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Archbishop outlines plans to council

Strategic plan, based on studies already done, will be implemented by September

by John F. Fink
Editor, The Criterion

A strategic plan for the Archdiocese of Indianapolis should be in place and being implemented by next Sept. 9, the first anniversary of Archbishop Daniel M. Buechlein's installation.

Archbishop Buechlein outlined his plans for setting directions for the future of the archdiocese during a meeting of the Archdiocesan Pastoral Council last Saturday, Nov. 21, at the Catholic Center in Indianapolis.

Included in the plans was a timetable that called for analyzing the current situation for two months, developing a strategic plan over the following six months, and then implementing it during the following year. After that, the plan will be reviewed quarterly and revised annually.

Before he presented it to the council, the archbishop explained the process to a group of 25 leaders of the archdiocese at a meeting on Nov. 12. Included in that group were members of his staff plus representatives from the Archdiocesan Pastoral Council, the Council of Priests, the Board of Catholic Education, the Catholic Charities Board, and many of the archdiocesan agencies that will be involved in the strategic planning.

Archbishop Buechlein told the council last Saturday that a great deal of planning for the archdiocese had already been done before his appointment as archbishop. He said that those plans will not be lost but will be included in the process. This includes all the work done by the Archdiocesan Pastoral Council, the Future Staffing Project initiated by the Council of Priests, and studies done by the Conservation Company in the areas of Catholic education, urban ministry and Catholic Center management.

(See STUDIES, page 3)



BLESSING—During Mass at Holy Cross Church Sunday, Archbishop Daniel M. Buechlein blesses the potatoes, apples, crackers and onions to be used in 1,000 Thanks-

giving packages for poor neighborhood families. Perishable items were added later in the week. See article on page 2. (Photo by Margaret Nelson)

Pastoral on women fails, other documents passed

by John F. Fink
Editor, The Criterion

WASHINGTON—This year's meeting of the U.S. bishops here Nov. 16-19 will go down in history for something the bishops did not do. For the first time ever a proposed pastoral letter was defeated despite the fact that a majority of the bishops voted for it.

By a vote of 137 in favor to 110 against, the proposed pastoral letter on women's concerns did not pass. The letter required a favorable vote of two-thirds of the active bishops of the country in order to pass. Retired bishops have no vote. There are 285 active bishops, so 190 votes were required to pass the pastoral. It therefore received a majority vote of the active bishops present at the meeting, but not enough votes to become a U.S. bishops' letter.

The pastoral had been in the works for

nine years and the bishops approved amendments to the letter's fourth draft before it was finally defeated.

After its defeat as a pastoral, the bishops voted to publish the fourth draft, as amended, as a report of the committee that wrote it and referred it to the Executive Committee of the National Conference of Catholic Bishops with instructions to take further action on its recommendations. This action, which required only a majority vote, was passed on a vote of 185-51.

(See Archbishop Buechlein's column and "Editorial Commentary" on page 2, "From the Editor" on page 4, and articles on page 21, 24, 25 and 28 for more about the U.S. bishops' meeting.)

Although the women's pastoral took up more of the bishops' time than any other issue, by far, numerous other actions were taken during the meeting. The bishops:

- Approved, by a vote of 230-3, a new national plan for seminary formation proposed by the Committee on Priestly Formation chaired by Indianapolis Archbishop Daniel M. Buechlein.

- By a vote of 208-12, endorsed a pastoral letter on stewardship which described following Jesus as "the work of a lifetime." (See article on page 21.)

- Passed a national plan for evangelization in the United States by a vote of 229-2, without discussion, but turned down a move to fund a conference staff position to promote evangelization. (See article on page 24.)

- Passed a resolution on clergy sex abuse reiterating the need to take quick action on accusations of abuse and to be a "healing" presence in the wake of such allegations. (See article on page 25.)

- Authorized a new Mass for human life, accepted a revised translation of the Lectionary, and established a policy for adding saints to the new calendar of celebrations. (See article on page 28.)

- Elected Archbishop William H. Keeler of Baltimore as president and Bishop Anthony M. Pilla of Cleveland as vice president for the next three years. Archbishop Daniel W. Kucera of Dubuque, Iowa, was elected to fill the last year of Bishop Pilla's unexpired term as treasurer.

- Chose several new committee chairmen and members, as well as four delegates and two alternates to the 1994 world Synod of Bishops.

- Extended for one more year the special national collection to help churches in Eastern Europe.

- Voted on future priorities and plans and OK'd a 1993 budget of nearly \$41.4 million for the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

- Heard reports on plans for World Youth Day next year, the universal catechism, Catholic Relief Service activities worldwide and other topics of interest.

The proposed women's pastoral was debated during the mornings of Tuesday, Nov. 17, and Wednesday, Nov. 18, and was completed during the Wednesday afternoon session.

On Tuesday, Cardinal Joseph Bernardin of Chicago made a motion that the fourth draft of the pastoral be referred to the Executive Committee for action, and this motion was debated the remainder of the morning. He explained that he made this motion to keep the pastoral from being defeated in a vote of the bishops, since it was commonly perceived that the pastoral could not receive the necessary two-thirds vote. Still, he said, it might be possible to use the document, "not as a pastoral letter but as the basis for action on a number of matters which clearly call for attention, and for study and dialogue on a number of others."

Cardinal Bernardin was immediately supported by Cardinal John O'Connor of New York and by other bishops. However, some bishops still hoped that the pastoral

would receive enough votes to be approved. By the start of debate on Wednesday, Cardinal Bernardin had been persuaded by the members of the Executive Committee to allow the pastoral to come to a vote. Then, if the pastoral was defeated, he could reintroduce his motion. That is what happened.

The issue of women's ordination figured prominently during the debate on the document. When he introduced his motion, Cardinal Bernardin said that rejection of the pastoral could be interpreted as a rejection of the issue.

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THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Bishops' meeting reports were inaccurate

by Archbishop Daniel M. Buechlein

Media coverage of last week's national meeting of bishops was disappointing. The draft pastoral letter concerning the role of women in the church was the focus once that vote was taken the secular media disappeared.) Also as expected, the media put a pejorative spin on the bishops' deliberations. Even David Letterman made a snide comment about middle-age celibate men deciding the role of women in the church.

The most disappointing coverage I saw was the front page story in the Nov. 19th issue of *The Indianapolis Star*. Under the headline "Bishops Reject Move to Limit the Role of Catholic Women," the article began: "In a stunning victory for women's rights and a dramatic rebuff of hard-line Vatican teachings, the nation's Roman Catholic bishops rejected a long-awaited pastoral letter Wednesday that reinforced traditional teachings about women. It's an unprecedented vote and a new day for our church," said Sister Maureen Fiedler, a leading Catholic feminist.

Notice, it was not a bishop's interpretation that was sought by the reporter. And also notice that the spin is framed in a Vatican-versus-America contest. Accurate



reporting of what happened on the floor during debate on the document would have made it clear that it was not American bishops versus the Vatican. In fact, there is overwhelming bishops' support for our church's teaching concerning ordination, birth control and abortion.

The issue for those who voted against the draft letter was whether or not the treatment of all the complex issues was mature enough to be given the teaching value and status of a pastoral letter. I carried that same concern to Washington. Unfortunately, because the matter of women's role in the church has become a political and ideological reality, the full content of the letter was no longer the issue. Because of the interpretation that a rejection of the letter would be a vote against traditional church teaching (as interpreted by the *Star* article, for example), even though I felt the letter could be improved, I voted in its favor.

The bishops did not vote against church teaching. This was dramatically proven immediately after the vote on the draft pastoral. The new *Program of Priestly Formation*, which gives normative direction to U.S. seminaries for the next 10 to 15 years, begins with a clear and forthright doctrinal statement on the priesthood. The bishops voted approval of the program 230 to 3. The media missed the point that *The Program of Priestly Formation* which gives direction to future church leadership will have enormous impact for the future of our church.

The role of women in the church is an enormously important issue and merits further consideration. I can't do

it justice here, but sometime I will do a series of columns on the topic. Our church teaches that all persons are equal in dignity and nobility, while respecting the fact that there is a distinctiveness between women and men that is more than genital. Our church explicitly rejects the pursuit of power and self-serving love which have wrongly affected human relationships since the fall of Adam and Eve. The antidote to such sin is not a useless egalitarian concept of men and women that says roles are absolutely interchangeable. We reject the enlightenment philosophy about the human person that promotes individualism, egalitarianism, permissive choice at any price and a notion of community that seeks consensus of the least common denominator.

Like dignity in creation, the redemption and sanctification won by Christ are equally available to all persons and these are achieved through the sacramental life of the church. The sacramental dimension of our church is normative and, unlike other churches, we believe Holy Orders is a sacrament. This being the case, priesthood is not merely a matter of political or ideological negotiation of rights. Because it is a sacrament (and not merely symbol), political and ideological discussion about Holy Orders is not enough. The fundamental issue is theological.

We also consider the Biblical images of the church normative for providing authentic insight into the meaning of church. The image of Christ as bridegroom and the church as bride is one example. The priest is a sacrament of Christ the bridegroom. More later.

EDITORIAL COMMENTARY

The U.S. bishops did not reject Vatican teachings

by John F. Fink
Editor, *The Criterion*

Some of the reports in the secular media gave the impression—no, they flat-out stated—that the U.S. bishops' failure to pass the pastoral on women's concerns was "a dramatic rebuff of hard-line Vatican teachings." Some reports stated that the bishops did not pass the pastoral because they disagreed with the Vatican's prohibition of women priests.

This simply isn't true. It is absolutely and totally false.

Yes, the topic of women's ordination was discussed by the bishops during their meeting, but bishop after bishop stated specifically that he agreed with and

supported the church's doctrine that only men can be ordained. They also expressed the fear that the media would interpret the defeat of the pastoral as support by the bishops for women's ordination.

The bishops really didn't want to discuss women's ordination. They wanted the discussion to concern other parts of the pastoral over which there was wide disagreement.

When Cardinal Joseph Bernardin tried to prevent the pastoral from coming to a vote so it would not be defeated, he stated that "rejection could be interpreted as agreement with those who hold certain positions which are contrary to the church's clear teaching." Instead, he said, "and in particular, we accept the teaching of the magisterium which in

1976 concluded that 'the church does not consider herself authorized to admit women to the priesthood.' We are not ambiguous about this."

After Cardinal Bernardin made his motion that the proposed pastoral be referred to the Executive Committee for action instead of being voted on, Archbishop Buechlein asked him if he was exempting the question of ordination of women from further study and consideration. Cardinal Bernardin replied he was calling for philosophical and theological study for the purpose of clarifying and supporting that teaching and presenting it more persuasively. Archbishop Buechlein then said that he was concerned that no impression be given that the teaching is open to change.

Nevertheless, it is true that feminists were overjoyed by the defeat of the pastoral. It is probably true that most women did not want it to pass and the bishops understood that. I suspect that many of the bishops were influenced by Archbishop Rembert Weakland's predic-

Services set for World AIDS Day

by Mary Ann Wyand

Archbishop Daniel M. Buechlein will lead archdiocesan Catholics in observance of World AIDS Day on Dec. 6 with prayers and blessings for persons living with acquired immune deficiency syndrome and the virus which causes it.

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, said parishes in five deaneries will offer a Blessing of the Sick for persons with AIDS or HIV.

The non-sacramental blessings are scheduled at 2:30 p.m. at St. Andrew Church in Richmond and at 4 p.m. at St. Peter and Paul Cathedral in Indianapolis, St. John the Apostle Church in Bloomington, St. Benedict Church in Terre Haute,

and Our Lady of Perpetual Help Church in New Albany.

"A blessing at the cathedral will be presided over by Archbishop Buechlein," Father Crawford said. "Persons who are HIV positive or living with AIDS and others affected by this illness are invited to seek the blessing of our God."

The blessings are co-sponsored by the Pro-Life Office, the Archdiocese of Indianapolis, and the Damien Center.

On World AIDS Day, Father Crawford said, the American Association for World Health, other health organizations, and a variety of religious groups annually call attention to this growing pandemic.

"We as a Catholic Christian community are called to action on this day," he said. "We are called to AIDS education. We are called to help Catholics come to a compassionate understanding of what is a morally correct response to this tragedy. We are called as Christian communities to respond to individuals and families with love and support."

Father Crawford said AIDS education is necessary to correct inaccurate information about transmission of the disease as well as to lessen unfounded fears about persons with AIDS.

"The face of AIDS is colored white, black and brown," Father Crawford explained. "The face is increasingly on women, so much so that in less than eight years over half of the persons who are in active AIDS treatment will be women. The face is found increasingly on newborn infants. The Lord admonished us to be identified with the poor, downtrodden, and sick. We must honestly deal with the prejudices and ignorance surrounding this pandemic. As a faith community with AIDS, we must offer Christian understanding and compassion. We must offer the person with AIDS the opportunity to see in our faces the face of Christ."

Archbishop blesses food for poor

by Margaret Nelson

Holy Cross Church in Indianapolis had a capacity crowd for Mass at 10 a.m. Sunday. And by mid-afternoon, the pews were completely filled with Thanksgiving food for 1,000 low-income neighborhood families.

Archbishop Daniel M. Buechlein, OSB, presided at the Mass for the Feast of Christ the King and blessed the non-perishable food that was to be put into boxes. The perishable food was added later in the week before distribution.

In his homily, the archbishop said, "This food is a tremendous blessing for many people." It symbolizes not only a Thanksgiving and Christmas, but that we are called to serve, he said.

"We're the hands and voices of Christ among today—cooperating, working, serving together until he comes again in glory," he said.

Father Patrick Doyle, administrator for the parish, welcomed all those who came to help, especially members of St. Elizabeth Seton in Carmel, the "sister parish" from Lafayette, Diocese. Father Michael Ono, assistant pastor came with many Seton parishioners to help with the packing of the boxes.

At the end of Mass, a student from Holy Cross School presented a special card with the mission statement for the parish as a gift for the archbishop. He responded, "I especially applaud you for care for the poor, and especially the concern for the young." Mark Scott led a prayer with the

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tion of a divided church if the pastoral were to pass. "The pastoral will create a greater crisis than *'Humanae Vitae'* did," he said. "The church will lose another generation of wonderful women by closing off discussion of the issues which interest them."

There were, however, plenty of good things in the drafts of that pastoral, and Cardinal Bernardin's motion, which passed by a vote of 185-51, was an attempt to make sure they are not lost. The process that the bishops went through was also good. Certainly now they are more aware of women's concerns as a result of that process.

One of the things they learned was that there is wide disagreement among women on almost every subject. That was plainly evident at the meeting.

A group of seven women from the Women's Ordination Conference, led by Ruth Fitzpatrick, sat right in front of me at the meeting. Down the row from them was another group from Women for Faith and Family, led by Hilda Hull-Hatchcock, who were at the opposite end of the spectrum. Just the presence of these two groups of women demonstrated how difficult the bishops' task was to try to satisfy the concerns of all Catholic women.

workers—from babes in arms to senior citizens. A special remembrance was for those who were to receive the baskets on Tuesday afternoon.

Those wishing to contribute food or help pack Christmas food packages at noon on Dec. 20 are asked to call the parish office at 317-637-2620. And Father Doyle reminds the faithful that the poor need food all year.

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RETIREMENT FUND FOR RELIGIOUS

Retired sisters at Oldenburg thankful for help

Sister Rose Lima Frerick, OSF

Second of 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 women and men in some of the ways described in this article.)

"Being able to cook means more to me than a trip around the world!" said Franciscan Sister Clarissa Dillhoff. She enjoys using the newly-equipped kitchen built recently for the retired sisters at Oldenburg.

How does the retirement collection help the Sisters of St. Francis? Our share, determined by the Tri-Conference Commission from the retirement fund goes directly to the Community Support Plan designated for the retirement of the Sisters of St. Francis. This plan was started some years before the retirement collection was established.

We presently have more than 150 sisters home in retirement at the motherhouse. The overall cost of providing for a

sister is \$11,000 annually. Your donations help us to give quality care and assistance to our retired, providing about one-third of the cost.

The other two-thirds comes from our sisters in active ministry who receive a salary. Each sister receiving a salary provides for her own living expenses and contributes toward the motherhouse operating expenses and the care of our active and infirm retired sisters.

When the Retirement Fund began, it was still almost 50 percent unfunded. Each year's contribution by our generous donors helps to move the fund toward providing the benefits needed to continue care as our sisters in active ministry (subsizing the retirement) diminish.

The Sisters of St. Francis, Oldenburg, though retired, are very active and interested in all of life that daily surrounds them. Retirement Fund money is put to fine use at the motherhouse on Main Street in Oldenburg. Over the years, such money has helped in the



SISTERS—Franciscan Sisters of Oldenburg (from left) Jane Marie Deters, Joannes Pardo, Sharon Raben, Rose Ann Knobb, Carmen Hiehl, and Sylvia Moeller enjoy a brisk walk on a crisp, November day. (Photo by Sister Tecla Jaehnen, OSF)

upkeep on many already existing systems. A few examples are cited here:

► Although closed-circuit televisions in the infirmary (St. Francis Hall) private rooms have been in use for quite a while, the retirement money helps in the upkeep of this system. Sisters who are unable to walk to chapel can take part in daily Mass in their room. The televisions also allow sharing in any lectures, retreat speakers, or other events taking place throughout the buildings.

► A low-hearing, vision-impaired center in the library which provides books and articles on tapes, and small televisions for individual close-up viewing, needs constant updating. The retirement money will help with this.

► A physical wellness center has parallel bars which help increase strength of arms and legs. These parallel bars also help the sisters with balance; a motorized treadmill helps in overall exercise; a fluidotherapy machine helps increase circulation in hands, legs, arms. It is also useful to those sisters who are recuperating from a broken arm or carpal tunnel. The retirement money enables speakers to come to health workshops for the sisters—like an arthritis exercise workshop.

► The newly-equipped kitchen, as mentioned above, was added for the use of the retired sisters.

► Using the van, many sisters are able to attend Elderhostel classes at various col-

leges and retreat days at nearby retreat centers, "go out" for occasional meals away from home, and go on small shopping excursions.

► Large-print books are widely used by the more than 90 sisters in the infirmary building and by the 60 retired sisters in St. Clare Hall.

► Although a fund drive helped provide renovation to the motherhouse chapel, 32 special-hearing sound amplifier (the size of a hand-held portable radio) provide precise hearing of the Scripture readings, homilies, and celebrations held in the chapel. Once again, donations from the Retirement Fund helped provide these amplifiers. The renovation improved lighting and sound systems, as well.

► Large-number telephones with amplifiers, large-print Bibles, large-print card notes, various musical and meditative cassettes and tapes, subscriptions to Catholic periodicals, and Scripture-based booklets for use in small group sharing sessions were purchased for the retired sisters. Also, several of the hearing-impaired sisters have individual amplifiers with headsets in their bedrooms to aid them in speaking with visitors or nurses.

We will continue to keep in our hearts and in our prayers all donors to the Retirement Fund for the Religious. Once again, thank you very much!

Studies to be analyzed, plan developed and implemented

(Continued from page 1)

However, he emphasized, he has endorsed none of the previous plans and all previous recommendations will go through the planning process that he is initiating. He indicated that there may be restructuring of the archdiocese and the roles of current consulting groups might change.

