

THE CRITERION

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Bishops to face a crowded agenda

Women's pastoral, documents on evangelization, priestly formation are scheduled

by Jerry Filteau
Catholic News Service

WASHINGTON—When the U.S. Catholic bishops meet in Washington Nov. 16-19, their proposed pastoral letter on women's concerns is expected to occupy the limelight.

But major documents on three other key issues—Christ's mandate to spread the Gospel, the formation of priests, and the responsibilities of Christian stewardship—will occupy their attention as well.

They will also deal with several liturgical matters, including a new weekday Lectionary and a proposed Mass of thanksgiving for human life.

They face approval of a request to extend for one more year their special national collection to help churches in Eastern Europe.

They will be asked to vote on future priorities and plans and a proposed 1993 budget of nearly \$41.4 million for the National Conference of Catholic Bishops and U.S. Catholic Conference, the respective structures for church affairs and for public policy under which the bishops are organized at the national level.

They face elections for a new conference

president and vice president, delegates to the 1994 world Synod of Bishops, and chairmen of several committees.

About 275 bishops are expected to attend the four-day meeting at Washington's Omni Shoreham Hotel. Usually about one-tenth of the participants are retired bishops, who retain a voice in conference affairs but no longer have a vote.

The fourth draft version of the proposed pastoral on women, titled "One in Christ Jesus," became public in late August and, like earlier drafts, provoked wide controversy. Some bishops have already called publicly for its defeat. A two-thirds vote is needed for approval.

The draft denies sexism and other evils adversely affecting women. Among other evils it cites the sexual revolution, some forms of feminism and social laws and policies that try to treat men and women exactly alike.

It calls for advancing the equal rights and dignity of women in society and the role of women within the church, provided it does not go beyond the limits set by official church policy.

The proposed pastoral defends the Vatican position that there are doctrinal

(See BISHOP, page 24)

Archbishop talks about U.S. bishops' meeting

Indianapolis Archbishop Daniel M. Buehlein was interviewed about next week's meeting of the U.S. bishops by Criterion Editor John F. Fink. The transcript of the recorded interview follows:

Criterion: Archbishop, it looks like this year's meeting of the U.S. bishops will be as busy as usual. Among the items on the agenda are a national plan and strategy for evangelization in the United States, the proposed pastoral letter on the concerns of women, a document on the formation of priests that you will be shepherding through the process of approval, and a document on stewardship. Although the women's pastoral has gotten the bulk of publicity, would you agree with me that the national plan for evangelization might be the more important if it is really carried out as proposed?

Archbishop: I don't know how we measure what's more important, but certainly the document on evangelization—the plan it proposes—has far-reaching

effects. I think it's particularly helpful at a time when we want to revitalize the faith of those of us who are already believers. It's timely when we want to reach out to those who have been alienated from the church for whatever reason, and it also challenges us to share the good news of Jesus Christ to those who have not had the benefit of hearing it. So, yes, I think that's far-reaching. I look forward to finding ways to implement that plan in our own archdiocese and want to make evangelization a priority focus for our archdiocese in many different facets of our strategic planning.

I also want to say that obviously the pastoral letter on the role of women in the church is tremendously important. There's another document that's equally important because whatever effect we have on the leadership of the church—and that's our priests—has tremendous effect on the whole church. The Program of Priestly Formation, which is the program that guides the seminaries of the United States, is up for a revision and that's going to have a tremendous impact down the road. There is a fourth document which should have a future impact, namely the pastoral letter on stewardship.

Criterion: The people in this archdiocese haven't heard your opinion yet about the women's pastoral. I realize this is a very wide-open question, but what do you think of it?

Archbishop: Well, if you had asked my thoughts about it as of last June, I would have definitely said I would vote against it. At the present time, I am amazed at the changes that have been made in the fourth draft. I may end up voting in favor of the fourth draft, but I think the document is still flawed in two areas.

First, I think the treatment on the whole question of ordination and the restriction of ordination to male candidates needs much better treatment. I do not think it is adequate to simply state that restriction to male candidates is long-standing tradition. We need to talk (and teach) more at length about why it's such.

ELECTION RESULTS STATE BALLOT QUESTIONS

STATE	ISSUE	CATHOLIC VIEW	RESULT
California	To legalize physician-assisted suicide	Oppose	DEFEATED
Maryland	To make abortion a right	Oppose	APPROVED
Arizona	To prohibit most abortions	Support	DEFEATED
District of Columbia	To reinstate death penalty	Oppose	DEFEATED
Colorado	To give parents a state voucher to be used in any school	Support	DEFEATED

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ELECTION RESULTS—Election results on issues of interest to Catholics were mixed. As measured by state ballot questions in five states, voters supported the Catholic position on euthanasia and capital punishment, but opposed the Catholic stand on abortion and school choice. See election stories on pages 20 and 21. (CNS Graphic)

The other area where I think the document is still somewhat flawed is in the perspective of Christian anthropology. I think we need a much more sophisticated and nuanced evaluation of the feminist movement, and I don't think we've delivered that yet. For example, what are the philosophical roots of radical feminism? What is acceptable and praiseworthy in the feminist movement, what is harmful?

If those sections are significantly improved, I may end up voting yes for the pastoral letter. Basically, I would prefer that the letter become a committee statement that could be used for further study and discussion. That may well be the final move that the bishops take.

Criterion: You already mentioned how important the document is that you have been working on as chairman of the Committee on Priestly Formation. This is the fourth edition of this document. I found it extremely comprehensive—some 202 pages in the form that was submitted to the bishops. Can you explain how this edition differs from the first three editions?

Archbishop: Believe it or not, it's significantly shorter than the third edition of 1981. We've made it more concise. We think that we've been able to be more direct and thus the most significant difference in this particular program of priestly formation is a new foundations chapter. In the first chapter we take our cue from the International Synod of Bishops of October of 1990 and first present a doctrinal statement on what the ministry of priest-hood is about. But also for the first time in the priestly formation program, we attempt a description of the spiritual life of the diocesan priest. And that's a tremendously important thing to get our hands on. That theme also evolved from the International Synod of Bishops of 1990.

The other thing that is different in the program is a separate section on what we call pre-theology programs. When the last edition of the Priestly Formation Program

was published in 1981 there was just the beginning hint of pre-theology programs—that is, programs for candidates who had been through high school and college and who had not been in a seminary before. Now that's a very important development and so there is a new section for those candidates.

Criterion: There is a great deal in the document about celibacy and, as it says, "the need to explain the rationale of celibacy more consciously and persuasively." Recognizing that this discussion takes about eight pages, in two different places, in the document, is it fair to ask you to briefly explain the church's rationale for celibacy?

Archbishop: Sure it's fair. I would also want to add another comment about the discipline of celibacy is located in the document.

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Melancholy days bring thoughts of death

by Archbishop Daniel M. Buechlein, OSB

Once more fall and winter bring more darkness to the earth. The trees have lost their leaves and with the recent freezes the mums and summer flowers have pretty well turned to seed. There is more grey in nature and there is more grey in the skies. About this time of year as we would be washing dishes my mom used to look out the kitchen window and recite a line from some poem: "Melancholy days are here again..." (I don't know the author or the poem: I promise a reward for anyone who does!)



On my way to St. Meinrad for diocesan ordinations last Friday I stopped in Jasper to see my dad and I went by the cemetery to place flowers on my mom's grave. Earlier in the week, on All Souls Day (Nov. 2), I had celebrated Mass in the Mausoleum Chapel at Calvary Cemetery in Indianapolis. I couldn't help but remember that years ago, shortly before All Souls Day, my mom would drive some of her sisters and us kids out some country road in our old Ford and we would pick buckets full of wild ferns from the side of the road bank. With those last wild ferns of the season, along with some cedar and the last of the blooming chrysanthemums, we would make floral arrangements for

the graves of our relatives. At that time weren't so many: her mother and father, a sister of hers, a brother of my dad's and other in-laws; but each year other relatives and friends were added to our cemetery visit.

While I was still rector at St. Meinrad and after my mom's death, I tried to keep up the custom. I was a little late with flowers this year, but since I'm closer to home I hope to resume the practice. It was a wholesome and fulfilling experience.

Besides developing a kind of "hands on" respect for the memory of deceased relatives and developing a warm and proud sense of being connected to them, I would listen to mom and some of her sisters talk about our ancestors in the faith. I think I developed a feeling about our Catholic teaching concerning the communion of saints. That's what the annual commemoration of All Souls does as it reminds us of our dear ones who have gone before us. With the eyes of faith, despite the grief of losing loved ones, we know that they are with us as friends and they are with us in prayer.

In one of the prefaces of the Mass we pray: "You are glorified in your saints, for their glory is the crowning of your gifts. In their lives on earth you give us an example. In our communion with them you give us their friendship. In their prayer for the church you give us strength and protection." Thank God for the gift of our faith!

Visiting a cemetery on All Souls Day, or any time, is a healthy reminder to pray for our loved ones who may still depend on the support of our prayer for God's merciful

love. We are reminded to keep on praying for the eternal rest of our deceased sisters and brothers. We will need those who come after us to do the same for us.

I was pleased to see parents with young children at the All Souls Mass and then visit the grave of a little brother who had died. Cemeteries help us realize that we are a larger church than we can imagine. All those who have gone before us remain members of our church. We keep our loved ones in Catholic cemeteries as a reminder that the saints in heaven and yes, the souls in purgatory, are still members of the community of faith even over the many years.

We also keep ourselves together in Catholic cemeteries as a community of faith, even in death, as a reminder to all of us that there will be that final day when we will all be raised from the dead. And then our bodies and spirits will be transformed in some miraculous and mysterious way that will allow us perfect union on the way to a perfect love. "Then we shall see Him as He is... Then every tear shall be wiped away."

This life on earth to which we die is only a vestibule, a passage to beauty that will last forever. Just as the greying of the trees and the flowers-become-seed in the ground are only passing winter signs on the way to a beautiful spring, so death is only a passing on to a beautiful springtime that will last forever. The commemoration of our deceased loved ones is not about death. It is a celebration of life and hope. Thank God for the gift of our faith!

EDITORIAL COMMENTARY

The voters made an act of hope in the future

by John F. Fink

Perhaps an Italian cardinal said it as well as anyone here in the United States: The U.S. presidential election was very positive because it reflected a special concern for "those who have the most need for help and support: the unemployed, those who are a bit at the margins, the poor." However, he continued, not enough attention was paid to issues such as "the defense of life and of the family, the value of education, the value of the young."

The Italian cardinal was Cardinal Pio Laghi, former Vatican nuncio to the United States and present prefect of the Vatican Congregation for Catholic Education. He made his remarks on Vatican Radio the day after our elections.

Besides the votes for individuals, people in other states had referendum questions on which to vote. Thank God that most of the people of California don't believe that a doctor should help someone commit suicide. Proposition 161, which would have made California the first state to permit doctors to help patients kill themselves, was defeated by a 54 percent to 46 percent margin. A similar referendum was defeated in Washington state last year by a similar margin. The Catholic Church in both states campaigned very hard for the defeat of both referendums.

From a pro-life point of view, that was probably the most positive result of the balloting on various referendums that took place on election day. Another was the vote in the District of Columbia that rejected capital punishment by a margin of 67 percent to 33 percent.

The negative results included the votes in Maryland and Arizona where voters

rejected limits on abortion. And, of course, throughout the country, voters elected candidates who are strongly pro-choice over those who are anti-abortion.

We hurry to say, though, that the election of Democratic candidates who are pro-choice does not necessarily mean that

most of the voters are pro-choice. As we have pointed out before, abortion turned out to be a minor issue in this election. Most of the voters were much more interested in the poor economy and felt that the Democrats will be able to do more to improve it than the Republicans have done.

Sister Rita Hermann associate director of vocations, dies at 49

Oldenburg Franciscan Sister Rita Hermann, associate director of the Vocations Office for the Archdiocese of Indianapolis since 1985, died Monday, Nov. 9 at age 49. She had been suffering from lupus.

A prayer service for her was conducted in the Cathedral of St. Peter & Paul Nov. 10 and a Memorial Mass was celebrated on Nov. 11 at the Franciscan Motherhouse in Oldenburg.

Born in Indianapolis, Sister Rita entered the Oldenburg, Franciscan Community in 1961 and professed her final vows in 1967.

Sister Rita taught junior high at Holy Name, Beech Grove, and St. Gabriel, Indianapolis. She also taught nuth at Socinea High School from 1981 to 1985 when she became associate director of vocations.

She is survived by her mother, Elizabeth Hermann, and sisters Donna Clare and Marcia Hermann. Memorials may be made to the Sisters of St. Francis, Oldenburg, Indiana, 47036.



Franciscan Sister Rita Hermann

Sacred Heart staffer charged with theft of parish resources

Michael McClain, former business manager of Sacred Heart Church in Indianapolis, faces multiple charges for alleged forgery and theft of church funds. It is estimated that the total amount misappropriated was more than \$185,000.

An employee of the church for nine years, McClain was discharged on Oct. 28.

In his role as financial officer for the parish, McClain is believed to have written more than 200 unauthorized checks to himself and his brother, Paul McClain, over a two-year period.

Michael McClain, 43, has also been accused of taking money from weekly collections for four years. He was solely responsible for counting, recording and depositing these funds in the parish bank account. Since other staff members began assisting McClain in July, the collections have increased by more than \$600 a week.

On Oct. 19, the pastor, Franciscan Father Robert Sieg requested that an internal audit of parish accounts be done by

the archdiocese. Information of missing funds, revealed by the audit, was reported to the Indianapolis Police Department on Oct. 27. Police found a letter of confession from McClain to Father Robert, which had not been sent.

The pastor and parish staff of Sacred Heart Church and the archdiocese have cooperated fully with the police department in the investigation.

Charges were filed by Marion County Prosecutor Jeffrey Modest on Nov. 6.

At the request of Father Robert, the archdiocese has assumed management of the financial affairs of the parish for the present time.

Father Robert said, "We talked to the people after each Mass (Oct. 30, Nov. 1), so they all knew. At first they were shocked and angry. Now they are more accepting, wanting to move on, draw together, and make it a stronger parish. Last week I got a lot of supportive letters from parishioners."

It's unfortunate that most Democratic office holders also happen to be pro-choice. Pro-life Democrats have a real obligation to get across to the leaders of their party that they should feel at least as sympathetic toward defenseless preborn children as they do toward other underprivileged members of our society.

The election of so many pro-choice people should not be construed as a mandate for passage of the Freedom of Choice Act, which would prohibit state restrictions on abortion. If that had been a referendum question anywhere in the country, we feel confident that it would have been defeated just as Proposition 161 was in California. Most people just don't believe in unrestricted abortion. Most people approve of laws that would restrict abortions after a fetus is viable or if it is done because the child is the wrong sex, or laws that would require parental consent for minors or that the abortion should know the details of an abortion before she has one.

President-elect Bill Clinton has said that he believes states should have the right to legislate some restrictions. Many other pro-choice people, including Democratic congressmen who were elected, agree. If so, the Freedom of Choice Act should be rejected by the next Congress.

As Cardinal Laghi did, we should look on the results of the election as very positive. "Certainly the majority of the American population wanted change," he said. "Change signifies that that great country is not static, but is dynamic, that it looks toward the future. To have elected a man who is just 66 years old as president of such a great power is to make an act of hope in the future" and shows that people are looking "not so much to the past as to the future." We quote him because we couldn't say it any better.

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Archbishop talks about meeting

(Continued from page 1)

But first, why does the church ask priests to be celibate? The fundamental reason would be the same reason that Jesus was celibate. Namely, that by our way of life of pastoral love we are to signal a kingdom that is not of this world. That's the fundamental reason Christ lived a celibate life. It's the very reason he came among us—to preach the kingdom. And that church hangs on to what is admittedly a very high ideal, to signal the fact that there is a kingdom yet to come and this isn't it.

Secondly, celibacy has as its motivation pastoral love of the many so that one is in a sense free to love more people under one's pastoral care. But basically it comes down to a highly motivated ideal that we live, as best as possible, as Jesus did.

In this document, celibacy for the kingdom is placed in the context of the spiritual life of the diocesan priest, and it also relates to the fact that priests are asked to lead a simple way of life, as Jesus did. Priests have to be obedient to the will of God, as Jesus was. And priests are asked to be people of prayer, as Jesus was. So celibate chastity, simplicity of life, obedience and personal prayer are viewed as major dynamics of the spiritual life of the diocesan priest and are viewed as being integral or interrelated, not one without the other. We try to describe a more wholistic notion of the personal life of a priest.

Criterion: I was surprised by one statement in the document. In Article 1 of Chapter 1 it says that priests' "primary duty is to proclaim the Gospel to the whole world by word and deed." Throughout the rest of the document, stress is put on the threefold mission "to teach, to sanctify, and to lead." I think that if lay people had to select one of those three as the "primary" duty of a priest, it would be to sanctify through the celebration of the sacraments since lay people also can teach and lead, but the statement I quoted indicates that the "primary" duty is to teach. And that seems to be contradicted, I thought, in Article 2 of Chapter 1 by this quotation from the apostolic exhortation *Pastores Dabo Vobis*: "For priests, as foremost ministers of the sacrifice of the Mass: The role is utterly irreplaceable, because without the priest there can be no eucharistic offering." Does your committee think it wise to keep in the document that statement that a priest's primary duty is to teach? Wouldn't it be better to stress the threefold charge to teach, sanctify and lead without saying that the first one is primary?

Archbishop: The quote that you cite actually says the first duty of the priest is to proclaim the Gospel, and in fact the text goes on to say that the proclamation of the Gospel finds its ultimate expression in the celebration of Eucharist. In other words, in the first case, proclamation is to be understood not merely in the more focused sense of teaching and preaching but in the larger sense, namely that the whole purpose of the priest's life is to proclaim the Gospel in word and in deed, and the ultimate way to do that is by the celebration of the Eucharist. So, first of all, I think that needs to be said.

Secondly, though, I would say that it doesn't make much sense to say priests should be the sanctifiers and other people can do the teaching and leading because that's not what happens in ordination. First of all, what happens in ordination is that a priest is configured to Christ as head of the body of the church. A priest is ordained to be a sacrament of Christ's headship in the church. A priest is anointed to be a sacrament of Christ the teacher, the pastor and the sanctifier (or priest), if you will. And those were all three roles of Christ as head of the body of the church.

Also, he's to be the sacrament of Christ, the spouse of the church, the bridegroom of the church. And so by ordination, by the anointing of the Holy Spirit, a priest is configured to Christ the Head in the context of the Christian community. All of those roles, of course, in our view of church, need to be shared.

For example, the chief teacher of the diocese is the bishop. By ordination, the priests are co-teachers, but obviously priests and bishop cannot be the only teachers. It's a mission shared with

religious and lay teachers. But it's kind of a delegated sharing. The same is true in terms of leadership. We speak of these days of collaborative leadership. It's the leadership that the bishop and priests share for the responsibility of the church. We also share responsibility for the sanctification of the church, which is not only the celebration of the sacraments but also the whole movement of prayer and spirituality is a shared responsibility.

I want to make another point. I think there has been a bit of an image in the archdiocese recently that we're kind of circling the wagons, that we're in some kind of a downward trend, that we're going to be without priests and things are getting terrible and awful. I certainly do not subscribe to that view of things, nor do I want to give any impression that I would because I think that can become a self-fulfilling prophecy. I think, yeah, we need to be realistic about the number of priests, but I also think we need to put more energy and creativity into calling candidates to priestly ministry. And I also think we need to be creative and very energetic in finding ways to support those who are already priests and serving in ministry, even as we strengthen the collar of lay leaders in the church. I want to take a more positive approach.

Criterion: The document devotes a section to high school seminaries. However, there are very few high school seminaries left. If a high school-age boy in this archdiocese wanted to go to a seminary, where would he go and how would the archdiocese help him?

Archbishop: The Capuchins still have a high school seminary up in Wisconsin. Particular ones, but the fact is, they are around. The Program of Priestly Formation provides direction not only for high school seminaries but also for programs for high school-age students that help them in the discernment of a vocation to the priesthood. We find a particular need for these programs for Hispanic-American youth and also African-American members of our Catholic community. We need to nurture vocations to priesthood and religious life at an early age.

