consider implementing a process to engage priests in common reflection upon their spirituality."

► Approved an optional national collection for Central and Eastern Europe, to be held for three years beginning in 1991.

A variety of liturgical matters also came up for debate and vote. The bishops approved proposals to add to the U.S. liturgical calendar three optional memorials—Blessed Miguel Agustín Pro Nov. 23, Blessed Juan Diego Dec. 9 and St. Paul of the Cross Oct. 20. The memorials require approval by the Vatican.

The bishops also accepted proposed criteria for use of inclusive—non-sexist—language in liturgical texts. The guidelines were aimed at maintaining "fidelity to the word of God" and at the same time dealing with the problem that many masculine terms once considered generic are "increasingly seen to exclude women" in contemporary American English.

Also approved was a set of nine proposed principles for the liturgical adaptation of Scripture texts. In addition to the question of inclusive language, the proposal sets out principles for language concerning people with handicaps and adaptations of a translation for public reading.

One major item originally planned for their agenda was not on it. A proposed pastoral letter on women's concerns has been delayed because of a Vatican request that the bishops consult with other bishops' conferences before issuing the document. During the meeting, Bishop Joseph L. Iversch, chairman of the writing committee, said the committee would meet in January to review comments on the letter and prepare a revised draft.

BISHOPS' MEETING AT A GLANCE

During their meeting the bishops:

- Supported warnings to the Bush administration that war with Iraq must come as a last resort after all possibilities for peaceful resolution are exhausted.
- Endorsed a 185-page document on sex education setting out doctrinal and theological principles.
- Rejected a proposal to permit lay people to preside at funerals when there is no priest available.
- Urged Catholics to renew their commitment to social justice as they celebrate the 100th anniversary in 1991 of the papal encyclical "Rerum Novarum."
- Promised an even greater commitment to Catholic schools and urged legislative efforts for financial aid to foster choice in education.
- Passed a pastoral message on substance abuse calling for action from church and society to deal with the drug problem.
- Approved a pastoral letter on 500 years of Christianity in the Americas which acknowledges abuses in colonial times but cites the importance of the faith in the hemisphere.
- Approved a new, optional national collection for the church in Eastern Europe.
- Rejected a proposal to divert a portion of the existing national collection for Latin America to U.S. Hispanic needs.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

40th
GENERAL
MEETING
Nov. 12-15
Washington

Brebeuf service marks anniversary of murders

by Mary Ann Wyand

One year after Salvadoran soldiers brutally murdered six Society of Jesus priests, their housekeeper and her daughter at the Jesuits' rectory in San Salvador, students and faculty at Brebeuf Preparatory School in Indianapolis placed

white crosses beside newly-planted pine trees in their memory.

Jesuit Father Paul O'Brien, rector of the Jesuit community in Indianapolis, led the gathering in a prayer service Nov. 15 that began in the school chapel and continued outside, where students silently hammered eight crosses into the ground.

Jesuit priests Ignacio Ellacuria, Segundo Montes, Ignacio Martin-Baro, Juan Ramon Moreno, Amado Lopez and Joaquin Lopez y Lopez were shot in the head last Nov. 16 by Salvadoran soldiers who invaded their residence at Central American University during a military curfew.

Their housekeeper, Elba Ramos, and

her teen-age daughter, Celina Maricet Ramos, were also killed when soldiers ransacked the pastoral center and found them huddled in their rooms.

"On the first anniversary of the deaths of these people, eight among 70,000 in the whole country of El Salvador," Father

(See SERVICE, page 3)

Looking Inside

From the Editor: The bishops' document on human sexuality. Pg. 2.

Thanksgiving: Holy Cross Church was packed for annual outreach to poor and hungry. Pg. 3.

Retirement fund: Why local religious need the collection. Pg. 3.

Commentary: Who would fight for U.S. in a war with Iraq? Pg. 4.

Communal living: Simeon House celebrates 10 years. Pg. 7.

Parish tradition: St. Joseph parishioners enjoy dining with their pastor. Pg. 8.

Faith Alive!: Bishop takes to the air to spread the word of God. Pg. 11.

Archbishop Weakland: U.S. bishops asked to support him. Pg. 25.



ANNIVERSARY REMEMBRANCE—Jesuit Father Paul O'Brien leads Brebeuf Preparatory School students and guests in prayer during a Nov. 15 memorial service at the school chapel in remembrance of the six Jesuit priests, their housekeeper, and her daughter, who were killed by Salvadoran soldiers a year ago. The priests taught at Central American University in San Salvador. (Photo by Mary Ann Wyand)

THE CRITERION

Serving the Architecture of Indianapolis

FROM THE EDITOR

The bishops' document on human sexuality

by John F. Fink

One of the more important items on the agenda for last week's meeting of the U.S. bishops was the approval of the statement "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning." (See article on page 32.)

From the title you would assume that this is a document telling how to present sex education. There is that, but most of it is a reaffirmation of the church's positive teachings about the wonderful gift of sex and its proper use only within marriage. It's mainly in the last chapter (the fifth) and in the appendix that it concerns itself with sex education.

It's a lengthy document, 185 pages in the 462-page documentation given to the bishops prior to the meeting.

The statement is meant to replace an earlier statement on "Education in Human Sexuality for Christians" issued by the U.S. Catholic Conference's Department of Education. This one, although developed by the Department of Education, is a statement of the U.S. bishops. As the introduction states, "The former document focused more on the education of children, with a detailed outline of curriculum objectives and strategies. This document is foundational, one focusing on human values, scriptural roots, Christian morality, and Catholic theology that underlie curricular policy-making."

THE TITLE of the first chapter pretty much sums up what it's about: "Human Sexuality: Wonderful Gift and Awesome Responsibility." In 13 pages, it says that human sexuality is a gift from God that commands appreciation, wonder and respect, that humans can either direct this gift in a manner reflective of our human dignity and God's

design, or we can misuse or even abuse ourselves and others by practicing sexual actions.

In chapter two, the bishops say that "each of us is a sexual being, embodied with a gender, influenced by hormones and sexual stimuli, called to channel and direct this dimension of ourselves toward love and life and holiness." It says that chastity "consists in self-control, in the capacity of guiding the sexual instinct to the service of love and of integrating it in the development of the person."

The document says, in chapter 3, that "marital commitment and fidelity provide the stable environment in which sexual intercourse... finds its true meaning as an act of loving union and potentially an act of procreation." It says that God "has inscribed in sexual intercourse two meanings which are inseparable—love and life." This is the church's basic teaching about the "purpose of sex. All else that the church teaches flows from it."

Thus, as it says in chapter 4, "The church teaches that a couple may never, by direct means (i.e., contraceptives), suppress the procreative possibility of sexual intercourse." (It was, by the way, this section that caused the most debate during the bishops' meeting.) At the same time, though, the bishops say that "the church emphasizes the need for responsible parenthood" and the document has a section on natural family planning.

THE DOCUMENT, I believe, takes a very pastoral attitude toward the sexual problems of adolescents. It observes that "there can be a full decade or longer gap between the time when biological sexual urges dawn and the time when a person chooses to marry." It also says, "Young people in the early 1990s are challenged to mature in a culture that is not only different, but in many ways more complex and difficult than the one in which their parents and grandparents were raised." It points out that "nonmarital and extramarital sexual affairs are portrayed in much of the media as acceptable, even commendable."

It observes that many young people today consider genital sexual activity, including intercourse, to be acceptable behavior. But then it's firm in stating: "However, the Catholic tradition affirms that genital sexual intimacy, particularly intercourse, is a right and privilege reserved to those who have committed themselves for life in marriage. It is only in the context of the marital covenant that genital sex finds its full meaning as an embodied expression of the intimacy and fidelity of the couple."

THE DOCUMENT ALSO restates Catholic teachings about masturbation and homosexuality. It says that "solitary genital sexual behavior is immoral" because "masturbation is not procreative, nor is it unitive in any interpersonal sense." It acknowledges that masturbation is common, especially among the young, and that adolescent immaturity can diminish the deliberate character of the act so that there may not always be serious fault, but, it says, "in general, the absence of serious responsibility must not be presumed."

It confirms that homosexual activity, as distinguished from homosexual orientation, is morally wrong because it, too, has no procreative potential and does not take place within marriage. It says that homosexual sex "is wrong for them just as nonmarital sexual relations are wrong for heterosexual men and women." But, again getting pastoral, it says that homosexual men and women must be treated with understanding and "their moral responsibility ought to be judged with a degree of prudence."

The document has a section on the AIDS crisis in which it emphasizes the necessity to "reach out with compassion to those exposed to or experiencing this disease." It says that it is wrong to speak of HIV infection as any sort of "divine retribution" or to label its victims in any sense as "deserving" such a disease.

You can get a copy of this document from the Publications Office of the U.S. Catholic Conference. Call 1-800-235-USCC and ask for publication 405-8. Price is \$6.95.

Holy Cross packed for Thanksgiving outreach

by Margaret Nelson

Strangers wandering into Holy Cross Church after last Sunday's Mass would have thought they were lost. It was not the ordinary sanctuary.

The altar was hidden by giant mounds of food. And the statue of Mary seemed to look approvingly over the mound of potatoes at its feet.

Nearly 300 volunteers formed an assembly line that afternoon to package more than \$10,000 worth of food into Thanksgiving food "baskets" for 1,000 needy families.

Before the work began, Mark Scott led the volunteers as they blessed the food and prayed for their work and for those who receive the food allotments. This year Scott had help from Bob Willis in coordinating the food basket program.

Father Patrick Doyle is administrator of Holy Cross. Francis Sister Paulette Schroeder is the new pastoral associate who has responsibility for the program; and Verlan Major is the other pastoral associate on the Holy Cross staff.

The Holy Cross letter requesting help read: "It is a beautiful witness when the community of Christ's followers can join together to serve the poor among them."

The volunteers brought down the mountains of potatoes, yams, onions, crackers, canned goods and other non-perishable items near the front altar. They put

them into the boxes that passed by. Then others carried the packages to the pews.

On Tuesday night, Wonderful Gift and Awesome Responsibility, fresh fruit and bread were added to the food cartons. Long before the doors opened at 5 p.m., the people who were pre-registered lined up along Ohio Street from the church door. Another line formed near Kelley's Gym, where the excess food was distributed.

Members of the Holy Cross St. Vincent de Paul conference also delivered baskets to neighborhood shut-ins. The

group sponsors the Thanksgiving and Christmas distributions as well as the food pantry that is open once or twice a week (depending on the abundance of food) throughout the year.

At Holy Cross, many of the recipients work strenuously themselves to unload and distribute the provisions during the holidays and throughout the year.

Names of 350 needy families were identified by parishioners, parish and school staff members or taken from

sign-up lists at the weekly food pantry. Some of the families have as many as 12 members; others are single people who live alone.

The food basket program receives help from large and small businesses, groups and individuals in the form of food supplies, money, transportation, time and energy. Many Catholic and non-Catholic churches, elementary and high school groups, college students, families and individuals consider the food distribution an outreach service project.

St. Elizabeth Seton Parish in Carmel shares its resources and talents with its "sister" center city parish at this time, as well as at other times throughout the year.

For Christmas, Holy Cross will again extend its food distribution boundaries to include St. Philip Neri Parish. The neighboring Rural Street parish will collect, wrap and deliver clothing and other gifts for both parishes.

The Christmas basket preparation will be at 1 p.m. on Sunday, Dec. 16 for distribution at 5 p.m. Tuesday, Dec. 18.

Holy Cross Church has a different look on these outreach days, but it is never more alive.

Fr. Gerald Renn dies at age 50

Father Gerald T. Renn, pastor of St. Michael's Parish in Charleston, died in Clark County Hospital in Jeffersonville on Nov. 13. He was 50.

The Mass of Resurrection for Father Renn was celebrated by fellow priests on Saturday, Nov. 17. Father Renn had been forced to give up many of his pastoral duties last spring, when he became seriously ill. He stayed with an aunt, Margaret Molen of New Albany, during his last illness.

Father Renn was ordained in 1966. He served as pastor of St. Gabriel Parish in Connersville from 1982 until he became pastor of St. Michael in 1986. From 1975-82 he was pastor and co-pastor in team ministry at American Martyrs Parish, Scottsburg; St. Patrick, Salem; Our Lady of Providence, Brownstown; St. Francis Xavier, Henryville; and St. Mary, Mitchell.

In previous assignments, Father Renn was associate pastor at St. Malachi Parish, Brownsburg; St. Philip Neri and St. Lawrence in Indianapolis, and Holy Family, Richmond. He also served as a part-time instructor at Secema Memorial High School in Indianapolis.

Father Renn was active in the North



Father Renn

Clark Ministerial Association. Five Protestant ministers from that organization assisted at his funeral liturgy.

Father Renn is survived by one brother, Louis, and his wife, Susan, of New Albany. He also leaves a nephew, Chris, and two nieces, Mary Beth and Anne.

McKinney gives \$100,000 to Cathedral H.S.

Cathedral High School has received a \$100,000 gift for computer science equipment and curriculum from 1957 graduate Frank E. McKinney, Jr., chairman of the board of Banc One.

His donation marks one of the largest individual gifts in the school's 72-year history, according to Daniel J. O'Malia, Cathedral's board chairman.

McKinney's athletic, business, and community accomplishments are well known

in the Indianapolis area. He holds numerous seats on business and philanthropic boards, including six years of service as treasurer of Cathedral's board of directors from 1974 to 1980.

While a senior at Cathedral, McKinney competed in the 1956 Olympic Games at Melbourne, Australia. At the 1960 Olympic Games in Rome, he earned gold, silver, and bronze medals in the backstroke and relay competitions.

"Mr. McKinney's generosity pleases and overwhelms us," Cathedral president Julian T. Peebles said. "He believes in the importance of computer science in our students' future and has asked that his gift enhance this educational component."

Cathedral High School has raised more than \$2.15 million of a targeted \$4 million in its Diamond Anniversary campaign. H. Jack Baker chairs the fund-raising committee.

Archdiocese of Indianapolis
O'Connell's Schedule
Week of Nov. 25

SUNDAY, Nov. 25 — 125th Anniversary of St. Basil's Parish, Indianapolis.
Liturgy at 8:45 a.m. with brunch following.
— Public Farewell for Alvera Retreat House, 2:30 p.m.

WEDNESDAY, Nov. 28 — Faith Leaders Forum, Catholic Center, 9:30 a.m.

SATURDAY, Dec. 1 — Pastoral Planning Council, Catholic Center Assembly Hall, 10 a.m.



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RETIREMENT FUND FOR RELIGIOUS

Why local religious need collection

by John F. Fink

Second in a series of articles

The third collection for the Retirement Fund for Religious is scheduled for the weekend of Dec. 8 & 9 (although some parishes plan to do it the previous week).

The plight of retired religious first surfaced in the news media about four years ago when it was learned that most religious orders were in serious trouble financially because of the large number of elderly members. When the number of younger members declined unexpectedly their income was no longer sufficient to care for the elderly members.

The past two collections for retired religious were the most successful collections in history as Catholics in the Archdiocese of Indianapolis have shown themselves to be particularly generous. For the first collection, in 1988, they con-

tributed \$410,892.55, which was the eighth highest diocese in the country.

In 1989 the amount collected in the archdiocese fell to \$297,429.22. This was the 17th highest diocese in the total amount collected but the seventh highest per capita overall and the highest per capita of any diocese with more than 200,000 Catholics.

Since the Archdiocese of Indianapolis has four religious communities that benefit from the collection, they received more funds from last year's collection than was contributed in the archdiocese. The four communities split \$407,623.71 as follows: Sisters of Providence at St. Mary of the Woods, \$235,384.21; Sisters of St. Francis at Oldenburg, \$124,600.97; Sisters of St. Benedict at Beech Grove, \$23,968.07; and Benedictine priests and brothers at St. Meinrad Archabbey, \$23,670.46.

After the 1988 collection, these communities divided \$488,506.05.

Communities receive funds from the collection based on the number of their elderly members and size of the collection. The amount of money on deposit on March 30 of each year determines how much is available for distribution.

The Sisters of Providence currently have 385 members over 70, the Sisters of St. Francis have 185, the Sisters of St. Benedict 34, and the brothers and priests at St. Meinrad 30. This is a total of 634.

The Retirement Fund for Religious is administered by the Tri-Conference Retirement Office established by the Conference of Major Superiors of Men, the Leadership Conference of Women Religious and the National Conference of Catholic Bishops.

Religious communities throughout the United States have determined the average cost of caring for retired religious. As the chart with this article indicates, it is \$939

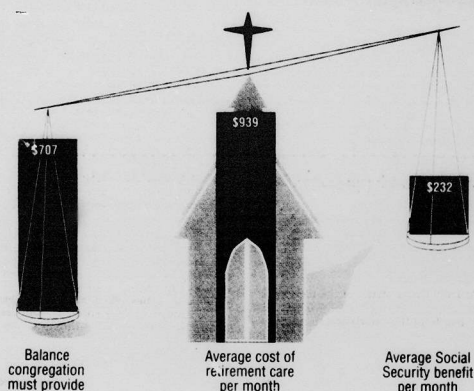


per month. The average Social Security benefit received each month is \$232. This means that the community must provide an additional \$707 each month for a retiree.

The money received by the community in the archdiocese from the collection of elderly religious members over 70 comes to \$53.58 per month for each of the 634 members over age 70.

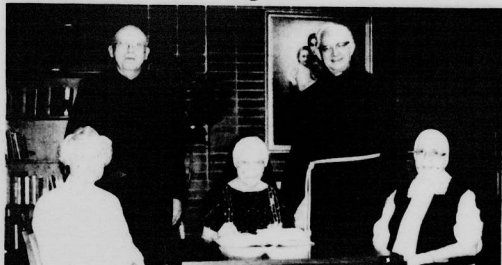
The costs rise dramatically when long-term health care must be provided for the retiree. Then the figure can go as high as \$27,000 per year.

The Retirement Funding Gap



FUNDING GAP—The gap between what retired religious receive from Social Security and the cost of retirement care is what religious communities must try to provide.

Five 'retired' religious still active



"RETIRED" RELIGIOUS—From left, Franciscan Sister Vivian Rose Morshauser, Benedictine Father Bonaventure Knaebel, Benedictine Sister Mary Stephen Newton, Franciscan Father Elias Koppert and Providence Sister Clementina Snoblen.

When men and women religious retire, you have to stretch the meaning of that word "retirement." Take, for example, the "retired" religious pictured below.

For Franciscan Sister Vivian Rose Morshauser, a former professor of music at Marian College, retirement means continuing her music ministry. She plays

the organ for the monthly Mass at the Marian County jail.

Benedictine Father Bonaventure Knaebel, the former archabbey at St. Meinrad Archabbey, is now chaplain at St. Paul Hermitage, the home for the elderly and ill operated by the Benedictine Sisters in Beech Grove.

Benedictine Sister Mary Stephen Newton also serves at St. Paul Hermitage after 53 years of teaching. She visits residents and assists in their care.

As associate pastor at Sacred Heart Parish, Indianapolis, Franciscan Father Elias Koppert offers daily Mass, assists with funerals and prepares couples for marriage. He also serves on the board of the Holy Family Shelter.

Providence Sister Clementina Snoblen retired from full-time teaching in 1974 but continued teaching as a substitute for 10 years. Now she offers service in cooking, baking and canning.

These are the retired religious.