The archbishop said, "We don't need more studies; we just have to do it." However, he said, the "mound" of studies on his desk are all separate and unrelated and must be consolidated. And he said that, basically, the archdiocese had to answer two questions: Where do we want the archdiocese to be over the next 10 to 15 years, and how do we get there?

He told the council that he is aware that it had developed a mission statement and goals for the archdiocese. However, he said, agency and department heads don't have "ownership" of these. "More important," he said, "I don't have ownership of the plans because I haven't been involved. If there is not ownership of a plan, it will simply sit on the shelf. I have to bring myself and the department heads on board. Until then, everything is still in the planning stage."

Archbishop Buechlein introduced Dan Conway, who was vice president for planning and development at St. Meinrad Seminary for eight years while Archbishop Buechlein was president-rector there and who is now director of planning and communications for the Archdiocese of Louisville. Conway has also worked as a consultant for five other dioceses, including the Diocese of Memphis while Archbishop Buechlein was bishop there, and the Diocese of Lafayette.

Archbishop Buechlein said that Conway would not be working as a consultant but as a facilitator to emphasize the fact that much work has already been done.

"This is the opportune moment to do strategic planning," Conway said, defining strategic planning as focusing on fundamental and urgent needs. He said that development of a strategic plan answers five basic questions: Who are we (our mission)? What makes us distinctive (our values)? What do we want to do (our goals)? How do we achieve our goals (our objectives)? How do we measure success or failure (action steps and accountability)?

The analysis stage of the planning, Conway said, will include analyzing all the previous studies and reports; a questionnaire to leadership groups on strengths, weaknesses, opportunities and threats facing the archdiocese; interviews with key representatives of leadership groups; and preparation of a summary report.

Although the timetable specified two months for this phase, Conway acknowledged that it might take longer because of Christmas holidays. He said this step should be finished by the end of January.

After that, he said, the first draft of the plan itself should be ready by June. The finished plan should be completed and

accepted by the archbishop by September, the first anniversary of his installation.

There are 13 steps in the plan development phase:

► Appointment by the archbishop of a core planning team;

► Defining of the archdiocese's mission, values and goals by the planning team with the archbishop;

► Establishment of task forces by the archbishop to draft objectives and action steps for each goal;

► Convening of the task forces to begin drafting objectives and action steps;

► Consultation by the archbishop with leadership groups regarding mission, values and goals;

► A review by the planning team of the results of the consultation;

► A review by the planning team of the task force reports on objectives and action steps;

► Deanship forums by the archbishop and the planning team to discuss mission, values, goals, and objectives;

► A review by the planning teams of the results of the deanship forums and revision of the mission, values and goals as appropriate;

► A revision by the task forces of objectives and action steps as appropriate along with recommendations for accountability and timelines;

► Final round of consultation by the archbishop with leadership groups;

► A revision of plans as appropriate based on the final round of consultations;

► Acceptance of the plan by the archbishop.

Archbishop Buechlein said that he planned to appoint 14 people, plus himself, to the core planning team. This, he said, is the optimum number for planning purposes. He said that he intends "to blend the vision with the operating, and this calls for my direct leadership." By this, he said, he meant that he will combine advisors and operating people on the core team. Most of the members of the Archdiocesan Pastoral Council, he said, will participate in task forces although some will be on the core team.

During the implementation process, there will be quarterly review meetings during which adjustments will be made as necessary. The plan will be revised at the end of the first year and continue to be adjusted in the future as necessary. "The plan will never be completed," the archbishop said.

During the council meeting, Archbishop Buechlein also urged the council members to help promote World Youth Week in Denver Aug. 11-15. Pope John Paul II will be present for it. The archbishop said he intends to ask parishes to have a special collection on Palm Sunday to help sponsor youth to go to Denver.

The archbishop also distributed background information about the Catechism of the Catholic Church that soon will be issued. (His background information was published in its entirety on page 9 of the Nov. 13 issue of *The Criterion*.)

Hofheinz speaks about critical finances of religious institutions

The critical financial problems that religious institutions are facing have a negative effect on America, Fred Hofheinz told Catholic stewardship leaders recently at a nation meeting.

Fred Hofheinz, program director for religion at Lilly Endowment, Inc., was the keynote speaker at the 1992 National Catholic Stewardship Conference in Ft. Lauderdale.

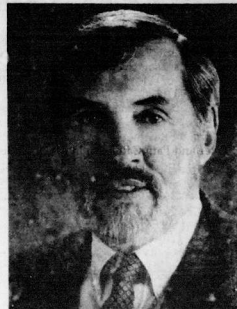
"At all times the church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel," he said, quoting "The Pastoral Constitution on the Church in the Modern World."

Hofheinz said the signs are disturbing. He pointed to financial problems in large dioceses that necessitate salary freezes, cuts in staffs, and even closing of parishes and schools at a time when they are most vital to American society.

Changing demographic patterns, the increasing role of women in society and church ministry, questioning of administrative and financial leadership, and young people's lack of church identity were cited by Hofheinz as issues affecting church membership and support across denominational lines.

He said that it is imperative for the faithful to recognize stewardship as "essential to the material and spiritual well-being of mankind and to the continued survival of our planet."

Hofheinz cited the poor giving habits of Catholics in the U.S. A recent Lilly Endowment grant will enable a study of



Fred L. Hofheinz

religious donations, including members of Catholic, Lutheran, Presbyterian, Southern Baptist and the Assembly of God churches.

Study of the present crisis is necessary, he said, if the churches are going to continue their ministries to the poor and the homeless.

Calling stewardship a Christian virtue, Hofheinz and other speakers at the conference said it should become a way of life for the faithful, not merely a yearly contribution to the church.

FROM THE EDITOR

Observations about the bishops' meeting

by John F. Fink

WASHINGTON—It has been 20 years now since I attended my first meeting of the U.S. bishops. Although I haven't made it to them every year, I've attended more bishops' meetings than most bishops.

Through the years I've continued to enjoy the meetings, have made friends with many of the bishops, and have constantly been impressed by the tremendous amount of work they do during their meetings.

The bishops first opened their meetings to the press in 1972 during the presidency of Cardinal John Krol of Philadelphia. Prior to that time the press was briefed about what happened after each session but they could not attend the sessions themselves.

When something is kept from the press, some of its members act like children whose parents have told them they can't do something. So there were stories about certain members of the press sneaking into the meetings. Some tried to disguise themselves as bishops, but that didn't work because the bishops know one another by sight. At least one reporter disguised himself as a waiter who was collecting coffee cups or water pitchers.

SO THE PRESS was finally admitted to the session themselves, for all except one executive session. Once admitted, some of the press who were so anxious to get in found that most sessions were boring and they didn't bother to attend except when something sensational was expected. Some of us, though, actually find the discussions interesting.

One thing that is always noticeable about the bishops is their high regard for each other. They might be miles apart



about ideology and on opposite sides of sensitive issues, but they are all experts at disagreeing without being disagreeable. In 20 years of listening to sometimes passionate debate I've never heard a personal attack on another bishop. They debate issues, not personalities.

Another thing you must understand is that every bishop is faithful to the pope. They might disagree with him about something, but they accept what he says. This was demonstrated during debate on the pastoral letter on concerns of women. Some of the bishops had publicly declared that they thought that forbidding ordination of women was an injustice, but none of them urged their brother bishops to advocate women's ordination.

IN HIS COLUMN last week, Archbishop Buechlein alluded to how busy the bishops are during their meetings. They really have scarcely a minute to themselves. Their days begin with Mass (except on Monday when they have a concelebrated Mass in the evening at the National Shrine of the Immaculate Conception). Some bishops say individual Masses, but most join in one of the concelebrated Masses—one at 6:30 and the other at 7:30. Before or after Mass many bishops elect to say the Liturgy of the Hours in a room where the Blessed Sacrament is reserved throughout the meeting.

Morning sessions begin at 9 with Mid-Morning Prayer from the Liturgy of the Hours and continue till 12:30, when they are concluded with the Angelus. A press conference follows for some bishops. Afternoon sessions start at 2 o'clock with Mid-Afternoon Prayer and conclude with the Angelus at 5 o'clock, followed by another press conference. Many evenings are taken up with committee meetings. St. Meinrad Seminary sponsors a dinner one night for bishops whose students are at St. Meinrad.

There's an annual reception for the media and bishops sponsored by the bishops' Communications Committee, but it's impossible to find a time for it when most bishops can attend. Many bishops make a hurried stop there on

their way to a meeting. This year, for example, the reception was 6 to 8 p.m. Tuesday. Archbishop Buechlein's Committee on Priestly Formation had a dinner meeting scheduled from 6 to 10.

I WASN'T AT THAT meeting, of course, but I'm sure it was a busy one. The document on the revised Program of Priestly Formation had been presented to the bishops on Monday and the bishops were invited to submit proposed amendments. Bishops are never bashful about doing so, on this or any other document. The committee goes through each one submitted and decides as a committee whether to propose acceptance or rejection of the amendment. All the amendments are then given to the body of bishops in two lists—those accepted by the committee and those not accepted.

On Wednesday morning, then, when the document was debated, Archbishop Buechlein moved acceptance of the amendments approved by the committee and there was no disagreement from the body of bishops. He then moved rejection of the other list of proposed amendments. A few bishops asked for discussion of the ones that had proposed. These were held out while the rest of the list was disposed of. Then each remaining amendment was discussed, with the proposer explaining why he proposed it and Archbishop Buechlein explaining why the committee recommended its rejection. Then each amendment was voted on by the body of bishops.

Each document on the bishops' agenda is handled this way. Sometimes amendments are approved and sometimes they are rejected. When the amendments are finally disposed of, the document itself is debated. Finally a written ballot is taken. For the major documents at this writing, the process for Archbishop Buechlein's committee's document took 25 minutes, the pastoral on Stewardship took 20 minutes and the document on Evangelization took only five minutes. The Pastoral on Women's Concerns took about eight hours.

EVERYDAY FAITH

The trouble with Advent is that Americans don't like to wait

by Lou Jacques

I pulled into the gas station the other morning en route to work in a good mood. Not exactly whistling, mind you, since I never could whistle worth a darn, but generally upbeat and cheerful about facing the day.

Since I always pump my own gasoline, I pulled into the line marked "Self" and mentally congratulated myself on the fact that there was only one car in line ahead of me. The day was beginning well.

After a moment, I noticed that the person ahead of me was nowhere in sight.



He or she had walked the few steps over to the station to pay the cashier, I presumed, but certainly seemed to be taking their good old time about it. Cars came and went at the pumps on the other side of the station, but my line didn't move.

Finally the owner of the car ambled out. She cleaned the windshield—perfectly within 'er rights—and then proceeded to open up the trunk and search for... what? A jack. A towellette? A wrench? I was shifting in my seat, looking at my wristwatch. This quick stop into the station was taking the better part of six to seven minutes, and I was growing more restless with each one.

I often take a book or magazine along with me for traffic jams and stoplights, so I read a page or two and then mentally went over the agenda of the day to come. The car

ahead of me still had not moved. Finally, after another moment or two, the driver got back in and spent another minute or two arguing with two teen-agers who were her passengers. By this point my blood pressure rivaled the national debt.

Later, on the way home, I passed the same station and shook my head at the impatience I had exhibited only a few hours before. But I am not alone: Americans do not like to wait. That, I believe, is one reason America's Catholics are largely indifferent to Advent.

Admit it: You do better with the tangible self-mortifications of Lent than you do with the nebulous concept of "waiting" that lies at the heart of Advent. This is completely in keeping with the American character. As a people, we can barely stand to wait a few moments in line while someone pumps gas and then dawdles around their car; we struggle

mightily with waiting with patience for the birth of the Savior.

It does not help that, in the American culture, Advent comes in the midst of our busiest season of the year. The quiet but insistent message of Advent—stop and listen, open your hearts in preparation for the coming of the Lord—is often lost amid the frantic din of numbering shopping days until Christmas and trying to get the perfect gift for that impossible-to-buy-for relative or friend.

This Advent, I have decided to make a conscious effort to set aside the first 15 minutes of my morning for the Lord. Not exactly a prayer life for the ages, but a realistic, modest effort to carve out some time for quiet reflection about the coming of the King.

I hope this 15 minutes a day will help me overcome impatience, one of my most pronounced character traits. Yours too?

THE HUMAN SIDE

Turbulent times for religious orders—and for everyone else

by Fr. Eugene Henrick

A recent study, "Future of Religious Orders in the United States," confirms that "the 30 years since the Second Vatican Council have been turbulent ones for Roman Catholic religious orders."

The average age of members of many religious orders in the United States is approximately 67. The number of religious-order sisters and brothers has decreased 45 percent, while religious-order priests decreased 27 percent.

The period of these changes has been a time of questioning many traditional works of orders and trying new ones. For example, a sister who once would have been a teacher now may be a spiritual director or pastoral assistant in a parish.

During this period, the study observes, a new relationship has arisen between religious and the laity, with lay people developing some type of association with religious life and many religious identifying more clearly with the laity.



According to the study, "the impulse to generosity among some religious is being eclipsed by self-preoccupation, psychological decompensation, stark individualism and a lessening of the willingness to sacrifice."

Furthermore, the exercise of effective leadership has been somewhat inhibited in religious orders during these times, the study comments.

These are times when "the nature of authority is widely contested, consensual decision-making processes have little form, members are generally unwilling to relinquish authority to those given responsibility and the concept of personal call often eclipses any willingness to work on behalf of the congregational ends," the study says.

Such findings echo the findings of sociologists who feel that America as a nation is itself changing in values, adopting values significantly different from those it was founded upon.

What do the findings of this study of religious orders tell us? Foremost, that an alarming percentage of the members of religious orders no longer are clear about what the order's function in the church is. Religious orders are experiencing a period of role disorientation.

Nor is there a clear vision of the full impact of America's radical individualism on us all and how to counter this, when to detach from it.

And how might we interpret all this? To say that religious life has lost its bearings would be oversimplistic and unfair. There are still so many religious who have a preferential option for the poor, who know who they are and are committed to religious life and self-sacrifice.

The better interpretation emerges when we focus not just on religious orders, but on what is happening to all kinds of groups around us.

For example, 30 or 40 years ago women's roles were much differently defined than they are today. So, too, was the role of a doctor, policeman, lawyer or contractor.

Today there are many more women doctors, lawyers, contractors and policemen. And today a doctor or a policeman or a contractor performs tasks unthinkable of years ago.

The communications media have helped us keep pace with change and thus have helped us to understand and accept rapid change. But accepting change is not always enough to clarify roles.

Even if religious life is somewhat set apart from society, it is not exempt from

social change. In the final analysis studies like the "Future of Religious Orders in the United States" tell us that religious orders are a product of the times.

The turbulence they are experiencing did not result from Vatican II. It results from a changing world which is turning roles upside down for everyone.

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To the Editor

Prolong lives by donating organs

All around me I have been experiencing the sadness of people mourning the death of Franciscan Sister Rita Hermann. "We knew she was very ill, but we didn't expect her to die."

I have a feeling of *deja vu*. These people were repeating words they had sorrowfully expressed about 10 months ago—that time regarding Archbishop Edward O'Meara.

In both cases, it seems to me, it is not quite appropriate to call their deaths "the will of God," because each had been for a long time a willing candidate for organ transplant. For neither of them had a donation "come along."

God has given medical science the expertise to prolong productive lives by means of transplants, but it is up to the next of kin to donate the healthy organs of loved ones, particularly accident victims.

With these donations the blind can see, faltering hearts can beat soundly, and the gasping can breathe deeply.

Please consider those whose lives can be prolonged if you become the survivor who can grant this gift of life.

Mary Jo Matheny

Indianapolis

Veteran objects to gays in military

As President-elect Clinton's term is about to begin and with an attempt to overturn the Pentagon's ban on homosexuality in the United States military, I am becoming extremely concerned about the growing tolerance of gay men and women in the armed services; specifically, I am against allowing homosexuals in the military, and I certainly hope there will not be any change to current military policy.

As a seven-and-a-half-year veteran of the United States Marine Corps, I would be very angry if the Marines were forced to accept homosexuals into its ranks. The military setting is unique as there is sometimes little privacy in the barracks, in the showers, and in the bathrooms.

For over 217 years, the Marines have fought and some have died protecting this great country of ours. Before we force them to accept this disgusting and immoral minority, let us carefully consider the consequences.

This issue bothers me greatly. It is especially disheartening to have learned about this change while celebrating Veteran's Day and the Marine Corps' birthday.

Patrick M. Adams

Rosedale

How one parish is feeding the poor

Your Nov. 13 article on the St. Vincent de Paul Food Pantries serving the needy was very good, and I'm sure it will generate a lot of much-needed support. Bill Quigley and Ray Benjamin are to be highly commended for their years of devoted and superior service to the Indianapolis Council SVDp. I am proud to count them among my friends.

As an active Vincentian at St. Luke Church, however, I am compelled to point out that the story gave no acknowledgment for help in feeding the poor to parishes like ours which do not depend upon to operate a food pantry. We at St. Luke are very much involved in providing food for the poor, and our parishioners support us very generously in this effort.

For people in our area who come to us for help, the St. Luke SVDp Conference prefers to use the voucher system for groceries (as well as for gasoline). Just last month our grocery bill for vouchers was more than \$500. In the past year we gave out 205 vouchers. In addition, we are able to provide generous support to our

parish, St. Rita, for their food pantry, as well as those at Holy Cross and St. Philip Neri parishes. In total, our conference of SVDp will have spent in excess of \$6,500 for food alone in 1992.

St. Luke has a two-year-old Christian Service Commission, of which SVDp is a major participant. The very active members of this commission distributed Thanksgiving baskets this year, and SVDp gave them a \$500 check toward the project. Same at Christmas, I expect.

The commission also has a "Sunday Sharing" program which collects food and cash donations at all Masses on the first Sunday of each month, and this bounty is delivered to various food pantries.

Finally, the Christian Service Commission had a sizable garden last summer on the St. Luke property, with the proceeds going to food kitchens and pantries.

In summary, then, I believe you will agree that St. Luke Parish is very much concerned in feeding the poor. It would be nice to have that generosity acknowledged.

Richard H. Henkel

Indianapolis

Not enthusiastic about Christmas

Thanksgiving Day is here. Can Christmas be far behind? Alas, and no, it can't be. I wish I could be a bit hypocritical at this point and tell you that I shared your enthusiasm. But, in all honesty, I don't. Oh, I love to see the cookie-baking, the tree-trimming, all the family fun things that go along with it. But always, about the middle of November I cringe as I watch the little ones sidling up to Grandma and saying, "I want this, oh, buy me this," and I feel a bit helpless as I watch greed being manifested.

And each time I determine in my heart that Christmas isn't going to be like it was last year, that I am going to keep it very simple, and I'm not going to let it sap me of my spiritual vitality—about then I get into some situation where simplifying is next to impossible, and being drained emotionally can't be avoided.

And then I ask myself questions like: Why is Christmas synonymous with "booze" for the majority? Why do you feel less spiritual after Christmas than you did before? Why do the children seem disgruntled after the last gift has been opened? Why do we feel compelled to buy things for one another that we don't really need and in some cases don't even want? What does Santa have to do with all this? Why do people send you cards only if you sent them one the year before? Why do you never hear the cheery ring of a "Merry Christmas" anymore? Why is there such a letdown when the decorations have disappeared? Do the same people who celebrate his birth ever think of his death and resurrection (or their own)?

