

THE CRITERION

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Bishops begin discussion of major documents

by Jerry Filleau
Catholic News Service

WASHINGTON—As the U.S. bishops attempted to bring to a close their nearly 10-year discussion of a women's pastoral, the outgoing president of their twin conferences urged them to look beyond their Washington meeting to challenges and problems the church faces throughout the world.

(Decisions of the bishops came too late for this issue of *The Criterion* but will be reported next week.)

The bishops' proposed pastoral letter on women's concerns promised to be the centerpiece of the Nov. 16-19 meeting at Washington's Omni Shoreham Hotel of the National Conference of Catholic Bishops and U.S. Catholic Conference.

But, said Archbishop Daniel E. Pilarczyk of Cincinnati as he opened the meeting, the U.S. bishops should keep in mind the enormous challenges confronted by the church in such places as Poland, Ireland and Latin America.

"The church in other parts of the world has challenges and problems, even as we do, although the challenges and problems may be different," he said.

On the meeting's second day, the bishops were to elect a successor to Archbishop Pilarczyk, who has been NCCB-USCC president for three years and cannot be re-elected.

The women's pastoral and other major documents before the bishops got preliminary introductions Nov. 16 as the meeting began.

In his presentation of the proposed pastoral—first suggested in November 1982 and now in its fourth draft—Bishop Joseph L. Imesch of Joliet, Ill., said that whatever the bishops do with the pastoral, "women need to know that we take them seriously." Bishop Imesch chairs the ad hoc writing committee for the document.

Cardinal Joseph L. Bernardini of Chicago highlighted the theme (See BISHOP BEGIN, page 21)



PILGRIM LIFE—Children at Plymouth Colony in Massachusetts, site of the first permanent colonial settlement in New England, gather pumpkins as they recreate Thanksgiving traditions begun 371 years ago when the Pilgrim celebrated the harvest of 1621. (CNS photo from Massachusetts Division of Tourism)

CHD collection is this weekend; 5 local grants are announced

by Grace Hayes

This weekend marks the 21st year of the national collection for the Campaign for Human Development (CHD), sponsored by the U.S. Catholic bishops.

The campaign provides financial support to projects organized by groups of low-income and poor persons. Through its funding guidelines and management, it is a significant witness to the church's social teachings: acknowledging the option for the poor, promoting the dignity of the human person, their rights and responsibilities; emphasizing the need to participate in the broader community; and addressing the true role of political, economic and legal institutions, asking what they do to people, what they do for people, and how people participate in them.

Seventy-five percent of the funds collected for CHD are sent to the national CHD office. Grants totaling \$10,000 or more are allocated to projects across the nation from this office. The diocese from which a proposed project originates participates in the funding decision of the project.

The local office is kept informed through quarterly reports of the progress of a funded project. This year a local project, Indiana Rural Organizing Project, received a \$15,000 national grant.

The local CHD office has awarded five grants this year from the 25 percent of the collection that remained in the archdiocese.

The Meridian Fall Creek Neighborhood Association will receive \$1,000 for leadership development and training, and Women to Women, in Richmond, will receive \$500 towards organizational development of this beginning group.

The remaining three awards were educational grants. Two went to the

Bloomington Tri-Parish Peace and Justice Committee for a program focused on the issue of hunger and a second event that will address creation-centered spirituality. The third award was to the North Deanery Peace and Justice Task Force for two two-day seminars for children addressing hunger from an environmental and theological perspective.

Among CHD activities planned for 1993 are an information meeting on CHD criteria and funding and workshops on management skills. These will be held at various sites in the archdiocese and will be open to neighborhood groups, community agencies, and parish communities.

Proposals for projects seeking local CHD funds are due by March 31. The criteria for local grants is similar to the one used in the national funding: Low-income persons must be an integral part of a project; in the decision-making and participation; and the project's activities must address a means of empowerment, affecting groups of people.

Those seeking further information about CHD can contact the campaign office at 317-236-1550.

Thomas Gaybrick is appointed director of Catholic Charities

Thomas N. Gaybrick has been appointed director of Catholic Charities for the Archdiocese of Indianapolis by Archbishop Daniel M. Buechlein, OSB. As such, Gaybrick becomes the head (or secretary) of the Secretariat for Catholic Charities.

Gaybrick became director of Indianapolis Catholic Social Services (CSS) in 1990. He has served as acting director of Catholic Charities since the retirement of Dr. Robert Riegel in June.

"I am grateful that Tom Gaybrick has agreed to accept the responsibility of coordinating the archdiocese's diverse charities and social service programs," said the archbishop. "This work is one of the ways in which the Catholic community puts into action Christ's call to serve those in need."

Gaybrick received his bachelor's degree in social work from Michigan State University and his master's from the University of Michigan.

The new director hopes to continue the development of social services programs throughout the archdiocese, and carry on a strong working relationship with the parishes, deaneries, and other human service organizations in central and southern Indiana.

Gaybrick will continue to direct the Indianapolis CSS program until a replacement has been named. CSS is the branch of Catholic Charities that provides outreach services and counseling to families and children, the aging, and those in need of emergency help.

The next Indianapolis CSS director will

report to Gaybrick, as do those from the seven deaneries outside the Indianapolis area. The administrators of St. Mary's Child Center, St. Elizabeth's Home, and the Campaign for Human Development are also under his direction.

The combined Catholic Charities programs in the archdiocese served over 20,000 people in 1991, with combined budgets of \$4.75 million. The programs are now funded by four separate United Way agencies, some public funding, fees, and archdiocesan funds.



Thomas N. Gaybrick

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THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Meetings of U.S. bishops are hard work

by Archbishop Daniel M. Buechlein, OSB

As you read this I will be finishing almost a full week of meetings associated with our National Conference of Catholic Bishops and the United States Catholic Conference in Washington, D.C.

I might mention right away that membership of both conferences is the same, namely the body of bishops of the United States. Perhaps the best way to understand the difference in the function of the two conferences is this: The National Conference of Catholic Bishops is charged with dealing with matters that can be properly described as directly related to religion and the Roman Catholic Church. The United States Catholic Conference is the body of bishops as it deals with issues that have to do with living in a civil society and with matters pertaining to life and governance in the United States.

Why do we need national conferences? I think the simplest and most direct answer to that question is to say that by cooperative action and the sharing of our human and material resources, together the (arch)dioceses of the United States can accomplish more than if all tried to act individually and independently. This is particularly advisable because so many of our needs, indeed almost all needs, are the same or at least similar.



The work and effectiveness of our national conferences depend on the leadership of bishops and so most of us take turns serving on the various committees needed to make things work for our church at a national level. Expectations to serve the work of the conferences work on the principle that no (arch)diocese in the United States is an island unto itself (somewhat like the fact that no parish or mission is an island unto itself in the archdiocese).

Two years ago I was elected chairman of the Bishops' Committee for Priestly Formation, the committee charged with providing direction for and serving the needs of all the seminaries of our country. Because I was elected chair of this committee, I automatically became a member of the Administrative Committee of the National Conference of Catholic Bishops and the Administrative Board of the United States Catholic Conference.

In addition to these committees, I am also one of five members on the Budget and Finance Committee of both conferences; the Bishops' Welfare Emergency Relief Committee; the ad hoc Committee on the Economic Concerns of the Holy See (charged with addressing the financial needs of the Holy Father); and an advisor to the Doctrine Committee. I would say I am doing my part to share leadership for our national conferences.

And that is the way I see it. Just as we need parish leaders to help carry responsibility for the mission of our church at the archdiocesan level, so bishops have to help carry national responsibility. Fortunately, all committees are well staffed at the central office in Washington and planners are sensitive to the demands

on our time in our home dioceses. So most meetings are scheduled in connection with others so no one needs to be out of the (arch)diocese too often.

In any case, it is important for you to know that the task of being an archbishop is not only doing the pleasant things like confirmations and parish visits and the like, nor is it merely a matter of providing administrative leadership at home.

I don't mind saying the national meetings are hard work. Believe me, there is little or no time for socializing or fun! When we are not in general sessions of the body of bishops, we are usually in committee meetings, even during meal times. During this past general session, the Committee on Priestly Formation will have worked late into the nights processing amendments to the proposed fourth edition of the Bishops' Program of Priestly Formation.

Last week's edition of *The Criterion* carried a personal interview by our editor on some of my ideas about the agenda of this week's meeting, so I won't go into that here.

It may be helpful and prevent misunderstanding if I mention that bishops and archbishops do not attend these meetings as delegates representing various constituencies. Our national meetings are not political conventions. Sometimes media coverage of our meetings is misleading about this. We are there as chief teachers and pastors and leaders of our respective dioceses and archdioceses. It is a responsibility of conscience for which I continue to need your prayers.

EDITORIAL COMMENTARY

Sniping against the bishops' anti-poverty program

by John F. Fink
Editor, *The Criterion*

Each year for at least the last four years, as the collection for the Campaign for Human Development is about to take place, some conservative groups in our society launch a campaign against it. This year, as in the past, it has been the Capital Research Center in Washington. In the October issue of its newsletter, it accused CHD of taking a "revolutionary perspective" along the lines of the liberation theology of Latin America.

As an example of what the center considered "revolutionary," it said that a group in Los Angeles that received money from CHD supported a campaign to raise the city's minimum wage. Horrors!

Some prominent conservatives have been involved in the campaign against CHD, most notably former Secretary of the Treasury William Simon. Three years ago he sent out copies of a book by William Poole and Thomas Pauken. In a cover letter he said that the book was documentation that the U.S. Catholic Conference uses CHD "as a funding mechanism for radical-left political activism."

There are, of course, some people who simply do not accept the Catholic Church's principles of social justice as stated in encyclicals and bishops' letters. They probably are a lost cause. But the fact is that CHD has done a tremendous amount of good in helping break the cycle of poverty. Since its founding in 1970, it has provided financial support to more than 3,000 grassroots projects, helping poor people to help themselves. Recipients of grants are self-help projects organized by poor and low-income communities.

On Sept. 1 it was announced that CHD had awarded \$7 million in new grants to 205 community-based projects. This brought the total grants awarded by CHD in the past 22 years to more than \$175 million.

One criticism sometimes heard is that CHD gives grants to left-leaning activist

groups rather than to traditional Catholic charities. That particular criticism came from Father Richard John Neuhaus, a noted Catholic convert from Lutheranism and neoconservative who edits a journal called *First Things*.

But CHD was not set up to duplicate

CHD implements our tradition of Catholic social teaching

Dear Friends in Christ,

Love for others—and in the first place love for the poor, in whom the church sees Christ himself—is made concrete in the promotion of justice.

These words of our Holy Father, Pope John Paul II, from his most recent encyclical, "Centesimus Annus," capture the mission of the Campaign for Human Development (CHD). Established by the U.S. bishops more than 20 years ago, CHD has been a tangible expression of our church's mission of justice and love for the poor.

CHD implements our tradition of Catholic social teaching, bringing into action the belief that the face of the Lord is in all people. All people are of worth and are to be assisted in their right to develop and in their struggle for their right of self-determination. More than 3,000 grassroots, community-based self-help projects across the country have benefited from \$175 million raised during the last 20 years. American Catholic parishioners like yourselves are the backbone of this legacy as contributors to the campaign.

As we approach the annual CHD appeal, I am grateful for all that you have done. On behalf of our brothers and sisters in need here in our country, I ask for your continued concern and support. By giving to CHD, you help poor and low-income persons to gain greater human dignity and to build and participate in the kingdom of God's justice and peace in our day.

God bless you and yours.

Sincerely yours in Christ,

+ Daniel M. Buechlein

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

Fr. James Shanahan dies at 70

Father James J. Shanahan, 70, died on Nov. 14 in Columbus, Ohio. The funeral liturgy took place at St. Mary Church in Rushville. Burial followed at Calvary Cemetery in Rushville.

Born in Rushville on May 3, 1922, Father Shanahan was ordained at St. Meinrad Archabbey on May 27, 1947.

Before his retirement in 1986, he served as pastor at Sacred Heart Parish, Clinton.

He also served as administrator at St. Joseph mission, Universal; associate chaplain at St. Mary of the Woods Convent; administrator at St. Anne, New Castle; pastor at St. Rose of Lima, Knightstown; associate pastor at St. Anne, New Castle; and associate pastor at St. Paul, Tell City.

Father Shanahan is survived by his brother Peter Shanahan of Columbus, Ohio.



Father James J. Shanahan

the work of Catholic Charities, a point made by Bishop Joseph A. Fiorenza of Galveston/Houston, chairman of the CHD committee. In a letter to *First Things*, the bishop wrote that the U.S. bishops created CHD specifically to support self-help groups that confront the root causes of poverty. "At the heart of CHD's criteria are the principle of participation and the policy of empowerment," he wrote. He called this "the heart of Catholic social teaching."

The sniping of conservative groups and individuals at CHD does not seem to have hurt the collection. In 1989, after the *Richmond Times-Dispatch* published an editorial that accused CHD of funneling money to radical left-wing groups, Richmond's Bishop Walter Sullivan demanded and received space on the editorial page the day of the collection. The result was a 25 percent increase in the collection over that contributed the previous year in the churches of Richmond.

Anyone who believes in justice should contribute generously this weekend.

OFFICIAL APPOINTMENT

Effective November 6, 1992

REV. JOHN O'BRIEN granted permission to serve as the Catholic Chaplain at the St. John's Health Care Corporation in Anderson for one year.

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

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PUBLISHER

Most Rev. Daniel M. Buechlein

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RETIREMENT FUND FOR RELIGIOUS

Sister Sophia thinks it's wonderful to be alive

by Sister Mary Luke Jones, OSB
First in a series of articles

(The annual collection for the Retirement Fund for Religious will be the weekend of Dec. 12-13. The fund helps support religious men and women like the one who is the subject of this article.)

The day started like any other—Memorial Day, 1986. Benedictine Sister Sophia Dick rose and went through her usual morning routine. During the recitation of the Psalms at Morning Prayer her right foot began to tingle. She tried to ignore it. After prayer, she started the laundry but as the morning wore on, she wore out.

By lunch time, she was feeling very weak. Sister Mary Bede Betz, her companion, suggested a hot bath. Perhaps arthritis was the problem. One in the tub, however, she was too weak to get out. With the help of neighbors, Sister Mary Bede took Sister Sophia to the emergency room of St. Joseph Hospital in Huntington.

"You have a very serious condition called Guillain-Barre syndrome," said the

doctor. "It will take a very long time but you can get over it." Sister Sophia was 74 years old.

Named for a French neurologist, Guillain-Barre syndrome is an inflammation of the nerves with progressive muscular weakness of extremities that can lead to paralysis. Guillain-Barre? Never in her life had Sister Sophia heard these words.

Little did she realize the extent of this unexpected sickness. This illness she had never heard of before would take three long years to remedy.

The pain was terrific as the paralysis moved up her body and she lost her ability to speak. She doesn't remember the helicopter trip from Huntington to St. Francis Hospital in Beech Grove where she spent five months, flat on her back. She does remember the sisters from Our Lady of Grace Monastery coming to visit her every single day; she does remember celebrating her 75th birthday unable to move a muscle; she does remember the many prayers said on her behalf.

Her hospital stay was followed by six weeks at Hook's Rehabilitation Center and

nine months more at St. Paul Hermitage. At one point in her recuperation, Sister Sophia heard a health care professional say she would never walk again. "If I have anything to say about it, I will," she promised herself.

And Sister did have something to say about it. She worked at coming back to normalcy. She spent hours and hours in physical therapy, exercising her crippled legs and arms. She had to learn to write again, to feed herself, and to talk.

Until the time of her paralysis, Sister Sophia had been missioning in southern Indiana where she visited the sick, took Communion to the home-bound, and played the organ for liturgies. These were her "retirement" years following 52 years in the classroom.

What does Sister Sophia say about her "forced retirement"? "My sickness was a gift from God," she says. "I've grown in many ways." She spends her days as if each were a special gift from God; an extension of a life that could have ended Memorial Day, 1986.

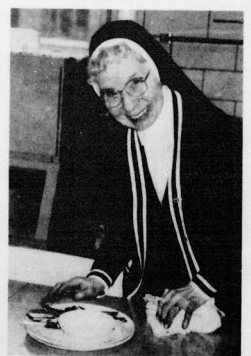
"I face life in a different way," she said recently. "Insignificant things don't amount to anything. I see things in the light of eternity." When questioned about it, the thought of her own mortality and the beauty of life fills her eyes with tears. However, Sister Sophia isn't one who feels sorry for herself. She's too busy helping others.

At 5:30 every morning, she reports to the physical therapy lab. She's there not only to receive treatment but also to assist the therapist in treating others. She prepares the whirlpool, takes care of the towels and fetches the hot packs.

Every Friday Sister Sophia and Sister Sylvester Will become "dustbusters." They report to the Beech Grove Benedictine Center, dust rags in hand to chase away the cobwebs. Sister Sophia also helps host overnight guests who visit the monastery. She makes sure the rooms are ready for the guests' arrival so they can experience true Benedictine hospitality. Retired Sister Carmelita DeVoy cannot see well enough to read or write letters. So guess who regularly comes to her aid? Sister Sophia.

Except for her illness, Sister Sophia is typical of the 37 retired women religious who live at Our Lady of Grace Monastery. Their 70th years do not prevent them from serving others. They continue to give, as their ability warrants, until the day they can no longer.

Statistically, women live longer than men, and women religious live longer than women in general. The church is blessed with the continued work of these servant



Sister Sophia Dick, OSB

women. Their retirement years are filled with work, mercy and gifts of charity.

In 1988 the American bishops announced an annual collection for the retirement needs of men and women religious. The outpouring of love and support from Catholics across the nation has been extremely gratifying. The Sisters of Our Lady of Grace have benefited from the annual collection, receiving grants which supplement Social Security and a restricted retirement fund.

For many years, men and women religious were paid minimal stipends for their work for the church. Those stipends were used to support new and existing ministries. It was impossible to set aside any funds for retirement needs. Those years of selfless generosity have now taken their toll and religious communities find themselves unable to care adequately for their aged members.

American Catholics are helping close the gap between the resources religious organizations have and what is needed. On Dec. 13, you are asked once again to help support the men and women religious who have made a difference in your life.

