



The

Criterion

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Bishops speak on vocations, justice, laity

Other statements issued
on Hispanics, college
students, liturgical changes

By John F. Fink, Editor, The Criterion

WASHINGTON—At their annual meeting here Nov. 13-16, the U.S. Catholic bishops approved eight documents, voted to extend the Retirement Fund for Religious until the year 2007, approved plans and budgets for their conferences, and discussed the possible restructuring of the National Conference of Catholic Bishops and the United States Catholic Conference.

They also elected new officers and committee chairmen for about a third of their standing committees, approved a new method of assessment of dioceses for the bishops' conference, and were given written information reports from each committee. The information reports, for 47 standing and ad hoc committees, filled 187 pages.

The eight documents approved include:

- A new national strategy for vocations to the priesthood and religious life;
- A statement calling on the U.S. government to protect the poor and vulnerable;
- A 22-page reflection on lay ministry titled "Called and Gifted for the Third Millennium";
- A pastoral message marking the 10th anniversary of their letter on the U.S. economy, "Economic Justice for All";
- A letter to college students on the 10th anniversary of their pastoral letter on campus ministry;

See BISHOPS, page 25



Photo by Margaret Nelson

A Nov. 19 groundbreaking ceremony for a new intermediate care nursing facility at St. Paul Hermitage involved (from left) Benedictine Sisters Helen Vermeulen and Juliann Bobock, Warner Wiley, Sister Mary Margaret Funk, Harold Skillman,

Sister Rachel Best, Archbishop Daniel M. Buechlein, Raymond Nahlen, Sister Patricia Dede, David Bowen, Sisters Mary Luke Jones and Mary Mark Bartoo, and Therese Brandon. Residents watched from upper floor windows at St. Paul Hermitage.

An open letter to the management of Channel 13

Indianapolis TV station
airs series on allegations
against Lafayette priest

By Susan Magnant, Chancellor

Last week, the Archdiocese of Indianapolis received many telephone calls and other inquiries from Catholics and people

of different faiths concerning your recent three-part series on allegations against a priest of the Diocese of Lafayette-in-Indiana. Most of the people who talked to us were angry at the way you chose to treat this very serious and very sensitive subject. Many asked what the Archdiocese of Indianapolis planned to do in response to your treatment of this issue.

We deeply regret that your viewers have seen only one view of this particular case, but as we informed your investigative

team, Lainey Webb and Bill Hussung, several weeks ago, we cannot comment on the particulars of a case which is still in litigation in another diocese. We can, however, offer some reflections on the problem of child sexual abuse and on your allegations that the Diocese of Lafayette engaged in some kind of "cover up."

Before becoming chancellor of this archdiocese, I worked for the Indiana Department of Welfare for 20 years. During those years, I observed first hand the tragedy and devastation caused by all forms of child abuse. Your three-part series neglected to mention that this grave and serious social problem affects all segments of our society and can be found in all professions and walks of life.

Unfortunately, no vocation or career is "immune" from the complex social and psychological disorders which can lead to child abuse. And, as we have learned after many years of treatment and study, there is no quick or foolproof way to rehabilitate individuals who suffer from this terrible problem.

Your charge that the Diocese of Lafayette engaged in a "cover-up" ignores

the fact that 20 years ago virtually every one—families, churches, businesses, schools, athletic associations, and other voluntary organizations—treated child sexual abuse as a private matter to be dealt with quietly and discreetly. Twenty years ago, it was common practice in many organizations to reassign "reformed" child abusers to their previous occupations. We simply did not know then what we know

See CHANNEL 13, page 2

Vandals desecrate Catholic cemeteries

On Nov. 16, Catholic Cemeteries employees discovered that vandals had desecrated 150 monuments and memorials at Holy Cross and St. Joseph cemeteries in Indianapolis during the previous night.

Most monuments were dislodged and turned over. Fifteen to 20 of these were not broken, but others suffered varying degrees of damage.

Police were notified and took information for the report.

The cemetery staff is attempting to

return monuments to their upright position, according to Gene Harris, director of Catholic Cemeteries.

Harris suggested that families check the condition of their monuments at these two locations. After doing so they may contact the Catholic Cemeteries office at 435 W. Troy.

At Holy Cross, sections affected are 1-F, 2-F, 3-F, 4-F, 5-F, 1-G, 9-G, and B.

At St. Joseph, parts of sections 2, 7, 6, 9, 10, A and H were vandalized.

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Women priests

New Vatican document
elevates a 1994 papal
teaching against women
priests to the level of
infallibility and a part of
the deposit of faith

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Spirit of Indy

Marilyn Tucker Quayle was
the guest speaker when
Catholic Social Services
honored five super-volunteers
with the "Spirit of Indy"
awards.

Page 3

St. Christopher profile

Last week the second part of our "parish profile" on St. Christopher Parish in Indianapolis did not appear. We apologize for its omission. We call your attention to the article on page 22 this week.—Editor

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Seeking the Face of the Lord

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



Thanks and giving go together

As I left the national bishops' meeting in Washington last week, the cab driver told how drastically the government shutdown had affected cab drivers, street vendors and food services. He said: "Looks to me like Congress and the White House are more concerned about power than people. They forgot they were elected to serve the people."

The issues our government faces are more complicated than that, but one of our bishops' statements shared something of that point of view. Partisan polarization, a "power standoff" is never helpful. Surely by the time this appears in print our government will have resolved an ideological debate that has moral and human consequences.

