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Bishops solidly support message on women

by Patricia Zapor

WASHINGTON (CNS)—The U.S. bishops Nov. 16 overwhelmingly approved a statement on the role of women in the church conceived as a step toward peacemaking with those who have felt alienated as Catholics.

By a vote of 228 to 10, the bishops accepted the document "Towards Strengthening the Bond of Peace," prepared by the Committee on Women in Society and in the Church.

The vote followed a lengthy debate on the nuances of an amendment proposed by Bishop Charles J. Chaput of Rapid City, S.D., to note that radical views about the role of women from both sides tend to impede dialogue and divide the church.

After debate that made clear the bishops think both conservative and liberal perspectives can, by their extremeness, lead to alienation, a somewhat different version of Bishop Chaput's amendment was approved.

The statement itself calls for a churchwide dialogue on women's "leadership in the church, equality of women and men and diversity of gifts."

It says there should be increased roles for women in governing the church and collaboration between women and men in serving the church. It singles out language as a source of problems for women who feel hurt by sexism, and it encourages the use of inclusive language wherever possible.

Bishop John J. Snyder of St. Augustine, Fla., chairman of the committee on women, said the document is not intended to be a technical, theological pastoral letter so much as a statement of "fact, principle and appreciation."

The approved amendment said that "we further reject extreme positions" on women's issues "which impede dialogue and divide the church."

The document, called a pastoral "reflection," incorporated 45 other changes suggested by various bishops.

Amendments included minor rephrasing, such as substituting the words "called forth" for the original "recruited" in a reference to service in the church.

It also included addition of a paragraph quoting Pope Paul VI on how divergent views can become complementary "by forcing our reasoning process out of the worn paths and by obliging it to deepen its research to find fresh expressions."

There were several references during the morning debate to a nine-year effort to draft and approve a pastoral letter on women's concerns.

After years of gathering ideas and information from women around the country and reviewing several preliminary drafts, the bishops at their 1992 fall general meeting rejected the document. It was the first time in conference history that the bishops had voted down a proposed pastoral letter.

They voted instead to send it to their Executive Committee for further action and to publish it as a report of the *ad hoc* drafting committee which wrote it.

Bishop Alfred C. Hughes of Baton Rouge, La., who had served on the drafting committee, said, "I stand in awe at the present committee's ability to do this in six months."

He said he was a bit worried about the "maturity" of the document after his previous experience in 1992 to create a pastoral letter that addressed the myriad complexities of women's issues.

"No document can say everything that might possibly be said," commented Cincinnati Archbishop Daniel E. Pilarczyk, urging approval of this year's document. Even hesitation based on a desire for "sufficiency and completeness" in the final product would be taken badly, he said.

"A vote against the document will be seen not as a voice for sufficiency and completeness, but as one more failed attempt to speak to women," said Archbishop Pilarczyk.

The pastoral reflection was drafted by the bishops' Committee on Women in Society

and in the Church in response to Pope John Paul II's letter issued May 30, which reiterated that priestly ordination was reserved to men.

The text of "Towards Strengthening the Bond of Peace" will be published in *Origins*, (CNS Documentary Service.)



CALL TO ORDER—Cardinal-designate William H. Keeler, president of the National Conference of Catholic Bishops, calls to order a session of the national bishops' meeting in Washington Nov. 16. The bishops approved statements on expanding the roles of women in church ministry and on confronting violence in society. (CNS photo by Nancy Wieche)

New pastoral council elects women as officers

by Dan Conway

On Nov. 19, the Archdiocesan Pastoral Council met at the Archbishop Edward T. O'Meara Catholic Center to conduct a final quarterly review of the 1993-94 archdiocesan strategic plan. This plan, which will be revised in 1995, sets direction for all of the programs and activities of the Archdiocese of Indianapolis.

During the meeting, Archbishop Daniel M. Buechlein reported on the plan's accomplishments in five goal areas: spiritual and sacramental life, education, pastoral leadership and services, social ministry, and stewardship of resources. Among the many accomplishments cited by the archbishop were: revised liturgical and sacramental policies, expanded retreat and renewal programs, a new Commission on Evangeliza-

tion, implementation of the new "Catechism of the Catholic Church," processes for setting new education standards, school planning, new governance procedures, a three-year plan for parish staffing, new vocation initiatives, planning for Catholic Charities, and fiscal accountability and stewardship.

In addition to its review of the strategic plan, the Archdiocesan Pastoral Council revised its constitution and by-laws in accordance with new governance structures approved by Archbishop Buechlein in May, 1994. The new constitution and by-laws provide for three types of members: one the archdiocese, *ex officio* members from the archdiocese's management council, and at-large representatives appointed by the archbishop. Officers for the Archdiocesan

Pastoral Council include the Archbishop of Indianapolis, who serves as chairperson, and a vice-chairperson and secretary elected from the diocesan representatives.

Amanda Strong, who represents the Indianapolis West Deaneary, was elected vice-chairperson of the Archdiocesan Pastoral Council. Strong, a member of Holy Angels parish, was an officer of the former pastoral council. Elected as secretary was Rosemary Coraggio, a member of St. Lawrence Parish, Indianapolis, of the North Deaneary.

Commenting on the newly elected officers, Archbishop Buechlein said, "You won't find two more dedicated leaders than Amanda Strong and Rosemary Coraggio. Both are active members of their parish communities and our archdiocese," the archbishop said. "We're fortunate to have them on our pastoral council. They know our

needs, and like all members of our pastoral council, they are committed to helping us respond to the spiritual, educational, and pastoral needs of our community." Following the election of officers, Suzanne Magnan, chancellor of the archdiocese, provided council members with an update on the archdiocese's revised policies on child abuse, which were published in January, 1994.

Commenting on guidelines and resources recently approved by the National Conference of Catholic Bishops, Magnan said, "The guidelines approved by the bishops last week strongly urge dioceses to take a pastoral approach in their response to all reports of child abuse by church personnel. That is our approach here in the Archdiocese of Indianapolis, and we were pleased to see that our policies conform to the guidelines recommended by the bishops as well as to the applicable state and local laws here in Indiana."

The next meeting of the Archdiocesan Pastoral Council will be in February, 1995.

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TALKS OF WONDER—Musicians, first-graders through senior citizens of 12 parishes, present the Bible storytelling musical by Marty Haugen. Proceeds from the Nov. 17-18 Pastoral Musicians event at Little Flower Church went to the Holy Family Shelter. (Photo by M. Nelson)

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SEEKING THE FACE OF THE LORD

Bishops' witness must be 'unfailingly consistent'

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

The meetings of the National Conference of Catholic Bishops are hard work! The liturgical texts, the statements, "Ethical and Religious Directives for Catholic Health Care Services," "Confronting a Culture of Violence: A Catholic Framework for Action," and "Strengthening the Bonds of Peace," (a statement on the role of women in the church) are complex and timely. In all of our actions, bishops are challenged to find the appropriate complementarity of doctrinal integrity and pastoral concern. On the surface, pastoral sensitivity is easily discernible. Doctrinal alertness is more challenging, especially when our church tradition is not viewed as "politically correct." As both teachers and pastors, we are obliged to take both roles seriously, sometimes paying a price, especially in the media.



One of the finest moments of last week's meeting was the presidential address of Cardinal-designate William Keeler. Cardinal Keeler spoke about "the real church in which we live and worship," and "the other Catholic Church, the one so often found in media coverage." A lot of coverage of last week's meeting was of "the other church." The media focused almost exclusively on areas in which we bishops struggle to forge a consensus on complex issues. And they search out dissident voices outside our membership which, in fact, skew the message.

Cardinal Keeler said: "Let's take a look at the

inclusive language issue—we see it in the context of our church; here we are called to be faithful to our tradition in worship and in proclaiming God's Word, and called also to make that Word as intelligible as possible for those who hear it preached. To be faithful—the task of the Holy See is to see, in one world of many tongues and cultures, the one faith proclaimed in accord with the Gospel witness of the past and in one voice with the living church throughout the world. As I have pointed out twice publicly in the past two weeks, those with worldwide responsibilities in Rome do want to work with us expeditiously in publishing a new lectionary, collaborating in the task of treating the tradition faithfully—and in the language which our people speak today."

The cardinal went on to say: "A year ago I spoke about some often unreported aspects which reflect the vitality of the Catholic Church in our country, the real Catholic Church. There are two more I wish to mention now. At a press conference recently in Rome a reporter asked me why I thought Pope John Paul's new book could be a best seller. I answered, 'Because "The Catechism of the Catholic Church" is already a best seller in the United States, with well over two million copies in print within six months of publication of our English edition.' Many wonderful efforts at Mass on Thanksgiving interest in the catechism; careful publication stimulate interest in the catechism; careful planning here made possible a prompt response to the need for more than four times the number of copies originally estimated. These steps have helped our people to begin to see the catechism for the treasure it is: the point of reference

for teaching about the faith at every level, the practical resource for preacher and teacher, the portable school for one who wants to know and live the faith in a world often confused, sometimes by media reporting. I am delighted to acknowledge that some responsible reporters did take a serious look at the catechism, and told the story with highly satisfactory thoroughness; others did not."

Cardinal Keeler said: "Like the national story I spoke of last year, on a global level, there is often a pre-packaged story. It is the story of an ailing pope trying to impose outdated morality on a resistant world, a church preoccupied by sexual issues, hostile to social progress and, now, deaf to the nuances of inclusive language. It is a story of a church of confrontation, entrenched in the past and resisting the aspirations of ordinary people today. But where is the story of the pope who still does more in a week than most do in a month, of an older man who connects instantly with youth, of a tireless witness to respect for human life and human dignity?"

As reported in last week's *Criterion*, the cardinal told stories of the church as global peacemaker, as educator, as healer, as developer and as spiritual and moral leader. He said: "And so in the United States we in the church stand with the unborn and the undocumented, the poor and the vulnerable, the hungry and the homeless, in the defense of human rights and human life. Our advocacy does not fit ideological or partisan categories. Our witness is not politically correct, but it is unfailingly consistent." We worked hard last week to keep it that way.

EDITORIAL COMMENTARY

Remembering to give thanks for God's blessings

by John F. Fink
Editor, The Criterion

Thanksgiving Day has become our nation's favorite family holiday. More extended families travel from far-away places to be "home" for Thanksgiving than for Christmas, Easter or any other holiday. The celebration usually includes a large turkey dinner and some football on television. Since most readers will be reading this after Thanksgiving, we hope you had an enjoyable day.

We must not forget, though, that the primary purpose of the day should be to give thanks to God for the many blessings he has

bestowed on us and our families during the past year. If you somehow neglected that on Thanksgiving itself, perhaps you can remember to do it sometime during the extended weekend.

Most people know that Thanksgiving in this country began as a feast of gratitude at the end of a successful harvest. It was similar, in that respect, to harvest festivals from the earliest of times.

The Old Testament tells us of the Jewish harvest festivals and Judaism's emphasis on giving thanks to God. Deuteronomy warns God's chosen people: "But when you have eaten your fill, you must bless the Lord, your God, for the good country he has given you" (Dt. 8:10).

When Jesus was alive, he participated in the Jewish feast of Sukkot, or Feast of Tabernacles. It was then a national holiday of thanksgiving in Judea and Galilee that originated as a religious feast at the end of the harvest and moved from the temporary shelters used by workers in the fields.)

Jesus had some things to say about giving thanks, too. One of the readings usually read at Mass on Thanksgiving is the story of the healing of 10 lepers, only one of whom returns to give thanks (Lk 17:11-19). "Where are the other nine?" Jesus asks. "Has none but this Samaritan returned to give thanks to God?"

(Some Bible experts point out that perhaps the nine who didn't return immedi-

continued to sound "the drum beat of a fabricated story line" about how many Catholics are alienated from their church.)

Archbishop Buechlein agrees with the NCCB president "that our story is real, palpable and full of hope," even when it "does not fit ideological or partisan categories."

The archbishop believes that, as a national conference and as individual dioceses, "we need to do a better, more professional job of telling our stories as a means of engendering hope and of breaking the vicious cycle of cynicism and despair that so often accompanies the media's image of our church."

"If people in central and southern Indiana don't know about the marvelous work of Catholic Charities, for example, or about the contribution our center city schools make, or about our church's commitment to strengthening marriage and family life in our community, then we need to take the initiative and spread the good news," the archbishop said.

Paraphrasing Cardinal Keeler's address, Archbishop Buechlein said, "our ministry to the people of Indiana does not fit neatly into ideological or partisan categories. Our witness is not politically correct. But it is true to our beliefs, traditions and values, and it is truly a story of hope."

"According to Archbishop Buechlein, "The strategic plan for the Archdiocese of Indianapolis identifies effective communication and evangelization as major priorities. We're committed to telling our story in ways that help people to hear the good news of Jesus Christ and to recognize that, in spite of our many faults and failings, our church is here to help make our community a better, more hopeful place."

(See more about Cardinal Keeler's talk in Archbishop Buechlein's column.)

ately were all Jews who had a religious obligation to go to Jerusalem to be certified as clean by a priest before they could give thanks; the Samaritan couldn't go with them.)

As we consider our obligation to be grateful to God for his many blessings, we should also think about how our gratitude can be translated into good stewardship. The annual collection for the Campaign for Human Development was taken up last Sunday. It's still not too late to contribute to that, if you neglected to do so. That's a way to help those who are trying to help themselves.

During this Thanksgiving weekend, let us pray with the psalmist: "I will give thanks to you, O Lord, with all my heart, for you have heard the words of my mouth; in the presence of the angels I will sing your praise; I will worship at your holy temple and give thanks to your name, because of your kindness and your truth; for you have made great above all things your name and your promise. When I called, you answered me; you built up strength within me" (Ps 138:1-3).

OFFICIAL
APPOINTMENT

EFFECTIVE November 16, 1994

REV. JOHN P. O'BRIEN, appointed
associate pastor, St. Gabriel, Connersville.

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

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The need to tell church's story

by Dan Conway

"Let's face it," said Archbishop Daniel M. Buechlein. "We're fortunate to have a generally well-informed media in Indianapolis, but at the national and international levels our church has to operate in a media climate that is saturated with sound-bites and superficial images. I strongly agree with Cardinal Keeler that the challenge we face—to tell our story in positive, hope-filled ways—is critically important to our church's mission."

The archbishop endorsed the recent challenge to find more effective means of "telling the church's story" which was issued to the bishops of the United States by Cardinal-designate William H. Keeler, presi-

dent of the National Conference of Catholic Bishops (NCCB).

In an interview immediately following the NCCB president's opening address during the bishops' meeting in Washington last week, Archbishop Buechlein said that he believes Cardinal Keeler's observations about the need for more effective communication about "the real church in which we live and worship" were right on target.

"In his role as president of our bishops' conference, Cardinal Keeler has experienced first-hand the frustrations of trying to communicate our church's position on complex national and international issues," Archbishop Buechlein said.

In his presidential address, Cardinal Keeler—who with Cardinal-designate Adam Maida of Detroit is one of two U.S. bishops recently named to the College of Cardinals by Pope John Paul II—said that reports in the national news media often reveal a "pre-packaged story."

According to the cardinal, "It is the story of an ailing pope trying to impose outdated morality on a resistant world, a church preoccupied by sexual issues, hostile to social progress and, now, deaf to the nuances of inclusive language. It is a story of a church of confrontation, entrenched in the past and resisting the aspirations of ordinary people today."

Archbishop Buechlein said, "You can almost predict how the media will 'pitch' a story about the Catholic Church's position on issues that are not politically correct."

"I think that of the great experiences we had in Denver a year-and-a-half ago," the archbishop said, "As thousands of enthusiastic young people from all over the world gathered to be with the Holy Father physically and spiritually, many members of the national news media

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FACES OF STEWARDSHIP

Everyone can bring something to stewardship

St. Meinrad's Dan Schipp says stewardship is "a way of life"

by Peter Agostinelli

Amid all the discussion of stewardship this month, many parishioners in the archdiocese may wonder whether they have the talent their parish is asking for.

But Dan Schipp, a member of St. Paul Parish in Tell City, thinks everybody has abilities and skills a parish can use.

Schipp is vice president of development at St. Meinrad Seminary. He knows the subject of stewardship well from his work at the Benedictine institution. He

has helped St. Paul by chairing its stewardship committee, contributing to a program that now forms a strong part of parish life.

Schipp and his wife, Patty, have been married for 17 years. Patty teaches elementary school in Tell City. The couple has three children.

Regardless of the abilities or talents people have, Schipp said, it comes down to this: Stewardship gives people opportunities to be true participants in their parish and to take responsibility for its health.

"For example, here at St. Meinrad, our work for generations has been that of preparing priests for the church, and now lay leaders too," Schipp said. "The Holy Father has said that work is the responsibility of the whole church and in a development program, what we do is extend to people in parishes a very real opportunity to be a part of that work. For me, stewardship is not something you do. It's more of a way of life. It's an attitude and kind of a philosophy."

Schipp points to the bishop's pastoral letter, "Stewardship: A Disciple's Response," that presented the foundational stones of a life of stewardship. It makes some of the following points:

• Stewardship is an expression of gratitude for God's generosity to us.
• We have a responsibility to care and grow with the gifts God has given us, as well as to recognize the accountability that comes with them.

• There is a call to share our gifts with others, out of love and concern for justice.

• We should recognize the significance of returning those gifts we have received from God with an increase.



Dan Schipp

North Deanery to mark 10th year of honoring educators

by Margaret Nelson

For the 10th year, the Indianapolis North Deanery will honor its outstanding educators. Archbishop Daniel M. Buehlein will preside at a special prayer service on Nov. 30 at Chatham High School gymnasium at 7:30 p.m.

Outstanding religious educators of children and of adults, school teachers and administrators have been selected by their parishes and Chatham, the deanery high school. The archbishop will present the awards to these "exemplary providers of Catholic education."

Those to receive recognition as North Deanery Outstanding Educators for 1994 are: Barbara Gaffney, Chatham; Mary Bodle and Virginia Forbes, Immaculate Heart of Mary; Judy Aders, Charlotte Jones and Pam Kemper, Christ the King; and Karen Cooper, Elizabeth David, Linda Mejaski, Ivy Menken and Patty Murphy, St. Andrew.

Other Outstanding Educators are: John Dorgan, Nancy Hartman, Monica O'Brien, St. Joan of Arc; Franciscan Sister Mary O'Brien and Mary Ann Verkamp, St. Lawrence; Mary Ann Atkins, Pat Kinyon, Nancy O'Bryan and Dale Taylor, St. Luke; Ann Greer, Helen Lazazz and Diane Pike, St. Matthew; Christine Baker, Diane Eltroth, Debbie Marten and Mary Patricia Sharpe, St. Pius X; Mary Ellen Brown, Tom Brown, Judy Farrell, and Sandy Williams, St. Thomas Aquinas.