Because of the good care she has received during her retirement years, 81-year-old Sister Sophia continues to make a difference in the lives of many. Her philosophy can be summed up in just a few words: "It's wonderful to be alive and doing something for others."

Rooney speaks to educational choice leaders in Indianapolis

by Margaret Nelson

"Enough talk; school choice with a bite," said the poster on the speakers' podium. The slogan was balanced by a picture of a red apple with a bite out of it.

One hundred people from across the nation attended the Educational Choice Conference in Indianapolis Nov. 13-14. Among those in attendance were Daniel Elsener, director of the Office of Catholic Education, and G. Joseph Peters, coordinator of school services.

J. Patrick Rooney, chairman of the board for Golden Rule Insurance, told Saturday participants his reasons for offering scholarships to students from low-income Indianapolis families.

"We are primarily trying to help the children," he said. Rooney gladly accepts the title. "The man who just talking about school choice and did something about it." He told of being motivated by reports of how "poor and minority children in America are stuck in horrible schools."

But the insurance executive confessed that he is also concerned about the future work force. He referred to studies showing that graduates of public education systems lack discipline and "don't think they have to come to work every day."

Rooney said, "We have problems every day." He told of his company's disciplinary system, where points are given for tardiness, absence, etc. Eight points justifies a warning and 11 points, dismissal. "They fail because they don't have the habits," he said of the terminated employees.

"Parents want the same thing we want," Rooney said. "Parents are more concerned about the discipline of their children than you are. They value discipline. They want safety."

"How do you teach kids if you can't shut them up, if you can't sit them down," and if they don't come to school every day, he said.

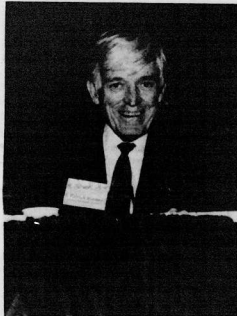
"I believe the problem is not fixable in the urban school system," Rooney said. "They are not bad people. I believe they would make it right if it were fixable."

His solution is to give low-income parents and children "the alternatives the upper class already have."

Golden Rule began the Educational Choice Charitable Trust in August, 1991, for 500 elementary school children of Marion County residents who qualify for free lunches. The grants pay half of the tuition at the private schools of their choice, up to \$800 per child.

This year with additional grants from other corporations, there are 925 students using the trust, and a waiting list of 350 children. "We are pleased with what is starting to take place with business and industry," he said.

"We could not have anticipated the positive public relations," Rooney said.



J. Patrick Rooney

"Nothing we have ever done has been better for employee relations."

Speakers from Milwaukee and San Antonio described the educational choice programs in their areas.

On Friday, a panel talked about private initiatives and how they help. And they discussed educational choice as a legislative issue.

John Taylor Gatto, a 29-year public school teacher who became New York Teacher of the Year, gave a history of the public schools. He said that the U.S. working class was educated before government schools began operating in 1840.

He said that reading and math are neurological functions that can be learned before age five. Gatto believes that children are deliberately "dumbed down" in public schools, in order to change the system, he advocates school choice.

Gatto remembers that his students learned and did more when he did less. He believes that things like computer literacy cannot be taught by schools, but by children learning on their own.

He said that Sweden, which ranks high on achievement tests, does not permit school attendance until age seven. And four of the five top countries have shorter school years than the U.S. All of these countries are "heavy on educational choice," he said. They let the parents choose where their children will go to school and the government pays.

Gatto said there is no incentive to do better here. And school reform only results in more money being spent, he said. One obstacle to change is the fact that the U.S. school system is the largest public employer in the U.S. and the world.

"We really need to reinstate educational choice that we had before we had public education," he said.

(Joseph Peters contributed to this story.)

NCCW follows Gospel values

by Margaret Nelson

How important is water?

When Linda Staten speaks to a group, she reminds them of the millions of people in the world who must walk miles for water by asking for a donation of 25 cents for each faucet in their homes when she speaks to a group. "It adds up," she said.

"Pretty soon I have a chunk to send to Water for Life," said Staten. That's the Catholic Relief Services project of the Indianapolis chapter of the National Council of Catholic Women.

Another way the Indianapolis deanery president emphasizes this is by asking children to put a cup next to their kitchen sinks at home and put a nickel or penny in each time they turn on the water.

But Water for Life is not the only way the NCCW helps, especially in promoting Right to Life issues. Locally, the group sponsors Birthline, pays for printing of the Indiana Catholic Conference pamphlet that guides pregnant women to area resources, and holds blood drives. The group also helps Holy Family Shelter and St. Elizabeth Home. And the women actively participate in the World Day of Prayer.

"We help in all these areas as much as we can," said Staten. "There is so much work to do."

At Christmas time, the council makes donations of time and money for patients at the Veterans' Hospital. The women first did this in 1946 at the request of Archbishop Paul Schulte. Now it is a tradition.

But the women have fun, too. Last month, the council members visited St. Meinrad and were guided on the tour by Benedictine Father Maurus Zoeller, the founder of Abbey Press.

Staten said, "They don't realize it, but Catholic women are automatically members. We would love to have more people join us. There is so much to do."



ST. MEINRAD TOUR—Kathy Bunn (left), Benedictine Brother Maurus Zoeller, IDCCW treasurer Camilla Smith, and Maxine Sharp (top photo) pause after their October visit. (Photo by Linda Staten)

FROM THE EDITOR

Catholic presence at the United Nations

by John F. Fink

During recent years the United Nations has assumed a more important role in world affairs, the type of role that was envisioned for it when it was founded in 1945 but which it never quite fulfilled. Perhaps it was the Persian Gulf War that first started this change. President Bush was careful to work through the U.N. and to secure its support before he started bombing Iraq.

Since the Persian Gulf War there has been a succession of other stories: the release of the hostages in Lebanon as a result of negotiations by the U.N. secretary general; an agreement to end the Cambodian civil war; continued U.N. involvement in Afghanistan, Central America, southern Africa and Somalia; and the U.N.'s attempt at peacekeeping in what used to be Yugoslavia.

Former U.S. secretary of state and present U.N. envoy Cyrus Vance has been tireless in his efforts to achieve peace in the Balkans, with few results so far. This impotence is helping push new proposals to find ways to strengthen the U.N.'s ability to deal with such crises.

THE CATHOLIC CHURCH has been a strong supporter of the U.N. from the beginning. Both Pope Paul VI and Pope John Paul II have spoken before the U.N. General Assembly and the Holy See maintains an Observer Mission at U.N. headquarters.

The Vatican's permanent observer at the U.N. is Italian Archbishop Renato Martino, whose duties are similar to those of a country's U.N. ambassador. A couple weeks ago, for example, we reported on a talk he gave on the subject of nuclear deterrence to the U.N. committee that deals with disarmament and international security. "Nuclear weapons are unnecessary," the archbishop said.



"War itself has no place in a world in which common security has become the dominant characteristic."

Last week we reported on a talk he gave to the General Assembly committee reviewing the work of the U.N. Relief and Works Agency for Palestine Refugees. He said that 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." This week we report on a talk he gave to a session of the U.N. General Assembly reviewing reports on the Rio de Janeiro Conference on Environment and Development. (See page 17.)

BUT THERE ARE ALSO other Catholic groups represented at the U.N. Many international Catholic organizations (ICOs) whose interests, activities and expertise extend across a broad range of human concerns are associated with the U.N. as Non-Governmental Organizations (NGOs). They enjoy consultative status, a relationship that has its origins in article 71 of the U.N. Charter.

The wide variety of Catholic organizations that exert influence at the U.N. can be seen from the list of 16 ICOs that are also NGOs and are members of the International Catholic Organizations Information Center. The 16 organizations are Caritas Internationalis, Catholic Services, Education Office, Catholic Relief Services, Covenant House, International Catholic Child Bureau, International Catholic Migration Commission, International Catholic Union for Social Service, International Catholic Union of the Press, International Committee of Catholic Nurses and Medical-Social Workers, International Federation of Catholic Universities, Movement for a Better World, Pax Christi International, Pax Romana, St. Joan's International Alliance, World Federation of Christian Life Communities, and the World Union of Catholic Women's Organizations.

One of the names in that previous paragraph was the International Catholic Union of the Press. Back in the 1970s

and '80s, when I was on the executive committee of that press union, I became involved with the ICO Information Center as a member and vice president of its board of directors. Thanks to board meetings, I got to know my way around the U.N. building.

The ICO Information Center is located at 323 E. 47th St., above Holy Family Church, a couple blocks from the U.N. Its executive director is Sister Claire Fitzmaurice of the Congregation of Notre Dame. Current president of the board is James O'Neill, former Rome Bureau director for Catholic News Service, who succeeded me on the board. He is now the representative of the International Catholic Union of the Press at the U.N.

THE ICO INFORMATION CENTER's first mission is information gathering and dissemination. It distributed more than 60 major documents, articles, papal statements and interventions of the Holy See at the U.N. during the past two years. It conducts bi-weekly briefing/discussion sessions with speakers from the U.N. community and from Catholic organizations for its members and others who might be interested.

The center maintains a resource file of U.N.-related documents for the use of the ICO representatives and another file of pertinent documents of the Catholic Church on matters related to the U.N. and its agencies.

Since the ICO Information Center was begun in 1973 and incorporated in 1977 (when I joined the board), it has developed a spirit of cooperation among the NGOs and between them and the U.N. Members of the Center are on NGO Standing Committees such as the Committee on the Family, on Disarmament, on the Status of Women, on Religious Intolerance, on Human Rights, and on the Environment. It collaborated with the Holy See on presenting seminars at the U.N. on the papal encyclicals on racism and on "Centesimus Annus."

In short, the Catholic Church is present to a large extent at the United Nations.

THE YARDSTICK

Human labor is not just another commodity

by Msgr. George G. Higgins

A recent critique of Pope John XXIII's encyclical "Mater et Magistra" pushes the principles of free enterprise far beyond the limits of common sense.

The author, Paulist Father Robert A. Sirico, faults the encyclical for saying that human labor should not be thought of as a "mere commodity." He argues that in a free market system "treating labor as a commodity, far from dehumanizing the worker, actually empowers him."

In this way, he says, "the worker becomes a player who can offer his talent, labor and product to the highest bidder."

"The ability to work, then, makes each laborer a sort of capitalist in his own right and hence offers him protection by providing him economic alternatives."



This is free market ideology run amuck. It would be laughable if its consequences were not so serious and so damaging.

What it means, in effect, is that there is no need for unions and collective bargaining and no need for protective labor legislation like minimum wage laws.

To suggest that the magic of the free market will not only provide basic justice to workers, but also turn them into "capitalists" in their own right indicates real ignorance about the labor market even under a system of democratic capitalism.

On the same day that I read Father Sirico's essay I came across a story about three Catholic bishops on the U.S.-Mexico border urging "every person of conscience" to join in a battle for justice for migrant farm workers.

Apparently the bishops have yet to discover the free market's magical protection and empowerment of farm workers in the real, grubby world where they exercise their ministry, for they find those workers' living and working conditions completely unacceptable.

What remedy do they propose? At the

very least they think farm workers must be guaranteed the right to organize for collective bargaining and must be guaranteed the minimum wage, unemployment insurance and workers' compensation.

It is fashionable in some circles to say that bishops, though well-meaning, really are not qualified to talk about the specifics of social justice. They are supposed to leave that to the experts.

The recent report of a national blue-ribbon commission on agricultural workers recommended, among other things, that farm workers be granted the same rights as other workers to unemployment insurance, workers' compensation insurance, overtime pay, union organizing and collective bargaining.

Supporters of a properly regulated free market—and I am one—would be well advised to heed the report and reject the kind of intellectual hokum put forth in Father Sirico's essay.

Farm workers are not the only workers in the United States who need the protection of unionization and collective bargaining and protective legislation. Nor

are workers living below the so-called poverty line the only ones who do not qualify as either "capitalists" or "entrepreneurs."

There are millions of working-class poor in our economy—30 million, according to John E. Schwarz and Thomas J. Volgy, authors of an important new book, "The Forgotten Americans."

Just as the late Michael Harrington's pioneering book, "The Other America," belatedly shocked the nation by disclosing widespread poverty in the United States, Schwarz and Volgy's book exposes the hidden poverty of millions of middle-class workers who, despite full-time jobs, cannot afford the basic necessities of food, housing, clothing and medicine, even with two breadwinners in the family.

These hard-working men and women come from all segments of society and all racial groups. To describe them as "capitalists" or "entrepreneurs" is a cruel joke, and to do so in the name of Catholic social teaching compounds the travesty.

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EVERYDAY FAITH

Getting the Christian 'vision thing' right at last

by Lou Jacquet

On my way to cover a story last week, I happened to pass a Cadillac of 1960s vintage parked on someone's front lawn. Its windows, facing the street, were soaped with a "Like New!" sign. Even though I have no interest in owning a Cadillac of any vintage, I had to admire the condition that this one was in for the asking price of \$1500. From the street, the sleek lines still spoke of elegance.

A few hours later, I passed the same vehicle on my way home. From that vantage point, I was surprised to see that what had looked so appealing from the right side was a hulk of a wreck from the left. Both left-side doors were partially missing, the left rear

quarter panel was bashed in, the interior lay gutted, and it was clear that anyone buying this vehicle was facing thousands of dollars worth of renovation.

In its way, that old Cadillac is not a bad metaphor for much of what we are about in our relationship with those we meet. Like its owner, we are to put our best side toward the public so that we seem to be what we are not. We spend a great deal of effort hiding our faults and failings from those we meet—and from God as well.

The former attempt is understandable and sometimes amusing; the latter is, of course, impossible. We may for a time fool some of those we meet with our "other side" with the bashed-in quarter panels of personality failings and negative traits. Our God, meanwhile, knows us not only from the face we present to the world but also in the innermost recesses of our hearts.

Sometimes I wonder if the Lord puts objects like that half-poll, half-derelect Cadillac in our paths to present us with tangible reminders of our limitations. Or perhaps it is simply that, once we are open to looking at the world from a Gospel-centered point of view, we cannot help but see everyday objects and events transfigured from such a perspective.

In the past few years, I seem to stumble across objects or symbols such as that Cadillac often in my travels. I will notice something and find myself reflecting upon it in relation to my halting attempts to live the Gospel in the marketplace. Such reminders can be uncomfortable, but there are also moments when I take great delight in seeing something ordinary transfigured when viewed through a Gospel lens.

Learning to find the hand of God in the common, everyday elements of our existence—even in the hulk of a battered Cadillac—gives me hope that perhaps I have begun to get this day-to-day under-

standing of that Christian "vision thing" right at last.

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To the Editor

The love of God must come first

John W. Henry's "Point of View" in the Nov. 6 issue of *The Criterion* ("The Framing of the Sunday Mass") is a reminder of our tendency to move away from the spiritual unless we give constant attention to our faith. It is possible that many Catholics go to Mass only to keep from going to hell because of their absence therefrom or for other reasons based on self-serving desires. The essence of the article was to ask why we don't give God the importance He deserves instead of arriving late without preparing for Mass, and leaving early.

In the same issue Alice Price's letter to the editor mentions the teaching about why we are here. The catechism answer is: "God made us to know him, to love him and to service him in this life and to be happy with him in the next." These two items should indicate to us that we need to reflect, learn and act on how we can love God on his terms, not ours.

I was gifted by God a few years back when I went to a service other than a Mass for the first time in many years and I witnessed St. Simon's church filled with people for a four-evening mission. They fully participated in prayer and song. Then I experienced the "Christ Renews His Parish" program and its loving and giving including witnessing, prayer and song. However, the greatest revelation was my introduction to the Bible and the Holy Spirit as well as people who love Jesus Christ deeply and who share it with one another.

There were other places, too, where rushing in late or out early was not in consideration of those who came. Like indoor and outdoor stations of the cross, the Christ Mass which is filled every year with joyful participants at St. Peter & Paul Cathedral for more than two hours, and the Charismatic Masses and teaching sessions in which people loudly and happily praise and sing to God for up to four hours, and some of them have more than an hour's drive home.

The common factor in these cases is that the people all want to be there and their love of God comes first. Our worldly life has led many of us astray and those concerns turn us away from worshipping Jesus Christ and putting him at the center of our lives. He is put to the side and instead of giving good example to our children the fallen away and the unchurched, we become for ourselves and them, evidence that our faith is of little importance.

If we, instead, live our faith with and encourage the joy of a love affair with Jesus and we would, as in Psalm 47, clap our hands, shout to God our cries of gladness and sing praise to him freely and joyfully without inhibitions and be in communion with him. How can we consider anything else as important as that?

Dan Logan

Indianapolis

Church contributed to astronomy

If ever there was a science fostered and encouraged by the church, the science of astronomy is so honored.

How many know that Copernicus was a priest of the Diocese of Ermland, in Prussia? How did the church treat him? He was made vicar general of his diocese and was nominated for bishop. Bishops and cardinals encouraged him to publish his books.

Nicolas de Pusa, the first to propose a round-earth theory, was made a cardinal.

Cileo Caligni, a student of Copernicus, eventually went to Rome and there developed his system under the very eye of the pope.

The German scholar Widmanstead, in the presence of Clement III, gave his explanation of Copernicus' system and was greatly rewarded.

The pope and cardinals of the Inquisi-

tion already believed or suspected that the earth traveled around the sun. Moreover, they knew that it traveled at great speed. Why, therefore, was there not a constant blast of wind hitting us all in the face? Galileo could give no answer. He suggested that the movement of the tides was a proof. That was countered by another scholar who pointed out that the moon was responsible for the tides.

With so many questions remaining unanswered, it was unthinkable that the church would add fuel to the fire raging among the Protestants concerning who could interpret Scripture.

Galileo, who never heard of the laws of gravity, was in his grave three years before one of his disciples discovered that the air could be weighed and that it pressed down with tremendous pressure and moved with the earth.

Cardinal Bellarmine merely requested of Galileo that he be patient until the evidence was all in.

In view of the above, is it not strange that our pope has formally acknowledged that the church erred when it condemned Galileo, that Galileo's judges were "incapable of dissociating faith from an ago-old cosmology," that of the earth as the fixed center of the universe?