Our bishops' statement, "A Catholic Appeal: Leadership for the Common Good," is made because we are pastors of a church which is deeply involved in our communities. In our statement we say that our country is in danger of an economic splintering that would result in three nations living side by side: a nation of the prosperous who enjoy the benefits of American productivity, a nation of the poor whose future seems bleak, and a nation of those caught in the middle, who feel squeezed and insecure.

We make a pastoral appeal for the common good of our society based on consistent moral principles and everyday experience in these matters. Our church feeds the hungry, shelters the homeless, and welcomes refugees. We educate the young and care for the old. We help people move from welfare to work. No, we do not speak as partisans; please note that we address our moral concerns to both sides of the aisle in Congress and to the White House as well.

We need welfare reform. It is clear, our statement says, we must not mortgage our children's future. We must restrain government spending and we must reform a welfare system which too often hurts children and undermines families. We need a welfare system that promotes responsibility and work and self-reliance. The responsibility for overseeing the social needs of our people should be shared by state and local governments and also by voluntary agencies like our own Church Charities agencies. In a word we need to fix a welfare system that isn't working well enough.

Yet, in doing so our political leaders cannot craft a reform that harms poor fam-

ilies and children. Our agenda is the defense of human life and human dignity and so we should not support welfare change that punishes children and promotes abortion as a desperate solution for unexpected and unwanted pregnancies. It is wrong simply to blame the down and out for their own plight and it isn't honest to blame them for our economic problems.

It is also wrong suddenly to become xenophobic and anti-immigrant. Where would most of us be if that had been the attitude of our ancestors? We need to fix our national government, and we need a more workable principle of subsidiarity for social responsibility, but Congress and the administration cannot retreat from all responsibility for the social welfare of poor families and children.

Cutting budget priorities which require major cuts for poor children and working families is not the proper (and only) option. Poor families and children do not have a powerful lobby, but they have the greatest needs. We need to focus on creating decent work, supporting family life and protecting children.

On Thursday, like our immigrant ancestors, in this great nation of ours we pause to thank God for the wonderful blessings we receive. As we do so, we are conscious that we live in a world torn by violence and poverty. As we think of our reasons to be grateful, surely we also sense that we have much to share. One of our parish churches, St. Monica's here in the city, posts this message on its outdoor sign: "Thanks and giving go together."

Giving is not of a single dimension. I am sure what the poor suffer most, as witnessed by the Washington, D.C. cab driver, is the fear that those who can do something to help do not care. The hazard for those of us who are not poor is to forget what it means to be powerless. Maybe reflecting on a major physical illness, like a bad back, or being unable to walk because of a broken or sprained ankle, or being helpless because of some other weakening illness might make us share a solidarity with the poor and with children whose helplessness is continuous. We can help financially and our Christian vocation calls us to do so. Just as important, however, is our solidarity in generous love and concern. All of us can also be a voice for our poor families and children. Thanks and giving go together.

Editorial Commentary/John F. Fink, Editor, The Criterion

Laity are called to use gifts to better the world

During their annual meeting last week, the U.S. bishops called lay people to holiness, a mature Christian faith, and active participation in the mission and ministry of the church. It wasn't the first time the church has issued that challenge to the laity, since "Called and Gifted for the Third Millennium," the bishops' statement, was issued on the 30th anniversary of Vatican II's "Decree on the Apostolate of the Laity" and the 15th anniversary of the U.S. bishops' pastoral statement "Called and Gifted."

Much has changed in the church during the past 15 years and one of those changes is the fact that lay men and women have been forced to take a more active role in their parishes. Many programs that prepare lay people for service to the church didn't exist 15 years ago. Today we are accustomed to expect involvement of both lay professionals and volunteers in liturgy, education, peace and justice, charitable work, marriage preparation, health care and numerous other forms of ministry.

Today, too, there seems to be an explosion of adult education programs to satisfy lay people's desire to learn more about their faith. Many business and professional people today realize that their knowledge about their religion hasn't kept up with their professional education. Educated people are no longer satisfied with the childish or adolescent faith of their elementary or high school religion classes. This thirst for knowledge about their religion is shown by the large number of copies of "The Catechism of the

Catholic Church" that have been sold to lay men and women. Lay people do want a mature Christian faith.

Another fairly new phenomenon recognized by the bishops in their new statement is the growth of small faith communities within parishes. These have often sprung up as a part of parish renewal. The bishops call them "living cells which build up the Body of Christ" and they say, "As basic units of the parish, they serve to increase the corporate life and mission of the parish."

We must never forget that the primary mission of the laity is the evangelization of the secular world. Lay men and women are called to use their Christian maturity to combat some of the evils in U.S. society. Many small faith communities are turning their attention to specific things they can do to improve society.

The bishops' statement gives particular attention to the lack of stable families in U.S. society and its effect on children. It reminds us that "the church's social teaching regarding the common good suggests the need for all adults to become conscious of their responsibilities for all young people who are part of their worlds. Mature persons of faith can ignite the core of resilience in children and youth who live in stressful circumstances."

The bishops have set out our mission and challenge. We are "called and gifted" and we have a responsibility to use our gifts to make this a better world.

AIDS Day events are scheduled

By Mary Ann Wyand

World AIDS Day observances in the archdiocese on Dec. 1-2 include a weekend conference, health fair, candlelight walk, interfaith memorial service, Names Project quilt display, and art exhibit in downtown Indianapolis.

"Shared Rights, Shared Responsibilities" is the theme for the second annual AIDS conference in Indianapolis. All World AIDS Day activities are free and open to the public. For detailed conference information, telephone 317-637-2906.

St. John Parish in Indianapolis will be the site of an 8 p.m. interfaith prayer service on Dec. 1 marking the eighth annual observance of World AIDS Day.