Holy Cross Brother Joseph Umile, principal of Chatham, will assist the archbishop. Mary Adams and students from the high school will provide the music.

Recipients will receive a certificate of achievement and their names will be added to the North Deanery Outstanding Educator plaque.

After the liturgy, a reception will be held to honor the educators and their guests.

Two parishes help fire victims

Two southside Indianapolis parishes and several businesses came to the aid of Kristina Maria Smith after her home was destroyed in a southside apartment fire Nov. 11.

Wanted your Christmas stories

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

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

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

Deadline for receipt is Tuesday, Dec. 6. The stories to be published will be selected by the editors.

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

"What I think was the best part was all the spontaneous outpouring of support for her," said Franciscan Sister Jean Marie Cleveland, parish life coordinator for St. Patrick and Holy Rosary parishes.

Phyllis Lydick, great-grandmother of 4-year-old Blake, 3-year-old Timothy, and 5-month-old Blake, is a member of St. Patrick Parish.

Lydick knew David Page of Holy Rosary because she had lived down the street from the church. When he learned that the family had lost all its material possessions in the fire, Page arranged for the funeral arrangements through Daniel O'Reilly and a coffin from Meadlo Casket Co. Eugene Harris, director of Catholic Cemeteries who often attends Mass at the two parishes, provided a burial plot.

Sister Jean Marie said that St. Patrick has also been involved. Not only was the funeral held there on Thursday, Nov. 17, but members collected cash and clothing. When Holy Rosary held its annual clothing collection the last two weekends, some of the donations entered families. Some members are taking cash and clothing for the surviving family members.

Schipp said the Parable of Talents illustrates an important point for looking at stewardship.

"I can recall that from when I was a little kid in grade school," he said. "For some reason, the message contained in that parable has been really significant in my life. God calls us to take what he has given us and to grow and develop that talent and gift. He doesn't ask us to safeguard it and hide it under the bed so it doesn't become depleted. His challenge is to grow and increase and multiply our talent."

"That is one thing, Patty and I try to call to the attention of our children, to help them to see how as good stewards we have a responsibility not only for our own particular talents, whether that's something like playing the piano or making use of the intellect God has given us. But it's also about a responsibility for the environment, the world in which we live."

The family participated in an Ohio River cleanup project last summer. Schipp said that was one concrete action the family could take to fulfill its responsibility to the care of the Earth.

"We also try to carry the stewardship message through in terms of the jobs we have at home," Schipp said. "The home is not just the responsibility of the parents. As our children get older and are able to make their contribution, we try to help them see that we're all stewards of our

home, that the home is something we make and we keep together."

In other words, Schipp said, it's important to remember that stewardship goes far beyond dropping a coin or envelope into the collection basket at Mass. There's an element of gratitude, he said, as well as a responsibility to help spread God's love and build his kingdom here on Earth.

The experience of developing St. Paul's program is an example of what stewardship can bring to a parish. In planning the program, Schipp said, one goal was to show parishioners that everyone has at least two or three talents that are uniquely their own, and that these are important things they can bring to the parish. There are important ministries to parish life and liturgies, such as eucharistic ministers, but there are countless other ways in which people can contribute their time and talents. Schipp points to the parishioners who clean the holy water fontations, and another who built book shelves for the rectory.

And if people aren't interested in committees or working in front of other people, they can pray at home. That's an important way in which everyone can help.

"I do believe very strongly that each one of us has something to contribute," Schipp said. "And I think our contribution is best when it is most authentic and when we draw on the particular talent or gift that God has blessed us with."

World AIDS Day December 1

Thursday, Dec. 1 is World AIDS Day. The archdiocese will join in observing the day and in hosting an interfaith prayer service at St. John Church in Indianapolis at 8 p.m. that night.

This is the 14th anniversary of the discovery of AIDS in the U.S. On Thursday, churches around the nation will toll their bells 14 times at 1:40 p.m. EST. This is to show support for the people who have lost friends and family members. And it will show compassion for those who are HIV positive or who have AIDS.

In Indianapolis, there is a two-day program being held at the government center, including a breakfast at the Westin Hotel with Marcus E. Harris speaking. The program will end with the Thursday ecumenical service at St. John. The seven agencies include the Damien Center and St. Francis Health and Hospital Centers.

Since September, Father Carlton Beever has ministered to those who are HIV-infected, people living with AIDS, and their families and friends.

The initial AIDS ministry of the archdiocese began in 1987 when the Damien Center was located in the former SS. Peter and Paul School. "This is our next step in an effort to minister," said Father Beever. "Many other dioceses already have offices."

Father Beever said he became interested in the ministry and went to the National Council on AIDS Network meeting this summer in Chicago, with Providence Sister Ann Michele Kietler of the Damien Center and Father Larry Crawford, director of the Office of Pro-Life Activities, last summer.

"When I was leaving St. Bernadette, it was a natural transition," said Father Beever. He put together an approach, that he would be based at St. Philip, working out of the Damien Center and the Pro-Life Office, which was approved by the archbishop. He has space in the three different locations, reporting to the archbishop and Father Paul Koetter.

"The archbishop sent me to Washington, D.C.," he said. "I am attempting to bring a pastoral and spiritual dimension to the disease. A lot is being done in the medical area, but I want to add these dimensions, and it seems that people are interested in that."

At the Damien Center, Father Beever has started a spiritual enrichment group. "Five to seven people get together. We pray together and talk about the difficulties. We bring a pastoral and spiritual dimension to the disease. A lot is being done in the medical area, but I want to add these dimensions, and it seems that people are interested in that."

Father Beever is attempting to have a priest or other pastoral leader in all areas of the diocese. He is working with Indiana Catholic AIDS task forces in Richmond and Terre Haute.

Since he is not assigned to a parish, Father Beever substitutes for priests who are away

from their parishes. In this role, he works on an educational ministry. He has gone to several parishes and talked about the comprehensive approach to AIDS.

Father Beever went to St. Gabriel in Connersville, St. Andrew, Richmond, St. Simon and St. Philip, Indianapolis. He will go to the other two parishes in Richmond. "I preach the homily and distribute fliers and brochures. So far, people are accepting it pretty well. I am getting a lot of positive feedback."

He tells a story about St. Francis in his late 20s. He was pretty self-absorbed and had an aversion to anything that didn't fit into his neat, clean world, he said. "When a leper approached him, he saw the face of Christ. He wrapped his arms around him. AIDS is probably the leprosy of our own day," said Father Beever.

"One in every 200 people know someone who, whether they know it or not, is infected with AIDS," Father Beever said that more people are being affected by AIDS. He said that in 1979, there were 100 cases of AIDS, but by 2000, 40 million will be infected.

While at one time AIDS was known as a gay disease, the greatest growth now is in children and women, aged 15 to 30. "A lot of people think it doesn't touch them, but because there is still a stigma, they might not know," he explained. He and his other priests he knows had funerals for several AIDS victims last year.

The AIDS ministry has sent mailings to all the parishes with information about World AIDS Day and educational materials about AIDS. The flier, "What Does the Face of AIDS Look Like?" and a prayer card are included.

Those including further information about the World AIDS Day program should call 317-383-6421 or 637-2906. For more information about the AIDS ministry, call Father Beever at 317-631-8746.

Archdiocese to celebrate 50 years

On Saturday, Dec. 3, the Archdiocese of Indianapolis will mark the 50th anniversary of its elevation to the status of an archdiocese. Archbishop Daniel M. Buehlein will preside at the 11 a.m. Mass at St. Peter and Paul Cathedral.

The event falls on the feast of St. Francis Xavier, patron of the archdiocese. The public is invited to the eucharistic celebration and to a luncheon at the Archbishop Edward T. O'Meara Catholic Center Assembly Hall after the Mass.

Reservations, which are required for the luncheon only, may be made by calling Cathy Berghoff at 317-236-1428.

FROM THE EDITOR

We cannot earn heaven by our own efforts

by John F. Fink

True or false: It is by their own efforts that people earn their place in heaven. If you answered "true" you are in the majority of Catholics. Earlier this year the results of a study of Catholic religious education/catechesis was published by the Washington Office of Educational Testing Service, with funding from The Lilly Endowment. It found that 61 percent of catechists, 73 percent of regular parishioners, 52 percent of nominated parishioners (those nominated by a pastor to participate in the study), and 84 percent of young people 15 to 18 years old said that that statement is true.

The problem is, the statement is false. As the published report says, "A perennial difficulty reported year by year in National Catholic Educational Association surveys since 1976 is the acceptance of the church's teaching on the necessity of grace or God's initiative in a person's life."

I must say, though, that I have difficulty with the way that statement is worded. I think that if it had said, "It is solely by their own efforts that people earn their place in heaven," the results would be far different. Still, the report does say, "This question has been asked a number of ways, with no improvement in parishioners' showing an acceptance of the doctrine of grace."

THE CHURCH has always taught that grace is absolutely essential for our spiritual life. We cannot do anything spiritual without God's grace which, according to "The Catechism of the Catholic Church," is "the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life" (No. 1996).



Faith itself is a gift of God. We cannot reason ourselves to belief in the teachings of God and his church, although reason can be, and is used to demonstrate the credibility of the Christian religion. The classic definition of faith was given to us by the First Vatican Council in 1870: "Faith is the supernatural virtue whereby, inspired and assisted by the grace of God, we believe that what God has revealed is true, not because of the intrinsic truth of the contents, as recognized by the natural light of reason but because of the authority of God himself, the revealer, who can neither be deceived nor deceive." ("De Fide").

The Second Vatican Council also taught that the act of faith presupposes grace. "For this faith to be accorded, we and of the interior helps of the Holy Spirit, who moves the heart and turns it toward God, and gives joy and ease to all in consenting to the truth and believing it." ("De Verbum" quoting "Enchiridion symbolorum" of the Second Council of Orange of 529).

THE NECESSITY of grace has been taught from the earliest days of the church. St. Augustine strongly insisted that faith is a pure gift freely bestowed by God, quoting St. Paul: "Not that we are sufficient of ourselves to think anything as coming from us; our sufficiency is from God" (2 Cor. 3:5).

St. Thomas Aquinas, in his "Summa Theologiae," taught that grace inclines the mind to assent by moving the will, which in turn commands the intellect to assent. To believe is an act of the intellect assenting to the divine truth by virtue of the command of the will as this is moved by God through grace" (quoted in "The Catechism of the Catholic Church," No. 155).

All this explains why different people can look at the teachings of the church and come to different conclusions. No one can force himself or herself to believe. How, then, do we come to believe?

American theologian Father Avery Dulles, in his book

"The Assurance of Things Hoped For," explains it this way: "The very beginnings of faith and the will to believe are the work of grace, so that it is impossible to perform any act pertaining to eternal salvation without the illumination and inspiration of the Holy Spirit. It is common doctrine in the Catholic Church that every step positively leading up to the supernatural assent of faith and to justification must be made with the assistance of the Holy Spirit, who enlightens the mind and inspires the will."

Once God offers the gift of faith through grace, it is up to us freely to accept or reject that gift. As "The Catechism of the Catholic Church" says, "No one can merit the initial grace which is at the origin of conversion. Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life, as well as necessary temporal goods" (No. 2027). Through "actual grace" we can then perform the works for which we will be rewarded with salvation.

IT SHOULD BE NOTED, by the way, that there is no basic disagreement between Catholics and Protestants regarding the necessity of grace. Martin Luther and John Calvin, for example, stressed that the human mind could not assent to faith in Jesus Christ unless it was enlightened by the Holy Spirit. The differences between Catholics and Protestants were more concerned with whether or not faith alone, without good works, was sufficient for salvation. But they agreed that faith itself is a free gift of God.

The Catholic Church teaches that we will all be judged according to how well we cooperate with God's graces. This means living in accordance with the Beatitudes, obeying the Commandments, avoiding sin, following our correctly formed consciences, and practicing the cardinal virtues of prudence, justice, fortitude and temperance. As the new catechism says, "Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should always ask for this grace" (No. 1811).

But we cannot earn heaven solely by our own efforts.

A VIEW FROM THE CENTER

Stewardship and the psychology of giving (II)

by Dan Contway

Last week, I wrote about the seven giving categories described in the book by Russ Prince and Karen Fink, "The Seven Faces of Philanthropy." How do these seven characteristics of "major donors" compare with the gifts of time, talent and treasure that "ordinary" people make to their churches and other non-profit organizations? What is the relationship between the motives described in "The Seven Faces of Philanthropy" and the biblical concept of stewardship?



Based on my experience during the past 20 years, I believe that people who give (regardless of their income levels or social standing) have many different motivations for giving—ranging from total self-interest to unselfishness and everything in between. Human nature being what it is, we all have "mixed motives" for our behavior.

With this in mind, I believe that the psychological characteristics described in "The Seven Faces of Philanthropy" can be applied to ordinary people who give their time, talent and treasure to their churches, schools, and many other worthwhile causes.

But at the risk of sounding simplistic, I think the most fundamental answer to the question about why people give is very simple. *People give because it feels good.* It may feel good because it relieves guilt. Or because it helps people to feel part of their community or social group. Or because giving allows them to give something back—to God, to an organization that benefited them, or to society at large. Whatever the reason for giving, the common denominator is that, no matter what our circumstances, generosity and self-giving make us feel good—about ourselves and about the world in which we live.

The difference between stewardship and other motivations for giving is truly radical. Stewardship is not simply another motivation for giving (the eighth face of philan-

thropy). Stewardship does not come from obligation, guilt, enlightened self-interest or even a genuine philanthropic interest in the good of the community (although any of these may be present in the psychology of any individual).

As a motivation for giving, stewardship unites and transcends all seven of the psychographic profiles in "The Seven Faces of Philanthropy." Persons who give out of a genuine sense of stewardship can be altruistic, communitarian, devout, dynastic, investors, repayers or socialites. But true stewardship is qualitatively different from all of these. Authentic stewardship involves a change of heart—a conversion from self-centered (or organization-centered) behavior to a way of living and doing business that is characterized by gratitude, generosity and accountability, and a genuine desire to "give back to God" a proportionate share of all our blessings.

Authentic stewardship is a way of life, a way of responding in faith to the Lord's call to selflessness that we have given to the poor and follow him. For the good steward,

giving is a genuine source of pleasure and personal fulfillment (regardless of his or her age, economic status or social circumstances). For the good steward, giving feels good because it is *good* in the most fundamental and existential sense of what goodness and being are all about.

"The Seven Faces of Philanthropy" describes the psychological characteristics that motivate individuals to give their time, talent and treasure to others. Authentic stewardship takes these human motivations, presents them in all of us, and transforms them—for the individual good and the good of the community—into ways of responding in faith to Jesus' invitation to let go of our dependence on the things of this world and become his disciples.

What motivates people to give? As "The Seven Faces of Philanthropy" shows, the answers are different for different kinds of people. But for the good steward, I believe that the answer is simple: a profound sense of gratitude for all that God has given and a genuine desire to share with others the abundant blessings that have been received from a good and gracious God.

EVERYDAY FAITH

On a flawed holiday, plenty to be thankful about

by Lou Jacques

Well, we have celebrated Thanksgiving. You know what that means. For millions of American families, the reality of the day ran smack into the Norman Rockwell image of the holiday so many of us grew up with.

As a nation, we have gone irrevocably beyond "over the river and through the woods to grand-mother's house" these days, even if that idyllic notion of a long sleigh ride and a huge meal shared with a large extended family brings back warm feelings.

Most families in the 1990s are too scattered and too stressed to be able to sit down for one main meal anymore the way I remember the holiday being celebrated in my childhood.



Even in those homes where folks do make a stab at togetherness for the Thanksgiving meal, reality insistently intrudes. Televisions blare in the background, drowning out mealtime conversation. Some folks have to work on the holiday. Other families cannot share the meal because the kids are away with a mother or father now married to someone else. And the pace of modern American life makes it hard for many young people to enjoy a slower holiday on which, heaven be praised, not much of anything happens beyond the meal itself.

OK. So maybe we cannot return to the Thanksgiving celebrations of our youth. Granted. We can, however, still be thankful for many things this holiday weekend. What's on your list?

I'd include:

- A delightful spouse who is a blessed rock of stability in this uncertain world
- In-laws who create a Thanksgiving meal the old-fashioned way, with love and care and marvelous cooking skills

• Steppkids who have broadened my understanding of what it means to be a parent a great deal in the past dozen years, and (most days) have enriched my life immeasurably

• An interesting job that gives my work a sense of purpose

• A stepdad that has, Lord help me, grown on me despite my best efforts to resist him

• Special friendships that have lasted two decades and more

• The healthy indifference to fads and trends that my parents instilled in me long ago

• A warm house to come home to on a cold night

• Good health

• The joy of reading, always my favorite pastime

• A faith that grows more real to me with each passing year

Thanksgiving circa 1964 may not be a Norman Rockwell painting, but it remains an oasis of civility, hope and good cheer in a nation sorely in need of all three. Besides, what other American tradition deserves to

perfectly with our inclination as believers to give thanks to a provident God for all good blessings?

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To the Editor

Problem not with Criterion or pope

First comes your coverage of the letter regarding divorced and remarried Catholics who are unable to receive Communion. But should not have surprised anyone. That has always been church law.

In the next issue we read a letter from a priest who tells us that he and other priests openly welcome back to Communion "those ... who were convinced their first marriages were invalid ... and who had resorted to church tribunals, but without relief, or who could not resort to church tribunals for good reasons."

He blasts *The Criterion* for its headline coverage and suggests that such coverage causes confusion and problems within the faith.

This is an example of one of the problems we have in the Catholic Church. The church, through the pope and the bishops, gives us church law and tells us this is what we have to do. Then an individual priest, or group of priests, come along and say, "Well, the church says you should not receive Communion, but I think the church is too harsh. If you personally think it's OK, even though it is in conflict with church law, and if I think you are a good person, then I'll overrule the church and allow you to receive Communion."

This priest may not be aware of it, but he is reinforcing what some Catholics want to hear: If we don't like church law as practiced in our parish, shop around—we can always find a priest who has his own rules that may fit in better with our lifestyle!

The problem is not with *The Criterion*, or with the pope. It has to do with obedience. Obedience to God and to church law. As long as some priests think they have the authority to make their own rules and show them to their personal beliefs, then obedience only to their personal beliefs, then we will always have Catholics who have no idea of what is right or wrong. Is it any wonder so many Catholics think they can pick and choose?

If I follow the reasoning that my conscience is my guide as long as I can find a sympathetic priest who is willing to overlook church law, then I can justify anything. And if I do that, then Catholicism, and God, cease to have a meaning.