No, I don't really think in terms of "bah humbug!" but in terms of "why?"

Don Critchlow

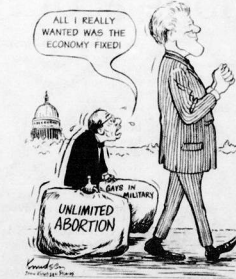
Indianapolis

Catholic education of next president

The article in the Nov. 13 *Criterion* titled "The Jesuit Education of a Baptist President" is a source of embarrassment to any Catholic of good conscience. It is quite obvious that Clinton's references to the Catholic influences on him were meant to procure the Catholic vote and nothing more.

How unfortunate it is that Catholics voted for Clinton in significant numbers, being deceived by his themes concerning change and the economy. This significant vote is a misplaced hope in someone who is directly opposed to one of our most sacred teachings and pays lip service to others.

The issue of the right to life is the most important of our time. Our Catholic faith



teaches us in no uncertain terms that God is the author of all life. Laws allowing abortion recall the terrible Holocaust of the Jews. Clinton's endorsement of policies which allow destruction of life in the womb is a testimony to either his incredible ignorance, total hypocrisy, tremendous lust for power, or probably all three.

Clinton goes on to state that Catholic tradition gave him a "real respect for the obligation to develop one's mind." Yet Clinton opposes aid to Catholic schools which would give parents a real choice in schooling.

The article mentions a priest who had been a teacher of Clinton's at Georgetown who discussed the possibility of Clinton becoming a priest over a bottle of beer. What a strange scenario for discussion of the priesthood. The proper atmosphere would have been in front of a crucifix, first finding out if Clinton was Catholic or not.

I am not condemning Clinton to hell or any place else. I am simply discerning the truth from a lie.

Steve Brandmaier

Indianapolis

'Bitter Medicine' author is revolting

Catholic pro-lifers with clubs and throwing rocks, beating up old men and endangering pregnant women? An even more unkind cut is that they would destroy

a medical clinic which helps poor inner city people because a few abortions were performed there. I refer to a scene in a book which stands the truth on its head. The author describes pro-lifers using the brutal tactics of the pro-abortion crowd.

Who would write this sort of cheap shot, low-grade pulp fiction? Sara Paretsky, creator of hard-boiled, sleep-around detective V.I. Warshawski, fended off three dozen adoring fans at Borders Book Store in Indianapolis on Nov. 12.

I learned that one of Paretsky's brothers is a priest. She was raised in a Catholic family. Paretsky is angry that her parents sent her four brothers to college, but she had to pay her own way. Apparently, what this hate novel is really about is Paretsky's adolescent revolt against her parents and her church.

Judging by her book "Bitter Medicine" and her remarks Thursday evening, Paretsky has spent more of her time in "a galaxy far away" than the inner city of Chicago or any other major American city.

Having spent 10 years working with black churches in the inner city of Indianapolis, I have a basis of compassion. Paretsky's Christians are not even recognizable as human beings, let alone Christians. What I have found in the real world of Christianity is a lot of loving genuinely caring people from all denominations. They are in Protestant storefront churches and Catholic parishes, missions and special ministries to unwed mothers and down and outers. I am a Protestant but I thank God for all the Catholic works of charity and compassion which Paretsky overlooks or vilifies.

In her novel, Paretsky talks about compassion but what has she ever done for anybody? It seems that she broke those who talk and those who costlily care.

Dr. Robert O. Adair

Indianapolis

Archbishop is a great teacher

The archbishop's weekly column "Seeking the Face of the Lord" is exceptional. What a great teacher he is! He relates so well to the average lay person.

I find myself turning to this column even before I read the cover page of the paper.

Thomas M. Bibb

Jeffersonville

LIGHT ONE CANDLE

Failure isn't fatal

by Fr. John Catoir
Director, The Christophers

All the saints knew that failure isn't fatal because they were deeply aware of God's infinite mercy. With God new beginnings are always possible. "To fail is not unworthy, since it implies that one had at least attempted something" (George Clemenceau, a French statesman). Failure is more a challenge than a sign of collapse. According to Henry Ford, "Failure is only an opportunity to begin again, only more intelligently."

One psychologist calls failure the first step in success, because it performs so many functions. Failure educates because we learn from it. Failure humbles us because it reminds us of our fallible human nature. Failure liberates us from fear because the worst has happened and we're still standing. Failure also motivates us to try again because no one wants to keep the memory of it alive; we always want a fresh start.

At the 1952 Helsinki Olympics, Britain's outstanding distance runner Roger Bannister was expected to secure a gold medal for his team and his country, but failed to do so. Bannister's Olympic failure, however, was the spur he needed to become the central figure in a successful and historic quest to run a mile in less than four minutes, a goal that up until then had always been considered unattainable. Running on a windy, rainy day some two years after

the 1952 Olympics, he broke the four-minute barrier for six-hundredths of a second and set off a wave of celebration that wasn't matched until the astronauts walked on the moon.

Recalling the achievement 30 years later, Bannister said that had he won an Olympic gold, he would have retired to pursue his medical studies. "My failure made me look for one more challenge," he said. The four-minute mile was that challenge.

Look at your failures for what they are, not the end of all your efforts, but an opportunity for new growth. "When God closes a door, He opens a window for those who have said 'I will not discover it'" (Gerald Horn Bath).

May I suggest a prayer to help you leave behind all thoughts of past failures? It's from St. Anselm (1033-1109), a Benedictine monk who later became the Archbishop of Canterbury. He knew that by stressing our dependence on a loving God, we can minimize the fear of failure.

"Say with your whole heart: I seek your face, Lord my God, teach my heart where and how to seek you and to find you. Yet, if you are indeed everywhere, why do I not see you when you are present? You are said to dwell in infinite light and brilliance; but, where is that? Who will bring me into that light that I may see you there? Look upon us, Lord, and hear us and enlighten us. Show us the way, O Lord! Take pity on our efforts and striving to reach you, for we have no life or strength apart from you. Let us find you in loving you, and love you in this very finding of you."

(For a free copy of the *Christophers* News Note "Failure Isn't Fatal," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017.)

CORNUCOPIA

From clusters to gratitude

by Elizabeth Bruns

Have you ever had one of those weeks when you see everything negatively?

No one in the universe would accept monetary bribes to make good things eventually, the negative aspects of your life would win out (or so it seems). Maybe the week just started out horribly or a major life crisis has occurred. I understand. We've all been very low at one time or another. Bad things tend to occur in clusters. First your car dies, then you get the flu, you have six meetings in two days and you're not prepared for any of it. Aaargh! Go ahead, scream. I know you want to.

I imagine myself on a warm, sunny beach, lounging by the ocean, with a cool beverage in one hand, and the latest romance novel in the other. I am completely absorbed in the relaxation: soaking up the sun, not a worry in the world, when all of a sudden a bunch of cannibals take me hostage on this tropical island and I turn into tomorrow's lunch. Clusters, I tell ya'. When I'm having a really bad week, even the most relaxing of dreams can turn into nightmares.



There comes a time when the tears are dried up and all you can do is laugh, even when the problems are far from being funny. It becomes a type of nervous laughter. The problems are not funny, but they are so overwhelming, you laugh. I'm sure you've been there.

When the clusters subside, you may get philosophical as I have learned to do. You start to realize that even while you were blinded by the negative, the positive was always there. Then you see it. Then you become thankful for the love and support of the people who have been there for you through the worst of the worst. The unconditional care and understanding of parents, friends, family and most importantly, God.

The smoke begins to clear a bit more and you become thankful for the good that came out of the bad—the "greater good" as a philosopher would tell you. The cluster and negativity were not all for a bad reason. I believe that there is a purpose for all things. At the point of tragedy, you may think that the reason is because you did something wrong to deserve it. However, it seems that good will eventually stem from the bad.

This makes sense if you ponder it for a moment. Why do terrible things such as Hurricane Andrew occur? For all of the destruction and heartache the situation had surrounding it, believe it or not, I feel that some good came out of it.

Hurricane Andrew brought one of the largest and most wide-spread relief efforts to Florida. It brought virtual strangers together with a bonding that most human beings may have never seen before. Human kindness and generosity were at their brightest.

It made you proud to be an American, to live in a country that can generously pull together in crisis. On an economical viewpoint, it created jobs to those who have the gift to rebuild houses and buildings that were destroyed. Think about it—makes sense, doesn't it?

My point, however, is that in this time of thanksgiving, do not concentrate on the enormous meal that you may not be eating, and don't concentrate on what you do not have, concentrate on the good that has come out of the bad and how grateful each of us should be for what we have endured to get us where we are today. And if you are still not satisfied, come and talk to me. My eyes have been opened, thanks to all the people who have ever helped me through the few clusters I have had in my life. As I grow older (and supposedly wiser?) I come to appreciate and give thanks to God for you more every day. You know who you are.

vips...



Mr. and Mrs. Harold Broadstreet of Mooresville, will celebrate their 50th Wedding Anniversary on Saturday, Nov. 28, with an open house at St. Thomas More, Mooresville, from 2-6 p.m., followed by Mass at 6 p.m. All friends are invited to attend. Edna Hamacher and Harold Broadstreet were married Nov. 28, 1942, at Sacred Heart, Indianapolis. They are the parents of ten children and are the grandparents of 19.

Lula Baxter, director of the adult day care center programs of Catholic Social

Services, is also the treasurer of the Adult Day Care Association of Indiana.

The St. Mary of the Woods College (SMWC) student news magazine entitled "The Woods" recently received the overall best reporting award in a competition sponsored by the Wabash Valley Press Club. SMWC students received the top news award over entries from the Tribune-Star, The DePauw weekly student newspaper, and other area newspapers.

Rita O'Malia is chairing this year's Madrigal Dinner on Dec. 4 at Marian College that will benefit the Senior Companion Program of Catholic Social Services of Central Indiana. The Senior Companion Program is a service where seniors reach out to visit the frail and isolated in their homes.

check-it-out...

Catholic Social Services presents High Tea & Shopping Spree on Saturday, Dec. 5, from 11:30 a.m. to 2:30 p.m. The event will be held at Schnull Rauch House, 3050 N. Meridian St. Live Auction. \$20/person. Call 317-236-1515 for information.

The newly formed auxiliary of St. Elizabeth's, Cambridge City, will hold a Christmas Cookie Gala on Dec. 3, at Prosser Vocational Center, New Albany from 5-8 p.m. \$1 admission fee.

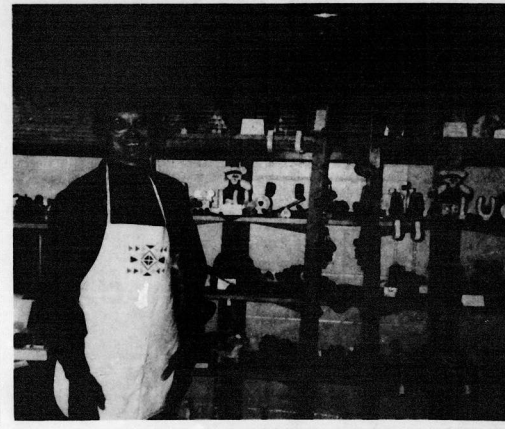
The Indiana German Heritage Society and the Athenaeum Turners present the eighth annual St. Nikolaus Fest on Sunday, Dec. 6 at 3 p.m. in the Rathskeller of the historic Athenaeum, 401 E. Michigan St. The program included entertainment, music, dinner and a visit from St. Nikolaus with treats for the children. Reservations are required by Dec. 1, call 317-464-9004.

OOOPS!...In the Nov. 13 edition of The Criterion, the statistics for Marian College's rising enrollment were incorrect. The final climbing figures are 1,263 in 1991, and 1,288 in 1992.

The Cathedral Choir serves the archdiocese through music ministry at SS. Peter and Paul Cathedral, 1347 N. Meridian St. For information about joining the choir, call Geraldine Miller, 317-881-1093.

SORRY!...In the Nov. 13 edition of The Criterion, Lisa Shoemaker-Lohmeyer, M.M., organist, was misidentified as a Mar-Knoll Sister. She has a master in music.

There will be a meeting for parents of Catholic home schooled children interested in joining a support group. Catholic parents considering homeschooling are also encouraged to attend. The meeting will be from 7-9 p.m. on Wednesday, Dec. 2, at the Eiteljorg room of the Nora branch of the Marion County Public Library. For more information, call 317-251-4543.



Barbara Brake stands in her booth of painted wooden music boxes, one of 84 booths featured in Angel's Attic Christmas Bazaar, Saturday, Dec. 5, 9 a.m. to 4 p.m. at St. Michael School, 3352 W. 30th St. Lunch and desserts will be available. The event is sponsored by St. Michael Board of Education for the benefit of its scholarship fund.

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St. Vincent, Community announce collaboration

by Mary Ann Wyand

Administrators of two Indianapolis hospitals called a press conference on Nov. 19 to announce what they described as a new and improved prescription for future health care delivery.

Bain Faris, president and chief executive officer of St. Vincent Hospital and Health Care Center, and William Corley, president and chief executive officer of Community Hospitals, said the two hospitals have agreed in principle to pursue the formation of a collaborative network.

Daughters of Charity Sister Lucille Marie Beauchamp, board chairman of St. Vincent Hospital, and Thomas Sams,

board chairman of Community Hospitals, have appointed a 10-member task force comprised of representatives of both hospitals and of the community to study and report on the collaborative venture by the end of March. The task force will assess ways in which the two organizations could work together to better serve the health care needs of the community.

Faris and Corley acknowledged that details of the collaborative venture are still sketchy and that some areas of the collaboration may be affected by federal anti-trust regulations. But they said collaboration rather than competition is the best way to improve the quality of health care delivery, expand access to medical care, and combat spiraling health care costs.

"We realized that the existing system, as good as it may be working in some places, frankly does not meet what we need to do for the future," Faris said. "There are many things we need to do better than we can't do as individual facilities. What we're talking about is not just joint ventures. We're talking about—once we go through the anti-trust reviews—the ability to share everything that makes sense for the population of patients we serve."

Corley noted that "the whole model of competition just doesn't make sense when you're looking after folks in terms of caring for them in a better way, in a more cost-effective way, and providing greater access. Doesn't it make sense for not-for-profit organizations, whose primary mission is to meet the needs of the patients, to work together?"

Asked whether Bill Clinton's election to the presidency prompted this collaborative effort, Corley said change brings opportunities.

"I think the changes in Washington are going to help us," he said. "I think we've had a lot of individual successes in Indianapolis, and now I think it's time for us to see whether we can achieve even greater success by beginning to work together. The health care field is changing

rapidly and will continue to change in the future. Isn't it better to try and create your own future rather than wait for the future to come and then react to that?"

Faris said the collaboration has the support of the Daughters of Charity National Health Care System, the largest not-for-profit hospital system in the country. St. Vincent in Indianapolis is the largest hospital in the system.

"The Daughters are very interested in collaboration," he said. "The issue that caused them to provide health care here in 1881 was that they were invited to come here to care for the sick and the poor. We are convinced that this will help us do that even better in the future. This is in no way inconsistent with our background or the nature of the Daughters of Charity ministry."

The task force report will guide both hospital administrations in determining how best to collaborate in health care delivery, Corley said. "What we're talking about is how we share resources, how we share information, to better meet the needs of the community. The competitive model has not decreased costs. In fact, I think it has increased costs because we've started this medical arms race where everybody has to have whatever. I think we have to do a better job of providing access to care for those people who can't pay for it."

Advent penance schedule

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessions will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been reported to *The Criterion*, according to diocese.

Indianapolis North Decey

Dec. 2, 7:30 p.m., St. Pius X.
Dec. 14, 7 p.m., Immaculate Heart of Mary.
Dec. 15, 7:30 p.m., St. Luke.
Dec. 15, 7:30 p.m., St. Matthew.
Dec. 16, 7 p.m., St. Andrew.
Dec. 16, 7:30 p.m., St. Thomas Aquinas.
Dec. 17, 7:30 p.m., Christ the King.
Dec. 20, 3 p.m., St. Joan of Arc.
Dec. 21, 7:30 p.m., St. Lawrence.

Indianapolis South Decey

Dec. 9, 7:30 p.m., Nativity.
Dec. 13, 4 p.m., Holy Rosary.
Dec. 14, 7 p.m., St. Jude.
Dec. 14, 7:30 p.m., St. Roch.
Dec. 15, 7 p.m., St. James.
Dec. 17, 7:30 p.m., St. Barnabas.
Dec. 21, 7:30 p.m., Holy Name.
Dec. 22, 7:30 p.m., St. Mark.

Indianapolis West Decey

Nov. 30, 7:30 p.m., St. Gabriel.
Dec. 1, 7:30 p.m., St. Joseph.
Dec. 6, 10:30 a.m., St. Bridget.
Dec. 9, 7:30 p.m., St. Christopher.
Dec. 13, 2 p.m., Holy Trinity.
Dec. 15, 7 p.m., St. Monica.
Dec. 15, 7 p.m., St. Susanna.
Dec. 16, 7:30 p.m., St. Malachy.
Dec. 17, 7 p.m., Holy Angels.
Dec. 17, 7:30 p.m., Mary, Queen of Peace.
Dec. 20, 2 p.m., St. Anthony.
Dec. 21, 7:30 p.m., St. Michael.
Dec. 21, all morning, Ritter High School.

Batesville Decey

Dec. 1, 7 p.m., St. Louis, Batesville.
Dec. 3, 7 p.m., St. Paul, New Alsace.
St. Martin, Yorkville, at New Alsace.
Dec. 10, 7 p.m., St. Peter, Franklin Co.
Dec. 13, 2 p.m., St. Maurice.
St. John, Enochsburg, St. Anne, Hamburg; at Hamburg.
Dec. 13, 4 p.m., Immaculate Conception, Millhousen; St. Dennis, Jennings Co., at Millhousen.
Dec. 13, 7:30 p.m., St. Maurice, Napoleon.
Dec. 15, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 15, 7:30 p.m., St. John the Baptist, Dover.
Dec. 16, 7 p.m., St. John, Osgood.
Dec. 16, 7 p.m., St. Joseph, St. Leon.
Dec. 17, 7:30 p.m., St. Mary, Greensburg.

New Albany Decey

Dec. 9, 7 p.m., St. Mary of the Knobs, Floyds Knobs.
Dec. 13, 3 p.m., St. Joseph, Corydon.
Dec. 13, 7 p.m., St. Mary, Lataville.
Dec. 14, 7:30 p.m., St. Anthony, Clarksville.
Dec. 15, 7 p.m., Holy Family, New Albany.
Dec. 15, 7:30 p.m., St. Mary, New Albany.
Dec. 16, 7 p.m., St. Paul, Sellersburg; St. John, Starlight; St. Michael, Bradford.
Dec. 17, 7 p.m., St. Joseph, St. Joe Hill; St. Mary, Navilleton.
Dec. 17, 7:30 p.m., Sacred Heart and St. Augustine, Jeffersonville at Sacred Heart.