The other point I would make is that when I talk to older candidates entering the seminary now, and I've talked to several fellows since I've been in Indianapolis who are thinking about going all the way back into high school. What the document is saying is, hey, we've got to pay attention to the fact that vocational seeds are at that age level.

Criterion: That is exactly what it does say in the section about high schools, that that is usually the time youth start thinking about it.

Archbishop: We need to do what we can to give them support. I would make another point—and you know it's true—that young folks today, whether it's women or men thinking of religious life or young men thinking of priesthood, they don't get much peer support. And in many cases they don't even get a lot of support in their family. And so we need to help them find other like-minded people so that there can be support for the nurturance of that vocation. I'm very interested in and concerned about that.

Criterion: The document on priestly formation is very comprehensive in detailing what must go into the academic side of seminary training and theological training. But I thought that there was a glaring omission. Most priests will be serving in parishes and the finances of those parishes will take up a significant part of their time. Yet I find nothing in the document encouraging seminarians to train future priests for this important part of their ministry. Some priests can't even interpret a balance sheet or profit-and-loss statement. Why is there this omission in the training of priests?

Archbishop: It's a decided omission, because, first of all, we're packing a lot into four years of theology formation and in fact cannot get any more into that time frame. And so choices have to be made. Secondly, it's easier to train young priests to learn how to be administrators of parishes once they're ordained than it is to teach them theology and to give

them spiritual formation, which is what seminaries do best.

We based the decision on a concept that priestly formation is not just a matter of four years of seminary, but a continuing education and a continuing formation. In fact, our national conference of bishops is talking about a program of continuing formation for priests once they leave the seminary. In our judgment it would be easier to do the pragmatic, administrative type things at that point than it would be to do it much earlier.

There's another point also. Fellows who don't face the prospect of immortality being made pastors aren't interested in administration. You can lead a horse to water, but you can't make it drink. Those are some ideas why it's done that way.

Criterion: What brought that to mind was the study that St. Meinrad did not too long ago that showed that pastors felt that this was missing in their seminary training.

Archbishop: They do. The way I think we have to address this need is through our program for newly ordained priests, and a mentoring program for new pastors is the effective way to do that.

Criterion: It's interesting to me that the document gives emphasis to the theology of St. Thomas Aquinas. Back when I was studying theology in the '40s and '50s, Aquinas was taught almost exclusively, but I understand that he no longer has that primary place that he once had. Are seminaries really returning now to his theology?

Archbishop: I think what you must be alluding to is the recommendation that the scholastic philosophy and the philosophy of St. Thomas be given the recognition that the church wants it to have, which is a little different than saying his theology. Certainly we think that in order to give a full, philosophical basis for the study of theology, the philosophical approach of St. Thomas and the scholastics is the best foundation for learning to do theology.

When you look at it from the perspective of St. Thomas' theology, much of Karl Rahner's theology is of a Thomistic origin, and he certainly remains a very pervasive influence in theological education. Otherwise, hopefully, whatever method or approach is used in the teaching of theology, it's informed by the church's tradition and the church's doctrinal concerns in all areas. That's the fundamental thing—that our candidates for priesthood who are to become good teachers and preachers, and who are to understand the meaning of church, are grounded in what we've received through the richness of not only Thomistic theologizing but other schools of theology as well. And that has taken its shape through the articulated doctrine of the church over the years.

Criterion: I was also interested in seeing

that the document says that "the study of Latin and the biblical languages is foundational and should be given the emphasis which church teaching accords it." Many priests today never learned Latin and Greek, as earlier generations of priests had to do. Are seminaries now returning to the teaching of these languages?

Archbishop: I think probably any seminary you would look at is now offering Latin and Greek and Hebrew so that candidates for the study of theology can have some tools that they need. I don't think there are many seminaries that are requiring these languages of all candidates. Whether we're moving in that direction, I'm not sure. We may be. I've often wondered because when I became a bishop, I was required to take my oath of loyalty and my profession of faith in Latin. I have wondered what our later generations of priests will do. On the other hand, those who studied in Europe have received a linguistic background and training in these languages. I suspect good scholarship is going to require that we come back to getting the tools we need for better theologizing in this country.

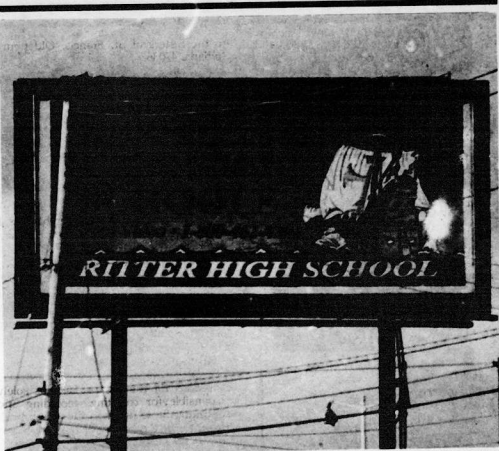
Criterion: Since the Program on Priestly Formation is your committee's document, is there anything that I haven't asked you about that you would like to particularly emphasize?

Archbishop: I think the document is important in that it sets a clearer foundation for priestly formation, that is, it helps understand what is the identity of the priest in the context of today's church, and also gives the proper emphasis on the spiritual life of the diocesan priest. Because those two things give greater focus, I think that's going to have an implication for priestly formation down the road and that's very important.

Criterion: Is there anything else about the bishop's meeting that I haven't asked you about? Any point that you'd like to make?

Archbishop: I don't want us to overlook the importance of the statement on stewardship, the letter on stewardship, because that's another fundamental concept that's important for our local church as it is for all other dioceses in our country. The letter reminds us that all of us who are Catholic share responsibility for the dimensions of human life that enable us to live the Gospel and to proclaim the Gospel, in other words, to evangelize. It's a call for all of us to share time and talent and treasure, to use classic words. This need to participate in the stewardship of the church is rooted in the Gospel and is part of our vocation.

I'm hoping that evangelization is a priority. The proper respect for and inclusion of women in our archdiocesan community of faith remains a priority. Along with solid priestly formation, I hope all of these concerns will inform a coordinated archdiocesan strategic plan which we will be working toward over the next months.



BILLBOARD: This sign on Lafayette Road in Indianapolis is typical of 30 billboards that will promote Catholic high schools in the archdiocese this month. The billboards are part of a marketing plan that will be promoting all Catholic schools this year. (Photo by Margaret Nelson)

FROM THE EDITOR

The new catechism and some old ones

by John F. Fink

"The Catechism of the Catholic Church" is a big deal. It's a major work that runs some 450 pages and it's the first new universal catechism for the Catholic Church in more than 400 years. It replaces the Roman Catechism of 1566 that was published following the Council of Trent (1545-1563).

This new catechism will be unveiled officially on Dec. 9, according to the Vatican, although it's not clear whether or not the English translation will be ready on that date.

This catechism is the direct result of a suggestion made by Boston's Cardinal Bernard Law. At the 1985 Synod of Bishops, Cardinal Law said that he thought it was time to publish a new catechism, a compendium of the doctrines taught by the church. His suggestion led on receptive ears and this new catechism is the result.

IF THIS WILL BE the first catechism since 1566, what about the Baltimore Catechism from which many of us first learned about our faith? It was not a catechism of the universal church but was authorized for use in the United States by the U.S. bishops in 1884 at the Third Plenary Council of Baltimore. Thus its name.

Actually, if you were in school after 1939, you didn't really learn from the original Baltimore Catechism. After that year the catechism was called "Revised Baltimore Catechism No. 2," and it was prepared by Msgr. Michael McGuire after he complained to the publisher that the original catechism was out-of-date. Msgr. McGuire, by the way, is still around; now 92, he lives in New Jersey.

The Baltimore Catechism was used to drill students in Catholic doctrine until the Second Vatican Council.



After the council the Vatican issued its "General Catechetical Directory," which was a guide for publishers. However, it did not stress doctrine and soon many people were unhappy with the religious education their children were receiving. A generation grew up without a good understanding of the teachings of the Catholic Church.

IN THE MID-1970s, two catechisms were published that tried to fill a void, and I was involved with one of them. One was called "The Catholic Catechism," by Jesuit Father John A. Hardon, and it was published by Doubleday. The other was "The Teaching of Christ: A Catholic Catechism for Adults," published by Our Sunday Visitor. I was Our Sunday Visitor's publisher at the time.

It would be nice to be able to say that I was responsible for the publication of "The Teaching of Christ," since it has sold more than 350,000 copies and has been translated into 12 languages, but that would be stretching the truth. Here's what really happened:

Cardinal John J. Wright was prefect of the Congregation for Clergy in the Vatican in the 1960s and '70s.

When I was in Rome I visited him in his apartment a couple times and established a good relationship between Our Sunday Visitor and the cardinal. His secretary was a personable young priest named Father Donald Wuerl, and I got to know him.

Early in the 1970s, while I was in Washington at the time of a meeting of the U.S. bishops, Father Wuerl, Capuchin Father Ronald Lawler, and his brother Thomas Comerford Lawler met with me and Father Albert Nevin, Our Sunday Visitor's editor-in-chief at the time. They proposed that they edit, and Our Sunday Visitor publish, a catechism for adults. The project had been suggested by Cardinal Wright. I agreed to the proposal.

Father Wuerl is now the Bishop of Pittsburgh. It was he who was first sent to the Archdiocese of Seattle as its auxiliary in 1986 when the Vatican was trying to ease

Archbishop Raymond Hunthausen out. Bishop Wuerl was caught in the middle of a bad situation. Now, as Bishop of Pittsburgh, he is beginning to be a rising star among the bishops.

But to get back to catechisms, there were others published through the years. Father Richard McBrien's two-volume "Catholicism" teaches Catholic doctrine. But the most successful catechism was "Christ Among Us: A Modern Presentation of the Catholic Faith for Adults," by Anton Wilhelm; it has sold 2 million copies since it was first published in 1967.

Both of those two works, though, have been controversial. Readers know about the controversial Father McBrien. As for "Christ Among Us," the Vatican's Congregation for the Doctrine of the Faith asked in 1984 that the book's imprimatur (a bishop's authorization that it be printed) be removed. The Archdiocese of Newark did so.

WHEN "THE CATECHISM of the Catholic Church" is released, it will probably arouse controversy of its own. The person closest to it in this country, Cardinal Law, told his archdiocesan newspaper that the final text "presents the Catholic faith in a rich, comprehensive manner, sensitive to history, amply citing the Scriptures, and fathers of the church, the saints, previous councils, and of course, integrating the renewal called for by the Second Vatican Council."

Others probably won't agree, if the reaction to the first draft of the catechism is any indication. When it appeared in 1989, many religious educators were critical. Jesuit Father Thomas J. Reese, on the staff of *American Catholic*, put those criticisms in a book called "The Universal Catechism Reader." The gist of the criticism is that there is too much emphasis on doctrine and that in a full religious education doctrine is only one of the elements that must be taught.

After the new catechism is released, there will be a long period of implementation. We'll keep you informed as that starts to happen.

THE BOTTOM LINE

What if NASA project finds life on other planets?

by Antoinette Bosco

On the day we celebrated the 500th anniversary of Columbus' arrival in the New World, a historic project was launched to listen for messages possibly communicated by life that may exist elsewhere in this immense universe.

The researchers of the cosmos were given a vote of confidence by the government, considering that the studies are to be conducted under a 10-year, \$100-million program managed by the National Aeronautics and Space Administration.

This was ironic, considering all the Columbus bashing that went on in the months before the quinquicentennial. Now we are ready to boldly go where no one has

gone before in the hope of also discovering other peoples, other lands.

Imagine the history books of the year 2500 bemoaning the NASA adventures of the late 20th century for their arrogance, should it turn out that they do make contact with intelligent beings on other planets.

It has been easy for the scientists who believe that Earth can't be the only planet with intelligent life. After all, there are several hundred million of these bodies up there.

Somewhat like Columbus, who took a lot of ribbing and ridicule for his outrageous claim that the earth was round, these astronomers have had to swallow discouragement and pride in trying to make the case that it is time to seriously try to find out if other life is out there.

The news of the NASA project has to be good news for those who have long believed in unidentified flying objects, extraterrestrial visitors, alien spacecraft and other such phenomena.

Certainly the news from NASA has to be rated in the "Wow, it's about time" category. The news is especially encouraging in that it opens doors in acknowledging that we don't know much yet about our universe.

Admittedly, the universe is still far from being understood, still wrapped for the most part in God's mystery. As soon as scientists think they have made a solid discovery, other scientists find unanswered aspects of the new finding.

A few years ago, astrophysicists were buzzing about something called "non-linearity"—meaning that our universe is not based on predictable, ordered laws. Rather, it's chaos out there.

That had far-reaching implications for the way we see ourselves and our universe. Ever since the ancient Greeks, the fundamental principle of science has been a belief that nature is ordered. Now

some were saying that a certain degree of chaos is a sign of health.

What I think is important about the news coming out of NASA is that it shows we still have the courage to try to understand the mysteries of the universe.

I see no conflict in reconciling the possibilities of intelligent life elsewhere with Christian beliefs. How could we limit the possibilities of our creator? Why should we believe that God's unlimited love is limited to only one tiny planet, Earth?

The astronomers deserve our support as they dare to move ahead in the important search to discover if inhabited worlds exist elsewhere in the universe.

The astronomers are at least open to the belief expressed centuries ago by the ancient Greek philosopher Metrodorus. He wrote, "to consider the Earth as the only populated world in the universe is as absurd as to assert that in an entire field of millet, only one grain will grow."

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THE HUMAN SIDE

Will all of us ever be able to understand the same language?

by Fr. Eugene Henrick

Out for a walk in Washington near the Capitol, I overheard a woman exclaim, "Why don't they speak our language?" She was referring to foreign visitors and Americanized immigrants speaking in their mother tongue.

As immigrant populations increase, it is common to hear anything but English spoken. Buy an appliance and chances are the instructions will be given in several languages.

Most of us undoubtedly favor our own cultural background. No matter how open we say we are, other cultures look and sound foreign to us.

Secretly some of us wish "they" would all be like "us."

Although natural, such feelings raise a question: What is needed if there is to be less of a "they" and "us" feeling, and more affection among cultural groups?

An article I read recently got me thinking that we could be doing more right now than we are to achieve the latter relationship if we desire it. Education is the answer.

In "Sending the Correct Multi-Cultural Message," *Washington Post* staff writer Sandra Torrey challenged readers this way: "Thinking of giving your valued Saudi client a handsome pigskin wallet as a gift? Or maybe you just called that top German executive you're courting by his first name? Are you all excited because the Japanese said 'yes' to a juicy joint venture with your American clients?"

"Oops. You've just broken a cardinal rule of international lawyering: Know your cultures."

"In the Middle Eastern countries, pigs are considered unclean and a pigskin gift is the ultimate insult. The Germans are quite formal and they tell you when it's time to use their first name. And that 'yes' in Tokyo? Well, Japanese are reluctant to say no. You'll need a sixth sense to determine when yes means yes, maybe and when yes means forget it."

Torrey writes that there now are agencies

that teach the finer points of cultural differences so that their clients can function with greater finesse.

If this is done on the executive level, why not also do it in schools or parish adult education programs? Why not incorporate intercultural awareness into all our educational efforts?

This is a growing science that most anyone could plug into.

Another reason for believing that cultural barriers can be broken down more quickly: the technology now available to aid us.

One compact computer disk can contain a far-reaching program of information on another culture. More significant, computer technology allows the learner to interact with the program.

The learner can ask questions of the computer and receive answers on a screen or hear them on audio playback instantaneously. One can have instant maps, recipes, correct pronunciations, customs and needed history at one's fingertips.

We need only to let our imaginations run to see the possibilities available to us for better understanding other cultures today.

Education always has been the best avenue for better understanding another culture.

The educational possibilities of our technological age make cultural unity more than a distant dream. It can be a present-day reality. It's up to us!

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To the Editor

The Eucharist and those who remarry

Thank for explaining, in the Sept. 25th issue, that divorced and remarried Catholics are not excommunicated from the church.

On behalf of the hundreds—probably thousands—of remarried Catholics in our own diocese who love their Catholic faith very much but are unsure of their status, may I ask that you continue a discussion of this matter in *The Criterion*? Some might say that a newspaper is not the proper place for such a discussion. Please note, however, that I am not asking for a discussion of the delicate matter of personal conscience; I am merely asking for a discussion of these persons' status in the church. Surely they have a right to know this.

In order to begin, may I ask you to clarify two of your own statements? You write: "... since they are considered to be living in a state of sin." May I ask: who is the person doing the "considering"? Do the people who are thus "considered" have any right to present their side of the story? Exclusion from the Eucharist is a very grave church penalty; does it seem proper that such a penalty be inflicted because someone, somewhere is considering a fellow-Catholic to be living in sin?

Perhaps I should interject that I do not question or take issue with anything you have said; I am only seeking further information for the benefit of many long-suffering remarried Catholics.

You also write: "The church does not judge the state of their souls at the time of their deaths." If the church does not judge them at the time of death, how is it that the church (apparently) judges them during their lives? Could you please explain the difference?

We all know that all Christians have a basic, fundamental right to the Eucharist. This right is strongly protected by our canon law. Canon 912 is loud and clear: "Any baptized person who is not prohibited by law can and must be admitted to

Holy Communion." Only the law itself can exclude a Catholic from the Eucharist; no person in the church, of whatever position or authority, can do so. Again, on behalf of the many, many remarried Catholics, could I ask you to review the church laws, both substantive and penal, which exclude them from the Eucharist?

Thanks so much for your concern for remarried Catholics.

Rev. Herman G. Lutz
Pastor, St. Paul's Church
Sellersburg

(Editor's reply: Pope John Paul II, in "Familiaris Consortio," says this about the subject under discussion: "I earnestly call upon pastors and the whole community of the faithful to help the divorced and with solicitude care to make sure that they do not consider themselves as separated from the church, for as baptized persons they can and indeed must share in her life. . . . However, the church reaffirms her practice, which is based upon sacred Scripture, of not admitting to eucharistic Communion divorced persons who have remarried. They are unable to be admitted thereto from the fact that their state and condition of life objectively contradict that union of love between Christ and the church which is signified and effected by the Eucharist. Besides this, there is another special pastoral reason: If these people were admitted to the Eucharist the faithful would be led into error and confusion regarding the church's teaching about the indissolubility of marriage." (It is, therefore, the pope himself who has ruled on this matter. Is this, therefore, a contradiction of canon 912? Are the popes who have prohibited the reception of Communion by remarried Catholics oversteering their authority, as Father Lutz seems to imply? What law prohibits them? Canon 915 for one. It says: "Those who . . . obstinately persist in manifest grave sin are not to be admitted to Holy Communion." The remaining question, therefore, is: Are those who are remarried obstinately persisting in manifest grave sin? It has always been the church's teaching, from divine positive law, and from Jesus' teaching on the indissolubility of marriage, that the reply is that they are.)

LIGHT ONE CANDLE

Old heresies never die

by Fr. John Catoir
Director, The Christophers

I hear confessions at St. Patrick's Cathedral in New York City for a few hours every week. It's truly an awesome experience to administer this sacrament, and believe it or not, quite edifying. It saddens me though when an occasional penitent expresses disgust with his or her own body. It puts me in mind of the heresy of Manichaeism.



On the philosophical level, this ancient error is rooted in the idea that all material things are the creation of an evil power other than God. Therefore, the Manichaeans contended that bodily functions like eating, drinking, and procreating are tainted as evil. In truth, these things are all gifts to be used wisely according to God's will, for our happiness and enjoyment.

Manichaeism had a revival in the Middle Ages among the Albigenses, who lived in and around the city of Albi, France, thus the name. Pope Innocent III (d. 1216) preached vigorously against the Albigenses but when persuasion failed he convened the Fourth Lateran Council (1215) and instituted the Inquisition. However, his repressive tactics did more harm than good.

In 1250 St. Thomas Aquinas emerged as the champion of orthodoxy against the Albigenses, insisting that life is to be enjoyed as a gift from God. Still the heresy has persisted in various forms even to this day.

When I hear confessions, I sometimes find people who are ashamed to be human. Their struggle for purity is based on the erroneous premise that asceticism is nothing more than a pessimistic rejection of their sexuality which they perceive as being evil in some way. It is as though they imagine that their soul is trapped in an evil body!