Newkirk speaks at Indianapolis Right to Life dinner

by John F. Fink

"Abortion is not just a political issue. It's an issue of life and death." This was the message State Representative Frank Newkirk (R-Salem) brought to the annual dinner of Right to Life of Indianapolis last Saturday evening.

Newkirk criticized those politicians who do what they consider the most popular thing regarding the abortion issue in order to please the voters instead of doing what is right.

Also at the dinner, Clara Green was

honored with the Charles E. Stimming Prolife Award. Green is the founder of Mother & Unborn Baby Care Pregnancy Problem Centers, Inc., which has five locations in Indianapolis. The center has served more than 8,500 women, offering free pregnancy testing, care and support, and a full range of services for the mother and unborn child.

Green, who was the recipient of the Indianapolis Archdiocesan Respect Life Award in 1986, has served as regional representative for Alternatives to Abortion, International. She is a member of the board of directors of Indianapolis Right to Life.

During his talk, Newkirk called himself a survivor because his natural mother gave him up for adoption rather than have an abortion. This is one reason, he said, why he has led the fight to try to get anti-abortion legislation passed by the Indiana General Assembly. This year bills that he sponsored passed the House but were narrowly defeated in the Senate.

He said that the pro-life forces "had great victories in the House during this year's sessions."

He acknowledged that it will be difficult for him to get favorable treatment in next year's legislature since the House is controlled by the Democrats. "So I am planning my strategy now," he said. "I was sure 'the other side is planning to vote back the parental consent law.'"

Newkirk criticized abortion rights activists for not allowing women to know about the dangers of abortion to women. "Abortion isn't safe at all (to women)," he said, "but the other side doesn't want people to

know about that, or see what the fetus looks like at various stages of development." This year the "informed consent" bill was defeated in the Senate by two votes.

Newkirk urged continued pressure on legislators through phone calls and letters. He also encouraged letters to the editors of daily newspapers. He expressed his appreciation for the support he has received from Right to Life members.

Service marks murder of Jesuits

(Continued from page 1)

O'Brien said, "we offer a combination of simple prayers and readings and a dramatization of what happened a year ago on this night. We want to remember what happened in the past, but also what continues to happen in the present."

The eight crosses symbolize the presence of these people, he said, and are reminders that many tens of thousands of people have suffered in El Salvador.

In his prayer, Father O'Brien said: "Loving God, we thank you for the privilege of knowing of martyrs like these—that they might help us to see what is really important in this life, that they might help us to see how important it is to be in touch and in solidarity with people from other countries."

During a dramatization of the deaths of the six priests and two women, Brebeuf students held the crosses while other students read accounts of how the soldiers destroyed the offices in the pastoral center,

put a bullet in the heart of the picture of slain Archbishop Oscar Romero, and also shot the feet of the crucifix in the chapel.

"They were killed because they committed their lives to the poor of El Salvador," the student readers noted. "They were killed because they proclaimed the truth about El Salvador. The army blamed their preaching of the gospel for causing unrest among the poor, but surely preaching the gospel and working for social justice is not a reason for cold-blooded murder. But it is in El Salvador, and has been for over 50 years."

To conclude the prayer service, Father O'Brien stood within the ring of crosses near the Jesuit residence and again thanked God "for drawing us together to remember these eight martyrs of El Salvador. We ask you to help us keep their memory alive. We ask you to help us to work for peace and justice as they did. Bless the suffering people of El Salvador and of all of Central America."

Wanted: your Christmas stories

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

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

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

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

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

Commentary

THE BOTTOM LINE

Loneliness: God asking us to grow toward him?

by Antoinette Bosco

A friend of mine is going through a hard time. She is in her 50s, a Catholic, divorced and for the first time alone after raising four children.

She calls me to talk about the pain she is feeling. She finds herself wandering from room to room at times, disoriented, unable to cope with the quiet. She sees an endless stream of bleak, boring, lonely days in front of her. She asks me, "How can I face the rest of my life now?"

The answer, of course, is that she cannot. No one can. Each of us needs relationships, commitments, interactions, friendships and closeness with others.



Without relationships, life is sterile and we put ourselves in danger of pathological loneliness. The need for relationships is universal and the challenge of finding them must be met not only by divorced persons, but also the widowed, the young, the old and, yes, even the married.

But what the divorced Catholic—for whom remarriage seems out of the question unless an annulment is granted—must face honestly is whether relationships other than one involving marriage and sexual intimacy will be enough to get through life happily. My friend believes she is bound by her marriage vows and chooses not to marry again.

I have great empathy for my friend because I have faced loneliness too. I learned, though, that this pain can actually become an opportunity to make a conscious choice to become a true individual, capable of standing alone and taking

responsibility for our lives, buttressed by the support of the church to help us find meaning in life.

I learned that when I asked myself how I could live the rest of my life alone I was really expressing one of two things. First is the false belief that someone else can take loneliness away from us.

Second is a plea for help in struggling to come to terms with loneliness. Where I found help was through people, work, prayer, reading and reflection.

I remember writing out these lines from a book called "Loneliness" by Clark Moustakas:

"Loneliness has a quality of immediacy and depth. It is a significant experience—one of the few in modern life—in which man communes with himself. And in such communion man comes to grips with his own being. He discovers life, who he is, what he really wants, the meaning of his existence, the true nature of his relations with others."

"At first the experience of loneliness may be frightening, even terrifying, but as one submits to the pain and suffering and solitude, one actually reaches himself, listens to the inner voice and experiences a strange new confidence. The individual is restored to himself and life again becomes meaningful and worthwhile."

I expect that from time to time I will again walk aimlessly from room to room, like my friend, feeling lonely, tired and uninspired. Loneliness hits all of us at times—simply because we are human.

We can brood about it like an immature child, feeling sorry for ourselves. Or, we can accept loneliness as God's way



SERMON FOR TODAY

of asking us to grow toward him—finding meaning in life by being committed to work and causes we believe in, accepting life with its sufferings as a way to a fuller realization of our capacity to be bonded to others, to nature and to the very source of life, expanding our circle of loved ones, and staying conscious always of the wonder of living.

If we can get through the sometimes seemingly relentless fog, usually we can find the light again that brings back the sweetness of life.

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THE YARDSTICK

Who would fight in a war for United States?

by Msgr. George G. Higgins

Commentary magazine, an influential neo-conservative monthly, is beating the drums full force for an immediate military strike against Iraq.

As a general rule, Commentary does not carry editorials. But the November issue features an unprecedented "Statement on the Persian Gulf Crisis," by editor Norman Podhoretz, and a companion article, "How to Fight Iraq," by Eliot A. Cohen of Johns Hopkins University's School for Advanced International Studies.

The gist of both pieces is that President Bush must, sooner rather than later, use "whatever degree and combination of military power may be necessary" to neutralize Iraq's military power.

I hope many high-ranking church



leaders of all denominations will argue publicly that the open-ended kind of military action called for by Podhoretz and Cohen is neither necessary nor desirable but, rather, morally abhorrent and potentially catastrophic.

Be that as it may, even Cohen admits that his alternate offensive scenarios on how best to destroy the military forces of Iraq will include a number of difficulties and that the worst case scenario, "Normandy Revisited" (which he does not favor for the moment) would almost inevitably cost thousands, maybe even tens of thousands, of American casualties. It would "bring us face-to-face with horrors we have successfully avoided thus far, including the death and mutilation of soldiers who are also the mothers of young children or their rape at the hands of an enemy soldiery."

Chillingly, Cohen fails even to mention that countless innocent civilians would also be slaughtered in the process. If I read him correctly, he seems concerned mainly about the negative political fallout in the United

States of the loss of any significant number of American lives in the Persian Gulf.

When all is said and done, his argument seems to be that, whatever the cost, the United States, with or without the support of allies, must move against Iraq "with a prolonged and intensive air campaign followed up sometime—weeks or even months later—by advances on the ground."

Cohen does not say what the United States should do if this scenario doesn't work. If Podhoretz is serious when he says Bush must use whatever military power may be necessary to neutralize Iraq's military power, then logically the sky is the limit and the United States, God help us all, must be prepared for total war against Iraq.

And who would fight this war for the United States? The working poor and the lower middle class—not the sons or daughters of the economic and intellectual elite.

As Charles Peters, editor of *Washington Monthly* magazine, put it bluntly a few weeks ago in *The Washington Post* Book Week, the working poor and lower middle class "do almost all the military service."

Peters pointed out that only two Congressmen have been found who have offspring serving in the Persian Gulf, and only one parent of a serviceman has been "connected" enough to have access to the op-ed page of a major newspaper.

The moral is that if the President, like Podhoretz and Cohen, thinks the United States must initiate an aggressive war in the Persian Gulf, he ought to ask the Congress, after debating the issue, to declare a state of war and then reinstitute the draft so as to spread the cost of the war among all classes.

Mark Shields, syndicated columnist for *The Washington Post*, said recently that countries, not armies, fight wars and therefore all of us must bear the costs proportionately.

But Shields, like Peters, found few if any political leaders or media celebrities who personally know a soldier, sailor or marine serving in the Persian Gulf. So much for our vaunted boast that the United States is a nation of free and equal citizens.

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THE HUMAN SIDE

Differences, similarities in Southern Catholic Church

by Fr. Eugene Hemrick

Anthropologists, sociologists, historians and theologians met at The Catholic University of America Nov. 2 to begin a study of Catholic culture in America's South.

Do Catholics in the South approach their faith and give witness to it any differently than do Catholics in the North? Do southern Catholics approach involvement in the social and political realms from a unique perspective? And how do southern Catholics both resemble and differ from their Protestant neighbors?

You might wonder whether a study focused on questions like that will be anything to get excited about. But I believe it will amount to much more than a matter of curiosity.

It will put us in a position to relish Catholic culture in the South, to savor it and in turn to serve it better, while avoiding the pitfall of working needlessly against the cultural grain.



This research will aid the church's work of evangelization and cast light on the future of ecumenical relations in the South. The training of future priests in the South also stands to benefit.

If you were to visit a Baptist church and a Catholic church in the South, what differences would you observe? The Catholic church would undoubtedly catch the eye in many ways—with stained-glass windows, statues, paintings, banners and colorful vestments.

But the Baptist church would tend to be much less oriented to the eye. Why? Because the reason for being in church from a Baptist point of view is to hear the word of God.

Does that mean hearing the word of God isn't essential for Catholics? No, but the way this reality is emphasized through architecture is different—and this can lead to misunderstandings, misperceptions.

What about homilies? When a homily is given in a black Catholic church or Baptist church in the South, the congregation is prone to give vocal affirmation to what is said. The congregation may echo its amen throughout the homily.

But much of Catholic preaching tends to be guided by an approach that reflects a

certain logic and assumes listeners are moved primarily by good ideas and doctrine. A good Baptist preacher, however, relates more to the listener's affective side. The preacher attempts to get listeners to enter totally into the feeling of what is said.

These kinds of observations were discussed at the meeting held to plan the new study of Catholicism in the South. They offer a hint of some of this project's avenues of approach. But do they give any reason to think a year or two of research work is warranted?

I believe the advantages of research often are understated. There are some added incentives for undertaking this study, beyond the sheer knowledge gained as the end result.

Research is a process that leads to interaction with our environment, analysis and appreciation of it. Looking for what is unique, special, out-of-the-ordinary in our environment keeps us actively involved with it.

Research has a way of moving us out of the posture of the passive bystander. Having come to relish our environment, we are able to participate more actively in it, to relate to it fully, to celebrate it.

The Catholic church in the South differs from its neighboring denominations in

certain ways but also resembles them in others. Catholicism in the South also differs from Catholicism in the North in a variety of ways while resembling it in others.

A study of how this is so should help the church to serve this unique region's needs in uniquely appropriate ways.

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To the Editor

No winners if war erupts in the Gulf

There will be no winner if war erupts in the Persian Gulf region, only losers, especially the children, thousands of them in Kuwait, Iraq, Jordan, Syria, Saudi Arabia, Turkey, Israel and America.

We cannot attack Iraq and expect to escape the indictment of posterity. For surely we will be held accountable for the deaths of thousands since we have it within our power as a free people to exercise moderation even in the face of the most flagrant aggression.

Let it not be said that a democracy, when it was possible to do so, refused to negotiate when innocent lives were held in the balance. False pride and misplaced honor may sometimes shape events in a monarchy and always in a dictatorship but truth must guide a democracy. And truth, like the clarion call, commands our attention. If we have learned nothing else in this century, we have learned that wars do not start in a vacuum. The truth is that Kuwait is not entirely an innocent victim; nations at war generally are not. And such is the idiom of war to think that the deaths of thousands will change the truth.

The cause of this crisis will not be eliminated by the death of Saddam Hussein, nor by the decimation of Iraq. The truth is that the frustration and bitterness felt by many Arabs, and the lasting effects of European colonialism, will continue no matter how many men, women and children die in a war.

The underlying problems in the Middle East which led to the current crisis cannot be resolved easily or quickly or, regrettably, even within our lifetime, but we can begin to resolve them. And we can begin by turning this crisis into an opportunity for change rather than using it as an excuse for war.

This is the first crisis which we have experienced in the post cold war period. We must become adept negotiators in this new world. It is no longer us against them but us among many. We must be creative in our thinking or we will be held hostage by every man and woman who thirsts for glory instead of justice.

We have the power to exercise our will. The world little doubts our ability to destroy life. But the world soon may doubt our ability to preserve peace. The ability to preserve peace is a precious commodity in this shrinking world. For when the most powerful among the democracies will not help to preserve the peace it cannot be long before the weaker nations, in their collective strength, will wield the power.

Let us protect the ideals upon which this country was founded and the ideals of others like us, who believe that all men and women are created equal. Let us help preserve the respect for life which has made our noble experiment worth emulating around the globe. Let us show to the world that the democracies, if not others, have learned something from the lessons of recent history, in the last decade of the most bloody century. Let us speak out for peace, work to negotiate an end to this standoff and be remembered by our children as peacemakers and patriots.

Richard C. Bosler, Jr.
Indianapolis

Free to choose among movements

The Hermitage is an ecumenical outreach organization that was criticized in the Oct. 26 *Criterion* by Ralph Rath for specifically advocating "A Course in Miracles," yoga, and the Silva Method of Mind Development, which he maintains are demonically inspired to separate people from Jesus Christ.

Rath has the right to believe and propagandize what he chooses. But Catholics also have the right to academic, unexaggerated facts, free from biased opinion so that, guided by the Holy Spirit, they may choose freely—according to con-

science—those movements in which they choose to participate.

Rath says "the payoff in Silva Mind Control is when the initiate invites two demonic spirits in as counselors." The "initiate" doesn't literally invite demons, but may very well invite the Lord Jesus, Mary, or a best friend to help them work through problems on an imaginative level, similar to the exercises of St. Ignatius where the "initiate" mentally places himself in relation to Christ or other figures and works out spiritual difficulties by this means.

Jesus told his disciples not to fear the world for he has conquered it. His church will prevail even against the gates of hell. Christians, therefore, should have the courage to look other religions in the eye and not cover behind dogma with a shallowness of faith that cannot survive a more competent, academic study of other worldviews.

Dorian Kondas
Indianapolis

Dangers of New Age movement

In the Nov. 2 issue Father Justin Belz replied to a letter from Ralph Rath which questioned the theology at The Hermitage. I don't believe Father Belz answered Mr. Rath's letter very clearly. Instead he judged him to be fearful, angry, and lacking in peace and love. I didn't detect any of that in him. He merely presented some truths about the dangers of the New Age movement which all Catholics need to be aware of, and the sooner the better.

Today many Christians are being drawn into the New Age movement because they are searching for spiritual meaning in their lives and are not finding it in their impotent churches. The glamor of the New Age movement is very enticing and deceptive. It leads people to believe that they can have power apart from Jesus Christ, and who but Satan could be behind a movement against Christ?

There are many prophecies in the Bible warning of the New Age movement (1 Tim. 4:1, 1 Tim. 4:3-4, 1 Thes. 2:9-12, Mark 13:22, to name a few). So let's get back to our Bibles and know the truth that Jesus taught.

Norene Maher
Nashville

In defense of outreach assistant

I am an avid reader of the St. Joan of Arc monthly newsletter and have also read the article "Outreach Assistant Utilizes 'brash style' to Combat Racism" in the Nov. 9 *Criterion*. My reaction? How true (was what was in the newsletter)? I can't understand what the uproar is about.

Gary Rietdorf had the courage to express what most of us, regardless of skin color, have felt in our hearts for years or at least kept in the back of our minds for fear of having the finger pointed at us. We shrink at the thought that the veil covering our "secret" would be lifted. But if a confidential poll were to be taken every one of us would beat our breasts with "mea culpa" at one time or another.

With a caring, dynamic pastor and devoted administrators, school staff, etc., who have the children's best interests at heart, there need be no fear of "ruining our school and holding more intelligent kids back." In my former profession as teacher, I have had some bi-lingual black children of foreign backgrounds in an integrated school who had superior intelligence which they displayed while others had it dormant within them awaiting someone to draw it out. It is my feeling that the place to accomplish this is in the parish-affiliated school. Will our attitude deprive them of this opportunity?

The answer is simple: ingenuity and motivation, not only on the part of teachers but also of parents who, with sincere interest and cooperation with the teacher, will find their children excel and

reach their potential a la Marva Collins of Chicago.

Conversely, are we afraid that these children may someday show us up? They could be dyslexic and highly intelligent.

Name withheld by request

Indianapolis

Preserve universal, apostolic traditions

May I add an observation to the discussion concerning married vs. celibate clergy?

Leadership in the church of Jesus Christ has always been ordained leadership. This goes all the way back to St. Paul who "laid hands" on Timothy (2 Tim. 1-6) and even to the Lord Jesus who "ordained" the apostles at the Last Supper. Ordained leadership is the rule in the Western Church and also in the Eastern Church, both Catholic and Orthodox, and among most Protestant groups as well. Ordained leadership is a universal and apostolic tradition among Christians.

Celibacy, on the other hand, is observed only in the Western Church, and only since around the fifth century. This celibacy is neither a universal nor apostolic tradition.

Therefore, it seems to me that the practice of appointing lay persons (even parish life coordinators) is in full charge of a faith community is a much greater departure (violation?) from our ancient traditions than a mere return to a married clergy in the Western Church.

Surely our bishops are aware of our ancient traditions, one of their gravest responsibilities is to maintain and preserve our universal and apostolic traditions.

Wm. E. Crawford
Indianapolis

Clarifies position on legislation

This is to reflect my position as a candidate in House District 49 based upon your political questionnaire. I must have misinterpreted your issue No. 8, and I think some of my other co-candidates did also. It refers to "Terminal Illness; Legislation that allows physicians to assist consenting patients to terminate life by medical procedure." I am in favor of the termination of extraordinary medical procedures for the terminally ill patient, which some people refer to as the "right to die." I, the issue is euthanasia, I am wholeheartedly opposed to it.

Thank you for letting me set the record straight.

Craig D. Doyle
Indianapolis

LIGHT ONE CANDLE

The happiness of heaven

by Fr. John Catoir
Director, The Christophers

One morning I awoke with the vivid memory of a beautiful dream about the happiness of heaven. I can't help feeling that the Holy Spirit speaks to us even as we sleep.

In my dream I saw that love is what makes heaven the paradise that it is. Living in God's love and peace creates an atmosphere of emotional comfort. There was no greed or selfishness to poison the environment. In heaven everyone shares generously and joyfully what they have.

When I awoke, my thoughts turned to the poverty of Christ and how it freed him from the acquisitive spirit. The vow of poverty gives one the power to begin heaven on earth.