Seymour Decey

Dec. 10, 7 p.m., St. Mary, Madison.
Dec. 13, 2 p.m., St. Rose of Lima, Franklin.
Dec. 13, 7 p.m., St. Ambrose, Seymour.
Dec. 16, 7 p.m., St. Mary, North Vernon.
Dec. 17, 7 p.m., St. Columba, Columbus.
Dec. 18, 7 p.m., St. Vincent, Shelby County.

Annette 'Mickey' Lentz named Distinguished Diocesan Leader

When Annette "Mickey" Lentz was named Distinguished Diocesan Leader for the national magazine *Today's Catholic Teacher* it was a popular decision at the Office of Catholic Education in Indianapolis.

But Lentz, coordinator of support services, is well-known outside of the office. As the person responsible for educating the educators, she coordinated the state-wide 1992 Catholic Education Conference held at Cardinal Ritter High School in October.

And the St. Mary of the Woods graduate, who received her master's degree from Butler University, is known for her long career as teacher and principal. She taught at St. Patrick School and St. Mark elementary schools. She was vice-principal at St. Mark, then principal for 15 years before taking her present position.

In 1986, she went to the White House to receive an award as principal of a school noted for excellence by the Secretary of Education.



As the article in *Today's Catholic Teacher* states, Lentz has "spearheaded special education programs, been responsible for a new report card system, facilitated curriculum development, overseen education conferences, worked on the catechetical formation task force, and set up workshops. The list could go on."

Letters of nomination were sent by Father David Coats, vicar general; Providence Sister Lawrence Ann Liston, director of schools; Father Joseph Schaefer, president of Ritter High School; Bob Meany, coordinator of catechetical ministry formation; Father Richard Lawler, pastor of St. Mark; Mary Carson, archdiocesan education task force member; principals Kathleen Fleming and Jeannine Duncan, Vesper, and Lori Greeley and Marilyn Schrage, secretaries.

Former director of the Office of Catholic Education Frank Savage, who earlier this year became director of the National Catholic Educational Association's department of chief administrators, also evaluated her attitude during their years of working together in the school office. "No challenge was too great if Catholic education was at stake."

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Priest ministers along sidelines of NFL games

by Mary Ann Wyand

"Kelly, have I got a deal for you?" Father Paul Courtney, then pastor of St. Luke Parish in Indianapolis, sounded pretty excited over the telephone.

Nevertheless, his longtime friend, Father Patrick Kelly, hesitated before asking, "What is it?"

It was August of 1984, and Father Courtney wanted Father Kelly to embark on a special ministry.

"How would you like to be chaplain to the Colts?" he asked.

The National Football League team had just moved from Baltimore to Indianapolis and Colts owner Robert Irsay wanted a priest to travel with the team.

As Cathedral High School principal, Father Kelly didn't have a regular Sunday Mass assignment and was able to accept the post. It was the beginning of a nine-year assignment unlike traditional pastoral ministries.

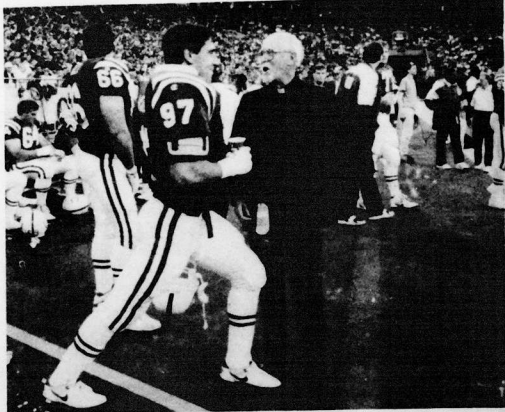
The former Secina Memorial High School faculty member and Sacred Heart-Kennedy-Roncalli High School super-

intendent had been standing on the sidelines at high school football games for more than a quarter century before joining NFL players along the sidelines in a much more visible athletic arena.

"I have no due as to when the Colts began to have a priest as their chaplain," Father Kelly said. "As far as I know, there are only about eight of the 28 NFL teams which have a chaplain. The chaplain they had in Baltimore was a Jesuit who was about 70 years old. They wanted him to come here, but priests don't just get up and move from place to place so he said no. On the Monday before the first pre-season game in '84, Jim Irsay's secretary called me."

That day, Father Kelly met with Colts administrators Robert Irsay, Michael Chynoff and Jimmy Irsay about the position.

"I asked them, 'What is it you expect of me?'" Father Kelly remembered. "They said, 'First, we need to have Mass on a weekly basis before the games for the Catholic members of the team. The second thing is some of these young fellows, especially those who are not married and don't have much of an anchor, often need somebody they can talk with for counsel."



SIDELINES CHAT—Father Patrick Kelly, chaplain for the Indianapolis Colts, talks with linebacker Scott Radecki during a National Football League game at the Hoosier Dome. As principal of Cathedral High School, Father Kelly also serves the Fighting Irish as team chaplain. (Photo by Don Larsen courtesy of the Indianapolis Colts)

ing. We want you to do that. The third thing is we have to have you on the field at every game, and that's very dangerous." I told Jimmy, "I've been on the sidelines at football games for longer than you are old." He was only 25, and I had been doing this for 27 years for the high schools."

The priest told the Irsays he would serve the Colts as chaplain, but that he had three rules for his time on the field.

"I never do anything that the coach does not ask of me," he said, "and I try to make sure that my epiphanies fit the occasion. Sometimes it's somewhat blue down there on the sidelines. It's an explosive situation. And the third thing is whenever the ball comes anywhere near where I am I get out of the way. It is dangerous. In fact, the NFL is quite reluctant to allow anyone not associated with the media or with the competing teams to be there because they're afraid of lawsuits, afraid somebody is going to get hurt by one of those great big players falling on them along the sidelines. And there have been some pretty close calls from time to time."

A few weeks ago, Father Kelly recalled, "I said Mass for the San Diego Chargers when they were here and Bobby Ross, who is their head coach, came up to me after Mass and said, 'You're on the sidelines for the games all the time, aren't you? That's pretty dangerous. I've seen some game films and you've almost gotten wiped out once or twice.'"

Asked about his favorite Colts stories, Father Kelly laughed and said about three years ago at a Miami Dolphins game the Protestant minister offered an unusual community prayer for players and fans.

"The minister prayed and prayed and prayed, and finally after about five minutes he said, 'Oh God, deliver and defend our beloved Dolphins from these invading Colts from the north.' One of the Colts players was standing next to me on the sidelines, and he leaned over and asked, 'Can he do that?'"

It is team policy for the Colts to pray together before and after games, Father Kelly said. "We say a prayer in the locker room right before we go out on the field and right after we come off the field no matter what has happened in the game. The coach will say, 'All right, everybody up or take a knee. Father, lead us in prayer.' The prayer essentially is that they recognize that their gifts and talents have come from God and that the best way they can show gratitude to God for those gifts and talents is to use them well. We never pray to win, and we never pray that nobody will get injured because that's almost a given part of the game. Our prayers acknowledge God and our need of him and our dependence upon him in every possible aspect of our lives. After the game all we say is the Lord's Prayer."

Coach Ted Marchanda never forgets time for prayers, the priest said, but before his tenure with the Colts other coaches would occasionally forget the team prayer.

"When the coach has forgotten," Father Kelly said, "the players will say, 'We forgot our prayer. Wait a minute.' And sure enough, everybody quiets down and kneels and we say the prayer, which to me is an impressive sight. Some of these young men are very religious—both Catholics and

Protestants—and it's not at all unusual to see four or five players with Bibles sitting in front of the lockers reading during the time they're getting dressed for a game."

Several years ago, he said, an Indianapolis television reporter filmed the Colts' Mass and ecumenical service then interviewed team members about their faith lives.

"The response from the players was, 'Everything about my life is so public, but there's a real me too and I have to have some kind of a relationship with God,'" Father Kelly said. "These professional athletes are no different from typical, average, everyday Christians."

Before each game, he said, "somebody always asks me, 'Who's going to win the game, Father?' I always give the same answer. I tell them, 'If we knew that, why bother to play?' People also ask me, 'Why don't the Colts just go across the street to St. John's Church for Mass?' Well, they can't. Their pre-game schedule is such that it's totally out of the question. They are in a sense 'locked up' from Saturday afternoon until after the game on Sunday. Their whole routine very seldom ever varies. It's a structured training regimen."

Although Father Kelly usually is able to juggle his ministry to the Colts with his administrative and pastoral responsibilities to Cathedral High School, last weekend's game schedules presented a challenge.

The Irish played Evansville Memorial High School on Saturday night at Evansville in Indiana High School Athletic Association Class 3A semistate competition, and the Colts boarded a plane for Pittsburgh on Saturday afternoon to play the Steelers on Sunday.

Faced with two loyalties, Father Kelly arranged for another archdiocesan priest to travel with the Colts so he could cheer the Irish in their bid to win another state football title.

Cathedral won their semistate game 31-14 to advance to the Class 3A finals against Northwestern High School, and this Friday the priest will join the Irish on the sidelines of the Hoosier Dome field, a place he has come to know quite well.

Wanted: your Christmas stories

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

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

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

Deadline for receipt is Tuesday, Dec. 8. The stories to be published will be selected by the editors.

Parishioners are also invited to send in formatives about special Christmas events planned in their church communities.

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firm once again that I never want to
be separated from you even in spite of
all material situations. I wish to be
with you in eternal glory. Thank you
for your mercy towards me and mine.*
—J.S.

*(The person may say this prayer for 3-5
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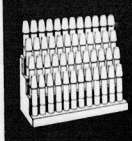
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CODEPENDENCE—When addiction took hold of her husband, she believed her love was strong enough to change him. However, she eventually became addicted herself to the pain that she experienced with each letdown from her husband. In the process, she wasn't focusing on how addictions attack an entire family system. (CNS illustration by Robert F. McGovern)

Denial lies at the base of addictions

by David Gibson

Undoubtedly you are acquainted with a smoker who knows smoking is harmful—to "other" people.

And there is the teen-ager who has watched classmates' thinking grow more and more confused from drug use, but who is absolutely sure drugs won't confuse his thinking.

Denial lies at the base of many addictions—denial that an action is harmful to oneself, even denial that one has the capacity to become addicted.

At addiction's base there also may be an unwillingness to ask for help in dealing with stress, anger, severe disappoint-

ments—the feelings and realities that may lead to addictive actions.

Are addictions a sign that our thinking is too narrow—that we didn't explore enough ways of resolving our problems?

Most people agree: To overcome addictive behavior, a person needs some self-esteem. This is a matter for prayer and meditation.

When flight into addictive behavior is the way one handles problems, it is time to meet the God who resides at the heart of all of us. How worthless can a person be if God chooses to reside there?

Listening to God's voice within is crucial. God will reveal that there are new ways to handle old problems.

(David Gibson edits Faith Alive!)

Addictions hurt families

by Br. Cyprian L. Rowe

Three a.m. The coat she had thrown on over her nightgown couldn't protect her legs from the gusts of wind and snow, and her slipped feet felt bare on the freezing sidewalk. Her eyes, swollen from crying, scanned the street.

Where was he?

She could hear the disco music coming from behind the door. She reached for the knocker but the door began to open, and looking beyond the people coming out she saw the frenzied movements on the dance floor and felt ashamed.

With backward steps she hastened to the car.

This was not the first night she had gone looking for him in places like this. This was not the first weekend he had disappeared, taking his pay and their peace.

This was her sixth year of wandering out into the night looking for him. She felt like dirt—so needy and lacking in self-esteem. She no longer asked why he did it "to her." He did it, and she happened to be there.

When he got into his need, nothing was more important than his drink, even when it meant spending thousands of dollars on a weekend. In 1986, it was the money they needed for the house.

If he came home belligerent or in a stupor, she vented her rage, then re-treated, crying and crying. If he was tearfully contrite, she would embrace him, filled with the fantasy that all his promises were sincere.

She had attended classes on addiction in order to understand his behavior.

An addiction, she learned, is a chronic disease characterized by frequent relapses. It involves behavior or use of a substance which becomes "necessary" for the person's maintenance and follows a habitual pattern.

She heard about research into genetic reasons why people court addiction. Other studies cont'd that some people become addicted in response to anything they find stressful—any frustration, any social intermingling.

But gradually the addiction begins to create its own stress so that the person always worries where the next fix will come from.

The woman had seen junkies and wondered about their wives, their children, their mothers, their homes. But she had always believed that love is stronger than death, so these potheads and drunks and cokeheads were not loved.

When addiction took hold of her husband, she believed her love was strong enough to change him.

"Don't believe anything but that it will happen again," a counselor told her.

Worse, she came to recognize that, to her horror, she had become an addict

herself. She was addicted to the pain which she experienced with each letdown from her husband.

She was accustomed to watching the clock tick away into the wee morning hours. Pain would swell inside her and she'd long for the rush of relief she got when she finally heard him struggling with his keys to unlock their front door or when she'd spot him on the streets.

Until the relief came, she was powerless to sleep, watch television, do chores or do something she enjoyed.

Time stood still, along with her pain, until she actually saw him and could confront him. She missed days at work and hid from family and friends until her need to confront him was met.

Like countless others, she wasn't focusing on how addictions attack an entire system, drastically affecting all those connected to the addict: family, associates, employer.

Sometimes she thought of the scene in Claude Brown's "Manchild in the Promised Land" where a woman confronts her addicted husband and exclaims that she thought she ranked first in his life.

His reply: "Baby, when you're into this, nothing else can be number one."

Finally she saw that addiction is what Scripture calls "a roaring demon seeking whom it could devour."

She had been devoured; she had cooperated with the constant murder of her hope and her meaning.

But this night was different. Tonight she saw her own inevitable demise if she did not cease her own behavior.

If she couldn't stop his addiction, she could do something about her own.

It was not that she was rejecting him or even had reached a decision to leave him. What she had decided was that she must begin to give some serious care to herself.

Whether he would live or not was up to him. Whether she would live was not in his hands but in the Lord's.

The counselor's admonition was like a red flashing neon sign before her mind: "To kick this thing you must—you absolutely must—determine to stop your pattern. Period. If you don't stop, it will kill you."

She turned her car toward home even though all his haunts had not been checked out.

She didn't know if she would require inpatient or outpatient treatment or the help of a support group of people like herself to recover, but she would find help—for herself.

It finally had hit home: Her life depended on it.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore and is on the faculty of the Graduate School of Social Work at the University of Maryland, Baltimore.)

DISCUSSION POINT

Addictions damage human spirit

This Week's Question

Name an infrequently mentioned addiction that can damage the human spirit?

"Work. Anything that would divert any unreasonable part of your energy from home and family can be extremely harmful. It can injure your relationship with your wife and even your children." (Fred Ganley, Arlington, Virginia)

"Gambling. This addiction is often an offshoot of alcohol abuse, stopping at bars and getting home late. It creates family tension . . . a serious guilt complex. They generally feel guilty because they are not providing for their family." (Edmund Galinski, Suarwood, New Jersey)

"Selfishness is an addiction. When you're selfish, you forget the rules and regulations that God has handed down to us, and that causes indifference. . . . Racism is also an addiction. That's an example of the

indifference that follows from selfishness." (Bradley Seabrook, Pensacola, Florida)

"A constant putting oneself down—low self-esteem. Maybe that runs through every addiction. But it is very damaging to the human spirit." (Kate Cadmus, Suarwood, New Jersey)

"Always striving for perfection, not realizing that everyone isn't perfect—including yourself. Nothing is exactly right, others, yourself, your children, your surroundings." (Joellen Rodell, Burnsville, Minnesota)

Lend Us Your Voice

An upcoming edition asks: What harm is there in stereotyping an individual or a group?

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



Addictions destroy life

by Fr. Herbert Weber

"Because it works for me!"

With those words, a young man told me why he chose to use drugs. In his words, a chemical substance was helping him escape the pressures of college. He felt that he had found what he needed.

Many who read this article undoubtedly will respond as I did in that conversation. I first asked myself—and eventually helped the young man ask himself—if what had become an addiction was really working or did drugs merely appear to be the aid he wanted?

An addiction often begins because a certain substance or behavior promises a "quick fix," an escape or a way of coping. But the fact that these panaceas also enslave the human spirit means they don't truly help people attain what they are after.

Reasonable people don't set out to become addicted. There is a need within themselves that they perceive requires a remedy. The addiction often happens in the process of trying to attain that remedy.

People are most aware of addictions to alcohol and other drugs. But one can become addicted to certain behaviors, hoping the behavior will solve a personal problem. Taking a look at an addiction of this type may help to clarify how an addiction is acquired.

On our campus, as I suspect on most college campuses, there is practically an epidemic of one particular problem: perfectionism. It shows itself in a compulsive state of frenzy as young men and women push themselves toward being successful.

On the surface, perfectionism looks like a desirable trait. Quality is never something to disparage, and being the best that one can be seems to be an all-American goal. Perfectionism, however, goes beyond the search for excellence. It becomes a controlling menace.

The addiction I see takes place when a

student feels that he or she has to attain the top level of success in order to be acceptable. The compulsion to achieve derives its addictive qualities from the way previous successes have been perceived.

One night in an open discussion in a residence hall, a student told me that during the previous semester she had received her first B in three years. She was crushed. What's worse, her mother told her she was a disgrace to the family!

For this young woman, good grades translated into love and acceptance. Since top grades had become necessary to her sense of personal self-worth, she had become addicted to a perfectionist approach just to survive. What's more, as long as the A grades were coming—which meant not even an occasional B—that to which she was addicted seemed to be "working" for her. She felt loved.

Unfortunately for this young woman, the addiction didn't work. When she was getting what she thought she needed, she may have had a feeling of security or a lessening of anxiety. But what she truly desired, self-acceptance, never came. What's more, she had sacrificed her freedom, a horrible price to pay.

Besides perfectionism, addictions to other behaviors such as work (often called workaholicism), shopping or excessive socializing are possible. I would even add some types of involvement in religious activities. One man who gave up drugs soon showed the same characteristics of addiction in his involvement with a fundamentalist group on campus. He simply substituted one addiction for another.

Addictions are signs that individuals are attempting to resolve some issues in their lives. Unfortunately, instead of providing resolution, addictions provide confusion and destruction, leaving people worse off afterward than they were before.

(Father Herbert Weber is the pastor of St. Thomas More University Parish at Bowling Green, Ohio.)