How sad! As Catholics we stand for life. How can sex have the nature of sin when we proclaim marriage to be a sacrament? We respect the power of sexuality and the life force it contains. We defend family life, and we proclaim a moral standard that protects the common good. Personal integrity is our goal, but we never reject or despise the body.

Asceticism should never justify self-hatred in any form. God made the world and he saw that all of it was very good. The goal of asceticism is positive. We are called to do what is necessary to follow the inspirations of the Holy Spirit. Our ultimate purpose is to attain heaven and give glory to God by fulfilling the mission in life that he assigned to each one of us.

When you fail to live up to your highest ideal, brush yourself off and begin again. Laugh at yourself, but be grateful you're alive and human, and yes, a little sexy. None of the saints were sexless, and neither are you.

True spirituality will always foster self-love, love of neighbor and love of God. St. Thomas Aquinas affirmed the primacy of praise and joy. Catholics celebrate the praise of life and the praise of Almighty God as the Creator of a wonderful world.

(For a free copy of the Christophers News Note "Spirituality, Health and Happiness," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)



Protect life of all human beings

A woman is a unique being. Of human beings, she alone is entrusted with the well being of another human from conception to birth. If she were simply choosing not to be pregnant, I would say she indeed has the right to choose. Abortion not only terminates her pregnancy, it also terminates another person's life.

A fetus is not a tumor or a potential human being, it is a human being at its beginning. It's not a fully-developed human being, but neither is a newborn baby. We would send someone to the "chair" for cutting off a newborn baby's head, arms and legs as they do to one in an abortion.

According to Webster's Dictionary, the baby is alive ("it manifests the power of growth"), human ("it has human form and attributes") and a being ("it exists"). Abortion terminates the life of an innocent human being, not just terminates pregnancy.

Our Constitution and Bill of Rights guarantee every human being the right to life. It doesn't specify how developed that human being has to be before ensuring that right, it embraces all human beings.

Who are we to give women the right to take another person's life? She should have the right to say no to sexual intercourse to avoid an unwanted pregnancy since she alone is appointed, by nature, guardian of life in the womb. (The right should also be

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

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

protected by law.) Guardianship is not ownership. Once a life begins, no one, including the mother, should have the right to kill it.

Sex is not a parlor game, nor should we breed haphazardly like animals. Human sexuality is a reproductive act that comes with responsibilities as well as pleasure. Eliminating the product of sexual irresponsibility (another human being) is literally throwing out the baby instead of the bath water, giving rise to even more evils (teen pregnancy, AIDS, and other sexually transmitted diseases in epidemic proportions).

Promoting sexual responsibility is the only way to reverse the tide. The first step is to eliminate abortion, restoring a sense of sexual responsibility, renewing a sense of value and worth of all human life and protecting the right to life of all human beings.

Sandra Dudley

Summan

Helping solve our country's problems

I would like to express my thanks to you for stating in the Oct. 30 *Criterion*, "For many, both Catholics and non-Catholics, abortion will always be the top issue even if it hasn't played that way in this campaign." Perhaps if more people spoke out about this "unspeakable crime," as the Second Vatican Council called it, our country would not be having so many problems with health, family life, euthanasia and human rights, and then our dear Lord would bless our country by helping us to find ways for solving problems such as the economy, education, housing, the environment and all the other issues which the U.S. bishops speak about concerning political responsibilities.

Barbara Dugan

Columbus



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CORNUCOPIA

No wildlife in these parts!

by Cynthia Dewes

There's a sign beside the road leading to our home in the country. It says: "Wildlife Viewing Area Ahead." Now, unless this refers to our relatives or friends on one of their particularly frisky visits, we presume it must mean wild animals, birds, fauna, critters we see in zoos or on "National Geographic" television specials, or something. We are apparently privileged to be living in the midst of nature.

Lest we swing into a rousing chorus of "Talk to the Animals," or get the warm (uh) fuzzies about encounters with Bambi and Thumper, let me say that, up to this point, we have never seen anything wilder than our cat. If you are acquainted with our cat you know that he's pretty wild, but an official "wild animal" he ain't.

Maybe we're doing something wrong. Maybe the locals know something we don't know. Whatever. All I know is, not one



deer or fox or beaver has appeared. We did see one poor bird which hit the upstairs window, crashed and died, but he doesn't count. He wasn't really trying to show off.

Someone said if we put out a salt lick, we'd get deer aplenty in the yard. Now, a salt lick is not an X-rated porn activity, or even some exotic corned dander favored only by wild animals. It's a rather huge hunk of pure salt which deer love to come up and lick because they have a hard time finding natural salt, which they need to keep healthy just like us. Isn't that interesting?

The only problem is our neighbor, Bob. Bob is a great outdoorsman. He loves to hunt and fish and kill almost any kind of animal, with almost any kind of weapon from spear (no kidding) to bow (as with arrows) to shotgun. Hidden up in the woods he has a hunting blind in a tree, from which he can stalk deer and (you guessed it) kill them. If we had a salt lick, we'd only be attracting the poor deer in droves and making an egregious contribution to Bob's hobby.

Beavers aren't as shy as deer, and even Bob doesn't hunt them. Nevertheless, we've never seen them in person, only evidences of their existence. Now we know where the cliché about beavers comes from,

because they are indeed a busy bunch. From one day to the next, we've seen an entire creekbank of trees denuded about half-way up their trunks by mysterious beaver action. By the time we got there, the little devils were probably done toasting their success, and were sleeping it off in their lodges under the water.

Foxes are a sly bunch, too, to seize another cliché. So sly that we have never seen one outside organized captivity in large cities. Some of the locals like to tease us about it. "Look!" they'll say, pointing to a spot on the trail. "There's a spoor." Of course, they use this terminology to show us who's boss in this neck of the (literal) woods. Obligingly, we run over and peer at the appointed spot, pretending we know what the heck they're talking about. But all I know is, we have yet to see a genuine, furry, living and breathing fox, vixen, kit, or even kaboodle.

"Wildlife Viewing Area" may be stretching the truth, but we did see one large animal the other day. It was a St. Bernard dog, checking out the row of mailboxes along the road. We took his picture.

vips...



St. Francis Hospital Center is proud to announce two additions to its hospital family: Robert J. Brody and Linda Redman, both new members of the administrative staff. Brody has been appointed executive vice president and chief operating officer. Redman has been hired as general counsel at St. Francis Hospital Center.

check it out...

St. Meinrad Seminary will offer a day of reflection entitled "Ways of Understanding the Feminine Within" on Friday, Nov. 20 from 9 a.m. to 3 p.m. Ursuline Sister Marita Greenwell will lead the discussion for the

day in the Newman Conference Center on the Seminary grounds. Cost is \$15. For registration call 812-357-6599.

Our Lady of Lourdes Church, in cooperation with neighboring churches, will host its annual Thanksgiving Day Community Dinner in the school cafeteria on Nov. 26 at 12:30 p.m. For reservations call 317-356-7291 before Nov. 23. Cost \$1.75 per person.

A weekend retreat for those interested in 12-step recovery programs and inner child work is scheduled for Dec. 4-6 at Kordes Enrichment Center, Ferdinand, Ind. Gerry Boylan, a certified chemical dependency counselor who specializes in spirituality and addictions will lead the retreat. For information and details call 812-367-2777.

Maryknoll Sister Lisa Shoemaker-Lohmeyer, organist, will perform in concert on Nov. 22 at 2:30 p.m. at the Sisters of St. Francis Motherhouse Chapel, Oldenburg.

Indiana Office for Catholic Ministries (IOCM) will present a higher education forum on Nov. 19 from 9 a.m. to 4 p.m. at the Christian Theological Seminary, room 122. Dr. Wade Clark Roof will focus on better understanding the baby boomer culture in regard to the development of values, morals and spirituality.

The 4th Annual Irish Ceili will be held on Saturday, Nov. 21 from 7:30 p.m. to Midnight at St. Philip Neri School gym sponsored by the A.O.H. Kevin Barry division and the Irish American Heritage Society. Proceeds will benefit Holy Cross and St. Philip Neri area food pantries. Tickets are \$5, canned foods will be accepted. For more information call 317-899-3092.

The Medjugorje Network of Indianapolis will present investigative journalist Michael H. Brown, author of "The Final Hour" on Friday, November 20, at St. Louis de Montfort Catholic Church, 11441 Hague Road, Fishers, at 8 p.m.

OOOFS!... In last week's edition of The Criterion, there was a transposition of numbers in the article entitled "Marian College's enrollment sets school record this year." The increasing number of enrolled students climbed from 1,228 to 1,263. Sorry about the error.

The Caedmon Series lecture will feature "Willia Carter: Pioneer" will take place at St. Meinrad Seminary on November 19, at 8 p.m. The presentation, given by Dr. Diane Prenatt, will be held in the Newman Conference Center on the campus. The Caedmon Series presentations are free and open to the public. For more information call 812-357-6501.

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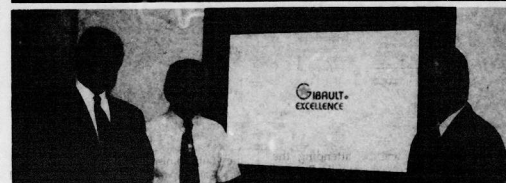
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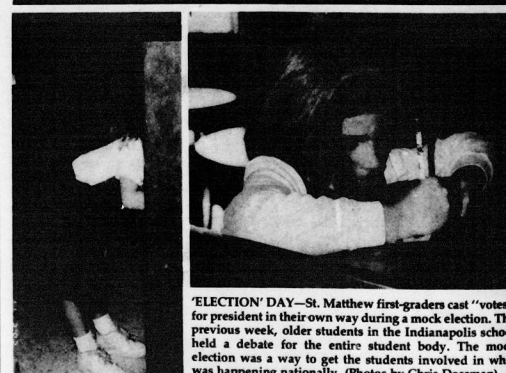
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CHILD CARE EXCELLENCE—Daniel P. McGinley, executive director of Gibault School for Boys, recently received recognition for his contributions to child care at local, state and national levels. From left are Dr. Michael T. McCrocklin, director of IBIS clinical services at Gibault; McGinley, and Stephen L. Harris, director of The Gibault Foundation, Inc.



'ELECTION' DAY—St. Matthew first-graders cast "votes" for president in their own way during a mock election. The previous week, older students in the Indianapolis school held a debate for the entire student body. The mock election was a way to get the students involved in what was happening nationally. (Photos by Chris Dosseman)

SVdP helps 3,056 families with food essentials

by Margaret Nelson

"Mary" called the St. Vincent de Paul help line because her husband was laid off recently. The couple and their three young children had used up all the food they had in the house.

A young mother called the help line because her food stamps had been cut off. "Ann" was unable to take the schooling the welfare department required because she had no one to stay with her two preschoolers. The family had nothing to eat.

The Indianapolis Council of the Society of St. Vincent de Paul will give these people food supplies or vouchers. In fact, the 25 parish conferences help 3,056 such families each month.

But volunteer leaders Ray Benjamin and Bill Quigley are concerned about the increasing number of emergency food calls while cash and food donations decrease. Last year, cash donations were \$61,000. During the same time this year, they have been \$57,000.

As a result, the council must cut expenditures down \$9,000 this year to stay within income guidelines to allow for further decline.

St. Vincent de Paul pays no salaries. It is 100 percent volunteers. "I think it's the

only one in the country of this nature and size," said Quigley, the food coordinator.

"Every time donated goes for food. And there is a strong feeling that we should remain that way," said Benjamin, who is SVdP funding chairman. He explained that operational costs are covered from other funds and grants.

The men said that some of the 25 Indianapolis-area parishes receive calls relayed from the help line and others have food pantries on the premises.

In some, like Holy Cross and St. Philip Neri, families may receive food twice a month. At St. Rita, open daily from 9 to 11 a.m., they cannot have food again for 90 days. These three food pantries, plus Holy Trinity, Little Flower, Our Lady of Lourdes, St. Barnabas/Assumption, St. Catherine, and St. Thomas/Christ the King/St. Joan of Arc each serve more than 20 families per month.

Holy Cross Parish has the largest food pantry, serving an average of 1,700 families each month. SVdP gives the pantry about \$1,000 a month for food. The Indianapolis council gives each conference from \$400 to \$900 for Thanksgiving and Christmas food donations. Besides the cash donations, SVdP collects non-perishable food items. Some parishes have used innovative collection methods. Larry Garvey at Christ the King, made a colorful food cart where parishioners may leave food donations. Other northside parishes have adopted the idea. Several Catholic schools have children bring food in one day a month. At one, the students don't have to wear their uniforms that day, if they bring food.

Grocery stores donate perishables. Quigley said that Kroger probably gives SVdP 1,000 loaves of bread a week. St. Matthew's peace and justice committee has a parish garden for the needy. Other parishes ask their members to "grow a row" just for those in need.

Benjamin said that it is not only the demand that is greater, but that the cost of food is greater. It is now 14 cents per pound at Gleaners' Food Bank.

"That might not sound like much, but we buy tens of thousands of pounds each month," he said. "And they give us almost as much free. We use 600,000 pounds of food for the pantries each year." Quigley said that SVdP is Gleaners' biggest customer, paying an average of \$33,000 a month. He explained that some parishes collect cash for fresh meat for the pantries.

St. Vincent de Paul also gives the Holy

Family Shelter \$1,000 a month for food. And it offers 900 meals a month through the Cathedral Kitchen, including Sunday dinners and weekday morning coffee.

Benjamin remembers when he retired 14 years ago and there were no food pantries and Gleaners did not exist. "We would build more food pantries, if we had the funds," he said.

Quigley asks churches, schools and other organizations that have food drives to help the hungry to remember SVdP food pantries in their area. Many of them need volunteers, as well.

Holy Cross, Little Flower, Our Lady of Lourdes, St. Lawrence, St. Philip Neri, and St. Simon have food pantries in east Indianapolis. Holy Name, St. Barnabas and Assumption, St. Catherine, St. James, St. Jude, St. Patrick, and St. Roch are on the south side.

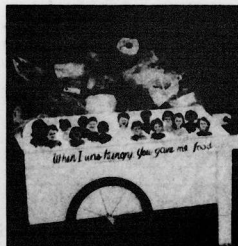
On the north side are Immaculate Heart,

St. Andrew, St. Rita, and St. Thomas with St. Joan of Arc and Christ the King. Parishes with food pantries on the west side are Holy Trinity, St. Ann, St. Anthony, St. Christopher, St. Gabriel, St. Joseph and St. Michael.

"Funds are available to help any Catholic parish in the archdiocese that has a need," Benjamin said.

Other SVdP conferences that work for the needy are in St. Vincent de Paul, Bedford, St. John, Bloomington; St. Malachy, Brownsburg; St. Michael, Greenfield; Our Lady of the Greenwood, Greenwood; St. Agnes, Nashville; St. Anne, New Castle; St. Mary, North Vernon; St. Mary and St. Michael, Madison; St. Mary, Rushville; and St. Patrick, Salem.

(For those who wish to make donations or serve as volunteers, this week's Criterion includes a flyer with addresses and phone numbers.)



COLLECTOR—This food cart, made by Christ the King parishioner Larry Garvey, is a collection point for St. Vincent de Paul food donations.



EMERGENCY SHELVES—Food is ready to distribute to the needy who come to the Indianapolis Council of the Society of St. Vincent de Paul. (Photos by Terry Ross)

Wanted: your Christmas stories

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

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

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

Deadline for receipt is Tuesday, Dec. 8. 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.

St. John in Osgood is 125

by Barbara Jachimik

St. John the Baptist Parish in Osgood will celebrate its 125th anniversary on Sunday, Nov. 15, with a 2 p.m. Mass.

Father David Coats, vicar general of the archdiocese, will preside as Archbishop Daniel Buechlein will be attending the National Conference of Catholic Bishops meeting in Washington, D.C.

Father Coats will be the homilist. Clergy from the Batesville Deanery will concelebrate.

Father John Minta has been pastor since January 1980. Under his leadership, the

religious education program has expanded. A parish pastoral council was formed. The local Knights of Columbus Council 8487 was named for the previous pastor, Father Bernard T. Voges.

The women of the Parish Council of Catholic Women do mission work and raise funds for charity. Teen-agers are members of the youth ministry group. A team of adults plans and sponsors programs for spiritual growth and community enrichment.

A pitch-in dinner will be held at Jac-Cet-Del Elementary School cafeteria after the 125th anniversary Mass. A souvenir book has been printed.



TRIBUTE—Attending a Nativity Parish tribute to Mother Theodore Guerin on Nov. 1 are Providence Sisters (seated, from left) Frances Maureen McGroarty, Lucetta Schaefer, Connie Kramer, Barbara Marie Stritt, Helen Ann Conway, (standing, first row from left) Marie Alexis Geiger, Brendan Harvey, Therese Berry, Nancy Brosnan, Charles Louise Kluesner, Maria Varela, Marilyn Trobaugh, Rose Angele Spalding, Therese Clare Carr, (back row, from left) Marilyn Herber, Nativity pastor Father Donald Schmidlin, Sisters Marilyn Ginder, Kathy Newport, Anne Krause and Marie Grace Molloy. Providence Sisters have worked and lived at Nativity since 1955.

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Brown County SVdP to occupy new home

by Mary Ann Wyand

St. Vincent de Paul Society volunteers and their clients in Brown County will have a lot to be thankful about this Thanksgiving because the community service organization has a new and permanent location on the grounds of the Catholic Youth Organization's Camp Rancho Framasa near Nashville.

Formerly, St. Vincent de Paul volunteers in Brown County served the poor from a cramped and run-down Nashville building without an adequate floor.

This month society volunteers are looking forward to the completion of a new building. The fact that it is on archdiocesan property will eliminate monthly rental payments.

Construction of the pole barn is nearing completion, and St. Vincent de Paul volunteers hope to distribute food and furniture to the poor there on the third Thursday of this month, Nov. 19.

Three years ago, a group of concerned St. Agnes parishioners from Nashville decided to organize a St. Vincent de Paul Society conference in Brown County because the scenic wooded countryside is home to one of the highest percentages of poor people in the state.

"In November of 1989, we helped two families through calls to the church," volunteer Marge Wright said. "That was about 36 pounds of food each. The next month we had 98 families. That was really our first big food distribution, and it was in the basement of the church. We also gave out a lot of extras—toys and candy and fruit. It was really nice."

Society volunteers found a lumber storage building on State Road 135 and operated from that location for two years.

"It was just a dirt floor where they had stored lumber," she said. "We rented two sections of the building at \$30 a section and we had furniture up there. Charles and Coralee Sandhage took charge of that. We would dispense clothing and furniture every Monday."

Last year, she said, the society moved its operation to a smaller building also located along Highway 135. "It was very small and the roof leaked and it really wasn't ideal, but it was the best we could do. The same way with the barn we started with. That was all that was available."

Society volunteer Fred Schilling said their ministry to the poor has "grown by leaps and bounds with distribution of



NASHVILLE VOLUNTEERS—St. Vincent de Paul Society volunteers (from left) Fred Schilling, Bill Winkle, Mary Ann Winkle, Doris Kornbroke, Marge Wright, Jack Kornbroke, Don Wright and Jim Jones from St. Agnes Parish at Nashville are helping expand the society's ministry to the poor in Brown County. This month the society will move the food, clothing and furniture distribution site to a new warehouse on the grounds of the Catholic Youth Organization's Camp Rancho Framasa.

clothing and food and furniture" during the past four years and a move to a larger "home" was inevitable.

Schilling said the late Archbishop Edward T. O'Meara gave the Brown County conference of the St. Vincent de Paul Society \$7,500 to expand their services to the poor in the Nashville area.

"We're pleased to be able to accommodate St. Vincent de Paul on camp property," Edward Tindler, executive director of the Catholic Youth Organization, said after Charles Lauck, CYO board president, signed the contract on Sept. 8. "It will be a nice collaboration between two service agencies of the Catholic Church."

Father Paul Koetter, assistant chancellor of the archdiocese and administrator of St. Agnes Parish, said, "The people of St. Agnes have really responded both to the visitors who come here and to the poor of the county. Many people don't realize that Brown County is one of the poorest counties in Indiana. Our outreach to the poor, primarily through the St. Vincent de Paul organization, has been very good and many of our parishioners have been very generous with that."

St. Agnes was founded to serve visitors to Brown County 52 years ago by Archbishop Joseph Ruter, Father Koetter said, and "serving the visitors and serving the poor continue to be the primary focuses for the parish."