I apologize for this little outburst, but I just cannot believe that we can be a Type A, Type B, or Type C Catholic. We are either Catholic, as tough as that can be sometimes, or we are not.

Jon R. Myers

Indianapolis

How to convey Jesus' message

I think that the original headline and article about "No Communion for Catholics Remarried Outside the Church" (Oct. 21 *Criterion*) communicated an undue negative focus upon a hard reality of our Roman Catholic Church's teaching without conveying any balancing, pastoral sensitivity. Pastoral sensitivity is not "softening" or "sugarcoating"; of truth; pastoral sensitivity rather acts as a balancing perspective which enables persons to listen to challenging truths without feeling totally defensive or cut off.

Perhaps a headline such as one Father Munschower suggested, or one which mentioned a positive part of the Vatican's statement, such as "Vatican Encourages Parish Involvement for Remarried Catholics" would have been more pastoral while remaining "accurate." Such positive balance might invite some who feel most needful of love in authentic faith relationship to Jesus amid the reality of remarriage after divorce to reflect upon, question, discuss, incorporate, or even actively encourage others to bear and respond to church teaching with courage, honesty, and good faith.

One expects headlines such as the one in the Oct. 21 *Criterion* from a secular paper which "sells" juicy scandals and controversy, but our diocesan newspaper must seek to set standards of sensitivity, care, and invitation to truth. The editor says that the article "was an important story that de-

served prominent coverage, and there was no way to soften it accurately." *The Criterion* (and the Catholic News Service) never pretended to report the entire message of the Vatican statement, but rather focused on the negative parts of those who. The message, while true and important, was not new; I don't think more subtle placement would have been "burying" it.

I urge our skilled editor to use this occasion of strongly expressed response as an opportunity for learning. Pastoral sensitivity is a complicated art and we all make misjudgments; the finest exercise of that art is to convey consistently more about how to convey Jesus' message of the reign of God among us more effectively.

Barbara Meyer

Richmond

The Criterion spurs readers' divisiveness

I agree with Father Munschower's letter regarding the headline for your Oct. 21 lead article (The headline was "No Communion for Catholics remarried outside the church: Vatican says no exceptions for those who believe their marriages are valid.") I would like to add another dimension to his comments, however.

Articles on stewardship are a regular feature in *The Criterion*, and I applaud you for this. But one way in which *The Criterion*'s staff will be judged when asked to render an account of this stewardship will be the question, "Did you facilitate healing and understanding or did you encourage divisiveness and polarization of attitudes?" "Accurate reporting" is not an accurate excuse for failing to exercise stewardship faith to encourage healing and understanding.

The headline was also misleading to non-Catholic readers (spouses of Catholics, RCIA candidates) who aren't familiar with the history of the subject. To these readers, it could seem that this was a new Vatican policy; they don't learn that it's simply a restatement of a previous policy unless and until they read the entire article. But in the meantime, the headline's harshness has already had an impact on their feelings and attitudes toward the church.

It seems to me that both problems could have been addressed by recognizing that since there was nothing new in this announcement, the article could be relegated to a secondary position on the page. Second, the headline could have read, "Vatican affirms position on communion for Catholics remarried outside church." A subhead could focus on the need for understanding with regard to this subject.

Another way that *The Criterion* encourages divisiveness and polarization of attitudes is with the Knudsen cartoons that are a regular feature of the paper. Invariably, these cartoons depict people with "right" and "wrong" attitudes on a subject. Inevitably, the person with the "wrong" attitude is an ugly, mean-spirited, unkempt person, while the person with the "right" attitude is attractive and neat and has a "nice" demeanor.

The Nov. 11 cartoon was typical—two people are carrying signs. The scruffy, bearded, mean-looking person is wearing sandals and looks like a mean '60s hippie. His sign expresses a variety of environmental causes. The other man is well dressed, has a nice demeanor, and is carrying a sign that says "respect human life." The scruffy, bearded, mean-looking person is shown calling the nice looking man a "crazy fanatic."

By publishing this cartoon, *The Criterion* appears to be saying that Environmentalists are scruffy, mean-spirited hippies who don't respect human life. Saving the forests, whales, trees, birds, etc., is incompatible with a pro-life attitude. People on the other side of the legalized abortion debate are scruffy and mean-spirited.

By publishing this series of cartoons, *The Criterion* is repeatedly saying that if you disagree with us, you are automatically an evil, mean-spirited person.

Please acknowledge your stewardship

responsibility to use your newspaper to work for healing and reconciliation, and discontinue this series of cartoons as soon as possible.

Bill Bradbury

Indianapolis

Father Pius blessed people with love

by Carol Norton

A little more than a year ago, one of life's miracles happened to me. This same miracle touched the tri-parish community of St. Joseph, Most Precious Blood and St. Peter, as well as many people in Corydon and Harrison County.



Fr. Pius Pfeiffer

A little more than a year ago, Father Pius Pfeiffer moved to Corydon. I'll never forget the day I met Father Pius. One of the friars from Mount St. Francis brought him by our home. He hadn't yet moved his belongings to the rectory at St. Joseph's, but it seemed as if he were already a member of this community. We sat and chatted and he was quite enthusiastic about his future with us.

My first impression of him was of someone who was easy to be around and this turned out to be an accurate observation. He was dressed in his typical garb: an old T-shirt and shorts. Apparently this fashion statement had made a definite impression on several parishioners. In the past we rarely encountered our pastors dressed in such casual comfort.

Father Pius was huggable, like a big teddy bear. I often had the occasion to watch him around the school children at St. Joseph. They would practically tackle him with their hugs and hugs. I thought he affected the children the same way Santa Claus does. They just wanted to be close to him.

LIGHT ONE CANDLE

Love is the highest principle

by Fr. John Catoir
Director, The Christophers

In his book of meditations entitled "Listening to Your Life," Frederick Buechner, a Presbyterian minister, always finds a way to make charity the supreme value, especially when lesser rules and principles are in conflict. He stresses the idea that God is love in this interesting quote:

"Principles are what people have instead of God. To be a Christian means among other things to be willing if necessary to sacrifice even your highest principles for God's sake or your neighbor's sake, the way a Christian pacifist must be willing to pick up a baseball bat if there's no other way to stop a man from savagely beating a child."

Ambiguities abound in moral theology. What is virtue and what is vice? For instance, patriotism is a virtue, but it has an ambiguous meaning. Patriotism is a belief in the glory of one's native land, but according to Buechner, "if patriots are people who stand by their country right or wrong, then the Germans who stood by Adolf Hitler and the Third Reich should be adequate proof that we've had enough of them."

Christians often find themselves in a conflict between the principles they've been taught and their deepest feelings about the duty of love. At times it becomes necessary to put your care and concern for someone you love before anything else. For instance, if stealing is a matter of principle, it is wrong to steal, but stealing may be necessary if your children are starving and you have no money.

Artificial birth control is another example of something that is objectively wrong because it involves the use of one's sexual powers in a way that defeats the primary

He affected me that way, too. I loved his laugh. It was contagious. He found humor in little things. He was a joker, too.

Father Pius loved St. Francis of Assisi. His favorite day was the feast of St. Francis. Typical for a Franciscan, right? But Pius not only loved St. Francis, he lived the virtues, the life, the philosophy, the love that his Brother Francis taught him. What a wonderful example he gave us! I often felt that Father Pius gave me a glimpse of what Francis would have been like if I had met him in person.

Father Pius was always doing, doing, doing. Did that man ever rest? Others close to him have shared how he ministered to the sick, the elderly, anyone in need. He didn't care if that person was a member of his parish or shared the same faith. He loved everyone and gave his time and attention to all. He was so unselfish and giving.

When I look around the church and school and see all that he accomplished, it hardly seems possible that he was with us for only 14 months! He barely had time to mention a project, large or small, and people were ready and willing to get it done. He often spoke fondly of the parishioners who had given their talents and time.

Father Pius left this world on Monday morning, Nov. 7, 1994. Most of us never had a chance to say goodbye. We never had the chance to tell him how much we loved him and what he meant to us.

But the memories we share and the recollection of his love will choose his life will live forever. We were all truly blessed by the presence of this wonderful man.

And to truly love Father Pius is to continue the simple acts of love he shared with all of us. He planted the seeds of love and compassion that we should have for our brothers and sisters. Our love for him will inspire us to continue to nurture and cultivate this gift of God's love for each other. I think that would please him and make him happy.

Carol Norton is a member of St. Joseph Church, Corydon. Her letter appeared in *The Corydon Democrat*.

purpose of sexuality. However, millions of believers practice birth control believing themselves to be in good faith.

Conscience is defined in moral theology as the proximate norm of morality. The Ten Commandments are the remote morality. Unless you accept these Ten Commandments as morally correct they are not binding on your conscience. This teaching is quite clear in Catholic tradition but it leaves a lot of room for rationalizing.

St. Alphonsus Liguori was an outstanding moral theologian of the 18th century who always tried to present a balance between the law and liberty of conscience. As a result he was attacked by conservatives for what they called his minimalist approach to moral theology. They considered him an irresponsible liberal. But isn't it interesting that the church canonized him?

We must always try to find the right balance between the principles and the rightness of the law of genuine love. Obedience to principles for principles' sake, is not religion, it is legalism. Jesus resisted many of the rules and regulations of his time in order to attain the higher principle of love. When the woman was taken in adultery, he didn't attack the law, which ordered her to be stoned, but he did render it ineffective. He told her away. "Let him who is without sin throw the first stone." Once he turned them away, he said to her, "Now go and sin no more."

The supreme law of charity means that at times some rules must give way to the duty of love, and the duty of love is discerned by an informed conscience. When in doubt, St. Augustine gave this bit of advice, "Do what you can do and pray for what you cannot yet do."

(For a free copy of the *Christopher News Note*, "Hard Times, Hard Choices," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

Better late than never

by Cynthia Dewes

It may be the day after Thanksgiving, but we're still mighty thankful around our house.

Since we were so busy with mashed potatoes and gravy and wishbones and cranberries and such that we could barely lift our noses from our plates, we probably didn't devote as much time as we should to a detailed examination of things at which we are grateful.

So, having managed only the usual cursory Thanksgiving grace before digging in yesterday, perhaps we should get more specific today.

Of course, we're thankful we didn't bust and fly apart from sheer overload yesterday. And we're glad there were plenty of turkeys to go around. But then, aren't there always enough turkeys, of all kinds, to go around?

We're thankful that someone invented pumpkin pie, since it gives us another excuse to eat whipped cream. And that this was a holiday on which no one had to wear a costume, open the door every 10 seconds to hand out sweets, or buy presents for people who need nothing or want everything.

Mostly, we're thankful for the dear family and friends who shared the celebration with us.

We're thankful the elections are over at last. And that the next ones don't come along until 23 months from now, if we don't count the campaigns.

We're thankful we haven't heard from Saddam lately, and that Jimmy Carter is back to carpentering houses instead of peace agreements. Is there an organized union for this?

We're thankful schools aren't handing out guns because "kids will get them anyway." We can't be thankful, however, that the same reasoning is not always applied to condoms and teen sex.

We should be grateful that those in favor not only of separation of church and state, but of separation from religion entirely, haven't figured out that Thanksgiving has spiritual overtones. After all, isn't God sneaking getting most of the credit for all this?

We're thankful we're politically correct these days, so attuned to the tender sensibilities of women, ethnic and racial minorities, the handicapped, and people who commit terrible crimes because they can't help it. Or we're white, middle-aged males.

Not being facetious, we are thankful for more general awareness of other people's problems, the condition of the environment in which we live, and treatment of God's

non-human creatures. The corollary is, we are especially thankful for common sense when we respond to these problems.

We're thankful for all the mothers who choose life, physical life for their babies and spiritual life for their own souls. And

we're thankful for the fathers who support them in their choice.

We're thankful that the sun still comes up every morning, that each new day is full of opportunities, and that we are alive to seek them out. We thank God for the graces he gives us to handle opportunities presented even by pain, grief and struggle.

If you think about it, we're still thankful for the same things the Pilgrims invented Thanksgiving for: food, shelter, friendship, love and life itself. Maybe, just maybe, every day is a Thanksgiving holiday.



check-it-out . . .

The **Chieftains and the King's Singers** will perform in Clowes Memorial Hall as part of the Butler University Performing Arts Series during December. The Chieftains will appear at 8 p.m. on Tuesday, Dec. 6, accompanied by the Indianapolis Children's Choir. The King's Singers will present selections from "A Little Christmas Music" at 8 p.m. on Monday, Dec. 19. For ticket information call 317-921-6444.

Holy Family Shelter invites its friends, whose parishes may not already be participating, to send their grocery receipts from O'Malia's (with Joe Cares stickers) and Mr. D's to: Sister Nancy Crowder, Holy Family Shelter, 30 E. Palmer St., Indianapolis, IN 46225.

On Tuesday, Nov. 6, the Feast of St. Nicholas, the **Second Annual Central Indiana Orthodox/Roman Catholic Forum** will be held at 7:30 p.m. in the Blessed Sacrament Chapel of St. Peter and Paul Cathedral, 14th and Meridian Streets. The free 90-minute forum will focus on the role of monasticism as a source of spiritual renewal and direction for modern-day Christians. The event will begin with the Orthodox Vespers service and conclude with the Roman Catholic Compline for the Feast, and refreshments will be served afterward.

A **Vocation Advent Retreat** on "The Birthing of Christ" will be held for Catholic, single women age 20 or older on the weekend of December 2-4 at Catherine Spalding Center in Nazareth, Ky. The retreat will offer retreatants information on the life, history, charisma and mission of the Sisters of Charity of Nazareth. For more information call 502-348-1515 or Sister Janice Doyne at 502-348-1521.

The Indianapolis Symphonic Choir will present **A Festival of Carols** on Saturday and Sunday, Dec. 10 and 11 at three Indianapolis locations: St. Barnabas Church, 8300 Rahke Road; Indiana host the 7:30 p.m. performance on Saturday, Dec. 10. Tickets are \$10 for adults and \$5 for children under 12. Call 317-921-6461.

The **Sacred Heart Fraternity of Secular Franciscans** has changed its meeting schedule. Until further notice, no formations for professed or novices will be held. The regular monthly meeting held on the fourth Sunday each month will continue at Sacred Heart Church, 1530 Union Street. This month's meeting is at 3 p.m. on Sunday, Nov. 27. Call Ben Cerimele at 317-888-8833 for more information.

Medjugorje in America will sponsor Advent programs by theologian Jesuit Father Richard Foley on Sunday, Dec. 4 and on Tuesday, Dec. 6. The days of prayer and reflection will include Mass and discussion of the topics: "The Eucharist—Sacrament of Love," "Mary in Advent," and "Advent—A Time for our Conversion." For more information call Cathy Denny at 317-888-0873 or Mary Ann Barothy at 317-255-7076.

Early Advent Penance Services will be held in some archdiocesan parishes. They include: Indianapolis North Deanery, Nov. 29, 7:30 p.m., Christ the King, Indianapolis East Deanery, Nov. 30, Holy Spirit, and Dec. 1, 7 p.m., Our Lady of Lourdes, Indianapolis South Deanery, Nov. 29, 7:30 p.m., Our Lady of the Greenwood, Bloomington Deanery, Nov. 30, 7 p.m., St. Vincent de Paul, Bedford and St. Mary, Mitchell (at Bedford), and Seymour Deanery, Nov. 27, 7 p.m., St. Ambrose, Seymour.

Effective December 1, **Mother Angelica's EWTN broadcasts** on Comcast Cablevision Channel 99 will be extended for five hours each day. The extension was announced in a recent letter from Comcast to a member of the committee to expand EWTN coverage in this area. At present, EWTN program coverage airs from midnight until 5 a.m. After the change, it will be aired until 10 a.m. each day. Comcast would appreciate input from viewers regarding customers' requests, since they intend to rebuild the channel system to accommodate new services. Customers' desires will weigh heavily in their channel coverage decisions. Send

comments to: Comcast Cablevision, 5330 E. 65th St., Indianapolis, IN 46220, or call the cable station at 317-353-2225.

vips . . .

Christopher Marten has been appointed to the Board of Overseers of St. Meinrad College and School of Theology. An alumnus of the University of Dayton, he is executive vice president of Wallington Asset Management, Inc. in Carmel.



Clarence and Lucille (Mueller) Wheatley will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 8:30 a.m. on Sunday, Dec. 3 at Holy Name Church, Beech Grove. They were married December 2, 1944 at St. Francis de Sales Church in Indianapolis. A reception will be hosted by the couple's children on December 2 at Lake Shore Country Club. The Wheatleys are the parents of seven children, including: Joyce Brandenburg, Susan Weisgerber, Kathy Sauer, Joan, Mary B. Shearer, Stephen and Greg. They also have 19 grandchildren.

St. Matthew, Indianapolis parishioner **Adrienne M. Teixeira** has been selected as a member of the Richard G. Lugar Excellence in Public Service Series' fifth class. Participants in the class receive specialized training for key governmental and political positions at local, state and federal levels. The mother of one son is a native of New Orleans. At present she is a



second year law student at Indiana University School of Law in Indianapolis.



Mr. and Mrs. Richard C. Bierck celebrated their 50th Wedding Anniversary during the Golden Wedding Anniversary Mass at St. Peter and Paul Cathedral on September 25 and will celebrate again at a Mass of Thanksgiving on Sunday, Nov. 27 in Holy Spirit Church, Indianapolis where they are charter members. "Dick" Bierck and the former Joan Melle were married November 25, 1944 at Our Lady of Lourdes Church and have two children, Linda J. Chenault and Gregory R. Bierck, and four grandchildren: Corey, Andy and Megan Chenault, and Jennifer Bierck.



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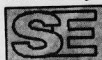
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by Sr. Daria Mitchell, OSF

RETIREMENT FUND FOR RELIGIOUS

How sisters view retirement in the '90s

People spend a lot of time and preparation to insure their "golden years," their retirement time. It should come as no surprise that religious have many of the same doubts, worries, concerns, and reluctance to move into that stage of life as anyone else.

One of the most obvious concerns with which people of retirement eligibility struggle is financial. Is there enough money to provide for a stable, life-sustaining and enriching experience? When young people flocked to religious life in large numbers, the certainty that someone would be there to take care of them in the declining years was a blessing and viewed as part of the "hundredfold" promised by Christ.

With the re-emphasis by the Church on the participation of the laity, vocations have lost some of their attraction, and the consequent decreasing number of religious have some communities investigating nursing homes and/or consolidating with other communities so that their elderly can receive appropriate care.

Another concern for retirees is medical care. With advancing age, increased need for medical care is a given. Once a religious is no longer active, previous enrollment in insurance programs ceases and the financial burden becomes part of the congregation's general expenses. As the number of retired religious increases and the number of employed religious decreases, the financial stress this occasions is obvious.