David Sims

Indianapolis

Election a set back to pro-life efforts

The election of Bill Clinton is very discouraging to me and probably to many others involved in the pro-life movement. His election could cause a setback of decades to pro-life efforts.

Clinton stated early on in his campaign that he would sign the Freedom of Choice Act (an act designed to put into federal law the prohibition of any state restriction of abortion) and he expressed his outrage over the modest restrictions on abortion in the Casey vs. Planned Parenthood case.

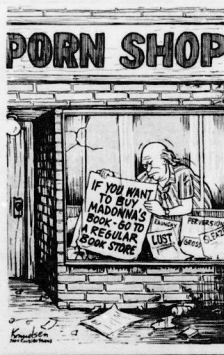
It is further discouraging to read on page 16-18 of the Oct. 30 issue of *The Criterion* that so many of those running for the state legislature would support legalizing doctor-assisted suicide for those with terminal illnesses. But this should be no surprise as our nation continues down the anti-life path, path blazed by pro-abortion activists, a path made wider by our society's acceptance of abortion as a choice and a right, and a path made wider yet by our silence as every day 4,400 unborn children die.

I also found it discouraging that *The Criterion* did not ask the candidates about their stand on abortion. I do not think the question about informed consent necessarily indicated how a legislator stands on the abortion issue. I think it very likely that many could favor informed consent but still be pro-abortion. I think we have the right to know how our legislators stand on the issue of support of Roe vs. Wade and legalizing abortion. I think our archdiocesan newspaper would ask this question in a straightforward way. I don't understand why it wasn't asked. (Editor's reply: The question on informed consent was asked of candidates for the state legislature because it is expected that a bill calling for informed consent will be introduced in that year's legislature. We tried to make our questions specific instead of general.)

I believe that our struggle to bring God's kingdom to earth—justice for all, jobs for the unemployed, assistance to the poor, revival of our cities, treatment and prevention of AIDS, breaking down the barriers of racism and sexism, and myriads of other issues that fall under the pro-life umbrella, will be a struggle that cannot be won as long as our society accepts the legal killing of the unborn. If we cannot protect the unborn, provide justice for the unborn and grant the unborn their most basic human right—the right to live—how can we ever grow into a more morally responsible nation?

John Fuller

Terre Haute



Prisoner praises prison ministers

I'm writing this letter so everyone will know what special people we have working for God. In a world that is now so full of corruption and deception, it is a much needed change.

I am currently incarcerated in a county jail here in Indiana. I've done some wrong things and I'm paying for them. The guilt got so bad I didn't know what to do. I finally picked up the Bible and started reading. I cried in prayer each night, asking God to help me.

Then one day Father Elmer Burwinkel from St. Peter's Church came to see me. I am a Catholic, so we had service and I received Communion. After that, everything just started to fall into place. Sisters

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.

Mary and Phil (Benedictine Sisters Mary Cecile Dehen and Mary Philip Seib) from St. Lawrence Church starting coming and giving me Communion, too. We had fellowship and just talked and got to know each other.

These three people who work for the Lord showed me the other side of life, the side of an am. I was drowning in a sea of sin and I asked God to save me. He sent me these three messengers and I am now revived. They gave me what I needed most of all—love, understanding and forgiveness.

This time in jail has brought me back to the Lord. I have them to thank for that. It gave me light and hope. I pray when I get up in the morning and pray when I go to bed at night. Everything is working out and I know God is on my side.

If we had more people in the world willing to go out on a limb and help the people who really need it, this would be a happier world in which to live.

My special love goes out to Sisters Mary and Phil from Lawrenceburg and Father Elmer from St. Peter's. They have helped me change my life and I love them.

I hope you print this letter so anyone who reads *The Criterion* can feel a little bit of the joy I have in my heart right now.

Tammy Peters

Lawrenceburg

Point of View

Being grateful 'just' for life itself

by Cynthia Deves

At Thanksgiving time we try to count our blessings. Some years they are too many to remember and at other times, too few to mention. But how many of us think of being grateful "just" for life itself?

Chris Young was born on July 12, 1955 with a hereditary form of muscular dystrophy. Thirty-two years later, he wrote a feature story about his handicap for the September 1987 issue of *Indianapolis Monthly* magazine. "The Reunion" won a Casper Award for the magazine, and Young took first place in the best magazine feature category of a writing contest sponsored by the Society of Professional Journalists.

Obviously a person of many lively interests and talents, Young is a self-employed computer consultant who works out of his home. His social life revolves around St. Gabriel Parish in Indianapolis, where he is, or has been, involved with the finance committee, the parish council, RCIA and catechesis.

"I'm glad to be alive," Young said, summarizing the hope and faith that marked the pages of his prize-winning story. "I believe in the church's teaching about when life begins, and have never questioned opposition to abortion of the handicapped."

Actually, he explained, muscular dystrophy can't be detected in prenatal tests. "I'm opposed to using the results of a prenatal test to justify aborting a child," he said, "because it says to me, 'We don't want the Chris Youngs of the world to be born.' I take that personally."

Handicaps may not be as fearsome as some people believe to be detected in prenatal tests. "I'm able-bodied," said Young, "but I had an injury. I couldn't deal with it, but they may find strength they didn't know they had."

All of us, including our parents, have

the potential to deal with handicaps, he continued. "God will give you strength."

When Chris's mother, Fran, was pregnant 38 years ago, she had no idea that her firstborn child would be handicapped. Today, despite intervening years filled with stressful ups and downs, she describes her life with her son Chris as an "enriching experience."

"I wasn't aware with Chris (that he would be born with muscular dystrophy)," Fran said. "His disability is genetic, and he was the first (child)."

Because she had some difficulty in maintaining subsequent pregnancies, Fran did not expect to bear more children. So when Chris was eight years old, she and her husband adopted a daughter.

Another eight years later, much to the Youngs' surprise, Fran became pregnant again. By this time, "I was aware of the risk," Fran said. "I felt it was tough, but one thing that helped me was that I had Chris."

Any one of her three children might have been candidates for abortion, Fran said. Two of her children were subject to possible genetic problems, and the third was born after abortion became legal.

It should be everyone's choice, Fran said, not to abort but to encourage abortion decision-makers to choose life. Naturally, if anyone asked the parents of a handicapped child how they felt about it, they would say they wished they didn't have one. But the critical question to ask is, "Would you do it again, or would you rather have no child?"

"Now that Chris is grown, I think of how different my life might've been," Fran said. She asked the parents of another event stemming from her son's handicap, she served on the Indiana Special Education Advisory Council. Her experience as the mother of a handicapped child enabled her to offer unique help to other parents and children, statewide.

"You're scared at first," Fran said, "but there is help and support. Don't be afraid."

To paraphrase a recent television commercial: Life—What a beautiful choice to be thankful for!

CORNUCOPIA

Superstitions surround us!

by Alice Dailey

No matter how we feel about superstitions there are many who breathe more easily when Friday the 13th passes without mishap, and last Friday was one of those days. Myth or not, some relics of ancient fears are very much a part of modern culture.

Some shiver whenever a black cat crosses their path. Now really! Wouldn't common sense dictate that any creature darting in front of us could result in a nasty fall or broken neck? And as for that broken mirror/seven years bad luck bit, it could take seven years to get every sharp, pointy sliver out of the carpet, bare floor or bare feet.

As kids we chanted, "Step on a crack, break your mother's back." We crossed our hearts and hoped to die; searched through cool summer grass for four-leaved clovers.

Some notions, like George Burns, live on and on.

My devout mother who would never knowingly have strange gods before her nevertheless harbored quirky little beliefs. When her ears burned someone was gossiping about her, but, she countered, "at least they're leaving someone else alone." If someone at the

table dropped silverware she knew company was coming. This always aroused anticipation among her kids.

Big Aunt Ann was a bundle of superstitions. She told of a woman who gazed at the moon and "started actin' funny." It was bad luck to rock an empty rocker or open an umbrella in the home. Sadists that kids are, my sister and I took turns rocking an empty chair or opening an umbrella. Big Aunt Ann would gasp, "Oh, my God, look what these devils are doin'."

With marriage I inherited a mother-in-law who made my family look like pikers. She thought by looking at the moon you blinded an angel. A potato, turned black and hard as wood, was carried to help lumbago. A hunk of camphor pinned to her underclothes kept her free of influenza. Placing a cork between mattress and springs eased leg cramps. (Memo: I must look into that one.)

You never, ever placed palm branches behind a wall picture, or counted flowers in a garden nor cars in funeral processions. Any of these could bring dire results.

Shocked that I cut my baby's fingernails before her first birthday, Grandma pursed her lips. "That'll just teach her to steal. Bite 'em off." Letting the same baby look in a mirror was "too hard on her little brain." Oh, come now.

Some customs have their roots in Christianity. Knocking on wood for safety is associated with touching the true cross. Lighting a candle or sprinkling the home

with holy water during severe storms is invoking divine protection.

An interesting legend concerns the aspen, or shaking tree. Because its wood was used to make the Cross of Calvary it will tremble in horror forever.

Defying superstition, I once walked under a ladder which collapsed and raised a bump on my cranium. I've learned that on a breezy, short-sleeved day, if a dog crouches close to the ground, ears pinned back, it knows something I don't know; that tomorrow will be chilly and raw.

And I've learned to be cautious when throwing spilled salt over my left shoulder. If a family member is passing behind and gets some grains in the eye there will, indeed, be trouble.

vips...



Mr. and Mrs. Harold G. Felter, Sr., will celebrate their 50th wedding anniversary with a Mass of Thanksgiving on Sunday, Nov. 28 at Christ the King Church, Indianapolis. Mary Catherine Collins and Harold G. Felter were married on Nov. 26, 1942, Thanksgiving Day at St. Joan of Arc Catholic Church. A reception and dinner will be held for the Felters at St. Vincent Martin House. Their three sons are: Harold G. Felter, Jr., John W. Felter and Thomas P. Felter. They also have eight grandchildren.

Frank Caperton and Patricia Turner-Smith have been elected to the Board of Trustees of Christian Theological Seminary. Caperton is managing editor of *The Indianapolis Star*. Turner-Smith is executive director of the Indiana Youth Institute.

James J. DiVita, historian at Marian College, was named committee chairperson to determine the future of the Brute Library, located at the Basilica of St. Francis Xavier, known as the Old Cathedral, in Vincennes.

Matt Hayes and Peggy Crawford of the Office of Catholic Education are members of the planning committee for the international conference of the Religious Education Association held in Indianapolis on Nov. 8-11. Hayes is director of religious education and coordinator of adult catechesis for the archdiocese. Crawford is

coordinator of family and childhood catechesis. The theme of the meeting was "Adult Learners: Making Critical Connections." John M. Hull from Australia was a featured speaker.

check it out...

Butler University will present its annual "Rejoice," concert of sacred music by the Butler Choral, University Choir and Symphonic Wind Ensemble, on Friday, Dec. 11 and Sat. Dec. 12 at 7 p.m. at SS. Peter and Paul Cathedral, 1347 N. Meridian St. The concert is free, however, tickets must be requested with postmark prior to Nov. 23. A maximum of four tickets may be requested per order. Send requests to Barbara Wright, Office of Alumni and Parent Affairs, 4600 Sunset Ave., Indianapolis, 46208. For more information call 317-283-9809.

A weekend workshop for anyone who would like to practice centering prayer will be offered December 11 to 13 at Kordes Enrichment Center in Ferdinand. Benedictine Sisters Maria Tasto and Joan Scheller will lead the workshop. The workshop will begin at 7:30 p.m. on Dec. 11 concluding at 1 p.m. on Dec. 13. Registration needs to be postmarked by Nov. 27 for early registration. Call 812-367-2777 for information.

David K. Lamb will present the St. Cecilia Organ concert on November 22 at St. Meinrad Seminary in the Archabbey Church. The concert will begin at 2:30 p.m. The event is free and open to the public.

Marian College Theatre will present its annual children's production, "Aladdin and his Wonderful Lamp," at Marian Hall Auditorium, 3200 Cold Spring Road, on Saturday, Nov. 21 at 10 a.m. and 2 p.m. and again at 2 p.m. on Sunday, Nov. 22. Tickets are \$3. For more information, 317-929-0622.

Due to unforeseen technical problems, St. Meinrad College's production of "Billy Budd," has been cancelled. The production was scheduled for the weekend of Nov. 20-22. For more information, 812-357-6501.

Fr. Farrell to present program in Tell City

"Proclaiming God's Compassion: Divorce, Remarriage and Reconciliation with the Church," will be the topic of a workshop by Father James Farrell tomorrow at St. Paul Church in Tell City.

The program, which begins at 10 a.m. and ends at 2 p.m., will address the concerns of Catholics who feel "marginalized from the church because of their marital status." It was planned by the St. Paul adult education team.

Father Farrell, pastor of Sacred Heart Church in Jeffersonville, has served as chaplain for Separated, Divorced and Remarried Catholics since 1977.

Registration is at 9:30 a.m. Lunch will be served and child care is provided. There is no fee, but a free will offering will help defray expenses.

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RECEPTION—Archbishop Daniel Buechlein meets 12-year-old Theresa Krueger of St. Paul Parish in Tell City after Mass there Oct. 5. The archbishop has visited each deanery in an effort to meet the people of the archdiocese. (Photo by Mary Busam)

St. Gabriel students 'slide' through Costa Rica

by Margaret Nelson

Laura Riley uses slides and verbal pictures to bring her experience in the Costa Rican rain forest to her first-grade students at St. Gabriel School in Indianapolis.

Riley is one of 19 Indiana teachers who visited Costa Rica last summer in a program sponsored by the IU School of Education, IUPUI, and the Indianapolis Zoo.

"At that age, they don't know what a rain forest is, so I brought it down to their understanding," she said. "Instead of calling it deforestation, I explained that people were cutting down trees, and I told them why they were doing it."

"I said that the people who cut down the trees are parents and that they have children," Riley said. "They understood that the children need to eat. They cut down the trees to sell the wood, because they need the money."

"They very much understood the concept of trying to provide food," she said.

Riley then explained that these people were not thinking about the future—that there would be no trees later because they were cutting so many down today, sometimes for big companies.

"Costa Ricans have discovered ecotourism as a different way to get money," she said. "They love the tourists; they are very friendly. They are starting to use ecotourism as a means to provide for their families. They work at hotels and resorts in order to live. The kids understood that very well, too."

Riley said, "I explain the nature part of it—the type of animals that live in the rain forest and why they live in the canopy, where the food is, rather than the floor."

"My personal favorite animal is the tree sloth," she said. "Going to the rain forest made it easier to see one."

"The children knew that I wanted to see a tree sloth. The first question they asked me when I got back was 'Did you see a tree sloth?'"

"Unfortunately, they were very high in the trees. I had to use my binoculars. The bus driver acted like a guide; he pointed them out to me," she learned. "The female tree sloth spends her entire adult life carrying a baby in or on her. As soon as she's through nursing one, she becomes pregnant with another."

"She said that some plants have unique adaptations to suit living in the forest. There are no nutrients in the soil more than just a few feet down. So the trees have shallow root systems spread out on the floor. Quite often the soil is washed away and the roots are exposed. If the wind blows, the trees could fall over. Some trees

adapt by growing out buttresses about half-way down the tree to brace themselves. Similarly, some have prop roots."

The first-graders did a combination art and science project to understand this. They made tube-like trees out of construction paper. Some were cut around the bottom and spread out, like the buttresses.

"Then we blew on them. If the trees were made right, those with the buttresses stayed up and the plain ones fell over. It helped them understand," Riley said.

"Costa Rica is a predominantly Catholic country," she said. "In my slides the children could see that the students wore school uniforms. I think they felt closer to the children because of that. They know God created all of us. They could see that all of us are alike, but all are different."

"The children in the Costa Rican school all had desks like they do at St. Gabriel, and they were coloring and doing so many of the same things. God's world is a very close world," Riley said.

"The classrooms were crowded. Most of them were one-room schools. The two-room school I visited was considered a large school," she said. But she explained that San Jose it was more like Indianapolis.

"In one school, the teacher had malaria and there was no substitute. When the teacher is not there, the students can't go to school. They learn at home," Riley said. "They are pretty strict about education. They have a very high literacy rate. Most people read. They are strict about attendance; the teachers are strict."

Even though one school she visited was in the middle of a pasture in the rain forest and the visitors' boots were muddy, the teacher was dressed in a silk dress, and she wore hose and shoes. "The parents expect it."

"The children were very gracious. We had the respect of all. They worked very quietly and were polite," Riley said. "I felt bad as a teacher because there were 10 of us and we were disrupting their classes. I was the only one, except for a professor, who spoke any Spanish."

"The children were coloring copy machine pictures of a woman in a dress which was a costume for the annual Guanacaste region celebration of its union with Costa Rica," she said.

"As we drove through Costa Rica, all the homes looked poor," Riley said.

"There were holes for windows, but it was warm. They did have porches to keep rain out. They were used to mosquitoes, but I can understand why they have malaria."

"One thing is that they all sit on their front porches when they are not cooking," she said. "I felt like it was in the 1950s. The store windows were full of those push-

mowers. I saw one gas station in the three or four days we were there. People with cars are rich by Costa Rican standards. So they drive like they were crazy—like a sign of machismo."

"They have the highest traffic fatalities in the world," said Riley. "We had many near misses. A car passed us going on the inside on the curve of a mountain. It was kind of fun, since we didn't die."

"My favorite part of the entire trip was the first day, walking into the rain forest. There was deep thunder. We knew it was going to rain," she said. "The rain hitting on the canopy gave us a sense of security. But then it came through, through my poncho and everything. I have never been so wet."

"But I really felt like I was in the rain forest! Before, it was more like Eagle Creek," said Riley. "It was a drenching, warm rain that smelled really good."

St. Gabriel sixth grade teacher covered Riley's class while she showed her slides to them. They were studying the rain forest in their science text.

"I love to give the show and talk about each slide," she said. "The kids were very

excited. Monkeys are the first thing kids think of. They asked if the one in a slide was the one that threw figs at her." They heard about that from the first-graders.