Don and Marge Wright said the society currently provides food to about 70 families every month. Government commodities supplied for a small fee by Hoosier Hills Foodbank supplement food and cash donations from parishioners.

Society volunteer Jack Kornbroke, who is retired, said he and his wife, Doris, enjoy helping the poor because "we need something extra to do and this is something that will help a lot of people."

Kornbroke said the society is planning home visits in the future to ensure that families really do need food or furniture.

Doris Kornbroke, who is a member of the St. Agnes Guild, said she helps with the annual parish rummage sale in the spring and the bazaar in the fall to raise funds for parish ministries to the poor.

Mary Ann Winkle, who is a new St. Vincent de Paul member, said she and her husband, Bill, got involved in the ministry because "we have always felt real warm toward the St. Vincent de Paul. Bill was active in it in our parish in Anderson."

Bill Winkle said he picked up and delivered furniture and food for the St. Vincent de Paul Society conference in Anderson and now helps the society in Brown County because "it sure makes you feel nice when you can help someone else. It's something that is well worth doing."

"When people need help, Winkle said, he is glad to do it. "It's like a big family here. They get the job done."

Society volunteer Jim Jones said "the driving force down here, and everybody will agree, is (Benedictine) Sister Mildred (Wannemuehler, pastoral associate). She knows what the need is and she makes the connection. I've got an old truck and some time and she found out and asked me if I could help. Now I do a little bit of everything. It's worked out real fine. It's a close-knit group."

Recently, Jones said, he received an emergency telephone call from a lady who needed furniture immediately.

"I sensed the urgency," he said, "and we were able to give her almost everything she needed. We have a lot of young women who will come in with babies, and in addition to food they will get toys for the children and maybe whatever clothing is available. It's nice to be part of a group that can help people who are really in need. It makes us feel good."

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K of C honors 'Cotty' Mascari with Catholic school scholarships

by Margaret Nelson

The 10 councils of the Indianapolis-area Knights of Columbus chapter have agreed to honor the late Cosmas Anthony "Cotty" Mascari with a scholarship program for students attending Catholic high schools. It will be known as the Cosmas Mascari Educational Fund.

"Basically, it will be for kids who need the help," said Timothy Hayes, vice-president of the chapter and chairman of the charity committee. "There are a lot of scholarships for those who excel. But there are others who are deserving of the same thing who don't qualify." The men believe the effort will help Catholic schools as well as the individual recipients.

At the last chapter meeting, the decision to dedicate the program to Mascari was unanimous, said Hayes. The founder of the produce company of Caito and Mascari died Oct. 17, 1992. He was a past grand knight of Council 3660 and past state secretary of the Knights of Columbus.

"Charity is one of our principles," said Steve Sullivan, state membership chairman. "We have other charities, such as the

Gibault School for Boys. Our new archbishop has said that Catholic education is a key thing. I think this is in."

Specific plans for fair distribution of the grant funds are being carefully considered. The number and dollar amount of scholarships will be announced in detail at a future time. The chapter hopes to help as many people as possible, but the number of scholarships will depend on donations and fundraising efforts.

The Indianapolis chapter has collected \$5,000 through its annual golf and Monte Carlo fundraisers, which has already been designated to the scholarship fund.

There are 10 councils in the Indianapolis chapter: Father Thomas Kelley, 6423; Holy Family, 3682; Mater Dei, 437; Msgr. James M. Downey, 3660; Msgr. Bernard Sheridan, 6138; Our Lady of Fatima, 3228; St. Joseph, 5290; St. Pius X, 3433; St. Rose of Lima, 10460; and St. Thomas More, 7431.

Anyone wishing to contribute funds for this separate account may send donations to: Cosmas Mascari Educational Fund; c/o John Rouch, treasurer; 5650 N. Primrose, Indianapolis, IN 46220; 317-257-8748.

Bishops start teaching people about catechism

by Catholic News Service

WASHINGTON—The U.S. bishops' Subcommittee on the Implementation of the Catechism of the Catholic Church has asked the U.S. bishops to begin educating their people on the catechism, which is to be published in December.

In late October the subcommittee sent the bishops an adapted version of a Vatican background paper on the catechism. The subcommittee suggested that the bishops use their diocesan newspapers or other means to disseminate the background, which was originally issued by the Vatican June 25.

Pope John Paul II formally approved the Catechism of the Catholic Church June 25. Release of the actual text of the book was delayed, however, because the officially approved translations into major modern languages were barely under way at that time.

Cardinal Joseph Ratzinger, the Vatican official who heads the catechism project, recently announced that Dec. 9 is the anticipated release date. The French text is definitely expected to be ready by then, and officials hope that the English, German, Italian and Spanish will be available as well.

The background paper distributed to the U.S. bishops discusses the history of catechisms in the church, the history, purpose and structure of the new catechism, some of the distinctive elements of the new text, and the limits on a general, worldwide catechism that must be taken into account in order to understand the document correctly.

Here is the text of the background paper sent to the bishops:

SOME BASIC INFORMATION

A catechism is a text which contains the fundamental Christian truths formulated in a way that facilitates their understanding. The first catechism dates from the end of the first century. St. Augustine and St. Thomas Aquinas wrote catechisms in the fifth and 13th centuries respectively.

Catechisms often resulted from church councils, thus the Councils of Tortosa (1429) and Trent (1566) produced catechisms. Individuals also published catechisms. Sts. Peter Canisius and Robert Bellarmine are examples.

In other Christian traditions, catechisms have also been developed. Both Luther and Calvin published catechisms.

In the United States the Baltimore Catechism has been the principal instance of a catechism. While the Baltimore Catechism is organized in a question-and-answer format, this is neither the exclusive nor necessarily most desirable format for catechisms.

HISTORY OF THE CATECHISM OF THE CATHOLIC CHURCH

The Catechism of the Catholic Church originated with a recommendation made at the extraordinary Synod of Bishops in 1985. In 1986 the Holy Father appointed a commission of cardinals and bishops to develop a compendium of Catholic doctrine. In 1989 the commission sent the text to all the bishops of the world for consultation. In 1990 the commission examined and evaluated over 24,000 amendments suggested by the world's bishops. In 1991 the commission prepared the text for the Holy Father's official approval.

On June 25, 1992, the Holy Father officially approved the definitive version of the Catechism of the Catholic Church. Its translation into French, German, English, Spanish and Italian is expected by the end of 1992. It will be published by spring 1993.

NATURE

The Catechism of the Catholic Church serves several important functions:

1. It conveys the essential and fundamental content of Catholic faith and morals in a complete and summary way.
2. It is a point of reference for national and diocesan catechisms.
3. It is a positive, objective and declarative exposition of Catholic doctrine.
4. It is intended to assist those who have the duty to catechize, namely promoters and teachers of catechesis.

The Catechism of the Catholic Church presents what all Catholics throughout the world believe in common. The national or

diocesan catechisms and other catechetical materials which may be developed in light of the Catechism of the Catholic Church will naturally be more sensitive to local cultural, social and ecclesial concerns.

The catechism is part of the church's official teaching in the sense that it was suggested by a Synod of Bishops, requested by the Holy Father, prepared and revised by bishops and promulgated by the Holy Father as part of his ordinary magisterium.

The catechism is not intended for direct use by young adults, youth and children. Neither does it include pedagogical or methodological considerations. Methodology varies according to the developmental levels of those to whom the catechism is directed and according to the cultural contexts in which catechesis is given. Methodology is more appropriately developed by the authors and publishers of catechetical materials.

The catechism is addressed first and foremost to children, in so far as they are the doctors of the faith. They have the first responsibility in catechesis. Secondly, it is addressed to the authors and publishers of catechetical materials. Finally, through the mediation of bishops and catechetical authors, it is addressed to all the people of God.

STRUCTURE

The catechism is divided into four parts: what the Catholic Church believes (creed), celebrates (sacraments), lives (the Commandments) and prays ("Our Father").

SOURCES

The catechism draws abundantly from sacred Scripture, the western and eastern traditions of the church (in particular the church fathers), liturgy, the magisterium, the Code of Canon Law, and the life and the teachings of the saints.

DIMENSIONS

Conciliar

The catechism is related to the Second Vatican Council in that its origin lies in the 1985 extraordinary Synod of Bishops. That synod was convened 20 years after the close of the Second Vatican Council to celebrate the council and to sustain and rekindle the application of its teachings of the council. The contents of the catechism reflect essentially, even though not exclusively, the Second Vatican Council. While the catechism is dedicated to the full and faithful expression and implementation of the teaching of the Second Vatican Council, it is not the catechism of the Second Vatican Council.

Missionary

The catechism reflects a missionary dimension as well. It faithfully presents the core of the Christian proclamation: the universal salvific will of God. It presents an open and constructive vision for the dialogue with non-Christian religions.

SOME PARTICULARLY NOTEWORTHY ASPECTS

The Hierarchy of Truths

The Catechism of the Catholic Church intends to show the organic unity of Christian truths, their interrelation and their reference to the center which is Christ. It respects the distinction between divinely revealed truths and other truths which are proposed by the church.

"In Brief" Sections

Simple and concise summaries are placed at the end of each section of the Catechism of the Catholic Church. These "In Brief" summaries condense the previous paragraphs into a few short sentences. They foster a clear Christian identity and a common language of the faith. They bridge the interval between doctrine and catechesis. They offer adaptable models of summary expositions of the faith for national and diocesan catechisms. The "In Brief" summaries also endeavor to facilitate memorization, if this is appropriate for national and diocesan catechisms and other catechetical materials.

The Use of Sacred Scripture

The catechism is not a study of scientific exegesis nor does it present any

theories of exegesis. The editors of the catechism adhere to the methodology indicated in the Second Vatican Council's Dogmatic Constitution on Divine Revelation, "Dei Verbum."

Some Limits on Catechisms in General

Catechesis is an ecclesial activity which is multifaceted and complex. It involves different and complementary elements: the catechist, those to whom the catechesis is directed, the contents, the methods, the means, the socio/cultural/ecclial contexts, etc. A catechism is an instrument, a means for catechesis.

As with any catechism, the Catechism of the Catholic Church is one of the means of catechesis. Although it is a privileged means, it is not the only and exclusive one. Other means or instruments of catechesis are: audiovisual aids, computer aids, figurative art, monuments, models, etc.

Catechesis is one of the ways of carrying out the church's prophetic ministry. The prophetic ministry, in union with the priestly and kingly ministries, constitutes

the mission of the church. Other expressions of the prophetic ministry of the church include: evangelization, the homily, theological research, the teaching of religion, the celebration of the Word, etc.

Some Limits of the Catechism of the Catholic Church

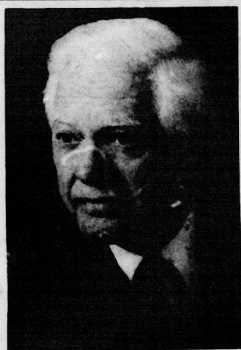
The Catechism of the Catholic Church is addressed to the whole church as it is experienced in different places throughout the world. Therefore it cannot embody all the distinctive and specific aspects of the multifarious local churches. It cannot express the unique characteristics of the different cultures around the world or the particular characteristics proper to every person's developmental level. Hence, it requires the mediation of national and diocesan catechisms and other catechetical materials.

Authors of national or diocesan catechisms and other catechetical materials should pay particular attention to the different socio/cultural/ecclial contexts and to the unique characteristics of the persons to whom the catechesis is directed.

John C. O'Connor

Cathedral High School
Class of 1934

Attorney At Law
Retired



Concerning my happy and, I believe, successful experience at Cathedral High School, I have to thank two "groups" of individuals.

The first "group" consists of my mother and father who were determined that my four brothers and I all attend Cathedral. They made it rather difficult for the five of us to go elsewhere since at the very time of Cathedral High School's founding in 1918, my parents chose to locate the new family home less than one-half block from the school grounds. Moreover, I should add that years later my two sons followed me to Cathedral.

The second "group" is, of course, the then faculty of Cathedral, all of whom were Brothers of the Holy Cross. It was they and particularly one unusually wise and understanding Brother who caused me to walk straight on the academic trail as well as the true path of life.

Early on in my freshman year in my daily contacts or discussions with one Brother or another, I became impressed with the hard fact that it is not expected of each student that he aim to be a genius by the time of graduation; to the contrary, it is ideally hoped that each student reach or attain his potential — the academic, personal, and moral level — bearing in mind that each student's potential differs.

To meet, or satisfy one's potential, I learned at Cathedral High School that these three principles be pursued:

- 1) In your every day life, whether it is work, study, or contacts with your fellow man, use common sense.
- 2) Whatever the task with which you are encountered give it your all — work hard — a maximum effort always.
- 3) Zealously guard and protect your moral person. Avoid any conduct which might question your integrity.

Cathedral High School is totally responsible for my grasp of these three principles, from which I greatly benefited, and for which I have been extremely grateful to this very day.

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New details bolster reports of the slaying of five U.S. nuns in Liberia

by Catholic News Service

RED PUD, Ill.—New details on the fate of five American nuns in Liberia apparently bolster reports that the religious were shot to death by rebels.

Sister Mildred Gross, provincial superior of the Adorers of the Blood of Christ, based in Red Bud, said in a Nov. 9 statement she received an "eyewitness account of the death of our five sisters." The account was smuggled out of Liberia through a network of missionaries and others in West Africa.

The report blames soldiers of the

National Patriotic Front of Liberia, the insurgent organization headed by Charles Taylor. Taylor's foreign affairs representative on Nov. 5 had denied rebel troops were the perpetrators.

Sister Mildred said she believes the report is reliable.

Two of the nuns, Barbara Ann Muttra and Mary Joel Kolmer, were slain Oct. 20 as they drove one of their hired security men to visit a sick relative, according to the account released by Sister Mildred.

On the way, the nuns apparently gave a ride to two members of the joint West African peacekeeping force, which has been fighting Taylor's forces.

"They were reportedly ambushed by soldiers of the National Patriotic Front of Liberia," the provincial said. "All were killed by the soldiers who then took their vehicle."

The two sisters' bodies were reportedly covered by a cloth as they lay on the road.

Three days later another group said to be rebel soldiers, led by a man calling himself "C.O. Devil," came to the nun's convent in the Gardnersville section of Monrovia, the capital, and killed the remaining sisters and another security man.

The detailed account said that C.O. Devil demanded the keys to the convent

auto, then shot the security man and Sister Kathleen McGuire to death.

He then killed Sisters Shirley Kolmer and Agnes Mueller on the road outside the convent fence, the account said.

"Sister Shirley begged him to spare their lives," Sister Mildred said.

Sister Mildred said that she met with State Department officials on Nov. 6 to discuss recovering the nuns' remains.

"We have their dental records on hand to help with identifying their bodies," she said.

"Each day brings us closer to the truth as we continue to pray for the people of Liberia," Sister Mildred said.

In Washington, Archbishop John R. Roach of St. Paul-Minneapolis, chairman of the U.S. bishops' International Policy Committee, implored Acting Secretary of State Lawrence Eagleburger to help bring an end to the ongoing violence in Liberia.

"The perpetrators of these cowardly and brutal murders must be identified and brought to justice," the archbishop wrote.

Liberians in Indianapolis voice concerns about their country

by Margaret Nelson

"Kukaa Tonoë" means "We Are One" in the Liberian dialect.

Considering the conditions in their homeland, it is important for the 45 adult Liberians who live in the Indianapolis area to feel this support, so they meet every

second Sunday at the home of an Indianapolis doctor who spent 26 years in Liberia as a missionary.

Lucia Tunapu Fahnbulleh, Eiboma Fahnbulleh, and Korla-Wwannee M. Scott are part of the Kukaa Tonoë. They want to urge *Criterion* readers to look at the conditions in Liberia. They all hope to be reunited with their families there someday.

Scott, who went to Liberia this summer to try to rebuild the health center, could not believe how conditions had changed since her last visit.

"There was not as much fighting before," she said. "Under the previous president, the country was not in this chaos."

The three wanted to voice their concern and denounce the killing of the nuns near Monrovia, the capital. "to say that we are holding those fighters responsible."

"Mr. (Charles) Taylor should be held personally responsible for the killing of those five nuns," she said.

"He is taking 10-year-olds and putting them in armies. He calls them the small boy armies," Scott said. "Without strong rehabilitation, he is taking the entire future from these kids."

Scott explained that recent military attacks have been aimed directly at the peacekeepers, the religious, the relief workers. "All who are responsible for bringing peace or relief are targets of attack."

She said that when she was in Liberia this summer, "We would not have had food without United Nations and Catholic Relief Services. They have a big relief effort."

"The people are trapped. He has closed all the borders to Monrovia, so food cannot come in. There are one million people with no food," she said.

"Charles Taylor adamantly refused to cooperate with any peace proposal. He aims to take the country by force. He will not allow a free democratic election," Scott said.

Lucia Fahnbulleh smiled. "We would like the (type of election) we saw here this week. If that would happen in Liberia, everybody would be happy."

"He knows we would not vote for him, so he tries to take the country by force," said Scott. "Mr. Taylor does not have our minds in mind."

"E. Boima said, 'He is getting all of our natural resources out to support himself. He will fight until it is all depleted.'"

Lucia said, "His main aim is to become president—president by the guns."

Scott said that five west African countries have formed the peacekeeping force. "These countries realize the sign of what Liberia politically stood for over the years. Their agenda is to disarm all fighters and provide a training program for them. They want to pave the way for an election. When it looks like they are near that objective, Mr. Taylor hits them."

"In October, there were supposed to be elections," she said. Their strategy was to capture 500 peacekeepers. They attacked when they knew there was an election in the (United) States. Now we are back to square one, where we were in 1990."

During her stay in Liberia this summer, Scott heard a bomb explode nearby as she prayed in church. "He attacked on Sunday when people should be in church."

She said that the JFK hospital is now used to house 3,500 displaced people.

"Taylor is becoming a madman. Each time he bombs, there is more overcrowding, flooding and malnutrition. It is too overwhelming for so few relief people. They don't have enough rice to distribute," said Lucia.

But Scott said, "We keep seeing the power of God. We are hopeful with the peacekeepers. There is one street (outside Monrovia) they could not cross, even with an army."

"The international community does not see him as leader because he does not have Monrovia," she said.

"There are one million people jobless. There is no food and no health care; the children are not in school. Those issues make the situation even more volatile," Scott said.

How will it end? "We ask the U.S. to give these peacekeepers support. They cannot do it without support," she said.

"We congratulate the peacekeepers. When some of them are killed, we go grieve with them," Scott said. "They monitor 24 hours. They have no lights. They have really given their lives for us."

"I was there when Mr. Taylor killed a Red Cross worker. They took a grenade and threw it in a Red Cross van. They said they didn't know it was a Red Cross worker. Where in the world don't they know that cross?" she said.

The trio hopes to return to Liberia when the situation is improved. "Mr. Taylor is trying to destroy our heritage," said Korla-Wwannee M. Scott.

The Indianapolis Kukaa Tonoë group sends medication, food, and clothes to Liberia through an organization in Washington, D.C. A major U.S. rubber company brings rubber out of Monrovia. Since the ships are going back empty, they can carry supplies for this organization.

The address is Kukaa Tonoë, 8124 N. Lincoln Blvd.; Indianapolis, IN 46240.

Gladys' Choice

Hometown: Richmond, Indiana

Age: 82 This Fall

Former Occupation: Medical Technologist

Hobbies: Reading, music, exercise, cooking, baking, arts & crafts, President of the resident's council (which is almost a full-time job).

Favorite Musical: The Sound of Music

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LIBERIANS—Lucia Tunapu Fahnbulleh (from left), E. Boima Fahnbulleh and Korla-Wwannee M. Scott discuss the problems of their homeland in The Criterion newsroom. Scott recently returned from trying to help in Liberia. (Photo by Mary Ann Wyand)

Faith Alive!

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BLESSINGS CONNECT FAITH AND LIFE

There is a blessing for absolutely everything!

by Fr. Eugene LaVerdiere, SSS

Blessings! I had no idea there were so many!

Recently, browsing in a seminary library, I came upon several books of blessings and began to page through them.

There are all kinds of blessings. I could not help but think of Teyve in "A Fiddler on the Roof."

It is true, there is a blessing for everything!