In my dream I also saw that there is no lust in heaven. People seem to be so filled with God's love that there is no sexual tension.

Reflecting on this later, I saw how the vow of chastity, when sincerely practiced, protects us from the temptation to use another human being for selfish pleasure. Chaste men and women are able to relax in the presence of one another and true friendship is possible.



The damage being done to the Earth

They led me along the mountain paths with waiting flutes and throbbing drum to their little chapel; wood slabs held together with twine. We celebrated the Mass for a successful corn harvest, their staff of life. We burned incense, a rain-forest resin called pom. We blessed candles which they would take home.

At the prayer of the faithful, all kneeled and prayed simultaneously and out loud in the local dialect. Surely the Creator could not have heard our common prayer, clamoring for the Earth, just as the Mayan ancestors of these indigenous Catholics prayed to Tzultaka, the god of the mountains and valleys, for permission to clear the land and plant. Their ancestors understood that, without permission, their agricultural activities would harm Tzultaka, who would grow angry and let their crops be destroyed.

Pushing on to the next mission, we skirted landslides and erosion—the result of irrational use of the land. The people have no alternative but to plant their corn on steep hillsides and cut precious firewood if they want to eat.

The better, level land is planted in export cash crops to pay the petroleum import bill for consumption by the 10 percent of the population who pump as much gasoline as anyone in central and southern Indiana and who maintain a \$20,000 year income while our mountain people are lucky to earn \$1,000 year family, but whose direct use of petroleum hardly exceeds five gallons per year, mostly for their homemade kerosene lanterns.

The loser is Mother Earth (Tzultaka for the people here) who must anxiously fret how she will provide for future generations of living beings. For example, our tropical forests are disappearing rapidly, along with their unstable topsoil. The frenetic planetary overconsumption of petroleum is comparable to overuse of land here, and is as non-renewable as our topsoil.

What to do? Our diocesan bishop and clergy met last August to brainstorm and now we're convoking landowners and educators in our parish for an urgent study of Pope John Paul II's 1990 Justice and Peace Letter "On the Environment."

We'd like to hear what others are doing on the parish level (corn-roots level) in the archdiocese, or are we alone doing follow-up to our Holy Father's initiative? (An air mail letter to here costs 45 cents.)

Padre Bernardo Survil
Covento Santo Domingo, Zona 3
Coban, A.V. 16001
Guatemala, Central America

My dream also showed me that there are not puffed-up egotists in heaven. All the posturing that goes with pride, rank and superiority is absent. All are happy to take their place humbly before God.

On earth, the vow of obedience when practiced in the right spirit enables one to put God's Providence before one's own will. In practical terms, no matter how difficult a situation might be, one knows that God is ultimately in charge and if we follow his will, we will find peace. Obedience produces its own reward.

In my dream I realized that the happiness of heaven is the direct result of an all-pervading charity. Love, kindness, patience, thoughtfulness and goodwill abound in heaven not only because all selfish desire has been left behind, but because his love shines forth from every heart.

God asks that we love one another. If we want to create a happy family on earth, we can begin by deepening our awareness of the things of heaven. We won't attain celestial bliss in this life, but we can increase our chances for human happiness.

(For a free copy of the *Christophers* News Notes, "Little Things," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

CORNUCOPIA

Can't beat common sense

by Cynthia Deves

We can be counseled those days for everything from chewing our fingernails to clinical depression. No matter if we're anorexic, or were raised in a dysfunctional family, or are afraid of being in the same room with Notre Dame fans—whatever—there's some Trainer-Person out there who can relieve our problems. On a sliding scale, of course.

We used to have different outlets for our angst. They were called parents or pastors or sisters or uncles or friends, among other things. Their credentials were untested but impressive, because they had case histories on us that often stretched back to our birth, or theirs.

Since many of us lived in one place for most of our lives, they knew our relatives, our neighbors, and probably the floor plans of our homes. They knew which boys went to the seminary, and which ones went to the penitentiary.

They knew who married whom, how many children they had, and which kids avoided getting the measles. Trophies in the school foyer, and stained glass windows in the church, were dedicated to

people known, and sometimes related to, all of us.

Family can breed contempt, but for us it seemed to foster security. Even if someone had a destructive parent or home situation, the "counselors" in the family and extended family could often intercede or buffer or sometimes, heal.

When traumatic events shook our lives—death, house fires, handicapping physical ailments—the network was there to listen and help. It wasn't perfect, but much of the time this "homemade" system worked. People were no wiser than they are today, but their counsel was based on personal stability and communal responsibility.

Sadly, no any people now have to wing it when it comes to settling their problems. Their safety nets have developed holes, for a number of reasons.

There is a chicken and egg relationship going on. Which came first, unstable jobs or moving away from a home base? Divorce or money problems? Indifferent parenting or inadequate education? Which caused which?

Mobility, necessitated by finding jobs, going to school, or just choosing to live in a warmer climate, has removed people from their old communities and family roots. Epidemic divorce has separated many from their previous support systems of relatives and friends, while its corollary, blended families, has often created more

problems than the divorce solved (assuming it solved anything).

Social and personal problems still need to be solved, whether the old-fashioned kind of support exists or not.

Besides professional help, there are free solutions galore out there, possibly more than there are problems. Just look at the do-it-yourself psychology dumped on us by TV talk shows, magazines and newspapers.

But advice by trained professionals and experts-for-profit are still no match for the common-sense, caring and personal attention we used to give and get for free.

The moral of this story is: accept God's love and pass it on.

check-it-out...

"Harvesting the Legacy," a prayer service commemorating the 10th anniversary of the martyrdom in El Salvador of Maura Clarke, Ita Ford, Jean Donovan and Dorothy Kazel will be held at 7 p.m. on Sunday, Dec. 2 in Marian College chapel, 3200 Cold Springs Road. A free will offering will be taken.

St. Andrew the Apostle Parish, 4050 E. 38th Street will hold a Festival in honor of St. Andrew's Feast Day, beginning with a 6 p.m. Mass celebrated by pastor Father Jeffrey Godecker on Friday, Nov. 30. St. Andrew's Gospel Choir will sing at the event, to which past and present parishioners, students, alumni, former staff members and friends are invited. A multi-ethnic pitch-in dinner and varied musical entertainment by live bands will follow the Mass. The Festival will kick off a weekend of long-range parish planning, including a senior caucus and luncheon from 10 a.m. to 2 p.m. Saturday, Dec. 1, and lunch and a Town Hall meeting on Sunday, Dec. 2 following 11:30 a.m. Mass.

The "Focus on Faith" series, seen at 6:30 a.m. EST each Sunday on WRTV-Channel 6 in the Indianapolis area, will feature the following subjects and panelists



'BIG FRIEND'—Paul Edson (from left) takes kindergarten students Michael Traub and Brandon Hall to meet principal Kent Schwartz at Holy Spirit School, Indianapolis. The Big Friends program matches kindergartners with eighth-grade students who mentor them, keeping in contact with them throughout the school year. Several activities are planned for the new friends during the school year.

during December: "The Importance of Story Telling," Matt Hayes and panel, Dec. 2; "The Morality of Infant Mortality," Val Dillon and panel, Dec. 9; "The Homeless," Val Dillon, Dec. 16; "Meaning of Christmas and Hanukkah," Father Robert Borchert-meyer and panel, Dec. 23; and "One Bible for all Christians," Father Borchertmeyer, Dec. 30.

vips...

Father Ruta Kateme, who serves as a chaplain at St. Francis Hospital in Beech Grove, will commemorate his Silver Jubilee of ordination at 5:30 p.m. Mass on Saturday, Dec. 8 in St. Philip Neri Church. Father Kateme is a diocesan priest of the Diocese of Bukoba, Tanzania, East Africa.

St. Jude parishioner Marilyn A. Dever-Miles has been included in the first edition of "Who's Who Among America's Teachers, 1990." The Marian College graduate, who teaches at Manual High School in Indianapolis, is a former Indiana Teacher of the Year for 1983.

Father Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, will host the "Devotions" programs at sign-on and sign-off daily during December, on WRTV-Channel 6 in the Indianapolis area.

The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Gertrude Kirchner	Marie Garrison	Pat Beaupre	Tamie Chernovsky
Agnes Schindler	Joséphine Mivac	Louis Dwenger	Vernette Zahn
Joan Benkenauer	Mrs. Chas. Braly	Jim Swenlow	Sara Neuling
Joan Schmick	Renee Schoettle	Emma Wilhelm	Joe Turnbaugh
Mary Sands	Stephen Goddard	F. Hermann	Pam Haslam
Bernice Lamping	Richard Little	Pauline Nester	Dorothy Drake
Martha Sands	Mary Komanc	Jo Ann	Mary Theobald
Patty Simon	Los Dekkies	Valus Green	Donald Wanning
Jan Prockel	Margaret Oeding	Jessie Hicks	M. M. Bube
Gerry Pence	Mary Erber	Margaret Hart	Bernadine Mullis
Leo Sorg	Margaret Hart	Lynn Bahr	Linda Bauman
Dorothy Kaelin	Ellen Jansing	Robert Jones	Robert Hunsake
Arlene Harvey	Paul Stahl	Dawn Pritchett	Madge Foreman
Hortense Dudley	Phyllis Gehrich	Anna Zimmer	Julie Ross
Janice Obemeyer	Audrey Colvin	Marie Murlaugh	Lucy Gifford
Regina Kneel	Mary Jane Porter	Carrie Otto	Carolyn Duncan
Mary Nelson	Ruth Lucas	Fred Pruener	B. Polovich
Gracie Engle	Hermine Brude	Sharon Taylor	Mary Hoaglin
Vickie Mader	Michael Evans	Ann Kiser	Joanne Butcher
Laverne Horn	Marilyn Miller	Alma Widdif	Martha Duncan
Wilma Ronebaum	Mary Glassick	Brenda Premo	Glenda Strong
Shawn Glau	Timothy Nawrock	Raymond Rightley	Steven Steinhilber
Mary Menzie	Aene Briggs	Minne Drendo	Ruth Rihn
Rita Barto	Anna Mae Megie	Brenda Shul	Claudina Goffinet
Jean Kuchta	Verda Hudy	Patricia Riley	Paula Trenkamp
Virginia Elason	Leona Knecht	Dorothy Pamen	Barbara Chessman
Margaret Samson	Marta Cherry	Andis Ore	Marie McClain
Hazel Dickerson	Cecile Schurz	Debra Sanders	John Beck
Patty Lewis	Lorela Blankman	Debra Lutzinger	Sharon Williams
Pearl Sitt	Anna Davis	Mary Sina	Donna Ruz
Gladys Somers	Dorcas Maschino	Bethel Hagel	Bernadette Fry
Corinne Blankman	Lucille Dosh	Margaret Jones	Paul Hirschauer
Mary Wheatley	Esther Jones	Edna Vales	Elmer Gehus
Steven Hagejorn	Betty Jortikka	Melinda Ramsey	Walter Thomas
Deanne Bunnis	Ruth Ann Holt	Marge Veige	Douglas Thomas
Mary Krenke	Forrester Tschobig	Malinda Bischoff	Becky McCarry
Rosella Lawrence	Mary Dook	James Leiner	Kathy Baker
Martha Zuck	Barbara Herbert	Mary Kernen	Carol Goffman
Kathleen Sheels	Carl Souler	Theresa Spore	Carol Baker
L.M. Abo	Joanne Ameer	Midred Akers	Carol Dowling
Janice Porter	Catherine Schrempf	Mary Hensley	Carolene Fisher
Donna O'Neil	Joel Neuhals	Lenis Edwards	Janice Lake
Aurelia Wohlman	J. J. Eckstein	Donna Baumman	Charles Read
Mary Richeson	Joanne Schmitt	Margaret Logan	Cheryl Hahn
Ruth Swann	Eileen Eganoff	Edna Vales	Paul Kestrowitz
L. Fischer			Anna Weiker
Margaret Sanders			
Vera Trappe			
Anne Neese			

— ANSWERS TO "AD GAME" —
 MAPNETLD
 PAMKEN LTD
 OGICE
 GEICO
 EMHOTIMEPSONMEVROIN
 HOME IMPROVEMENTS INC
 HETARINNAD
 THE DRAINMAN
 JOUNNETABHTOUEGBU
 UNIQUE BATH BOUTIQUE
 (RENAME)
 RACTLEDAGHHHILLOSCO
 CATHEDRAL HIGH SCHOOL

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Jane Batsell, St. Bridget, Indianapolis
 — Your \$25 Check is in the Mail —

1. Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
2. Entries must be received on or before noon on the first Thursday following publication of the game.
3. All entries must be accompanied by the name and address of the person submitting the answers.
4. In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in Next Week's Criterion!



EXPLORERS—Fifth grade students at Holy Spirit School dress up as Christopher Columbus to celebrate Columbus Day. Their teacher is Joan Gutzwiler.



Simeon House celebrates 10 years of service

by Margaret Nelson

The thing that attracted Marquette Tritarelli to St. Andrew Simeon House ten years ago was that she could attend Mass regularly—without even going outside!

Marquette lived in her home in St. Patrick Parish, Indianapolis, for many years. Then she learned there was a new way for active senior citizens to share a home and living expenses. It was called communal living. And Simeon House at St. Andrew Church was just a few miles north and east of where she was living.

On Nov. 1, 1990, Marquette—and the Simeon House—marked 10 years in the former convent.

The whole parish celebrated the anni-

versary on All Saints Day at the 6 p.m. Mass. A banner reminded worshippers of the occasion. In a dialogue format, pastoral associate Susan Timoney asked Simeon House director Cathy Jensen questions typical of those asked by prospective residents.

The congregation was invited to a reception after the Mass at the Simeon House. There, Jensen thanked the volunteers and Father Jeffrey Godecker, pastor, blessed the residents and volunteers.

Though away temporarily for medical treatment, Marquette is expected to return tomorrow to share the home with nine other women and three men. The youngest is a 61-year-old woman.

A cook prepares the noon and evening meals and residents can fix their own

breakfasts. Several of the residents keep active by helping prepare the regular meals and setting the table.

The seniors have separate bedrooms, but can share sitting rooms downstairs, as well as the large dining room. They keep their own rooms tidy. The rest of the building is regularly cleaned for them.

Though Marquette—at 91—has some difficulty hearing, she speaks her mind clearly. It is wise to look in her twinkling eyes, because Marquette might be kidding

when she makes remarks about the facility. She delighted her fellow parishioners with, "They let me out of prison," when she went to a restaurant with the Parish Night Out group.

The independent woman has made friends in her "new" parish. Quietly generous with prayers and contributions, she has been known to refuse recognition for her kindnesses.

The story of Marquette is just one of 13 stories at the Simeon House.

Alumni of St. Joseph's College observe the school's centennial

by Mary Ann Wyand

Indianapolis-area alumni of St. Joseph College at Rensselaer marked the school's centennial celebration on Nov. 15 with an anniversary dinner and program featuring Precious Blood Father Charles Banet, president of the college.

"When Father Augustine Sift was named president in 1889," Father Banet told the gathering, "he could not envision what this college is today. But the tradition of caring and the spirit of community handed down to us by the priests, sisters and brothers who have served before us is alive today as it was then. This tradition and spirit permeates every aspect of college life and is indelibly imprinted on every graduate."

Father Banet said his "vision for the next 100 years is not to be larger, but to be stronger academically, even better, to be fiscally stable with a surplus, and to have an endowment that makes us less tuition dependent."

St. Joseph's president also reminded the alumni that, "There is no reason to revamp where we are already strong—that is, to be a college that allows both the brightest and the average to stretch to their full potential—a college that has a vital, caring

faculty committed to the intellectual and moral well-being of all students."

The Catholic college was built in 1891 on land in northern Indiana originally purchased in 1867 for use as a Catholic orphanage, according to Martha Mills, director of alumni and parent relations.

The following year, 35 orphans arrived at the site and were cared for by members of the Society of the Precious Blood. In 1888, Precious Blood Father Joseph Stephan established the St. Joseph Indian Normal School on some of the land that belonged to the orphanage.

St. Joseph College was chartered by the State of Indiana in 1889, Mills said, and began seminary classes in August of 1891 with 54 students. It remained a boys' school for many years. Female students began living on the campus in the fall of 1968. Today the Catholic coeducational college offers four-year undergraduate degree programs with a liberal arts curriculum and boasts an enrollment of more than 1,000 students.

Steve Sergi, president of the Indianapolis alumni chapter, said the organization will be sponsoring social and educational gatherings, working in the area of student recruitment, offering career assistance for current students and graduates, and continuing a quarterly alumni newsletter for St. Joseph College graduates.



FRIENDS—St. Barnabas kindergarten "Indians" host 25 neighbor "Pilgrims" from neighboring Hill Valley Kindergarten at the fifth annual Thanksgiving feast on Nov. 14. The children feasted on popcorn, apples, cheese, grapes and crackers. Later, they danced to the beat of a tom-tom, recited finger plays, sang and used an Indian-signed prayer. (Photo by Toni Palma)

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St. Agnes celebrates All Saints

Parish families of St. Agnes Church at Nashville celebrated All Saints Day with an Oct. 28 party at the Brown County church.

Party-goers were greeted at the door by St. Catherine Laboure, who gave them Miraculous Medals and collected donations of food for the poor.

Activities on the upper level of the parish building included a cupcake walk called "Manna in the Desert," the building of San Damiano's Chapel wall with St. Frances, and the feeding of animals on Noah's ark. Refreshments were served by St. Elizabeth of Hungary and her husband, King Louis, who presided over an elegant feast of goodies.



CELEBRATION OF SAINTS—St. Agnes parishioners (from left) Geneva Aull and Jessica McKamey of Nashville sample refreshments served by Al Drake as King Louis of Hungary and Carol Drake as St. Elizabeth during an All Saints Day party.

St. Joseph parishioners like dining with pastor after Mass

by Mary Ann Wyand

After gathering at the Lord's table for the Eucharistic liturgy celebrated at St. Joseph Church in Indianapolis, parishioners regularly join their pastor, Father John Elford, for evening meals at a nearby cafeteria.

The parish tradition started 13 years ago, Father Elford said, when he was assigned to the west-side parish. Now St. Joseph parishioners can expect to find friends at "Father's table" any night.

"We have dinner together here every night, not just Saturday," he said. "This is my second home. We started coming here because everybody was hungry. I'd say 10 or 12 or 14 parishioners come to dinner on Saturday nights. A few of our best attendees have gone to heaven on us."

St. Joseph's pastor said he dines at the Cambridge Inn because "I can't cook like this. But if I get an invitation to a free meal, I take that. I am a priest, you know. Sometimes we invite people to join us at 'The Inn.' We say, 'C'mon and eat with us,' and they do."

The banquet table of the Lord brings people together in faith and fellowship, he said. "We enjoy the reputation of being a friendly parish, and we just think this is part of the overflow of that."

St. Joseph Parish has a unique history among archdiocesan Catholic communities because the church had to be relocated twice after its initial construction in the old St. Joseph neighborhood downtown.

"The old church was closed in the spring of 1949," Father Elford explained, "and Archbishop Paul Schulte promised that the next parish started would be named St. Joseph."

The historic wooden pews were brought to their current home at 1375 S. Mickley Ave. from the original church built on the corner of College Ave. and North St. Father Elford said the pews bring a sense of tradition to the third Catholic church in Indianapolis to carry the St. Joseph name.

Changing demographics forced the first church to close in 1949, he said, then right-of-way requirements for the interstate on the west side of Indianapolis necessitated demolition of the second church built at Morris and Washington streets. But those changes didn't discourage longtime parishioners.