"When I showed the sixth-graders insects, they asked if they were poisonous. They asked very good questions and I think they came away with a better sense of what a rain forest is about," said Riley.

Her first grade class had a rain forest day in September. That was the day students made the trees from construction paper. She showed the slides of the green sea turtles coming in at night, nesting their eggs and going back to sea. They learned that, because of predators, the turtles must lay 100 eggs for one to survive.

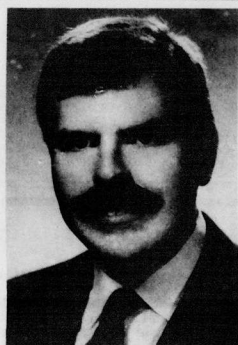
The students saw displays and eat rain forest food, like the plantain that is served "all the time in Costa Rica. They had cut up papaya and rice and beans—a dish that is served all over Costa Rica once or twice a day," she said.

Did she like Costa Rica? "If my two (pre-school) kids were older, I'd be back in seconds," said Laura Riley.

John F. Hanley

Cathedral High School
Class of 1973

Judge
Superior Court
of Marion County
State of Indiana



It has been twenty-three years since I first walked a block and a half from my home in West Indianapolis to catch the bus which took me to the corner of 14th and Illinois. My daily routine was the same throughout my four years at Cathedral. I carried the newspaper in the early morning, came home, and got ready for another day at school.

I came to Cathedral from one of the smallest, seven in my graduating class, and poorest grade schools in the city. At Cathedral, I encountered an obviously larger and more diverse student body. The character of the student body and their collective school spirit made me feel a part of something special. Cathedral instilled in us an *esprit de corps* which made each student aware that the school worked best when we worked together, yet she still emphasized the importance of the individual.

Cathedral gave me a first class education. The Cathedral faculty was among the finest in the country. Not only did they make learning exciting, but they were always accessible, helpful and friendly. The Cathedral experience was not limited to the classroom. It included a wide range of extracurricular activities and community service. Cathedral's commitment to social justice and its concern for the world outside its doors deepened my appreciation for and awareness of our society's problems and helped direct me in my work. All of this is as true for a student entering Cathedral today as it was for me then.

Much has changed in the twenty-three years since I first took that walk to the bus stop. Cathedral is no longer downtown. It is now open to young men and young women. The school is directed by a board of trustees instead of the Brothers of Holy Cross. My bus stop is no longer there. It is now part of an interstate highway. They are tearing down houses along my old paper route to widen the road leading to that highway. The road that took me to Cathedral and beyond was not merely one of concrete. It was a road of challenge and learning, encouragement and opportunity — one that still exists and sometimes draws me back to my Cathedral experience. It is one that is open to anyone today and one that is well worth traveling.

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ENVIRONMENT—Laura Riley watches St. Gabriel first-graders Brittany Freeman and Joseph Dunn play a rain forest game she designed. (Photo by Margaret Nelson)

Wanted: Your special 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 and involve a real event. They should be typed double-spaced, and no longer than 300 words (about a page and a half).

Homophobia is topic of Hermitage seminar

by Elizabeth Bruns

A seminar on "Homophobia in Religion and Society" attracted about 15 people at The Hermitage in Indianapolis Nov. 4. The Hermitage is an ecumenical center founded by Franciscan Father Justin Belitz.

The seminar was conducted by School Sister of Notre Dame Jeannine Gramick and Greg Link. Sister Jeannine is a co-leader of New Ways Ministry and Link is its current director. Sister Jeannine is also the co-author with Father

Robert Nugent of a book called "Building Bridges: Gay & Lesbian Reality in the Catholic Church."

Homophobia was defined for those at the seminar as an unwarranted fear of homosexuality in oneself or others, usually based on ignorance, stereotyping or other psychological factors.

According to Link and Sister Jeannine, homophobia can show up in the language and tone used in speaking about homosexuality, lesbian and gay people; in the reasons and rhetoric or opposition to gay and lesbian rights; in the myths that continue to be accepted and circulated about homosexual people; and in silence and neglect of homosexual people in churches and society.

Link said that, despite homophobia, advancements are being made for gay and lesbian people. "There is an advertisement piece that will be coming out that supports civil rights for lesbian and gay people," he said. "The unique aspect of the ad is that three bishops, two current and one retired, have their names on the ad to show support for it."

Link and New Ways Ministry have



Sr. Jeannine Gramick, SSND

also started a petition drive to get Catholics to affirm the dignity of homosexuals and to support their basic civil rights in the areas of employment, housing and public accommodations. Link said that New Ways Ministry plans to collect these petitions from parishes across the country and present them to the bishops.

Archdiocesan Council to meet tomorrow

The Archdiocesan Pastoral Council will meet tomorrow (Saturday, Nov. 21) at the Catholic Center in Indianapolis.

It will be the council's first meeting with Archbishop Daniel M. Buechlein and it is expected that the archbishop will discuss future directions for the archdiocese, including the role of the council.

Link and Sister Jeannine said that a major concern of theirs is that many Catholics do not consider gay men and lesbians as good religious people only because of their sexual orientation.

They also believe that homosexuals are not the only ones who should be concerned about the church's and society's treatment of gays and lesbians. Sister Jeannine said, "If we think that only lesbian and gay people would be concerned with the issues of lesbian and gay people, then it is a sad indictment of us as Catholics that we would not be concerned about others."

Archbishop to say Mass at Holy Cross

Archbishop Daniel M. Buechlein will celebrate Mass at Holy Cross Church at 10 a.m. on Sunday, Nov. 22.

After the Mass, hundreds of volunteers will pray for the recipients and then form assembly lines to pack non-perishables in 1,000 Thanksgiving baskets for center-city poor families.

ARCHDIOCESAN CATHOLIC CHARITIES

Ryves Hall continues to provide for needs of Terre Haute youth

by Elizabeth Bruns

Many times, we tend to take for granted what we have always had in our lives. For some, it may be the feeling of usefulness or self-esteem, for others family, and still for some, it may be food, shelter and clothing. If we have been fortunate enough to have had these gifts all of our lives, we may never have felt the need to strive for them.

To the young people who are in need in the Terre Haute area, Catholic Charities has not only given the basic means for survival, but also the feeling of usefulness, an atmosphere of family and a way to better themselves.

Catholic Charities of Terre Haute sets itself apart from other charities because it is giving youth not only what they need physically (food, shelter, clothing) but also is offering them purpose and meaning for their lives, through a myriad of opportunities.

Ryves Hall Youth Center, sponsored by Catholic Charities of Terre Haute, conducts food service training classes for at-risk youth. The purpose is to give the young people job training and experience in the local food service industry, which is a major employer in the Terre Haute area. In the long run, it gives assistance in job opportunities.

The premise is that the training will motivate youth to obtain employment, therefore benefiting the community as a whole. The program will aid in reducing the unemployment rate among high school dropouts and the youth will become productive members of society, instead of a burden to the system.

The classes rely heavily on lab work and hands-on participation. The youth are much more responsive to this method than to watching someone else prepare food.

Students not only help in the preparation of the food, but also plan the menus with an emphasis on nutrition. They serve food and clean up the kitchen. They also help unload the trucks that bring food to the food bank, transport food from the food bank to the youth center and aid in putting the food away properly in the pantry. This training is helpful for work in grocery stores, warehouses or restaurants.

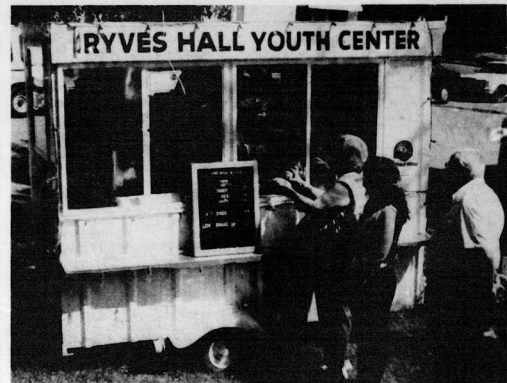
The students operate a mobile concession trailer which is taken to festivals and fairs. In this way, they are working directly with the public and preparing food, selling food, and making change. Additionally, they are learning courtesy, responsibility and dependability.

The students also receive instruction and practice in the proper way to fill out job applications, how to dress for a job and how to conduct themselves during an interview. Guest speakers have been invited to speak to the class to lend their experience and expertise.

Catholic Charities of Terre Haute is not only sharing its generosity for those who need it on an immediate basis, but is also helping the youth with life-long skills on a long-term basis.

Catholic Charities of Terre Haute is supported by contributions to the United Catholic Appeal.

(This article was based on material sent by Catholic Charities of Terre Haute.)



IN TRAINING—Amy Beil, a food service training student, mans the food trailer and serves sandwiches to Florence Martin, Becky Forschner and Burel Hedge.



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Necrology by two priests is of 'grave' import

by Margaret Nelson

It may never rank as one of America's best sellers, but Fathers William F. Stineman and Jack W. Porter have just published a book that will be important to the archdiocese. "Catholic Clergy in Indiana" is a necrology, or registry of deaths and burial places, for deceased priests who have served in the Archdiocese of Indianapolis.



NECROLOGIST—Fr. William F. Stineman

It will be important because of the meticulous searching the two men did to learn about the lives, deaths and burial places of the clergy.

The records include 25 bishops, 669 diocesan priests, five deacons and 642 priests from 24 religious communities in the 206 pages.

"We have seen every community in the diocese, and most of the cemeteries," said Father Porter.

"There are so many interesting stories. We try to cover all of that. Some bodies were moved," Father Porter said. "We found the grave of one priest, but no marker. He had buried all of his brothers and sisters, so there was no one left to put a stone on his grave."

"That was one of the first things that happened after we started to work on the necrology," said Father Stineman. "Father Coats said he would find the money to buy Father Hoffman a stone."

Many of the priests are buried on the Priests' Circle at Calvary Cemetery in Indianapolis, but others are buried in priests' plots, parish cemeteries, or with their families.

"One priest was buried in Crown Hill (Indianapolis) and his stone was not marked as reverend or priest—just his full name and the dates for the years he was born and died. His family had purchased the graves before he became a priest," said Father Stineman.

"It's amazing what parts of the world they came from and went to. One was buried in Biscayne Bay. His ashes were strewn," said Father Stineman. "Some were buried at sea; some were born at sea," said Father Porter. Evansville Bishop Gerald Gettelfinger wrote of the need in his foreword for the publication: "If we don't have basic information, we won't know our story. And not knowing it, we cannot tell it. Further, we want to give due honor to those who served so courageously and faithfully in bringing

the Gospel to our part of the world. To do so, we need to know their final resting places."

Father Stineman dedicates the necrology to three priests: Father Omer Eisenman, who as his first pastor, showed Father Stineman the poorly-kept burial place of a deceased priest; Msgr. John Doyle, historian and archivist; and Bishop Gettelfinger, who as vicar general of the Archdiocese of Indianapolis in 1988, opened resources and enabled consultation with other priests.

After hearing his presentation about their work at a meeting of the Council of Priests a couple of years ago, Archbishop Edward T. O'Meara told Father Stineman, "That certainly is an enlightening task you have," he said.

The 9 by 14-inch pages are bound on the width so that two large open pages can be scanned at once. For bishops, priests and deacons the full names are given, followed by the dates and places of birth, ordination, death and burial. Other information includes years of service to the archdiocese, degrees earned, special offices held and ecclesiastical titles.

The alphabetical format is planned so that names can be added at the end of each letter. And the two authors have agreed to send annual updates at the beginning of each year to those who request them.

For religious priests, only the date of death and place of burial are given. "We wanted to include more, but the information was not available," said Father Porter.

"We have all of this information on a computer disk," said Father Porter. "We hope to have a second edition with stories. But we wanted to finish this part of the project so that it can be continued by interested people."

"Catholic Clergy in Indiana" may be purchased at St. John Church or rectory for \$25. Those wishing to have the necrology sent to them may mail a check for \$30 to: St. John Church, 126 W. Georgia St., Indianapolis, Ind. 46225.

St. Michael instructor shares Japanese culture, language

by Margaret Nelson

It was 8:30 a.m. on Nov. 7 in the art room at St. Michael School in Indianapolis. The fifth-grade students in Marge Skarbeck's class were paying close attention to the teacher. And there were lots of "Oohs" and "Aahs" as they finished each step.

The students were learning how to make origami (paper folding) objects and they knew that it was important to follow each direction carefully. Each child was rewarded with a cup, a kabuto (helmet) and a newspaper arrangement that had a surprise "pop" at the end.

Their teacher is Hiromi Nisioka, who will be at St. Michael's all year. The 29-year-old woman is from Japan. She read a newspaper article about the program that sent 200 Japanese teacher-interns to the United States, Canada, Australia and China. "I took a test. I passed," she said.

"I wanted to stay in America for my English," said Nisioka. "I taught English in Japan."

Nisioka will also teach the Japanese language, art, calligraphy, and—in social studies—she will teach about Japanese geography and religion.

She brought slides that show the houses, students and schools in Japan. At the Nov. 19 parent-teachers' meeting, she will demonstrate the origami. She hopes to receive her kimono from home in time to wear it.

When asked if the children are well-behaved, Nisioka said with a smile, "Some of them are very, very cheerful. You know what I mean. In Japan it is not the same as here. The first day, the students called me,

greeted me, 'Miss Hiromi.' I was very glad. I thought it is hard for them to pronounce a Japanese name."

Nisioka is staying with the Hayes family, who have three daughters in St. Michael School.

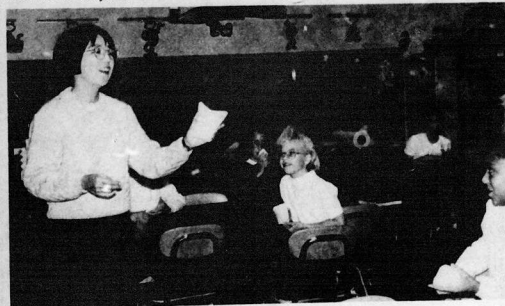
Asked if she will stay here after her internship, she said, "I have parents in Japan. I must take care of them. On a trip, I can come back anytime. But my parents are waiting for me."

What will she do when she returns to her homeland? "Before I came here, I didn't think so. But after I came here, I began to think I want to teach Japanese," Nisioka said. She explained that most of the students she would have are from China and other Asian countries. So she will "go to school for teaching Japanese."

And Nisioka has a special appreciation for the Indiana trees. When asked what is different than she expected, she said, "The trees are more beautiful. I went to Brown County. I was very impressed. We don't have such beautiful trees in Japan. I can see beautiful trees from my room window."

The people are more friendly than she expected, too. But she had learned that "some other interns have difficulty trying to do activities at schools. Some teachers don't have an interest in the Japanese culture. Here, all teachers welcome me. Here, all teachers have some interest in me. I'm lucky."

"I would like to experience as many things as I can," said Hiromi Nisioka. "If other schools have an interest in me, I want to go there."



ORIGAMI—Hiromi Nisioka, a teacher from Japan, shows fifth-grade students at St. Michael School in Indianapolis the finished cup they made as an origami project. Nisioka will be here all year as part of a cultural exchange program. (Photo by Margaret Nelson)

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Faith Alive!

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Take another look at your imagination's power

by Fr. Robert L. Kinast

The story of a truck driver whose leg was crushed in an accident is told in Larry Dossey's book "Meaning and Medicine." An artery bypass operation was unsuccessful. It looked as if the leg would have to be amputated.

One of the nurses was measuring the blood pressure in the truck driver's good leg and let him listen to it.

She asked him for an image of what he heard.

"That's easy," he said. "It's a long hollow pipe with blood flowing all the way to the toes."

The nurse asked him to picture the blood in his damaged leg the same way. In 15 minutes the blood was flowing normally in his leg and the amputation was called off.

Was the flow of blood a delayed reaction to the artery bypass operation or the result of the truck driver's imagination?

"I don't know for sure," the nurse answered. "Sometimes it takes both approaches."

Too often the use of imagination is neglected altogether. Why? For one reason, imagination is easily confused with day-dreaming or make-believe. It is neither.

►Daydreaming is a lapse of conscious attention to what is going on.

►Imagination is concentration on what is happening.

By listening intently to the blood flowing in his good leg, the truck driver imagined what the blood flow would be like in his damaged leg.

Make-believe is a mental world that is unconnected to the real world. Imagination, on the other hand, is deeply rooted in reality. Imagination orients a person to function in the real world.

The truck driver didn't pretend his leg was well. He imagined how the blood could flow through his damaged leg to make it well.

Imagination is both a power and a skill. It is the power all people have to make sense of what happens in their lives.

Psychotherapists and counselors find the imagination of their clients a great aid, one that can help them deal with the problems they face.

Psychotherapists Gene Combs and Jill Freedman describe their use of imagination in the book, "Story, Symbol and Ceremony."

Two of their clients, Peter and Laura, were having trouble in their marriage. The therapists suggested that each of them identify something to represent the problem he or she perceived in the other person.

Peter chose a rock to represent Laura's inflexibility. Laura chose a picture of a closed, locked door to represent the way that Peter closed off portions of his life from her.

The therapists asked Laura and Peter to carry the object they had chosen around for two weeks and during that time to imagine how it might also represent valuable things about the other person.

Peter said the rock came to stand for Laura's stability and organization. Laura said she rediscovered Peter's independence and self-reliance. These were

qualities which originally attracted them to each other.

After a few more visits they ended therapy, their marriage as strong as ever.

Laura and Peter had the power of their imagination within them. They just needed help in using it. This points to the skill aspect of imagination.

Imagination begins with a real situation, often one of distress. Using the imagination, a person breaks the situation into parts. This makes it seem less overwhelming and gives the person a sense of hope.

Finally, a person reassembles the parts but in a new way. The reassembly is the creative aspect of imagination. It produces a new picture of how things can be. If the picture the imagination produces is attractive enough, it generates a desire to make it real.

Along with this desire comes the power to bring it about. In this way imagination helps create the future.

When Hurricane Andrew hit southern Florida in August, it caused widespread destruction and general upheaval in people's lives. Some victims were paralyzed by the event; others responded imaginatively.