Catholic priests and ministers represent-

ing a variety of Protestant faiths have been invited to participate in the prayer service for people living with the disease and also people who are caregivers.

Father Carlton Beever, director of HIV/AIDS Ministry for the archdiocese, will help facilitate the interfaith prayer service and also present a conference workshop earlier that day for AIDS caregivers.

The two-day conference will address education and prevention, health issues, spirituality, social services support, and resources. It will be "very well-rounded," Father Beever said. "There are workshops for professional people, people who are living with HIV and AIDS, people who are caregivers, people in ministry, teen-agers, the whole gamut. A lot of the workshops this year center on spirituality."

are volunteers, employees, religious or priests in this archdiocese. Under no circumstances does our church permit or condone such behavior.

The Archdiocese of Indianapolis takes immediate and decisive action on all accusations of child abuse or sexual misconduct in accordance with the applicable provisions of civil and church law. We also provide counseling and other pastoral care to victims and their families.

We are keenly aware that, although the psychological disorders that perpetuate the tragedy of child abuse can affect any kind of person, the suffering and sense of shame are especially acute when the abuser holds a position of trust in the family, the community or the church. For this reason, the Catholic Church is determined to do all that it can to prevent such abuse from occurring, to respond immediately when it does occur, and to bring the healing ministry of Jesus to all who have been victimized by child abuse.

Channel 13's three-part series could have been a genuine teaching moment for people throughout central Indiana. We deeply regret that this opportunity was lost because you chose to focus your report on a particular case instead of presenting a more balanced look at this serious problem.



The Criterion

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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. 5. 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.

now about this complex disease. The victims of child sexual abuse were largely invisible to us, and it was not widely known that sexual abuse (like many forms of compulsive behavior) cannot be overcome simply by an exercise of will-power or self-control.

Unfortunately, your series did little to educate viewers about this complex social problem. Instead, you chose to focus on the lurid details of one particular case and to speculate on the way it was handled. You also impugned the integrity of the Diocese of Lafayette (and the Catholic Church in general) by suggesting that today's more informed standards should be applied retroactively to decisions made and actions taken 20 years ago.

The current child abuse policy of the Archdiocese of Indianapolis (which is very similar to policies followed by the Diocese of Lafayette and most other Catholic dioceses) makes it very clear that child abuse and sexual misconduct by church personnel are, by definition, contrary to Christian principles and are unacceptable behavior for persons who



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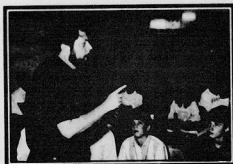
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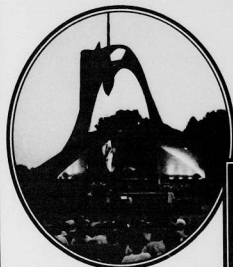
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Five super volunteers receive Spirit of Indy awards

By John F. Fink

Susan Marie Folkman, Benedictine Father Boniface Hardin, Mark Varnau, Ann Wadelton and Lauren Wilson were presented with "Spirit of Indy" awards by Catholic Social Services of Central Indiana on Thursday, Nov. 16, at a dinner in the Sagamore Ballroom of the Indiana Convention Center in Indianapolis.

Marilyn Tucker Quayle was the special guest speaker at the dinner.

The Spirit of Indy Award Dinner is a fundraiser for Catholic Social Services (CSS), an archdiocesan agency that provides family support, eldercare, crisis aid and shelter in central Indiana.

The ballroom was decorated for the gala celebration of the "Star of Hope" festival sponsored by the St. Francis

Hospital Foundation in conjunction with the St. Vincent Hospital Foundation and the Community Hospitals Foundation. That dinner was held on the following evening. (See separate article.)

Diane Willis, news anchor of WRTV, Channel 6 in Indianapolis, was mistress of ceremonies for the dinner. Guests were welcomed by Patricia McCrory, president of the CSS board of directors.

Archbishop Donald M. Buechlein, who returned that evening from the meeting of the U.S. bishops in Washington, gave the invocation. He also closed the dinner by endorsing a statement by the bishops that urged the nation's leaders to reject legislative proposals that would be "devastating to poor and working families." (See the story on Page One and Archbishop Buechlein's column on page 2 for more about that statement.)

Folkman, a member of St. Bartholo-

mew Parish in Columbus, was honored for her service in numerous capacities in the Columbus community, including the area of special education, and on many parish committees and activities.

Father Boniface, founder and president of Martin University in Indianapolis, was honored for serving urban, minority and educational needs.

Varnau, a retired pharmacist and member of St. Thomas Aquinas Parish in Indianapolis, received the award because of his service on the Haitian Committee, Habitat for Humanity, Cathedral Soup Kitchen, St. Thomas Aquinas Food Pantry, the Genesaret

Free Clinic and many other committees.

Wadelton, a member of Immaculate Heart of Mary Parish in Indianapolis, is co-founder of the archdiocesan Catholic Widowed Organization, a charter member of the Birthline Guild, co-chair of her parish's peace and justice commission, and other volunteer positions. (See article on page 7.)

Wilson, a student at Marquette University, received the Youth Spirit Award for her volunteer work as chair of the Archdiocesan Youth Council, the CYO/UPC Workcamp for the disadvantaged, and various leadership positions at Brebeuf Preparatory School.