"St. Joseph has always been a very strong parish," Mary Alice Boarini said. "Frank and I were married at (the second) St. Joseph Church when it was located on Morris Street a couple of hundred feet east of this cafeteria."

Father Elford jokingly refers to the parish as "the lost parish of Mickleville" because visitors often have a hard time finding the church at its present site. But parishioners can still share fellowship near the church's second location when they dine with their pastor at "The Inn."

Parishioners of varying ages who attended a recent Saturday night gathering said they enjoy this special time with Father Elford and parish friends.

Charter member Virginia Fenoglio has been dining with



AFTER MASS—Mary Alice and Frank Boarini join Father John Elford (left) for dinner following a Saturday afternoon Mass at St. Joseph's Church on the westside of Indianapolis.

St. Joseph parishioners for five or six years. "We have a lot of fun on Saturday nights," she said. "I love St. Joe's."

Longtime parishioner Gregg Tatman said he enjoys dining with the people of his parish because "we have a lot of good conversations. Some are historical and some are hysterical."

Parishioner Myrna Hull said she has lived in "quite a few places around the country and this is by far the most friendly parish I've ever been in. I really love it. I lost my husband five months ago, and it's just been wonderful to have all these people support me."

Church organist Kay Jensen said she likes the "interesting discussions on sports and politics and religion."

Ten-year member Don Branlage said dinner with Father Elford and other parishioners is "like an extension of your family. You've got good quality friendship here."

Ronald Williams, a native of St. Paul, Minn., said he "just happened" to stop by St. Joseph Church for Mass during a visit to Indianapolis. Now he plans to keep in touch with his new friends.

"I had lost my wife," Williams explained. "We had been married here, and I came back to Indianapolis to visit some of the old places. Father John and the people in this parish were just like home. They're the friendliest people I've ever met. They just welcome you with open arms. Going out to dinner with them creates a closeness unlike any other parish that I've ever visited. They make you feel like you've been in the parish all your life."

St. Luke's 'pioneers' host St. Rita students

The fourth-grade school curriculum calls for the study of Indiana history. For the second year, the St. Luke students in classes invited their peers at their sister school, St. Rita, to a pioneer-type lunch.

The 53 students in the classes of Kim Ritchey and Molly Fisk began to prepare the food on Wednesday. They served turkey, gravy, green beans, baked potatoes, jello salad, cornbread and cookies.

Students also made place mats by weaving wallpaper in Susan Hall's art classes. Karen Wilson's music pupils presented a brief music program to welcome the 23 St. Rita children and adults.

St. Luke pastor Monsignor Francis Tuohy led the students in the blessing before lunch. Then students from both schools joined a St. Luke assembly for a presentation: "Musical World of Computers and Synthesizers." The program was part of a new arts and enrichment plan recently adapted at St. Luke.

Mary Gangany, fourth-grade teacher at St. Rita, said the center city school plans to reciprocate by inviting the north side youngsters to their school next year.



WELCOME—Fourth-grade St. Rita student Jamie Johnson (from left) talks with Molly Hasbrook of St. Luke School during a pioneer lunch hosted by the north side school on Nov. 15. (Photo by Margaret Nelson)

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NCCB head writes to Bush on morality of war

by Jerry Filteau
Catholic News Service

WASHINGTON—Going to war with Iraq will be immoral unless all peaceful options are exhausted first, Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, said in a letter Nov. 15 to President Bush.

"Clear moral criteria must be met to justify the use of military force," the archbishop said.

Moving from military deployment "to the undertaking of offensive military action could well violate these criteria, especially the principles of proportionality and last resort," he said.

"We are also concerned not only about the international consequences of possible war, but the domestic impact as well: the resources diverted, the human needs neglected, the potential political conflict and divisions within our society," Archbishop Pilarczyk wrote.

The letter was hand-delivered to the White House the morning of Nov. 15, and it was released to the nation's bishops and the press just before noon.

Archbishop Pilarczyk told the president he was raising moral questions about possible directions of U.S. policy "not to diminish in any way the necessary condemnation of Iraq's brutal actions."

"Rather," he said, "I speak with the firm conviction that our nation needs to continue to assess and discuss the ethical dimensions of this difficult situation."

"These discussions and this assessment must take place before, not after, offensive action is undertaken."

The unusual letter, written near the end of the fall meeting of the U.S. bishops in Washington Nov. 12-15, reflected a thorough discussion of the Persian Gulf crisis by about 300 bishops during a closed-door session Nov. 14.

Sources said the bishops made recommendations during that session for the content of the letter and strongly endorsed the idea of Archbishop Pilarczyk writing it.

He told reporters afterward that while the bishops were behind his action, the actual contents of the letter "are what I wanted to put in."

In the letter he said the U.S. bishops showed "significant consensus on four key priorities," namely:

► "Strong condemnation of Iraq's aggression, hostage-taking and other violations of human rights" and strong support for international "peaceful pressure" to free Kuwait and deter Iraqi aggression.

► "The urgent need for the careful consideration of the moral and human

consequences of the use of force, as well as the military and political implications."

► "The need for 'clear moral criteria' to justify the use of military force," especially criteria of war as a last resort, protection of innocent civilian life and "proportionality: the human, economic and other costs of war must be proportionate to the objective to be achieved by the use of weapons of war."

► "The importance of 'strong, persistent and determined international peaceful pressure against Iraq,' coupled with a concern 'that the pressures to use military force could grow as the pursuit of non-violent options almost inevitably becomes difficult, complex and slow.'"

The letter warned against the actual "use of military force" unless "war is genuinely a last resort."

Archbishop Pilarczyk's letter followed and expanded on a just-war critique of the U.S.'s Persian Gulf policy that the bishops had endorsed during the first day of their meeting.

In that earlier action the bishops had approved and made their own a Nov. 7 letter to Secretary of State James A. Baker III from Archbishop Roger M. Mahony of Los Angeles, chairman of their International Policy Committee.

Because the letter had already been sent, it could not be amended by the bishops. In debate on it, a number of bishops endorsed what it said but said it did not go far enough. They wanted to address the moral issues of U.S. policy in the Gulf in greater depth.

With his letter to Bush Archbishop Pilarczyk enclosed a copy of Archbishop Mahony's earlier letter to Baker.

At a press conference immediately after the bishops' meeting, Archbishop Pilarczyk said the content of his letter was "not necessarily" stronger than Archbishop Mahony's, but it had the added dimension of being addressed to President Bush and coming from the president of the conference following discussion of the issue by the bishops.

He said he and the conference felt the need to call attention to the moral and human issues involved and to say, "Let's not rush in here and then try to figure it out later." The moral issues need to be thoroughly discussed and assessed beforehand, he said.

Archbishop Mahony was asked if, in his judgment, the criterion of "last resort" would be met if the United States were to turn to military action under current conditions. "No, we do not see it today," he replied.

Asked if a U.N. Security Council authorization of use of force would justify actual use of force, Archbishop Mahony answered that before warfare could be justified "all the criteria must be met, not just one of them."

In a separate conversation with several journalists after the meeting, Auxiliary Bishop Thomas J. Gumbleton of Detroit, a leading pacifist among the U.S. bishops, said Archbishop Pilarczyk's letter "will continue to raise a lot of questions and will contribute to the public policy debate."

"If everybody in the country asks these questions (raised in the letter), then I think they'll clearly come to the conclusion that these conditions (for a morally justified war) are not being met," Bishop Gumbleton said.

The day before Archbishop Pilarczyk's action, the executive committees of the Conference of Major Superiors of Men and the Leadership Conference of Women Religious issued a joint statement urging

Bush to "avoid precipitous movements toward war in the Middle East."

"All avenues for a just and peaceful resolution of Iraq's unjust aggression have not been exhausted," they said.

The presidents of the two organizations, Marist Brother Sean Sammon and Sister of Providence Kathleen Popko, told Catholic News Service Nov. 15 that they endorsed Archbishop Pilarczyk's letter.

Sister Popko called it "another step in the process" of developing a serious nationwide moral discussion of the issues.

The two religious conferences are the Vatican-approved national organizations of heads of religious orders, representing superiors of some 121,000 nuns, priests and brothers in the United States.



Daniel J. O'Malia

**Cathedral High School
Class of 1965**

**President
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**Chairman of the
Board of Directors
Cathedral High School**

My association with Cathedral High School goes back even beyond my entrance to the school in the fall of 1961. For as long as I can remember, as far back as the second or third grade, I planned to attend Cathedral. This was not just because my parents wanted me to go there. Nor was it just because all my St. Michael's friends were going there. It wasn't just because the Irish were MY team. It was for all of those reasons.

I wasn't yet concerned about getting an excellent education, nor was I aware that I'd meet and make friends with young people from all over town and with varying backgrounds. It never occurred to me that I'd meet kids far richer—and far poorer—than myself. All these realizations came later as I began to become a part of Cathedral.

I certainly had no idea that I'd meet and marry a St. Agnes girl or that I'd one day have three beautiful daughters who would attend Cathedral. I could not have imagined that I would one day teach at the school and later serve on her Board of Directors. It would have surprised me to learn that my Cathedral friends would expand beyond my buddies from the class of '65. Karl Zinkan from the class of '23 is my friend. Molly Peebles and Chris Bozic, among others, from the class of '90 are my friends. So are hundreds of alumni between them.

Most assuredly no Cathedral supporter prior to 1972 could have envisioned the Brothers of the Holy Cross leaving, and leaving so suddenly. No one could have imagined Cathedral's very existence being threatened. No one could have predicted that a man named Bob Welch would lead a drive to save the school and that hundreds of alumni and friends would join wholeheartedly in the effort. Furthermore, after that accomplishment and the subsequent purchase of the Ladywood campus, most observers undoubtedly thought Cathedral High School would be forever in debt.

Today, Cathedral High School is debt free and is stronger than ever: Academically, Spiritually, and in terms of extra-curriculars. Our enrollment has shown strong growth for three consecutive years. Cathedral is still doing the things that count most, better than others.

I support Cathedral for all these reasons. Primarily, I support it because it's a great school. Moreover, I support it because it's MY school, my wife's school, my children's school, and my friends' school. It's a school for anybody who wants to SACRIFICE—financially and with their time and talent—to keep Cathedral High School operating and to make certain that Cathedral continues to combine the best qualities of its past with what it takes to be the best today.

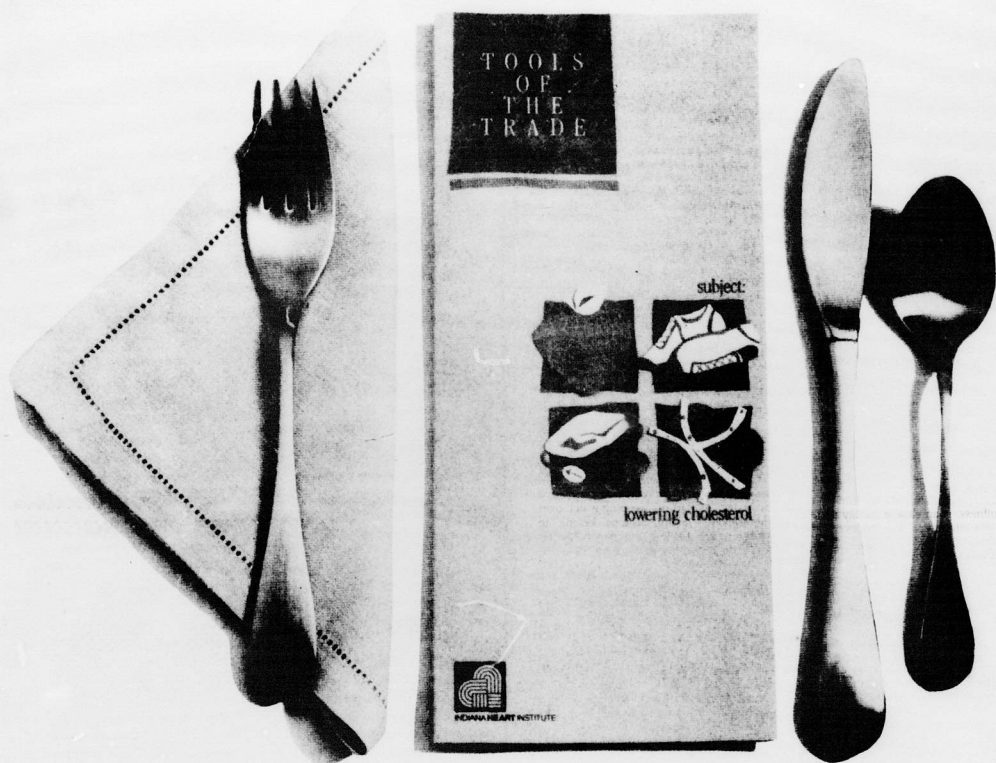
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IRAQ RESOLUTION—Bishop Michael H. Kenny (standing) of Juneau, Alaska, speaks during a Nov. 12 debate on a resolution urging the U.S. government to exercise caution and make ethical considerations a part of any policy decision to use force in the Middle East. Bishop Kenny, who recently returned from a trip to Iraq, spoke at the opening session of the fall meeting of the U.S. bishops in Washington. Listening are (from left) Bishops Joseph A. Ferraro of Honolulu, Hawaii, and Bishop Daniel F. Walsh of Reno-Las Vegas, Nev. (CNS photo by Al Stephenson)

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Faith Alive!

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Bishop takes to the air to spread word of God

by Fr. Eugene LaVerdiere

"A couple of cows on the landing strip, bishop. We'll have to circle."

Cows know nothing about landing rights. As the plane swung around, someone from the village came along and drove the cows a safe distance from the unpaved track of land serving as an airport.

Bishop Donald Pelotte, who grew up in Waterville, Maine, was making his pastoral rounds in the diocese of Gallup, N.M.

"It's a long way from Waterville to Gallup," he noted, "even if you do have Native American blood in your veins."

Gallup is a fairly small city and the diocese itself is far from urban. It includes several Indian reservations.

The tribes in Bishop Pelotte's diocese include the Navajo, Hopi and Apache, each unique. The diocese also includes several picturesque pueblos, where life goes on much as it has for centuries.

"When I was ordained a bishop, I never imagined I would ever be concerned about planes," Bishop Pelotte said. "But this diocese is enormous and its tribal territories are huge. Large sections are sparsely

settled and quite remote. Going by plane is the only way I can keep in regular contact with everybody, including the priests and sisters. People can feel quite isolated out here."

The bishop said a big part of his work is to "give all those who work in ministry a sense of unity. We have to work together, even when we are working far apart. That is how we function as church, a diocesan unit of the body of Christ, around here. I suppose it is the same for everybody. Only here, distance and distinct tribes accentuate the differences."

The role of a bishop was beautifully described by St. Paul in the Acts of the Apostles. Paul was speaking to the elders of Ephesus. "Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood" (Acts 20:28).

In his exhortation, Paul refers to the elders as overseers. The Greek word for overseer is "episcopos," from which we get the English word "bishop."

Overseer describes pretty well what a bishop does. He oversees the life and mission of the church in a particular territory called a diocese. Within his diocese the bishop is to be a shepherd, a steward. Thus he must have great faith in Christ with whose blood God acquired the church. Since the church was purchased at such a great cost, the bishop must also have great respect for it.

From all this, it is clear why Paul insisted that the bishop must also keep watch over himself. The bishop's work requires regular prayer, which he must find time for in a busy day. As part of "keeping watch over themselves," many bishops belong to small groups of fellow bishops who gather regularly to examine their spiritual life and review their ministry.

At one time, the Diocese of Gallup was part of the Archdiocese of Santa Fe, whose first archbishop, John Baptist Lamy, became legendary thanks to a popular novel by Willa Cather, "Death Comes for the Archbishop." Archbishop Lamy's territory was vast, extending deep into Mexico. He crisscrossed that territory on horseback.

"I can't imagine how he did it," Bishop Pelotte said.

Archbishop Roberto Sanchez, Santa Fe's current archbishop, agreed. "He must have had extraordinary stamina. Stamina must have been one of the prerequisites for bishops in those days."

Even with cars and planes to move across much smaller territories, that stamina is still very much needed.

(Blessed Sacrament Father Eugene LaVerdiere writes for Faith Alive!)



FREQUENT FLYER—Bishop Donald R. Pelotte (left) of Gallup, N.M., featured here during his ordination with Archbishop Robert F. Sanchez of Santa Fe, N.M., covers his enormous diocese's tribal territories by plane. "This diocese is enormous," Bishop Pelotte explained. "Going by plane is the only way I can keep in regular contact with everybody, including the priests and sisters." (CNS photo by Mimi Forsyth)

Bishops work to foster unity within the church

by David Gibson

How difficult can a bishop's task of fostering unity in the church possibly be? We know what it means to be a unified people. Don't we?

Actually, experience shows that unity, in its fullness, is an elusive quality people always are attempting to rediscover—and not just within the church.

Couples at each new stage of marriage find themselves reflecting on ways to renew their bond of unity. Parents, struggling with disruptive processes inherent to a teen-ager's maturing existence, find themselves again and again in quest of family unity.

How are bonds of unity renewed? It is a complex process of meeting present challenges, recalling the meaning of the past, and envisioning the future together.

Giving care to the memory of the past is essential to fostering unity, whether in a marriage or in the church. But there is more than that. Past, present and future meet when unity is fostered. Unity re-emerges as the past is linked with attempts to resolve new dilemmas and as the future is forged in new circumstances.

No, the task of fostering unity isn't easy. It is a demanding enterprise that is always just beginning.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Parish links improve resources

This Week's Question

What links would you like to see between the people of your parish and the people of other parishes nearby? What can parishes do for each other?

"I would like to see a youth program for people ages 16-21, to meet at one parish, including all surrounding parishes. Parishes can share the cost of the program director." (Rita Trisko, Sauk Centre, Minnesota)

"I'd like to see a more missionary attitude on the part of large, wealthy parishes toward parishes in need. For example, I wonder how the parish in which I reside can justify spending \$600,000 to renovate a perfectly beautiful church, while three miles away the parish in which I worship struggles to survive on Sunday collections of \$200." (Judy Nichols, Cincinnati, Ohio)

"I would like something like a foreign exchange for parishioners. Still in this day and age there are differences among people. Parishioner-to-parishioner exchanges would be helpful for people to understand each other." (Valerie Stackpole, Dallas, Texas)

"I would like to see more activities planned for senior citizens and the elderly. If the elderly from various parishes could get to know each other and find people in similar circumstances they could help each other." (Margaret Huls, Holdingford, Minnesota)

"Shared resources. Instead of four parishes struggling with four religious education directors and four business managers and four development directors, they should share the resources and be able to pay adequate salaries." (Catherine Haven, Saginaw, Michigan)

Lend Us Your Voice

Upcoming editions ask: How do you define adulthood? What are two vital characteristics of a true adult?

Have you received spiritual direction during the sacrament of penance? Can you describe that experience?

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



Bishops juggle ministry

by Fr. Thomas J. Reese

The first time I met a bishop, he slapped my face.

At the time, I was piously kneeling in front of him hoping to receive the Holy Spirit. The slap was part of the liturgical ceremony of confirmation.

Most Catholics only see their bishop when they or their children are confirmed. He is a distant figure to them.

What bishops do for a living is a mystery to most Catholics. Yet in Catholic theology, bishops are essential to the life of the local church. Vatican Council II referred to the bishop as the vicar of Christ for his diocese.