Some blessings I was familiar with: blessings before and after meals, for religious articles, for a home. I was familiar with the blessings for an Advent wreath, a manger set and Christmas tree, the blessing of throats on the feast of St. Blaise, of ashes for Ash Wednesday and of palms for Palm Sunday.

And of course, there are the blessings for families, engaged couples, children and the sick.

But there were even more blessings I was not familiar with.

There is a special blessing for a child not yet baptized, for parents after a miscarriage, for aged people confined to their homes, and for someone afflicted by substance abuse.

Reading on, I found blessings for an office, a shop or factory, boats and fishing gear, highways, cars and airports, as well as for animals, fields, rocks, and seeds at planting time.

It is true. There is a blessing for absolutely everything.

In the church's official ritual, all of these blessings are presented as part of a short rite, providing them with a prayerful setting.

The blessings are wonderful, drawing attention to all kinds of things, events and situations that ordinarily are taken for granted, helping people see these things from a religious point of view.

Do you have a gymnasium that needs blessing? Here is the official blessing for it:

"Lord, we sing your praises without ceasing. You rule over all things with wonderful order, you temper the cares and burdens of our toil, and, by giving us rest and healthy recreation, you refresh our weary bodies and minds.

"We entreat your kindness, that this place and its facilities will contribute to leisure activities that renew the spirit and strengthen mind and body.

"Grant that all who meet here may find the enrichment of companionship and together offer you the praise that is your due. We ask this through Christ our Lord. Amen."

There is more to a blessing than meets the eye. A blessing always views a person, object, structure or event through faith and refers to its purpose in creation and life.

In the case of the gymnasium, the blessing also includes a prayer that the

person or thing will contribute to human well-being and the praise of God.

The blessing for an airplane includes each of these characteristics:

"Lord our God, you walk of the wings of the wind, and the heavens declare your glory. We bless you and proclaim your greatness in all your works.

"Grant, we pray, that this airplane will serve to spread your praises and contribute to the well-being of those who fly in it.

"Through your blessing may its pilots and crew operate it with prudence, so that its passengers may reach their destination happily and safely. We ask this through Christ our Lord. Amen."

When a blessing is invoked on someone or something, the person or object becomes a special sign of God's generosity. Holy water, for example, recalls how God has blessed us with the grace of baptismal life.

By dipping our fingers in holy water and tracing the sign of the cross on our person, we attest and affirm that we are baptized in the name of the Father, the Son and the Holy Spirit.

We also recommit ourselves to dying with Christ that we might truly live with him.

True, the blessed objects could be used out of superstition. When this happens, the blessing is expected to endow the object with special powers to fend off physical harm or ensure success in some endeavor.

Holy water, for example, might be sprinkled to keep lightning from striking. Some wear a medal to guarantee victory in a football game.

Uses like this forget about a blessing's prayer aspect, expecting instead that the blessed object will do magic!

It may be that I shall never be called upon to bless a gymnasium or an airplane. But given the conditions in which we live, there is one blessing that I expect to use, and that is the blessing for someone who is addicted. I think you'll agree that this blessing gives us a lot to think about:

"God of mercy, we bless you in the name of your son, Jesus Christ, who ministered to all who came to him. Give your strength to (name), your servant, bound by the chains of addiction.

"Enfold him/her in your love and restore him/her to the freedom of God's children.

"Lord, look with compassion on all those who have lost their health and freedom. Restore to them the assurance of your unfailing mercy and strengthen them in the work of recovery.

"To those who care for them, grant patient understanding and a love that perseveres. We ask this through Christ our Lord. Amen."

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



MANY BLESSINGS—Some blessings people are more familiar with, like those said before a meal. But there are many other not-so-familiar blessings for special events and situations. (CNS photo by C. A. Blahusch)

Blessings are powerful statements

by David Gibson

Is it up to us, mere mortals, to decide what purpose the world around us will have?

Obviously, those who believe in God also believe that this world's realities derive purpose from their Creator.

Still, we know it is within our power to decide what we want our relationships with people to be like and how we want to utilize the objects that fill our world.

We can exploit people or foster their fulfillment; we can destroy our environment or act to preserve and restore it; we can work solely to accumulate possessions or work to make the world a better place.

I mention these points here because I think they offer a context for understanding what a blessing is.

A blessing tells us something about the person or thing that is blessed: This person is holy and precious; this thing is God's gift.

But when we bless someone or something, our action also makes a statement about us. Through this action we make plain how we intend to use an object, how we intend to regard this person.

A blessing makes a powerful statement about the meaning we intend to bring to the world around us.

(David Gibson edits *Faith Alive!*)

DISCUSSION POINT

Blessings offer thanks to God

This Week's Question

In your own words, when you bless yourself, your child, your food, what does this action or gesture signify?

"I'm wishing something good. When I leave for work each day, I sign the cross over my family. I am asking the Lord to watch over them and protect them." (Robert Shelton, North Little Rock, Arkansas)

"At the table it gives me the sense that we're coming together as one family united. It's no longer just the food we're eating that we bought with money. The blessing reminds me that the food was provided by God and gives much more than physical nutrition." (Kaitoon Song, San Jose, California)

"It's like I'm talking to God... like he's going to be with

me right there. It's like inviting him in." (Marge English, Redmond, Oregon)

"Giving God the praise for that food or that child and for allowing me to do it." (Etta Gist, Rock Hill, South Carolina)

"It is an action of thankfulness to God who provides whatever is being blessed. Plus it is asking God to continue to protect." (Vicki Clem, Indianapolis, Indiana)

Lead Us Your Voice

An upcoming edition asks: What does it mean to make amends to another person? How is this done?

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

Blessings
Blessings
Blessings

Pray for God's favors

by Neil A. Parent

It was wonderfully mysterious. I stared intently at the religious medal my godparents had sent me for my seventh birthday. "You should take it to the priest tomorrow and have him bless it," my mother said.

That very word, "bless," pulled me into reverie. I saw myself extending my hand with its precious medal before Fainer Patrick O'Doud, our pastor.

Bending forward, he began to utter strange yet familiar Latin words, all the while moving his hand—fingers straight and together—over the medal in a broad sign of the cross.

There. It was done! What seconds before was ordinary metal was now precious and holy.

When I grew up, blessings had a special aura, especially blessings given by priests. I was never quite sure what they meant; all I knew is that they were connections to God, to the holy.

People, occasions and things—lots of things—were blessed. Not a bad idea, I guess, when you think about consecrating all creation to God.

Blessings still play a significant role in my life, but in a different way. Although I no longer attach almost magical qualities to them, I still consider them an important religious act.

As I matured and studied, I began to realize that a blessing is something that anybody and everybody can do and, for that matter, should do. Simply put, a blessing is a special request, a prayer, for God's favor upon someone.

After our children were born, we began to bless them each night after placing them in bed. I sit on the side of the bed and place my hands, priest-like, on their heads. Then in a soft tone I ask God's favors upon them—for their safety,

their health, their being good, loving children. Interestingly, none of my daughters has ever asked me not to bless her, even when I don't make it to her room until she is just asleep or deep into a book. Our children never have considered the blessing an interruption or an intrusion.

A blessing given by a parent or spouse is wonderfully powerful. Maybe it doesn't convert ordinary metal into a holy sacramental, but it does work its own spiritual power.

The physical actions themselves seem to carry deep significance. Think of it.

The one being blessed is the exclusive focus of the one blessing. There is eye contact, the touch of flesh, the consoling words spoken on one's behalf.

There is the prayer that one be caressed and cared for by God. Who wouldn't like a blessing?

A Hispanic woman I know said it is her family's custom to bless family members whenever they leave on a trip. So meaningful has this ritual been, she explained, that her eldest son, who has drifted away from the church, continues to request a blessing when he departs after a visit.

Superstition? Not at all. What is at issue is the power of religious ritual, of a parent's love and concern, and of the request for God's protection and grace.

There are no set formulas, no rules about gestures, just the desire to link God and this person. That's it.

You say what comes to mind, use any symbol, expression or ritual you want.

Christians should be giving each other blessings a lot more often. They are a fitting expression of who we are as disciples of Jesus. And it would sure make for a better world if we did.

(Neil Parent is the executive director of the National Conference of Diocesan Directors of Religious Education in Washington, D.C.)



DISCIPLES OF CHRIST—Christians should be giving each other blessings a lot more often because they are a fitting expression of who we are as disciples of Jesus Christ. (CNS photo by J. Michael Fitzgerald)

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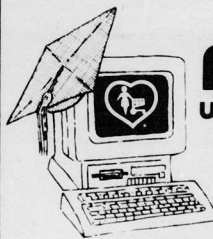
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THIRTY-THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, November 15, 1992

Malachi 3:19-20 — 2 Thessalonians 3:7-12 — Luke 21:5-19

by Fr. Owen F. Campion

This weekend, the prophecy of Malachi provides the first reading.

As is the case very often in the Scriptures, the Book of Malachi offers readers no date as to when it was composed. In the absence of a date, scholars must presume the time of composition from the events or circumstances that seem to interest the author. In the case of Malachi, the time of origination apparently was in the middle of the fifth century before Christ.

This book of prophecy is similar to all the others in that it looks with considerable disapproval upon what it regards to be the religious indifference and indeed sinfulness of the people. From such an unhappy situation, all the woes of life proceed. God is a merciful master, in the eyes of the prophet, but part of God's perfection is his justice. Part of that justice is punishment for misconduct. So, Malachi warns, refusal to worship God by obedience to his laws of morality and honor will bring down God's sanctions in the form of chaos and sorrow. Such an unwelcome development, however, can be avoided. People merely must repent and again turn humbly and absolutely to God.

This reading briefly describes the awfulness of what will occur if the people endure in their sins. There will be a day of reckoning. However, as often was the case in prophetic writings, there is a glimpse of hope. God will send a savior, a "sun of justice," to call people away from sin and redeem them from its destructive effects. Christians have seen in that prediction a promise of the coming of the Lord.

The Second Epistle to the Thessalonians

is the source of this weekend's second scriptural reading.

In the first century of the Christian era, Thessalonica was an important city in the Roman Empire. Located in what today is Greece, it is still an inhabited city. It is Saloniki in modern Greece. St. Paul was most devoted to the Christian converts who lived in such places as Thessalonica. They were the special products of his apostolic efforts. Living as they did amid the perils and hostilities of paganism, he continually called the early converts to be unrelenting in their faithfulness to the Gospel. It was not a misplaced appeal. Times were difficult for Christians. And, to compound problems, Christians evidently quarreled among themselves.

This reading is typical of the Pauline epistle. Paul establishes his own credentials of fidelity to Jesus. Then he summons his readers to equal commitment.

St. Luke's Gospel contains the reading for this weekend's Gospel lesson.

Earthquakes and violent storms are realities of life in 1992, just as they were in the first days of the church when this Gospel originally was preached and then put on paper. Even though today scientists cannot forecast every outburst of nature, such as earthquakes, and no one can reverse the power of a mighty storm, we of the 20th century live in a situation in which we feel ourselves better equipped to deal with the fury of the elements.

In our own society, we live in virtual tranquility, admitting as we must the frequency of violent crime in our midst.

On the other hand, the ancients had no idea of when the next natural catastrophe would come. Finally, they lived beneath the heel of imperial Rome. In Roman eyes, they existed to be exploited and used. The slightest transgression opened the way for overwhelmingly brutal Roman retaliation, and there always was the risk that Rome would sweep down upon an enslaved province merely to give an example to

Daily Readings

Monday, November 16
Margaret of Scotland
Gertrude, virgin
Revelation 1:1-4, 2:1-5
Psalms 1:1-4, 6
Luke 18:35-43

Tuesday, November 17
Elizabeth of Hungary, religious
Revelation 3:1-6, 14-22
Psalms 15:2-5
Luke 19:1-10

Wednesday, November 18
Dedication of the churches
of Peter and Paul, apostles
Rose Philippine Duchesne, virgin
Revelation 4:1-11
Psalms 150:1-6
Luke 19:11-28

Thursday, November 19
Seasonal weekday
Revelation 5:1-10
Psalms 149:1-6, 9
Luke 19:41-44

Friday, November 20
Seasonal weekday
Revelation 10:8-11
Psalms 119:14, 24, 72,
103, 111, 131
Luke 19:45-48

Saturday, November 21
Presentation of Mary
Revelation 11:4-12
Psalms 144:1-2, 9-10
Luke 20:27-40

others, to put into play a better political strategy for Roman interests, or to wiring from that enslaved province one last measure of resource. It was a terrifying age.

St. Luke's Gospel, written against the backdrop of the Roman rush to suppress the Jewish revolt, warned its readers never to take peace and security for granted. Life can be bad, it said. Against that fearful prediction, it asked for true dedication to the Lord. In dedication, all dangers would be subdued. Victory would await in eternity.

Reflection

This weekend is the next to the last weekend of the church's year. For 51 weeks, the church has used the readings of the Mass to instruct us in how to live the Christian life and prepare ourselves to be united with the Lord now and in eternity.

The church bluntly tells us today that earthly life is no holiday, that even if all things seem to fit together happily in life,

there is no reason to presume nothing untoward will ever come our way.

For some, distress may be in the form of a Hurricane Andrew or a Hurricane Iniki that so changed the lives of thousands of Americans late last summer. Or heartbreak can come our way in a serious illness, or in the grief that follows the loss of a loved one. In these uneasy economic times, many know worry in financial reversals, in the loss of a job, in insecurity. Even with all our scientific achievements, we are as vulnerable to forces beyond our control as were the first Christians.

St. Luke's Gospel frankly tells us that uncertainty and difficulty on occasion are part of life. However, the Gospel continues, we need not fear. Life is eternal for the Christian. By constant fidelity to God, we withstand the storms, we draw nearer to God. In so doing, we are not alone. Malachi reminds us that sustaining us in our battle is our "sun of justice," Jesus himself.

THE POPE TEACHES

Bishops are teachers of the faith

by Pope John Paul II

Remarks at audience: November 4

Continuing our catechesis on the essential elements of the ministry of bishops according to the Second Vatican Council, today we consider their primary responsibility as authoritative teachers of the faith.

Like the apostles, bishops are called to preach God's word. They must provide religious instruction for young people and adults, teach revealed truth in its entirety, and defend the church's doctrine—all in ways which make this message understandable to our age and which shed the light of evangelical charity upon our fallen human condition.

When a bishop teaches in communion with the Bishop of Rome, his people are

called "to concur with the judgment concerning faith and morals which he delivers in the name of Christ" (*"Lumen Gentium," 25*).

And when the church's doctrine is universally and definitively taught by the bishops in union with the pope, their magisterium enjoys an infallible authority. Here it is the Holy Spirit who guarantees the truth of what is taught. At the same time, the Spirit brings about the church's assent of faith, for he is the "soul" of the church, and by his power we are drawn into communion in the truth.

It is by fulfilling their responsibility to safeguard the patrimony of revealed truth (cf. 1 Timothy 6:20) that bishops maintain the integrity of the belief of God's people and preserve the Gospel in its fullness for future generations.

Never put off
until tomorrow...

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MY JOURNEY TO GOD

Mom's Morning: The 7 to 9

The kids are anxious for the bus,
The dog's barking at the door.
So many things upon us...
Inner peace — no more.

The babies need a changing,
The boy wants to wait outside.
Got to do some rearranging...
Inner peace — aside.

The beddings left in piles,
Dirty clothes are all about.
Got to drive the car pool miles...
Inner peace — is out.

But... a brief moment to myself.
My soul remembers then
To thank the Lord for all this wealth...
Inner peace — again.

— by Rose Sommers

(Rose Sommers is a member of Nativity Parish in Indianapolis.)



Entertainment

VIEWING WITH ARNOLD

'Hero' stars represent a 'highly moral dilemma'

by James W. Arnold

Any film that ends with two guys teetering on a ledge high above the streets while hundreds watch and TV cameras grind away has its roots planted firmly in movie history. The movies have race-truth on high-rise ledges since before they could talk.

In "Hero," the two characters represent a highly moral dilemma. One, who contemplates suicide, is a truly heroic man who is despondent because he has lied in claiming heroism in a specific case (rescuing victims from a burning airplane). The other, who is trying to save the first, has few redeeming virtues. In fact, he's a scumbag. But he happens to be the one who saved the people on the airplane.

That's just the start of the grist for conversation. "Hero" is one of the year's great chewable movies. It's a screwball comedy that tries to have fun while it's taking apart the nature of heroism in a media age when the dominant values are media and shallow. You need a scorecard to tally all the points. There's enough material to keep an observant priest in homilies all the way to Easter.

The bright screenplay is by David Webb Peoples, a San Franciscan whose film "Unforgiven" did a similar number on the moral ambiguities of violence.

"Hero" is also not exactly a little film aimed at highbrows. It cost \$42 million and stars Dustin Hoffman and Andy Garcia (as the two guys on the ledge), Genia Davis (as the TV reporter on the scene), and a vast

number of actors playing exquisite minor roles and bits. Hoffman's Bernie LaFante is low-life, the sort of guy who sells stolen TV sets and steals his attorney's wallet as he pleads with the judge to keep him out of jail. (He repays a loan he owes her with her own money, and peddles the credit cards to hoodlums.) He's been kicked out by his wife (Joan Cusack), and his pad is full of stolen junk.

Bernie's best claim to humanity is his sincere love for Joey, his pre-adolescent son. He also has a sense of his own inadequacy. He didn't plan on being a rotten role model. "I thought I would be this heroic, wonderful human being," he tells a sympathetic bartender.

His chance, or moment of grace, comes in spectacular fashion, when the plane crash-lands in a rainstorm right in front of his dying car in a lonely area. He helps, grudgingly at first, to open the jammed door, then is spurred into action by a boy (roughly the age of his son), who thinks his father is still in the burning plane.

Among those he rescues, as he searches in vain for the father, is Chicago TV star reporter Gale Gayley (Davis), just returning from New York with an award "for the excellence in the pursuit of truth." Bernie also steals her purse in the confusion, and disappears, leaving only a shoe behind. Soon, the intrepid Gale pursues the hyped-up story of the Angel of Flight 104, who saved 54 lives, including her own.

(The idea was inspired by the mystery rescuer who drowned helping to save victims of the Potomac crash a few years ago.)

The obvious irony is that the media can't find Bernie because he's now in jail, and if they do, he'll shatter their illusions about heroes. When the TV station offers a \$1 million reward, thousands of con artists and nuts come in to claim it. But



'HERO' STARS—Andy Garcia (left), playing a homeless person, and Dustin Hoffman, portraying a small-time crook, both lay claim to a \$1 million reward offered to the elusive man who rescued air crash victims in "Hero." The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Columbia Pictures)

the only one with the missing shoe (down, Cinderella) is John Bubber (Garcia), a homeless Viet vet who convinces everyone he's the right man.

As it turns out, Bubber was a real hero in Vietnam and is a gentle, Christ-like figure of compassion. He's (understandably) humble, gives large sums to the homeless, consoles sick children, even appears to work miracles. In short, he fits the hero image perfectly. But technically, he's lying. When the two "heroes" are unmasked, what will happen?

"Hero" has been delivered with style and determination through a long and difficult production by Brit director Stephen Frears ("The Grifters") and producer Laura Ziskin ("Pretty Woman," "The Doctor"). It starts slowly, but is an obvious homage to the populist comedy-dramas of 50 years ago, especially Frank Capra's "Meet John Doe" and Preston Sturges' "Hail the Conquering Hero."

Gags fly fast at the expense of TV and its preference for drama over truth. E.g., John and Gale star in a movie-of-the-week reliving the crash. (A splendid character is Gale's cameraman, played by Kevin O'Connor, who constantly rapturizes about the camera, his own skills, and his need to get an award.)

But the bubble and often groping public takes its shots, as well. A lip-read-

ing expert says the men on the ledge "appear to be discussing religion." The bartender tells Bernie, "It's a character thing. You and me are not heroic. He (pointing to John on TV) is."

The movie appears torn between John's uplifting idea ("We're all heroes, if you catch us at the right moment") and Bernie's cynical "there's no t-ruth, all there is bull." But finally it sides with the wisdom of the heart.