At some point, then, when the Sister does retire to the motherhouse, what does she find there? Here are some questions asked of the Sisters of St. Francis, Oldenburg, and some answers given.

What was the thing about retiring that surprised you the most?

Sister A: I would have to say the kindness of everyone here. I don't mean that I thought they would be unkind, but I thought it would be so much more institutional and less personal. Everyone here is so concerned to see that we have what we need and not just what we need, but what we want. All we have to do is ask about something and someone will work out the details so that it can happen.

Sister B: I really did not want to retire. I enjoyed living in the city, with friends

and family to chat with and visit, activities to take part in at the parish and in the community, and I thought that coming to the motherhouse would mean the end of all those things I so enjoy.

Much to my surprise, my friends are welcome to visit me here. I am able to go to the city on a regular basis—it takes some car arranging and planning, but it does happen. And the community and village activities here are really delightful. You should just see the Christmas Walk the village does!

What was the hardest thing you found you had to adjust to upon retiring here at Oldenburg?

Sister C: The walking really gets to me. It is difficult to get to activities, meals, chapel, reception rooms, meetings, etc. without quite a lot of walking. The distances we took for granted when we were more able, become a handicap when walking is hard. A few sisters have motorized carts, and there are a few "stairchairs," but, really, we need a few more to make the building more accessible. And even then, the need to walk will still be a problem. There are some activities that I have decided to pass up because the distance is too great.

What is the one thing you would say to sisters who are anticipating retirement in the near future?

Sister A: Any change is difficult. And most require some kind of sacrifice. But retirement here at Oldenburg is truly "golden!" We have someone working to see that we have everything we need: physically, in the Wellness Center with Sister Barbara and in the infirmary with Mary Jo (Heppner, a Franciscan "soulmate" who ministers as director of nursing), spiritually with the whole pastoral care team of Sisters Jan, Laurencia, Mary, and Therese de Lourdes.

Sister Patti Campbell helps our whole being with Tai Chi Chih and massages. Sister Stephanie helps coordinate the retreats, encourages formation of discussion groups, and visits with the retired sisters. Sister Myra provides a wealth of activities for our hands and our hearts. With Sister Bernice at the helm as the motherhouse minister, and the possibility of visitors popping in each and every day, there is not a dull moment. There is so much going on, one can't possibly get

involved in everything. And, while I am able, I do some work in one of the offices. It is nice to be able to contribute and to be useful. And, someone has to do it!

All those years on mission, I used my skills for other people. Now, I have the chance to use them for my sisters, and I consider it a great blessing and hope that I am a blessing to them.

Sister C: I sometimes feel I can't do much because I can't see. So, I spend part of each day in the Adoration Chapel, praying for everybody. I cut up stamps for awhile each day and try to bring joy to people.



TOGETHER—Franciscan Sister Marie Noel Worland looks at a Christmas decoration with Ryan and Jeff Paul. (Photo courtesy Oldenburg Franciscans)

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Cathedral's homeowner seminar

Low and moderate income people who dream of owning their own homes will receive help from Cathedral and five other center city Indianapolis parishes through the Spirit of Partnership.

Cathedral has scheduled a workshop for potential homeowners on Dec. 10 at the Catholic Center Assembly Hall from 9 a.m. to 12 noon.

Housing counselors help the homeowners with plans to overcome financial barriers; help them determine how much they can

afford for their homes, provide home ownership training, warn of current housing scams, and assist them with finding the best loans for their financial needs. The services are provided free of charge.

Those interested in the Cathedral program may call Janice Knox at 317-634-4519, ext. 17.

Other parishes working with the six bank partners and Indianapolis Neighborhood Housing Partnership are Holy Cross, Sacred Heart, St. Andrew, St. Joan of Arc, and St. Patrick.

CARAVAN FOR CUBA—Two members of the Sisters of Saint Francis of Oldenburg community joined Friendship IV, a caravan of medical and household goods to be delivered to needy Cubans. Franciscan Sisters Marya Grathwohl (second from right) and Marge Wissman (third from right) participating in the caravan, which is led by Pastors for Peace, a Minnesota-based organization. The effort also is part of a protest against the United States government's embargo against Cuba. The caravan traveled from Washington, D.C., to Buffalo, N.Y., where it was scheduled to cross into Canada Nov. 17 with 200 drivers and 150 tons of supplies. Participants met with a Canadian caravan and traveled to Montreal, where they loaded the goods onto a freighter. The goods were then delivered to Havana, Cuba. Sisters Marya and Marge posed for this shot Nov. 10 in front of the Franciscan Motherhouse with other participants in the caravan. (Photo by Peter Agostinelli)



SPOTLIGHT ON INDIANAPOLIS WEST DEANERY

Brownsburg parish has grown with the community

by Peter Agostinelli

Nancy Bishop remembers when Brownsburg had just one traffic light.

But that's all in the past. These days, as a growing suburb just west of Indianapolis, Brownsburg has a lot of traffic lights.

Bishop, longtime secretary at St. Malachy Parish, will also tell you how the parish has changed. More than ever, St. Malachy is a growing and visible part of this Hendricks County community.

"The country isn't really the country here anymore," said Bishop, who moved to the area 20 years ago. She said as the town has grown, "the parish has exploded."

Here's how much: In the last eight years, St. Malachy's congregation has grown from 1,100 people to more than 1,600. Projections put the parish at more than 2,200 members by the year 2000.

Father Sonny Day, pastor of St. Malachy, welcomes the growing numbers of people. He said their commitment and enthusiasm to work together has formed a strong core for the parish.

The priest pointed to Brownsburg's mix of families—those who have moved into the area in recent years and the number of longtime Brownsburg-area residents.

"I think the ability for that assimilation to take place is one of our greatest strengths," Father Day said.

Bishop added: "It's a real blend, and they all mix well together."

Father Day credits the parish staff. He describes them as a dedicated group of professionals who are open to team collaboration and a willingness to assume responsibilities.

"Some of these people have been here longer than I have—they're the ones who make the parish happen as far as I'm concerned," the pastor said.

An example of that is St. Malachy school, which includes kindergarten through eighth grades. It brings a certain dynamic to parish life, and it's also a big drawing point for many families.

St. Malachy School and St. Susanna School in Plainfield are the only Catholic schools in Hendricks County.

Growth in St. Malachy School, as in



GROWING AND GROWING—St. Malachy Parish in Brownsburg is growing into one of the biggest parishes in the archdiocese. Currently the parish serves more than 1,600 families from Brownsburg and other parts of Hendricks County. (Photo by Peter Agostinelli)

the rest of the parish, shows the large number of young families. Enrollment has increased by more than 20 percent over the last few years.

"That's one of the things I'm so accustomed to—the young people and the number of kids at church on the weekend," Father Day said. "Other priests who've never here will mention it. They say they've never seen so many young families and young kids and young people."

St. Malachy offers religious education programs for children who don't attend the parish school. The enrollment in these programs is almost identical to that of the school.

The program for kids in first through sixth grade also is offered on Wednesday nights. This is an alternative to the Sunday morning program. Also, Liturgy of the Word for children was recently started during the 9:30 a.m. Sunday Mass.

The parish offers a variety of religious education programs for adults. Diane Burns, director of religious education, said there's a constant interest in faith formation and religious instruction.

Family activity is a focus of religious education. A parishioner helped start Family Intergenerational Religious Education (FIRE), a program in which groups meet twice monthly to receive instruction as families rather than in divided groups.

"We're working hard to have a family perspective in all of our programs," Burns said. "I send home a lot of things, like (supplements) in the bulletin for Advent ... they're things that families can do at home."

"I find that the more we give people to do in their homes as a family, it doesn't cause them to divide up and go out to things. And people just don't come out to things as much anymore because they're so busy with so many other things—especially in this parish because there are so many young families."

Burns said parishioners have shown special interest in one-time events, such as the Theology Night Out offered in October. She said these seem to be more popular than series-oriented programs.

St. Malachy will offer half-day men's

and women's retreats this year. Also, in February, an all-day program will be offered for married couples.

Among the groups meeting regularly is the Morning for Moms group. It meets from 9:30 a.m. to 11 a.m. Tuesdays and Thursdays to discuss scripture readings and other points of spiritual development. A baby sitter is present so the mothers can get into the discussions.

Several scripture study classes also are offered, including two Little Rock Scripture Study groups and another scripture group that has been meeting for 15 years. A Renew group still meets at Burns's house, continuing several years after St. Malachy's parish-wide Renew effort.

Rite of Christian Initiation of Adults (RCIA) draws 25 to 30 people every year. Burns describes RCIA as the heart of the parish. She said she thinks of it as a process rather than a program, a way for people to become part of the parish and then get involved in other things.

The younger parishioners take part in the nursery or "Cherub Church" on Sundays. The Young at Heart group serves senior parishioners with a monthly Mass and social afterward.

Burns said a sharing/support group for parents of teens probably will start early next year. A possible program after Christmas is a regrouping of a support network for parents of children with attention deficit disorder and other special needs. There are varying needs among St. Malachy's people, Burns said, and she does her best to meet them. Two part-time staffers help administer the programs.

The parish offers an active youth ministry program for junior high and high school students. Kevin Smith, St. Malachy's youth ministry coordinator, said the parish has sizeable confirmation classes every year. Programs meet every other Sunday in the homes of different parishioners.

"One of the reasons we went to the homes is there wasn't enough room here," Smith said. "We went to our parish center and outgrew that very quickly. We couldn't do it

(continued on page 9)



BREAKING GROUND—St. Malachy School Principal Julie Guthrie recently broke the first piece of ground in the parish's expansion project. Father Sonny Day, pastor of St. Malachy, and other parish leaders watch. (Photo courtesy St. Malachy Parish)

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St. Malachy plans for future with additions

by Peter Agostinelli

While there are countless programs and ministries at St. Malachy Parish, the people of the parish have been consumed in recent months with work on the Growth for 2000 plan.

Growth for 2000 is the project that will make way for a much-needed building expansion. The goal of the effort is to create adequate worship and meeting space for St. Malachy's many programs and growing membership.

Over the last eight years, St. Malachy's congregation has grown by more than 500 households to its current membership of more than 1,600 households. Projections put membership growth well over 2,000 members by the year 2000.

Father Day said the growth is good, but the expansion will be important to make enough space for the growing ministries. Expansion is projected to be finished by 1997 or 1998.

St. Malachy held "Evenings of Support" meetings in August and September at the church and in parishioner homes. The gatherings were held to share information and answer questions about the plan. A video presentation also was shared with parishioners.

Every household was asked to make a pledge. The goal, which recently was reached, was to raise \$1.6 million for the building program.

St. Malachy School was built some 40 years ago, receiving an addition in 1964, while the church was built about 20 years ago. Noll Hall, the parish hall, was constructed in 1976. The most recent renovation project was the 1989 remodeling of the former rectory into the parish center.

There are similar numbers of children enrolled in parish religious education programs as children enrolled in the parish school. Religious education enrollment has increased by 18 percent in the

last three years, with the school seeing a 21 percent increase in enrollment.

It's obvious that all this growth has the parish rather cramped. Diane Burns, director of religious education at St. Malachy, said the parish staff has worked hard to try to schedule the different classes and meetings in its available space.

Meetings with parishioners were held in the fall of 1993 and early this year. These suggestions contributed to the current Growth for 2000 expansion project.

The project will be carried out in two phases, with the first phase beginning in January. Several rooms will be added to one end of Noll Hall for kindergarten, art and music classes and storage. When the kindergarten moves from its current location in the parish center, that room will be used as a nursery on Sunday mornings and for additional meeting space.

The second phase is scheduled to begin in June 1996. It includes the following steps:

- renovation of the church;
- expansion of the welcoming area;
- construction of an addition between the church and the parish center to connect the two buildings;
- and renovation of the school and the addition of four new rooms to the school building.

Even though the parish has been busy with Growth for 2000, the work has produced more than an expansion plan. Burns thinks the input has brought St. Malachy's people together.

"People were so involved in Growth for 2000 that we didn't do much anything right then because we wanted them to focus on that. And that was a very good thing because it brought a lot of people together. A lot of people got involved in the parish who hadn't been involved before, doing things on some of the committees . . . It was a positive experience for people."

(continued from page 8)

because of all the sports we do here. We were looking for an alternative program . . . so we started an in-home program," he said.

Smith said the emphasis on youth ministry has increased the number of kids getting involved with activities. It's an important area for the parish, which has 567 kids in seventh through 12th grade.

St. Malachy decided three years ago to implement the youth ministry programs. A Terre Haute native and Indiana State University graduate, Smith is in his second year as coordinator.

The youth are involved with the Beggars for the Poor program, through St. Vincent de Paul, where they help distribute clothing and food to needy people in Indianapolis. Smith said he has added a prayer dimension to the experience, plus a meal afterward for discussion. They also helped work at the recent Archbishop Daniel Walk-N-Run.

Smith said youth ministry programs are emphasizing more justice and peace work this year. "Out here, there aren't too many families that are needy. Brownsburg itself is fairly well off. But doing these projects helps a lot of kids to be thankful for what they have."

Also, participants in St. Malachy youth programs meet with those from other parishes in the Indianapolis West Deanery. The challenge for St. Malachy has been finding space for these groups to meet. That's partly why the parish embarked on Growth for 2000, a building expansion plan that will provide more room for parish programs and activities.

Burns said: "Most people will say they find the parish very warm, very friendly, very welcoming to people, particularly people who are coming in new. I think that says a lot for the fact that it's so big. Sometimes in a big parish it becomes very hard to reach out to people."

St. Malachy is getting weekend help for liturgies from Father Joseph Schaedel, archdiocesan vicar general and moderator of the curia. The help is important, as the parish has been without an associate pastor since Father Vince Lampert was reassigned to Our Lady of the Greenwood Parish in Greenwood. St. Malachy celebrated its 125th Anniversary in August with a special Mass and reception. Archbishop Daniel M. Buechlein celebrated the Mass with Father Day. Also participating were Father Schaedel and former pastors, including Father Lampert, Father Martin Peter and Father Dan Donohoe.

St. Malachy Parish

Year founded: 1869

Address: 326 North Green Street, Brownsburg, IN 46112

Telephone: (317) 852-3195

Pastor: Father Wilfred "Sonny" Day

Weekend help: Father Joseph Schaedel

Director of religious education: Diane Burns

Youth ministry coordinator: Kevin Smith

Parish secretary: Nancy Bishop

Music coordinator: Cathy Loudon

Bookkeeper: Beverly Donnelly

School: St. Malachy School (K-8)

Principal: Julie Guthrie

Number of students: 360

Number of households: 1,645

Church capacity: 650

Masses: Saturday-5:30 p.m.; Sunday-8 a.m., 9:30 a.m., 11:30 a.m., 5:30 p.m.; Weekdays-8:15 a.m. (Tuesday-6 p.m.)

Weekly profiles will include all parishes

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are profiled every month.

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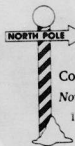
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Reaching out to the people in central and southern Indiana

Couple gets spiritual message across in clothing

by Mary Ann Wyand

Our Lady of the Greenwood parishioners Bob and Debbie Holtzman of Greenwood would like to see more Christian messages incorporated into daily life experiences.

That's why the former St. Barnabas parishioners started Vision Tees, a Christian apparel business which blends religion and pop culture by combining faith messages with appropriate and creative graphics.

Their decision to start the family business dates back to last Thanksgiving, not long after the couple completed a six-week "Life in the Spirit" program at St. Barnabas Parish.

The program was coordinated by St. Joseph Sister Patricia O'Bryan, the pastoral

minister at St. Barnabas. Bob Holtzman said, "The whole focus was on spiritual renewal and faith in the Holy Spirit, letting the Holy Spirit open your life. Since then, major changes have been going on in our lives. It's just been phenomenal."

Bob and Debbie Holtzman moved to Greenwood at about the same time they started their Christ-centered apparel business, and they are expecting their third child during Advent.

"The first design that came to my mind was *Espiritu*, which is Latin for Spirit," he said. "At that point, I hadn't really thought about starting this company. It was just something in the back of my mind. As time

went on, I continued to feel called to do this but I resisted it at first."

Earlier this year, that idea evolved into a design with the message "*Espiritu*, Called by Name in the Spirit." It was the first in a line of T-shirt and sweatshirt designs which feature the International Year of the Family and a variety of Christ-centered messages illustrated with attractive and colorful graphics.

"I get inspiration from pop culture, sports and music," he said. "I think using contemporary clothing styles to spread the Christian message is a valuable way to reach teen-agers."

It's also a good way to evangelize to adults.

That's why we tried to do a cross blend of the different designs," Debbie Holtzman said. "We wanted a variety of designs that people would be willing to wear, a line of Christian apparel that appeals to a wide range of people."

The Holtzmans have produced casual apparel decorated with nine different Chris-

tian messages, and have plans to expand their line of clothing. They are marketing the clothes in a variety of ways, including booths at parish craft fairs.

"I believe that this is just something I've been asked to do," Bob Holtzman said, "so I've got to do it. I'm not sure where this business will go in the future. I don't have any expectations. I just think it will go where the Holy Spirit leads it."

Coming from a person with a business background, Holtzman said, that concept sounds a little radical.

"It's been very difficult for me to give up the mentality of planning and being in control," he said. "One of the things I have had to learn is how to surrender my life to God and let him take control of it. That is a day-by-day process, and it's very hard for me. I just remind myself that he'll make the way work for us."

For information about designs and prices write to Vision Tees in care of P.O. Box 381, Greenwood, Ind. 46142 or call 317-887-3090.



FAMILY WITH A VISION—Our Lady of the Greenwood parishioners Debbie and Bob Holtzman play the family rosary with their children, Lauryn and Brienne, every week. Last Thanksgiving the Holtzmans started a new line of clothing to promote Christian messages. They design and produce Vision Tees featuring a variety of Christian and International Year of the Family messages illustrated with attractive graphics. One T-shirt design (bottom right) says "Jesus: no limits." Debbie Holtzman is a nurse and works at St. Francis Hospital.

North Vernon, Mooresville parishes top Holy Childhood

by Maureen Karaba

Religious education students from St. Thomas More in Mooresville and students at St. Mary School in North Vernon received first place awards for their contributions to mission projects.

Father James Barton, archdiocesan director of Holy Childhood Association presented the awards in separate ceremonies last month, to coincide with World Mission Month.

Winners of the second and third place

awards in the school division were Christ the King School in Indianapolis and St. Joseph School in Shelbyville.

Top mission awards for the 1993-94 year also went to religious education classes. St. Rose of Lima Parish in Franklin, received second place and St. Bridget in Liberty received the third place award.