In writing my book "Archbishop: Inside the Power Structure of the American Catholic Church" (Harper and Row, 1989), I talked to many bishops who are dedicated, hard working and often frustrated.

They want to be pastors for people, but often find their time consumed by office work. This is especially true in large dioceses. In smaller dioceses the bishop usually has more contact with the people.

A typical day in a bishop's life often begins early in the morning after turning in late the previous evening. Many evenings and weekends are given over to parish, diocesan and civic functions.

"I get up at 6:30 in the morning and get on an exercise for 20 minutes," explained Archbishop John Roach of St. Paul, Minn. "I try to spend a half hour in prayer." He then says Mass unless scheduled to do so somewhere else later in the day, as happens at least three times a week.

When he arrives at the office at 9 a.m., the first thing he does is go through the previous day's news stories from Catholic News Service. This is followed by time with his mail and office work.

From 11 a.m. until 5 p.m., his time is taken up with appointments and meetings. "About three nights a week I would have evening things," he reports, but in the spring with confirmations it would be four nights a week. The nights he stays home often are devoted to reading or preparing homilies and speeches.

People frequently are surprised by how

much time bishops spend in their offices. What consumes all this time in the office?

Daily mail includes correspondence and reports come from the Vatican, the National Conference of Catholic Bishops, diocesan offices, committees and agencies.

Bishops, leaders of other churches, priests, public officials and parishioners also write to the bishop. Most bishops actually read mail from parishioners. The bishop may pass the letter on to someone else to answer, but mail is an important source of information about the diocese.

Archbishop Peter Gerety of Newark, N.J., now retired, described some of the mail on his desk the day I interviewed him.

"There is talk of a merger of a couple of parishes," he explained. "You will have all sorts of complaints about that." Also on his desk was a letter from a Vatican office because someone had written to it criticizing the liturgy.

A complaint letter dealt with a smoking landfill owned by the diocese. Another writer objected to treatment by the diocesan marriage tribunal. Letters from two religious-order superiors regarded religious priests in the diocese. Another letter was from a priest requesting to be laicized.

Meetings and appointments take up a good deal of time. The day I visited him, Archbishop Gerety already had had a breakfast meeting with business leaders and had seen three priests. After me he saw a seminarian going to study in Rome.

Later he met with city officials about an urban development plan that would make an impact on parishes. He also met with the visiting archbishop from India and the head of the diocesan hospital. Finally, he had a meeting and dinner with a diocesan foundation raising money to help inner-city children go to Catholic schools.

A bishop has to raise millions of dollars to run schools, seminaries, hospitals and social-service programs. Unlike the federal government, bishops must balance their budgets.

Few bishops enjoy dealing with finances. They have finance offices and committees to help them, but ultimately the buck stops with the bishop.

More difficult than finances is dealing



PROTEST—Archbishop John Roach of St. Paul-Minneapolis finds time in a busy day to join anti-abortion protesters at a pro-life demonstration. (CNS photo by Mark Hamel)

with personnel, especially appointing pastors. Every priest wants the perfect parish, and every parish wants the perfect priest. Unhappily, both are in short supply.

Most bishops have personnel committees composed of priests to help them in appointing pastors. Getting the right priest in the right parish is a real challenge.

As the bishop lays down to sleep after a full day, he regrets that office work rather

than pastoral work consumed most of his time. "Tomorrow," he tells himself, "I will spend more time in the parishes."

But when he gets to the office tomorrow, he will find a pile of mail and a calendar full of appointments and meetings.

(*Josuit Father Thomas Reese is a fellow at the Woodstock Theological Center at Georgetown University.*)

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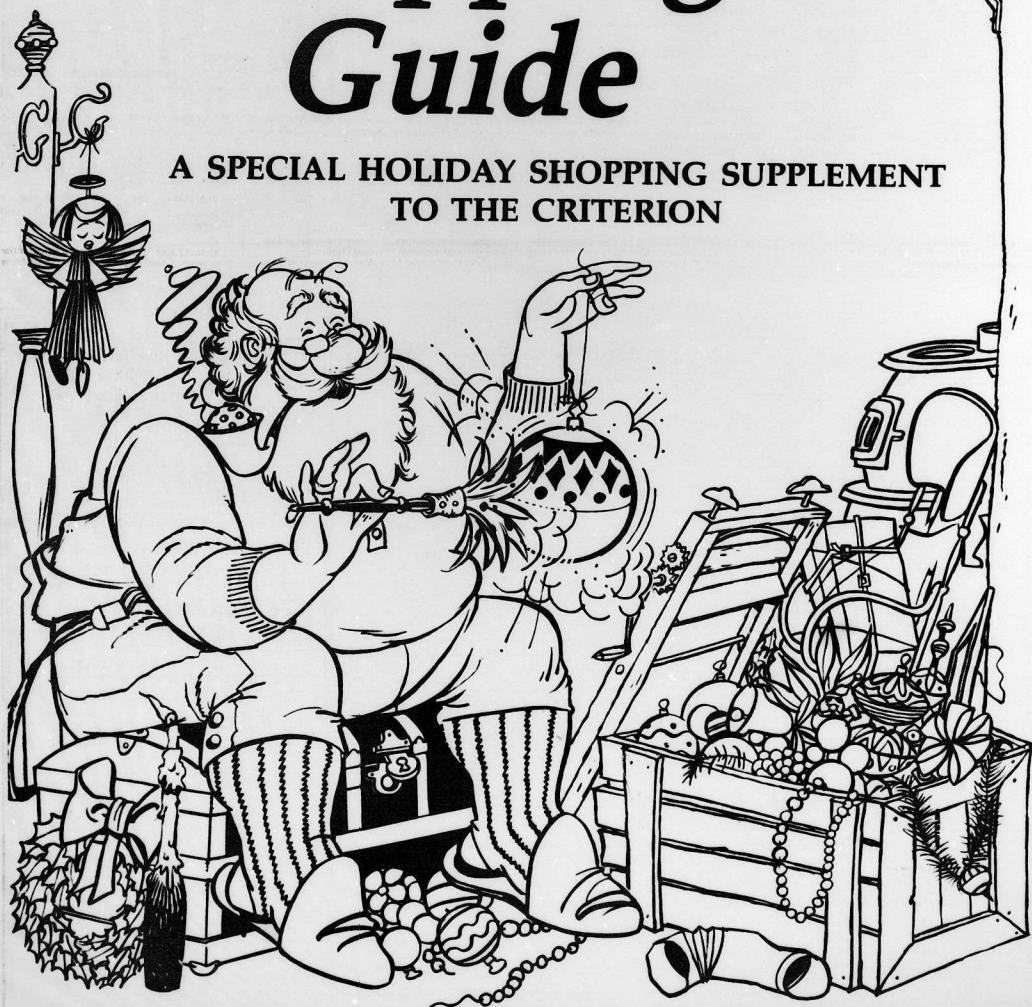
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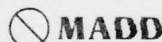
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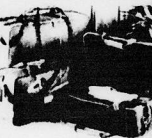
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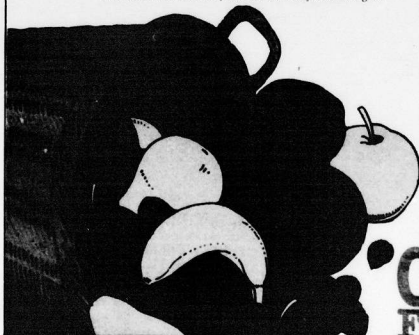
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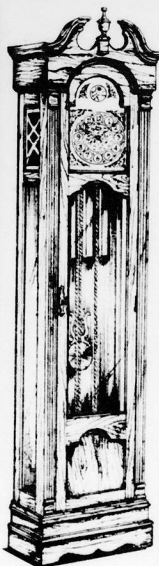
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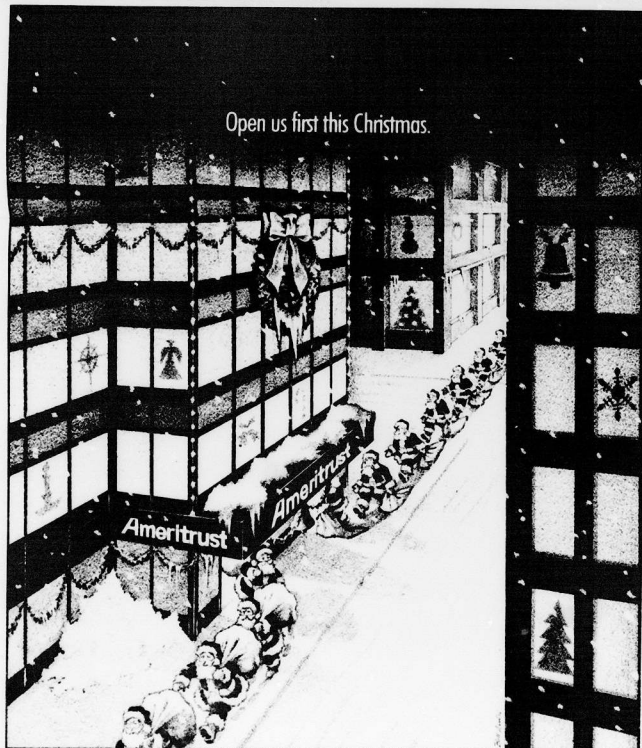
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FEAST OF CHRIST THE KING

The Sunday Readings

Sunday, November 25, 1990

Ezekiel 34:11-12, 15-17 — 1 Corinthians 15:20-26, 28 — Matthew 25:31-46

by Fr. Owen F. Campion

Ezekiel, one of the principal prophets of the Jewish tradition, provides this feast's liturgy with its first scriptural reading.

Ezekiel lived not only in one of the most threatening periods of Hebrew history, but in one of its darkest spiritual moments as well. The southern Jewish kingdom, the Kingdom of Judah, had met disaster in its attempts to coddle its powerful, pagan neighbor, Babylon (situated in the area now called Iraq).

Unspared by the compromises and gestures of Judah, against which other prophets had spoken with such feeling and disgust, the Babylonians swept over the Holy Land. Many people died. Others were captured and taken to Babylon as prizes of war.

For the exiles, being in Babylon, far removed from home, was punishment



enough. Life in Babylon must have been miserable for other reasons as well. The Jews were outcasts in a sophisticated place, a place that was the center of a force that had overwhelmed them. Homage to the pagan gods and goddesses surrounded them. Surely they were economically destitute. It must have been a frighteningly unhappy situation.

To those trapped in that unhappy lifestyle in Babylon, Ezekiel preached his message. It was frank but consoling. It was frank in that it promised no speedy relief and admitted all the misery. It frankly pointed to past disloyalty to God as the root of all evil. However, it also assured the people that God had not forsaken them. In the end, goodness would triumph.

This feast's reading is important in that it links God, whom it describes as a good shepherd, with the poor and the despised. The unfortunate will be God's special concern. Them most particularly he will save.

The second reading in the Liturgy of the Word for this feast of Christ the King comes from the First Epistle of St. Paul to the

Corinthians. Maintaining a vigorous Christ-like Christian community in Corinth was no easy process in the times of St. Paul.

The very city itself was the scene of every pagan excess. That excess could have its considerable human appeal. Christians were not beyond the power of such appeal. There were internal disputes in the Christian community in Corinth. It was a circumstance causing Paul considerable ongoing concern. Thus, to the Christians of Corinth, Paul wrote his epistles. Two of the epistles remain.

The eloquence and emotion of the epistles display Paul's great faith and sense of apostolic responsibility.

In this feast's reading, he establishes the bond between Christians and Jesus himself, a bond vivified and made evident in the death and resurrection of the Lord, and the Christian's individual movement, with Jesus, through personal life, death, and resurrection.

St. Matthew's Gospel is the source of this feast's Gospel reading. It is the story by which the Lord so compellingly teaches us that we encounter him and honor God when kindly we meet and serve the needy. When do we meet Jesus? When we meet the hungry, the rejected, the thirsty, and the troubled. This passage is the keystone of Catholic social action. More directly, it is the affirmation of Christian identity itself.

Reflection

Pope Pius XI, who governed the church from 1922 to 1939 and whose papacy wrote a magnificent history in the drama of Catholic life through the ages, established the Feast of Christ the King. This weekend, the church celebrates that feast. The pope's purpose in establishing this feast was to return the attention of the world to the fact

that God alone is supreme, and God's law is love for all.

It was a message especially urgent in the years of Pius XI. Nations all around the world seemed willing to turn their fates, indeed their very minds, over to individual leaders and to philosophies that celebrated the exploitation of some or of groups to glorify others. It was the day, after all, of Adolf Hitler and Benito Mussolini, and of the rise of militarism and conquest that ultimately ignited the Second World War, the effects of which taunt us still.

As an antidote, Pope Pius XI proposed an awareness of Christ the King. In response to modern problems, worldwide or personal, the church proposes Christ the King. The implications are clear.

The Liturgy of the Word expresses them. God governs all. He will judge us all one day. He lives forever. His most favored are the poor and mistreated of the world. He will redeem them and eternal reward will vindicate their long sufferings.

The readings are no threat as such, but chiefly they challenge us who say we are followers of Jesus, Christ the King. We are united with Jesus, as the second reading insists. It is no vague, imaginary, or meaningless union. It is real. Through us, through our care, sacrifice and effort, God protects the poor. The poor must be our special concern, too, for we are Jesus living now in this time, the Mystical Body of Christ.

Were all Christians as committed to the role of protector of the poor bequeathed them by Jesus, how much better world relations would be, how less terrifying the circumstances that bring us these days to the edge of war. If Christ were king, how blessed we would be. The summons to us is indeed to proclaim him king by word and action.

THE POPE TEACHES

God's love comes to us through the Holy Spirit

by Pope John Paul II
Remarks at audience November 14

The church professes that the Holy Spirit proceeds from the Father and the Son as their personified and consubstantial love. Because of the poverty of our language, it is very difficult to find an adequate way of expressing this reality.

St. Thomas Aquinas rightly notes that the idea of "love" can refer not only to the relationship between the one who loves and the one who is loved, but also to the inner principle from which the act of loving proceeds.

Within the Blessed Trinity, the principle from which the love of the Father and the Son proceeds is a person, the Holy Spirit.

The foundations for the church's understanding of the Holy Spirit as personified "love" are already present in the New Testament. In the Gospel of St. John, for

example, Jesus says that he has made known the Father's name to his disciples so that the love with which the Father has loved him may be in them (cf. John 17:26).

Elsewhere in the New Testament, St. Paul tells us that "God's love has been poured into our hearts through the Holy Spirit" (Romans 5:5).

Fathers of the church like Augustine, Cyril and Epiphanius developed this scriptural teaching, describing the Holy Spirit as the unity of the Father and the Son and the bond which unites the Blessed Trinity.

The Spirit's personal role within the trinitarian economy of salvation and sanctification has always been a central theme in the theology of the Eastern Church.

As the love of the Father and the Son, the Holy Spirit is a free gift and is given to us as such. In receiving this gift of love, we receive the triune God who comes to dwell in our hearts.

MY JOURNEY TO GOD

Memories of Alverna

Alverna Retreat Center is a special place of healing that touches your heart and then stays there.

The Franciscan retreat center nestled along Williams Creek on the northwest side of Indianapolis closes this month after 43 years of ministry. It has been a place of reflection, reconciliation and

renewal, a peaceful respite from the rest of life. It has also been a place of lay empowerment at a time of declining vocations when the church needs increased commitment and leadership from parishioners.

Shrines at various places along the trails that crisscross the scenic wooded grounds offer opportunities for prayer. The crucifix at the end of the tree-lined entrance lane stands as a silent reminder of the healing power of Christ, while statues of St. Francis of Assisi grace the lawns in front of and in back of the sprawling retreat center.

The Stations of the Cross, statue of Jesus, Mary, St. Joseph, and St. Bernadette, and the recently constructed Canticle of the Sun blend with the beauty of nature in tribute to the wonder of all God's creations.

Saying goodbye to a place like Alverna is not easy, but I am reminded of a day eight years ago when my then-three-year-old son lost his helium-filled balloon. As we tearfully watched it float away, his little friend tried to console him. "Don't cry," she said. "You still have your memories."

—by Mary Ann Wyand

(Wyand is a member of St. Thomas Aquinas Church in Indianapolis.)



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Entertainment

VIEWING WITH ARNOLD

'Avalon' shares family fortunes, misfortunes

by James W. Arnold

If success means being able to make a movie about your own family, then writer-producer-director Barry Levinson has arrived. "Avalon," he explains, is about 80 percent drawn from the experience of his own Russian-Jewish immigrant family over four generations in 20th century Baltimore.

But "Avalon" is no vanity production despite what his cousin says. ("This shows what kind of movie they let you make when you win an Oscar and gross almost \$200 million," Levinson, at the ripe age of 58, may simply be the best currently working creator of high-class pop movies in America. (One of his first productions, in 1973, was the memorable TV movie "Catholics." His recent string includes "Diner," "The Natural," "Good Morning, Vietnam," and "Rain Man.") "Avalon" is the best family saga movie anybody's made for a long time.

The unusual thing is that it's not a melodrama. There are no murders or even bad words, there is no abuse of people or substances. But the characters are fresh and human, and likeable even when they're feisty, just like relatives. The movie is so skillfully constructed that the mini-crises that occur in almost every family are enough to hold the interest. This is true even for outsiders who share few social or cultural bonds with the Krinchinsky family. While this is a film without villains, nearly everybody makes mistakes.

The key character is Sam (Armin



Mueller-Stahl), who arrives in Baltimore on the Fourth of July in 1914 to join his four older brothers. The holiday explodes in surreal glory around him, suggesting the impact and wonder of the moment, which Sam never forgets. Mueller-Stahl, German actor who played the war criminal father in "Music Box," is superb, and dominates the movie.

All the brothers are paperhangers, but Sam's son Jules and his cousin Izzy ride the television boom to success with a discount TV and appliance business in the decade after World War II.

Most of the story is set in this period and seen through the eyes of a child—the grandson Michael (Elijah Wood), who is the stand-in for Levinson himself. Clearly, the film expresses his affection for all the Krinchinskys, but especially his parents and grandfathers.

While "Avalon" celebrates American opportunity and the immigrant experience, it describes realistically the gradual disintegration of the extended family. The Krinchinskys begin, as in the old country, with a "family circle" or council that provides moral and material support. But by the next generation, it has become mostly symbolic. Family units break away under the pressures of assimilation, Americanizing of the family name to Kaye and Kirk (a trauma for Sam), dispersal to the suburbs, and even television.

Levinson effectively uses the family meal as a microcosm of change. The huge family meals, especially at Thanksgiving, begin as joyful rites of unity in the new country. But it is there that the fabric is torn, when a crisis develops because a meal is started before the perennially late arrival of Uncle Gabriel (Lou Jacoby) and his family. Gabriel is already miffed by the



PARADE—Actress Joan Plowright (from left) and actors Armin Mueller-Stahl, Aidan Quinn and Kevin Pollak portray members of a Russian immigrant family enjoying a parade that passes through their Baltimore neighborhood in "Avalon." The U.S. Catholic Conference classifies the film A-I for general patronage and praises its "positive message" and "tribute to family values." (CNS photo from Tri-Star Pictures)

economic success of Sam's son, and the long trip from the city to the suburbs.

In families, such minor wounds fester. Soon, family meetings are merely disruptive. Brothers stop talking, and when Sam's wife, the much-loved Eva (Joan Plowright) dies, some don't come to the funeral. By the end, the core family eats TV dinners alone while watching "Henry Aldrich," and Jules (Aidan Quinn) and his wife Ann (Elizabeth Perkins) are watching TV in bed.