(Thoughtful fun, in the old-fashioned manner; some language; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Aladdin	A-I
Bram Stoker's Dracula	O
The Efficiency Expert	A-II
Fathers and Sons	A-III
Jennifer 8	A-III
Passenger 57	A-III
Waterland	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

'Frontline' examines 'JKF, Hoffa and the Mob'

by Henry Hertz and Gerri Pare
Catholic News Service

A mob lawyer's claims about assassination plots forms the basis for the "Frontline" documentary "JKF, Hoffa and the Mob," airing Tuesday, Nov. 17, from 9 p.m. to 10 p.m. on PBS. (Check local listings to verify date and time.)

For decades, Frank Ragano was attorney to Tampa's

powerful mob boss Santo Trafficante and represented Teamsters union head Jimmy Hoffa.

Now writing his autobiography and facing a sentence for tax evasion, he gives "Frontline" correspondent Jack Newfield a firsthand account of the Mafia's glory days, which began to dwindle once John and Bobby Kennedy decided to go after the mob and Castro took over Cuba, shutting down the mob-controlled casinos.

Ragano asserts the CIA, fearing the spread of communism, approached the Mafia to execute Castro and was fooled into thinking it would be done.

As Hoffa's lawyer and friend, Ragano became the conduit of loans from the billion-dollar Teamsters pension fund to the Mafia, but once Hoffa was jailed the mob was just as happy to deal with his cooperative successor.

According to Ragano, the Teamsters Union paid the Nixon White House \$1 million to get Hoffa out of prison. Eventually, Trafficante told Ragano that when Hoffa tried to regain control of the union, they had him killed. Apparently, Trafficante also made a deathbed confession to Ragano that New Orleans mob boss Carlos Marcello helped orchestrate the assassination of JFK.

Ragano provides a fascinating and provocative inside look at organized crime since he was a close personal friend to both Hoffa and Trafficante. Several other remarks on Trafficante's intelligence and eloquence, but FBI agent Jim Kenny best sums him up saying, "Under all that style he was a butcher."

Of course, what the program reveals most is the character study of Ragano himself, who as a child felt grateful to the Mafia for breaking his brother-in-law's arms and legs before the wife-beater could murder his sister. How he rationalizes defending known murderers makes for some very frank and candid exchanges.

There's hardly a dull moment as Ragano's home movies from Cuba as well as interviews with mob historians and law enforcement officials round out a portrait of organized crime using every means to maintain power.

Correspondent Newfield tries to punch holes in Ragano's claims and uncover his motivations for suddenly coming clean. Publicity for his upcoming book would be a safe bet, but Ragano seems upfront and forthcoming.

Viewers will have to decide if this program sheds light on President Kennedy's murder and is the final word on

Hoffa's disappearance or if it is simply an author's self-serving hype.

TV Programs of Note

Sunday, Nov. 15, 9-10 p.m. (PBS) "The Secret Agent." The first of a three-part "Masterpiece Theatre" set in 1890s London is based on the Joseph Conrad novel about a European anarchist manipulated to commit a terrorist act that devastates his family.

Sunday, Nov. 15, 8-11 p.m. and Wednesday, Nov. 18, 9-11 p.m. (ABC) "The Jacksons: An American Dream." This mini-series about the family from Gary that spawned the famed singing group "The Jackson Five" and its superstar Michael Jackson includes a soundtrack of 38 songs.

Monday, Nov. 16, 9-11 p.m. (PBS) "Elizabeth R: A Year in the Life of the Queen." This special marks the 40th anniversary of the English queen's reign.

Tuesday, Nov. 17, 10-11 p.m. (PBS) "The New Europeans." This three-part series explores the movement to unify Europe into one political and economic power.

Wednesday, Nov. 18, 8-9 p.m. (PBS) "Mysteries Underground." The season premiere of "National Geographic Specials" explores underground caves.

Thursday, Nov. 19, 8-10 p.m. (ABC) "Great Television Moments: What We Watched." This special spans four decades of memorable TV moments.

Thursday, Nov. 19, 9 p.m. (PBS) "Visible Empire: The Ku Klux Klan in Indiana 1921-1928." Part II of this special two-part episode of WFLY's award-winning "Across Indiana" documentary series looks at a time when the Ku Klux Klan gained immense popularity and power in Indiana and throughout the nation. Startling facts about the KKK include an estimate that during the 1920s some 500,000 Hoosier men, or about 30 percent of Indiana's eligible population, joined the Klan. Catholics—not blacks—were the target of the Klan during the '20s. Catholics were harassed, their businesses were boycotted, or their jobs were lost because of their religious affiliation. In South Bend, a riot erupted between members of the Klan and students at the University of Notre Dame. (Part I of "Visible Empire" aired on Nov. 12 on WFLY.)

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



'GOING TO EXTREMES'—Robert Duncan McNeill (center) ventures to the fictional island of Jantique for medical school on "Going to Extremes" at 10 p.m. on Tuesdays on ABC. Associate producer Maxine Walters, a Catholic, said she aims to keep the series from showing the native islanders in stereotypes. (CNS photo from ABC)

QUESTION CORNER

Mass is center of faith life, worship

by Fr. John Dietzen

Q I must protest your recent column about the place for the tabernacle. You said the first and foremost purpose of our church buildings is not to provide a location for keeping the Blessed Sacrament, but to be where the people gather for the celebration of Mass.

I read a book by a priest who said the Blessed Mother told him the tabernacle with the Eucharist should be placed in the center of the church and "should be the center of your ecclesial gatherings."

You would be blessed if you believed the same thing, and not talk about putting the Blessed Sacrament in a "side chapel."

Anyway, a priest told me all those rules apply only to special churches. (Ohio)



A Ten years ago I ran a similar column and received no reaction. This time a large number wrote letters similar to yours, a few even suggesting that I didn't believe we should have tabernacles at all.

Does this reaction perhaps tell us something about so many Catholics losing the sense that the celebration of Mass is the absolute center of Catholic life and worship?

Whatever the answer to that, or whatever someone says the Blessed Virgin told him, my response simply gave the specific liturgical guidelines of the church.

It is strange, by the way, that much of the current emphasis on the reserved Eucharist being in some way superior to the holy sacrifice of the Mass is traceable to several of the alleged apparitions and messages said to involve our Blessed Mother.

A recent book on Medjugorje, for example, by one of its international promoters, claims the Jesus of the Eucharist is primarily the one in the tabernacle, under the "soft glow of the sanctuary lamp" where Mary is present with her son.

This may partly explain why so many people these days are uncomfortable with the church's traditional belief that the Mass is the summit and source of all Catholic life and worship.

At the risk of insulting the intelligence of those who know anything about the history of our liturgy, it apparently needs to be repeated that the central, pivotal act of worship of our faith, the one on which even veneration of the blessed sacrament depends, is the eucharistic sacrifice.

This is nothing new; it goes back to the beginning of Christianity. Let me offer just one example from our own time, long before the "new" church, which you seem to reject.

For decades the most prestigious, detailed study of this subject in the Christian world was "The Holy Sacrifice of the Mass," by Father Nicholas Gehr (final edition 1897, English translation 1902).

For what purpose, he asks, "are all those magnificent churches and altars built, dedicated and furnished with every imaginable adornment that art and nature can produce? Principally for the celebration of holy Mass" (p. 199).

The church's present guidelines and regulations, some of which I quoted in the column to which you refer, continue that belief.

These guidelines or regulations simply articulate what constitutes informed, informed liturgical good sense. More than one official document on the liturgy repeats, for example, the idea that having the reserved Eucharist on or near the altar is symbolically confusing.

"On the grounds of the sign value, it is more in keeping with the nature of the celebration that, through reservation of the sacrament in the tabernacle, Christ not be present eucharistically from the beginning on the altar where Mass is celebrated. That presence is the effect of the consecration and should be seen as such." (See Vatican Congregation for the Sacraments and the Liturgy, *Notitiae* 1965, 257-264.)

This of course implies some developed sense and awareness of the function of liturgical sign and symbol.

As an aside, do you realize that veneration of the reserved sacrament only developed because, and in those places where, the eucharistic body of Christ was kept after Mass so that it could be taken to the dying and the sick?

In no way does this lessen the validity or importance of the reserved Eucharist, but it does help put it in perspective.

I don't know what your priest means about all this applying only to special churches. If he means these instructions do not apply insofar as practicable to all Catholic churches, there is no documentary basis for his position.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Teen-agers with jobs maintain busy lifestyle

by Dr. James and Mary Kenny

Dear Mary: Teen-agers should get jobs during the summer or small jobs during the school year which wouldn't interrupt school studies. They should not ask parents for money all the time.

Our children were raised on a farm and always had things to do and never thought of getting paid. The children grew up to be fine adults. Children have lots of energy and need to use it the right way. This is the big problem nowadays. Parents are too good to them. (Iowa)

Answer: Your lament has been raised for centuries and is shared by many. Our culture differs from previous times. Here are some changes:

►We live in a money economy. Less is done on a barter basis, and more is done on the basis of money transactions. Children being paid for work is one example.

Most home tasks were formerly done without pay. Now both women and children work outside the home, and we frequently pay other people for meal preparation, housework and yard care.

No wonder children expect to be paid! Everyone else is! Without judging whether this change is good or bad, we must acknowledge that it is different.

►All members of the family have increased demands on their time from forces outside the family.

If your children are participating in sports or music programs or are on the staffs of the school newspaper or yearbook, find out how much time the average student spends on this activity compared with 20 years ago. You will find a significant increase. As a result, even farm kids are often exempt from family chores.

►The money needs of young people have often increased faster than the economy as a whole. The cost of auto insurance and gasoline has put car ownership beyond the reach of many young people.

Families today cannot raise children as their parents did. We live in a specific time and place; while we need not be slaves to the culture, we cannot live outside it.

Should teens have part-time jobs? There are advocates on both sides.

Some teens are workaholics. To have a car, stylish wardrobe or the latest stereo equipment, these teens will spend nights and weekends working many hours.

These students fall asleep in class, and teachers caution that schoolwork and sleep are suffering.

Other teens have all or most needs met by indulgent parents. To use a car, buy clothes, or have money for an evening out, they have only to ask.

I recall a conversation I overheard. One teen was telling two friends that they would not be able to go out because "my dad took back his credit card." Such teens probably would profit from a dose of reality in the form of a part-time job.

In our family, teens generally have financial needs met in combined ways. Once a child reaches high school, (s)he receives an allowance sufficient to cover clothes, school expenses and entertainment. Each child is expected to do some chore (dishes, cleaning, take out trash) as a daily responsibility.

Children can earn money doing seasonal or heavy-duty jobs for which we pay, such as washing walls and windows or cleaning the garage. Finally, if the teen still needs money, there is the option of getting a part-time job.

In a world that makes increasing demands on each family member, parents and teens together need to determine when holding a job is beneficial and when it interferes with other important aspects of a teen's life.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our office 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 13

A benefit concert for Catholic Social Services Christmas Store will be held at St. Pius X Parish at 7:30 p.m. Bring a new unwrapped gift item please. Call 317-257-1510.

November 13-15

Beech Grove Benedictine Center presents Spirituality and Creativity retreat with Liza Hyatt. Call 317-788-7581 for registration.

Mt. St. Francis Retreat Center will hold a married couples retreat this weekend. Call 812-923-8817 for information.

Fatima Retreat House will hold a marriage encounter weekend. Call 317-897-2052 for registration information.

November 14

The Northside In-Betweeners will go bowling at Woodland Bowl from 7:30-9:30 p.m. Call 317-293-8647 or 317-769-3814 for more information.



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St. Joseph Craft Bazaar at Four Corners will be held from 9 a.m. to 4 p.m. For information call 812-346-2750.

Holy Trinity, 902 N. Holmes Ave., will hold its Fall Holiday Bazaar from 10 a.m. to 3 p.m.

K of C will hold their Annual Christmas Bazaar from 10 a.m. to 4 p.m. at the K of C Hall, 511 E. Thompson Rd. Call 317-357-8202.

St. Catherine, 2245 Shelby St., will hold a Craft Fair from 9 a.m. to 4 p.m. Booths are rented to individual crafters. Call 317-784-4972.

St. Augustine parish, Jeffersonville, will hold a Christmas Bazaar from 9 a.m. to 3 p.m. Call 812-246-2875 for information.

The Westside K of C Ladies Guild will hold their Eighth Annual Arts and Crafts Bazaar from 10

a.m. to 4 p.m. at Ritter High School, W. 30th and Tibbs Ave. Call 317-925-3995 for information.

Breebe Preparatory School will host an entrance exam from 12:30-3 p.m.

Breebe Preparatory School will host its 14th Annual President's Dinner at 7 p.m. at the Holiday Inn North. For reservations call 317-872-7050.

Knights of Columbus brick chicken feast will be held at St. Benedict parish center from 5-8 p.m. Adults/teens \$5, kids 4-12 \$3.

November 14-15

St. Luke Church, 7575 Holliday Dr., will hold a Christmas Bazaar on Sat. from 9 a.m. to 7 p.m. and Sun. from 9 a.m. to 2 p.m. in the school cafeteria. Call 317-259-7886 for more information.

St. Joseph Altar Society, 1401 South Mickleway, will hold its annual bazaar on Sat. from 12-6 p.m. and Sun. from 9 a.m. to 3 p.m. Chicken dinner served 12-3 p.m. Call 317-236-1581 for information.

St. Joseph Altar Society, 1401 South Mickleway, will hold its annual bazaar on Sat. from 12-6 p.m. and Sun. from 9 a.m. to 3 p.m. Chicken dinner served 12-3 p.m. Call 317-236-1581 for information.

November 15

The Adult Education Committee of St. Pius X Church, 7200 Sarto Dr. will conduct the third part of the relationship skills workshop on fighting fair at 7 p.m.

Oblates of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, will conduct a retreat afternoon from 11 a.m. to 5 p.m. Call 317-787-3287.

St. Vincent de Paul Conference of St. Patrick, 950 Prospect St.,

will hold a card party in the Auditorium at 2 p.m. for \$1.25

November 16

The sixth and final lecture in "Images of Wisdom: The Mother Clarissa Riehl Lecture Series will be held at 8 p.m. in Madonna Hall at the Monastery Immaculate Conception, Ferdinand, Ind. For information, call 812-367-1411.

The Young Widowed Group meets at 7 p.m. at St. Matthew's Parish, 4100 E. 56th St. For information call 812-236-1596.

November 17

St. Barnabas parish will hold a parish meeting from 7-8 p.m. to discuss the results of the parish survey. 8300 Rahke Rd., 317-882-0724.

Beech Grove Benedictine Center presents spiritual book discussion: "Following Christ in a Consumer Society" from 7:30-9 p.m. 1402 Southern Ave., Beech Grove. For information call 317-788-7581.

The Newman Guild of Butler University will hold its 7th Annual Chaplain's Tea at 1:30 p.m. at the BU Newman Center, 4615 Sunset Ave. For information call 317-849-5640.

November 18

Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, presents a morning retreat, "Faith Stories and Prayer" from 9 a.m. to 1 p.m. (includes lunch). For information call 317-788-7581.

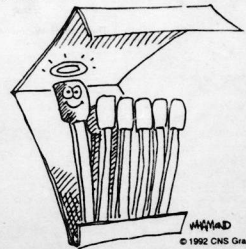
Marian College will be sponsoring the We Believe lecture series on morality at St. Joan of Arc parish from 7-9 p.m. Cost \$5. Call Lisa at 317-545-2814 for more info.

Catholic Widowed Organization will hold their regular meeting at 7:30 p.m. at The Catholic Center. For information call 317-236-1596.

The Terre Haute Deaconry Parish

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A MATCH MADE IN HEAVEN...



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toral council presents "Pilgrimage of Faith: Reflections on the Journey" at 7 p.m. at Sacred Heart Church, Terre Haute. Presenter will be Sister of Providence Ruth Eileen Dwyer. All are welcome.

November 19

The Medjugorje prayer group of Families will meet at 5 p.m. in a home. Call 812-824-8893 or 812-336-7240 for information.

St. Gabriel Parish School, Connersville, will present "Jesus, Storytelling and You" from 7-9 p.m. with Father James Farrell. Call 317-825-2161 for registration information.

November 20

Little Flower Parish, 13th and Bosart, will hold a Monte Carlo night from 7 p.m. to 1 a.m. Tickets \$3/person.

An Over-50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

The New Albany Deaconry will hold a Charismatic Mass at St. Mary Church, Lansleville at 6:45 p.m. Benedictine Father Noel

Mueller, St. Meinrad, will be the celebrant.

November 20-22

Saint Meinrad College students will present Herman Melville's "Billy Budd" in St. Bede Theater on the Seminary campus. On Nov. 20-21 at 8 p.m. and Nov. 22 at 2 p.m. Tickets \$2 adults, \$1.25 students. For information call 812-357-6501.

Fatima Retreat House will present a women's retreat, "The Parable of the Prodigal Son" with Father James Maung, pastor of Saint Joseph, Shelbyville. For information call 317-545-7681.

November 21

St. Monica's parish, 6131 N. Michigan Rd., will hold a dedication dinner dance at the Holiday Inn North. Call 317-253-2193 for information.

Cathedral High School will hold its annual Monte Carlo night from 7:30-Midnight. \$5 must be over 21. Call Steve Jamell at 317-543-4940 for more information.

St. Malachy parish, Brownsburg, will hold their annual Christmas Bazaar from 9 a.m. to 4 p.m. For more information 317-852-5221.

Thanksgiving Holiday Skating Schedule

WEDNESDAY November 25	THURSDAY November 26	FRIDAY November 27	SATURDAY November 28	SKATE RENTAL \$1.50
FAMILY SKATE 6:30-9:00 FREE ADMISSION 291-6795	<i>Happy Thanksgiving!</i> Skate Your Turkey Off! FAMILY SKATE 6:30-8:30 PM FREE ADMISSION	OPEN SKATES 10:00 AM-12:00 PM 1:00 PM-4:00 PM 5:30 PM-8:00 PM \$2.50 ADMISSION 291-6795	Contemporary Christian Music Night WKJR DJ 6:30-9:30 \$2.50 ADMISSION	

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St. Thomas Aquinas will hold a Holiday auction at Butler University, Robertson Hall at 5 p.m. \$5/person, open to the public. Questions? call 317-253-1461.

☆☆☆

Our Lady of Perpetual Help, New Albany, will hold a "Harvest of Crafts" bazaar from 9 a.m. to 2 p.m. in Wagner Hall. Crafts, baked goods.

November 21-22

The Sisters of St. Francis in Oldenburg, Ind., will sponsor a "Vocation Awareness Retreat in Olivia Hall in Oldenburg, Ind. The retreat is intended for women who are interested in ministry as a Sister of St. Francis. Cost is \$20. For more information call 812-933-6462.

☆☆☆

St. Bernadette Church, 4826 Fletcher Ave. will hold their annual Christmas Bazaar on Sat. from 10 a.m. to 8 p.m. and on Sun. from 9 a.m. to 1 p.m. For information call 317-367-6333.

☆☆☆

St. John's Church, Dover, Ind., will hold a Holiday Craft Show on Sat. from 9 a.m. to 4 p.m. and on Sun. from 11 a.m. to 5 p.m.

November 22

Saint John Church, S. Capitol Ave. at Georgia St., presents the second in a series of organ concerts at 4 p.m. Ted Gibboney, organist at First Baptist Church, Indianapolis.

☆☆☆

Bishop Chatard High School, 5815 North Crittenden, will hold an open house presentation from 1-3 p.m. Guided tours, reception and information, main presentation at 2:15 p.m. For information call 317-251-1451.

☆☆☆

The Medjugorje prayer group of St. Charles Borromeo Parish, Bloomington will meet at 3 p.m. in the chapel. Call 812-824-8893 for information.

☆☆☆

The Catholic Widowed Organization (CWO) will hold their Thanksgiving dinner at The Catholic Center, 1400 N. Meridian, beginning at 4:30 p.m. Call 317-236-1596 for details.

☆☆☆

The Secular Franciscans will meet at Sacred Heart Parish chapel, 1530 Union St. at 3 p.m. Business meeting, refreshments.

☆☆☆

The Altar Society of Holy Name Church, 89 N. 17th St., Beech Grove, will hold their annual Christmas Bazaar and Chicken & Noodle Dinner from 12:30-5:30 p.m. Adults \$3.50, kids \$2.