The Holy Childhood Association awards are given annually to students in the top three religious education programs and schools for the highest per capita level of giving in the archdiocese.



HCA WINNERS—Father James Barton, (top photo) archdiocesan director of Holy Childhood Association, poses with students from St. Mary School in North Vernon, during award ceremonies for first-place contributions for missions. In photo below, students and leaders at St. Thomas More, Mooresville are honored for being the religious education programs that gave the most per capita. (Photos by Maureen Karaba)



LITTLE IRELAND—Parishioners of St. Martin of Tours Parish in Martinsville gathered in October to celebrate the rededication of the original Catholic cemetery of the Martinsville area. Several parishioners recently finished a restoration project on the cemetery, which sits in Little Ireland, an area so named because the first waves of Catholics in Martinsville were Irish immigrants. Descendants of those immigrants posed for this photo with Archbishop Daniel M. Buechlein after he performed a blessing. Standing, from left to right, are Rose Ann Sink, Annell Terry, Ralph Shireman, John Magee, Archbishop Buechlein, Gregory Shireman, Robert Magee, Tom Woods, Jim Magee and Frank Woods. (Photo by Peter Agostino)

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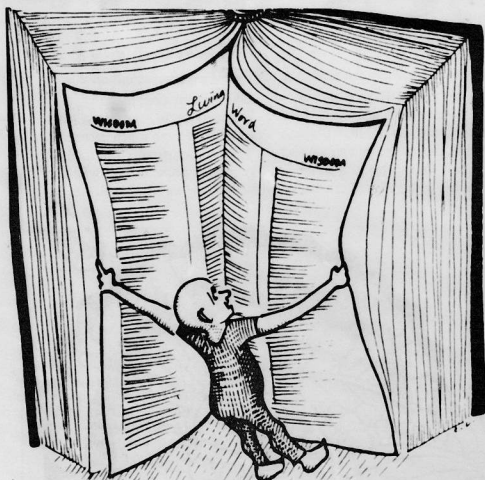
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Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1994 by Catholic News Service.



BIBLE STUDY—For many Catholics, the Bible remains somewhat daunting and larger than life. By studying the Bible with a group, individuals can benefit from other people's insights. The Bible is very helpful for meeting adult challenges. (CNS illustrations on this page by Cagle Lowry)

Make time for Scripture every day

by Richard Cain

As a child, I received a Bible from my mother. But somehow it never got read. In college I admired my evangelical friends who knew the Bible well. I wondered how they found the time and motivation.

I found out they had help: Bible studies, devotional guides, thematic references. The one that intrigued me was a daily devotional guide called "Walk Through the Bible."

All I had to do was read a chapter or two each day, and in a year I would read the whole Bible. But after a few months, I got behind schedule. So, faced with a 16-hour car trip alone, I determined I would catch up. That month the guide focused on the Psalms. I decided to stop at each rest stop and read one psalm. To my surprise, I had an unusually relaxed trip.

I found that the best way for me to read the Bible is to structure it concretely into my everyday life. The church makes this easy because reading the Bible is already built into the weekly rhythm of its faith.

Each Sunday at Mass, we hear three readings: one from the Old Testament, one

from the New Testament, and one specifically from the Gospels. In a year, the attentive Catholic "reads" one Gospel, several letters, and highlights from the Old Testament.

The next step is to make this system part of prayer life and to pick a regular time to reflect on the Sunday readings.

My system: Schedule it. Put it on the calendar. Stick to it. To read the Bible regularly I need a structure. I find it helpful to have different approaches. One of the most helpful is St. Ignatius' "Prayer of the Senses." Take a biblical passage, and place yourself in its scene. Imagine what you would see, hear, smell, feel, even taste. The key is to engage the imagination.

Reflecting and praying with the Bible is the kind of experience I can't keep to myself, so I joined a Bible sharing group.

I realized that I also need to bring back what I gain to Sunday community worship. God's word comes to life in a rhythm of private prayer, public worship and action.

(Richard Cain is editor of *The Catholic Spirit*, the newspaper of the Diocese of Wheeling-Charleston, W. Va.)

Bible study enhances spiritual life, growth

by Fr. Eugene LaVerdiere, SSS

Not so long ago, Catholics had little interest in the Bible.

Our first exposure to it was as Bible history in catechism class at parochial school or in a Confraternity of Christian Doctrine program run by the parish.

I remember it well. The Bible was presented to us, not through the Bible itself but in a little book telling stories of Adam and Eve, Noah and the flood, Abraham and Sara, Moses, Jesus, Mary, the apostles, and Saints Peter and Paul.

Bible history was really quite good, and it made a deep impression. We were children, and we were exposed to the Bible in a way adapted to a child's understanding and reading ability.

Through Bible history, we became familiar with some of the Bible's high points.

The time came, however, when we should have been introduced to the Bible itself, the real thing, which was written for adults.

Unfortunately, for many Catholics that did not happen. Religious education stopped with confirmation or shortly afterward. Today it is different. Catholics all over the world are interested in the Bible. Vatican Council II made a difference.

Catholics are eager to hear about the Bible, get its historical background, and explore what its stories meant then and what they mean for us today.

Today, the Bible is in the air. Not that we have finally arrived. We may be eager to learn about the Bible, but it is still relatively rare for Catholics to pick it up for themselves and start reading it.

That's apparent from the way most Catholics, including priests, still do not bring a Bible to a talk or even a workshop on the Bible. That, too, is found all over the world.

For Catholics, the Bible remains somewhat daunting. It is true that in our tradition the Bible is not just a matter of written words but of spoken words—the biblical word made flesh, over and over again.

The Catholic Church is a liturgical church. And we place great store by our sacraments, along with our symbolic and artistic heritage.

Giving flesh to the written word does not happen unless we are in touch with the written word.

To get started with the Bible, we can read scripture passages and reflect on them as individuals, or connect with a local Bible study group or program. Either way, we have to start by getting a good, up-to-date translation of the Bible.

But what is the best Bible to get? I

recommend that people get two Bibles. That way they can compare the translations.

Every translation does its utmost to render the Hebrew, Aramaic and Greek original texts into English. But, as everyone knows who speaks more than one language, there is more than one way to translate an expression from one language to another. Having two translations helps us see the various possibilities and gives additional insight into the scripture passages.

The two Bibles I recommend are the New American Bible, with the revised edition of the New Testament and the Psalms, and The New Revised Standard Version.

Even studying on our own, we can get a whole biblical education from those two Bibles. To do that, here are a couple of hints:

- Start with a book of the Bible which seems interesting, then progress to other parts of the Bible which are less familiar.

For that, look up the cross references indicated in the notes on the pages.

- Be open-minded. Like all great stories, no one fully understands Bible stories at one reading. Experience shows it takes a lifetime.

As one who spends much of his life in the Bible, I never cease to wonder about the new angles and nuances I keep finding.

It is much better to study the Bible with others. Many parishes have Bible study groups. Some use programs developed by people who are expert in the field.

When studying with a group, we benefit from other people's insights. Group study also helps in getting rid of misconceptions. It is wonderful to have someone point out something obvious and hear others remark, "I never noticed that."

If a parish doesn't have a group or if the group meets at an inconvenient time, ask at the parish about other groups in the area.

Again, here are a couple of hints. Inquire closely before joining a group that calls itself "non-denominational." Many are actually anti-denominational.

Interdenominational groups are something else. Usually they are sponsored by several churches, which may include the Catholic parish, and they respect the beliefs of those who make up the group.

Make no mistake. Bible study touches every aspect of faith and life. That's what makes it so worthwhile.

With good Bible study, we can become better Catholics. A child's "Bible history" is not very helpful for meeting adult challenges. The Bible is.

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

DISCUSSION POINT

Bible challenges, inspires Christians

This Week's Question

What was a hurdle for you in getting comfortable with Scripture?

"The language in which it's written. It's written in a style I don't like sometimes. It uses a lot of alliterations. No one talks that way today." (Ed Cummings, Media, Pa.)

"I didn't have a hurdle. I'm a history nut. So I looked at the Bible from a historical point of view. At first the spiritual side was a bonus." (Polly Stahl, Olives, Minn.)

"Back in the early '60s when we were a young family, the Pastoral pastor at the Newman Center provided us with many opportunities to study Scripture. I don't remember any obstacles. As I recall, I devoured it. I've been studying and reading it ever since." (Margie Crall, Cincinnati, Ohio)

"It's not always easy to understand what it's saying or how some of the passages are relevant to my life. I have to

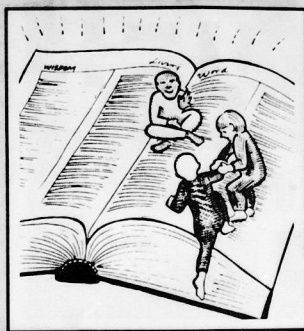
be choosy about what passages I read. I can't read it straight through like something written today." (Michael Collins, Murfreesboro, Tenn.)

"When I was young, the Bible was something we . . . could misinterpret. But that didn't stop me. . . I attacked Scripture as I would other literature. Then as my life experiences demanded guidance, all of a sudden it was there for me. . . Reading the Bible with a purpose . . . has also helped me overcome any initial fear and trepidation." (Mary Grinnis, Deerfield, Ill.)

Lead Us Your Voice

An upcoming edition asks: How can you tell that your faith is 'alive'?

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Catholic Kids™

By Jill Gibson

Layout & Design by Susan Mallon

BORN LUCKY



When you think of Thanksgiving, what comes to mind? Do you think about food? Do you look forward to the parades on television, or are you more interested in watching football games that day?

Do you know how this holiday began? The Pilgrims were very happy to be in America after a dangerous voyage across the Atlantic Ocean. They'd had to leave the country they loved, England, because they were not allowed to worship God the way they wanted to. They were glad they had managed to live through a hard winter here. It was a wild place, very different from where they used to live. Native Americans had taught them how to

grow corn. They hunted wild turkeys. The Pilgrims were very grateful to God for helping them to survive. They named this holiday *Thanksgiving* because that's what it was for.

Life is not as hard for us. We don't have to go out in cold weather and hunt for turkeys to feed our families. Nowadays the turkey comes from a supermarket with a hotline number for advice on how to cook it! Even though there are still many poor people in our country, most of us have warm homes to protect us from the weather.

But just because we have many good things, we shouldn't forget those who have less. When we have the chance to share with poorer people, we should do so. Being a follower of Jesus means caring about other people, and helping them when they need it.

The United States has certainly changed since the days of the Pilgrims. If you watch the news on television or read a newspaper, you'll hear about many things that are wrong in this country. Bad accidents happen. Some people hurt other people. These things could happen anywhere. Some people just don't respect the rights of others.

Lucky for us, the most important things about the United States have not changed. Americans are still free. There are laws to protect our rights. For example, we still have the right to love God in our own way.

America is a wonderful place to live. People come from all over the world because they, too, want to be free. Many other countries don't let their people have as much freedom as we enjoy here. The people who have come here from other countries have helped to make our country as great as it is.

Of course, the United States isn't the only great place to live, but it certainly

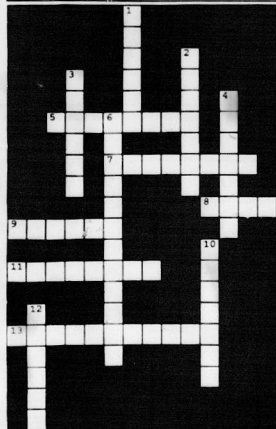
is one of them. Those of us who were born here were *born lucky*!

We have much to thank God for this Thanksgiving. In America, we have lots of food, and, for most people, it's easy to get. We can watch interesting things that are happening all over the country, like parades and football games. We are free to worship God. We have a special day off with our families so that all of us can thank God for the many ways he has blessed us.



The turkey is hiding 14 Thanksgiving secrets. Can you help find them?

Happy Thanksgiving!



ACROSS

5. Thankful
7. Ocean crossed by Puritans
8. Life is not as ____ for us now.
9. Things protected here in America
11. People who started Thanksgiving
13. Very small bird

DOWN

1. Trip by water
2. Country from which Pilgrims came
3. Usual food on Thanksgiving
4. Special day
6. Holiday in November
10. What Americans have that allows them to love God as they wish
12. Not innocent

TO THINK ABOUT

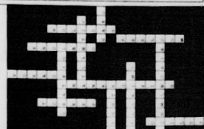
Talking turkey is an expression that means getting right down to what's important. What is most important about Thanksgiving?

This is a day that is supposed to be devoted to thanking God for the many wonderful things he has given to us in this country. The United States is a big country with many natural blessings: We have mountains and prairies, deserts and swamps, tall trees and fields of grain, hummingbirds and grizzly bears, summer heat and blankets of snow, pure water and oil fields. This is truly a beautiful country with something for everyone!

The Pilgrims were glad just to be alive. We have everything they had and much more. Take a few moments on Thanksgiving Day to thank God for the special blessing of being an American.

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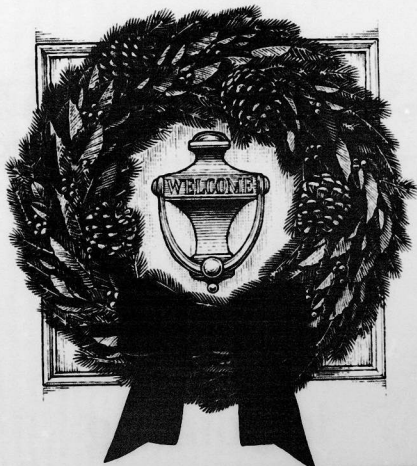


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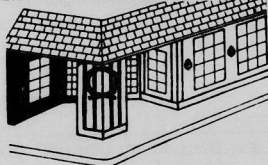
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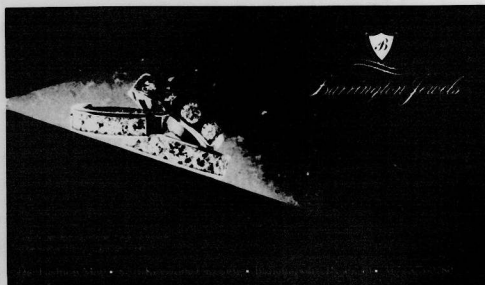
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QUESTION CORNER

Diocesan fees vary for annulment petition

by Fr. John Dietzen

Q We saw your recent column about unequal application of the death penalty in the United States.

The same gross inequality is applied to those seeking an annulment of their marriage. It seems that only the rich and affluent can afford it. I have been told it takes \$1,000 to get an annulment.

Our daughter was married in 1982 in the Catholic Church to a non-Catholic. Later he became a heavy drinker, abused her and the children, and obtained a divorce.

She later married in the Episcopal Church. She talked with a priest in our area and was told it costs \$500 to even begin the process of annulment.

They want to send their children to a Catholic school. Since they could not afford both, they chose the Catholic education instead of an annulment.

Did she do the right thing? (Iowa)

A I'm sorry that you were given some very erroneous information. A lot of others, for some reason, are under the same misconception.

After receiving your letter I checked with the tribunal office of your diocese. The fee requested for an annulment case is \$200, not \$1,000, with a \$50 deposit requested at the beginning.

(In the Archdiocese of Indianapolis, the Metropolitan Tribunal asks petitioners in formal nullity cases to pay a fee of \$330 in cases which do not require a psychological expert and \$450 where church law requires such an expert. It is estimated that the archdiocese subsidizes 85 percent of the actual total cost of each case from the generous offerings of people in the United States. Archbishop Cardinal Francis Spellman, vicar general for the Indianapolis Metropolitan Tribunal, emphasized that, "No one should feel they cannot present a case if they are not able to pay the fee.")

If the petitioner or his/her parish is not able to pay the fee,

FAMILY TALK

Treat adult children as friends, not kids

by Dr. James and Mary Kenny

Dear Mary: I have a 21-year-old son living with me and commuting to a nearby college. He attends Mass most Sundays because I insist that he go to church regularly.

I'm not sure I'm doing the right thing by insisting because I am sure he is having sexual relations with his girlfriend. I told him he needed to quit having premarital sex and go to confession, but I am almost sure that he hasn't done either. He goes to Communion when he goes to church.

I am getting tired trying to be his conscience. Do you have any suggestions? I am a widow. (Indiana)

Answer: Parents guide, discipline, mold and shape their children. Along with financial support, love and nurturing, guidance is one of the main jobs of being a parent.

But children grow up. And once they are grown, parents are no longer responsible for financial support or for controlling their children's choices in life.

Your son has grown up. He clearly knows what his own values are. The decision to accept or reject your values, and the responsibility that goes with that decision, rests with him.

The basic difference between the adult-child relationship when children are young and the relationship after they grow up is precisely this: Once the child becomes an adult, the relationship is one of adult to adult. Ideally the model is friendship. Adults relate to each other as friends.

When a difference arises between you and your child, you might ask yourself: "How would I treat my best friend if he or she were acting this way?"

You probably would not give your best friend advice unless you were sure your friend wanted it. And you probably would not tell your best friend that he or she needed to go to confession. You might disagree with your best friend on some issues, yet you would respect his or her right to hold views different from yours.

How can you apply the friendship model to the question of Mass? You might insist that your son go to Mass because he lives in your house and you insist on church-going for anyone who shares your home. You might leave attending Mass and receiving Communion entirely up to him. You might develop a policy that enriches the relationship between you and your son. You could tell him that you realize that his Mass attendance and his personal life are none of your business. However, attending Mass is important to you, and you would rather attend with him than attend alone. You could attend Mass, then go to a restaurant for breakfast together.

Try to seek a solution that makes the relationship between you and your son more loving.

(Address questions on family living or child care to be answered in print to The Kennys, 219 W. Harrison St., Suite 4, Bensenville, Ind. 47078.)

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the tribunal manages to pay for it some other way. No one is denied access to tribunal processes because of lack of money.

I decided to use your letter in this column because a number of people make the same claims about exorbitant charges for annulment petitioners. All prove untrue.

The fee for such a case in your diocese is lower than some others, but none that I know of is anywhere near the amount you mention.

How do we explain that your daughter heard such figures? At least two reasons immediately come to mind.

The first is plain unfounded rumor. For a variety of reasons, some individuals spread or embellish half-true information which ends up being totally untrue, but is believed, especially by people who want to believe the worst.

Another is that some priests give information that may not be entirely accurate.

Officials of several tribunals have told me that occasionally priests don't want to be bothered with annulment cases or simply don't believe in them.

They can discourage people who approach them from even trying to pursue a case by quoting overinflated tribunal costs.

The head of the tribunal in your diocese invites anyone such as yourself to call him. He will point you toward a priest to whom you can present your petition, and who you can be confident will follow up on it competently and earnestly.

I know most, if not all, tribunals would offer to do the same. If your daughter is still interested in pursuing her

case so she can get back to the sacraments, you might suggest this to her.