The movie has several other threads, including the success of the store and the risks of entrepreneurship. There is a climactic, heartbreaking Fourth of July fire which young Michael believes he has caused, and the incident superbly demonstrates several moral values, including truth-telling and having proper moral priorities.

The Krinchinskys are good people but their religious feelings or practices are not explored. Their saga recalls recent Jewish childhood movies by Woody Allen and Neil Simon. An American Catholic filmmaker, unfortunately, has yet to do anything comparable. The closest, aside from Coppola's "Godfather" films and their focus on crime, was perhaps Ron Kovic's less common experience in "Born on the Fourth of July."

Levinson makes us love all the Krinchin-

skys, but especially Sam, whose dream made all things possible. We last see him in a nursing home, visited by a now adult Michael and his own young, uncomprehending son.

Like many old people, Sam recalls the old neighborhood and places that are now "gone, all gone" and exist only in his memory. "If I knew things would no longer be," he says, "I would have tried to remember better." Levinson has done it for him, and beautifully.

(Warm, poignant and mostly true story of an immigrant family experience; recommended for youth and adults.)

USCC classification: A-I, general patronage.

Recent USCC Film Classifications

Child's Play 2	O
Home Alone	A-II
The Rescuers Down Under	A-I
Rocky V	A-II
Waiting for the Light	A-II
Legend: A—general patronage, A-II—suitable for adolescents; A-III—adults; A-IV—adults, with reservations. O—morally offensive. A high recommendation from the USCC is indicated by the e before the title.	

'Line of Duty' examines tragic events of drug bust

by Henry Herx
Catholic News Service

Stark scenes from the drug war on the front lines of urban America are offered in a new crime melodrama "In the Line of Duty: A Cop for the Killing," airing Sunday, Nov. 25, from 9-11 p.m. on NBC.

James Farentino stars as a police lieutenant heading an elite undercover narcotics squad. The unit's morale is shattered when Tommy (Charles Haid), the genial veteran they all look up to, is gunned down in a routine bust suddenly gone haywire.

The unit's youngest member, Matt (Steven Weber), blames the lieutenant for what happened. His subsequent erratic behavior puts the whole squad at risk. Their partner's death also has a devastating effect on two other team members played by Susan Walters and Harry Sylvester.

The one hit hardest by Tommy's death, however, is the lieutenant, who begins to doubt himself and his ability to command. This is compounded by the extra burden of the police internal affairs office second-guessing whether proper police procedures were used in the bust and the shoot-out which followed.

That the unit will ultimately vindicate itself is never in doubt. The only question is how they will do it. Here it is through the assistance of an informer, which makes nabbing the drug lord responsible for Tommy's assassination a fairly routine process.

Written by Philip Rosenberg and Rick Husky, the plot alternates between showing drug busts and their psychological toll. The attempt to humanize the police officers is laudable—with scenes of letting off steam in a bar, attending Tommy's wake, and the lieutenant's self-doubts—but these plot devices are so underdeveloped that they lack real emotion.

If the human level of the story never gets far beyond stereotypes, director Dick Lowry at least provides some credibility to the world of uncover cops. The show's real engine, though, is saved for the action scenes showing the nature of punishing on their prey.

Though it's better than most run-of-the-mill crime melodramas, the action is hard-edged enough to limit it to

adult fare, especially since a couple of scenes feature exotic dancers in a sleazy bar.

TV Programs of Note

Sunday, Nov. 25, 9-11 p.m. (CBS) "Cops and Robbers." Fact-based crime drama about a group of Boston policemen (led by Ray Sharkey) who mastermind a \$25 million bank heist and the policemen (led by Ed Asner) who bring them to justice. This show is for older members of the family.

Sunday, Nov. 25, 9-11 p.m. (ABC) "I'll Take Romance." Those who enjoy silliness may be fitfully amused by this story of a Seattle television station's attempt to build its ratings with a contest to find the city's most romantic man. Because of some minor sexual references, the result is not for youngsters or discriminating adults.

Sunday, Nov. 25, 10-11 p.m. (PBS) "A Wife From My Enemies." Looking at the tension and strife surrounding marriages between Arab men and Israeli women, the program centers on three couples whose marriages have survived the cultural, national, and religious differences that beset them.

Monday, Nov. 26, 8-9 p.m. (PBS) "The AIDS Quarterly." Among the show's segments is a report on how Eastern Europe's recent political changes have opened national borders, making these countries increasingly more vulnerable to contact with the AIDS virus.

Monday, Nov. 26, 9-10 p.m. (PBS) "The Iron Road." After six years of backbreaking labor, the transcontinental railroad was finally completed in 1869, a fact chronicled by "The American Experience" series showing its achievement in making it possible to cross the continent in a little over nine days.

Monday, Nov. 26, 9-11 p.m. (NBC) "To My Daughter." A sticky family drama about a mother who has played favorites with her children concludes with the woman's grief-stricken realization that she has caused a great deal of pain for her younger offspring.

Monday, Nov. 26, 10-11 p.m. (PBS) "Maxine Hong Kingston: Talking Story." In following Kingston's quest for a Chinese-American cultural identity, the program explores the connection linking the writer to her ancestral family and the oral tradition that fuels her writings.

Tuesday, Nov. 27, 8-9 p.m. (PBS) "We Know Where You Live." In attempting to solve the mystery of how "junk

mail" finds its recipients, "Nova" investigates the hidden world of direct marketing, suggesting that advertisers know far more than most people give them credit for.

Tuesday, Nov. 27, 9-10:30 p.m. (PBS) "Big Crimes and Misdemeanors." Four years after the Iran-contra scandal, journalist Bill Moyers re-examines the record of events in "Frontline" investigative report documenting the scale of White House deceit and analyzing the failures of our other democratic institutions—the Congress, the press and the law.

Tuesday, Nov. 27, 10-11:30 p.m. (PBS) "Ocean of Wisdom." The life of Tenzin Gyatso, the 14th Dalai Lama of Tibet and winner of the Nobel Peace Prize, is chronicled from his early years to his escape from Tibet in 1959 and his present work as spiritual leader of Mahayana Buddhists, especially his teachings on non-violence.

Wednesday, Nov. 28, 9-10:30 p.m. (PBS) "The Power of the Past with Bill Moyers: Florence." Exploring how the Renaissance still affects the way people think and feel today, journalist Moyers travels to Florence, Italy, and talks to descendants of an illustrious Florentine family, an architect searching for the secrets behind a cathedral's construction, world renowned author Umberto Eco and international director Franco Zeffirelli.

Thursday, Nov. 29, 10-11 p.m. (PBS) "A Matter of Principle: Polygamy in the Mountain West." Some 20,000 Americans live in polygamous families in isolated Western communities where this documentary examines their historical connection to one-time Mormon practice and how the law deals with them.

Friday, Nov. 30, 9-10:30 p.m. (PBS) "The World of Jewish Humor." Milton Berle, Neil Simon, Carl Reiner, Joan Rivers, Jackie Mason, and Billy Crystal appear in this "Great Performances" program on Jewish humor from vaudeville and the Marx Brothers through the Golden Age of Television to "Saturday Night Live."

Saturday, Dec. 1, 10-11:30 p.m. (PBS) "Joan Baez in Concert with Special Guest Star Jackson Browne." Retrospect of a concert in which folk singer Baez and recording artist Browne perform new and old material, including "Amazing Grace," "Old Freedom" and other favorites.

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

QUESTION CORNER

Sex isn't necessary evil in conception

by Fr. John Dietzen

Q I am concerned about the terms you used in a column in your answer to you talked about "conceived without sin"; "conceived without sexual relations"; "her sinless conception in the womb"; and "the sinless entry into the world" of Mary.

Are you one of the clergy that thinks sex is only a necessary evil? That virginity is the holiest state to be in? That celibacy is better off than raising a family? That sexual relations is an activity only "tolerated" by the church to produce more faithful? Are married couples in a lower state of sanctification?

You imply that by repeated use of the above terms. (Indiana)



(Indiana)

FAMILY TALK

Couple wants to adopt special-needs children

by Dr. James and Mary Kenny

Dear Dr. Kenny: I read your recent column about adoption. My husband and I were excited about the possibility of adopting a special-needs child. We were worried, however, that our home might not be acceptable.

We have both been divorced and have a blended family of three children. We've had some other problems too, but think we could do it. We would be interested in adopting a mentally retarded child, perhaps several from the same family.

What do you think? (Indiana)

Answer: You are right that families who adopt special-needs children must themselves be special and unusual. You are wrong, however, in assuming that these families must be free from problems of their own. Families raising special-needs children need to be survivors.

The "virgin" family, one which has never had much go wrong, won't be able to cope with these special children. In evaluating a family for adoption, a good social worker will look to see how the family has handled other problems such as failed relationships, rejection, financial reverses, and illness.

In other words, having had problems does not disqualify you. Rather, your history of troubles may make you a better bet to raise a child with troubles.

Research has suggested 10 traits to identify these extraordinary families that have coped and survived. They are traits of "the family that can."

►Family members are comfortable with their own negative feelings. They can even joke about how angry a child has made them.

►Family members refuse to be rejected by an angry or withdrawn child. They do not back off from a reacting or unpleasant child wondering why the child isn't more grateful after all the love they have provided.

►Family members will actively pursue an angry or withdrawn child. They will take the initiative, "collecting" him when he is out past curfew or forcing a "talk" when the youngster acts disrespectfully.

►Special families focus on positives. Rather than bemoaning the fact that things are not ideal, they are more likely to notice even the slightest improvement.

►Parents can switch roles. Both parents are prepared to do whatever needs doing. If dad notices that mom is close to burnout, he will take over.

►The family is a unit or system. Other siblings or the extended family can fill in. The family adjusts to a problem rather than fixing blame on an individual.

►The parents have self-confidence and are sure of themselves as parents. They know and act like the parents even though the child may throw at them. "You're not my 'real' parents."

►Parents have a good sense of humor, able to see the lighter side even of near tragedies. They refuse to accept martyrdom as the price of parenting.

►The parents take care of their own needs without too much guilt. They can have a good time on their own, away from the children, attending regular evenings and an occasional weekend out.

►The parents are willing to accept help from others. They can voice their own weaknesses and discouragement. As one good parent admitted, "We need all the help we can get."

As you see, the above list is one of parenting survival skills. The successful special-needs adoptive family is one that has a history of coping and surviving.

Check yourself out. Your troubles may be your greatest asset. Good luck in your wonderful dream!

(Reader questions on family living or child care to be answered in print are invited. Address questions to The Kennys, 219 W. Harrison St., Reisselcar, Ind. 47978.)

1990 by Catholic News Service

A First, you are mixing up points I was making about the conception of Mary in the womb of her mother and the virgin conception of Jesus in the womb of Mary.

It is and always has been the Christian assumption that Mary was conceived in the same way as other human beings, through the union of her mother and father.

The sexual relationship which led to her conception was, we presume, a loving expression of their marriage relationship. There is no way it could or would be an obstacle to God's immediate gifts to her who would be the mother of the Savior.

Our traditional Christian belief is, of course, that Jesus was conceived "by the power of the Holy Spirit," without a human father.

Some Christian teachers through the centuries, basing their ideas on certain assumptions that there is something inherently corrupt about any sexual relationship, claimed that the holiness of Jesus would be somehow "dirty" if he had been conceived through normal sexual intercourse.

This is not the teaching of the church, and it certainly was not my intention to make such a connection in my response.

Many reasons appear in authentic Catholic tradition for the doctrine of the virgin conception and birth of Jesus, but this is not one of them.

According to the church's understanding of sexual relationships in marriage, the holiness of Jesus and Mary would not have been any the less if he had become man in the same way the rest of us did, rather than, as we believe, being conceived in the womb of Mary without a human father.

In a recent column on devotions to Our Blessed Mother, I recommended the encyclical of Pope John Paul II, "Redemptoris Mater" ("Mother of the Redeemer," 1987). Many have written to ask where this encyclical may be purchased. Write to USCC Publications, 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

(A free brochure answering questions many ask about Mary, the Mother of Jesus, is available by sending a self-addressed, stamped envelope to Father Dietzen, Holy Trinity parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions to the same address.)

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Educators Honored by Archdiocesan Board

The Archdiocesan Board of Education began a program in 1987 to recognize significant contributions to the ministry of Total Catholic Education. Each year the Board has honored those people who have served in the past. This year the Board wishes to extend its recognition to include those who are still active in the ministry of Total Catholic Education and have served ten or more years.

As no central records of such personnel are kept, the Board relied on local records of service and, therefore, some were missed. For this we apologize in advance.

Again this year, each person on this list will receive a certificate of appreciation. In this season of Thanksgiving, the Board wants to recognize the generosity and efforts of each and every person who has served in the past and continues to serve in the ministry of Total Catholic Education.

FOR PAST SERVICE

Mary Armbrorst
Sr. Karla Barker
Russell Bauman
Kathleen Belin
Rose Block
Mary Elizabeth Bruno
Diane Conner
Linda Cord
Marlene Cotner
Rich Daubv
Charlene Hs

Ozzie Davis
Joann Day
Diana Dugger
Geraldine Erpelding
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ell done, good and faithful servant...

Matthew 23:22

As members of the Roman Catholic Faith Community of the Archdiocese of Indianapolis, and on behalf of the Archdiocesan Board of Education, we joyfully recognize...

...for services faithfully rendered for the ministry of Total Catholic Education. Your efforts have helped to lay the foundation for the existing level of excellence in our educational programs.

We offer to God prayers and thanksgiving in grateful appreciation for your devotion to service in the Church.

Presented this 23rd day of November, 1990.

Edward T. Pinner
Archbishop of Indianapolis

David S. Melba
President, Archdiocesan Board of Education

Frank J. Schaefer
Executive Director, Catholic Education



Bishops vote more help for Catholic education

by nes Pinto Alicea
Catholic News Service

WASHINGTON—The U.S. bishops agreed Nov. 14 to provide more financial and moral support for Catholic education.

The bishops in a 241-10 vote approved a "Statement of the United States Bishops in Support of Catholic Elementary and Secondary Schools." It calls for more support from the bishops through fund raising and creating offices to help schools budget wisely and increase parental involvement.

Archbishop Francis B. Schulte of New Orleans, head of the U.S. bishops' education committee, said the vote shows that the bishops are truly committed to Catholic education.

"Parents and alumni wanted to hear from the bishops whether their commitment was the same as always," Archbishop Schulte said.

After much discussion over setting specific deadlines for the document's goals and finding the money to accomplish the document's projects, the bishops agreed to a number of initiatives that require more of their input on education issues than in the past.

Archbishop Schulte said the bishops in past written statements and pastoral letters have expressed support for education, but that this statement called for specific action from each bishop.

"Our church and our nation have been enriched because of the quality of education provided in Catholic schools over the last 300 years," says the 10-page statement. "Now we are called to sustain and expand this vitally important ministry of the church."

It calls on the bishops as a national body to commit to three goals:

► That Catholic schools will continue to provide the highest quality of education for all their students.

► That serious efforts will be made to ensure that Catholic schools are available for Catholic parents who wish to send their

children to them and they will receive sufficient financial assistance from both the private and public sector to exercise this right.

► That "salaries and benefits of Catholic school teachers and administrators will reflect our teaching as expressed" in the bishops' 1986 pastoral on the economy, "Economic Justice for All."

The proposed statement outlines several steps the bishops should take to achieve these goals, including:

► Establishing diocesan educational development offices for fund raising and wisely investing the money collected. The development effort should include setting up endowments for the schools. The bishops refused to set a specific deadline for completion of the project.

"We would hope this would be in place by 1995," said the revised version of their statement. Originally, the statement asked the bishops to commit themselves to completing the project by 1993.

► Establishing a national development office by January 1992 to assist dioceses in setting up their own development efforts, to ensure ethical practices in the church's development efforts, and to approach the business community to consider funding of national efforts on behalf of Catholic schools.

The document also called on all Americans to support federal and state legislative efforts for financial aid that allows parents to choose the type of school they want their child to attend.

It stressed the importance of a strong parental role in all aspects of a child's education and asks the bishops to commit themselves to "establishing diocesan, state and national organizations of Catholic school parents."

To aid in that effort the document says \$2 million "in seed money" would be raised from outside sources by the National Conference of Catholic Bishops for an office to help the diocesan and state groups and found a national parent organization.

Part of the money will be used to add a staff member to the NCCB Department of Education who would work solely with parent organizations and school superintendents to establish a national communications network. Funding would also be available for an additional position in the NCCB Office of Government Liaison strictly devoted to educational issues.

The statement also asks Catholic schools to create financial development offices and school boards and to continue reaching out to the disadvantaged.

Although it praises Catholic schools for producing students who outscore their public school counterparts in academic tests, the document calls for a number of things from Catholic schools, including greater fiscal responsibility, quality educa-

tion for the disadvantaged and a look at alternative models in education.

In the original draft, the bishops were asked to encourage stewardship among Catholics so they would give at least 5 percent of their income to the parish collection to support the "works of the Catholic Church," with education as a primary focus.

The final document approved by the bishops backed away from recommending the 5 percent, saying a future pastoral letter on stewardship would address the matter.

Instead, bishops were told to simply "invite all Catholics to share in the apostolate of Catholic education, realizing that financial support is a means of responding to God's call to stewardship."

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U.S. bishops asked to support Archbp. Weakland; applaud him

by Catholic News Service

WASHINGTON—Bishop James W. Malone of Youngstown, Ohio, in a closed executive session Nov. 14 at the U.S. bishops' general meeting, asked his fellow bishops to give support to Archbishop Rembert G. Weakland of Milwaukee, several bishops told Catholic News Service.

Bishop Malone's request was met with an "ovation" from his fellow bishops, CNS said.

News that the Vatican had blocked the Catholic theology faculty at the University of Fribourg in Switzerland from giving Archbishop Weakland an honorary degree made headlines in mid-November as the bishops were gathering in Washington for their meeting.

The Vatican Congregation for Catholic Education, in a letter to the theology faculty, said the action was taken because the archbishop's statements on abortion had confused U.S. Catholics.

The Vatican was able to block the degree because the University of Fribourg's theology faculty is chartered by the Vatican.

Archbishop Weakland told CNS Nov. 15 that he felt strong support among the bishops. He said he "was moved" by Bishop Malone's words and by the "nice ovation" from his fellow bishops.

Some bishops, in interviews with CNS during the bishops' meeting, said they were disturbed by the Vatican move. Others declined to comment on the Vatican action.

Bishop Albert H. Ottenweller of Steubenville, Ohio, told CNS there must have been some misunderstanding. "I just know that he (Archbishop Weakland) is a very strong leader in the church and I'm sure very faithful to the Holy Father and the church."

Archbishop Thomas C. Kelly of Louisville, Ky., called Archbishop Weakland "a courageous and prophetic leader in the

U.S. church" and added that his respect for him was "unabated."

He said that he fully supported "the Holy See's right to monitor the conferral of pontifical degrees, and while the reasons for refusing one in this case elude me, neither is it my responsibility to make a judgment in the matter."

The Vatican decision was made known to Archbishop Weakland by Father Damian Byrne, master of the Dominican order and grand chancellor of the theological faculty of the University of Fribourg. The degree was to have been awarded Nov. 15.

Father Byrne in a letter to Archbishop Weakland said the Vatican Congregation for Catholic Education told him that the archbishop "has recently taken positions relative to the question of abortion which are not without doctrinal importance and which are causing a great deal of confusion among the faithful in the United States."