One retired person commented: "We don't get much change of season in Florida. When I lived up north, each season meant a new beginning. In the spring we put in the garden, in the fall we raked leaves, in the winter we got firewood and sometimes shoveled snow. This hurricane was one massive change of season for us, but it's also a new beginning."

This person's imagination treated the hurricane as part of nature, like the change of seasons, rather than a personal attack. Doing so shifted his focus from a sense of loss to new activity, making use of experiences from the past in order to face the task at hand.

This kind of imagination is not a psychological trick or a way of avoiding reality. It is a creative power which ultimately comes from and shares in the creativity of God.

In this way imagination serves a spiritual function. It helps people see more than they ordinarily see. It helps them glimpse what God might see when looking at our lives.

An imagination in harmony with God fosters hope, links people with one another and gives new meaning to life.

Best of all, it resides within each person, just waiting to be used.

(Father Robert Kinast is the director of the Center for Theological Reflection in Madeira Beach, Fla.)



IMAGINING AND DREAMING—Daydreaming is a lapse of conscious attention to what is going on, while imagination is concentration on what is happening. The imagination is both a power and a skill which comes from and shares in the creativity of God. (CNS illustration by Carol Lowry)

DISCUSSION POINT

Prayer helps to reawaken hope

This Week's Question

What are two steps a person might take to reawaken hope at a time when circumstances create a mood of hopelessness?

"I... become as quiet and relaxed as possible; then I ask myself: 'What does my mood, or feelings of despair or depression, look like?' And I wait for images to form in my mind... Then in the distance I see... the risen Lord coming toward me... I tell him all my fears and hurts and he listens with loving compassion. We walk together and I am healed and comforted. Afterward, I write of the experience in my journal. Second, I take my Bible and read in one of the New Testament books." (Joan E. Liebler, Moab, Utah)

"I had a situation a few years ago. I was battling with my husband about changing jobs. We were arguing all the time. For me it was realizing that trying to do it on my own wasn't working, and just turning it over to God. Then the situation turned around and worked out." (Shari Somers, Hegwood, Illinois)

"One important step is talking to a compassionate spiritual director. He/she can help us face reality yet also challenge us to move ahead, to explore different

possibilities and avenues... The other important thing is to receive the Eucharist as much as possible." (Jean Smlich, Penn Run, Pennsylvania)

"No. 1 is to pray, that's for sure. The second thing is to find a hopeless situation and get involved to help make it better. Do little things to help—even just listening." (Pam Lucey, McClean, Virginia)

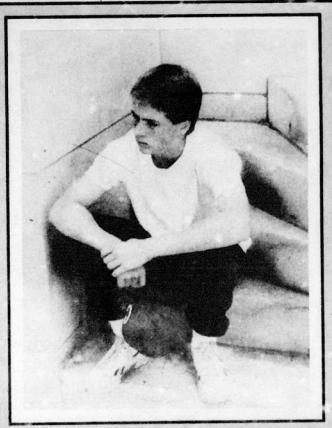
"Setting up the Christmas manger (even in August) and awaiting a sunrise. Gazing on the birth of the babe or the birth of a new day can't help but make one realize there is hope and a reason to go on." (JoAnn Bailey, Milford, Iowa)

"The first step is to have a time of silence, as much as you can get, just you and the Lord. Reflect on your strengths and not the problem. Don't give it any energy, just optimism." (John Gist, Rock Hill, South Carolina)

Lend Us Your Voice

An upcoming edition asks: Do you have a saint who appeals to you in a particular way? Who is it? And why?

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



God sustains believers

by Jane Wolford Hughes

My daughter Therese says one of her favorite images of God is found in the story about the person who, in a dream, looked back over a lifetime of walking with the Lord.

The person and God were walking on a long beach, and there were two sets of footprints in the sand most of the time. But at times there was only one set, whenever the person felt sad or experienced difficulty.

Seeing only one set of footprints, the person thought the Lord had departed when difficulty began.

Instead, the Lord clarified, it was then that he carried the person.

Therese, a nurse, said that image sustains her, especially when she is on the 12-hour night shift in the intensive-care unit.

"Sometimes I grow weary," she said, "and I whisper, 'Help me Lord.' Then I feel lighter. You don't have to be dead like Lazarus to have new life breathed into you. Sometimes patients will express fear that God has forgotten them or that their illness is God's punishment. Then I tell them the footprints story."

Through that story Therese taps into her patient's imaginations—challenges them to envision God a new way.

Sulpician Father Philip S. Keane once wrote, "I believe that it may well be more possible to stimulate adult growth through fresh images than through new logical patterns."

"When you are scared and miserable," Therese reflected, "logic is little comfort. Imagination warms the soul. It is a gift from God."

That makes me think of a time the mother of one of my summer Bible school students asked me to help her become as excited about faith as her son had become about Jesus' parables.

In our conversation I quickly discover-

ed that she wasn't excited about anything, herself included. She was still looking for her identity in a man, but her man had left her and hopelessness had taken over her life.

The next time I saw her I said, "In seeking creative insights to difficult problems, we need to dialogue with ourselves—state our ideas and listen to them. We evaluate by imagining alternative actions, looking at the positive and negative. If we run into a dead end, we begin dialoguing over a new idea. A little later we seek the ideas of others."

I suggested that she read the book "Fried Green Tomatoes at the Whistle Stop Cafe," and have a conversation with two central characters, Evelyn Couch and Mrs. Threadgoode.

"Then," I told her, "let's talk about your image of yourself. While you are reading, link the story of God in the Scriptures to the story of your own experience, blending childhood memory, family stories, reflection, and the inspiration you get from the book. Using your imagination can teach you how to find meaning and burst through the bounds of old preconceptions. Strong imagination imagines the truth. It does not wander about wildly."

Three weeks later, a different woman stood at my door. She had a stylish outfit, a new hairstyle, and she was smiling.

Her words tumbled out.

"I read the book many times," she explained. "Mrs. Threadgoode kept reassuring me that I am an important somebody. And for the first time, I really began to talk to God, not just recite prayers. I had allowed myself to be submerged. My image of myself was a rug that everyone walked all over but didn't care about."

She thanked me for my help.

"I have a long way to go to change my self-image," she said, "but I'll make it. And incidentally, faith is more exciting now that I dialogue with God!"



SUPPORT—The story of the footprints in the sand reminds Christians that God walks with us and supports us in times of need. (CNS photo)

Imagination can awaken the soul

by David Gibson

What is imagination's true power?

Is it the power to conjure up illusions that mislead?

Is imagination meant to frighten with its power to forecast shabby outcomes of all-too-human efforts?

Or is it imagination's power to offer a glimpse of how well things could go and to rechannel energies in that direction?

We get little if any chance to change other people. But we can change ourselves, our actions and reactions. It helps, however, if we can imagine ourselves acting and reacting differently in the future than in the past.

Are your efforts to communicate with people close to you often unsuccessful?

Try to imagine yourself communicating better. Picture yourself listening attentively, reacting less quickly and more calmly, expressing care and respect for the person even if you disagree in some point.

When the next opportunity to communicate well presents itself, you may find yourself doing much better.

Can you imagine yourself peacefully resolving a conflict at work?

Can you imagine yourself really happy to get up in the morning?

Can you imagine yourself having an active spirituality?

God's gift of the imagination is not meant to deceive. Its power is to awaken us! (David Gibson edits Faith Alive!)

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FEAST OF CHRIST THE KING

The Sunday Readings

Sunday, November 22, 1992

2 Samuel 5:1-3 — Colossians 1:12-20 — Luke 23:35-43

by Fr. Owen F. Campion

The Second Book of Samuel provides this important feast with its first reading.

As the national identity of God's people developed, as years passed in their occupation of the land God had given them, a monarchical form of government rose, and great religious importance was given the king.

This process began in earnest with the kingship of David. It was assisted by the fact that in general David was a capable ruler. Surely there were some, as in his court, at the throne itself in fact. There were days of violence and deadly division. But, on balance, David was remembered fondly.

Attention to the monarchy and to the position of the king himself strengthened the ruler's political hand, but was primarily a religious regard for his place in society. He himself was the instrument of God's holy will. This vested the king with considerable mystique. In a sense, he represented God. It also required of him very serious obligations.

The feast's reading from Second Samuel rises from the context of the old Israelite veneration for the king, in this case King David. The king was of the nation's "bone" and "flesh." He was one of the people. Yet he was commissioned by God to be the people's shepherd. David originally was a shepherd, an occupation adopted by many in the Holy Land in his day.)

In the beginning, First and Second Samuel were one book. Later translation divided the book into two parts. The author is unknown. Second Samuel is a chronicle of David's reign, although of course a

chronicle of his reign viewed through the prism of religion.

The Epistle to the Colossians is the source of this feast's second reading. In the first century of the Christian era, Colossae was not unlike many outposts in the Roman Empire. It was decidedly pagan, there was a strong military presence, and greed was the order of the day. As was the case in other places, there was a Christian community. Most likely, these Christians were converts. The Christian religion was new to them, and the atmosphere was hostile. Over the years, St. Paul, the great apostle, wrote several such communities to encourage and to challenge the people as they attempted to live their new Christianity.

This feast's reading reminds the Colossians, and us, that in the Lord, in our faith, we reside in God's kingdom. Then the reading offers a superb, eloquent testimony to the Lord, a vivid description of his supremely holy and good qualities.

St. Luke's passion narrative provides this feast with its Gospel reading. Few other events so captivated the Evangelists as did the Lord. It is easy to imagine the horror with which they recalled the awful death of Jesus, the awe with which they considered its meaning to them as its redemptive force and sweep. This feast's lesson from St. Luke reminds us of the Lord's innocence, his willing sacrifice of himself, and the identification by which he was executed: "The King of the Jews."

Reflection

Of the 12 member-states of the European Economic Community, six are hereditary monarchies. So is Japan, one of the world's richest and most powerful countries. So is Thailand. And, constitutionally, so are Canada, Australia, New Zealand, Jamaica, and the Bahamas. By no means are monarchies just a memory or irrelevant in 1992, outdated in the most advanced nations, in those geographically or ideologically

close to the United States. Yet Americans today rarely understand this ancient form of government. Legends of our own Revolution blur our concepts of kings.

In western industrialized democracies, in Japan, the crown represents everything identifiable with the nation. In the crown reposes justice, honor, and national will.

It was this idea that led Pope Pius XI to create this feast, reminding Christians that we live in a distinct society, the kingdom of God, and Jesus is our king.

This feast closes the church's year of worship and learning. The church has taught us. This is the great purpose of the Liturgy of the Word. From God's Scriptures, we learn of God in our lives, and we learn how to live.

This feast brings its entire message into one great salute to the Lord. All attention is

focused upon him. He is our king, presented in his position to us by God himself. He is the very source of all virtue, justice, and life.

We are in his kingdom. We are truly his "bone" and "flesh," just as David was part of the Jewish people. The Incarnation links us in our very humanity with Jesus.

The Lord's throne was in no earthly palace. It was in a place repulsive to the world. It was the cross, on a hill of public execution. Then the Lord revealed to us in his kingship his true embodiment with God. It was in obedience to God's will, to sacrifice everything to be reconciled with God. Being one with God is all that matters. We are one with him in our authentic life in the king, focused upon Jesus, God's Son, in whom is all life and holiness.

THE POPE TEACHES

Bishops model Christian living

by Pope John Paul II

Remarks at audience Nov. 11

Continuing our catechesis on the ministry of bishops, we now consider their function of sanctifying God's people through the celebration of the sacraments.

The Second Vatican Council refers to bishops as "stewards of the grace of the supreme priesthood" ("Lumen Gentium," 25).

Their sacramental ministry is centered on the Eucharist, the source of the church's communion in Christ.

Bishops must provide, as circumstances permit, for the offering of the Eucharist in the various communities of their dioceses.

This "apostolate of the Eucharist" in turn requires them to promote priestly vocations and the effective distribution of their clergy.

The responsibility of bishops for the sacramental life of their dioceses means that they must provide for the frequent and proper celebration of all the sacraments. They themselves confer holy orders and, in the Latin church, they are the ordinary ministers of confirmation.

The council also speaks of the duty of bishops to be models of Christian living for the people entrusted to their pastoral care. They are called to show others a way of living based on the power of divine grace. They are to be examples of selflessness, concern for the poor and complete dedication to the good of souls and of the whole church.

Above all, bishops must be men whose interior life of prayer is the source of all their ministry. As "stewards of grace," bishops have to be especially mindful of Christ's words that "apart from me you can do nothing" (John 15:5).

MY JOURNEY TO GOD
Body Language (Stillness and Peace)

My restless mind still,
Give it your peace.
Open my ears to the Word,
Eyes that see the way,
A heart moved,
Responding in kind.
Comfort my soul,
Resting
In the palm of your hand,
Yet reaching...
beyond me.
That others may find joy
too,
In your stillness and peace.

—by Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute. He wrote this poem after communion.)



Daily Readings

Monday, November 23
Seasonal weekday
Clement I, pope and martyr
Columban, abbot
Blessed Miguel Augustin Pro,
priest and martyr
Revelation 14:1-3, 4-5
Psalm 24:1-6
Luke 21:1-4


Tuesday, November 24
Andrew Dung-Lac, priest
and martyr,
and companions, martyrs
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, November 25
Seasonal weekday
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

Thursday, November 26
Seasonal weekday
Revelation 18:1-2, 21-23;
19:1-3, 9
Psalm 100:2-5
Luke 21:20-28
Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, November 27
Seasonal weekday
Revelation 20:1-4, 11-21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, November 28
Seasonal weekday
Revelation 22:1-7
Psalm 95:1-7
Luke 21:34-36



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Entertainment

VIEWING WITH ARNOLD

'Glengarry Glen Ross' studies greed, deceit

by James W. Arnold

In "Glengarry Glen Ross," writer David Mamet takes us on a tour of hell in the lower depths of private enterprise, where four salesmen are desperately trying to sell Florida investment property to reluctant customers so they can hang onto their miserable jobs.

"Glengarry" could be described as a tragedy taking place in a sub-basement several levels beneath the classic "Death of a Salesman." Willy Loman was an honest but flawed man who worked for a lifetime pursuing a phony dream. Mamet's major character, Shelly Levene (Jack Lemmon), is snarling and deceitful with only a vestige of dignity left, and he loses it in a disastrous accumulation of poetic justice.

This is the long-awaited film version of Mamet's Pulitzer and Tony-winning 1984 play. It finally got made because Al Pacino agreed to take the Ricky Roma role that won Joe Mantegna a Tony on Broadway. The others in the blue ribbon movie cast (Alec Baldwin, Ed Harris, Alan Arkin, Kevin Spacey, Jonathan Pryce) represent the survivors of a reputed wave of tryouts of big names.

The story clearly intends to be some sort of metaphor for the open-clawed Darwinism at the root of capitalism. It shows unwilling workers extracting cash from unwilling buyers for an ambiguous product under the supervision of hard-driving, unsympathetic managers. The bulk of the profit goes "down town," to unseen,

impersonal bosses, referred to simply as "Mutch and Murray."

This eight-character, all-male drama has elements of social and moral truth working for it, but isn't intended as light entertainment at the mall. It's best compared to a dead-honest war movie, in which men struggle but are destined to die, meanwhile unleashing their frustrations in graphic, brutal GI language.

Mamet's characteristic, often-praised dialogue has the hard-smacking reality of a pile-driver. It manages to be gritty and yet almost musical in its rhythm, something like business office rap. It's the stuff that gets said in the backroom when feelings and nerves are raw, a complicated masculine patter that clearly attracts actors and pulls them to powerful performances. But it may intimidate viewers whose language limits are somewhere near "damn" or "hell."

The main chance in the movie, aside from adding bar and coffee shop sets to the basic Chicago office where most of the action occurs, is a new character played by Baldwin. He's an obnoxious (of course) emissary from the bosses who comes in for one scene to satistically goad the men to do more sales if they value both their virility and their jobs. He's the sort of fellow who'll sneer that his watch is worth more than your car, and his is an \$80,000 BMW.

Mamet has based the story on his own experiences working in what was surely not a "nice" real estate office. This is the kind of boiler room operation where the target or customer is told he's won a prize or a once-in-a-lifetime opportunity as the sharks circle. The salesmen are also working for prizes; they're hard-shelled and smooth on the phone, but irritable off.

They're working with warmed-over, out-dated leads and nothing is moving, despite the immense pressure. They're waiting edgily for a shot at the new



'GLEN GARRY GLEN ROSS'—Actor Al Pacino is top-ranked agent Ricky Roma in "Glengarry Glen Ross," a movie that illuminates the shady doings of four real estate salesmen. The U.S. Catholic Conference says the movie is a "thought-provoking if harsh look at a dehumanizing workplace." The USCC classifies the film A-III for adults. (CNS photo from New Line Cinema)

Glengarry leads, which are being dangled before them like doggie treats.

As they complain and grouse and work with the old leads, the main interest is in the tensions and blow-ups, primarily between the salesmen and the strictly-business supervisor (Spacey, who comes very close to stealing the movie). Few of these guys are pleasant company as they put and slash with words. One moment they get your sympathy, the next they turn on you, like panthers.

Pacino's Roma is the most articulate, a virtuoso of rhetoric as he works on a timid customer (Pryce), then enraged at Spacey when he blows the deal by saying the wrong thing, then kind and compassionate toward Lemmon's character, the on-the-edge Levene. But there is little he can do to save him.

Levene is the oldest. Both his charm and his technique are obsolescent, and he's about to get put on the garbage pile. He needs money urgently for his daughter's medical bills, and he's backed into a corner. Lemmon (as always) breaks your heart, somehow wringing humanity and sympathy from an unctuous character who has made a career of conning people out of their life's savings.

Director James Foley ("Who's That Girl?") works to make the film visually

interesting, but closeups are the major advantage over the play. The real flaw in "Glengarry" is in its soul: It's simply hard to respect characters who live at this level when they could escape.

But "Glengarry" belongs with the masterful studies of the American condition in this century. It's about one of our least admirable characteristics: our greed, and our ability to separate what we do in business from what we hope to be as people.