Photo by Charles Schisla

Three Sisters of St. Francis from St. Francis Hospital in Indianapolis pose with Archbishop Buechlein and Marilyn Quayle at the "Spirit of Indy" awards dinner Nov. 16 in the Sagamore Ballroom of the Indiana Convention Center. St. Francis Healthcare Foundation sponsored the "Star of Hope" festival in the ballroom beginning Nov. 17. The sisters are, from left, Theresa Strassburger, Marilyn Oliver and Dianne Zimmer.

Catholic organizations benefit from third annual Star of Hope festival

By John F. Fink

Catholic Social Services of Indianapolis, Holy Family Shelter, St. Elizabeth's Home and the Ryan White Foundation were beneficiaries of the third annual "Star of Hope" festival. The first two festivals were sponsored by the St. Francis Healthcare Foundation. This year that foundation was joined by the St. Vincent Hospital Foundation and Community Hospitals Foundation.

The festival opened with a gala, grand illumination, Christmas tree auction and Yuletide Art Fair in the Sagamore Ballroom of the Indiana Convention Center on Friday, Nov. 17. Other activities continued through Tuesday, Nov. 21.

About 400 people attended the opening gala, which was sponsored by the Sagamore Health Network and featured an international buffet dinner. Television and radio personalities Diane Willis and Scott Fischer were hosts. Franciscan Sister Marilyn Oliver, vice president of mission services at St. Francis Hospital, gave the dinner's invocation. Music and entertainment were provided by Fanfare!, a sextet from the Carmel Symphony Orchestra, and the Steve Rhodes Band.

The festival and the decorated trees were underwritten, sponsored and decorated by various foundations, organizations and individuals. The trees were sold at a silent auction as were many other items. The festival also featured an "avenue of wreaths" with nearly 100 Christmas and decorative wreaths and a 70-foot "Teddy Bear Parade."

The organizations chosen to benefit from the festival are all concerned with the well-being of children. Margaret Goldsmith, wife of the Indianapolis mayor, was the Star of Hope honorary chairperson and Jeanne White, mother of Ryan White, was the honorary chairperson for the opening night gala.

Other festival events included "Breakfast With Santa" on Nov. 18, "Jazz Among the Trees" on Nov. 20, and a senior social on Nov. 21.



Christopher J. Branson

**Cathedral High School
Class of 1992**

**Xavier University
Class of 1996**

As I reflect upon my four years spent at Cathedral High School, many thoughts race through my mind. All of these thoughts remind me of four pleasant years invested in learning and growing, not only academically, but also socially, emotionally, and spiritually. I cannot help but think of the splendid opportunities granted to me through my education at Cathedral. I have taken, and I will continue to take full advantage of those opportunities as I follow in the footsteps of thousands of others who have preceded me through Cathedral's long-standing existence of over seventy-five years. Cathedral High School has prepared her students to embrace the challenges of college and to accept the challenges of our rapidly changing global society. The simple truth is that CHS teaches her students about life.

I remember entering Cathedral as a freshman in August, 1988, along with about 180 other anxious and nervous students. We were the largest class she had enrolled in over 10 years. At the time, none of us ever dreamed that we would evolve into a group of close and supportive individuals known as the Class of 1992. We were fully introduced to a family that many of us never knew existed—the Cathedral family. We soon learned those qualities which have allowed this family to flourish: school spirit, challenging academics, community service, a diverse student body, and a most dedicated faculty. These characteristics have developed generations of people who have a genuine concern for one another because of the common bond which they share.

Cathedral is more than a school which prepares her students for higher education. The faculty challenge the students to become leaders, to stand up for their beliefs, and to respect the beliefs of others. The task of understanding differences is one that demands our immediate attention, and CHS has helped her students to do just that. Fortunately, because of the varied backgrounds of people who attend CHS, students begin to appreciate differences rather than to be fearful of them. Ultimately, the faculty strive to instill a certain pride in each of the students, a pride which enables Cathedral graduates to think logically, to develop intellectually, and to act morally and responsibly.

As I continue in my senior year at Xavier University, I am proud to say that the priceless values that I learned at Cathedral High School will continue to remain with me through life. I would not have sacrificed my opportunity to become a part of the Cathedral family for anything.

May Cathedral continue to be nourished and blessed by the luck and pride of the Fighting Irish!

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From the Editor/John L. Fink

Yes, the church does teach that there's a hell



As the church year comes to an end this Sunday and we look forward to the beginning of Advent next Sunday, I thought this might be a good time to think a little about hell. It's not a pleasant thing to think about, of course, and many people refuse to do so. Some think that the whole concept of hell is old-fashioned. Others seem to have lost the sense of sin, so hell is meaningless for them.

The Catholic Church does, though, teach that there is a place, state or condition known as hell that was prepared for Satan, his subjects and the unrepentant for all eternity. What do we know about hell?

"The Catechism of the Catholic Church" tells us that "the chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs" (No. 1035). (It holds for women, too, even if the catechism doesn't say so.)

Jesus spoke about "Gehenna" and the "eternal fires of hell." In telling us of the necessity of our caring for the hungry, the thirsty, the stranger, etc., he said that those who don't do that "will go away into eternal punishment, but the righteous into eternal life" (Mt 25:46). He also said that the Son of Man would tell those people to depart "into the eternal fire prepared for the devil and his angels" (Mt 25:41).

Does this mean that there is actual fire in hell? The church has never said so. Noting that the New Testament also refers to darkness in hell, it says that Christ was not giving a literal description of hell. Nevertheless, it teaches that, although the chief punishment is separation from God, there are also physical pains that derive from punishment for sins. As the "Catholic Encyclopedia" published by Our Sunday Visitor says, "Just as heaven involves an objective relationship to God and an objective pleasure, so also hell involves an objective condition and an objective punishment and suffering."