In his letter Father Byrne quoted the congregation, headed by Archbishop Pio Laghi, former papal pro-nuncio to the United States, as saying that the awarding of an honorary degree to the Milwaukee prelate "would only add to the confusion."

After the Vatican decision on the honorary degree, Archbishop Weakland withdrew his name from consideration and the University of Fribourg theology faculty decided not to issue any honorary degrees at the Nov. 15 ceremony marking the theology department's 100th anniversary.

Last spring Archbishop Weakland held hearings with women in the Milwaukee Archdiocese on the subject of abortion. In a widely publicized report issued after the hearings, Archbishop Weakland criticized the argument that women have the right to control their bodies and therefore the right to an abortion, but warned that some abortion opponents were driving away potential supporters.

Some tactics used by abortion opponents, he said, were aggressive and some of their rhetoric "ugly and demeaning."

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The Active List

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

November 23-25

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

☆☆

Benedictine Father Tobias Colgan will conduct a retreat on "The Raising of Lazarus." Call 812-357-6585 for more information.

November 24

Catholic Alumni Club (CAC) will attend Movies 8 Theatre, 10655 E. Washington St. at 6:45 p.m. Refreshments afterward. Call Mary 317-255-3841 late evenings for details.

November 25

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. Call

Frances or Dorothy Cunningham 317-872-6047 for details.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 10:30 a.m.

☆☆

St. Patrick Parish, 950 Prospect St. will celebrate its 125th Anniversary at 8:45 a.m. Mass celebrated by Archbishop Edward T. O'Meara, followed by brunch.

☆☆

Secular Franciscans of the Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. Reception of Novices followed by a social. Bring canned goods for Tabot House.

November 26

The annual Hanging of the Greens will be held from 4-9 p.m. at Allison Mansion, Marian College. Call 317-929-0231 for details.

☆☆

St. Monica Singles will hear a presentation on Medjugorje by Father Clem Davis at 7:30 p.m. in

the Upper Room. Bring dessert to share. Call 317-255-5360.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Systematic Training for Effective Parenting (STEP) classes conclude from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1550.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and Walker Career Center continue from 7-9 p.m. at Warren Central High School, 9651 E. 21st St. Call 317-899-2000.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. for a Talent Show at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

Cathedral High School will hold its Annual Open House for prospective students and their parents beginning with complementary dinner at 5:30 p.m. Call 317-542-1481 for details.

November 27

An hour of prayer and devotion

to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

The Liturgical Ministry Formation Program Session III on "Celebrating the Liturgical Year" will be held from 7-9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Catholic Alumni Club (CAC) will hold a gourmet evening at 7 p.m. at The Lodge Pub and Eatery, 9026 E. 38th St. Call Anna Marie by Nov. 25 for reservations.

November 29

Father Albert Ajamie will present "Jesus Calls Us to the Fullness of Life" in the free Adult Faith Formation series sponsored by Connersville Deanery Board of Total Catholic education, from 7:30-9:30 p.m. at St. Gabriel Parish, Connersville. Call 317-825-2161 to register.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and St. Francis Hospital continue from 7-9:30 p.m. at the hospital education center. Call 317-783-8554.

☆☆

The Female Adult Survivor support program continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆

The Adult Education Committee of Holy Name Parish, Beech Grove concludes its Family First-Aid: Communication Skills series with "The Link Between the Family and Society" from 7:15-9 p.m. in Hartman Hall. Babysitting provided. Call 317-787-1730.

☆☆

Barbara Howard will share guitar techniques at a Folk Group gathering from 7:30-9 p.m. at Beech Grove Benedictine Center, 55 fee. Call 317-788-7581 for details.

Nov. 29-Dec. 4

Marian College theatre department will present "The Velveteen Rabbit" for children at 10



a.m. and 1 p.m. in Marian Hall Auditorium. Call 317-929-0231.

a.m. in Allison Mansion, Marian College. Call 317-929-0231.

November 30

Catholic Adults Reaching Out (CARO) will share dinner and dancing at 6:30 p.m. at Peppermint Twist Lounge. 317-357-3288.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

Nov. 30-Dec. 1

Madrigal Dinners will be performed at 6:30 p.m. in the Allison Mansion, Marian College. \$20 person. Call 317-929-0299.

November 30-Dec 2

St. Andrew Parish, 3922 E. 38th St. will hold a "Festival" beginning with 6 p.m. Mass Fri. Call 317-236-1577 for more details.

☆☆

A Weekend Retreat for Adult Children of Dysfunctional Families will be held at Fatima Retreat House, 5383 E. 56th St. Call 317-545-7681.

December 1

A Make-It-Take-It Christmas craft workshop will be held from 9-11

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

☆☆

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

☆☆

Fatima devotions and a FIRE chapel meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

The Board of Total Catholic Education of St. Michael Parish, 5352 W. 30th St. will host the 1990 "Angel's Attic" Christmas Bazaar from 9:30 a.m.-4:30 p.m.

☆☆

The Reflection Day for the 7th National Black Catholic Congress will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Christmas party and DJ dance at 8 p.m. at Bent Tree



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Hope and waiting are an important part of spirituality. Hear Patricia Benson, O.P., Ph.D. unearth facets of hope rooted in the Scriptures. Glimpse hope and the secret of a close relationship with God in the lives of Catherine of Siena, Simone Weil, Dorothy Day and Karl Rahner. Thursday evenings, December 6, 13, and 20, 1990 — 7:30 to 9:00 p.m. Fee: \$5.00 per person per session. Call the Center at 788-7581 to make a reservation.

Mornings with Mary

Make Advent a special time of waiting. Hear Mary challenge you to be women and men of radical faith in a materialistic society and culture. Presenter: Patricia Benson, O.P., Ph.D. Dates and times: December 5, 12 and 19, 1990 — 9:00 to 11:00 a.m. Fee: \$5.00 per person per session. Call the Center at 788-7581 to make a reservation.

Looking for a space to celebrate the true Christmas Spirit?

The Beech Grove Benedictine Center offers space for Office Staff and Families to gather and celebrate the gift that we are to one another. Contact: Sister Marian Yohe, OSB at 788-7581 to make a reservation.



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clubhouse, south of 86th and Michigan Sts. Cost \$5. Bring fancy hors d'oeuvre and own drink, and a friend.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will host a Christmas Bazaar from 9 a.m.-4 p.m. Breakfast and photos with S. nta, flower shop, poinsettia quilt raffle.

December 1-2

A Holiday Bazaar, Bake Sale and Flea Market will be held at St. Benedict Parish, Terre Haute.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will present its annual Christmas Bazaar from 10 a.m.-8 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Candies, white elephants.

☆☆

The Altar Society of St. Joseph parish, Terre Haute will present a Christmas Bazaar from 4-6:30 p.m. Sat. and from 8 a.m.-1:30 p.m. Sun. Foods, crafts.

☆☆

The senior sisters of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove will sponsor a Benefit Christmas Bazaar from 9 a.m.-4:30 p.m. Sat. and from 1-4 p.m. Sun. Quilts, snack bar, homemade items. Proceeds benefit the poor.

December 2

The Association of Religious of the Indianapolis Archdiocese (ARIA) will present "Harvesting the Legacy," an ecumenical prayer service to honor the martyred in El Salvador, at 7 p.m. in Marian College Chapel, 3200 Cold Springs Road.

☆☆

Advent Evening Prayer begins

at 5 p.m. in Our Lady of Grace Monastery chapel, Beech Grove. Call 317-788-7581 for details.

☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Dr. William Steele will present "A Positive Approach to Teen-Age Years" in the Contemporary Issues for the Christian Family series from 3:30-6:30 p.m. at Fatima Retreat House, 5353 # 56th St. Call 317-545-7681 for details.

☆☆

St. Vincent Hospital Guild will hold a Christmas Brunch at Ritz Charles. Call 317-871-2345 for details.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; McGr. Sheridan K of C Council 6138, 695 Parkway Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1205 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Name, Beech Grove, 5 p.m.; Westside K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

Archbishop O'Meara reports to bishops on CRS activities

by Ines Pinto Alicea

Catholic News Service

WASHINGTON—Catholic Relief Services concentrated its efforts in 1990 on the Persian Gulf crisis, the famine in Africa and the end of the Cold War, according to the president and chairman of the board of the U.S. bishops' overseas relief and development agency.

Archbishop Edward T. O'Meara of Indianapolis told U.S. bishops Nov. 13 at their meeting in Washington that these same issues will very likely be the focus of the agency's work in 1991.

Archbishop O'Meara also tried to reassure the bishops that questions that were raised about CRS operations in India have been addressed. India is the second largest CRS program after Ethiopia, he said.

Last May an audit by a U.S. accounting firm revealed some irregularities in food distribution by Indian church officials and was critical of the Catholic agency's record-keeping procedure.

Archbishop O'Meara said he has met with the Indian bishops and CRS officials in the country to affirm the importance of good record-keeping.

"I think we have addressed the problems," Archbishop O'Meara said. "We have learned from what has happened."

The end of the Cold War and improved East-West relations allowed CRS to aid East and Central European churches and governments in assisting the poor, Archbishop O'Meara said.

In Poland, CRS sponsored a project that provides potable water to some 19,000 farmers in rural areas.

The Persian Gulf crisis hurt many countries who were forced to absorb thousands of workers from the region and who

suffered from increased oil prices, he said. CRS has been helping feed people at refugee camps in Jordan and in Lebanon and has continued a program of helping the needy.

"We have already assisted hundreds of thousands in that very troubled part of the world," Archbishop O'Meara said. "Lebanon is a very chaotic country and it is very difficult to work there."

Africa has also been a major focus of CRS work. In Ethiopia, CRS has been able to create pathways across enemy lines in order to distribute food to the needy. In Sudan, CRS helped airlift food to the surrounded garrison town of Juba.

Archbishop O'Meara said CRS is concerned that relief efforts will not keep pace with devastation in Sudan caused by widespread drought, civil war and a rapidly deteriorating economy.

In Liberia, CRS has been distributing food despite a civil war that erupted last year. "It's probably the really only effective relief organization in the country," Archbishop O'Meara said.

Archbishop O'Meara said he recently visited Angola, a country devastated by civil war, famine and drought. During his visit, Archbishop O'Meara met with Angola President Jose Eduardo dos Santos, the local bishops and the papal nuncio.

CRS has been able to distribute 40,000 tons of food in the country, he said.

Latin America has also been an area of emphasis for CRS, Archbishop O'Meara said. Restored peace in Nicaragua allowed CRS to reopen an office that helped the poor in the Central American country. CRS helped poor farmers affected by a drought in Peru and Bolivia.

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Youth News/Views

Brooks urges teens to stay away from drugs

by Mary Ann Wyand

Indianapolis Colts wide receiver Bill Brooks hopes teen-agers will keep a step ahead of peer-group pressure to use alcohol and other drugs because that decision could save their lives.

Brooks told *The Criterion* he talks with young people about the dangers of substance abuse because warnings about the tragedies of drug and alcohol addiction are important messages that teens need to hear often.

"I talk about the reasons why you should say 'no' to drugs and the effects drugs can have on an individual, family and friends," he said. "I also talk about why it is important to continue your education beyond high school and go on to college."

Brooks shared his anti-drug message with over 10,000 middle school students Nov. 20 during the televised "Yes to School, No to Drugs" Rally at the Hoosier Dome. Thousands watched on television.

"If I can turn one person away from drugs," he said, "I've done an okay job. Hopefully that person can turn another person around."

Billed as a "teleconference for teens," the one-hour event was broadcast by WFYI

Channel 20 and other public television stations in Indiana to denounce substance abuse, teach resistance skills, and stress the importance of education.

Other speakers included Indiana Governor Evan Bayh and his wife, Susan, Indianapolis Mayor William Hudnut and WBIC radio announcer Bob Lamey.

Also joining Brooks at the rally were other members of the Indianapolis Colts, who performed an anti-drug rap song arranged by Clarence Verdin.

Rally sponsors were the Indiana Public Broadcasting Society, the Indianapolis Colts, and Indianapolis Newspapers, Inc. "Alcohol or any other drug distorts your thinking," Brooks said. "One friend of mine made a bad choice and he passed away. Another friend was a victim of someone else who was taking drugs, and my aunt and uncle were victims in a drunken driving accident."

The Boston University graduate said he grew up in a Christian home and looked up to his parents as role models.

"I'm a firm believer in the Lord," he said. "I put all my trust in God, and I read the Bible. The best book for me is Proverbs, how one lives a daily life. You put your faith and trust in the word of God."



STEP AHEAD—Indianapolis Colts wide receiver Bill Brooks keeps a step ahead of the competition during a recent National Football League game. When not gaining yardage for the Colts, Brooks finds time to talk with young people about the dangers of using drugs and alcohol. (Photo courtesy of the Indianapolis Colts)

Young people need to help save the environment

by Mary Ann Wyand
and Robin Fritz

Each year Americans throw away about 160 million tons of garbage.

Experts estimate that approximately 80 percent of the United States' solid waste is being dumped in 6,000 active landfills. At our present rate of disposal, roughly 2,000 of these landfills are expected to reach their capacity and be closed by 1993.

The Indiana Department of Education is urging Hoosier schools not to throw away their students' futures and, for the first time, is issuing a waste reduction guide to encourage schools that are not engaged in waste reduction to start their own programs.

The guide, announced Nov. 15 by State Superintendent of Public Instruction H. Dean Evans, is based on the principles of reducing, reusing, and recycling waste. It offers specific suggestions and examples

that schools and communities can use to start their own waste reduction programs.

Beginning in December, the State Department of Education will distribute the guide to all public schools and will also mail copies to individual schools by request. Contact the department at 317-232-9121 to order the guide.

Included in the guide are goals that schools can work toward, information about common items found in schools that can be reused or recycled, and suggestions for developing a waste reduction program. The guide also contains information on how schools can promote their programs to build increased student motivation and involvement.

Evans said the guide also includes waste reduction activities that can be incorporated into the classroom. One activity called "My Ton of Trash" helps students visualize how much waste is generated by each person in Indiana and helps them

understand how the number of people living in the state and in the country affects this amount.

"One of the first references to solid-waste landfills can be found in the Bible," Evans noted. "In 500 B.C., the city-state of Athens, Greece, opened the first municipal landfill in response to a garbage crisis. Over the centuries, our methods for disposing of solid waste have changed very little. With waste comes landfills, and they have become a fact of life that we must live with."

However, the superintendent said, "There are steps we all can take to reduce the amount of waste that is being thrown into our present landfills, thus extending their lives and reducing the need for new landfills."

In particular, he said, "Schools are a perfect forum for starting such a program and, if we teach our children the habits of reusing, reducing, and recycling early on in life, they will carry these habits with them into adulthood."

Other environmental research corroborates this study. If Americans continue to generate a ton of trash a year, experts warn, new disposal solutions must be found within six years or existing landfills will be filled to capacity.

Further, scientific research has proven that the earth's protective ozone layer is being depleted by chlorofluorocarbons found in refrigerators and air conditioning units, plastic foam insulation, solvents and halon fire extinguishers.

Chlorofluorocarbons increase the likelihood of global climate change, cause serious reductions of crop yields, and disrupt the marine food chain. The toxic substances also cause skin cancer in humans.

Yet another environmental crisis has been caused by short-sighted consumption of the earth's rain forests. In the last 30 years, 70,000 acres have been destroyed per day by demands for agricultural development, cattle grazing, settlements, fuel wood, and tropical lumber.

This substantial loss of acreage in the earth's rain forest regions is contributing to the build-up of carbon in the atmosphere and to the extinction of plants and animals which produce foods, medicines, and raw materials vital to human survival.

Pollution from the use of fossil fuels also causes widespread environmental damage by increasing the world's temperatures and initiating melting of the polar ice caps. As the earth warms up, the oceans expand and the resulting rise in sea levels could be high enough to displace tens of millions of people who live in coastal areas around the world.

Scientists are urging nations and individuals to act immediately to reverse further damage to our fragile ecosystem.

Students and adults need to ask themselves how they can help preserve the environment. Then they need to act—both individually and in groups—to help preserve the world.

(Robin Fritz works for the Indiana Department of Education.)



FRAGILE ECOSYSTEM—The earth as we know it will change drastically in a few years unless the people of the world work together to protect the environment from irreversible damage by a variety of pollutants. (CNS photo)

Noise can be dangerous pollutant

by Tom Lennon
Catholic News Service

Ever heard of noise pollution?

Scientists call the basic unit of sound measurement a decibel (dB). When you whisper a secret to a friend, you produce 20 dB. When you and your friend hold an ordinary conversation, you put out 60 dB.

At 70 dB, the sound will annoy you (like the sound of a vacuum cleaner), and at 85 or 90 dB the sound can damage your ears. Headphones can put out more than 110 dB. They are a dangerous instrument if not used properly—as are boomboxes and booster-amp car stereos.

What are some ways in which you can protect your sound-receiving equipment?

►When you have your headphones on, don't use the music to drown out other noises. If you're walking in traffic, take your headphones off.

►No matter where you are, if the background noise makes normal conversation impossible, leave or somehow reduce the noise as soon as possible.

►If you have to be in noisy environments, take along earplugs and use them, just as you would use sunglasses to protect your eyes from glare. Earplugs will enable you to hear a rock concert without the decibels damaging your ears.

Roncalli sponsors field study trip to Colorado

Roncalli High School in Indianapolis will sponsor an educational student trip to Rocky Mountain National Park in Colorado June 11-24 as part of their **Summer Field Study** programming in 1991.

Students will be camping, hiking, and backpacking amidst the park's rugged combination of snow-capped peaks, alpine tundra, mountain meadows, glacial lakes, and forests that are home for an abundance of wildlife.

Juniors and seniors from other archdiocesan high schools may also participate by contacting Roncalli at 317-787-8277 for registration information.

The trip offers students a wealth of opportunities to do outdoor research and field work in the sciences with learning activities not possible in the traditional classroom environment.

Since 1982, Roncalli faculty members have also taken high school students to Big Bend National Park on the borders of Texas and Mexico, Grand Canyon National Park in Arizona, Acadia National Park in Maine, Denali National Park in Alaska, and Arches, Zion, and Bryce Canyon national parks in Utah.

Roncalli's annual summer trip blends recreation with nature study and spirituality programming.

☆☆☆

It's on to the Hoosier Dome Nov. 23 for the state Class 2-A football championship game at the Hoosier Dome for **Scecina Memorial High School's Crusaders**.

The Crusaders will challenge River Forest High School of Hobart at 4 p.m. Friday at the dome for the Class 2-A gridiron title.

Scecina defeated Mater Dei High School at Evansville 34-14 to win the Class 2-A semistate on Nov. 16.

Head football coach Ott Hurrell has been named "City and County Football Coach of the Year" by other coaches.

☆☆☆

"You Can Make a Difference" is the theme of a national poster contest for teen-agers sponsored by The Christophers.

High school students are invited to interpret this theme in a poster approximately 15 by 20 inches in size. Entries are due Jan. 2 to The Christophers in care of Father John Catoir, 12 E. 48th St., New York, N.Y. 10017.

The first-prize winner receives \$1,000, with a \$500

cash award for second place and a \$250 prize for third place. Five honorable-mention winners will receive \$50 for their artistic efforts.

The Christophers believe that every person can make a difference and that one person can change the world for the better.