(Riveting but finally unmoving; bravura acting; heavy language; OK for adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Home Alone 2:

Lost in New York A-II

Hugh Hefner:

Once Upon a Time O

Love Potion No. 9 A-III

My New Gun A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

'Thanks Living' profiles four inspirational stories

by Catholic News Service

Holy Spirit Sister Lucy Collins, principal of St. Mary of Carmel School in Dallas, is one of four people profiled in "Thanks Living," a half-hour television special to air on NBC during the Thanksgiving season.

Air times for the show will vary by city. In the Indianapolis viewing area, WTHR Channel 13 will air the show on Sunday,

Nov. 22, from 11 a.m. until 11:30 a.m. in other areas, check local listings to verify the program date and time.

"Thanks Living," produced by the Interfaith Broadcasting Commission, features four stories told by people with a strong sense of faith in God who faced life-changing events and are now deeply thankful.

Sister Lucy is featured because her determination to restore her fire-gutted

school inspired the community to fix it in only six weeks so it could open on time for the start of school.

Other stories feature George Rojas, an ex-circus motorcycle daredevil who distributes 100 meals each Saturday to the homeless; Rob Bryant, a paraplegic who made a record-setting trip from Los Angeles to Washington on a special cycle, and Wendy Harpham, a physician and lymphoma patient who wrote a book to inspire others.

Former Dallas Cowboys coach Tom Landry hosts "Thanks Living."

The U.S. Catholic Conference is a member of the Interfaith Broadcasting Commission, a coalition of several major faith groups. IBC members are the Jewish Theological Seminary of America, the National Council of Churches, the New York Board of Rabbis, the Southern Baptist Convention, and the United States Catholic Conference.

The coalition interfaces with the major networks in the production of several programs each year. "Thanks Living" is the commission's first Thanksgiving special.

TV Programs of Note

Sunday, Nov. 22, 8-9 p.m. (PBS) "The Dinosaurs." Theories about the prehistoric creatures that roamed the earth more than 100 million years ago are bandied about in the new four-part PBS series featuring splendid animation. The documentary continues daily through Wednesday, Nov. 25.

Monday, Nov. 23, 9-10:30 p.m. (PBS) "Tru." An "American Playhouse" adaptation of the one-man Broadway play stars Robert Morse as flamboyant author Truman Capote.

Tuesday, Nov. 24, 9-10 p.m. (PBS) "In Search of Our Fathers." An African-American

filmmaker turns the camera on himself and his family in this "Frontline" documentary filmed by Marco Williams. As a film student at Harvard in the spring of 1981, Williams began a video diary of his attempts to meet the father he had never known. For the next seven years, while fruitlessly pursuing a man who clearly has no interest in seeing him, Williams videotaped interviews with his mother and other members of his large extended family in Philadelphia. In his quest, he discovers more than simply the circumstances of his birth and upbringing.

Wednesday, Nov. 25, 8-9 p.m. (PBS) "Last Stand at Little Big Horn." This program from "The American Experience" series recounts "Custer's Last Stand" from the perspective of both white settlers and Native Americans such as the Sioux, Cheyenne and Crow nations.

Thursday, Nov. 26, 10-11 p.m. (PBS) "Big Business and the Ghost of Confucius." The seventh of 10 episodes of "The Pacific Century" series explores the rapid rise of Asia's newly industrialized countries—Taiwan, South Korea and Singapore—in the world economy.

Friday, Nov. 27, 9-11 p.m. (CBS) "All New Circus of the Stars & Side Show XVIII." Loni Anderson and Alan Thicke serve as ringmasters while celebrities perform comedy, stunts, magic and participate in dangerous animal acts.

Saturday, Nov. 28, 8:30-9 p.m. (CBS) "It's Christmas Time Again, Charlie Brown." The first new animated Christmas "Peanuts" special in 27 years has Charles Schulz cartoon characters in a tizzy with holiday preparations.

(Check local listings to verify program dates and times.)



THANKSGIVING SPECIAL—Holy Spirit Sister Lucy Collins (right), principal of St. Mary of Carmel School in Dallas, is one of four people profiled in "Thanks Living," a half-hour NBC television special. Hosted by former Dallas Cowboys coach Tom Landry (standing), the program also features (from left) Rob Bryant, Wendy Harpham and George Rojas. (CNS photo from the Interfaith Broadcasting Commission)

QUESTION CORNER

St. Francis did not write 'his' prayer

by Fr. John Dietzen

Q Some of my non-Catholic friends are questioning me about the Prayer of St. Francis. They say it was not written by St. Francis, but by Reinhold Niebuhr sometime in the 1940s.

If this is true, why does the church attribute the prayer to St. Francis? (Illinois)

A We are speaking of the prayer which begins "Make me an instrument of your peace."

I am grateful to some Franciscan historians, including one who wrote this doctoral thesis on the prayers of St. Francis, for the following information.

Scholars have been unable to discover precisely where the prayer came from. They are certain that the prayer was not written by Francis himself.



The prayer so captures the spirit of Francis, however, that the Christian faithful found it natural to call it St. Francis' prayer.

As the priest who channeled this information to me notes, Catholics who are excessively "literal" in their understanding of the faith might be less disturbed to know that St. Paul did not write all of St. Paul's letters than to find out that St. Francis did not write all these "Prayers of St. Francis."

A prayer card similar to those we often distribute at funerals or ordinations, with this prayer on one side and a picture of St. Francis on the other, was widely distributed during the 18th and 19th centuries in France and the rest of Europe.

This card may partially explain the attribution of the prayer to St. Francis.

As we all are aware, St. Francis commands considerable respect and honor among many who are not Catholic or Christian. Reinhold Niebuhr was a noted Protestant theologian. He perhaps fostered devotion to St. Francis and encouraged use of this prayer.

Whoever wrote it, however, it seems the Peace Prayer enjoyed wide popularity in the Christian world long before Niebuhr was born.

Q One of our priests refers often to the Fathers of the Church, but he never explains who they are. One friend tells me they are the apostles. Another says they are ancient saints. Which is true? (Louisiana)

A Fathers of the Church is a title given to a number of theologians and writers in the early centuries of the church who witness in many ways to the Christian faith and who helped establish our basic doctrinal and moral teachings.

Among the fathers a special place is held by what are called the apostolic fathers. These are the great writers of the first two Christian centuries, people like St. Clement of Rome, St. Irenaeus, St. Ignatius of Antioch, the unknown author of the Didache, and others.

The general title of Fathers of the Church is given to certain outstanding theologians, bishops and writers up to approximately the year 800, such as St. Augustine, St. Jerome and a number of great theologians of the Eastern churches, like St. Basil the Great and St. John Chrysostom.

Perhaps the most important contribution of this long series of theologian saints is their individual and cumulative witness to the fundamental continuity of Christian teachings from the time of the apostles.

They will always have a precious and crucial role to play in our understanding of the Christian faith.

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

(A free brochure answering questions that Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father Dietzen at the same address.)

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FAMILY TALK

Working mother finds daily schedule tiring

by Dr. James and Mary Kenny

Dear Mary: My first child is 3 months old. Last month I went back to work. Our family's daily schedule still is not working.

In the evening I want to spend time with my baby, but it is the only time we have for washing, cleaning, etc. The baby is very restless at night, so neither my husband nor I get much sleep.

I enjoyed the first two months with my son. I would like to cut back on working and my husband agrees, but we can't afford to live without my income. How do other moms manage? (Iowa)

Answer: Much is written about finding good child care. Less has been written about surviving the multiple demands when you work, manage a home and attempt to parent children.

If you calculate all the costs of working, you may find that you make little. You need to calculate extra clothes for your extra transportation, perhaps even an extra car. You probably eat out or order take-out food often.

Your child will probably be ill more often than children who are at home the first few years. Such illness is not an indictment of child-care providers. Conscientious child-care providers take many precautions, but contact with other children can naturally lead to illness.

As a consequence, your child will probably have more respiratory infections, more ear infections, more trips to the doctor, and more prescriptions than the average child who stays at home. Illnesses will require time off by one parent.

If you calculate all costs, add the wear and tear on your family, and conclude that your present job is not worth the extra income, then what?

Can you work part time, and can you and your husband arrange your hours so that one can care for the baby while the other works? Shared parenting takes planning, but many parents find ways to make it work.

Or perhaps you can work part time in your home. If you are skilled with a computer, you might consider purchasing a computer and printer. Business investments are tax deductible. Telemarketing, writing, teaching, making crafts, bookkeeping and word processing for businesses or students are some possibilities. If you enjoy transcription, medical or legal transcribing offers income opportunities.

Set regular work hours and hire someone to come into your home to care for the baby during those hours. You might get more done with less stress than going out to work, and you spend minimal time away from your baby.

Can you care for one or two children in your home? To offer quality care and attend to your child as well, you should not take more than two other children.

You will not make a lot of money, but you can offer a better adult-child ratio than many providers. You eliminate extra clothes and transportation for yourself. You reduce your child's exposure to other children. You can be your own boss. And you have the opportunity to care for your child yourself.

Although the number of two-income families is high, there are young families of modest means who manage on one income. They know how to eliminate unnecessary purchases and ways to get the best buys.

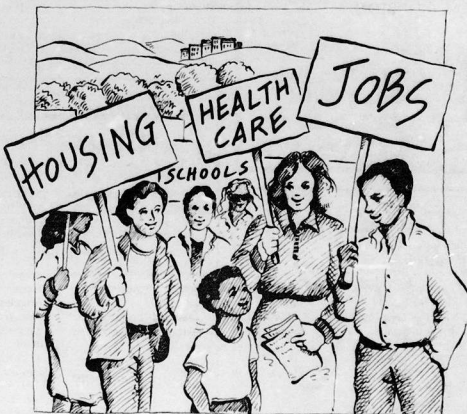
Many women are struggling with the choice you are trying to make. Look for some of these books at your library: "Staying Home Instead," by Christina Davidson; "Of Cradles and Careers," by Kaye Lowman; and "What's a Smart Woman Like You Doing at Home?" by Linda Burton, Janet Dittmer and Cheri Lovvicens.

Paying bills are essential. However, if your job leaves you no time to enjoy your baby, you are paying a high price. You may have more options than you think.

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

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COLLECTION SUNDAY: NOVEMBER 22

CHD: The Catholic Church Working for Justice

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

November 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, Lanesville at 6:45 p.m. Benedictine Father Noel Mueller, St. Meinrad, will be the celebrant.

☆☆

Cardinal Ritter High School will hold an open house from 11:30 a.m. to 2 p.m. Tours provided, free brunch.

November 20-22

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.

☆☆

St. Thomas Aquinas will hold a Holiday auction at Butler University, Robertson Hall at 7 p.m.

\$5/person, open to the public. Question? 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.

☆☆

The A.O.H. Kevin Barry div. and the Irish American Heritage Society will jointly sponsor the 4th annual Irish Celtic from 7:30 to midnight at St. Philip Neri School gym. Tickets are \$5. Call 317-899-3992 or 317-636-9975 for information.

November 21-22

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 317-347-6333.

☆☆

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

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

☆☆

Bishop Chatard High School, 5885 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 Widowers Organization (CWO) will hold their Thanksgiving dinner at The Catholic Center, 1400 N. Meridian, beginning at 4:30 p.m. Call 317-236-1396 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 for paid reservations for the Dec. 13 Catholic Golden Age Iron Skillet dinner. For reservations call 317-356-4057 or 317-356-4060.

☆☆

Today is the reservation deadline for St. Bernadette's (4826 Fletcher Ave) Celebration of the Holiday Season on Dec. 15. Cost is \$25/person and includes dinner, transportation, ticket to "Yuletide Celebration" and "Tour of Lights." Call 356-5867 for info.

☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 3 p.m.

November 23

The Fatima Retreat House will present a Leisure/Over-50 day with Franciscan Sister Norma Rocklage presenting "We walk in This Way." For more information, call 317-545-7681.

November 25

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

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November 26

Our Lady of Lourdes Church, in cooperation with neighboring churches, will host its annual Thanksgiving Day Community Dinner in the school cafeteria at 12:30 p.m. Call 317-356-7291 for more information. Cost is \$1.75.

November 27-29

The Fatima Retreat House will host a Tobit Weekend for engaged couples. Call 317-545-7681 for registration information.

November 28

The Catholic Charismatic Renewal will hold a city-wide prayer meeting and healing service at Catholic Center, Indianapolis at 7:30 p.m.

November 28 December 3

St. Barnabas parish, 8300 Rahke Rd., will present Cletian missionary Father Ron Luka lectur-

ing with the theme, "Experiencing the Peace of Jesus." The lecture will begin after 8:30 a.m. Mass and at 7 p.m. each evening.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Magr. 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.

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Vatican U.N. nuncio praises Rio declaration

by Tracy Early
Catholic News Service

UNITED NATIONS—A Vatican official has praised the declaration of last June's U.N. Rio conference for putting people first in all issues regarding the environment and development.

Archbishop Renato R. Martino, the Vatican's permanent observer at the United Nations, said that "all ecological programs and all developmental initiatives must respect and enhance the dignity, the rights and the duties of all individuals affected by them."

Because the human person is "the central point of convergence of all the issues," he said, they are moral or ethical issues that involve rights and duties.

"The centrality of the human person means that the world of nature has its converging point in the human being and that development can only be understood by taking into account the total dimensions of the human being," the nuncio said.

There follow, as immediate consequences, the inherent obligations to exercise both responsible stewardship in regard to the environment and genuine solidarity with all other people in the process of development."

Archbishop Martino delivered his statement Nov. 6 to a session of the U.N. General Assembly reviewing reports on the Rio Conference on Environment and Development held last June in Rio de Janeiro, Brazil.

In an interview, he said that the Vatican proposed

making the human person central at the Rio conference, and that the suggestion was accepted unanimously.

He also was pleased the principle had been highlighted by many speakers at the General Assembly review session because it brought the ecological and developmental questions into a framework for addressing them properly, he said.

Archbishop Martino told the General Assembly that the Rio conference brought "a very remarkable change of perspective" in treating the environmental issue together with development.

It is no longer possible to talk about the two topics separately, he said, because they have been set "in a mutually reinforcing and interacting parallelism."

"The pressing demands for the care and protection of the

environment cannot be used to deny the right to development, nor can the urgency of development be invoked to justify damage to the environment," Archbishop Martino said.

While praising the accomplishments of the Rio conference, the Vatican observer warned against letting inertia delay followup.

"Since the true magnitude of the results can only be gauged as an integrated effect over many decades, there is a clear danger of succumbing to the inertial tendency of 'wait and see,' or, worse yet, of letting future generations take care of the problem," he said.

A special danger, Archbishop Martino said, comes from a common assumption that an individual's actions are too insignificant to affect the total picture.

Sarg heads Cursillo

DALLAS—The U.S. Cursillo movement has named an Illinois machinist active in the movement for 14 years as its new executive director.

Tom Sarg, 40, will replace Gerald Hughes, who is retiring after 20 years at the helm of the Dallas-based national Cursillo secretariat.

(Paul Suding is director of the Cursillo movement in the Archdiocese of Indianapolis. There are two weekend short courses for men and two for women each year.)

In his post, Sarg will provide support for diocesan and regional Cursillo groups and publish the national office's bimonthly testimonial magazine *Ultreya* and other Cursillo literature.



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Youth News/Views

Project I-STAR passes drug prevention 'test'

Project I-STAR is working! Statistics released on Nov. 12 document the effectiveness of Indiana Students Taught Awareness and Resistance to I-STAR, a school curriculum designed to educate youth and prevent drug abuse.

Based on analysis of five years of data, Project I-STAR is one of only a few rigorously-evaluated drug use prevention programs in the country that can clearly demonstrate long-term positive effects, according to Dr. Susanne Montgomery of the University of Southern California.

Commenting on a report done by the university's Institute for Prevention Research, Montgomery said research shows that students who have participated in the I-STAR program are making healthier lifestyle choices regarding the use of tobacco, alcohol, and other drugs when compared with peers in a control group.

"Research has defined peer pressure, beliefs about social norms, and adult, family, and mass media influences as the most important antecedents to adolescent drug use," Montgomery said. "We are seeing positive effects from the I-STAR program because it addresses all those areas by using a comprehensive approach."

Approximately 12,000 students have participated in one of the most extensive longitudinal studies of its kind in the country.

When the study was begun in 1987, the students were sixth- or seventh-graders in 57 Marion County middle schools. The "program group" was made up of students in the 32 schools which implemented the Project I-STAR prevention curriculum that year.

Students in the remaining 25 schools did not receive the I-STAR training that year and served as the "control group." The students were then contacted every

year to determine the long-term impact of the program.

The students surveyed were high school freshmen and sophomores when they were contacted last in the spring of 1991. That year's survey revealed that students who had participated in the program had a lower incidence of tobacco, alcohol and marijuana use.

"We're pleased that the program's multi-component strategy is getting results," Project I-STAR executive director Charles Roach said. "We still have a lot of work to do, of course, but it's encouraging to know that this approach to drug prevention is effective. The research shows that we need to continue involving parents and the whole community, in addition to providing a curriculum in the schools."

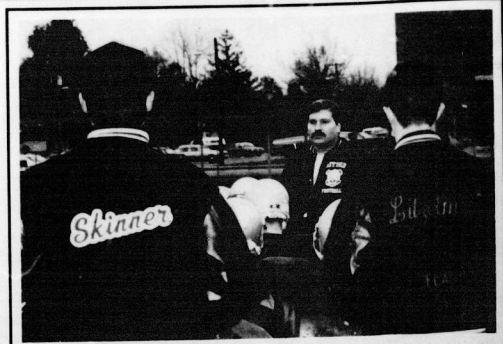
The overall gender, ethnic and socioeconomic make-up of both groups in the study was similar.

Forty-nine percent of the respondents were male and 51 percent were female. Approximately 75 percent of the students were classified as white and 25 percent non-white, reflecting the ethnic composition of Indianapolis.

Different school types were also represented in the survey by including students from the Indianapolis Public Schools as well as township and private schools.

Additional data from another I-STAR study will be announced soon. The results of last year's survey on the prevalence of drug use among 10th through 12th graders will be presented at a news conference for high school journalists on Nov. 24.