ENCHAINED—Addictions are signs that individuals are attempting to resolve some difficult issues in their lives. Unfortunately, addictions create confusion and destruction, leaving people worse off afterward than they were before. (CNS illustration by Jean Denton)

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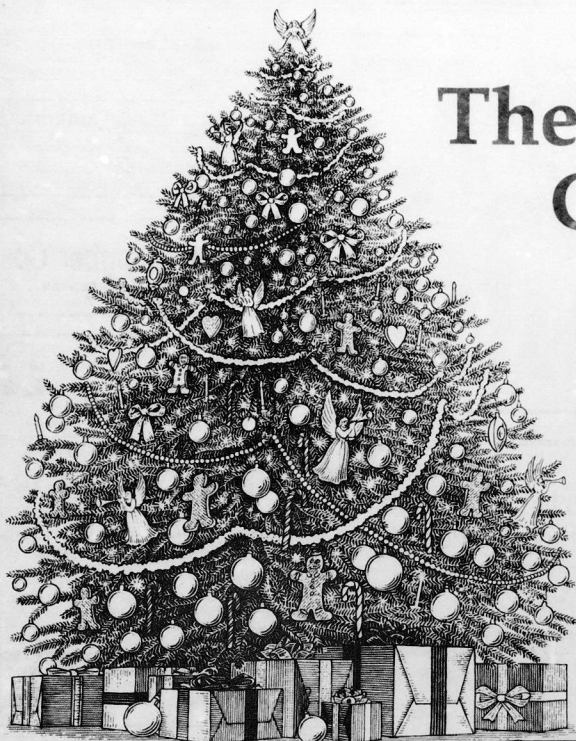
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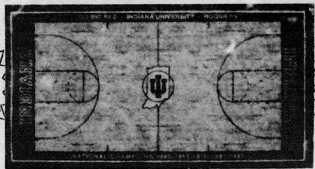
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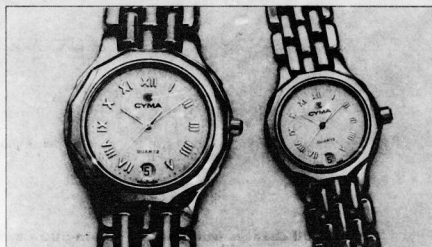
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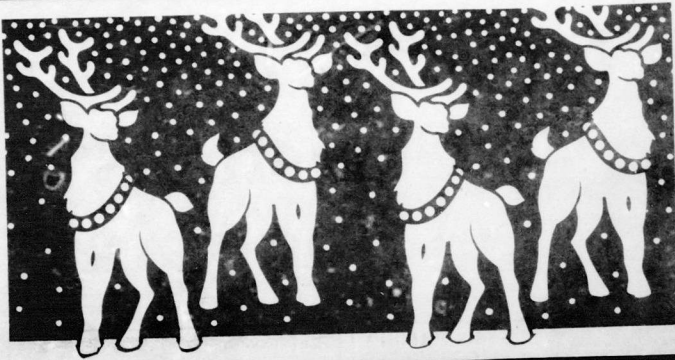
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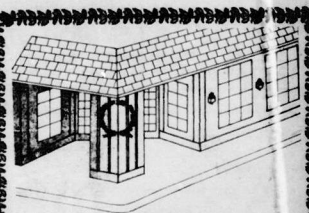
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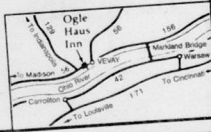
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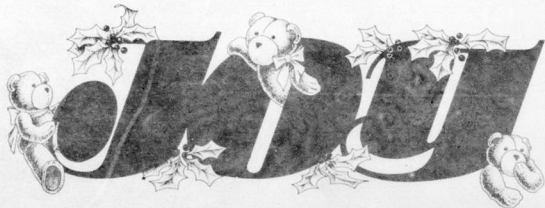
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FIRST SUNDAY OF ADVENT

The Sunday Readings

Sunday, November 29, 1992

Isaiah 2:1-5 — Romans 13:11-14 — Matthew 24:37-44

by Fr. Owen F. Campion

The magnificent Book of Isaiah provides this First Sunday of Advent with its first reading.

In reality, Isaiah is three books in one. In ancient times, it was regarded as a great tribute to attach to one's own writing the name of a great writer in history. Were a writer today to identify his or her writings with the name Evelyn Waugh or Margaret Mitchell, it would be considered fraud. Such was not the case long ago. The second and third parts of Isaiah were written by others who admired the great prophet, Isaiah, and wished to salute him.

This weekend's reading is from the first section of Isaiah, that part of the book composed by Isaiah himself. The three sections are alike in their brilliance and eloquence. This reading is certainly no exception. The very words seem to take flight in their loveliness and ability to communicate.

In reading this passage, it is important to remember that Jerusalem for the ancient Jews was not just a place on a map. Surely it was known as a city of brick and stone in which human beings actually dwelled and pursued their daily interests. However, it was more than that. It was the city of God himself. The city's symbolical, and probably its architectural, centerpiece was the temple, in which God mysteriously reposed. In that temple, the sacrifice was offered, Jerusalem was the capital of God's people, the home of their king, with whom God had a special relationship.

Isaiah looked with horror and annoy-

ance upon what he saw as sin in Jerusalem, but even so he proclaimed, as in this reading, that from Jerusalem God's holy word would proceed to refresh the world. As a result, a new day would dawn. Peace and justice would reign.

St. Paul's Epistle to the Romans is the source of this weekend's second reading. It is frank and direct in its message. It is clear from the reading the social environment in which the Epistle was written. The world of the Roman Empire, with Rome at its center, was utterly opposite in its values and habits from the beliefs of Christianity.

Sexual excess reigned supreme. So, here and elsewhere, Paul spoke sternly. His demanding words, insisting upon Christian virtue, all too often are misunderstood. Critics say that the great apostle relegated human sexual contact in virtually every instance to sin, that he imprisoned people in the confines of his own unhealthily harsh sexual expectations. On the contrary, he called people to the realization that no person is a toy. Each person has a supreme dignity, and to use another is radically wrong. Sexual contact without love and commitment is ultimately to use someone. Paul's concept was not confining. It liberated people by uplifting them to their true human potential.

The Gospel of Matthew provides this weekend with its Gospel reading. The Gospel is almost frightening in its bold prediction and in the quickness of happenings it forecasts.

In the early church, Christians often were preoccupied with what today would be called the "end of the world." So, ancient writers such as the author of Matthew's Gospel concentrated upon sudden changes in events. At the natural level, life then was much more unsure. There was less control over disease. The cruel Roman political, economic, and military domination of the world gave an

Daily Readings

Monday, November 30

Andrew, apostle
Romans 10:9-18
Psalms 19:2-5
Matthew 4:18-22

Tuesday, December 1

Advent weekday
Isaiah 11:1-10
Psalms 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, December 2

Advent weekday
Isaiah 25:6-10
Psalms 23:1-6
Matthew 15:29-37

Thursday, December 3

Francis Xavier, priest
Isaiah 26:1-6
Psalms 118:1, 8-9, 19-21,
25-27
Matthew 7:21, 24-27

Friday, December 4

Advent weekday
Isaiah 29:17-24
Psalms 27:1, 4, 13-14
Matthew 9:27-31

Saturday, December 5

Advent weekday
Isaiah 30:19-21, 23-26
Psalms 147:1-6
Matthew 9:35-10:1, 6-8

uneasy quality to life in every respect. The Gospel rose from these circumstances, but it wisely advises people of any day and time that nothing in the future can be regarded as certain.

Reflection

Last week, the church summoned us all to joy and hope in our union with the Lord, with Christ the King. In him, we live forever.

This weekend, the church begins a new year of liturgy and of teaching. For the next 12 months, the church will present us with the Scriptures, all of which will be part of the effort to draw us to God and to lighten the burdens of our lives.

In this weekend's liturgy, the church calls us to look at our lives and at the circumstances in which we live. The Gospel of Matthew sets the stage. Everything can change abruptly, radically, completely in our lives. The very thought of that disquiets us, but it is fact. The church tells us to face the facts. Build our lives upon reality, it admonishes.

However, the church's message is never dark and hopeless. It reminds us that God long ago came to his people in love and mercy from Jerusalem, bidding his people to come to him in their virtue and indeed showing them the way to virtue. God provides for those who love him. In that way, he provides for us.

We are not captured and taken to God's presence against our will. God invites us to come to him. We respond by our loving devotion, by committing ourselves to the justice, truth, and love that are of God. The second reading this weekend reminds us in its exactness and in its demands that genuine devotion to God has its very realistic considerations. Following the Lord to God's presence is more than lip-service, more than vague good intentions.

Advent calls us to look upon ourselves and rid ourselves from all that is unholy, all that destroys us. It is our choice to be holy. If truly we are holy, God will be with us, and we with God, now and forever.

THE POPE TEACHES

Bishops foster truth and holiness

by Pope John Paul II
Remarks at audience Nov. 18

Continuing our catechesis on the ministry of bishops, we now consider their pastoral authority.

According to the Second Vatican Council, bishops govern their churches "as vicars and legates of Christ" (*Lumen Gentium*, 27). They do this by counsel, persuasion and example, but also "by authority and sacred power, which they make use of only to build up their flock in truth and holiness" (ibid.). Like all ministry in the church, the ministry of bishops is ultimately a form of service to Christ, the Good Shepherd.

The authority and power which a bishop exercises in governing his diocese

remains always subject to the supreme authority of the pope and must be exercised in communion with him and with the whole College of Bishops.

In accordance with Christ's will, communion with the universal church and with the successor of Peter is an essential element of each local church (cf. *Lumen Gentium*, 27).

The pastoral responsibility of bishops requires them to imitate Christ the Good Shepherd by striving for perfect charity in their relations with all the faithful, particularly their brother priests, a charity which extends also to separated Christians and the nonbaptized. Because the mission and life of the bishop are difficult and demanding, it is important that all the members of his diocese should show him love, docility and ready cooperation in the work of building up the kingdom of God.

MY JOURNEY TO GOD
Bridges

Bridges make me feel alive,
they demand choices,
they span distances within.
They remind me of where I've been,
where I must go to find more of myself.

Bridges are made of wood,
of stone and rope and wire
and flesh and blood and books
and tears and dreams
and altar railings.

I cross some bridges daily,
some only once,
I claim them all, even those
where I have paid too high a toll.

Damaged bridges make me sad so I
have learned to mend a few
and often reconstruct
them in my mind with roofs
like those old Indiana landmarks
famous in Autumn.



Photo by Margaret Nelson

You know the kind
that give you a view
through an arch
and protect you from the rain.

Sometimes I think
hope is a covered bridge.

by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke
Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'River Runs Through It' flows with grace, love

by James W. Arnold

A dozen years after his Oscar-winning "Ordinary People," Robert Redford again directs a poignant, understated film about love and heartbreak in a closely knit American family.

"A River Runs Through It," even more coincidentally, is also about youthful brothers whose intense closeness is fated to be broken by death. This time, the story is extraordinarily rooted in a special time and place—the first quarter of this century in a small city engulfed by the splendor of the Montana wilderness, "a world with the dew still on it."

"River" is based on the 1976 autobiographical novella (now in its 19th printing) by the late Norman Maclean, a writer well-known to worshippers of nature and initiates in the joys of fly-fishing. As adapted by Richard Friedenberg, it describes Maclean's youth, centered on the pristine forests and streams where he fished and bonded with his younger brother, Paul, and his Presbyterian minister father.

Since the film also covers Norman's courtship of Jessie Burns, his eventual wife, and his decision to leave Montana to teach and write in Chicago, it's also rich in the social detail of the period. People then in that vastly beautiful, remote region were scarcely touched by the first war or drifts from the larger world.

As the Maclean family saga unfolds,

with all its nostalgic charm, simplicity and humor (there was "no clear line between religion and fly-fishing"), it soon becomes clear that it will be an elegy, a posthumous tribute to a dead brother. Paul is a youth of enormous potential and goon spirit who cannot be saved from the dark side of his own temperament.

His character is suggested in a series of incidents from boyhood and youth (the most spectacular being a crazy, booze-inspired white water ride with Norman over a roaring waterfall). Most reveal a feisty determination, despite a generally sweet nature, to defy convention. Then there is a clear drift to the very un-Presbyterian vices of drinking and gambling.

Paul's one indisputable gift is an artist's talent for fly-fishing. As in the book, this aesthetic, graceful, almost silent sport is a shared obsession among the Maclean men. It works as a fresh, photogenic symbol for a fragile beauty that is mostly irrelevant to life's harsh realities.

So "River" is not a happy ending story. Yet grace appears in many ways: surely in the tender closeness of family and the staggering loveliness of the woods and mountains, as well as in the family's understanding of Paul's nature and its sad acceptance of what happens to him. Above all, in the suggestion of "something more," the hint of transcendence, in the sequence confirming his genius with a rod and line that is the film's emotional climax.

Few families have not been touched by the pain of a child whose potential is destroyed by some flaw that seems inexplicable. The universal agony in the story is expressed nicely in the question Jessie asks (ironically, after her own



ANIMATED HOLIDAY FILM—Aladdin and Princess Jasmine take a romantic magic carpet ride as his best friend, the wisecracking Genie of the magic lamp, watches from above in "Aladdin," an animated movie released in time for the holidays from Walt Disney. The U.S. Catholic Conference classification of the film is A-I for general patronage. (CNS photo from The Walt Disney Company)

flawed brother). "Why is it people who need help the most won't take it?"

Obviously, it's a hard movie subject. It's a downer on the surface, full of soap opera traps. The key is to love the Macleans and see Paul as they do, and to find a redemptive meaning in his tragedy.

Director Redford works at this with his trademark subtlety. Much is unsaid, hanging in the silences, the vocal tones and eyes and smiles. He's helped considerably by his own narrative (as an aged Norman looking back) of poetic lines from the Book ("Eventually all things merge into one, and a river runs through it...").

The cast is outstanding, especially Brad Pitt, in a career-making role as the lovable but doomed Paul. He's the latest incarnation of James Dean (cf. his seedy charmer in "Thelma and Louise") and Paul is the ultimate Dean-like character.

Craig Sheffer, as the introspective, loyal Norman, gives the insight to see Paul at his best, and Emily Lloyd gives Jessie her unique down-home freshness. As Rev. Maclean, Tom Skerritt is stern but loving, eloquent and patient, in tune with God and nature. He's one of the better religious father figures in movies in decades.

The film offers much joy to go with its poignance, typified by a lively town picnic,

a wry childhood sequence where Paul refuses to eat his breakfast oats, and Rev. Maclean's description of Methodists as "Baptists who could read."

But the views of the Montana wilderness (via Philippe Rousselet's camera) are what you're likely to remember. Perhaps Paul himself is a symbol of the primitive mountain, meadows and rivers: beautiful, wild, doomed, with something holy about them—and alive soon only in memory.

(Picturesque, tender-sad family memoir; sex situations; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Bad Lieutenant	O
Becoming Colette	O
Fishing	A-III
Malcolm X	A-III
Traces of Red	A-III

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

'De Gaulle and France' profiles French history

by Henry Herx
Catholic News Service

The man who led his country from ignominious defeat in World War II to a leading role in today's European community is profiled in "De Gaulle and France," airing Monday, Nov. 30, from 8 p.m. until 11 p.m. on PBS. (Check local listings to verify program date and time.)

The three hours examine the complex personality of a military man whose greatest battles were fought not as a soldier but as a statesman with a mystical vision of his place in history as "an instrument of destiny."

An outspoken critic of French military strategy between the wars, Charles de Gaulle was no stranger to the political infighting among the generals.

But in London heading the Free French government-in-exile after Marshall Petain's armistice with Hitler, de Gaulle at age 49 was thrust into the world of international politics.

Though totally dependent upon the Allies, de Gaulle insisted upon recognition as the only legitimate representative of the sovereignty of the French nation.

Further, he wanted the Free French government accepted as a full partner in the Allied war against the Axis. To his much-more-powerful allies, his political intransigence seemed simple arrogance and his independent actions irritated Churchill and exasperated Roosevelt.

Yet the Cross of Lorraine became the symbol which ultimately united all factions of the French resistance, saved a measure of French pride and achieved the complete autonomy of postwar France.

Elected president by a grateful nation, de Gaulle maintained that he and the office were above partisan politics.

Appalled by the squabbling of party politics, he resigned and retired to his country estate in 1946.

His second rendezvous with destiny came in 1958 when the Algerian War hopelessly divided the country.

De Gaulle at age 67 led the nation through the crisis and in the process oversaw the transformation of the former French Empire into an association similar to the British Commonwealth.

Thereafter he devoted himself to strengthening France's economy, achieving Franco-German reconciliation and building a united Europe independent of U.S. hegemony.

The relative tranquility of these years came to an end

when the student strikes of May 1968 led to rioting across France. Though he rallied the nation, restored order and was re-elected in the elections that followed, de Gaulle soon after retired to private life and died in 1970.

Produced by Judith Vecchiore of Boston's WGBH and Yves Eudes of LMK Images-France, the documentary uses an abundance of archival film footage and interviews with both de Gaulle's colleagues and his opponents.

The result portrays de Gaulle as a remarkable leader during extraordinary times.

He clearly had no personal political ambitions but was devoted to restoring his nation to the grandeur of his youth when France had been a world power.

Many regarded de Gaulle's political vision as romantic and out of keeping with the times.

Yet, unlike Churchill, de Gaulle saw the necessity of turning France's colonial empire into independent states benefiting from the Francophone connection.

Though he was above all a nationalist, he saw the wisdom of a federation of European nations which is now taking shape.

Most Americans know de Gaulle only as a haughty, unthankful World War II ally who became increasingly antagonistic to American influence in Europe.

Though de Gaulle may have been a thorn in the side of American self-interest, he maintained France's ability to chart its own course of action in the postwar years.

This was no small accomplishment and is the reason de Gaulle ranks as a major figure of his time—not only in France but the world.

TV Programs of Note

Sunday, Nov. 29, 8-9 p.m. (PBS) "Slaves to the Queen." New camera techniques give us a closer-than-ever look at the world of bees and wasps in this "Nature" program.

Monday, Nov. 30, 9-11 p.m. (NBC) "A Town Torn Apart." This fact-based drama is about a controversial high school principal (Michael Tucker) whose creative approach to education divided a close-knit New England town.

Tuesday, Dec. 1, 3-4 p.m. (CBS) "Words Up!" A "CBS Schoolbreak Special" dramatizes the fact-based story of a 25-year-old dropout (Kadeem Hardison) who, anxious to learn to read, returns to high school pretending to be a teen-ager.

Wednesday, Dec. 2, 8-8:30 p.m. (CBS) "A Charlie Brown Christmas." The rebroadcast of an animated holiday tale,

shows Charlie Brown and Linus wading through commercialism to find the true meaning of Christmas.

Wednesday, Dec. 2, 8:30-9 p.m. (CBS) "A Garfield Christmas Special." The rebroadcast of the animated holiday story of Garfield, Jon and Odie relates their trip to the country for an old-fashioned Christmas.

Thursday, Dec. 3, 4-5 p.m. (ABC) "In the Shadow of Love: A Teen AIDS Story." To alert teen-agers to the alarming spread of AIDS in their age group, ABC is rebroadcasting this drama about a group of high school students who have been diagnosed as HIV positive, carrying the virus which brings about AIDS. An AIDS counselor (Harvey Fierstein) explains that the virus is not confined to homosexuals and intravenous drug users. It strikes persons of any age, race and economic background, with sexually active teens at particular risk. The health and moral message promoted in the show is "Don't stick a needle in your arm, and don't have sex at all." But the advice comes too late for some of the teens. Produced by Boston public television station WGBH, the program clearly communicates that all sexually active teens are at risk of contracting AIDS. The number of diagnosed AIDS cases among adolescents more than doubled in the 18 months ending June 1991.

Friday, Dec. 4, 8-8:30 p.m. (NBC) "Inspector Gadget Saves Christmas." The animated holiday special shows the creative cop (who has the voice of Don Adams) using his assistants and his gadgetry against the evil Dr. Claw and his agents, who have kidnapped Santa Claus.

Friday, Dec. 4, 8:30-9 p.m. (NBC) "Noel." This animated tale features a magical ornament that embodies the spirit of Christmas and spreads happiness in the world.