☆☆☆

"The Gospel Challenge: Ministry of Risk" is the theme for the 23rd national youth ministry conference Nov. 28 through Dec. 1 at Rochester, N.Y.

Sponsored by the National Federation of Catholic Youth Ministry, the annual conference is expected to attract about 1,500 youth ministers from the United States, Canada, Guam and Nigeria.

General session speakers include San Antonio Archbishop Patrick Flores and Father George Clements, the black priest from Chicago best known for his adoption of black children.

A youth ministry trainers session for people involved in diocesan training of youth ministers precedes the annual conference on Nov. 26-28.

☆☆☆

New Albany Deanery teen-agers Tom Campion, Becky Warren, and Penny Barnett have been selected to compete in the **International Special Olympics** at Minneapolis next July. They were confirmed last spring at the deanery confirmation ceremony.

☆☆☆

Cathedral High School will hold its annual **open house** Nov. 29 beginning at 5:30 p.m.

Seventh and eighth-grade students and their parents are invited to tour the school, view departmental presentations, and talk with teachers, students, and their parents.

No reservations are necessary. Complimentary dinners will be served buffet-style between 5:30 p.m. and 7 p.m., according to Julian Peebles, Cathedral's president. The informational program begins at 7 p.m.

For further information, telephone Cathedral High School at 317-542-1481.

☆☆☆

"The Beat Goes On . . . Caring Hearts Heal the Hurts"

is the theme of the New Albany Deanery's 1991 **Mid-winter Youth Rally** Jan. 26-27 at the Lakeview Quality Inn.

Internationally-known speaker Anna Scally, a disc jockey and columnist for a national teen magazine, will discuss music, stories and personal experiences during the keynote address.

For reservation information, contact the Aquinas Center at 812-945-0354.

☆☆☆

St. Paul Parish junior high youth group members from Tell City will offer a **babysitting service** Dec. 1 from 9 a.m. until 5 p.m. for parents who want to go Christmas shopping.

Toddlers and babies will be cared for at the St. Paul Day Care Center, while older children will stay with teen-age sitters at the Parish Youth Center. Adults will supervise the child care at both locations.

For registration information, contact St. Paul's youth ministry office at 812-947-5232 by Nov. 23.

☆☆☆

Brebeuf Preparatory School will offer high school **entrance examinations** at 9 a.m. on Dec. 8, and at 8 a.m. on Jan. 12 and Feb. 2. Contact the school office at 317-872-7050 for registration information.

☆☆☆

Our Lady of Providence High School at Clarksville will offer a high school **placement test** Dec. 15 from 8:30 a.m. until 11:30 a.m.

Students who wish to be members of the 1992 freshman class must take the free examination.

For more information, contact Renee Lippman at Providence High School at 812-945-2538.

☆☆☆

Cathedral High School graduate Cindy Troy recently earned **All-American honors** in cross country for St. Mary of the Woods College at the National Little College Athletic Association championships in New Ulm, Minn.

Roncalli High School graduates Chandra Dorsey and Valerie Harbert also competed for St. Mary of the Woods, which finished fourth overall at the cross country meet.

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THE READING ROOM

'Megatrends 2000'—factual array

By Joseph R. Thomas

Show me someone who has read every word of "Megatrends 2000" (Morrow, \$1.95) and I will show you a megamascot. For what John Naisbitt and Patricia Aburdene do is assault the mind with an array of facts as numbing as the World Almanac.

The facts themselves, however, do not prove anything, rather, they give the appearance of proving the existence of the "megatrends" the authors analyze.

The subtitle of their book, "Ten New Directions for the 1990s," states their case, although the directions they identify are more continuations than new ones. Still, they have been highly successful at the trend business. You wouldn't be hearing about "Megatrends 2000" otherwise, for it is simply a reprise—at least in format—of their original "Megatrends." That was a runaway success, possibly for the same reason that horoscopes are among the most popular of secular newspaper features—the future is entertaining.

The future becomes even more entertaining as we draw a bead on the year 2000. Naisbitt and Aburdene are aware of the phenomenon and take note of the year's "magical qualities," by which they mean its ability to fascinate the masses as well as energize eccentrics, especially religious eccentrics. As they put it in their section on religious revival at the dawn of the third millennium, "When people believe 'the time is at hand,' they typically cluster into small groups around colorful, eccentric leaders."

Naisbitt and Aburdene have to be taken seriously, if for no other reason than the results of their first go at futurism. It is their book-of-facts style that wears you down. They or their editors are aware of the problem, however, and so through the adroit use of subheads and boldface topical statements they make it possible for the reader to absorb their major ideas without ascending all the rungs of the ladder. That is just as well, for some of the rungs are structurally weak.

Let me give you an example of how the process might work if our thesis, let us say, is that "By the year 2000, most news and entertainment will come to us in a comic-strip

package." This would be followed by a series of items designed to prove the trend, to wit:

The Simpson family is one of the most popular programs on television.

Scientists in Los Angeles (where else?) are seriously advancing the claim that Mary Worth and Dagwood Bumstead have discovered the Fountain of Youth.

The stock of Walt Disney productions has doubled in price. Superman, Batman and Dick Tracy have successfully made the transition to feature films. In the works: Spiderman.

Snoopy and Charlie Brown have become the first true multimedia stars with roles on stage, screen and television coupled with daily newspaper appearances.

Of course, Naisbitt and Aburdene would put a little more flesh on their trends, but notice that you haven't missed much by simply reading the premise.

A few other points:

►The authors are optimists to the core. Once they identify a trend and its portents, they permit no contrary argumentation. People like to have their trends served up in neat packages.

(They) assault the mind with an array of facts as numbing as the World Almanac

►The major trends they identify are—surprise—the globalization of the economy and the demise of pure socialism. They take religion seriously and believe a spiritual revival is in the offing, albeit only a personalistist rather than an institutional nature. One of their contentions: "Mainline churches fare well in stable eras but decline in times of great change."

"Megatrends 2000" does not tax the mind. Nevertheless it is a book to be aware of for its authors have done all our sorting and arranging—and even our thinking. The millennium is indeed at hand and Naisbitt and Aburdene will lead us to the promised land.

PAGING: The globalization of the economy is not without its shocks for Americans. Read, for instance, "Working for the Japanese" (The Free Press) and "Jump Start" (Farrar, Straus & Giroux), both of which consider Japan's newest ascensions into the automobile market.

As for futurism itself, this year produced little to match the bizarre account of White House decision-making offered in "What Does Joan Say?" (Bantam Press) by astrologer Joan Quigley, a Nancy Reagan confidante.

(Thomas, editor in chief of The Christians and a former diocesan newspaper editor, is a frequent reviewer of books.)

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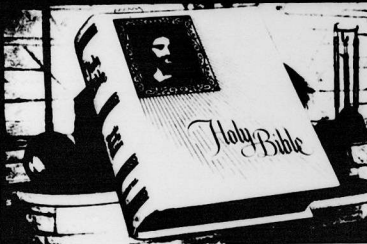
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† **ALLISON, Elsie O.**, 74, Little Flower, Indianapolis, Nov. 2, Wife of Thurman O. mother of Karen L. Irvin and Jerry W.; sister of Russell Desch; grandmother of four.

† **ANDERSON, Mary Frances**, 93, St. Joan of Arc, Indianapolis, Nov. 10, Mother of Robert W. and Richard; grandmother of four; great-grandmother of five.

† **BAKER, Richard F.**, 78, Holy Family, New Albany, Nov. 7, Brother of George, Jerry, Mary Jane Risslen and Bertha Hartlage.

† **BEACH, Clara**, 93, St. Michael, Bradford, Nov. 12, Mother of Herman, Louis, William, Robert, Sister Mary Catherine, Julia Bierman and Kathleen Kruer; sister of Mary; grandmother of 21; great-grandmother of 25.

† **BURNETT, Leona**, 83, St. Anthony, Indianapolis, Nov. 8, Mother of Frederick A., Thomas E. and James R.; sister of Elmer G. William J. and Ralph Sowers; grandmother of eight; great-grandmother of nine.

† **HAINES, David J.**, 28, Holy Family, New Albany, Nov. 2, Son of Kenneth, and Rose Ann (Pasquale) brother of Father Kevin, John and Greg; grandson of Nicholas and Catherine Pasquale.

† **HANLON, Howard L.**, 82, St. Anthony, Indianapolis, Nov. 8, Husband of Anna Louise (Strauss); father of Judy, Kemelgarn, brother of Edward, and Florence Kelley; grandfather of eight.

† **KOORS, Rose Marie**, 27, St. Mary, Greensburg, Nov. 12, Daughter of Louis and Rita sister of Kevin, Cletus, Ryan, Karen and Shirley; granddaughter of Mr. and Mrs. Clem Koors.

† **MELROY, Helen M. (McCarthy)**, 89, St. Luke, Indianapolis, Nov. 12, Mother of Joseph E. Jr. and Robert H.; grandmother of six; great-grandmother of 12.

† **MILLER, Anna Mae**, 84, Holy Family, New Albany, Nov. 7, Sister of Camilla Marie, Hilda Huber and Martha Mellett.

† **PETERS, Eleanor M.**, 90, St. Mary, Greensburg, Nov. 10, Mother of Helen Lime, Carl and Howard; grandmother of 10; great-grandmother of 14.

† **POPE, Mary C.**, 80, Christ the King, Indianapolis, Nov. 8, Wife of Elbert; mother of Beverly Sokolok, C. Thomas, and Suelen Leap; sister of Emma Patterson and Rosemary Robeson; grandmother of six; great-grandmother of 25.

† **QUINN, Eleanor E.**, 75, St. Lawrence, Lawrenceville, Nov. 10, Mother of Danile; sister of Bernice, John and Mary Metcalfe; Kathryn Manley and Maurine Karmack; grandmother of three; great-grandmother of two.

† **ISELMAN, Josephine Marie (DeGaul)**, 69, Holy Name, Beech Grove, Nov. 25, Mother of Anna Marie, Toner and Mary Stella Cropper; sister of Marie Snyder and Anna Gardner; grandmother of five; great-grandmother of 15.

† **TWELCH, Rosemary J. (Maloney)**, 67, Holy Family, New Albany, Nov. 5, Wife of Maurice "Mac" mother of Dennis, Scott, Christopher, Mary Tamara, Carol Sue Fier and Cheryl Baker; sister of Clement, Frank Vincent and Charles Maloney; Mary Louise and Catherine McGinnis; grandmother of 11.

† **WHITE, Amery G.**, 59, St. Joan of Arc, Indianapolis, Nov. 8, Husband of Betty Parr; stepfather of Larry Ray Hahn; brother of Walter O. and Robert F.

Bishops say no to laity presiding at funerals

by Laurie Hansen
Catholic News Service

WASHINGTON—The U.S. bishops, after a lively debate, voted down a controversial proposal to allow lay persons to preside at funerals without a Mass when no priest or deacon is available.

The vote was 136-113 against the proposal. A two-thirds majority of active Latin-rite bishops was needed for approval.

Supporters of the proposal had argued the measure was needed—especially in large rural dioceses—to adequately meet the needs of Catholics at the time of a loss in the family.

Opponents countered that passage of the measure would erode the value of priesthood.

The vote came the second day of the bishops' Nov. 12-15 general meeting in Washington.

Bishop Joseph P. Delaney of Fort Worth, Texas, chairman of the bishops' Committee on Liturgy, made the proposal. Implementation would have required subsequent confirmation by the Vatican.

Approval of the request would not have meant a general permission. Permission of the diocesan bishop would have been required.

Bishop Walter F. Sullivan of Richmond, Va., voiced support for the request, saying that 80 percent of the parishes in his diocese have only one assigned priest.

But Bishop Elden F. Curtiss of Helena, Mont., said as chairman of the bishops' Committee on Vocations he couldn't support the motion.

He said a decision at last year's general meeting to approve guidelines for Sunday worship in the absence of a priest had been interpreted by the press as "acceptance of priestless parishes."

"This would be another strong signal . . . that we are gradually replacing the ordained ministers" in dioceses, said Bishop Curtiss.

Bishop James P. Keleher of Belleville, Ill., said passage would "further erode (priests') identity."

Bishop Donald W. Wuerl of Pittsburgh, Pa., agreed, saying approval would "call into question the value of priestly ministry."

Archbishop Robert F. Sanchez of Santa Fe, N.M., said that he supported the proposal.

"The church wants to give all possible support to (Catholics) at a time of loss for their family . . . Our families expect it," said Archbishop Sanchez.

Bishop Phillip F. Straling of San Bernardino, Calif., backed the proposal, noting that his diocese is located "in the heart of tremendous growth" and is a stopping place for many tourists.

"It's not uncommon to have a very large parish with one priest and three or four funerals in one day. There's only so much a priest can do," said the bishop.

Bishop Robert J. Banks, newly named to head the Diocese of Green Bay, Wis., said he opposed the measure, saying "a law once approved has a life of its own." He said practices would soon be quite different in certain dioceses.

Archbishop Adam J. Maida of Detroit was also opposed, saying "in hard moments of life," Catholics expect the support of their priests.

Bishop Raymond J. Pena of El Paso, Texas, agreed, adding it was his experience that when a family member dies, Catholics "really want an ordained minister."

Archbishop Francis T. Hurley of Anchorage, Alaska, favored the measure, saying that some dioceses faced not

only the absence of priests, but also "extreme distances of travel and extreme weather conditions."

"The Holy See is willing to do this. Why would we be more restrictive than the Holy See?" he asked.

Commenting on the vote, Archbishop Hurley told reporters during a meeting break that "fear has called the shot."

"I'm afraid that this (fear) will run rampant, which is very bizarre," he said, adding that he knew of no bishops who were reckless about assigning lay people to such tasks.

"There are certain roles of a priest that must be protected. But I fear that this goes too far . . . It's a bit shortsighted of the conference," said Archbishop Hurley.

He noted that to reach one area of his large archdiocese means a 960-mile trip that costs \$650.

Bishop Delaney's committee had received several inquiries from bishops about letting lay people preside at funeral liturgies.

In making the request, Bishop Delaney said that to determine the extent of the pastoral need, the liturgy committee surveyed 45 dioceses that had experienced severe priest shortages.

The survey results were that:

■ Twenty-eight had not received requests for lay persons to conduct funeral liturgies; 17 had.

■ Twenty-seven did not currently have a pastoral need for lay persons to conduct non-Mass funeral liturgies; 18 did.

■ Thirty-nine said whether or not their dioceses had such a need, they would support a request to the bishops' conference to authorize lay persons to conduct non-Mass funeral liturgies in the absence of an ordained person. One said yes with reservations. Six said no.

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Bishops approve first thorough statement on human sexuality

by Jerry Filleau
Catholic News Service

WASHINGTON—By voice vote the U.S. bishops Nov. 14 approved a major document on the volatile issue of Catholic education in human sexuality.

See "From the Editor" on page 2 for more about this document.)

Passage came only after debate which highlighted underlying questions from some bishops about the church's credibility on artificial contraception, the proper pastoral approach to homosexual persons and long-standing controversies between educators and some Catholic parents over sex education in schools.

Auxiliary Bishop William C. Newman of Baltimore, a member of the U.S. Catholic Conference Committee on Education and head of the two-year project of producing the 185-page document, said that the bishops had "never before" produced such a comprehensive document in the field of moral formation in sexuality.

Titled "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning," the text is primarily a doctrinal and theological treatment but includes an appendix which discusses the differences in educational approaches and goals for different age levels.



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The document discusses faithful marital love and openness to procreation as the only authentic framework for genital sexual activity, and in that context speaks about issues such as homosexual activity, masturbation, non-marital and extra-marital sex, responsible parenthood, and growth in sexual understanding.

More than 90 changes were made in the text originally presented to the bishops before the document was approved in final form. Most were minor editorial changes or clarifications of language, but the bishops engaged in substantive floor debate on a few.

Bishop Kenneth E. Untener of Saginaw, Mich., questioned the credibility of several passages in the section on married couples and artificial contraception.

He noted that the text expresses the hope that "the logic expressed here is compelling." He said he wondered how the bishops could say that credibly "knowing in fact that the logic is not compelling" to the majority of U.S. Catholics, including some priests and bishops.

He quoted another passage: "It is our earnest belief that God's Spirit is working through the magisterium, the authoritative teachers in the church, in developing this doctrine." He suggested the bishops could also say it was their "earnest belief" that the Spirit works "through the people of God."

While the "sensus fidelium" or common belief of the people "is more than a head count," he said, the beliefs people hold in this area "must be taken into account."

He said shortly before the bishops' meeting began, he presented the draft text on artificial contraception and natural family planning to the members of his diocesan pastoral council, "who are not dissidents." He asked them to answer on paper and return to him, anonymously, whether they agreed with the section or had "serious questions" about it.

"The result was 22 to 1," he said. "There were 22 with serious questions about it."

He did not propose amendments to the text, but said the bishops need to ask people seriously about the issue of artificial contraception. "If we do not ask them," he said, the bishops risk "causing great damage to the credibility and the unity of the church we love."

Bishop James T. McHugh of Camden, N.J., said that while Bishop Untener's "questions are legitimate," the intent of the document was to assert the values of the Catholic tradition. He said the "listening" Bishop Untener called for involves more than just listening to Catholic families, but also, for example, "reading what's being written in the secular journals" about problems affecting marriage and family life.

He said the findings of a recent "extensive survey" of couples practicing natural family planning showed that they "do expect guidance" from the church on marriage and sexuality and they "find natural family planning a viable way" to live their marriage.

An amendment proposed by Cardinal John J. O'Connor of New York and Bishop Raymond W. Lessard of Savannah, Ga., proposed adding language in the section on homosexuality from a 1986 statement by the Vatican Congregation for the Doctrine of the Faith to state that a homosexual orientation is "objectively disordered."

Auxiliary Bishop Peter A. Rosazza of Hartford, Conn., objected, saying that phrase in the doctrinal congregational document "has caused untold damage in the homosexual community."

Archbishop John R. Quinn of San Francisco agreed but said the problem arises because "the statement is misunderstood."

"It is a philosophical statement" about tendencies and their objects, not a statement about persons, he said. "Every individual has disordered tendencies—to anger, to greed, to the seven capital sins."

But because the statement "is read" as meaning that the person with the tendency is disordered, it has presented a pastoral problem that "is difficult to overcome," he said.

After several other bishops addressed the topic, highlighting both a need for the full teaching of the church to be included in the document and pastoral concerns about the way that teaching is presented, the bishops voted down the O'Connor-Lessard amendment. They then approved an alternative amendment put together by Cardinal Joseph L. Bernardini of Chicago and Archbishops Quinn and Oscar H. Lipscomb of Mobile, Ala.

The approved amendment said that a homosexual "orientation in itself, because not freely chosen, is not sinful." It added a footnote quoting the doctrinal congregation's reference to such a tendency as "objectively disordered" and an explanation, drafted by Archbishop Quinn, of the meaning of that phrase in the Vatican document.

Auxiliary Bishop Austin B. Vaughan called for the whole document to be returned to the Committee on Education, saying it should conduct a wide consultation with Catholic parents about sex education in Catholic schools and religious education programs.

"These guidelines are in a critical pastoral area" that is "highly controversial," he said. He warned that some parents might "pull their kids out of Catholic schools" if sex education is placed in the curriculum.

His motion to return the document to the committee was defeated.

In its guidelines for parish- or school-based education programs in human sexuality, the document says that parents should participate in the development of those programs and, as primary educators of their children, have a right to elect not to have their children participate in such programs.

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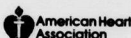
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