The dogmas about hell are closely allied with those about sin because those who go to hell are those who die in a state of mortal sin. The catechism says, "To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called 'hell'" (No. 1033).

Since an understanding of mortal sin is required before we can understand the punishments of hell, what makes a mortal sin? The catechism's answer is: "Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent" (No. 1857).

You can't commit a mortal sin accidentally and you can't be forced to do it; you have to know that something is gravely wrong and decide to do it anyway.

Many people today discount the possibility that "God would send anyone to hell" because of his infinite goodness. But God does not send anyone to hell. For someone to be eternally damned requires a willful turning away from God through mortal sin and persistence in that sin until death; we send ourselves to hell. Nevertheless, it is also true that the church has never declared that someone has gone to hell.

There are also those who believe that the punishment of hell surely isn't eternal, that God in his mercy would eventually decide that there has been sufficient punishment. That was the position taken as far back as the third century, when Origen taught that everyone, even Satan, will eventually be brought to salvation. But the church has always rejected those views. Origen's position was rejected by a Synod of Constantinople in 543 and the Second Council of Constantinople in 553. The doctrine of the eternity of hell was solemnly taught by the Fourth Lateran Council in 1215. Councils have supreme authority over the church in matters pertaining to faith, morals, worship and discipline.

Certainly the doctrine of hell is disturbing. We don't like to think about "negative" things and the emphasis in our church today is on the positive. In this regard, the catechism says, "The affirmations of Sacred Scripture and the teachings of the church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They are at the same time an urgent call to conversion" (No. 1036).

The Gospel readings at the end of the church year and at the beginning of Advent stress the end-times and the second coming of Christ. All of us must undergo the Last Judgment when, as John's Gospel said, "The hour is coming in which all who are in the tombs will hear his voice and will come out, those who have done good deeds to the resurrection of life, but those who have done wicked deeds to the resurrection of condemnation" (Jn 5:28-29).

A View from the Center/Dan Conway

A report from the associate publisher (part two)

Last week, I reported on *The Criterion's* mission and finances. In this column, I would like to say a few words about our new circulation policy.



Last year at this time, 70 percent of the 70,000 registered Catholic households in our archdiocese were receiving *The Criterion*. That was not a bad figure overall, but unfortunately, we had wide variation among our deaneries—with some deaneries at less than 60 percent coverage (and some parishes at less than 40 percent).

Because official archdiocesan policy (dating back nearly 30 years) is to send a copy of our weekly newspaper to every registered Catholic household, earlier this year Archbishop Buechlein approved a plan designed to achieve "full coverage."

As readers may recall, last March we sent a mailing to all households that were not then receiving *The Criterion*. We offered a three-month trial subscription at no cost to the family or to the parish. In June, we asked each new household to sign up for a subscription—with a six-month rate of just \$10. Many people responded positively. A few said, "No." And others (the majority) did not respond.

Those who have written or called and asked us to remove their names from the subscription list have had their names removed. We have also eliminated those individuals who pastoral leaders have told us should not receive the paper (e.g., elderly people who have difficulty reading). But we have continued to send the paper to the roughly 14,000 people (20 percent of our registered Catholic households) who are unknown quantities. We don't know if they are reading the paper, but we hope that its presence in their homes will be a weekly reminder that our church cares about them and

has something positive to contribute to the struggles of their daily lives.

As a result of this effort, we are now at about 95 percent, which given the natural fluctuations in our numbers and other factors is virtually full coverage. We are keenly aware that this commitment to roughly 14,000 additional households represents a financial burden that must be shared among the rest of the newspaper's subscribers and its advertisers. We are willing to make this commitment because *The Criterion's* mission is to inform, educate and evangelize all members of our archdiocesan family.

Last week I described our commitment to increasing advertising revenues—as a way of meeting the rising costs of printing, paper and postage without increasing parish subscriptions. Let me now conclude this report on our circulation policy with just a word about our plans to increase the number of paid subscriptions to *The Criterion* (and, thus, to reduce parish subsidies).

Beginning with the observance of Catholic Press Month in February 1996, *The Criterion* will offer every parish in the archdiocese the option of direct billing for subscriptions to our archdiocesan newspaper. If a parish chooses this direct-billing program, those households that currently receive the newspaper will be billed annually for their *Criterion* subscription. (The current individual subscription rate is \$20.) When paid, this amount will be credited directly to the parish from any administrative responsibilities associated with *Criterion* subscriptions. Secondly, the parish subsidy will be reduced in direct proportion to the number of households paying for their own subscriptions.

Once again, this would be an option for parishes—not a requirement. Some parishes have chosen to underwrite *The Criterion* for all parishioners as a form of adult education. Other parishes have determined that they can do a

The Human Side/Fr. Eugene Hemrick

Training future Catholic communicators



Not only was Pope John Paul II's visit to the United States an inspiration, it also brought out the best in the media. We read daily accounts of positive spiritual messages, watched the pope deliver them via live TV coverage and were treated to insightful commentaries and first-rate films which chronicled his life.

Compared to the O.J. Simpson news blitz, we went from a media courtroom soap opera to an artful, skillful media, hard at work to bring us this messenger of God's law of love.

Can we get more of this? How many in our society hunger for the values our faith teaches and would fully embrace those values if only we could get the word out better? How might this be done?

It's time to take another look at Vatican Council II's social communications decree. It had a vision that is as timely today as when it was written.

The decree begins by examining the potential the media possess for producing good. The media are viewed as a means of bringing us in closer contact with one another. We are enabled to share our knowledge of common fears and hopes, and to resolve them.