Project I-STAR is supported by public and private contributions, with funds for research provided by the National Institute on Drug Abuse.



PEP TALK—Cardinal Ritter High School football coach Vince Lorenzano (center) talks with the Ritter Raiders following a recent practice in preparation for post-season IHSAA tournament play. The Raiders won sectional and regional competitions this month and now face Springs Valley High School of French Lick at 7 p.m. on Nov. 21 at Northwest High School, in Indianapolis in semistate action. Cathedral High School's Fighting Irish also advance to semistate action against Evansville Memorial High School at 7 p.m. on Nov. 21 at Evansville. (Photo by Mary Ann Wyand)

Roncalli food drive brings in 35,000 cans on first day

Roncalli High School students, faculty and staff members enthusiastically responded to the Indianapolis South Dearborn high school's annual Thanksgiving canned food drive by bringing in over 35,000 cans on Nov. 16, which was the first collection day.

Bob Tully, a Christian ministry teacher, said the school's goal is 40,000 cans for this Thanksgiving season.

"We're at 90 percent of our goal with a week to go," he said. "The response of the Roncalli family for this 1992 canned food drive has been overwhelming."

Tully said food donations will go to the Indianapolis conference of the St. Vincent

de Paul Society and to the Catholic Social Services Crisis Center to help people in need during the holidays.

☆☆☆

St. Luke School students Meghan Hixson, Cara Pinkus, Shannon Koke and Kevin Hixson from Indianapolis have been selected to dance in the Indianapolis Ballet Theater production of "The Nutcracker" on Nov. 27 through Nov. 29 at the Warren Performing Arts Center.

Meghan and Cara are eighth-graders, Shannon is a sixth-grader, and Kevin is a fifth-grade student at St. Luke.

Shannon also has been chosen as a member of the touring group and will perform in "The Nutcracker" productions scheduled in various cities in West Virginia, Ohio, Michigan and Illinois.

For ticket information, telephone the Indianapolis Ballet Theater box office at 317-637-8979.

☆☆☆

Cathedral High School's freshman football team recently completed a perfect date with a record of eight wins and no losses and earned the city title in that division.

The young Irish outscored their opponents by a margin of 304 to 49 points. Cathedral's defense allowed only an average of 6.1 points per game, which included six shut-outs, and the offense averaged 36.8 points against a schedule of tough competitors in order to claim the city title.

This year marks the fourth time in the last five years that Cathedral's freshman football teams have posted perfect season records. The cumulative record for those years stands at 36 wins and three losses.

Jim McLinn, Lance Rhodes, Jim Troy and Mike Alderding coach the freshman griders.

☆☆☆

Archdiocesan Catholic high school students who are semifinalists in the 1993 National Merit Scholarship Competition include Michael Wibbels from Our Lady of Providence High School at Clarksville and Margo Yane from Oldenburg Academy at Oldenburg.

Other archdiocesan semifinalists from Indianapolis area Catholic high schools are Anne Jenkins of Bishop Chatard High School, Todd Gibson of Cardinal Ritter High School, and Roncalli High School students Robert Roller, Anthony Sahn and Erika Sostak.

Brebeuf Preparatory School students who are semifinalists include Scott Boschee, Christopher Brown, Dirk Elmen-dorf, Ryan Hunt, Jonathan King, Michael Koslow, Marina Lee, Dana Masam, Clement McDonald, Maureen Mulcahy, Gregory Wolfe and Benjamin Zwirn.

Students learn dangers of drinking

by Kevin Hanrahan
Catholic News Service

LOMBARD, Ill.—"You can talk and preach to them about the effects of drinking and driving," but actually "seeing their friends zipped up in a body bag is quite a reality check."

That remarks from Lt. Ken Kovarik of the York Center Fire Department summed up the purpose of a gory tableau outside Montini Catholic High School in Lombard on the day before the school's fall Homecoming Dance.

Of the school's 420 students, only the six student participants in "Operation Homecoming" knew of plans for the staged accident. Police, fire vehicles and ambulances converged in front of the school to aid the "victims," two of whom were declared dead.

The accident showed the death, permanent injury and lifelong emotional trauma that could be caused by one student's driving after "just a couple" of beers.

"This was a good lesson for kids and for adults," said Patricia Herold, the mother of junior Brian Herold who was one of the actors. But, she admitted, "I was on the verge of tears to see my son in the back seat."

After student actor Scot Aiello was "arrested for drunk driving, the police, fire and medical personnel addressed the student body in the Montini gymnasium.

Steve Hoffman, pilot of Loyola Medical Center's Lifstar helicopter, said 75 percent

of the people he airlifts are victims of alcohol-related accidents.

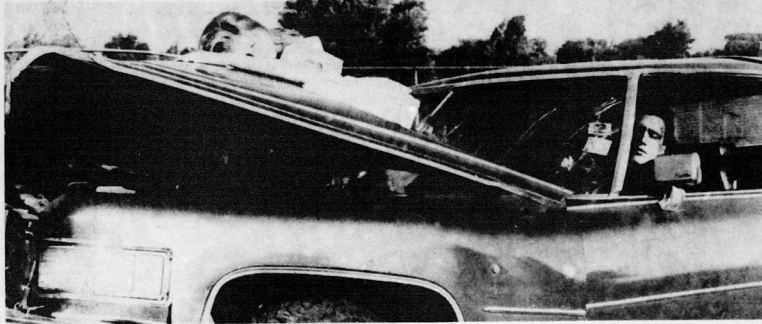
"For a few minutes of lousy judgment, they're going to pay for it for the rest of their lives," he said. "You've got your whole life ahead of you. Don't drink and drive."

Lt. Kovarik, an alumnus of Montini High School, said the event was not meant to put a "downer" on Homecoming but to open people's eyes to what can happen.

For the remainder of the school day, teachers left two seats in each classroom vacant to remind students of the two fatalities that occurred during the staged accident.

After the event, senior Michael O'Hara was asked about his Homecoming plans.

"Not drinking and driving," he said.



STAGED ACCIDENT—Montini Catholic High School students Scot Aiello, sitting dazed at the wheel of a wrecked car, and JoEllen LaMonica, lying motionless across the hood in a staged car accident, participated in the school's "Operation Homecoming" at Lombard, Ill. The staged accident taught students about the dangers of drinking and driving. (CNS photo by Kevin Hanrahan)

Campus Corner

Newman Centers serve state college students

The Indiana Newman Foundation, Inc. offers Catholic campus ministry at the following colleges and universities around the state: Ball State University, Bethel College, Butler University, Calumet College, DePaul University, Earlham College, Franklin College, Goshen College, Hanover College, Huntington College, Indiana Institute of Technology, Indiana State University/Rose Hulman, Indiana University, Indiana University/Purdue University at Fort Wayne and Indianapolis, Indiana University/South Bend, Indiana University/Southeast, Manchester College, Marian College, Oakland City College, Purdue University, St. Francis College, St. Joseph's College, St. Mary's College, St. Mary-of-the-Woods College, Tri-State University, University of Evansville, University of Indianapolis, University of Notre Dame, University of Southern Indiana, University of Vincennes, Valparaiso University and Wabash College.

☆☆

Martin University in Indianapolis is experiencing an "extraordinary" growth in enrollment, according to Benedictine Father Boniface Hardin, founder and president of the 15-year-old accredited liberal arts college which specializes in higher education for adults, minorities and low-income individuals.

Enrollment for the fall semester is 16 percent higher than last year's figures, Father Boniface said. Currently, 505

students are taking undergraduate and graduate classes at Martin University's three campuses.

Most of the student body are residents of the greater Indianapolis area, he said, but some students drive from as far as Terre Haute, Gary or New Albany to attend classes. Foreign students currently represent the countries of Japan and Israel.

☆☆

St. Peter's College freshman volleyball star Aimee Anne of Indianapolis leads the nation in service aces per game for women's collegiate volleyball.

Annee, a Roncalli High School graduate, is averaging 1.247 aces per game to lead the Metro Atlantic Athletic Conference and the nation, according to statistics compiled by the American Volleyball Coaches Association.

She also leads the Peahens in assists with 5.96 per game, which is fifth in the conference, and has helped turn around St. Peter's season record.

St. Peter's, located in Jersey City, N.J., had an 0-6 start before winning six of their next seven games. The Peahens ended their season with a 17-21 record and 6-3 conference record.

"We finished second in the MAAC tournament on Nov. 8," St. Peter's College athletic spokesman Peter Gogarty said. "We beat Canisius College on Saturday, then lost to Loyola of Maryland

in the finals of the conference championship three games to one."

☆☆

Representatives of Collegians Activated to Liberate Life (CALL) based in Madison, Wisc., spoke to Bishop Chatar High School students in Indianapolis on Oct. 2 about the importance of pro-life work.

CALL members shared their pro-life mission and discussed ways Chatar students can organize a pro-life group.

Representatives of the college pro-life organization regularly travel to college campuses to clear up misconceptions about abortion and motivate students to become pro-life activists. CALL members believe high school and college students are the keys to changing the future in the pro-life movement's effort to end abortion.

Peter Heer, network director of CALL, said the group organizes regional rallies, weekend projects, rescues and leadership planning sessions. CALL's advisory board consists of a doctor, priests, an author and leaders of pro-life activist groups.

☆☆

Halloween became a giving time of the year as costumed students from Martin University worked with other volunteers to collect donations of cash and food for Gleaner's Foodbank as part of Gleaner's "Hunger is a Dirty Trick" campaign in Indianapolis.

A Gleaner's representative said donations will be used to "treat the hungry" and alleviate the "dirty trick of hunger."

☆☆

Who's Who Among Students in American Universities and Colleges recently made selections for its 1993 edition. Susan Traub and Gina N. Kuntz are two of the 25 approved nominations from Marian College.

Traub, a graduate of Chatar High School, is a psychology major. Kuntz, a graduate of Roncalli High School, is an elementary education major with a special education endorsement.

Students are chosen out of nominees from over 1,400 higher education institutions across the country.

Notre Dame walk-on's story becomes feature film

by Catholic News Service

NOTRE DAME—The University of Notre Dame campus has been used for filming of a movie based on the true story of a Notre Dame walk-on football player's career.

"Rudy" was filmed in October and November on campus and in South Bend. It's the first theatrical film to be shot on the Notre Dame campus since "Knut Rockne, All American" in 1940.

The film recounts the story of Daniel E. "Rudy" Ruettiger, who became a campus legend for his appearance in the final moments of the final home game of

his senior year in 1975—a win over Georgia Tech.

Ruettiger, a transfer student, overcame numerous obstacles to attend Notre Dame. He spent two years on the Irish's scout squad before earning the chance to play in the last game of his college career.

"Rudy" will feature actors Sean Astin ("Encino Man"), Ned Beatty ("Network"), Charles S. Dutton (TV's "Roc") and Lili Taylor.

The film reunites director David Anspaugh and screenwriter Angelo Pizzo, who learned together on the 1986 hit "Hoosiers," another film set in Indiana and based on amateur sport.

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December 10 — Madrigal Dinner and Concert

This event is a benefit fund-raiser for the Center, so join us for a festive evening in the spirit of Christmas.

Time: 6:30 p.m.
Cost: \$15.00 per person — \$25.00 per couple
Registration deadline is December 1, 1992. Payment must accompany registration and is non-refundable.

**December 12 — Advent Retreat Day:
A Fire in Winter**

Presenter: Mary Catherine Keene, SP
Time: 9:30 a.m.-4:00 p.m.
Cost: \$30.00 (early registration) \$35.00 (after Nov. 25)

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They're readying the boats in Haiti: an early test for Clinton

by Laurie Hansen
Catholic News Service

WASHINGTON—Unemployment, a sagging national economy, a health insurance system in desperate need of radical surgery—these are the issues that have President-elect Bill Clinton chomping at the bit.

But it's an ongoing foreign policy problem—made incarnate by desperate, Florida-bound Haitians risking life and limb in flimsy boats—that appears likely to force its way to the top of the president-elect's agenda.

Bush administration officials and some refugee advocates anticipate that thousands—perhaps hundreds of thousands—of boat people will set out for the United States from Haiti after Inauguration Day Jan. 20.

Haitians have sought refuge in the United States for years, but their numbers increased dramatically after the September 1991 military coup that ousted Haiti's president, Father Jean-Bertrand Aristide.

The Bush administration contends that most of the Haitians face poverty and, therefore, do not qualify for political asylum. Church and human rights agencies claim that Haitians face political repression which they contend is widespread since the coup.

Clinton, during the campaign, said he disagreed with the Bush policy of turning back Haitian boat people without giving them a hearing.

During his first news conference Nov. 12, the president-elect repeated his pledge. He said there should be "a process in which these Haitians get a chance to make their case," and called erroneous the current administration's "blanket sending them back to Haiti."

He referred to an executive order issued by Bush after about 40,000 Haitian boat people were intercepted at sea that said Haitians would be returned without hearings.

Church officials have been strongly critical of this policy, claiming it violates international law.

But Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' Migration and Refugee Services, said lifting the executive order—as Clinton suggested he will do—is not enough.

Father Thomas Wenski, director of Miami's Haitian Catholic Center, agreed. He said Clinton had not been clear

on "whether he'll go back to Bush's old policy of warehousing Haitians at Guantanamo, or return to (former President) Reagan's policy of doing hearings on the Coast Guard cutter itself" which the church opposed, he said, because of the "cursory nature of the hearings."

Father Ryscavage said that before lifting the order a planning process for orderly in-country and out-of-country Haitian asylum applications must be developed.

He suggests processing sites be set up in Mexico, the Dominican Republic and in other small Caribbean countries. No more than 8,000-10,000 Haitians would be processed at any one site.

Father Ryscavage said the asylum application process within Haiti should be dramatically expanded. Currently, he said, in-country processing is "a joke" because no efforts are made to reach rural Haitians and no real investigation into whether there are grounds for asylum takes place.

Such a dispersal of asylum applicants would prevent the sudden huge influx of Haitians in south Florida that some fear, he said.

He acknowledged that Haitians in Haiti are monitoring closely the words of the president-elect. "We have indications Haitians are preparing boats," he said.

Father Ryscavage admits that not all fleeing Haitians would qualify for asylum. In his view, however, any repatriation should be accompanied by economic development assistance. "It helps not only them, but the broader community," he said. The priest envisions U.S.-created "industrial training zones" in Haiti, where returnees could get a year's worth of job training.

Isn't this a pipedream at a time when U.S. voters seem to want their tax money spent at home?

Father Ryscavage maintains that it wouldn't cost much and would save taxpayers money in the long run.

He notes that the U.S. government spent \$60 million on the U.S. naval base at Guantanamo Bay, Cuba, during the time Haitians were held there.

Father Wenski goes a step further, calling for Clinton's "advocacy for (Father) Aristide's return to be strong and uncompromising."

"Democratic countries inevitably become more prosperous countries," he says, enabling their citizens to make a decent living and stay put.

Father Ryscavage urged Clinton to deal on a case-by-case

basis with the estimated 200 Haitians still held at Guantanamo because they tested positive for the virus that leads to AIDS.

"It's basically the policy of the U.S. Catholic Conference that being tested HIV-positive should not eliminate the right to asylum, the right to be a refugee," he said.

Before the executive order was issued, the Coast Guard had been taking intercepted Haitians for screening to a tent city at Guantanamo. At one point the numbers there reached 12,000. Some 10,800 of the total number of Haitians intercepted were allowed to come to the United States for further screening, and the rest returned to Haiti, with the exception of those found to be HIV-positive.

In July, a federal appeals court struck down Bush's executive order. But the Supreme Court's ruling is still a court ruling, pending its own review which is slated for February, a month after Clinton takes office.

Meanwhile, two weeks before election day, a decision was made to suspend a federal resettlement program for Haitians and Cubans that had been in place since 1981.

After church officials called the decision a "disaster in the making," some of the funding was reinstated, "saving a skeleton" of the program, said Father Wenski, who is also pastor of Miami's Notre Dame d'Haiti Church, the largest Haitian parish in the United States.

Father Wenski said the program cut meant "shutting down the machinery that ensured that people who got to Florida were helped." "Without this 'safety net,'" he said, refugees "would be turned into the streets" of south Florida, a situation which would frustrate local leaders and breed anti-immigrant resentment.

Fr. Theodore Hesburgh gets lifetime achievement award

WASHINGTON (CNS)—Holy Cross Father Theodore Hesburgh, president emeritus of the University of Notre Dame, received the National Service Lifetime Achievement Award at a recent conference in Washington.

The conference, called SuperConference '92, was a national meeting on the role of young people in community service, co-sponsored by Youth Service America, United Way of America, the Points of Light Foundation, and the Assembly of National Voluntary Health and Social Welfare Organizations.

Father Hesburgh, Notre Dame president 1952-87, remains actively engaged in numerous causes, including higher education, collegiate athletics, human rights, peace studies, Third World development, environmental issues and ecumenism.

It's beginning
to sound a lot
like Christmas.

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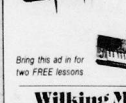
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Bishops begin discussion of major documents

(Continued from page 1)

would suggest sending the pastoral back to committee, when he asked a procedural question during the introduction.

Although the document was scheduled for debate Nov. 17 and 18, followed by a vote, several bishops contacted by Catholic News Service indicated that they did not expect the pastoral itself to come to a final vote. A two-thirds vote is needed for approval.

The fourth draft version of the proposed pastoral on women, titled "One in Christ Jesus," decries 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.

Three other major documents—priestly formation, Christ's mandate to spread the Gospel and the responsibilities of Christian stewardship—also got preliminary treatment from the bishops Nov. 16.

Archbishop Daniel M. Buechlein of Indianapolis, head of the bishops' Committee on Priestly Formation, introduced the proposed fourth edition of the Program of Priestly Formation. Future Catholic seminarians will have to study more philosophy and ordinarily need at least two years in the seminary before they start theology, according to proposed norms in the document.

The bishops were scheduled to debate and vote on the 202-page text Nov. 18. It would replace the third edition, approved by the bishops in 1981.

Archbishop Buechlein said the expansion of the philosophy requirement, from 18 hours to 24 hours, and the expansion of pre-theology requirements were among the most notable features of the new text in terms of its impact on current seminary programs.