☆☆☆

Today is the final cutoff date for paid reservations for the Dec. 13 Catholic Golden Age Iron Skillet dinner. For reservations call 317-356-4657 or 317-356-4060.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Vatican U.N. nuncio calls for more attention to the Mideast

UNITED NATIONS (CNS)—The Vatican nuncio to the United Nations said Nov. 3 that the world community had not yet addressed the Palestinian-Israeli conflict with "due seriousness."

Archbishop Renato R. Martino said the Vatican welcomed current peace negotiations and the humanitarian aid going to Palestinians. But he said many people in the region continued to endure "relentless suffering, uncertainty and even despair."

Archbishop Martino delivered his statement to the General Assembly committee reviewing the work of the U.N. Relief and Works Agency for Palestine Refugees in the Near East.

"A just solution, complete and lasting, is urgently needed to give to each what they rightly demand, he said, 'and to put an end to a dramatic situation which has lasted too long and which the community of nations has not faced, until now, with all due seriousness.'"

While the work of the U.N. relief agency and other agencies has been admirable, he said, the international community "must work for the day when all such activities will be unnecessary."

"The number of those in need grows daily, and there remain serious problems which need to be resolved in order to insure permanent peace and security to all the people of the region," Archbishop Martino said. "Until

that time, the Holy See intends to seize every opportunity to bring to the attention of the world community the need for a just settlement of the differences which separate the peoples of the region."

The Vatican "cannot but regard with satisfaction" the bilateral Palestinian-Israeli and other Middle East peace negotiations now under way, the nuncio said.

They set the context and climate, he said, in which the Vatican in July began its own talks looking toward relations with Israel.

Archbishop Martino added, however, that the Vatican-Israel talks had no formal connection with the others, but "belong to a different plane."

To show support for the U.N. Relief and Works Agency, the Vatican made a symbolic gift of \$20,000 to its 1991 budget, which had total contributions of \$310 million. The United States, which gave \$75.6 million, was the largest contributor.

Archbishop Martino said the Pontifical Mission for Palestine and several other Catholic agencies, as well as local churches, cooperated with the U.N. agency to try to meet Palestinian refugees' needs, including food, clothing, heating oil, medical care and education.

Palestinians who returned from other countries after the Gulf War added to the problem of unemployment, he said.

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Youth News and Views

'Growing Pains' stars pray a lot

by Paul Lauer
Editor, You! Magazine

Kirk Cameron and wife Chelsea Noble are giving Hollywood a new interpretation of the word "heart-throb." The "Growing Pains" stars want hearts beating for the right stuff.

Youth Beat: What do you consider to be the basics in life?

Kirk Cameron: Number one is my personal relationship with God—making sure that's honest. And the basics of family. None of us has a perfect family. Sometimes your folks aren't even together. Or sometimes it's hard to talk to your parents. But instead of looking at what you want to be different, you need to start looking to God and saying, "Hey, I can get through this by hanging on to you."

Youth Beat: What was the big challenge for you growing up as a teen-ager?

Chelsea Noble: Peer pressure. You're pressured to do things, like to drink or to have sex or whatever. It's hard to stand up against a lot of people who are telling you to do it. But my faith, even at that time, guided me, and gave me the strength to say no. And I think that I was respected because of that. You've got to live your life carefully. Respecting your body is something precious. You don't have to sell out to what's selling on the newstands.

Youth Beat: What gives you the strength to be true to your convictions?

Kirk: That God cares so much about me! That he always

has the time. When everything else just seems confusing, God is always there. He reaches out to us and says, "Hey, I'm here to help. I'm here to be your best friend." It's a simple trusting in God that makes things work out.

Chelsea: When you don't think of God first, you're run by the need to be accepted, or by anger or passion—you're run by things other than the grace and goodness of God, who helps you think before you speak and before you act. God gives you integrity and honor.

Youth Beat: Do you guys pray together?

Both: Absolutely. We pray together a lot.

Youth Beat: Why do you think God put you in the public eye as celebrities?

Chelsea: I don't know. But one thing I know is that God loves everybody, every single person. I don't feel like I'm special. I want to live my life knowing that I'm motivated by love for others, committed to being the best person that I can be. Before your work comes how you treat people.

Kirk: When I'm dreaming about what I want my life to be, I can get discouraged and scared. "Am I going to be happy . . . Will my career be successful . . . ?" You don't know the answers. But God says, "If you put me first in your life, all these things are going to work out." If you keep your faith, you can trust that God's gonna make you the person he wants you to be.

(Interview and photo reprinted with permission from *You! Catholic Youth Magazine*, 29800 Agoura Road, Suite 102, Agoura Hills, Calif. 91301.)



COMMITTED—Actress Chelsea Noble and actor Kirk Cameron, stars of the popular TV show "Growing Pains," put God first in their lives. They worked together on the former ABC show now syndicated weekdays on the Fox Television Network. (Photo by Lori Dorn)

Ritter and Cathedral prepare for football regionals

Cardinal Ritter High School's Raiders and Cathedral High School's Fighting Irish are headed to regional competitions this weekend in the Indiana High School Athletic Association's state gridiron contest.

The Raiders, coached by Vince Lorenzano, beat Edinburg High School 27-14 to clinch Sectional 38 in Class A of the IHSAA competition on Nov. 6.

Cathedral's Irish, under the guidance of coach Rick Streiff, triumphed over Hamilton Southeast High School 20-14 in overtime on Nov. 6 to claim the Sectional 22 trophy in Class 3A of the IHSAA competition.

Ritter's Raiders challenge Knightstown High School at 7:30 p.m. on Nov. 13 at Knightstown.

The Fighting Irish face Owen Valley High School at 8 p.m. on Nov. 13 at Arlington High School in Indianapolis.

☆☆

"Interaction '92" is the theme for the Indianapolis North Deany Junior High Youth Rally on Nov. 21 from 4:30 p.m. until 9:30 p.m. at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis.

Admission costs \$7 a person and includes pizza and a dance. A youth Mass and discussion sessions are other featured events during "Interaction '92."

The junior high rally is sponsored by Indianapolis North Deany youth ministry coordinators. For information, telephone Mary Gault, coordinator of youth ministry at St. Pius X Parish, at 317-255-4534.

☆☆

Little Flower Parish at 4720 E. 13th St. in Indianapolis will sponsor a city-wide CYO high school youth dance from 7 p.m. until 9:30 p.m. on Nov. 15 in the parish social hall.

Admission is \$3 a person for freshman through senior students. For more information, telephone Peggy Henthorn, CYO director at Little Flower Parish, at 317-359-9477.

☆☆

Cardinal Ritter High School and Junior High School, located at 3360 W. 30th St. in Indianapolis, will hold a Junior and Senior High School Open House on Nov. 22 from 11:30 a.m. until 2 p.m.

As part of the open house, a free family brunch will be served from 11:30 a.m. until 1:30 p.m. Visitors will have an opportunity to tour the school and talk with faculty members. Several scholarship door prizes will be awarded during the event.

All interested students currently enrolled in the fifth through the eighth grades and their parents are invited to the open house. For additional information, telephone Ritter faculty member Randy Borden at 317-924-4333.

☆☆

Cathedral High School's drama department will present the comedy "Scapino!" at 7:30 p.m. on Nov. 14 and Nov. 15 in the school auditorium at 5225 E. 56th St. in Indianapolis.

Drama department chairman Terry Fox is directing the play and Cathedral senior Ann McAninch is the assistant director. Junior Mike Solomon plays the title role.

Admission is \$5 for adults. Students with identification cards receive free admission. For information, telephone the school at 317-542-1481.

☆☆

Little Flower Parish triumphed over St. Matthew Parish 32-0 for the Cadet League championship of the Catholic Youth Organization's annual football playoffs on Nov. 4 at Roncalli High School in Indianapolis.

Both Little Flower and St. Matthew were undefeated going into the Cadet championship game, according to Jerry Ross, CYO assistant director.

"By holding St. Matthew scoreless," Ross said, "Little Flower completed the Cadet season with seven shut-out victories, allowing only eight points to be scored against them all season."

In the CYO 56 League playoffs, also on Nov. 4 at Roncalli, St. Luke Parish defeated St. Barnabas Parish 7-0 to clinch that division championship.

"St. Barnabas had beaten St. Luke in the first game of the season 25-6 for St. Luke's only loss," Ross said. "The two

touchdowns that St. Luke scored against St. Barnabas in the two games played were the only touchdowns St. Barnabas allowed during the season."

☆☆

Again this holiday season, Our Lady of Providence High School students will present *Holiday Musical* and *Improvisational Theater* performances in southern Indiana.

The Providence Singers, Popcorn Players, Cricket Company, Wise Guys, Kris Kringle's Kristmas Kapers, and Snow Flake Singers are available to bring holiday cheer to Christmas gatherings and programs.

To schedule one of the groups, telephone Rosie Shannon at Providence High School at 812-945-2538.

☆☆

This fall Secunia Memorial High School students welcomed Juan Burgos, an exchange student from Maracay, Venezuela, who is staying with the Hallal family.

Four years ago, Secunia senior and foreign exchange student Eva Hallal stayed with Juan's family while she attended school in Maracay. The two families are continuing their friendship during Juan's stay in Indianapolis.

"I like the people here at Secunia because they are nice," Juan said. "The dancing is different, and I liked the football game because the football players all work together to help each other."

Secunia seniors Sharea Watson and Jenny Cruz are helping Juan become acclimated to the United States by translating Spanish to English for him.

☆☆

Holy Name student Michael Mayer of Beech Grove has been chosen for a role in the Indianapolis Ballet Theater's production of "The Nutcracker" on Nov. 27 through Nov. 29 at the Warren Performing Arts Center in Indianapolis.

Michael also will perform with the Indianapolis Ballet Theater during their winter tour to West Virginia, Illinois, Ohio and Michigan. He performed in their production of "The Nutcracker" last year in Indianapolis and during their tour to South Dakota, Wisconsin and Ohio.

His other stage credits include performing in Starlight Musical's production of "The Wizard of Oz" with actress Phyllis Diller last summer. He also has a role in the upcoming ballet of "The Wizard of Oz" to be presented at Clowes Hall on the campus of Butler University in May.

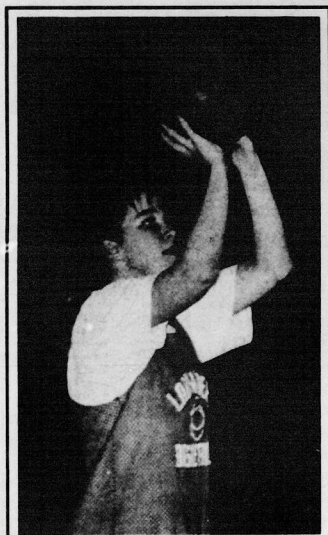
Telephone the Indianapolis Ballet Theater at 317-637-8979 for ticket information for "The Nutcracker."

☆☆

As a memorial tribute, Brebeuf Preparatory School students, faculty and staff members planted crocus bulbs in front of the Indianapolis college preparatory school on Nov. 10 in memory of Jesuit Brother J. Patrick Sheehy, Brebeuf's president, who died on Oct. 23.

☆☆

Cathedral High School's Fighting Irish freshman football team finished the 1992 season with a perfect 8-0 record. Jim McClint, Lance Rhodes and Jim Troy coach the freshman team.



DEDICATED—Cardinal Ritter High School Lady Raiders junior varsity player Mary Eichler of Indianapolis practices free throws on Nov. 5 in preparation for the start of IHSAA girls' basketball this week. (Photo by Mary Ann Wyand)

Campus Corner

St. Monica parishioner evangelizes at Purdue

by Mary Ann Wyand

Purdue University sophomore Russ Zint, a St. Monica parishioner from Indianapolis, is combining studies in civil engineering with volunteer service in youth ministry at St. Thomas Aquinas Parish in West Lafayette.

Zint said youth ministry is "something I felt called to do" at college even though he maintains a busy academic schedule.

"I went through the Confirmation Program at St. Monica's when I was a sophomore in high school," he said. "I came back the next year as a facilitator, then started getting involved in youth ministry and made some close friendships. I found a need to do ministry and to be involved. I went on the (Catholic Youth Organization's) Christian Awakening Retreat, which was a turning point in my faith. It really was an awakening. I've been blessed by God for the gifts he's given me and shown me how to use at an early age."

After being active in the St. Monica faith community, Zint said he wanted to get involved in Newman Center ministry and continue to work with high school youth during his collegiate years.

"I got involved with the Confirmation Program at the campus parish," he said. "Twelve kids participated, all high school juniors, last year. I dedicated myself to helping build this program. Some of the St.

Monica high school kids came up and helped facilitate the Confirmation retreat. They were a real model of peer ministry. At the end of the retreat, we stressed the need to do ministry as being a confirmed member of the Catholic Church."

College life challenges young people's values, he said, but "Newman Center ministry has allowed me to focus on God" and to realize the importance of "how you live your life and who you are."

Marian students, alumni to celebrate Homecoming

Marian College students and alumni will celebrate Homecoming with a "Feelin' Groovy" theme on Nov. 13-14 at the Indianapolis campus.

To open the festive weekend, alumni will model fall and winter styles during a 7 p.m. fashion show on Nov. 13 at the Marian Hall Auditorium. At 8 p.m. comedian Randy Montgomery will entertain students and alumni at the auditorium.

A lecture and financial planning seminar will precede "lunch under the tent" on Nov. 14. Then at 3 p.m. the Marian Knights men's basketball team will tip off against St. Francis College in the gymnasium. After the game, a dinner and dance at the Westin Hotel in downtown Indianapolis will conclude Marian's Homecoming.



FAITH TEAM—Purdue University sophomore Russ Zint (bottom right) builds a pyramid with youth ministers (clockwise from top) Lee Ann Lord, Dede Stormoff, Larry Lenne and Bob Schultz and Julie Szolek-Van Valkenburgh, director of Youth and Young Adult Ministries, during a retreat at the Beech Grove Benedictine Center.

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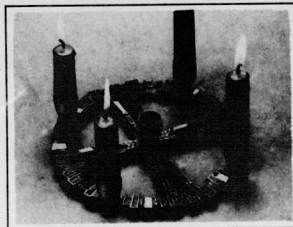
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Election results are mixed for issues of interest to church

by Patricia Zapor
Catholic News Service

WASHINGTON—The nation's economic situation was apparently the dominant factor for voters who elected a Democrat to the presidency for the first time in 12 years Nov. 3.

Catholics voted for winner Bill Clinton in larger numbers than they did for President Bush or Ross Perot, according to Election Day exit polling conducted at 300 voting places nationwide.

Catholic voters, who made up 27 percent of the electorate, have gone with the winner in each presidential election since at least 1976, when the first comprehensive exit polling was conducted.

On state ballot measures, voters upheld a Maryland law prohibiting restrictions on abortion and rejected an Arizona initiative that would have outlawed most abortions. They also rejected a California attempt to legalize physician-assisted suicide.

Opponents of abortion were quick to call Clinton's election a purely economic decision by voters. They voiced fears that as a campaign strategy, Clinton "committed himself to an abortion policy far more extreme than that favored by the majority of Americans," as Wanda Franz, president of the National Right to Life Committee, put it.

Helen Alvarez, the U.S. bishops' spokeswoman on pro-life

matters, said she would concentrate first on challenging Clinton's support for the Freedom of Choice Act.

Clinton supported the bill, which died without a vote in the 102nd Congress but is expected to be reintroduced quickly. The original version would have prohibited any state or local restrictions on abortion. But Clinton told Catholic News Service before the election that he believed states should have the right to require minors to notify their parents before having abortions and to legislate restrictions like 24-hour waiting periods.

While the Vatican practice is to wait until inauguration to send messages to the new president, the Vatican newspaper, *L'Osservatore Romano*, said it hoped Clinton's term would be marked by concern for the unborn, the elderly and society's neglected.

"Freedom should never be deformed into devastating models of behavior that are raised to standard practices or turned into a license to strike the weakest—from unborn children to neglected elderly; from abandoned children to the lonely," the Nov. 8 newspaper editorial said.

Cardinal Pio Laghi, former Vatican nuncio to the United States, said the presidential election shows the nation's hope for the future and concern for the economically disadvantaged. But it may not have paid enough attention to moral issues such as family life and abortion, added Cardinal Laghi, prefect of the Vatican Congregation for Catholic Education.

Meanwhile, Cardinal Roger M. Mahony of Los Angeles applauded voters' rejection by 54 percent to 46 percent of a

referendum that would have allowed doctors to help patients commit suicide. He called the vote "a major victory for God's plan and design for the human family."

Oakland Bishop John S. Cummins, president of the California Catholic Conference, cautioned about "a continuing desire on the part of some to legalize killing of sick and dying people."

Maryland voters by a 62 percent to 38 percent vote affirmed their state's 1991 law prohibiting any restriction on abortion until the point of fetal viability.

Cardinal James A. Hickey, whose Washington Archdiocese includes parts of Maryland, said the vote showed "there is so much more to do in educating people about the sanctity of all human life."

An Arizona measure that would have prohibited nearly all abortions was defeated by a similar margin.

On other issues followed by state Catholic conferences: ►Colorado defeated by 2 to 1 an initiative that would have given parents an education voucher that could be used in public, private or religious schools. The state's bishops supported the measure.

►The District of Columbia defeated a return to capital punishment—opposed by the church—by 67 percent to 33 percent.

►California also rejected a welfare reform proposal which would have cut benefits by 25 percent and given the governor great latitude in making further cuts.

►Voters repealed the city ordinance in Tampa, Fla., prohibiting discrimination based on sexual orientation. St. Petersburg Bishop John C. Favalora had urged repeal. But in Oregon, voters defeated a measure opposed by the state's bishops that would have forbidden affirmative action or quotas based on sexual orientation.

►Iowa rejected a state constitutional Equal Rights Amendment, as the state Catholic conference had recommended.

►Georgia approved a state lottery, which had been opposed by the state's bishops.

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The Jesuit education of a Baptist president

by Patricia Zapor
Catholic News Service

WASHINGTON—It's another irony of the American melting pot that the first graduate of a Catholic university to reach the White House will be a Southern Baptist.

While 1600 Pennsylvania Avenue has previously been home to one Catholic, a flock of Episcopalians, a Quaker and other Baptists, Bill Clinton will be the first U.S. president to have been educated by Jesuits.

So thoroughly did the young Clinton fit into the academic community at Georgetown University of 1964-68 that one of his teachers, a Jesuit seminarian, thought he'd make a good candidate for the priesthood.

Father Otto Hentz tells of how he was so impressed with his philosophy student that he invited Clinton out for a long talk over a beer one day and asked if he'd ever considered becoming a Jesuit priest.

"Well, don't you think I ought to become a Catholic first?" Clinton replied.

More than 20 years later, Clinton himself and friends who have known him since Georgetown say his whole approach to public service is rooted in his exposure to Catholic social teaching in the early days after the Second Vatican Council.

"The Catholic influence on me has manifested in two ways," Clinton said in an Oct. 25 interview with Catholic News Service. "First, (to live out) a real sense that we are morally obliged to try to live out our religious convictions in the world, that our obligation to social mission is connected to religious life."

"The other thing I got out of my Catholic tradition is real respect for the obligation to develop one's mind . . . that religious convictions involve more than emotions, that there is an intellectual vigor," Clinton said. "If you have a mind you have an obligation to develop it to learn to think . . . and then to act on those things more powerfully because you know more."

Father Hentz said he sees "a profound convergence between Clinton's style and substance and Catholic imagination and style."

The post-Second Vatican Council theology of how faith plays out in the modern world—the Jesuit spiritual philosophy *caritas discreta*, or charity with discernment—is congruent with Clinton's belief that all people have an obligation to aid each other, Father Hentz said.

As Clinton's teacher, "I thought he was quite bright, reflective, serious and concerned about others," Father Hentz recalled. "He had a delightful, engaging personality."

Though their contacts have been only sporadic since Clinton graduated in 1968, Father Hentz sees clear parallels between Catholic social teaching and the president-elect's social philosophy.

"It's not either this life or the next, body or soul, but both at once," he said. "That centrist approach is very much Clinton's own style."

While some of Clinton's policies are distinctly at odds with Catholic teaching—he supports legalized abortion, for example—it's obvious his association with the church left its mark.

In a speech at the University of Notre Dame Sept. 11, Clinton cited various Catholic service agencies as examples of his community service vision for America. He told the Catholic school audience that "each of us reaches our fullness as a human being by being of service to our fellow men and women."