This sharing through the media deepens our social consciousness and helps us realize we can resolve our problems better when we come together with others who have similar problems or similar aspirations.

The media are effective means of creating human unity and generating understanding. A byproduct of this understanding is new strength.

The decree goes on to say that if the church is to utilize the communications media better, it must become better organized in its communications efforts.

That raises some questions, however. How many Catholic universities and colleges are making an effort to produce Catholic journalists, writers, actors, playwrights, poets and media experts—the kind of people, ultimately, who can responsibly get God's Word to millions?

Who is preparing the next generation of commentators with good Catholic backgrounds who will be able to critique the church accurately and wisely for those less knowledgeable? How much effort is being spent on learning to dialogue effectively with those who are responsible for forming public opinion?

The power of propaganda is increasing in our world, aided, for example, by insights drawn from the behavioral sciences. But who in the church is going to school to learn how to communicate—to evangelize—effectively and honestly, not by misleading people but by respecting their greatest human potential?

It is unfortunate that the pope's visits are short and infrequent, but the media have it in their power to keep his message alive for a long time—a message about human rights and the dignity of all life. But we have to educate and organize young men and women to carry out the mandates of this vision in these complex times.

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more effective job of promoting subscriptions at the parish level. We will respect the decisions made by each parish.

The board of directors of *The Criterion* is very sensitive to the financial impact that full coverage has on parish finances. That's why we've held the line on subscription rates—in spite of massive cost increases! We are not in business to make money. But like any other religious or charitable organization, we must be good stewards of the administrative and financial side of *The Criterion* in order to be faithful to our mission: to inform, educate and evangelize our readers.

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The Criterion



Point of View

Partial-birth abortions: One would not do it to an animal

By Gail Quinn

On Nov. 1 the U.S. House of Representatives voted 288-139 to ban partial-birth abortions, and the U.S. Senate has held open hearings preparatory to its vote on the issue.

This is an abortion method used in the second and third trimesters of pregnancy. A child is partially delivered, feet-first—similar to a breech delivery. But when only the head remains inside the mother, the abortionist kills the child by thrusting scissors into the base of its skull, spreading the scissors to widen the hole, and then inserting a suction apparatus to suck out its brains. Three more inches and the child would be born alive, and killing it would be infanticide, premeditated murder. Abortion advocates simply call partial-birth abortion a matter of "choice."

Grisly stuff. But there are some who seem never to have heard of an abortion they didn't like or couldn't defend. And because supporters of partial-birth abortion are defending the indefensible, they have adopted a strategy of misinformation, distortion, and righteous indignation, and have even tried to keep drawings showing the brutality of the procedure from seeing the light of day.

In her opening maneuver on the House floor, Patricia Schroeder (D-Col.), a leading abortion advocate, said the exhibits were a "breach of decorum," and asked that they not be allowed. Fortunately, only 86 members of the House agreed to blindfold Congress; 332 said they should see what it was they were voting on.

As for Schroeder & Company's strategy, read on. These are our elected representatives at work.

Sheila Jackson Lee (D-Tex.) said: "[T]he fetus is not alive when it leaves the womb. The fetus dies of an overdose of

anesthesia given to the mother intravenously." Is the child already dead before the abortionist jams scissors into its head?

Dr. Martin Haskell of Dayton, who performs partial-birth abortions, says, "No, it's not. No, it's really, not." He says maybe one-third are dead before he begins removing them from the uterus, but that "probably the other two-thirds are not."

A nurse who worked at Haskell's clinic described the child she saw during a partial-birth abortion: "His little fingers were clasping together. He was kicking his feet. All the while his little head was still stuck inside [the uterus]. Haskell took a pair of scissors and inserted them into the back of the baby's head. Then he opened the scissors up." The nurse, Brenda Shafer, quit after seeing partial-birth abortions.

Jackson Lee also tells us "there are no scissors involved." In fact, everyone connected with these abortions admits that scissors are involved—including Doctor Haskell, who wrote a paper explaining precisely how the scissors are used.

Xavier Becerra (C-Cal.) said: "We are not partially aborting a baby that would be born alive. This is to preserve the mother's life." No, Mr. Becerra, this is not a partial abortion. This is a *partial delivery*; after being *partially delivered* (not *partially aborted*) the child is killed. Becerra did not leave behind a record; he chose not to vote on this bill.

Louise Slaughter (D-N.Y.) cautioned: "Remember . . . it has already been determined that the fetus will not live, cannot survive birth, or that the mother's life is in severe danger." Really? In an interview with *American Medical News*, Haskell said: "In my particular case, probably 20 percent are for genetic reasons. And the other 80 percent are purely elective."

The late Dr. James McMahon of Los Angeles said that 80 percent of the partial-

birth abortions he performed were non-elective. But he explained what he meant by non-elective—various conditions, including youth and depression. In fact, McMahon listed "depression" as the largest single "maternal indication" for "non-elective abortion."

As for fetal anomaly, or as Dr. McMahon like to describe them, "flawed fetuses," his own testimony [several months ago] showed that even after 26 weeks' gestation, half of the abortions he performed were on perfectly healthy unborn children, and many he described as "flawed" had conditions that were compatible with life outside the womb. For example, McMahon said he performed nine partial-birth abortions because the babies involved had a cleft lip. And what if a child has severe anomalies and will die soon after birth? Is that a reason to kill that child by sucking out its brains? What are we turning into?

Many abortion advocates in the House insisted that this bill does not protect a doctor who performs a partial-birth

abortion to save the mother's life. They are wrong. The bill specifically protects a doctor with any "reasonable belief" that this type of abortion is necessary to save the mother's life.