He said the expanded pre-theology requirements will mean that a candidate who has not attended a college seminary will ordinarily have to spend two years of study to be prepared to enter theology.

With many of today's priesthood candidates coming from among men who received their education outside the seminary system, seminaries across the country have been adding or expanding their pre-theology programs in recent years.

Archbishop Buechlein said that the new edition of the norms, like the earlier versions, relies heavily on the documents of the Second Vatican Council and Vatican documents issued since the council.

Since the last edition, he said, two major events have occurred that influence the new document: the Vatican-

mandated study of all U.S. seminaries that began in 1981, and the 1990 world Synod of Bishops, which focused on priesthood today.

He said the new text also focuses more on the need, in today's social climate, to give special emphasis to the motivation and foundation for celibate life for Catholic priests.

"Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States" and "Stewardship: A Disciple's Response" were to be discussed further and voted on Nov. 18.

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."

The proposed stewardship pastoral 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."

In his initial presentation, Archbishop Thomas J. Murphy of Seattle, chairman of the bishops' Ad Hoc Committee on Stewardship, looked ahead to the document's expected approval and outlined plans for its dissemination to Catholics around the country in both English and Spanish.

The bishops also were expected to deal with several liturgical matters, including a new weekday Lectionary and a proposed Mass of thanksgiving for human life.

In the first day's business, the bishops approved a request to extend for one more year their special national collection to help churches in Eastern Europe.

They voted on future priorities and plans and OK'd 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.

Croatian bishops call for military intervention

by Agostino Bono
Catholic News Service

VATICAN CITY—The Croatian Catholic bishops have urged international military intervention to end the fighting in the former Yugoslavia.

The also called the Serbian policy of "ethnic cleansing," a renewal of the "racist horrors" committed during World War II.

"Ethnic cleansing" refers to the policy of clearing Serb-controlled areas of non-Serbs.

Calling for "international police action," the bishops said world leaders and foreign governments are not intervening enough to prevent aggression.

Verbal condemnation and providing humanitarian aid are not sufficient, they said in a statement written while they were at the Vatican for November meetings with Pope John Paul II.

The statement was dated Nov. 11 and published in the Nov. 13 Vatican newspaper, *L'Osservatore Romano*.

In the former Yugoslavian republics, more than 100,000 people have been killed, "often in the most atrocious ways," said the bishops.

More than 2 million people have been forced to flee their homes, they added.

In Serb-controlled parts of Croatia, "the church has simply disappeared," they said.

These situations will continue if world leaders "decide not to use adequate means against those guilty of aggression and occupation," they said.

These events "do not honor the world community which tolerates them," they said.

"Is not tolerance a de facto encouragement to continue along the road to violence?" they asked.

"Our populations already have the impression that some powerful states in international political life are playing with their fate," the bishops said.


Refugees and people expelled from their lands should be allowed to return to zones under U.N. protection, they said. U.N. troops should disarm occupying forces, they added.

Bishops in other countries were asked to pressure their government leaders to take stronger measures to end the fighting.

"Humanitarian aid is very much appreciated and received with gratitude, but this should not serve as a pretext to prevent decisive activities capable of stopping the hand that murders," they said.

The bishops favored humanitarian intervention that "does not exclude the use of force if necessary."

The bishops reiterated their willingness to engage in a "sincere dialogue" with the Serbian Orthodox Church. But this dialogue "cannot be conditioned or manipulated to achieve nationalistic and political objectives" of Croats or Serbs, they said.



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BOOK REVIEW

NCCB: 'A Flock of Shepherds'

A FLOCK OF SHEPHERDS: THE NATIONAL CONFERENCE OF CATHOLIC BISHOPS By Father Thomas J. Reese, S.J. Sheed & Ward, Kansas City, Mo., 1992. 406 pp., \$19.95.

Reviewed by James C. O'Neill

For anyone curious about how the American Catholic bishops come together to deal with matters of national and international importance, "A Flock of Shepherds" offers a unique overview of the workings of the National Conference of Catholic Bishops.

The author, Jesuit Father Thomas J. Reese, is a senior fellow at the Woodstock Theological Center at Georgetown University. His new book builds on his earlier work, "Archbishop: Inside the Power Structure of the American Catholic Church," a study of the work of bishops in their home dioceses.

The NCCB and its action arm, the U.S. Catholic Conference, with headquarters in Washington, is, in Father Reese's words, "a complex organization attempting to attain many different goals in a changing environment." Using conference documents and extensive interviews with its past and present officers and staff, the author produces a sympathetic and sometimes critical view of the efforts of some 300 U.S. bishops trying to respond to the modern church and world.

As a body, the bishops come together only for, at most, 11 days each year in two meetings. But the work of the conference continues year round through its various boards,

committees and subsidiary organizations, especially its general secretariat.

Since the Second Vatican Council, the conference has presided over major changes in the lives of U.S. Catholics. The bishops have also become increasingly outspoken in areas of national life, such as their major statements on the economy and on war and peace issued over the past 10 years.

The conference is no stranger to controversy. It has many critics inside and outside the church. Liberals object to its efforts to stop abortion. Conservatives scorn it for its "naïve" views on nuclear weapons and U.S. economic policy. The many drafts of the pastoral on the concerns of women have drawn harsh reactions from many sides.

Others, including Vatican officials, worry that the conference will usurp the authority of the local bishops. And some bishops, as retired Bishop William McManus of Fort

Wayne, Ind., observed, "loath bureaucracy, especially if it's in Washington and they have to pay for it."

Father Reese finds that the bishops make the conference work by genuinely seeking consensus on decisions and policies. He also reports that in their dealings with the Vatican the U.S. bishops are respectfully attentive and that relations, while bump at times, have "never been confrontational to the point of causing a serious breach."

The author rejects the often-heard criticism that the agenda and actions of the bishops are directed by the staff in Washington rather than by the bishops. He agrees that the staff does much of the work of the conference but insists "it is the bishops who set the direction of the conference and decide policy."

The study of any bureaucracy can be tediously boring. In this book, however, the author crosses the occasional laundry list of episcopal statements, or pile up of this/that/and other functions of a given conference department. By and large, however, this is a highly readable study, enriched by several appendices, text notes and an index.

(O'Neill is a former staff member of Catholic News Service.)

(At your bookstore or order prepaid from Sheed & Ward, Box 414942, 115 E. Armour Blvd., Kansas City, MO 64141-4292. Add \$2 for shipping and handling.)

'Spirit of the Earth'

IN THE SPIRIT OF THE EARTH: RETHINKING HISTORY AND TIME, by Calvin Luther Martin. Johns Hopkins University Press (Baltimore, Md., 1992). 176 pp., \$19.95.

Reviewed by Linda Rome

Calvin Luther Martin's "In the Spirit of the Earth: Rethinking History and Time" is a marvelous synthesis of creative thought. Martin is thought-provoking,

grappling with big issues: man's conception of time, history and, ultimately, man's consciousness and how the way he thinks about the world shapes the world.

He gives only the slightest bow to modern quantum physics, but in essence his position is one the scientific community is also struggling with.

Here in less than 160 pages, in what is actually a long essay, a metaphysical meditation, is the result of Martin's 10-year vision quest. Martin struggles with the inherent paradox of language: how it both informs and transcends the reality it names and creates. He says the language of Western civilization man is the language of neolithic man.

"In the Spirit of the Earth" is an extraordinary fashioning of the imagination and intellect, melding far-reaching understanding of the power of artifice, speech and place in the history and lives of the human species. Martin includes an extensive and personal bibliographic essay that illuminates the journey. Read it and wrestle with the big questions.

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we cannot do any 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 archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

Mary, New Albany, Nov. 1. Husband of Mary Hammer; father of Michael D., Robert T., Mary Pat Hoessle, Carol S. and Nancy L.; brother of Mildred Norington; grandfather of five.

† KINGORE, Thelma M., 86. St. Pius X, Indianapolis, Nov. 2. Wife of Carl D. Kingore.

† LEWIS, David F., 82. St. Bridget, Indianapolis, Nov. 8. Father of Vicki Bess, Dawn Lisa Bills and Sandra Tate; grandfather of 11; great-grandfather of nine.

† MCCARTY, Mabel M., 79. Sacred Heart, Jeffersonville, Nov. 2. Wife of Glen V.; mother of Richard L.; grandmother of five; great-grandmother of one.

† MEID, Harriet, 68. St. Philip Neri, Indianapolis, Oct. 23. Wife of Frank L.; mother of Stephen L., Jeffrey L. and Frank L.

† FELLOW, Ronald Harry, 30. Holy Name of Jesus, Beech Grove, Oct. 30. Husband of Denise Hoffman; father of Nathan R., son of Ronald L. and Evelyn Blanchett Fellow; brother of Jack R., Tim, Tom Terri A. and Susan.

† POE, Viola, 77. St. Philip Neri, Indianapolis, Oct. 18.

† RENIE, Charles Thomas, 70. St. Christopher, Speedway, Nov. 6. Husband of Margaret L. Snuckey; father of Mark C., John P., Joseph E., James C., Elaine R., Alband, Theresa J., Frazer, Mary Louise Hedger, Barbara A. and Donna L. Andron; brother of William, Robert and Joseph; grandfather of 11.

† SCHMIDT, Walter W., 81. St. Michael, Madison, Nov. 9. Husband of Gladys Gourey; father of Annette Schmidt, Patricia King, Susan Ware, Rebecca Woods, George, David and Bill; brother of Howard, Charles, and Catherine Risk; grandfather of 27; great-grandfather of 25.

† WRIGHT, Thomas A., 65. St. Paul, Tell City, Nov. 7. Husband of Nola May Ruby; father of Dennis Wright, Jerry Richardson, Denise Mullen and Debbie Sims; brother of George Wright and Marilyn Lundgren; grandfather of nine.

† HOFFMAN, Catherine C., 81. Holy Spirit, Indianapolis, Oct. 30. Sister of Helen Shosh, Ilma Hulzmitter, Dorothy Spaulding, Marjorie Kingery and Donald Recker.

† HUBLAR, Olie T., 81. St.

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Pope calls catechism part of church renewal

by Cindy Wooden
Catholic News Service

VATICAN CITY—The new universal catechism is part of the renewal of church life begun by the Second Vatican Council, Pope John Paul II said in an official call for its publication.

One of the tasks of the council was "to better guard and present the precious deposit of Christian doctrine to make it more accessible to Christ's faithful and to all men

and women of good will," the pope wrote in an apostolic constitution released Nov. 16 at the Vatican.

"This catechism will make a very important contribution to that work of the renewal of church life," he said in the document, titled "Fidei Depositum" (The Deposit of the Faith).

The apostolic constitution, dated Oct. 11, was released on the same day the French-language version of the "Catechism of the Catholic Church" went on sale. An English translation is expected by the spring of 1993.

Catechism could be ready in 3 months

by Mark Pattison
Catholic News Service

WASHINGTON—The English-language version of the universal catechism, once approved by the Vatican, could be out in hardcover and softcover in 10 to 12 weeks "if we rush," said Bishop Edward T. Hughes of Metuchen, N.J.

In a Nov. 16 report at the U.S. bishops' fall general meeting in Washington, Bishop Hughes added, "We hope that it will be within two to three weeks" that Vatican approval will come, "but we cannot promise it."

The English translation will be published in the United States by the U.S. bishops' Office of Publishing and Promotion Services.

The translation awaits action by the Vatican Administration of the Patrimony of the Holy See, Bishop Hughes said. Once approved there, it will be sent to the Vatican Congregation for the Doctrine of the Faith for further approval. It would then return to the patrimony administration, and then finally to the U.S.-based catechism translation editorial committee headed by Cardinal Bernard F. Law of Boston.

The editorial committee, Bishop Hughes told Catholic News Service, has approved the text of the English translation, which Bishop Hughes said runs 525 single-spaced pages, excluding hundreds of pages of footnotes, indexes and appendices. The translation would be sent to bishops two to four days after final Vatican approval.

The French translation was released in Paris Nov. 16. "We do not have any authorization" to release English texts before Vatican approval, Bishop Hughes said. "We're aware of the problem. We just can't do much about it."

In response to a question by Bishop Enrique San Pedro of Brownsville, Texas, Bishop Hughes said a Spanish translation would likely be approved before the English

The catechism, the pope said, will contain old and new teachings because the faith is always the same but new situations arise to which faith must respond.

A catechism must present the teaching of Scripture, the tradition of the church, as well as the spiritual heritage of the early church Fathers and the saints "to enable a better understanding of the Christian mystery and to reinvigorate the faith of the people of God," he said.

It also must "help illumine with the light of faith the new situations and problems which had not yet emerged in the past."

The pope said he wanted to serve the church and support the faith of all Catholics through his approval and publication of the catechism.

"I therefore ask the pastors of the church and the faithful to accept this catechism in a spirit of communion and to use it constantly in undertaking their mission to announce the faith and to live the evangelical life," the pope said.

The catechism is to be a reference text for teaching Catholic doctrine and, particularly, for writing local catechisms, he said.

The book should be an aid for those engaged in ecumenical dialogue, he said, because it explains "with exactness the content and harmonious coherence of the Catholic faith."

During his weekly Angelus address Nov. 15, Pope John Paul told visitors gathered in St. Peter's Square that the publication "will be an event of historic significance because the new catechism is not one of many volumes of theology or catechesis, but a text of general reference for the catechetical activity of the entire people of God."

He prayed that it would be accepted warmly and that it would revive the faith and renew the missionary commitment of all Catholics who are called to announce salvation in Christ.

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Anglican decision on women's ordination is obstacle to unity

by Cindy Wooden
Catholic News Service

VATICAN CITY—Catholic and Anglican leaders vowed to continue talks aimed at uniting their churches, although they said the Church of England's decision to ordain women priests rules out unity any time soon.

Cardinal George Basil Hume of Westminster told Vatican Radio that the Catholic-Anglican dialogue will continue based on "a partial communion in virtue of our baptism, in virtue of much that we believe in common (and) our allegiance to Jesus Christ as true God and true Man."

The churches will continue to work together despite the "real and important obstacle to visible and organic unity" that comes with the ordination of women, he said.

The Nov. 11 Church of England vote to ordain women to the priesthood "constitutes a new and grave obstacle to the whole process of reconciliation with the Catholic Church," said Vatican spokesman Joaquin Navarro-Valls.

The vote ensures that the visible unity of the churches "clearly now is not something which is going to be in the near future," said Cardinal Hume.

The decision to ordain women "sets the seal" on the Catholic Church's difficulty in recognizing Anglican ordinations, said Msgr. Kevin McAle, an official at the Pontifical Council for Promoting Christian Unity.

The recognition of each other's ordinations would include an affirmation that priesthood in both churches results from a sacrament and that the presiding of a sacramentally ordained priest is required for the valid celebration of the Eucharist.

Because of the connection between ordination and how

the church is structured and between ordination and the validity of other sacraments, mutual recognition of ordinations is "a vital part of the process" of uniting the two churches, Msgr. McDonald said.

Although other Anglican churches have ordained women for years, the Church of England's decision has a particular impact because it is the mother church of the Anglican Communion, Msgr. McDonald told Catholic News Service Nov. 12.

Now, instead of women's ordination being the decision of some provinces of the Anglican Communion, he said, "it's the practice of the church led by the archbishop of Canterbury with whom the others are in communion. It identifies the Anglican Church with this issue."

Archbishop George Carey of Canterbury, head of the worldwide Anglican Communion, acknowledged the ecumenical concerns when he urged the synod of the Church of England to vote in favor of women's ordination.

Knowing that the Roman Catholic and Orthodox churches oppose women's ordination, "however, cannot be an obstacle to the Church of England determining its own mind," he told the synod in London Nov. 11. "I believe that constructive, loving relationships with our sister churches can and will continue whatever the outcome of our vote today."

Anglican Father Douglas Brown, director of the Anglican Center in Rome, said the Church of England might have postponed its vote if unity with the Catholic Church had seemed likely soon.

The Vatican's December response to an Anglican-Catholic dialogue report "made us realize that any organic union is a long, long way off and, so, people were not inclined to wait" on the women's ordination issue, he said.

"If union were closer," he said, the argument that ordaining women could be an obstacle "would have held more weight."

Even before Anglicans started ordaining women, the Catholic Church did not recognize the validity of Anglican orders, Father Brown said. "Most would hope that gender is not the essential issue" to be resolved concerning the recognition of Anglican priests, he said. But the Vatican's view is and has been that the ordination of women constitutes a serious break with tradition.

Navarro-Valls said Nov. 11, "The Catholic Church, a well-founded theological reasons, does not feel it has the right to authorize such ordinations."

The Vatican's position is that the Catholic Church cannot ordain women because of Christ's example of choosing only men as apostles, because it is the unbroken tradition of the church and because in celebrating the Eucharist, the priest acts in the person of Christ, who was a man.

Archbishop Carey told the synod that a "yes" vote on the ordination of women "alters not a word in the creeds, the Scriptures or the faith of our church."

The first Anglican-Roman Catholic International Commission, which discussed ordination and other issues between 1970 and 1981, said that its doctrinal agreement on the origin and nature of ordained ministry were not affected by the ordination of women. But the Vatican, responding to the ARCIC I report last December, disagreed.

"You cannot separate the two issues—the doctrine of ordination from who is ordained," Msgr. McDonald said.

Cardinal Hume said that listening to the debate of the Church of England synod, he felt the delegates were "struggling as hard as they could to discern what was the will of God." But he said he cannot accept that a local church synod has the authority to decide such an issue, which "touches at the very nature of the church: What is the priesthood, what is ordination, what is the Eucharist?"

Archbishop Carey had told the synod: "We are not departing from a traditional concept of ministry. We are talking about an extension of the same ministry to include women." The archbishop said that discernment of God's will on the issue could not come through votes alone, but that "the manifestation of gifts" must be examined as well.

"We have seen the marks of the Spirit increasingly manifest in the ministry of women as well as that of men," he said. "We must draw on all our available talents if we are to be a credible church engaged in mission to an increasingly confused and lost world."

"We are in danger of not being heard if women are exercising leadership in every area of our society's life save the ordained priesthood," the archbishop said.



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