Q I am concerned about the validity of the sacrament of the Eucharist because of defect of form.

The form was always "Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam"—"May the body of our Lord Jesus Christ preserve you to life eternal."

The present *Novus Ordo* Missae uses words that are wrong. Popes, councils and saints have stated that the church has no power to innovate.

Doesn't this make the Eucharist invalid when administered with the new form of introduction simply stated as "Body of Christ"? (Florida)

A I think you better reread the book on Catholic teaching you are using; either that or get a different one.

The "form" for the sacrament of the Eucharist is, and has been, the words of consecration during the eucharistic prayer.

Who administers holy Communion, or what words they use, does not affect the reality of our Lord's real eucharistic presence under the forms of bread and wine.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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Entertainment

VIEWING WITH ARNOLD

'Hoop Dreams' presents poignant life lessons

by James W. Arnold

The maturity of the documentary, both as art form and social document, is strikingly evident in "Hoop Dreams." While ostensibly the story of the high school careers of two inner-city Chicago basketball players, it's both a multi-dimensional drama and one of the definitive takes of life in 1990s America.

If Shakespeare were alive and working today, he wouldn't've been happy to do it as well as it's been done.

But the miracle is that there is no script. What we see are real lives unfolding—in this case, the lives of William Gates and Arthur Agee, gifted 14-year-olds who are among the grade school hot shots recruited to attend and play for a Catholic high school, St. Joseph's, in suburban Westchester.

It's a school used to winning. As the starry-eyed black players hear endlessly from the hard-driving white coach, Gene Pingatore, it's where, a generation before them, Isaiah Thomas played. Both Pingatore and the school are obsessed with the future Hall-of-Famer for the Detroit Pistons, whose icons share the hallways with St. Joseph's statues.

A gamble that pays off magnificently, "Dreams" began as a modest TV documentary. Financed largely by shoestrings, credit cards and some PBS money, it expanded along with unpredictable real-life events. Now just short of three hours, it covers four-plus years in the lives of Gates and Agee and their families. Totally absorbing,

it's about basketball but also about values and character. It's also about life—its unfairness, sure, but also its joy and wonder.

The technique is the *verité* style pioneered in the 1960s. Lightweight cameras allow filmmakers to hang out with the subjects, follow them everywhere, observe and record, eventually become invisible. It's the ultimate family video. What's unusual here is the length of the study and the investment of time and tape. Even the British documentary "35 Up" visits its subjects only every seven years.

The Gates and Agee stories are hugely more interesting. Gates, pluggish as the next Isaiah, starts playing basketball in his freshman year and blossoms as a student, advancing four grade levels and making the honor roll. He gets benign treatment and scholarship help.

In contrast, Agee is less effective playing or studying. His parents have to pay half-tuition, and when family troubles cause loss of income, Arthur has to return to Marshall where "if the students get out of high school, it's an accomplishment." St. Joseph's won't even release his transcripts unless the Agors fork over \$1800 in back tuition. It might as well be \$18 million.

But that's only the beginning. Driven by the "no pain, no gain" coach, an intense prep version of Bobby Knight, Gates injures his knee as a junior, and fights through two long rehabs in hopes of getting his team to the state finals. Then there is his dream of college and the NBA, fading in the expressions of coaches watching his knee collapse at an all-star camp.

Off the court, the gentle Gates complicates his life by falling in love with Catherine, and they have a child. Gates clearly worships his daughter, and vows to be a better dad than his own, who hasn't been around in years. He's also living out the



'SANTA CLAUSE'—Actor Tim Allen plays a slender father who unwittingly becomes the plump holiday gift-giver in Disney's "The Santa Clause." The U.S. Catholic Conference calls the comedy "uninspiring" and classifies it A-II for adults and adolescents. (CNS photo from Walt Disney Co.)

dream of his older brother Curtis, also a great player, who blew his own chances.

Did a Greek—Sophocles, maybe?—write this or what?

Meanwhile, ironically, Arthur's play improves, and his team, guided by a wiser, more understanding coach, pulls off a miraculous senior season, reaching the semistate. But off the court, happy-go-lucky Arthur, spending his summers at Pizza Hut for \$3.35 an hour, barely eludes trouble. His dad, Bo, loving but weak, wrestles with drugs and serves time in jail, where his life is turned around by Christian faith. His mom, Sheila, loses her job, struggles on welfare, but shows unquenchable hope.

All these people are extraordinary characters. Inventing their own lives and feelings, they smash all the stereotypes. They're simply human, and we share all their ups and downs. Perhaps the film's most powerful moment occurs when Sheila gets her nurse's aide diploma, finishing with the highest grade in her class.

"People told me," she sobs, "I was never going to be anything." Gates and Agee may not become Isaiahs, but they do find their own identities, and attend college now, at Marquette and Arkansas State.

The Chicago documentarians who initiated this project (Fred Marx, Steve James and Peter Gilbert) are skilled and

lucky. "Dreams," which "holds the mirror up to life" in a way the Bard never dreamed, is accessible to a wide range of audiences and tastes.

It shows the cruelty of the one-in-a-million dreams of the poor kids who stake their hopes on a bouncing basketball, but it also shows them adapting with incredible dignity.

The film also shows small dreams coming true. Not bad, overall, for a movie one mogul described as having no chance in the marketplace—no gunshots, no blood, and not all that many white people.

(Recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Heavenly Creatures A-IV
Hoop Dreams A-II
Miracle on 34th Street A-I
The Professional O

A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

AIDS documentary focuses on the Catholic response

by Henry Herx and Gerri Pare
Catholic News Service

How individual Catholics and parishes are dealing with those affected by HIV and AIDS is explored in "Living with AIDS: An Occasion of Grace," airing Thursday, Dec. 4, on the CTNA satellite channel, which is carried on selected U.S. cable outlets.

The program can also be seen on the Faith & Values cable channel on Wednesday, Nov. 30, from 2:30 p.m. until 3 p.m., Thursday, Dec. 1, from midnight until 12:30 a.m., Sunday, Dec. 4, 2:30 a.m. until 3 a.m., and Tuesday, Dec. 6, from 9 a.m. to 9:30 a.m. (Check local listings to verify the program dates and times.)

Shot on location in such disparate locales as Houston, Los Angeles, Albany, N.Y., and Rapid City, S.D., the documentary addresses how individuals are actively helping those suffering with the disease and family members coping with the pain of losing a loved one. This caring often comes down to simple basics like listening, helping with errands, or offering a hug.

A common theme emerges: Those wishing to help feel called to serve, not to judge. This is so important, as HIV patients sometimes find themselves ostracized by their families at a time when they most need emotional support.

On the parish level, a priest in Houston explains how volunteers visit patients in their homes and discusses where the educational aspect also comes into play by impressing on young people how the disease can be prevented and by stressing abstinence first.

One volunteer said she simply feels it is her right and obligation to care for these people because "that was what Jesus was all about."

Having lost seven family members to AIDS, including the wife he infected, a man with HIV talks of how his parish in particular and Christianity in general have allowed him to cope with such a crushing loss.

As produced by Adam Medrano, the program is far from downbeat, considering the graveness of HIV and AIDS. Those involved in this caring ministry are animated about how much it means to them in their own lives as well as the obvious comfort they bring to others.

Another segment, featuring physician Father Ron Fuller in Albany, reviews the basics of how AIDS is spread. This

can help counteract the fear and ignorance that still fuel prejudice against persons living with the disease.

In the largest AIDS center in New York, St. Vincent's Hospital, the program relates how a hospital exists to care for people, not to get grants or do research, but to serve those who are hurting as a result of the fatal disease.

On the Rosebud Reservation in South Dakota, Father Joseph Gill describes the Native American families and community pulling together as "a triumph of grace."

The program, produced with funding from the Catholic Communication Campaign of the U.S. Catholic Conference, brings the global tragedy of AIDS down to a human level and illustrates how individuals are making a difference in many lives.

'The American Revolution'

The formidable struggle out of which the United States was forged is recalled in lively, first-person accounts in "The American Revolution," a three-part miniseries airing Sunday through Tuesday, Nov. 27-29, from 8 p.m. to 10 p.m. each night on the A&E cable channel. (Check local listings to verify the program dates and times.)

Sunday's episode, "The Conflict Ignites," begins on the night of April 18, 1775, when Paul Revere's ride led to the volleys of a war that was to last eight years. The program then examines what led some of the colonists to take up arms against British rule, emphasizing that the colonists were divided among themselves between patriots and loyalists.

After the initial victories in 1775 at Bunker Hill and Ticonderoga, the patriots were swept with euphoria that the war of independence would soon be over. This was dashed when the British occupied New York and, in the process, soundly whipped the militia forces commanded by George Washington.

By the end of 1776, the patriots were faced with the largest army ever assembled by the British in a foreign war, while Washington's meager remaining forces encamped for the winter simply hoping to survive till spring.

How they survived to turn the tide to victory and ultimate independence is detailed in the two programs that follow.

The subject of the miniseries is the American national epic, familiar to every school child and celebrated every Fourth of July, but here visualized on a monumental scale that affords a fresh perspective on events.

Hosted by broadcast journalist Bill Kurtis, the programs feature excerpts from the writings of famous as well as ordinary participants in the Revolutionary War as voiced by

actors such as William Daniels, Charles Durning, Kelsey Grammer, Cliff Robertson, and many others. Interspersed is commentary from a variety of historians specializing in the period.

The visuals consist of a rich mixture of period illustrations and authentic re-enactments of famous battles by contemporary Revolutionary War enthusiasts.

The result makes its historical events fascinating viewing and capable of turning the textbook knowledge of most Americans into a meaningful experience in understanding the hard-won notion of liberty which lies at the heart of our national ethos.

TV Programs of Note

Sunday, Nov. 27, 8-9 p.m. (PBS) "Cats" This documentary features the domestic feline, which lives in some 30 million American households. Cats are not a simple subject, as is evident in this beautifully photographed "Nature" series program.

Sunday, Nov. 27, 8-9 p.m. (EWTN) "A Time to Build" A rebroadcast, this religious special focuses on the re-emergence of the Catholic Church in Eastern Europe. Originally shown on ABC in 1991, the documentary visits Poland, Lithuania, Slovakia and Hungary to explore how Catholicism survived more than 40 years of communist repression to thrive in a newly democratic society. The documentary is a production of the U.S. Catholic Conference, with partial funding from the Catholic Communication Campaign.

Wednesday, Nov. 30, 8-9 p.m. (A&E cable) "Attila: The Scourge of God." A "Biography" program, profiles the 16th-century warrior who helped unite the Hun kingdom, using ruthlessness and savagery, until his vast empire stretched through parts of what is now Germany, Russia, Poland, and southeastern Europe.

Wednesday, Nov. 30, 9-10 p.m. (PBS) "Rediscovering Will Rogers." This "American Masters" special is the first in-depth documentary about the movie star, who also was the highest-paid radio personality of his time and the most sought-after public speaker of his day. Rogers spoke for the common man, preached peace, and led drives for flood and famine relief, all without ever holding public office.

Thursday, Dec. 1, 8-9 p.m. (PBS) "Last Train Across Canada." London Times reporter Murray Sayle takes one of the last transcontinental railroad trips across Canada in the first of a two-part installment of the "Travels" series.

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

FIRST SUNDAY IN ADVENT

The Sunday Readings

Sunday, Nov. 27, 1994

Jeremiah 33:14-16 — 1 Thessalonians 3:12-4:2 — Luke 21:25-28, 34-36

by Fr. Owen F. Campion

This weekend the church begins its celebration of Advent. Also, this weekend, the liturgy begins to draw its Sunday readings from Cycle "C" of the Lectionary.

Jeremiah is considered one of the great Hebrew prophets, along with Ezekiel, Isaiah, and Daniel. Certainly this is because the written works of these four are of great length. But they also are magnificent literary pieces, each most compelling in its ability to convey to the reader the writer's beliefs and impressions. By presenting us with a reading from Jeremiah as its first scriptural lesson of this liturgical year, the church launches its liturgical year of instruction from the Holy Scriptures by giving us a great level. This is a foretaste of the wonders the church will reveal to us through the Scriptures in the year ahead.

Jeremiah was from a small town not too far from Jerusalem. He certainly was not a revolutionary. He did not wish to overthrow the established order, since he was devoted to the belief that the nation itself, the institution of the monarchy, the dynasty that the monarch represented, and the code of law and customs all proceeded from God. Rather, in very blunt language, he pleaded for fidelity to God within all the structures of his society. The king must not go astray. The population must be devout. All must reflect the goodness and mercy of God.

Dissatisfied with the state of affairs in his time, Jeremiah promised that God would send a just and pious leader to the people, and this new leader would achieve for them peace, security, and justice.

The First Epistle to the Thessalonians supplies this weekend liturgy with its second reading. Thessalonica was a city on the Balkan peninsula that today is the Greek city of Saloniki. It was an important center in the Roman Empire.

Since communications and transportation were so slow and difficult in the first century A.D., by our contemporary standards, it is easy to assume that there was little commerce or mobility in the empire. On the contrary, there was very much movement. This movement greatly assisted the spread of Christianity. Still,

in none of these great centers were Christians in a majority. They stood as very few opposite an entrenched, powerful culture, legal system, and view of life.

The epistles all reassured Christians in such circumstances. They also called Christians to the most basic and the best of Christian incentives. Such is the case in this reading. The epistle at once and frankly asks Christians to love one another.

St. Luke's Gospel provides this First Sunday of Advent liturgy with its Gospel reading.

When this Gospel was written, in the last quarter of the first century, natural events often were unexplained or viewed quite differently from the way in which they are seen today. The hand of God was presumed. In this frame of mind, the Gospels often speak of God's action in some sudden, great, natural happening.

Beyond this, and in a way very much like our own, people then were subject to conditions beyond their control: illness, violence, misfortune, broken relationships, and death itself.

Luke insists that amid all these circumstances, Christians have no need to fear. If they bond themselves with Jesus, God will be their protector and their guide.

Reflection

Sudden change is a part of human life, although rarely will humans admit it. Most live as if their present circumstance of life will continue indefinitely.

These readings this weekend begin Advent, the season by which the church prepares for Christmas. There is an air of expectancy and even a hint of uneasiness surrounding them. Surely this is the case in the reading from Luke's Gospel.

Drawing from the Scriptures to create this atmosphere, the church presents a picture not of fearfulness and doom. Rather, it speaks to us of great hope. Relying upon Jeremiah, God will save us. God loves us. Heartbreak, worry, even death may be before us, but God fortifies us so that nothing truly can imperil us.

Our savior, of course, is Jesus the Lord. We find our security in Jesus. We attach ourselves to Jesus in our own willful acceptance of the Gospel. It is an acceptance we profess in prayer. But our profession is not only in words. We live the Gospel by our love for others.

Daily Readings

Monday, Nov. 28
Advent weekday
Isaiah 21:1-5
Psalm 122:1-9
Matthew 8:5-11

Tuesday, Nov. 29
Advent weekday
Isaiah 11:1-10
Psalm 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Nov. 30
Andrew, apostle
Advent weekday
Romans 10:9-18
Psalm 19:2-5
Matthew 4:18-22

Thursday, Dec. 1
Advent weekday
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27
Matthew 7:21, 24-27

Friday, Dec. 2
Advent weekday
Isaiah 29:17-24
Psalm 27:1, 4, 13-14
Matthew 9:27-31

Saturday, Dec. 3
Francis Xavier, presbyter,
religions, missionary
Advent weekday
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35-10:1, 6-8

THE POPE TEACHES

Chastity is 'a gift of divine grace'

by Pope John Paul II
Remarks at audience Nov. 13

Outstanding among the evangelical counsels is the gift of consecrated chastity.

The Second Vatican Council speaks of chastity as "a precious gift of divine grace granted to some by the Father, so that in the state of virginity or celibacy they can more easily devote themselves to God along with an undivided heart" (*"Lumen Gentium,"* 42).

The spiritual value of voluntary celibacy was affirmed by Jesus himself, who praised those who renounced marriage

for the sake of the kingdom of heaven (cf. Matthew 19:10-12).

Certainly the celibate life involves giving up the praiseworthy goods of marriage and family, but this sacrifice is freely made for the sake of a greater good.

Those called to embrace voluntary celibacy do so as the result of a mature decision to devote themselves completely to the love of God and to the service of his kingdom.

Fidelity to consecrated chastity requires constant trust in God's grace, the practice of the virtues of prudence and humility, and an intense union with Christ, the bridegroom of the soul and the very source of its life.

SAINT OF THE WEEK

St. Catherine Labouré had visions of the Blessed Virgin in 1830

by John F. Fink

We hear a great deal these days about apparitions of the Blessed Virgin.

The church has always been very careful about giving its approval of these reported appearances, but has judged seven such apparitions as worthy of approval since the appearance of Our Lady of Guadalupe to Juan Diego in Mexico in 1531. The others occurred at Bannew, Belgium in 1933, at Beaurain, Belgium, also in 1933, at Fatima, Portugal in 1917, at La Salette, France in 1846, at Lourdes, France in 1858, and at Rue de Bac, Paris, France in 1830.

The appearance of Mary at Rue de Bac in Paris was to Catherine Labouré, whose feast is observed next Monday, Nov. 28. Catherine was a Daughter of Charity of St. Vincent de Paul.

Catherine was the daughter of a farmer in the Côte d'Or. Born in 1806 as a member of a large family and named Zoe, she did not learn to read or write because her mother died when she was 8 and she had to assume the duties of a housekeeper for her father. From the age of 14 she felt a call to the religious life, but her father didn't allow her to enter the Daughters of Charity until she was 24, in 1830. She received the name Catherine when she became a postulant.

On the night of July 18, 1830, Catherine was awakened by the appearance of a "shining child" who led her to the sisters' chapel. There the Blessed Virgin appeared to her and talked with her for more than two hours, telling her that she was to undertake a difficult task.

Mary appeared again on Nov. 27, in the same chapel. This time she was in the form of a picture and Catherine heard a voice telling her to have a medal struck showing Mary as she appeared to her. The vision appeared several more times until September 1831.

Catherine told her confessor about the visions, and he told the Archbishop of Paris. The archbishop began a canonical inquiry

into the alleged visions, but Catherine could not be persuaded to appear before the investigating panel. She kept her identity secret from everyone except her confessor, who had promised not to reveal who had received the visions. She continued to live unobtrusively among the sisters. Not until eight months before her death on Dec. 31, 1876, did she reveal to her superior the extraordinary visions she had had.

Meanwhile, the investigation determined that the visions were worthy of belief and a medal was struck showing Mary as she had appeared to Catherine. Miracles that resulted from wearing the medal soon caused the medal to be called "the Miraculous Medal." Unfortunately, the medal is not as popular today as it once was.