When all else fails, some people resort to hyperbole; Congress is no different. Nita Lowey (D-N.Y.) warned proponents of the bill that "we have to be very careful for our rhetoric and take responsibility for our words" because, she claimed, two abortion clinics had just received bomb threats. This as she called the bill's proponents "anti-choice extremists," and her colleague, Lloyd Doggett (D-Tex.) called them "anti-choice militants."

Schroeder said she felt she was "in a Chamber of Horrors, because no one really talks about the mother." Excuse me, Ms. Schroeder, but the issue is the manner in which an abortionist kills a living child, a manner so inhumane one would not do it to an animal.

(Gail Quinn is executive director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

How I Pray/Dorothy Moody

Thank you, Lord, for my life

In September I had my 75th birthday. A couple weeks before my "big day," my husband asked me, "What are we going to do to celebrate your birthday?" "Celebrate my birthday?" I said jokingly. "What's there to celebrate?" Well, the answer came quickly and earnestly. He said, "We celebrate life."

I have been thinking about this ever since and I do honestly feel that I have offended someone—God. He has a definite plan for all of us, and he gave us this precious gift of life, and we should appreciate and thank him for it.

This has given me some reason for some serious thoughts. I can look back and see the changes in my prayer life since I was a little girl in grade school. I can recall that our dear sisters, the nuns who taught in our school (St. John's in Tipton) taught us that it was very special to visit Jesus in the Tabernacle, at recess or at noon, when we were at lunch, we made visits. We really felt that we were doing something special, which we were, but didn't know the impact it would have on us later in life. Now this is one of my favorite devotions—to just sit in front of Jesus in the Tabernacle and "visit with him."

We were introduced to so many beautiful devotions and I know now just how truly blessed we were. Our parents saw to it that we went to our Sunday afternoon vespers before we dared to think we could go to a movie. They taught us where our priorities should be.

We went to Mass every day. During the week at school, Mass began our day, and that too, has become an important part of my life. There are so many events in my life that I couldn't have gotten through if it weren't for daily Mass. During the Depression, for instance, and when my husband was away in World War II—Mass and so many prayers carried me through and got him home safely.

Our family knelt together every night to pray the rosary. I can still see my mother with her rosary in her hands saying her "beads," as she put it. The rosary was just a part of her life, and it has become an important part of mine. It too, got us through many difficult times. When someone was dying or was very ill, my mother had us down on our knees praying. You just never forget those times.

I can see now why I should celebrate life. When we get to the age when life is shortening, we have more time to spend in communicating with our Lord. We seem to be experiencing more losses all the time. Sight, hearing, difficulties in performing simple daily tasks. As we get older, we are losing dear friends and family members in death. We lose our independence which is so important to us, or so we thought. The list goes on and on, but all of these, no matter how painful, can be beneficial. We can and should think of these as sacrifices to offer to God.

We can make prayers out of the ordinary things, especially our daily sufferings and heartaches.

I recently read an article by Phillip E. Dion in which he stated that "faith provides its greatest support in the aging process when God starts his stripping down operation by which he gets us in shape for heaven." How true this is, but I had never quite thought of it in this way. It never ceases to amaze me how our Lord talks to us through others.

Growing old gracefully is growing old with a deep faith in God. My prayer is like that of Mary. I pray that I will be able to say, "Be it done to me according to thy word." Also, recalling Mary's attitude when she heard that her cousin was with child, she rushed to her aid and spent time with her. She reached out to someone not thinking of her own situation. She forgot about herself when she knew someone else needed her. I pray that I will not give in to the "poor me" attitude. Helping others can be done in so many ways, which any person can handle—making a phone call, sending a note, dropping in for a visit if that is possible. Just letting a person know that you care.

We have so many opportunities, even in our last years, to accept the stripping process as one of God's greatest gifts. He is giving us the opportunity to get ready and be ready when God calls us to him. This is a special "gift" from him who cares so much for us.

My prayer, as an older person, is that I may learn the wisdom of finding Jesus in all the events of my life, and in all those whom I meet each day, especially my family and loved ones. I ask for the grace to be pleasant and cheerful, and not cross and irritable. I ask to be cheerful and take time to comfort others. I ask only to be given the strength to do the work he has asked me to accomplish, and to be joyful in serving him and others.

I always pray, praising him who has given me so much in my lifetime. I thank him for all of the graces and blessings that I have received, especially the things I have taken for granted.

I especially thank him for those who have molded my life and who have been instrumental in giving me a deep faith in God. These are my parents, first and foremost, and my teachers and priests and all those good people who have been such an important part of my life.

This month when we give thanks, I will be thanking our dear Lord for all these gifts and what a beautiful life I have now, with a closeness to my loving family, and so many wonderful friends. I thank him, too, for the many ways in which I have been able to serve him.

Thank you, Lord, for my life!
(Dorothy Moody is a member of Sacred Heart Parish, Indianapolis.)

(Readers are invited to send articles about how they pray, or about their prayer experiences, for possible publication.)

Light One Candle/ Fr. John Catoir, Director, The Christophers

Lapsed Catholics come home

In the Diocese of Buffalo a group of 18 parishes got together and ran a "Come Home" program for those who had fallen away from the church.



They advertised a series of three information meetings with brief talks by lay people and optional workshops. Here are some of the questions raised.

Q. I was a godparent when I was still in good standing in the church. Now I'm divorced and remarried. Am I excommunicated, and what about my responsibility as a godparent? A. You are not excommunicated, and your responsibility as a godparent does not change. You're still a Catholic.