Saturday, Dec. 5, 7:30-9 p.m. (PBS) "Celebrating the American Family." Hosted by actors Michael Tucker and Jill Eikenberry, the program is a feel-good fuzzy Valentine to Mom, home and apple pie. What it does have, however, are scores of magnificent photographs of family life in mostly rural and small-town settings. While the platitudes of Steve Schlow's script drone on, the images are likely to recall happy memories of family life on the part of individual viewers. The only advantage the program has over one's own family album is that it provides a sense of family as something shared by all whatever their background or condition in society.

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

QUESTION CORNER

Bible passage on Mary sparks debate

by Fr. John Dietzen

Q I am writing in reference to your column about Mary being a virgin even after being married to St. Joseph. Believe as you do that she conceived Jesus by the Holy Spirit. But the Gospel of Matthew says he did not "know her until she had brought forth her son." (Matthew 1:25)

Does that mean she had relations with Joseph after the birth of Jesus? (Pennsylvania)



A The use of the word *until* in this way is an idiom not common in our language. It means Joseph "had no relations with her" (the expression used in the New American Bible) up to the time she delivered her son.

FAMILY TALK

Everyone needs to help save the environment

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am now laid off because the "greenies" closed my plant. Our company may have to go through bankruptcy. I have three children and my family is suffering. Neither my wife nor I can find other work.

This environmental group found some technicality that showed our plant was polluting the air. They filed suit and now our company must make a lot of expensive changes, maybe more than they can afford to do in the present state of the economy.

Please write in your column that environmental groups should show more compassion for jobs and families. (New Jersey)

Answer: Being without work causes great suffering, both to individuals and to families. I am certainly in sympathy with you in your unemployment and your pain.

I cannot, however, ask anyone concerned about the environment to ease up on their efforts because this is more difficult. I don't know of any moral issue that is more important than the fact that we are slowly destroying our world.

Recently, I heard a news commentator remark that a major purpose of the Challenger space-flight missions was to determine if our atmosphere would still be breathable in a hundred years.

If matters are that serious, then jobs won't matter. No one argues that the loss of a job is not a critical life event. However, life on this planet and the survival of us all, especially our grandchildren, takes a much higher priority.

Already, toxic wastes in landfills have been known to cause increased rates of cancer. A depleted ozone layer makes us vulnerable to increased warmth and other more deadly sun rays. We are polluting the land, the seas and the air with unwarranted extravagance and in ways that may quickly become irreversible.

Some say that the environmentalists have overstated the seriousness of the situation. Looked at objectively, considering that the life of our very earth is the issue, I think the concern is understated.

Nevertheless, businesses object to environmental concerns when they are forced to bear the cost of clean-up. Unions object when jobs are at stake.

Fortunately, our country is a democracy where all sides of an issue can be argued in our legislatures and in our courts. When a law is passed, and then holds up in a court hearing, that is some indication that the law makes sense.

In blaming the environmentalists for your loss of a job, I think you have the wrong culprit. There are plenty of potential jobs available in the business of cleaning up our environment.

European industry is well ahead of us in the technology and the manufacture of equipment to detect danger signs, to clean up the air and water, and to detoxify the land.

Potential jobs are there. Of course, there will be displacement of jobs and persons into other industries.

Unfortunately, to date, American capital has been afraid to take the risk of developing this new industry. State and national legislatures have been remiss in providing the incentives for recycling and constructive use of wastes.

If I were a worker or an investor today, I would not try to fight changes that attempted to clean and improve the environment. Rather, I would invest my money or seek a job in the industries of the future, those industries focused on recycling, detoxifying and the constructive use of waste.

This is our hope. Clearly, where there is hope, there is also risk, the risk of losing money or job. But I believe that the greater risk is to remain as is, in jobs that spew great quantities of waste into our landfills, our waters and our atmosphere.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Remscheid, Ind. 47978.)

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In itself it implies nothing one way or another about what happened later. Thus it says nothing that would affect our belief in the perpetual virginity of our Blessed Mother.

We have a somewhat similar idiom in the expression "firstborn son," about which I also receive questions occasionally.

The phrase is common throughout the Bible. In the Hebrew tradition, for example, every firstborn son belonged to God and needed to be redeemed, or "bought back," as Jesus was by his parents when he was presented in the temple (Exodus 34:20; Luke 2:24).

Calling a son firstborn infers nothing about whether or not others followed, just as we might ask new parents if this is their first child.

Q Pope Paul VI is frequently quoted in materials we receive through our parish from the bishops: "If you want peace, work for justice."

That is a wonderful thought, but we can't find the source.

Where did it come from? (California)

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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 pictures, please. 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 27-29

The Fatima Retreat Center 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 Catechetical missionary Father Ron Luka lecturing 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. For information call 317-881-0631.

November 30

Little Flower, 4720 E. Thirtieth

St., will celebrate a day of prayer and reconciliation from 7 a.m. to 9 p.m. for meditation and Adoration of the blessed Sacrament. Mass at 7 a.m., evening prayer at 6 p.m., and Advent holy hour at 7:35-8:32.

☆☆☆

St. Patrick, Terre Haute, will hold a prayer vigil for the protection of the lives of the unborn at 7 p.m.

November 30 December 3

St. Mary, Aurora, will sponsor a parish mission conducted by "The Sacred Heart Father Patrick J. Lloyd beginning at 7:30 p.m.

December 1

Kordes Enrichment Center in Ferdinand will offer "The Sacred Song of the Body," a one-day retreat lead by Benedictine Sister Kristine A. Harpenau.

St. Mary of the Woods will hold their traditional holiday dinner theatre, "Christmas at The Woods," at 7:30 p.m. in O'Shaughnessy Dining Hall.

☆☆☆

Fatima Retreat Center will present "Preparing for Advent Leisure/Over-50 Day with Franciscan Sister Diane Jamison. Registration at 9 a.m. Cost \$10. For information call 317-545-7681.

December 2

Mt. St. Francis Retreat Center will present "Psychological Aspects of Healing," as the first program in their advent series beginning at 7:30 p.m. Ann Klein-Kracht, professor of Nursing, Bellarmine College, will lead the lecture. For more information call 812-923-8817.

☆☆☆

Beech Grove Benedictine Center, 1412 Southern Ave., presents a Centering Prayer Support Group from 7-9 p.m. For information call 317-788-7581.

December 2-5

St. Mary of the Woods will hold their traditional holiday dinner theatre, "Christmas at The Woods," at 7:30 p.m. in O'Shaughnessy Dining Hall.

December 3

Madonna Circle's annual Desert Card Party will be held at 7:30 p.m. in Wagner Hall. Our Lady of Perpetual Help, New Albany. Cost \$2.50/person. For information, call 812-944-7276.

☆☆☆

St. Patrick, Terre Haute, will hold their monthly Lord of the Harvest Day from noon to 7:30 p.m.

☆☆☆

Today is the deadline date to sign-up for the Catholic Widowed Organization's Christmas Party on Dec. 13. Location is Primo Banquet Hall, 3143 E. Thompson Rd., beginning at 4:30 p.m. Cost is \$15. For more information, 317-784-4207.

December 4

Catholic Charismatic Mass and healing service will be held at St. Lawrence, 4650 N. Shadeland Ave., teaching at 6:30 p.m.; Mass at 7:30 p.m. For more information, call 317-927-6871.

December 4-5

The Indianapolis Children's Choir present their annual holiday concert, "The Angels Sing," at S.S. Peter and Paul Cathedral at 7:30 p.m. Tickets must be purchased in advance. Call 317-283-9640.

December 4-6

Fatima Retreat Center will present "Charismatic Retreat" with Franciscan Father Dimitri Sala and Patricia Packer. For registration information call 317-545-7681.

December 5

Mt. St. Francis Retreat Center will hold their second annual Greccio Christmas Bazaar from 10 a.m. to 5 p.m. Lunch will be available.

☆☆☆

St. Nicholas Summa, will hold a Charismatic Mass, Fatima devotion and S.A.C.R.E.D. meeting at 8 a.m.

☆☆☆

St. Simon's School, 8400 Roy Road, will hold a craft fair from 9 a.m. to 4 p.m. Over 40 booths, admission free.

December 5-6

St. Benedict Alter Society, Terre Haute, will sponsor a Holiday bazaar and book sale. Donations are still needed. Call 812-235-1532.

December 6

Marian College, 3200 Cold Spring Road, presents its annual Madrigal dinner in Allison Mansion at 1:30 p.m. Cost is \$30/person.

☆☆☆

Oldenburg Academy will hold their Christmas Concert at 2:22 p.m. For information call 812-934-4440.

☆☆☆

St. John, 126 W. Georgia St., will present John Gates, music director of St. John, at 4 p.m. in the third installment of the organ concert series.

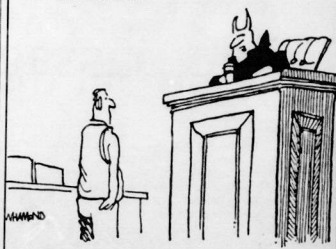
☆☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907 for details.

☆☆☆

St. Vincent Hospital Guild, Inc., will present a "What's Hopping" Christmas brunch at Ritz Charles, 12150 N. Meridian, beginning at 11:30 a.m. for a social hour. For reservations, call 317-876-3658.

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... BUT THERE ARE NO LAWS DOWN HERE... IT'S PRETTY MUCH WHATEVER WORKS FOR YOU

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December 6-12

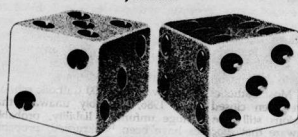
Beech Grove Benedictine Center will hold a week-long Christmas Elderhostel for seniors. For more information call 317-788-7581.

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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Bishops approve stewardship pastoral, but discontent noted

by Mark Pattison
Catholic News Service

WASHINGTON—While the U.S. bishops overwhelmingly approved a pastoral letter on stewardship Nov. 18, many bishops asked in debate for more concrete examples for raising funds.

Seattle Archbishop Thomas J. Murphy, chairman of the bishops' Ad Hoc Committee on Stewardship, said he hoped the committee would propose some "practical responses" for implementation of the pastoral, but repeated the intent of the letter as promoting stewardship as "a way of life."

The vote was 208-12. For passage it required a two-thirds majority, or 190 votes, by the active members of the National Conference of Catholic Bishops.

"Following Jesus is the work of a lifetime," the pastoral says. "Stewardship plays an important role in the lives of people who seek to follow Christ."

Auxiliary Bishop Peter A. Rosazza of Hartford, Conn., said in debate Nov. 18 on the pastoral that many financial problems the church faces are "unknown by average Catholics."

Bishop Rosazza said people "give when they're involved," but "in far too many cases we have parishes where pastors do not invite their people to become more actively involved."

He added the pastoral "does not address our own ability as stewards of the funds of the Catholic people," particularly in light of some stories about misappropriation of diocesan funds.

Bishop Ricardo Ramirez of Las Cruces, N.M., said the pastoral, "Stewardship: A Disciple's Response," covered well the time and talents parts but "it doesn't go far enough" about the treasure.

The pastoral identifies time, talent and treasure as the three principal components of stewardship.

"Is there a plan that would help our parishes with action?" Bishop Ramirez asked, adding it would help dioceses if financial consultation services were available at the national level.

The concern about lack of emphasis on money was echoed by Frank Butler, president of FADICA, an acronym for Foundations and Donors Interested in Catholic Activities, a consortium of Catholic foundations.

"Most Catholics are unaware that 600 Catholic schools have been closed since 1986, probably unaware that religious still face a huge unfunded liability, probably unaware that dioceses have been bankrupted, probably (unaware) about parish closings in Chicago, Detroit and other cities," Butler told Catholic News Service.

FADICA suggested the writing of the pastoral, and its members donated \$60,000 for writing it, Butler said. Unhappiness with the pastoral was so widespread, he added, that he asked the stewardship ad hoc committee to remove FADICA's name from the list of acknowledgments.

Butler called the pastoral "vague" and "out of the reach of the typical Catholic."

Archbishop Murphy, in comments Nov. 18 to his fellow bishops, said it was an "analysis of the present crisis" that prompted the pastoral's writing.

He said the second draft—the version approved with minor amendments—made less of a connection between stewardship and discipleship, calling stewardship "an expression of discipleship."

Archbishop Murphy said that "once people buy into the

whole concept of the way of life, it will be a faith response that is sustained."

The pastoral links stewardship with creation, redemption, community, evangelization and solidarity.

Bishop Joseph A. Ferrario of Honolulu cautioned that passage of the pastoral will not instantly guarantee more cash in the coffers.

"It will become practical only as far as the money is concerned until the other components kick in," Bishop Ferrario said.

"Do not expect immediate results," he added. "In any parish or diocese you're talking about the work of a generation."

"It is a central part of the human vocation that we be good stewards of what we have received," the pastoral says, "setting minds and hands to the task of creating and redeeming in cooperation with our God, creator and Lord of all."

The full text and a shortened form of the pastoral will be made available in English and in Spanish, Archbishop Murphy told the bishops Nov. 16.

He added that a private concern has offered to print 250,000 copies of a 16-page illustrated booklet highlighting some of the points of the pastoral.

More than 10,600 deacons are now in U.S.

by Catholic News Service

WASHINGTON—There are more than 10,600 permanent deacons working in 143 U.S. dioceses, Archbishop Patrick F. Flores of San Antonio told the U.S. bishops at their fall meeting in Washington Nov. 19.

The permanent diaconate, which was revived in the church less than 25 years ago, "has grown and continues to grow in a marvelous way," Archbishop Flores said.

He asked bishops to encourage the diaconate, especially among Hispanics, who he said would rather have a Hispanic permanent deacon than a "foreign" priest.

He praised the quality of the men ordained to the permanent diaconate and said it has improved over the

years. At the same time, he said, some of the problems connected with the permanent diaconate are still there.

He cited problems of:

►An imbalance that sometimes occurs because a permanent deacon puts wife and family second to his ministry instead of keeping family life first.

►Job transfers or moves for family reasons that place a permanent deacon in a diocese without a program.

►Pastors who don't give deacons anything to do—a rare occurrence, he said, and one that often is corrected just by informing the pastor of the range of possibilities available.

►Deacons who become widowers seeking to remarry. The rules say no, and while some requests for an exception have been granted, most have not.

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Youth News/Views

Thank God for talents and gifts this holiday

by Tom Lennon
Catholic News Service

If there is one thing Americans agree on in 1992 it is this: Self-esteem is a good thing.

No one knocks it. Indeed, not too long ago NBC devoted an hour of prime time programming to the importance and necessity of self-esteem.

But hold on! Are we perhaps going overboard on self-esteem?

And do some of us look for self-esteem in the wrong places, bolstering sagging egos with expensive jeans or unusual hairdos or a flashy sports car or perhaps participating in athletic behavior?

Trying to find self-esteem in exterior things poses all sorts of problems.

So let's step back a minute and look at self-esteem from quite a different angle. Let's journey back some 400 years to a time when there was no magazine called "Self" and no field of psychology telling the public to improve its self-image.

In those long-ago days a wise, witty and beautiful woman made a confession that sounds shocking to modern ears.

St. Teresa of Avila wrote that at various times in her life she had been "guilty of self-esteem."

Guilty? That sounds as though this Carmelite nun thought self-esteem was something bad. Apparently she saw it as a sort of excessive vanity, a kind of vainglory.

Teresa also confessed that she had 1,001 imperfections and was full of so much "wretchedness."

Sounds like she was down on herself, doesn't it? Sounds like she had little sense of self-worth.

Yet, for other things she wrote it is clear that Teresa had a tremendous sense of

self-worth, what we might accurately call an authentic Christian self-esteem.

She wrote heartening words about what a glorious thing it was for her—and for all of us—to be human.

In her most famous book, "Interior Castle," she wrote astonishing words about the human soul. She compares it to a castle, with God dwelling at the very center.

She also calls the soul a paradise in which God delights. "I can find nothing," Teresa writes, "with which to compare the great beauty of a soul and its great capacity."

Since we all are made in the image and likeness of God, "we can hardly form any conception of the soul's great dignity and beauty," she wrote. The saint said that each of us is "so richly endowed as to have the power of holding converse with" God.

Teresa speaks of the soul as "our delightful and beautiful castle," and she says "the door of entry into this castle is prayer and meditation."

She shows us how we can achieve a wonderful and authentic self-esteem that is far removed from bragging and vainglory, from expensive jeans, eccentric hairdos, sports cars and risk-filled lifestyles. And we can do this without being unrealistic.

Yes, we may lose our temper sometimes and have fits of selfishness, and 1,001 imperfections, and some sins too. We need not be bound by the "wretchedness" in us. For we know another truth: We have something in common with God. We are made in God's image and likeness; he tells us so.

When we genuinely love God and strive to be rid of our sins, the Father, Son and Holy Spirit dwell within us.

And we can enter our castle and talk with God in prayer and meditation.

What a glorious thing it is to be human.



FRIENDS—Roncalli High School freshmen (from left) Ryan Schoettle, John Heldman, Stephen Ernst, Jason Crist and Shawn Wilkins pose for a photograph during a lunch break at Our Lady of the Greenwood School last year. The transition from eighth grade to high school can challenge a student's self-esteem, but good friends help ease the transition. (Photo by Mary Ann Wyand)

Thousands will attend World Youth Day 1993

by Mark Pattison
Catholic News Service

WASHINGTON—The estimate on the number of people aged 13 to 30s who will attend World Youth Day in Denver next August has been more than tripled, from 60,000 to 200,000, according to Archbishop J. Francis Stafford of Denver.

The theme announced by Pope John Paul II on Palm Sunday is taken from the Gospel of John, chapter 10, verse 10: "I have come that they may have life and have it abundantly."

At least half of the pilgrims would be English-speakers, he said in a Nov. 17 report at the U.S. bishops' fall general meeting in Washington.

Other language groups will probably number: 30,000, Spanish; 10,000, Vietnamese;

8,000 each, French and Italian; and 1,000 each, German, Portuguese and Polish, Archbishop Stafford said.

"We are able to extend hospitality to well over 200,000 young people and adults through commercial accommodations, university dormitories, private homes, auditoriums, and tent cities," he said.

Archbishop William H. Keeler of Baltimore, chairman of the Ad Hoc Committee for World Youth Day '93, stressed in his report that "youth" means more than teenagers.

"In other countries, past World Youth Day observances have involved young adults aged, typically, from 21 through 28," Archbishop Keeler said.

"It is very important that we reach out to our college-age young and older young adults to make them part of our preparation and of our pilgrimage," Archbishop Keeler said. "The young people coming from other countries—and we anticipate from 20,000 to 40,000—will be in this age group."

In response to questioning, Archbishop Keeler said youth day staff members have met with State Department officials—and would do so again by Thanksgiving—to expedite visas for foreign pilgrims planning to attend World Youth Day.

Archbishop Stafford outlined activities in Denver leading up to the event, including possible papal participation in some liturgies and religious education programs.

"We are not certain about the time of the arrival of the Holy Father," Archbishop Stafford said. "But we hope that he will be available for catechetical sessions with the young people in various languages" on Aug. 12-13.