On the front side of the medal Mary is standing on the globe of the earth and crushing the head of the evil serpent. From her extended hands rays of light stream down on the earth. Around the image of Mary are the words, "Mary, conceived without sin, pray for us who have erred to thee."

On the reverse side is a large capital "M" with the cross of Christ above it. Beneath it are two hearts—the Sacred Heart of Christ with a crown of thorns, and the Immaculate Heart of Mary, pierced with a sword (as Simeon foretold at Jesus' presentation in the Temple).

The popularity of the Miraculous Medal increased after the conversion of Alphonse Ratisbonne in 1842. He was a Jew from Alsace who, after wearing the cross, had his own vision of Mary exactly as shown on the medal. He became a Catholic and later a priest and founder of the religious congregation of the Fathers and Sisters of Zion. Another canonical inquiry of Ratisbonne's vision was used extensively during the process of beatification for Catherine.

Catherine Labouré was canonized by Pope Pius XII in 1947.

MY JOURNEY TO GOD

Reflections in the Fall

The wind comes down from the north, nudging leaves from the trees. Crimson and gold, they float to earth over a silver tapestry of raindrops. Crisp, dried leaves from an early frost cover the green-clad ground, while birds soar in noisy swarms seeking shelter for the night. A crescent ship, lustrous white, silently glides by.

as clouds, scattered by the breeze, fade the stars on high. Branches like Chantilly lace etch the sapphire sky, and my soul thrills

to the wonder and beauty of Creation.

Arlene Locke

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)



The Active List

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

November 25-27

A Tobit Weekend for engaged couples will be held at Fatima Retreat Hwy. 5353 E. 56th St. Call 317-545-7681 for information.

☆☆

A Serenity Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

November 27

Holy Guardian Angels Church, Cedar Grove will hold its concluding "Be Not Afraid" Holy Hour at 7 p.m. "The Living Eucharist" video series concludes at 2:30 p.m. at Resurrection Shrine. Call Fr. Burvick 812-623-3670.

☆☆

St. Paul, Sellersburg will hold prayer and praise from 7-8:15 p.m. in church. Call 812-246-4555.

☆☆

A holy hour with rosary will be held at 2 p.m. in Sacred Heart Church, 1330 Union St. Call Dorothy 317-356-5110.

☆☆

Sacred Heart Fraternity of Secu-

lar Franciscans will meet at 3 p.m. at Sacred Heart Parish, 1530 Union St. Call Ben Cerimile 317-888-8833 for more information.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-872-6047.

☆☆

Sign Masses for the Deaf are celebrated each Sunday in the following churches: St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 2243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

November 28

Father John Buckel will lead an Advent Reflection from 7:30-9 p.m. in Newman Conference Center, St. Meinrad Seminary. Call 812-357-6599.

November 29

The Adult Religious Education program "On the Catechism" will continue with "Eucharist" from 7-8:15 p.m. at St. Patrick Church, 950 Prospect.

December 1

Madonna Circle of Lady of Perpetual Help Parish, New Albany will hold a Holy Day Dessert Card Party at 7:30 p.m. in Wagner Hall, 1752 Scheller Ln. Tickets \$2.50 at the door.

☆☆

King's Singles will meet at 7 p.m. at Christ the King School, 5858 Centenary Ave. for a planning meeting. Everyone welcome, and call Ken Marsh 317-895-1728 with suggestions.

December 1-4

Marian College Theatre will present the second weekend of its children's production, "Peter Rabbit and Me." Call Beth Taylor 317-929-0622 for ticket and time information.

December 2

St. Mary of the Woods College will hold its fourth annual Christmas Bazaar from 9-5 p.m. in Guerin Hall Arts, crafts, gift items.

☆☆

A First Friday program will be held following 8 a.m. Mass at Sacred Heart Church, 1330 Union St.

☆☆

A Christmas Bazaar will begin at 9 a.m. at Christ the King Parish, Paoli. Lunch served 11 a.m.-2 p.m.

☆☆

A Couples' Night Out on "Celebrating Our Giftedness" will be held at 6:30 p.m. at Mount St. Francis Retreat Center. Pre-registration required. Call 812-923-8817.

December 2-4

The Annual Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. following 7:30 p.m. Mass Fri. at St. Matthew Church. Call 317-545-7681 for details.

☆☆

A workshop on "The Inner Quest for Self Discovery" will be held at Kordes Enrichment Center. Call 1-800-880-2777 for information.

December 3

Benedictine Father Hilary Ottensmeyer will conduct an Advent retreat on "God Dwells Among Us" from 10 a.m.-4 p.m. at Beech Grove Benedictine Center. A Centering Prayer Advent Retreat Day will be conducted from 9 a.m.-4 p.m. at the Center. Call 317-788-7581 for information on both events.

☆☆

A Mass in honor of archdiocesan patron St. Francis Xavier will be celebrated at 11 a.m. in St. Peter and Paul Cathedral. *Solea cantorum* will sing.

☆☆

Our Lady of Mt. Carmel Parish continues its Saturday evening Adult Lecture Series with "Bioethics: Human Reproduction Technology" beginning at 6:30 p.m.

☆☆

A Greccio Christmas Bazaar will be held from 9 a.m.-5 p.m. at Mount St. Francis Retreat Center. Lunch served 11 a.m. to 7.

December 3-4

The Women's Club of St. Monica Parish, 6131 N. Michigan Rd. will hold a Cookie Walk after Masses. Homemade Christmas cookies for \$5/pound.

☆☆

St. Jude Women's Club will hold its Annual Bazaar. Proceeds fill holiday food baskets for the needy.

☆☆

A Christmas Boutique will be held from 9 a.m.-6 p.m. Sat. and from 8 a.m.-12 noon Sun. at St. Anthony Parish Hall, 379 N.

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Warman Booths, crafts, raffle, bakery.

☆☆

A Christmas Bazaar will begin at 11 a.m. at St. Rita Church, 1733 Dr. Andrew I. Brown Ave. Call supporter Sat. white elephants, more.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will hold its Annual Christmas Bazaar from 10 a.m.-8 p.m. Sat. and from 9 a.m.-12 noon Sun. Baked goods, car-jay, white elephants.

December 4

The monks and students of St. Meinrad will present a free Advent Concert at 2:30 p.m. in the archabbey church.

☆☆

Providence Parent Guild will sponsor a "Holy" Day Bazaar from 12 noon-5 p.m. at Providence High School cafeteria, New Albany. More than 20 craft booths, Christmas kitchen, Christmas cookies and candy.

☆☆

The Catholic Golden Age will hold its annual Christmas luncheon at 2 p.m. at the Iron Skillet. Call 317-356-4057 for information.

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Greccio Christmas Bazaar

December 3, 1994

9:00 a.m. - 5:00 p.m.

**Coping and Hoping with the
Holidays - Dealing with Holiday Stress**

December 10, 1994

Registration - 9:30 a.m. Program - 10:00 a.m.-3:00 p.m. \$20 including lunch

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

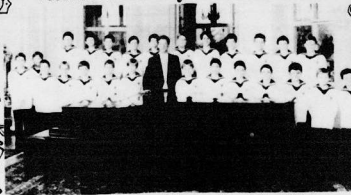
CALL: (812) 923-8817 OR WRITE: Director of Retreats,

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

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Children's books for Christmas

Reviewed by Barb Frazee and Margaret Krause

The following books are recommended for Christmas gift-giving.

"The Worst Christmas Ever," Connie Pemlinger-Trounstein. Rainbow Books (New York, 1994). 128 pp. \$2.95 paperback.

Christmas traditions have always been very special for Callie Thomas, so she is distraught when her family wants to make changes since Grandma Mary has died. This is a touching and delightful story of Callie's feelings about families, friends and holidays. Ages 8-12. (MK)

"Walking Stars: Stories of Magic and Power," by Victor Villaseenor. Pinata Books (Houston, 1994). 202 pp. \$14.95.

This is storytelling at its best! Villaseenor retells tale after tale of his childhood and his parents' Mexican childhood—stories in which a person or animal's spiritual—or mystical—side shines through. In each story, young people discover some inner strength they did not realize they had. The book is full of adventure, humor, hope and wisdom—sure to keep young people reading and wanting more. Ages 11 and up. (BF)

"One Cow Coughs: A Counting Book for the Sick and Miserable," by Christine Loomis, illustrated by Pat Dypold. Ticknor & Fields (New York, 1994). 32 pp. \$14.95.

This picture book is an entertaining and educational

counting book that will be a hit with any preschooler suffering from a cold or flu. The barnyard animals have all the same symptoms a sick child may encounter, including a cough, sneeze, ache, etc. The illustrations are bright and abstract in this instructional counting book. Ages 3-7. (MK)

"With the Eyes of the Heart," by Teresa Whitten. St. Paul Books & Media (Boston, 1994). 162 pp. \$4.95.

Jeannie Archersphen, whose self-esteem has reached an all-time low, makes a new friend when she meets a blind neighbor, Marty. She agrees to help him with his studies, and he, in turn, opens her eyes to many new things. Jeannie comes a long way down an interesting, realistic path, full of high school adventures. This is a good story that will keep young readers captivated as it explores many tumultuous emotions, including romance. Ages 11-14. (BF)

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"Lives of the Musicians: Good Times, Bad Times (and What the Neighbors Thought): Lives of the Writers: Comedies, Tragedies (and What the Neighbors Thought)," by Kathleen Krull, illustrated by Kathryn Hewitt. Harcourt Brace & Co. (San Diego, 1993). 96 pp. each, \$18.95 each.

What a fascinating collection of facts Krull has compiled about a wide variety of famous authors and musicians! She covers a wide spectrum from Jane Austen to Langston Hughes, Antonio Vivaldi to Woody Guthrie. Each chapter includes a caricature by Hewitt, two to four pages of sometimes unusual biographical information, and additional "notes" or "bookmarks" with little-known facts. (Example: Igor Stravinsky once wrote a polka for 50 elephants wearing ballet tutus. These books are a great way to introduce young readers to biographies, music and literature. Ages 10-up. (BF)

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Who Was Archbishop Fulton Sheen?

One of the best educated American bishops of the 20th century, Archbishop Sheen earned graduate degrees in theology and philosophy from the Catholic University of America, the University of Louvain in Belgium and the Collegio Angelico in Rome. A priest of the diocese of Peoria, Ill., Sheen was chosen to preach on "The Catholic Hour" on the NBC radio network in 1940. He was consecrated a bishop in 1951. The next year, he began a series of radio and television broadcasts that achieved great popularity in both

Catholics and non-Catholics. The number of more than 100 books and pamphlets, Sheen's imposing physical presence and magnetic energy made him one of the most influential preachers in America. He attended the entire Second Vatican Council. Archbishop Sheen died on December 9, 1979.



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 - 17 Assam silkworm
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 - 23 Asian weight
 - 24 "— Maria"
 - 25 Isaac's replacement as sacrifice (Gen 22:13)
 - 27 German name part
 - 28 "Because there was no room for them in the —" (Lu 2:7)
 - 29 Meadline
 - 32 Dies to preserve
 - 35 Big — California
 - 37 German article
 - 39 A song of David
 - 41 Fruit covering
 - 42 Reintegrated
 - 43 They include poverty, chastity, and obedience
 - 44 "Take time — eat, drink, and be merry" (Luke 12:19)
 - 46 Maid cast
 - 47 Stewart nickname
 - 50 Bishopric

Answers on page 26

Youth News/Views

St. Jude students offer thanks for the gift of life

In preparation for Thanksgiving, St. Jude seventh-grade and eighth-grade students helped with the Indianapolis South Deane elementary school's annual holiday canned food drive and also wrote essays expressing their thanks to God for the gift of life.

Excerpts from their essays mention their appreciation for many blessings.

God put each of us on earth for a reason. Even though I don't know why I am here yet, I can't wait to find out. I want to please God, so I'll do my best to help him. That is why I am thankful for the gift of life.

Mike Shaw

Life is something I cherish greatly. I'm thankful for life because it has taught me the qualities of kindness and generosity.

Amanda Hogan

A few years ago my grandfather died. It was not until then that I realized how special life was to me.

Alison MacDonald

I am thankful for the special gift of life I got from God because I have a lot of people that love me and are my friends. With God on my side and all the Spirit of him in me, I think and hope that I will live a long life.

Dan Stevens

I am thankful for a day of sunshine, a rainbow, a rabbit hopping through fresh green grass. I am thankful for all creations because they symbolize our freedom, free will, and love for the earth.

Christina Marshall

I am very thankful and appreciative for my life. I have two wonderful parents that I love very much. Life is very precious to me.

Kelly Bedwell

Last year my twin cousins were born. When I saw them it made me think how sacred life is. I have a great-grandfather who is 94 and is wonderful.

Mindy Appleby

Life means a lot to me. My family, friends, school and God are reasons to live. God is very important in my life.

Mary Frances Strley

Without life there would be nothing. Life is a beautiful thing and should not be wasted.

Tim Shackelford

I am very thankful to be alive and well. I am lucky to have a wonderful family and great friends. I cherish them. Thank you, God.

Chrissie Buchmeier

Now that I live on this world God has made, I can care for others and live the way God wants me to. I try to follow God's words and actions.

Jennifer Allen

I am thankful for the gift of life because it has been a gift for all of us from God. People who are thankful should pray to God and thank him for this special gift.

Kyle Mullison

I am truly thankful for life because it is the highest gift of God. Life allows me to study in school, play athletics, and be a great person in Christ.

Patrick Schaub



VICTORIOUS REBELS—Roncalli Rebels offensive players led by quarterback Brian Lauck (standing) prepare to score against Jasper High School's gridiron team in a victorious 10-9 semistate effort on Nov. 19 at Jasper. The Rebels advance to the IHSAA Class 3A state finals against Tipton High School at 7:30 p.m. on Nov. 25 in the RCA Hoosier Dome. (Photo by Mike Woolsey)

Ritter students work to end AIDS

Cardinal Ritter High School's International Student Leadership Institute will be recognized for its contributions to AIDS awareness during the second annual Unity Breakfast at 9 a.m. on Dec. 1 at the Westin Hotel in Indianapolis.

Sponsored by the Indiana Department of Health, the Unity Breakfast scheduled on World AIDS Day is an outreach effort to bring together community families and leaders for collaboration and recognition of the positive roles they can play in the AIDS battle. The event also provides an opportunity to pay tribute to celebrities and local heroes who have fought the battle.

Ritter's International Student Leadership Institute is a service organization dedicated to helping people in need. During the past year, student volunteers have worked to

alleviate the AIDS crisis by helping at the Damien Center and visiting AIDS patients at the Parkview Manor Nursing Home.

Students participate in World AIDS Day activities and are members of the Ryan White Foundation. They also learned about the tragedy of AIDS from a guest speaker who is living with the disease. This year Ritter students plan to tape an educational video and visit area grade schools to talk with children about AIDS awareness, the need for compassion, and the importance of abstinence.

☆☆☆

St. Mary of the Knobs youth group members will sponsor the New Albany Deane's Advent youth Mass and dance at 6 p.m. on Nov. 27.

Roncalli High School Salutes:

1994 Girls' Golf City Champions



FRONT: (left to right) Heather Schotts, Stacy Eskew, Courtney Krebs, Susan Lane, Andrea Hillen. **BACK:** (left to right) Beth Neumann, Angie Corn, Angie Dale, Amy Zywicki, Laura Berlier, Coach Bryan Hendricks.

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Young Adult News/Views

Author calls for 'alternative vision'

by Mary Ann Wyand

Sojourners editor Jim Wallis is a man of many stories. He is a tale of justice, others are sagas of injustice. All are powerful life lessons.

Wallis brought his stories to the Archdiocese of Indianapolis on Nov. 15 to rekindle grassroots fires of activism by inspiring college students and adults to work for change for the betterment of society. The author of "The Soul of Politics: A Practical and Prophetic Vision for Change" and many social justice proponents aimed his audiences.

He discussed "The Conversion of Politics" during a noon address at Marian College, then talked about "The Broken Community" in a 2 p.m. speech at the University of Indianapolis. That evening, he presented "Toward an Alternative Vision" at St. Thomas Aquinas Church near the Riley University campus. His visit was sponsored by the Newman Centers in Indianapolis.

There are many stories of how ordinary people are covering what I call the 'soul of politics,' Wallis said, using these grassroots and nonpartisan efforts in an impassioned evening talk that sounded very much like a sermon as he encouraged listeners to become visionaries.

The evangelical Christian and champion for justice has preached from pulpits and street corners about overcoming poverty, racism, violence and other social ills that plague God's people. From his vantage point at the Newman Community House in an impoverished and inner-city Washington, D.C. neighborhood just 20 blocks from the White House, Wallis has seen and heard about the lives of many sad stories of injustice while "minding" the least among us "not to give up hope."

"I just finished a book tour for 'The Soul of Politics.' I went to 16 cities in 30 days," he said. "One of my favorite stories is about a cab driver at Logan Airport in Boston. I had just come from Seattle, in the middle of the night, and was very tired. He was very talkative, as cab drivers sometimes are, and wanted to know my whole life story. I told him about the book, and he said, 'What's the title?' So I told him, and he said, 'The Soul of Politics?' It's going to take me a while to digest that one. I didn't know politics had a soul.' Then he said, 'But it's supposed to, isn't it?'"

In his talks around the country, Wallis repeatedly encourages people to work to recover the soul of politics in America.

"Trying to recover the soul of politics during this particular election campaign seemed quite insane to a lot of people," he said, "and yet as cynical as people were, as frustrated, as despairing, at the same time there was a palpable hunger for another political approach, a different and alternative vision." This call for conversion dates back to biblical days, he said, as illustrated by a number of scripture passages. In the Book of Proverbs, he said, the faithful are reminded that, "Where there is no vision, the people perish."

Today, as in the past, "that text is being verified on the streets of our country," he said. "Where there is no vision, the

people are perishing. And who perishes first? The vulnerable ones, especially the children. While politics swirls over our heads in Washington, D.C. and liberals and conservatives blame each other left and right, kids are dying in the streets. When I was growing up, the question was, 'What are you going to do with your future?' In church, the question was, 'What does God want you to do with your future?' Now we have a whole generation of young people who do not expect to have a future."

Violence in the streets and homes of America "comes from a deeper place than poverty," Wallis said. "The violence comes from a lack of faith. The violence comes from despair. The violence comes from not believing you're going to grow up and have a future. When our children have become our poorest citizens, the recipients of our worst values and diseases and environmental practices, the victims and perpetrators of violence, armed and dangerous criminals, the subject of our fears more than of our hopes, our crisis has become a deeply spiritual one. The violence must become a wake-up call. It's time to call an ideological cease-fire for the sake of our children."