"I was then and remain today deeply drawn to the Catholic social mission, to the idea that as President Kennedy said, 'Here on earth, God's work must truly be our own,'" Clinton said.

Others who remember Clinton from Georgetown said Kennedy's urging to "ask not what your country can do for you but what you can do for your country" was a powerful influence.

"In that period we all understood the 'ask not' ethic," said Melanne Verveer, who attended Georgetown at the same time as Clinton and now works for the Democratic National Committee.

Her husband, Phil Verveer, said as an 18-year-old, Clinton saw possibilities in all sorts of circumstances and even then was a consensus builder.

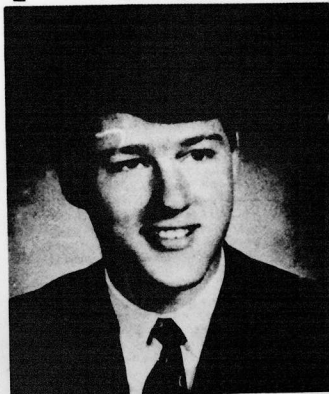
Verveer said Clinton's manner was "inclusive and embracing" of differing views. Verveer was two years ahead of Clinton, but served with him in the student council, where Clinton was president of his freshman and sophomore classes.

Although his Georgetown friends knew Clinton was not Catholic, Verveer said, there was an atmosphere at the school of shared assumptions about moral obligations that transcended religious differences.

Clinton, Verveer and many of their fellow students lived out their lessons of social obligation through groups like the Georgetown University Community Action Program, doing tutoring and other service in the Washington area.

From Georgetown, Clinton went on to spend a year in England as a Rhodes Scholar and obtained a law degree from Yale, but acquaintances from his undergraduate days are many among the vast "Friends of Bill" network that helped drive his campaign for president.

Melanne Verveer was among a group advising Clinton about how best to reach Catholic voters, for instance. Other Catholics who were influential in the campaign included strategists Paul Begala and James Carville.



COLLEGE PICTURE—This photo, reproduced from a Georgetown University yearbook, shows President-elect Clinton in his 1968 senior class portrait. (CNS photo from Georgetown University)

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CAMPAIGN FOR HUMAN DEVELOPMENT BUILDS COMMUNITIES OF HOPE. CHD funded the St. Louis Association of Community Organizations (SLACO) to work with area churches and a Catholic developer active in social justice issues to create housing for low-to-moderate-income families.



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Cardinal says Clinton election means more force from pro-lifers

by Catholic News Service

WASHINGTON—Bill Clinton's election as president means abortion opponents should be more forceful than ever, according to Cardinal John J. O'Connor, chairman of the Committee for Pro-Life Activities of the National Conference of Catholic Bishops.

"We call upon President-elect Clinton and Vice President-elect (Albert) Gore to exercise the same compassion toward the unborn that they pleaded for during the campaign on behalf of the unemployed and others disenfranchised," said a Nov. 4 statement from Cardinal O'Connor.

"The pro-life movement must demand of all elected officials and those who will campaign for office in the future that they recognize the grave moral obligation to do everything within their power both to stop the slaughter of the innocents and to stop mouthing platitudes asserting that anyone can morally exercise the 'choice' to kill an unborn baby," the cardinal wrote.

He called for unity among abortion opponents and for prayer and penance "to restore sanity to this land and to rid ourselves of the frightening contempt for the human person that masquerades as 'choice' or 'privacy' or any other political slogan."

COLLECTION SUNDAY, NOVEMBER 22

BOOK REVIEW

Revolution of spirit in Europe

THE FINAL REVOLUTION: THE RESISTANCE CHURCH AND THE COLLAPSE OF COMMUNISM, by George Weigel. Oxford University Press (New York, 1992). 246 pp., \$22.50.

Reviewed by Jesuit Father Richard F. Costigan

In this very informative and stimulating book, George Weigel focuses on the religious dimensions of the extraordinary collapse of communism in eastern Europe in 1989. Providing the story behind the headlines, he shows how and why millions of human beings finally rose en masse against the massive dead weight of what had really been, though anti-religious, a kind of totalistic and dehumanizing political "religion."

While recognizing that Soviet President Mikhail Gorbachev did play an important role in this revolution, Weigel maintains that the profoundly spiritual nature of the revolution had to have a religious basis. He sees its roots in two developments in the Roman Catholic Church: the Second Vatican Council's declaration on religious freedom, and the dramatic leadership, from his election in 1978, of the Polish Pope John Paul II. Both these inspired people to reassert the human dignity suffocated for so long by the communist oppression.

Drawing on extensive research, especially interviews with a large number of participants in eastern Europe, he details the steps whereby Polish Catholicism, even before 1978, began to resist the communist regime. Then Pope John Paul in dynamic sermons on his first visit to Poland in 1979 preached "the final revolution: the revolution of the

spirit in which conscience confronted the fear and acquiescence that kept 'the society' in the grip of 'the power.' " Weigel traces the events that led to the stunning disintegration of that communist power.

A lengthy chapter on Czechoslovakia illuminates the process whereby the human spirit endured, resisted and finally overcame a brutally repressive communist regime there too. Though the Catholic Church was not as large and united there as in Poland, many courageous Catholics were involved in the resistance, and Weigel offers a genuinely exciting, almost day by day report of their efforts, again drawing on many firsthand personal accounts.

All in all, Weigel earns the gratitude of his readers for this engrossing and nuanced account, which is not badly marred by the perhaps unavoidable element of hindsight

which sees this dramatic revolution an inevitable and bound to come as fast as it did. Thus, though Weigel is a devout and conservative Catholic, he mildly criticizes Pope Paul VI's policy of "ostpolitik" for assuming that communist power all across eastern Europe was entrenched for an indefinite future.

With surprising candor, after seeming to idealize the Polish church, he notes in the last chapter that the Polish clergy may lose some of its great moral capital by pushing institutional interests too heavily-handedly. The episcopate there still needs to learn "how to be an effective and compelling moral educator in its new political circumstances." Summarizing well the lessons of the events that he has narrated, Weigel says, "The resistance church, the refuge of truth and decency in a sea of communist mendacity, must give way to the culture-forming church, the teacher and pastor of democratic societies."

(Father Costigan, an associate professor of theology at Loyola University of Chicago, is a student of the religious aspects of political events.)

(At your bookstore or order prepaid from Oxford University Press, 16-00 Politt Drive, Fairlawn, NJ 07410. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our arch-

diocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ADAMS, Timothy Jude, 34, St. Barnabas, Indianapolis, Oct. 28. Son of Robert and Mary Ann

Adams; brother of Steven, Sandy and Suzanne Hising.

† DEZELAN, Henry William, 72, Christopher, Speedway, Nov. 2. Husband of Mabel Grabner; father of William H. and Jacquelynne M. Lippard; brother of Frank, Joseph M., Agnes Milharic and Delores Doyle; grandfather of two.

† DRING, John, 79, Holy Spirit, Indianapolis, Oct. 31. Husband of Mrs. Schneider; father of John J., Kenneth W. and Susanne K.; brother of Roland E.; grandfather of four.

† GOFFINET, Ethel C., 87, St. Paul, Tell City, Oct. 25. Mother of Charles "Bill" and Evelyn Hagedorn; grandmother of 11; great-grandmother of 18.

† GRIMES, Carrie Bebout, 92, St. Mary, Madison, Nov. 1. Mother of Charlotte Devadrevil, Dorcas Malm, Joan Madden and Robert Bebout; grandmother of 12; great-grandmother of 15.

† HANNEFFEY, Eugene F., 59, Holy Spirit, Indianapolis, Oct. 27. Husband of Rita; father of Michael F., John E., Robert, Patricia Phiefer and Mary Skirvin; grandfather of two.

† KELLY, John B., 70, St. Mary, Mitchell, Oct. 29. Husband of Marie; father of Paul, James, Allen, Terrence, Lawrence, Cecelia, Martha, Theresa Brown and Annette Straney; brother of Joseph, Matthew, Mary Irene and Alric; grandfather of 11.

† LAGRANGE, Edward T., 75, St. Paul, Tell City, Nov. 1. Husband of Dorothy; father of Ronald, Denny and Sandy; brother of Clyde, Everett, Gerald and Mark; grandfather of seven.

† LINNE, Paul, 69, St. Boniface Parish, Fuda, Oct. 25. Husband of Rosalie; father of Paul A., Donald, Mike, Mary Schilling and Frances Ann Powers; brother of Henry, Dorothy Hall, Betsy Sweeney and Rosella Williams; grandfather of 10; great-grandfather of one.

† LUCID, Mammie Ruth, 74, Holy Spirit, Indianapolis, Oct. 22. Mother of George S. and Rita Richardson; sister of Leona Harr, Mae Tyson, Ola Mae Seckel, Corrine Fitch, Della Jane Bradshaw, John Hill, Donald G. Hill and Jessie Hill.

† MCGREEVY, John F., 91, St. Margaret Mary, Terre Haute, Oct. 27.

† PADGETT, Agnes Marie, 83, Assumption, Indianapolis, Nov. 3. Sister of Charolet Rose Evans.

† PERSCHON, Kathryn J., 83, St. Christopher, Speedway, Oct. 31. Mother of Karen Guynn, Carol Lewis and Charles H. Perschon; grandmother of 10; great-grandmother of four.

† RAMSEY, Ruth S., 64, St. Bernard, Frenchtown, Nov. 1. Mother of Russell D. Sieg Jr., Paul E. Smith Jr., Barbara Hess and Kay Peck; daughter of Pearl Heninger; sister of Lois E. Coleman; grandmother of ten.

† REED, Mentor W., 86, Holy Spirit, Indianapolis, Oct. 26. Husband of Helen Hurley;

father of Joann Mosier and Donna Fairland; grandfather of six; great-grandfather of three.

† RICHARDSON, Martha E., 86, St. Andrew, Richmond, Oct. 31. Sister of Bertha Hising.

† RIENGER, Edward Raymond, 88, St. Anthony of Padua, Clarksville, Oct. 29. Father of Marilyn Kissinger; sister of Helen Chalmers, grand- daughter of two; great-grandfather of five.

† ROBINSON, Caroline L., 49, St. Malachy, Brownsburg, Oct. 4.

† ROGIER, Albert B., 85, St. Paul, Tell City, Oct. 29. Brother of Lawrence, Thomas, Christie and Gertrude Malone.

† SCHAUB, Charles E., 77, Holy Spirit, Indianapolis, Oct. 23. Husband of Dorothea; father of Robert, Sylvia Isaacs, Jacqueline Reeves, Therese Patricia, Mary Marinaccio and Virginia Okerson; grandfather of 19.

† SCHERSCHEL, Virginia E., 80, St. Vincent, Bedford, Oct. 3. Sister of Roy, James and Ruth Balaban.

† SMITH, Bettie W., 84, SS. Peter and Paul Cathedral, Indianapolis, Oct. 11. Mother of Betty Patton, Mission. Sister of Our Lady of Africa Demetria Smith, Carrie Kemp, Bernadette Easton, Doris Peck, Nellie T. Simpson, Joseph L. Smith and Holy Cross Brother Roy E. Smith; grandmother of 25; great-grandmother of 28.

† STRACK, Paul E., 67, St. Jude, Indianapolis, Nov. 4. Husband of Winifred Leonard; father of Gregory P., Joseph P., Marie C. and Margaret Sappenfield; brother of Joan Miller, "Pete" and Sister of St. Joseph Carondelet Carolyn Strack; grandfather of five.

† THOMPSON, Gertrude C., 87, Annunciation, Brazil, Oct. 30. Sister of Macrina Holden.

† WHITAKER, Mary Ruth, 82, St. Patrick, Indianapolis, Oct. 31.

Sister Angilberta Schellenberger dies in Australia at 94

LANESVILLE—Holy Spirit Sister Angilberta Schellenberger died in Aspley, Australia on Nov. 3 at the age of 94. The Mass of Christian Burial was celebrated by Father Otto Schellenberger at the Holy Spirit Convent Chapel on Nov. 5.

The former Rosina Schellenberger was born near Lanesville, Ind. She entered the convent of the Sisters of the Holy Spirit in 1921 at Techney, Ill. She was an anesthetologist. Sister Angilberta assisted in the operating room in hospitals operated by the community in the Chicago areas. Her desire for foreign missionary work took her to Brisbane, Australia.

Sister Angilberta was the daughter of the late Henry and Agnes Schellenberger. She is survived by two sisters, Agnes Schneider and Irma Kochert, and four brothers, George, Rev. Otto, Herb and Louis.

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Study shows nuns serve those most in need

by Jerry Filtau
Catholic News Service

WASHINGTON—A newly published national study of more than 72,000 U.S. women religious indicates that they are moving more and more to serve those most in need, such as the poor, elderly, terminally ill, homeless, and minorities of all kinds.

There are still more American nuns in elementary and secondary education than in any other field, but parish ministries now form their second-largest—and fastest growing—field of work.

The leaders of women's orders increasingly see their members turning:

► Away from serving schoolchildren, toward serving adults.

► Away from working in institutions they own or sponsor, toward a greater diversity of ministries.

► Away from serving in affluent or middle-class communities toward service with the poor.

Doing what their order was founded to do and serving the poor ranked far above all other concerns when the leaders were asked to list priorities influencing the choice of ministries that members of their orders should engage in.

Peacekeeping, work for justice, insertion among the poor, empowering others, developing effective lay leadership and working for systemic change also ranked high.

The study was designed and conducted in 1991 by the Leadership Conference of Women Religious under Presentation Sister Margaret Caffery, then associate director for ministry, now LCWR executive director.

Responses to the study came from 78 percent of the LCWR members—leaders of women religious whose communities have a combined total of 49,105 active members and 23,315 retired or disabled members.

They were asked to describe their own past, present and anticipated ministries, the institutions owned or sponsored

by their order, the ministries in which their members were engaged in 1991 and anticipated or desired changes in institutional sponsorship and patterns of ministry by 1996.

Immaculate Heart of Mary Sister Anne Munley, a sociologist at Marywood College in Scranton, Pa., analyzed the ministry data, combined it with a separate LCWR planning study and put them together in a 240-page volume titled "Threads for the Loom: LCWR Planning and Ministry Studies."

Sister Margaret told Catholic News Service that the study shows "the impressive contribution of U.S. women religious to every area of church ministry" but at the same time provides a needed tool to identify some potential problem areas.

As one example, she cited the trend toward more employment of sisters in parish ministry, which leaders expect to continue in coming years. There are questions about whether that trend is best for women religious, she said.

In a preview of the study at a national LCWR meeting in August, Sister Margaret also cited as a potential problem the heavy reliance of orders on individual members' gifts and preferences as the basis for deciding which ministries they enter.

"In response to a question concerning how new ministries are identified, 97 percent (of leaders) answered that the determining factor is the experience of the individual members. Just a little more than half indicated that corporate discernment or the requests of leadership play a significant role," she said.

"If our institutes are to set a common direction, if we are to make any corporate commitments, we will need to balance our concern for individual rights and well-being with a greater sense of the corporate," she commented.

Among other findings in the massive study were:

► Nearly 90 percent of the active sisters were employed

by their own institutions or Catholic Church employers in 1991, but many leaders expected to see higher percentages of their members employed by other churches or non-church employers by 1996. One driving force is higher compensation, providing orders with money needed for retirement costs or to support members engaged in unpaid ministries.

► Five groups of people that most leaders expect to see more of their sisters ministering to by 1996 are the homeless, women, people with AIDS, the elderly and people for whom English is a second language.

► Despite the declining numbers of sisters, "with the exception of secondary schools, at least 50 percent of respondents indicated that the ability of their institutes to continue their sponsored works was good or excellent."

► In all, 20,216 members of surveyed orders were involved in some area of education. Decreases were expected in elementary and secondary education; stability in preschool and higher education; and increases in the number of members engaged in adult education.

► There were 7,087 sisters in health care ministry. Leaders projected fewer sisters in administration and full-time professional staff, but relatively stable numbers involved in other areas of health care ministry.

► In addition to parish ministry, other areas where increased involvement by women religious is expected include justice and peace ministries, community organization and legislative advocacy.

► There were 419 sisters engaged as caregivers to aged or ill family members—a number expected to increase in coming years because as the average age of women religious increases, so does the average age of their parents or other relatives who may need their assistance.

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Bishops to vote on fate of women's pastoral

(Continued from page 1)

obstacles preventing the church from ordaining women priests.

Three other major pastoral texts the bishops are to discuss and vote on are "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States," a new Program for Priestly Formation, and a proposed pastoral letter, "Stewardship: A Disciple's Response."

The evangelization plan, developed over the past three years, speaks of two ways Catholics should be evangelizing in their everyday life: "witness, which is the simple living of the faith; and sharing, which is spreading the Good News of Jesus in an explicit way."

It cites three main evangelization goals for the U.S. church:

► To bring to all Catholics "such an enthusiasm for their faith" that they share it with others.

► To invite American of every social or cultural background to "hear the message of salvation in Jesus Christ so they may come to join us."

► To "foster Gospel values in our society."

The proposed new Program for Priestly Formation represents the fourth edition of a national document on seminary training that the bishops periodically revise and update to take new Vatican norms and changing local situations into account. The first edition was issued in 1971, the second in 1976 and the third in 1981.

The 75-page proposed pastoral letter on stewardship tries to situate the importance of support for the church—through time and talent as well as by money—

within what it calls the "broader context—what it means to be a disciple of Jesus Christ."

It says that "while many Catholics are generous in giving of themselves and their resources to the church, others do not respond to the need in proportion to what they possess. The result now is a lack of resources which seriously hampers the church's ability to carry out its mission and obstructs people's growth as disciples."

But money is neither the main focus nor the driving force of the proposed pastoral. In the words of the letter, "Concentrating on one specific obligation of stewardship, even one as important as church support, could make it harder—even impossible—for people to grasp the vision."

By far the largest text the bishops will be asked to vote on is a proposed new *Lectionary* for Mass, Volume 2—a document 3,000 pages long in manuscript form, which covers the Mass readings for weekdays, feasts of saints, commons and ritual Masses.

Volume 2 rounds out new versions of the *Lectionary* coming before the bishops for their approval. In June 1992 they approved Volume 1, the *Lectionary* for Mass for Sundays and major feasts, and in November 1991 they approved a *Lectionary* for Masses with Children.

As with other liturgical texts, the new *Lectionary* must be approved by two-thirds of the bishops and confirmed by the Vatican before it can be used.

The bishops will be asked to approve a proposed liturgical calendar policy that focuses on avoiding an overloading of the U.S. liturgical calendar with feasts of saints or the blessed. It suggests that ordinarily a saint or blessed should be placed on the national calendar only if his or her feast has been observed in "a significant number of dioceses throughout the country" for "a significant period of time."

They will also consider the text of a "Mass in Thanksgiving for the Gift of Human Life" for inclusion among Masses for various occasions.

In asking for a one-year-only extension of the national collection to help revive church life in the former Soviet Union and Eastern Europe, the bishops' Ad Hoc Committee for Aid to the Church in Central and Eastern Europe noted

that the collection "had to be arranged hastily" when it was first established in November 1990.

As a result, it said, many dioceses did not participate in 1991, and the 1992 collection was the first for them. If the proposal is accepted, the final national collection will be held in 1994 instead of in 1993 as originally established.

The committee cited several other reasons for extending the collection to 1994. It said churches in some of the neediest countries, such as Albania, Romania and the countries of former Yugoslavia, have just now reached the point of organization where they have begun to submit grant requests.

Among proposed priorities and plans for 1993, the bishops face proposals to add a staff person for evangelization concerns, to begin electing the chairman of the Committee on Communications a year in advance of his taking office, and to turn the Ad Hoc Inter-Committee into a standing Liaison Committee for Eastern and Latin Churches.

The proposed 1993 NCCB-USCC budget of \$41,355,222 represents about a 3.3 percent increase over the 1992 budget of \$39,999,362.

About \$8 million, or one-fifth of the proposed budget, comes from diocesan assessments, collected in the form of a tax each diocesan bishop pays of 15.06 cents per Catholic in his diocese.

In addition to the regular budget, in 1993 each bishop will pay 1.39 cents per Catholic in his diocese to help fund World Youth Day '93, a worldwide event for Catholic young people being hosted by the Denver Archdiocese and featuring a visit by Pope John Paul II.

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