Additionally, "we hope the Holy Father will preside" at an Aug. 13 gathering with song, dance, prayer and reconciliation at Denver's Mile High Stadium, at which 90,000 are expected.

Concerns about Pope John Paul II's health have been added following surgery in July for the removal of a benign tumor in his colon, and some Catholics have inquired about whether the pope will in fact travel to Denver for World Youth Day events.

The pope's travel itinerary may also include vacation time in the mountains.

Archbishop Stafford recounted the tale of the pope telling a Denver television reporter while recuperating at Castel Gandolfo, Italy, this summer that "he himself had become so excited in anticipating his visit to Denver that he had been disappointed."

On Aug. 14, the pope will preside during the early evening hours of an all-night vigil service at a state park in the Rocky Mountains.

"Several hundred thousand," Archbishop Stafford said, are expected for the World Youth Day Mass on Aug. 15. Afterward, the Denver Archdiocese will host a luncheon for the pope and bishops from throughout the world.

Archbishop plans Youth Day sessions

Archbishop Daniel M. Buechlein "wants to get as involved with the 1993 World Youth Day celebration as possible," according to Julie Szoklek-Van Valkenburg, director of the archdiocese Office of Youth and Young Adult Ministries.

"He is flying out to Denver for World Youth Day events next August," she said, "and he requested an archdiocese meeting there on Aug. 12. The gathering will consist of sharing prayer together, a little bit of catechesis on what prayer is, and then an opportunity for the youth to ask him questions," she said. "When we talked on Oct. 26, he sounded real excited and he stressed that he wants the questions to come from the youth. He wants them to ask him whatever they want."

Prior to archdiocese participation in World Youth Day next Aug. 11-15 at Denver, she said the Archdiocese of Indianapolis will offer a prayer service and celebration on Aug. 9 at Roncalli High School's football field that would include World Youth Day pilgrims traveling through the city.

Dorothy Wodraska, who is in charge of Indianapolis Hub City housing arrangements for travelers, will help welcome the pilgrims.

"This really is a pilgrimage," Szoklek-Van Valkenburg said. "It's not just a trip to an event. The whole preparation time and what we do before and what we do along the way is important."

The selection of an American city for the international World Youth Day is very timely, she said, because the National Federation for Catholic Youth Ministry is currently working on an evangelization paper entitled "The Challenge of Catholic Youth Evangelization: Called to Be Witnesses and Story Tellers."

"It's about the whole idea of how we

need to address evangelization with our youth and how World Youth Day is such a great opportunity that our youth have to share in their Catholic faith tradition," she said. "It addresses more than what they're getting from it. It also speaks to the rest of the community and to society."

Szoklek-Van Valkenburg said a number of archdiocese parishes are planning special programming to prepare for World Youth Day.

She said archdiocese Catholics who wish to volunteer for World Youth Day projects may telephone the Office of Youth and Young Adult Ministries at 317-236-1439 for information about events.

Persons who want to help with Hub City arrangements for housing, World Youth Day pilgrims may contact Wodraska at 317-871-6250.

☆☆☆

Cardinal Ritter High School and Cathedral High School in Indianapolis are headed to the Indiana High School Athletic Association state football finals this weekend at the Hoosier Dome.

Ritter's Raiders take on Sheridan for the Class A title at 4 p.m. on Nov. 27.

Cathedral's Irish challenge Northwestern High School for the Class 3A championship at 7:30 p.m. on Nov. 27.

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Last month members of the Economic Club of Indianapolis invited students from Brebeuf Preparatory School and Secunia Memorial High School to a luncheon at the Indianapolis Convention Center featuring economist Milton Friedman, the 1976 Nobel Prize winner in economics.

☆☆☆

St. Jude School sixth-graders Trisha Wright and Courtney Witter of Indianapolis will perform in Butler Uni-

versity's holiday performance of "The Nutcracker" ballet on Dec. 3-6.

☆☆☆

Four athletes representing Catholic high schools in the Indianapolis area recently received recognition on the 1992 All-Metro Football First Team.

Bishop Chatard High School Trojans Julian Robinson, Ralph Baker and Kyle Bibbs and Cathedral High School punter Brian Ford were named to the first team by *The Indianapolis Star*.

☆☆☆

Secunia Memorial High School will welcome special guests during the school's third annual **Grandparents and Friends Day** on Dec. 10. Guests will tour the school and enjoy refreshments and entertainment from 9 a.m. until 1:30 a.m.

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"Not everyone is as well off as you might expect."

"It isn't very fun to be poor."

"Life isn't fair and those who have more should help others."

"I'd like to live in a world where everyone has equal amounts of money and health care."

These comments were among the reactions from 26 seventh- and eighth-grade youth group members from St. Margaret Mary Parish in Terre Haute after they participated in a **Hunger Awareness Experience** on Nov. 1 at the parish.

Students were given role assignments corresponding to First, Second or Third World countries as well as menus and coins to shop at the Restaurant La Circumstances. After the meal, they collected 471 cans of food for the parish food pantry.

Campus Corner

Chicago's young adult ministry is fun for all

by Jay Copp
Catholic News Service

The Archdiocese of Chicago's Young Adult Ministry Office has a mailing list of over 10,000 young Catholics, has drawn on the faith perspective of Chicago Bears coach Mike Ditka, and is considered such a success that some U.S. Army officers are planning to copy its methods.

The agency has connected thousands of Catholics in their 20s and 30s to each other and to the church through programs that appeal to their social and spiritual needs.

Programming even attracts people beyond the Chicago Archdiocese and young adults who are Lutheran, Episcopalian, and representatives of other Christian faith denominations.

The office's success belies a tendency of young adults to avoid the church. Statistics show that many parishes count few active single adults as members.

However, Young Adult Ministry Office programs allow young Catholics to discuss and practice their faith alongside their peers.

Generally single and college-educated, the young adults find a spiritual camaraderie they say they do not find elsewhere.

The name of the group—young adults—pretty much says it all, Ray Chavez, 29, told *The New World*, Chicago's archdiocesan newspaper. "We come from the same mental frame. It's good to be around people with the same interests."

Michelle Doyle, 35, said she is an avid volunteer for young adult events because she "found an incredibly nice group of people."

For the most part, events run by the office are religious-based. Programming includes retreats, a summer lecture series called "Theology on Tap," a one-day dance, monthly Masses with time for conversation as well as coffee and rolls afterward, and regularly scheduled sup-

port groups like Adult Children of Alcoholics.

Some programs have drawn hundreds of participants. A few years ago, a "Focus" event with Ditka as keynote speaker drew 950 young adults, and this year 800 young Catholics attended that event. Some 700 Catholic young adults came to a Mass celebrated by Chicago Cardinal Joseph L. Bernardin to close the summer lecture series.

Such success has not gone unnoticed. Representatives of other dioceses call the Chicago office for advice on reviving their waning young adult programs, and U.S. Army chaplains recently asked for assistance in designing programs for young adult Catholics in the military.

"Earlier on, I would have never believed we would do as much religious programming," Father John Cusick, director of the Young Adult Ministry Office, explained. The stereotype is that "young adults and the institutional church are like oil and water," he said, but there is "a tremendous hunger for spiritual interpretations of everyday life."

Programming is geared toward interests of young adults, according to Kate DeVries, associate director.

The two most important issues for young adults are relationships and work, she said. "What we teach and preach is how our faith is a part of all parts of our lives."

DeVries said frequent comments she hears include, "I can't believe I would enjoy this," and "It's not churchy."

Chavez agreed with DeVries on the popular format of young adult ministry programs and activities.

"It's not like we do the rosary every two minutes," he said. "Life and religion are tied together."

Many young adults say they feel left out in their own parishes because they often see parish events and ministries structured around married couples with children.

Reasons commonly cited for young adults' dwindling involvement in parish



GARAGE BAND—A group of sensitive young people in blue-collar jobs form a rock band in "The Heights," a new fall TV series. The show, aimed at young adults, airs on Thursdays from 9 until 10 p.m. on Fox. The ensemble cast includes (from left) Alex Desert, Shawn Thompson, Jamie Walter, Zachary Throne, Cheryl Pollack, and Charlotte Ross. (CNS photo from Fox)

life include a general decline in Sunday Mass attendance in the church since the Second Vatican Council, postponing of marriage to a later age, and anger at church teachings on birth control, abortion, and the role of women in the church.

DeVries said her office tries to take an understanding approach with sensitive issues such as abortion and birth control.

"We try to get them to look at the values beneath the issues, what's underneath the teaching," she said, "respect for life."

The office is tied closely to a parish, and there to tutor inner-city students and work at homeless shelters. On Sundays, they attend Mass.

"There's such a sense of family and belonging," Doyle said. "It's the feeling between attending Mass and being at home."

One self-admitted shortcoming of the young adult events in the Archdiocese of Chicago is the absence of minorities, Father by race the city is and how fragmented the church is."

For information about the archdiocesan Office of Youth and Young Adult Ministries and upcoming young adult programming in the Archdiocese of Indianapolis, write to Julie Sokol-Van Valkenburg, director, in care of the archdiocesan Office of Catholic Education, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206, or telephone her at 317-236-1439.

St. Meinrad to offer opera, Advent music

St. Meinrad College will present *Musica Nostrum V* on Sunday, December 6, at 2:30 p.m., in the Archabbey Church.

The musical program will be provided by the monks of the Archabbey, together with the combined chorus of the School of Theology, the college, and the Sisters of St. Benedict at Immaculate Conception Monastery, in Ferdinand.

Musica Nostrum V will be an Advent program with a selection of hymns, music, and readings. It is under the direction of Dr. Doss Phillips and Benedictine Father Columba Kelly, of the college's department of music.

The public is invited to this free musical program. For more information, call 812-357-6501.

☆☆☆

St. Meinrad Seminary will also host the Indiana University Chamber Opera presenting P.D.Q. Bach's "The Stoned Guest" on Dec. 3 in St. Bede Theater. The one-hour comedy opera will begin at 8 p.m. The performance is free and open to the public.

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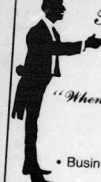
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U.S. bishops approve a new national plan for evangelization

by Patricia Zapor
Catholic News Service

WASHINGTON—A national plan for evangelization in the United States was accepted 229 to 2 Nov. 18 at the annual fall meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference.

With no discussion the bishops, meeting in Washington Nov. 16-19, agreed to issue the document, "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States."

The plan explains a vision of evangelization as both inward growth and renewal and an outward call to those who have stopped practicing their faith or have not heard the Gospel message.

"We know that the word 'evangelization' sometimes raises uncomfortable images for Catholics—especially in the culture of the United States where evangelism has sometimes meant only an individual response to enthusiastic preaching, or a style of mass religion, or contrived ways to recruit new members, or, at its worst, a way to play on people's needs," the document says.

But evangelization should be a call to deepen understanding among practicing Catholics; to re-evangelize those who are Catholic in name only; to reconcile those who have stopped practicing their faith; to form children into disciples; to invite other Christians to know the church's message; and to call to conversion those who have no faith, it says.

"While we acknowledge that the grace of God is mysteriously present in all lives, people all too often resist this grace," it continues. "They refuse change and repentance. We evangelize so that the salvation of Christ Jesus, which transforms our human lives even now, will bring as many as possible to the promised life of unending happiness in heaven."

The document differentiates between evangelization and proselytism, which it defines as manipulating or pressuring someone to join the church.

It also voices regret "for any misunderstandings or misrepresentations" and specifically attempts to reach the millions of Catholics who no longer practice their faith.

"We want to let our inactive brothers and sisters know

that they always have a place in our church community and that we are hurt by their absence."

By first evangelizing among Catholics, the document proposes to invoke an enthusiasm that will be freely shared with others. The common American Catholic heritage as immigrants or the nation's religious pluralism may tend to make many Catholics keep their faith to themselves, it notes. "Yet we have no reason to be shy about the heritage of our Catholic faith," it says.

The document encourages Catholics to live out the Gospel personally but also to bring those values into the life of the United States, "affirming what is good, courageously challenging what is not."

Bishop gives CRS report at bishops' meeting

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Worldwide events in the first year since the Cold War era have shown that "this new era is not necessarily less dangerous than the previous one," according to the bishop who heads the Catholic Relief Services board.

Bishop James A. Griffin of Columbus, Ohio, chairman of the CRS board of directors, reported to the U.S. bishops Nov. 19 on what he called the "variety and scope of activities" undertaken by the bishops' overseas aid agency during the past year.

He described Catholic Relief Services, which will mark its 50th anniversary next year, as "a constant presence among the most deprived of the world."

The need for assistance "was nowhere more dramatically evident than in Somalia," he said. To respond to the "extreme suffering" there, CRS has drawn up a 12-month plan involving airlifts of food and "agricultural rehabilitation services" to aid small farmers in putting in a crop.

Bishop Griffin characterized the situation in Somalia as "barbaric" and said CRS action in the country must remain fluid as the situation changes.

"All civil order and institutions have been destroyed,"

"Seeing both the ideals and the faults of our nation, we Catholics need to recognize how much our Catholic faith, which has received so much from American culture, still has to bring to life in our country."

Its principle goals and objectives are defined with dozens of possible strategies for individuals and parishes. Among those are such activities as retreats; development of Scripture studies; greeting and welcoming people to Mass; new education programs for adults and children; encouragement of prayer groups and spiritual communities; the formation of groups to foster Catholic and Christian values in the workplace; and attention to the way the church is represented in public, such as on television.

During later discussion Nov. 16 the bishops considered several proposals about whether to fund a staff position at the NCCB to promote evangelization.

In a written ballot about whether to increase the assessment to each diocese to pay the expenses of such an employee, the bishops fell short of the two-thirds vote needed, voting 92 for the proposal and 70 against. A voice vote about whether to ask dioceses to voluntarily kick in money to cover the costs also was rejected.

he said. "Warlords are battling each other on clan and sub-tribe levels. Food shipments are regularly stolen."

Bishop Griffin also described CRS efforts in Liberia, Angola, Sudan and the Balkans, and announced the opening of two new offices in the Soviet Far East.

He noted that last year's report to the bishops on Liberia had expressed optimism that settlement of the civil war there through elections might be a possibility. "Unfortunately this has not proved to be the case," he said.

"Only when the fighting ends will we be able to implement plans for agricultural rehabilitation and long-term postwar reconstruction," he said.

In Angola, Bishop Griffin said, CRS is "evacuated the country on Nov. 4 and the agency's attempts to help are 'being held hostage to the volatile political situation.'"

But the bishop noted some signs of progress. "As grim as the news was in much of the world, not all aid was given in an atmosphere of war," he said.

He said CRS—viewed as "an honest broker for funding reconstruction projects" by both sides in El Salvador—was chosen to channel \$2.4 million to small farmers as the country "continues its transition to peace after the long years of war."

He urged the bishops to use the annual diocesan collections for overseas relief as a "teachable moment" to help "direct the attention of our people to global problems."

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Bishops accept resolution on clergy sex abuse

by Mark Pattison
Catholic News Service

WASHINGTON—On Nov. 19 the U.S. bishops approved a resolution on clergy sex abuse reiterating the bishops' need to take quick action on accusations of abuse and to be a "healing" presence in the wake of such allegations.

The statement, approved by a voice vote at the bishops' fall general meeting was prompted by remarks by Cardinal Roger M. Mahony of Los Angeles after he met Nov. 16 with 10 abuse victims who had picked outside the hotel where the bishops met.

Archbishop Daniel E. Pitarczyk of Cincinnati, outgoing president of the National Conference of Catholic Bishops-U.S. Catholic Conference, said in a Nov. 19 press conference it was the first time the full body of bishops had spoken on the topic.

Archbishop Pitarczyk, as president, had made his own statement at the end of the bishops' June meeting at the University of Notre Dame. That statement was attached to the resolution.

"We have reflected—once again and more deeply—upon the pain, anguish and sense of alienation felt by victims" of clergy sexual abuse, the resolution said.

The resolution added the bishops would "continue to recommend" that dioceses:

► "Respond promptly to all allegations of abuse where there is reasonable belief that such abuse has occurred."
► "If such an allegation is supported by sufficient evidence, relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention."

► "Comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation."

► "Reach out to the victims and their families and communicate our sincere commitment to their spiritual and emotional well-being."

► "Within the confines of respect for the privacy of the individuals involved, deal as openly as possible with members of the community."

"All our actions should show our church as a living, caring, and healing church," the resolution said. "We pledge again our care and concern for all victims of abuse, wherever and however it occurs."

"We commit ourselves anew to bring the healing ministry of our church to our people, to dialogue and pray with all who have suffered, and to foster opportunities for reconciliation."

The resolution passed without amendments. Several bishops suggested amendments, including a call to appoint three to five bishops as a task force to talk to victims in a diocese where the bishop may not be able to

address them; to make special note of parishes where abuse has occurred; and to put greater emphasis on outreach to families and the low numbers of priests involved in abuse.

Archbishop Pitarczyk rejected the amendments. "If we start amending, we never stop," he said.

Clergy sex abuse was not on the agenda of the bishops' meeting, but when members of three victims' groups assembled outside the bishops' hotel, Cardinal Mahony, Bishop Harry J. Flynn of Lafayette, La., and Auxiliary Bishop Alexander J. Quinn of Cleveland, met with them.

Cardinal Mahony told the bishops Nov. 16 the meeting with clergy sex abuse victims was "one of the most meaningful experiences I have ever had in my 17 years as a bishop." He later said he believed parts of a five-point plan outlined by the victims could be adopted by the bishops during their fall general meeting.

The victims, Cardinal Mahony said, had asked for a statement of "care and concern" for victims; a sign that the

church was a "loving, caring and healing" church; to "equalize and harmonize" diocesan clergy abuse policies; to continue a regular dialogue with victims; and to consider an annual day of healing for all clergy abuse victims.

Archbishop Pitarczyk said at the press conference that a subcommittee of the bishops' Committee on Priestly Life on Ministry headed by Bishop Robert H. Brom of San Diego might come up with "specific action items" on the latter two points. The subcommittee was set up specifically to deal with clergy sex abuse.

The archbishop said he was unaware of a diocese without a clergy sex abuse policy. "If they don't, I imagine they'll be putting them together sooner rather than later," he said.

Regarding a uniform policy for dioceses nationwide, Archbishop Pitarczyk said the NCCB "does not have the authority to mandate a national policy that must be followed in all dioceses."

Bishops ask rules to laicize pedophile priests

by Jerry Filleau
Catholic News Service

WASHINGTON—Few details were public, but while the U.S. bishops met in Washington Nov. 16-19 Cardinal Anthony J. Bevilacqua of Philadelphia briefed them on efforts to get simpler rules for U.S. bishops to laicize priests who sexually abuse minors.

He then flew to Rome to continue negotiations for new rules with Vatican officials.

Cardinal Bevilacqua reported what meetings have taken place so far on the issue in a written report to the bishops from the Canonical Affairs Committee, which he heads. But the written report, which was also available to reporters, gave no details on the nature of the "special process" the Americans are seeking to have approved by the Vatican.

The written report says the Canonical Affairs Committee met in June, during the bishops' spring meeting at the University of Notre Dame. "to receive a report on the effort to secure a special process by which a diocesan bishop can sever the relationship between the diocese and a priest who has sexually abused minors."