Mahatma Gandhi identified seven social sins, Wallis explained. "He said the seven social sins are politics without principle, wealth without work, commerce without morality, education without character, pleasure without conscience, science without humanity, and worship without sacrifice. They have become an apt description for our whole way of life, our institutions, our values, our patterns. The crisis to be faced is a spiritual crisis. It calls for what the Bible calls 'the healing of the nation.'"

It's all right to complain to God, he said. "God has heard many complaints before. There are times these days when I just want to complain. When infant mortality continues to be higher in my neighborhood 20 blocks from the White House than in Jamaica, I want to complain. When we lose Eddie and Anthony and Tyrone and kid after kid after kid we want to grow up who are now dead, I want to complain. When there are no jobs and there is no market economy except crack cocaine in my neighborhood, I want to complain. And when people are surprised when neighborhoods like mine explode in frustration and rage, I want to complain. Lord, what do I do? How can I respond?"

If the people have a vision and work for justice, he said, there is hope for society.

America needs "a new vision, beyond the old solutions," he said, "that combines personal responsibility and social justice, that talks about the need for making new moral choices and community-based economic development, that talks about rebuilding the web of family life that is coming unraveled in this country, that talks about restoring shattered neighborhoods, where the human infrastructure has been ripped out."

This new and alternative vision must focus on family values, Wallis said. "We've got to rebuild the fabric of family life, male and female role models, and family



Jim Wallis

systems—nuclear families, extended families, however we can do it. The old African proverb was right. It takes a village to raise a child."

Americans must rebuild families and change habits and values, he said, in order to restore stability and respect and put life back together again.

"It's going to take spiritual transformations," Wallis said. "Oppression is a biblical word. Let's reclaim it. I want the left to start talking about personal responsibilities, what the Bible calls righteousness, and the right to start talking about justice. We need a new vision, a new vision that transcends the old categories that have failed us. A new vision that talks about politics with spiritual values. It goes beyond left and right, liberal and conservative. We need a new vision of personal and social transformation, a new vision that talks about caring and character, a new vision that has the 'juice' to change people's lives."

Americans need to "take faith into the streets," he said, in order to solve social ills because there are some problems that only God can cure. "Jesus Christ is God hitting the streets," and conversion is "taking a new vision to the streets based on what Jesus has said about helping the least among us in his name. The politics that can change our country are the politics of hope. This country needs visionaries who have hope and who believe that a new vision is possible and are willing to bet their lives on that vision."

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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 archdiocese priests 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.

† **AVERSA, Frank J.**, 71, St. Mary, Richmond, Nov. 9. Husband of Ruth A. (Campbell), father of Jacqueline, and Nancy A. Fessler, son of Jennie, brother of Richard, grandfather of two.

† **BERBERT, Muriel A.**, 85, St. Augustine, Jeffersonville, Nov. 7. Mother of Maria A. Carney; sister of Lucille Aldridge, grandmother of Patrick E. Carney and Theresa M. Dozier, great-grandmother of Ann Marie Carney.

† **BOBECK, William R.**, 67, St. Mary, Richmond, Nov. 7. Husband of Colleen, father of Garret, Michael, Patrick, Matthew, Laurie

Jean and Teresa; brother of Neil and Kenneth, grandfather of eight, great-grandfather of one.

† **CAHILL, Mary Marcella**, 78, St. Pius X, Indianapolis, Nov. 14. Sister of Josephine Dorn and Frances Matthews.

† **CIMMERMAN, Helen E. (Sabro)**, 67, St. Christopher, Indianapolis, Nov. 7. Wife of John; mother of Mary E. and John A., sister of Anthony, Paul, Joseph, John and Margaret Sabro, and Julia Moskiewicz, grandmother of one.

† **DELLA-PENNA, Gertrude**, 84, Holy Spirit, Indianapolis, Nov. 11. Wife of Frank; mother of Frank E. and Judith Nichols, foster mother of Betty Weber, sister of Florence, Purnhagen.

† **DODD, J. Firman**, 69, St. Margaret Mary, Terre Haute, Nov. 14. Husband of Gloria; father of Jennifer William, Kristin Lank and Kevin, brother of John, Thomas, and Rosemary Taitel, grandfather of seven.

† **DOWDEN, Otis E.**, 89, St.

Anthony, Indianapolis, Nov. 14. Husband of Edith (Curren), father of Stephen, and Barbara McCurdy, grandfather of three.

† **FINN, Earl T. "Tommy"**, Jr., 58, Our Lady of Lourdes, Indianapolis, Nov. 8. Brother of Patricia J. Lettler, Maryellen Beckman-Benn and Marilyn J. Blades.

† **GOLTRY, Grace E.**, 92, Christ the King, Indianapolis, Nov. 5. Cousin of Helen Bennett and Marjorie Rynard.

† **LUTGRING, Joseph**, 40, St. Mark, Tell City, Nov. 7. Husband of Mary E. and John, father of Leo, James, Patrick, Rosemary, Flaminio, Velinda Simon and Martha Becke.

† **LYNCH, James "AL"**, 82, Little Flower, Indianapolis, Nov. 3. Husband of Kathryn.

† **MACDANIEL, Ethel**, 73, St. Gabriel, Connersville, Nov. 4. Wife of Donald; mother of Robert Patrick, James Michael, Donald Edward, Raymond William, and Elizabeth Jo Clark; sister of Wil-

liam Yeaw and Florence Davis, grandmother of Jennifer and Rachel Stealey.

† **MAUSER, Alfons**, 75, St. Malachi, Brownsburg, (buried from Holy Trinity, Indianapolis), Nov. 9. Husband of Mary, father of Claudia Sabo, Kathy Keils, John Joseph, Louis and Tom; brother of Carl, Ann Toth, Sophie Boze and Tina Dawonowicz, grandfather of 13 great-grandchildren of eight.

† **NICHOLLS, Elizabeth Ensch**, 68, Christ the King, Indianapolis, Nov. 13. Mother of Elizabeth Yerdon, Charles R., Ronald, Donald and William; sister of Thomas Ensch, grandfather of 17.

† **PATTERSON, Ronald A.**, 49, Sacred Heart of Jesus, Jeffersonville, Nov. 11. Husband of

Providence Sister Celeste Clouser dies Nov. 17

ST. MARY OF THE WOODS—On Nov. 17, Providence Sister Agnes Celeste Clouser died here in Karcher Hall. She was 86. The Mass of Christian Burial was celebrated for her on Nov. 21 in the Church of the Immaculate Conception.

The former Mary Clouser was born in Cravfordsville, and entered the Congregation of the Sisters of Providence in 1926. She professed final vows in 1934.

Sister Agnes Celeste taught in schools staffed by the Sisters of Providence in Indiana and Illinois. She ministered 15 years in the greenhouse at St. Mary of the Woods.

Survivors of Sister Agnes Celeste include one sister, Providence Sister Ann Clouser of St. Mary of the Woods, and one brother, Alfred, of Indianapolis.

Puzzle on page 23

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Marita, son of Roma K.; brother of James A.

† **RENNEKAMP, Lawrence B.**, 87, St. Joseph, St. Leon, Nov. 14. Father of Lawrence, Jerome and Joan Brooks; brother of Alois, Norbert, and Hilda Depressio, grandfather of nine, great-grandfather of 14.

† **SCHIRTZINGER, Betty Ann (Munch)**, 69, St. Christopher, Indianapolis, Nov. 12. Wife of Howard A.; mother of Nancy A., Lyons, Linda M., Gary A. and Drew; sister of Arthur Munch, grandmother of six.

† **SCHMITT, Herman**, 72, Holy Trinity, Indianapolis, Nov. 7. Father of Michael, Herman, John, Anthony, Louis, Christopher, Martha Ferguson, Mary, Meadows and Rosemary; brother of Joseph, Loretta Long and Ruth Nelson, grandfather of 22, great-grandfather of 13.

† **SCHNEIDER, Christopher J.**, 33, St. Anthony of Padua, Clarksville, Nov. 1. Son of Robert L. and Beatrice Remyer, stepson of Donald Remyer, brother of Edward L., Matthew W. and Mark F.

† **SHACKELFORD, Michael F.**, 43, St. Rita, Indianapolis, Nov. 12. Father of Michael A. Taylor, son of Lydia, brother of Marshall D. and Morna Patrick.

† **SHARN, Elizabeth B.**, 91, St. Jude, Indianapolis, Nov. 8. Mother of Greta Abella, grandmother of one, great-grandmother of one.

† **SPAULDING, Kevin Robert**, 34, Our Lady of Lourdes, Indianapolis, Nov. 14. Husband of Leslie D.; son of Robert and Jeri; brother

of Michael A., Patrick J., Christi J., Coffey, Chen S. Ramsden, Kimberly A. Hayes and Kelly L., grandson of Ethel Wysong.

† **STILES, Lloyd D.**, 74, St. Paul, Tell City, Nov. 3. Husband of Bonnie, father of Barbara Centry, LuAnn Jacob, Don, Sam and Wayne; grandfather of 17, great-grandfather of two.

† **STUDING, Joseph J.**, 82, St. Louis, Batesville, Nov. 7. Husband of Leona C. (Nauert); father of Virginia Melrose; brother of Charles, Josephine Wissel and Ann Beuke; grandfather of four, great-grandfather of five.

† **TAYLOR, Helen A.**, 96, Christ the King, Indianapolis, Nov. 6. Aunt of Jean Baker and Mary Ann Higgs.

† **ULRICH, Joan T.**, 57, St. Mary of the Knobs, Floyd Knobs, Nov. 9. Wife of Thomas L.; mother of Mickel A., Paul D., Dan A., Cindy Price and Cheryl M. Ulrich-Barnett; sister of Bernard Bezy, Rita Boylan, Mary Jane Ott and Debra Hopper, grandmother of 12.

† **WILSON, Lucille "Gerry" (Harbison)**, 72, St. Mary, New Albany, Nov. 7. Wife of Kenneth M.; mother of Richard L. and Carol Ann Bigelow; sister of Lewis "Sammy" Harbison; grandmother of six, great-grandmother of one.

† **ZIULINSKI, Henry L. "Hank"**, 72, St. Louis, Batesville, Nov. 12. Father of Jim, Mike, Steve, Frank and Mark, grandfather of eight.

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Pope issues letter on year 2000

by John Thavis

VATICAN CITY (CNS)—In an apostolic letter anticipating the 2,000th anniversary of Christianity, Pope John Paul II said the church and its members must make a profound "examination of conscience" to measure their past and present conduct against the ideals of the faith.

Announcing a "great jubilee" for the year 2000, the pope unveiled plans for regional synods, ecumenical and interreligious meetings and possible papal trips to the land where Jesus lived. The pope made it clear he expects to personally preside over the ambitious program, saying the preparations have become a key to his pontificate.

Christ's 2,000th birthday will be an extraordinary moment not only for Christians but indirectly for all humanity, the pope said in his letter, titled "Tertio Milenio Adveniente" ("The Coming Third Millennium"). The 72-page text, made public at the Vatican Nov. 14, followed a consultation on the topic with the world's cardinals last spring.

The pope said the jubilee, or holy year, will be

celebrated simultaneously in Rome, the Holy Land and local churches during the year 2000. An International Eucharistic Congress will be held in Rome the same year, highlighting that Christ, born in Bethlehem 2,000 years ago, continues to offer himself to humanity, he said.

But the bulk of the papal letter focused on a six-year preparation program a first phase, 1994-96, which concentrates on self-examination and historical shortcomings, in particular the fractured unity of Christian churches, and a second phase, 1997-99, which centers on Christ and his meaning for people today.

Taken as a whole, the jubilee preparations should confirm Christians in their faith, sustain their hope in eternal life and rekindle their charity toward the world's poor, he said.

All this requires that the church take a closer look at its own conduct. It needs to "become more fully conscious of the sinfulness of her children, recalling all those times in history when they departed from the spirit of Christ and his Gospel," he said.

The church "cannot cross the threshold of the new

millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency and slowness to act," he said.

The jubilee plan outlined by the papal document calls for specific Christ-centered themes to dominate the final three years of preparation. The year 1997 will be devoted to reflection on Christ—on his role as savior and as preacher of the Good News; on the mystery of the incarnation and Jesus' birth from the Virgin Mary; and on "the necessity of faith in Christ for salvation."

The year 1998 will be devoted to the Holy Spirit and a renewal of hope, with better appreciation of positive developments in the church and in society. The year 1999, dedicated to God the Father, will place a special accent on charity and its modern applications, especially the implementation of Christ's "preferential option for the poor and the outcast."

"Christians will have to raise their voice on behalf of all the poor of the world," the pope said. More specifically, he proposed the year 2000 as an appropriate time to consider reducing substantially or cancelling outright the international debt that burdens so many developing countries.

This, too, should be a time for major interreligious meetings, especially among Christians, Muslims and Jews, he said.

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New eucharistic prayer for U.S. approved; first two segments of revised Sacramentary adopted

by Jerry Fitelau

WASHINGTON (CNS)—Liturgy matters for the Latin-rite church formed a big part of the U.S. bishops' fall meeting Nov. 14-17, even with the most prominent and potentially controversial elements taken off the agenda.

Liturgical actions occupied hundreds of pages of documentation—a stack of paper three inches thick—and several hours of floor discussion and voting.

At one point the nation's Eastern-rite bishops—who have no vote on Latin-rite liturgy decisions—took advantage of a long session on liturgy to hold their own separate Eastern-rite meeting for nearly two hours.

The net result of the liturgy decisions was approval of a new Eucharistic Prayer for U.S. use and adoption of the first two of seven segments which, when completed, will make up a revised Sacramentary.

The Sacramentary is the book of prayers at Mass. It is separate from the Lectionary, which contains the Scripture readings proclaimed at Mass.

A two-thirds approval of all Latin-rite bishops is required for all liturgical decisions. In fact, more than nine out of 10 bishops who voted favored the liturgy proposals, and none came close to defeat.

Specifically, the bishops approved:

— Use of the 1974 Swiss Synod Eucharistic Prayer and a provisional English text of the prayer composed by the International Commission for English in the Liturgy.

— Segment 1 of a revised Sacramentary, after taking out 32 of the nearly 800 prayers in it and sending them back to ICEL with suggestions for further revision.

— Segment 2 of the Sacramentary, with the exception of 21 prayers sent back to ICEL to be reconsidered.

— The pastoral introductions to Segments 1 and 2, designed to help priests and parish liturgy leaders use the Sacramentary correctly and effectively.

Those actions came after Segment 3—the Order of the Mass—and a major supplementary text—U.S. adaptations in the Order of the Mass—were withdrawn from the agenda because the bishops' Committee on Doctrine had not yet completed its review of Segment 3.

The bishops are expected to take up Segment 3 and the U.S. adaptations to it at their next general meeting in June 1995. The issues to be considered then include decisions on moving the exchange of peace, changing the translation of the creed, and other changes in daily celebration of Mass that are likely to attract significant public attention and a lively debate among the bishops.

In a voice vote Nov. 17 the bishops also approved a proposal by Cardinal Bernard F. Law of Boston to form an ad hoc committee to design a forum on the translation of sacred texts. The committee is to present a proposal on such a forum for the bishops to consider at their June meeting.

The forum proposal is another step in discussions between bishops and scholars about liturgical texts. These were started with a workshop on ICEL's procedures and principles at the bishops' June 1993 meeting in New Orleans and continued in

a special study day of bishops with U.S. scholars in San Diego in June 1994.

Liturgy was also an important topic for the bishops when they were out of the public eye. At a session closed to the press Nov. 15, some bishops expressed anger and disappointment at recent Vatican actions against inclusive language in Scripture texts previously approved for liturgical use and at long Vatican delays in approving a proposed New American Bible Lectionary, some bishops told Catholic News Service afterwards.

The Swiss Eucharistic Prayer approved by the bishops is formally titled "Eucharistic Prayer for Masses for Various Needs and Occasions."

Following wide use in French, Italian and German—the three original languages in which it was composed in 1974—and subsequently in Spanish as well, in 1991 the Vatican issued an official Latin version of it. The English translation was then composed by ICEL at the request of the Australian bishops.

Although it is considered one Eucharistic Prayer, it has four Prefaces, each on a different theme, and four alternative prayers after the consecration, each related to one of the Prefaces.

Vatican confirmation of the Swiss prayer seems virtually assured. Bishop Donald W. Trautman of Erie, Pa., chairman of the bishops' Committee on the Liturgy, told the bishops that his committee decided to propose U.S. use of the prayer on the recommendation of the head of the Vatican's Congregation for Divine Worship and the Sacraments.

The bishops' actions on the first two segments of the Sacramentary mark the beginning of a long process that will involve reviewing a total of seven segments plus the U.S. adaptations.

Segment 1 contains the opening prayers, prayers over the gifts and prayers after Communion at Mass for Ordinary Time—the periods of the year between the Christmas season and Lent and between Pentecost and Advent.

Segment 2 contains the same prayers for Advent, the Christmas season, Lent and the Easter season.

A notable new aspect of those segments is the introduction of alternative opening prayers, original compositions in English, which reflect themes of the Scripture readings of the day.

The alternative prayers take advantage of the fuller use of Scripture in the liturgy since the Second Vatican Council reforms and are labeled to correspond to the three-year cycle of Lectionary readings introduced after the council.

Where the bishops have decided to return certain prayers to ICEL for further consideration, any revisions must go through an extensive review process by ICEL.

BISHOPS' MEETING 1994

U.S. bishops at their fall general meeting in Washington Nov. 14-17

- ✓ Approved a pastoral message calling for action to confront violence
- ✓ Approved a pastoral reflection urging an expansion of women's roles in the church and dialogue with those who feel alienated
- ✓ Received a detailed resource manual to help them deal with issues of sexual abuse of minors by church personnel
- ✓ Approved a new version of "Ethical and Religious Directives for Catholic Health Care Services"
- ✓ Approved the first and second segments of a new Sacramentary, with the exception of 21 prayers that will be sent back to an international commission for revision
- ✓ Adopted the Swiss Synod's Eucharistic Prayer for Masses for Various Needs and Occasions and a provisional English translation of the text, pending Vatican approval
- ✓ Approved a \$41.3 million budget for 1995, representing a \$400,000 decrease from the 1994 budget
- ✓ Agreed to a three-year continuation of the collection to aid the church in Central and Eastern Europe
- ✓ Adopted a statement saying all people have the right to education and health care in response to the passing of California Proposition 187, which would deny those services to illegal aliens

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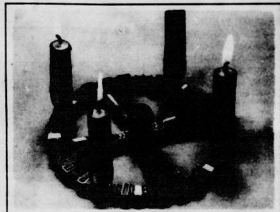
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