It went on to describe meetings Cardinal Bevilacqua and other U.S. church officials held in June and again in September with officials of six Vatican offices to develop and refine that process. "I will be going to Rome Nov. 18-21 for further discussions on this issue with Curia officials," Cardinal Bevilacqua wrote.

In a brief conversation with Catholic News Service Nov.

16 the cardinal declined to discuss details of the proposed process. "I can't say anything more than is in the written report," he said.

According to several sources he briefed the bishops on where things stood during their executive session, closed to the media, the afternoon of Nov. 17. A short while later he left for Rome.


At the meeting's final press conference Nov. 19 Archbishop Daniel E. Pitarczyk, outgoing president of the bishops' conference, explained a little more to reporters but still gave no specific details about what kind of process was being proposed.

"First of all," he said, "you need to know that there is a procedure in canon law whereby a priest can, as it were, have his priesthood 'locked up.' The process, however, is very long and very complicated . . . and it is a penalty that can be invoked only by way of punishment. A priest was told not to do this, he deliberately did it, now we're going to do this process."

"Sometimes," he added, "bishops say that what we need is a way to deal with priests who have offended in sexual matters, who may not have had full responsibility for what they did due to psychic disabilities, and who are there—and who may offend again."

"And the bishops obviously don't have the right to put these people under house arrest . . . There ought to be some way, with empathy and fairness and sensitivity to others, to, as it were, fire priests."

"This kind of process has been under discussion for some time" among bishops, canon lawyers and officials in Rome, he said, but "nothing has happened yet."



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BOOK REVIEW

An investigation of Opus Dei

OPUS DEI: AN INVESTIGATION INTO THE SECRET SOCIETY STRUGGLING FOR POWER WITHIN THE ROMAN CATHOLIC CHURCH. By Michael Walsh. HarperCollins (New York, 1992). 230 pp., \$18.95.

Reviewed by William Drael

"If what they have planned and done is of human origin, it will disappear; but if it comes from God, you cannot possibly defeat them."

This is the advice Gamaliel gave his fellow Jewish elders who were conducting an arraignment against Peter and other Christian apostles. It might also be sound advice for those concerned about Opus Dei, a small (70,000 members of varying levels of commitment worldwide; 2,500 in the United States) but influential movement within Roman Catholicism.

Opus Dei's roots are in nationalist Spain of the 1930s, in a Spanish piety which underscores the place of suffering in salvation and in an inspirational founder, Msgr. Josemaria Escriva de Balaguer.

Michael Walsh, a former Jesuit and now a librarian at the University of London, is up front about his "own hostility

toward Opus Dei." His book on Opus Dei, however, is not tabloid material. Instead, he examines Opus Dei documents (especially its 1950 and 1982 constitutions), collects newspaper and magazine reports, and interviews some former members to conclude that Opus Dei is a regressive organization that is unhealthy for society, for the church and for its members.

There is an irony about Opus Dei. It is a pre-Vatican II movement which emphasizes post-Vatican II themes on the role of the laity in transforming the world. Its theology of work seems progressive even today. According to Walsh, however, Opus Dei "has become increasingly priest-dominated, narrow in outlook, and ultra-conservative." Walsh implicitly supplies an explanation for Opus Dei's state of affairs. To use sociological terminology: Its founder and its subsequent leaders very deliberately moved Opus Dei toward an organization and away from a movement. Msgr. Escriva and others got Opus Dei recognized first as an apostolic pious union with a parallel clerical association, next as a secular institute, and in 1982 as a personal prelature of the pope. Each stage required, within intricate canon law, maneuvering through many channels in the church bureaucracy. Its official status in the church is very

important to Opus Dei. To, however, paraphrase the Jewish elder Gamaliel: Is Opus Dei bigger than itself? Is it part of any important movement to improve God's world? That's the crucial question for its future.

Opus Dei is, again to use a sociological term, a closed organization, which means that its recruiting is invitational, not mass market. Leaders sometimes have too much authority and not enough training. Cooperation with other church and societal organizations is often strained.

Opus Dei... 'is a pre-Vatican II movement which emphasizes post-Vatican II themes on the role of the laity in transforming the world. Its theology of work seems progressive, even today.'

But while there are plenty of stories about misdeeds, Walsh admits that Opus Dei cannot be held responsible for everything its members do in their workaday lives. Amid allegations, for example, that Opus Dei conspired with CIA to defeat socialist lists in Peru, Walsh further admits that he found no "indisputable evidence of direct Opus (Dei) support as an organization for military dictatorships or any other form of regime, right-wing or otherwise."

A point of information for North American readers: This book is a reprint of a 1989 edition published in England. It does not examine Opus Dei dealings in the United States. Msgr. Escriva, but nothing specific to the United States was added. (Drael is an instructor and the campus minister at Moraine Valley Community College, Palos Hills, Ill.)

(At your bookstore or order prepaid from HarperCollins, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

† Rest in Peace

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

DANIEL, Michael C., 28, St. Mary of the Knobs, Floyd Knobs, Nov. 7. Husband of Julie Rook; son of Nancy Jantzen; step-son of Harold Jantzen; brother of J. Patrick Daniel and Nikki Jantzen; step-grandson of Mr. and Mrs. Joseph Spalding.

DAVIS, Elizabeth Canter, 73, St. Anthony of Padua, Clarksville, Nov. 12. Wife of James O. mother of James K. Canter and Phyllis Morgan; step-mother of Bob Davis, Bill Davis, Betty J. Libs and Beverly Glaser; sister of Bernard Zipp; grandmother of six; great-grandmother of four.

DICKMAN, Raymond A., 94, St. Paul, Tell City, Nov. 15. Father of Robert Lorraine and George; brother of Clarence 'Do' Dickman and Eva Poehlein; grandfather of 11; great-grandfather of 23.

FAUST, Ruby E., 88, St. Anthony, Indianapolis, Nov. 14. Mother of Carl M., Martha D. Phillips and Carolyn E. Wagner; grandmother of ten; great-grandmother of 13.

FISH, Rosemary, 73, St. Patrick, Terre Haute, Nov. 4. Wife of Jay F.; mother of Janet McGavren and Laura Mitchell; sister of Frances Criss; grandmother of five.

GARTH, Raymond C., 75, Christ the King, Indianapolis, Nov. 13. Husband of Virginia H.; father of Julie Simpkins, James and Randall Garth; brother of Edith Youmans; grandfather of nine.

GOTTWALLES, Anna M., 99, St. Mary, North Vernon, Nov. 13. Mother of William and Lester; grandmother of four; great-grandmother of six; great-great-grandmother of one.

HENRY, Barbara Jean, 88, St. Barnabas, Indianapolis, Nov. 10. Wife of David; mother of Pamela Hamm, Mark Haughton, Sheri

Neal, Michael Haughton and Dawn Haughton; daughter of Albert and Clara Hohn; sister of Deborah A. Keough; grandmother of six.

KECKICH, Salome, 88, St. Paul, Tell City, Nov. 12. Uncle of James Hall.

MACKALL, Diane Lorraine, 59, St. Philip Neri, Indianapolis, Nov. 15. Wife of James L.; mother of Tim, Tom and Todd.

MASCARI, Michael Joseph, 68, Holy Rosary, Indianapolis, Nov. 2. Brother of Salvatore, John, Anthony, Joseph, Frank, Leo and Josephine Kretzer.

MCCANN, Leo J., 75, St. Vincent, Bedford, Nov. 13. Husband of Lillian; father of Patrick, John, Frank, Sunny Cox, Paula Mahancy and M'gan Lescosky; brother of Frances Ann O'Brian.

MCKENNEY, Alma Marie, 95, St. Joseph, Shelbyville, Nov. 15. Mother of Ward B. and David G.; grandmother of 16; great-grandmother of 30; great-great-grandmother of one.

MCMANUS, P. Jacqueline, 59, Christ the King, Indianapolis, Nov. 9. Wife of J. Thomas; mother of Karen Farlow, Colleen Franklin, Shawn, Scott and Dion McManus; daughter of Audrey Seefried; sister of Terry Butler and Jeannie Fields; grandmother of five.

MELTON, Grace, 84, Our Lady of Perpetual Help, New Albany, Nov. 11. Aunt of William A. Smith.

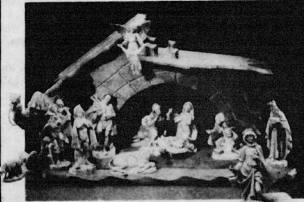
MONTEZ, Juan Macario, 77, St. Montez, Indianapolis, Oct. 11. Son of Saul and Theresa Montez; brother of William, Gilbert, Chandra and Miranda; grandson of Macario and Maria Montez; Thomas Mulryan.

PATTERSON, Patricia, 62, St. Mary, Rushville, Nov. 12. Mother of John, Jim and Jim; sister of Esther Love; grandmother of five; great-grandfather of two.

SHOUP, Forrest G., 78, St. Columba, Columbus, Nov. 12. Husband of Lois.

SWANGO, Edward B., 79, St. Mary, Greensburg, Nov. 19. Husband of Mary E.; father of Nancy Muckebacher and Carol Ann Gramman; brother of Hilda Rieckle.

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Catechism mixes traditional views with updated application

by Agostino Bono
Catholic News Service

VATICAN CITY—The newly published universal catechism mixes traditional Catholic views of sex with updated applications of principles on violence.

War and capital punishment are reluctantly accepted as last resorts, genocide is a mortal sin, and "blind obedience" cannot be used to justify participation in war crimes.

Committing suicide, says the catechism, does not automatically condemn a person.

Sex outside of marriage, common-law unions, artificial birth control, homosexual acts and masturbation are opposed. Sterilization is allowed only for therapeutic reasons.

On other contemporary issues, abortion and euthanasia are opposed and genetic engineering is not permissible as a method of predetermining the sex and other specific characteristics of unborn babies.

The 581-page French text was published Nov. 16. Translations in other languages are now being made.

The new catechism is an exhaustive collection of existing church teachings. It was written by a papally appointed commission to help bishops develop local catechisms.

"Every citizen and government must work to avoid wars," says the catechism. If peaceful methods fail, a nation can use military means in self-defense, but a strict "just war" criteria must be followed.

The catechism lists the criteria as:

► All other means to stop the aggression "have proven to be impractical or inefficient."

► The defensive military action has a significant chance of succeeding.

► "The arms used do not cause evils and disorders worse than the evil to be eliminated. The power of modern means of destruction weighs very heavily in assessing this condition."

"Blind obedience is not enough to excuse" war crimes committed by war crimes, the catechism says.

Genocide and other actions and orders "against the rights of people and their universal principles" is the catechism's definition of war crimes. Genocide "must be condemned as a mortal sin," it says. "One is morally bound to resist orders to commit genocide."

Nations have the right to require military service of their citizens but must also respect conscientious objectors willing to perform alternative service, it says.

The catechism asks strict controls over arms commerce and expresses "severe moral reservations" about the stockpiling of weapons as a deterrent to aggression.

"The arms race does not guarantee peace. Far from eliminating the causes of war, it risks aggravating them," it says.

Regarding capital punishment, the catechism says that governments have the right to inflict penalties in keeping with crimes, and this can include the death penalty "in cases of extreme gravity."

If methods short of capital punishment "suffice to defend human lives against aggressors and protect public order and the security of people, authorities should use these means because they better conform to the concrete conditions of the common good and to the dignity of the human person," it says.

Regarding suicide, external and mental factors can lessen a person's moral guilt, it says.

"Serious psychic trouble, anxiety or a deep-seated fear of an ordeal, suffering or torture may make someone intending suicide less responsible for his action," it says.

"Eternal salvation for people who have killed themselves should not be despair of. God can grant them the chance for salvific repentance, by ways known to him alone. The church prays for people who have made an attempt on their own life," it adds.

In the field of bioethics, the catechism opposes non-therapeutic genetic engineering "intended for the production of selected human beings according to sex or other pre-established criteria." This goes against human dignity and violates the "unique, unrepeatable identity" of the human person, it says.

The catechism opposes producing human embryos for experimentation, but says that prenatal diagnosis and surgery on embryos is valid if they "respect the life and integrity of the embryo."

The indissolubility of marriage and opposition to artificial birth control are reiterated.

"Adultery and divorce, polygamy and common-law

unions are grave offenses to the dignity of marriage," it says. Although separation and civil divorce may be tolerated to solve practical problems, the couple remains married in the eyes of the church.

"The separation of spouses maintaining the matrimonial bond may be legitimate in certain cases," it says.

"If civil divorce is the only possible means to ensure certain legitimate rights, such as the care of children or the safeguarding of property, it may be tolerated without constituting a mortal fault," it says.

However, remarried Catholics whose first spouses are still alive have limited participation in church life. "They are not cut off from the church, but they may not have access to Communion. The main way they may lead a Christian life is to bring up their children in the faith," it adds.

The catechism says it is legitimate for parents to want to space their children, but they must do this by periodically abstaining from sex or through natural means based on the woman's fertility cycle.

"The legitimacy of intentions of the spouses does not justify recourse to morally unacceptable means, such as direct sterilization or contraception," it says.

The catechism condemns artificial insemination, donation of sperm or egg and loaning of the uterus.

Artificial insemination techniques "practiced by the couple themselves... are perhaps less worthy of condemnation, but they remain morally unacceptable," it says.

Married couples can enjoy sex because God wanted it to be "a source of joy and pleasure," it adds. "Nevertheless, spouses must know how to remain within the limits of a proper moderation," it says.

Homosexual acts are wrong but homosexuals "must be welcomed with respect, compassion and sensitivity," it says. "All types of unjust discrimination against them should be avoided," it says.

Catholic opposition is based on the Bible, where homosexual acts are "presented as grave deprivations," it says.

The catechism notes that homosexual tendencies are a major trial for many people. "Homosexual people are called to chastity" and should seek strength through the grace of the sacraments, it adds.

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Bishops update the Lectionary, authorize Mass for human life

by Patricia Zapor
Catholic News Service

WASHINGTON—The U.S. Catholic bishops Nov. 18 approved a revised translation of the Lectionary, authorized a new Mass for human life and established a policy for adding saints to the calendar of celebrations.

In a vote of 190 to 29, members of the National Conference of Catholic Bishops, meeting in Washington Nov. 16-19, accepted a new edition of Volume 2 of the Lectionary for Mass, revised in a nine-year process. The volume provides scriptural readings for weekdays, feasts of saints, common and ritual Masses.

By a vote of 210 to 3 the bishops agreed to adopt a Mass of Thanksgiving for the Gift of Human Life, requested by New York Cardinal John J. O'Connor, outgoing chairman of the bishops' Committee on Pro-Life Activities.

Both the Lectionary and the human life Mass must be approved by the Vatican before they may be used.

The Lectionary changes stirred a debate about whether previous editions of such official texts may be used and whether individual dioceses may make interim changes in prayers.

Bishop Thomas J. Connelly of Baker, Ore., said he supported the changes being considered, particularly to make language more gender-inclusive, but questioned the wisdom of frequent changes in texts used in public liturgical celebrations.

"We're making it impossible for people to become familiar with it," Bishop Connelly suggested.

Bishop Francis E. George of Yakima, Wash., asked whether the Lectionary changes could be put off until a new translation of the sacramental—the book containing the prayers of the Mass—is released.

Besides giving the Liturgy Committee more time to

fine-tune the translation, longer advance time would give church composers the chance to write new service music before the release, he said.

But some people are already using their own alternatives to gender-exclusive language in older texts, trying to do away with references to God as male and other phrasing considered to be sexist, said Chicago Auxiliary Bishop Wilton D. Gregory, chairman of the Liturgy Committee.

"Some people are beginning to take the task into their own hands," said Bishop Gregory. "And they're not doing a very good job of it."

In lieu of approved texts that do away with exclusive language, people without appropriate theological back-

Pastoral fails to pass

(Continued from page 1)

grounded as agreement on the part of the bishops with positions contrary to the church's teaching. However, he said, "we accept the teaching of the magisterium which in 1976 concluded that 'the church does not consider herself authorized to admit women to the priesthood,'" and he said, "We are not ambiguous about this."

However, Bishop Michael H. Kenny of Juneau said it would be imprudent to deal with women's ordination only in terms of supporting present church teaching and he said the church should conduct an open, widespread and frank discussion of the ordination question.

Archbishop Rember Weakland of Milwaukee agreed that women's ordination needs further review. An historical review of the reasons why women have been denied ordination, he said, would reveal that they were considered inferior. He said that the reasons currently given—that priests act "in the person of Christ"—were formulated only recently. Moreover, he said, they carry little conviction.

Archbishop J. Francis Stafford of Denver responded to Archbishop Weakland. He said that both St. Thomas Aquinas and St. Bonaventure back in the Middle Ages had written about the priest serving in the person of Christ.

Auxiliary Bishop Austin Vaughan of New York was the strongest supporter of the church's teaching prohibiting women's ordination. He said that he believes the doctrine is "reductively infallible," even though the pope has not said so. He said that the document "Inter Insigniores" (which stated that women cannot be ordained) is a dogmatic document, not a disciplinary one. It is infallible, he said, because it was issued precisely to end a dispute in the church.

Archbishop Buechlein, in questioning Cardinal Bernardini about the intent of his motion, said that he would not want to give the impression that the church's teaching about women's ordination is open to change.

Bishop Charles J. Chaput of Rapid City urged passage of the pastoral precisely because people see the discussion about the document as a referendum on women's ordination. He warned that people would interpret the bishops' silence as uncertainty.

grounds are making such changes "with disastrous results," he said.

At a press conference later, he told of a Mass he attended a year ago outside his own diocese. The lector, reading from the Creation story in Genesis, said: "And God saw it was not good for the human to be alone, so he created woman."

While Bishop George's suggestion of waiting to issue the Lectionary at the same time as the sacramental had merit, Bishop Gregory said the delay would be lengthy. The new sacramental translation is due in late 1994.

Changes in the Lectionary were primarily matters of cleaning up minor wording differences between the New American Bible and the current Lectionary, explained Bishop Gregory.

For instance, readings that began with the phrase, "Then he said," were changed to read "Jesus said," rather than follow the biblical text strictly when the congregation would not have the preceding passages available to them for context, Bishop Gregory said.

The liturgy changes were unrelated to a revised English translation of the Roman Missal that was also the subject of a report Nov. 16. Those revisions are being made by the International Commission on English in the Liturgy, while the changes presented by Bishop Gregory dealt only with the Lectionary, from which daily scriptural readings are taken.

The bishops in June 1992 had approved Volume 1 of the Lectionary and in November 1991 they had approved a Lectionary for Masses with Children.

The policy statement on the use of saints in the liturgical calendar was revised in response to requests for a set of guidelines on how to add saints to the listing. It was approved in a vote voice at the Nov. 18 general session and does not require Vatican affirmation.

The Vatican's General Norms for the Liturgical Year and the Calendar allows for provinces, regions, countries and dioceses to draw up their own calendars of observances.

The norms provide for diocesan calendars to include celebrations for patron saints of local interest, the anniversary of the dedication of the cathedral, and saints and the blessed who have a special connection to the diocese.

Guidelines for adding observances to the calendar in the United States would require that the saint or blessed must have served in the United States and that the observance being considered for inclusion on a national calendar have been part of diocesan calendars for a "significant period of time" to ensure there is a genuine following.

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