Q. I was denied a church annulment 15 years ago. Can I try again? A. Yes.

Q. As a divorced Catholic I have to join a parish away from my residence? A. No.

Q. Can I receive Communion as a divorced and remarried Catholic? I feel okay with God, but not with church law. A. You don't give enough information. We suggest that you attend the sessions on annulments and the internal forum.

Q. How can a divorced non-Catholic join the church? A. Any priest can help you enroll in the RCIA program (Rite of Christian Initiation for Adults).

Q. Can I get an annulment without involving my "ex"? A. In most cases, both people are contacted, but exceptions have been made depending on special circumstances.

Q. How much does an annulment cost? A. It varies slightly from diocese to diocese.

and the average cost is about \$500. Nearly all U.S. tribunals operate in the red. Poor people are given special consideration. There is an annual multi-million dollar deficit in the U.S. tribunals. This is not a money-maker operation for the church.

Q. Why doesn't the Catholic Creed say anything about Jesus Christ? A. What Creed are you talking about? Both the Nicene and the Apostles' Creeds profess belief in the divinity of Jesus Christ.

Q. Is the new catechism a replacement for the Gospel? A. No. Think of it as a reference book to help you look up the church's teaching on various questions.

Q. I have doubts about the Immaculate Conception and the Assumption. Can I still be Catholic? A. Doubts are a normal part of a person's faith life. If you are open in dealing with doubts, it can lead to a deepening of your faith. Go to the workshop on resolving doubts.

Q. Can someone who has had an abortion reconcile with the church? A. Yes, through the sacrament of reconciliation (confession). For additional information see the Project Rachel brochure.

Franciscan Father Flavian Walsh founded the "Come Home" program at St. Francis of Assisi Church in New York City in 1985. Since then more than 3,000 people from Boston to Chicago have responded to open invitations, and over half of those who attended have been reconciled with the church.

Maybe you can try to put one on in your parish or vicariate.
(For a free copy of the *Christophers* News Note, "Hold on to Hope," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

Thanksgiving begins with Advent

Mom's in the kitchen, poking at the turkey carcass and mulling over the possibilities: Soup? Turkey and noodles? Garbage? Dad's at the computer, playing still another cutthroat round of Duke Nukem with Junior, who's winning four games to one. Bread crumbs, cranberry stains, and dripped mashed potato decorate the table cloth and even the dog no longer perks up at the smell of gravy.

We've been over the river and through the woods to grandmother's house, and Thanksgiving is over. Or is it?

For one day, and on a secular holiday at

that, most Americans stop to reflect on the positives in life. They get all mushy about their families and their ethnic origins and the glories of the American experiment and Lord knows what else.

And well they should, because Americans have much to be thankful for. Despite a bad press, they continue to enjoy more material comforts and political freedoms than most people in this world.

With beginning of Advent right after the holiday we have an opportunity to be grateful for something even more important than jobs, enough to eat, or the right to vote. We're encouraged to consider the source, and the consequences, of all our riches, both material and spiritual.

The moral underpinnings of American political and economic philosophies derive

from a religious point of view, and more particularly, a Christian one. From the Pilgrims of the first Thanksgiving to the Spanish conquistadors of the West, faith in God and belief in a divinely-ordered universe were taken for granted.

From the idea that men and women are made in the image of God came laws respecting human life: laws against murder and assault and abortion; laws against theft and laws upholding property rights, because property is livelihood.

From such respect also flowed laws establishing freedoms of human expression, including civil rights, and laws forbidding slavery and discrimination. It extended to laws forbidding slavery and discrimination. It extended to laws against self-abuse by drugs or sexual promiscuity or other threats to the

well-being of our bodies as God's temples.

God's mandate of human stewardship for all his creation led to laws protecting animals and the environment. And belief in our irrefutable connection to God produced laws denying any abridgement of, or interference with, individual religious practice.

It seems in these times that the key connection between God's laws and women's laws are under attack, or at least forgotten by many. Respect for life is being whittled away by legal abortion and soon, euthanasia. Recent legal interpretations protect us from religion, rather than protecting our right to it.

Instead of encouraging responsible stewardship of our world, lawmakers regularly jockey human, animal and environmental "rights" for political expediency. Peace and justice are only speechwriters' abstractions, and personal image is everything.

Advent reminds us that it is only God and his and his grace for which we must strive through our moral behavior, and only God and his grace for which we can be truly thankful. With that firmly in mind, we are finally on the road to Christmas.

Check It Out . . .

Copper Kettle Apple Butter made with apples grown at "The Mount" will be featured at the **Mount St. Francis Greccio Christmas Bazaar**, from 9 a.m. to 4 p.m., Dec. 2, in the lower chapel at Mount St. Francis Retreat Center in Southern Indiana. A large variety of craft items, salsa, relishes, herbs, jellies, cakes and cookies will also be available. Lunch will be served starting at 11 a.m.

An information session on the associate program of the **Oldenburg Franciscan Sisters** will be offered from 7:30 p.m. to 8:30 p.m., Dec. 4, in St. Christopher Church parish office located at the corner of Lynnhurst and 16th streets in Speedway. The program gives partici-

pants the opportunity to deepen their spiritual lives in the spirit of St. Francis of Assisi. For more information call Sister Sue Bradshaw at 317-241-6314.

"The History and Spirituality of Advent" will be offered from 7 p.m. to 8:30 p.m., Nov. 30 and Dec. 7 at St. Lawrence Church in Indianapolis. Father David Groeller and Joseph M. White will present the Advent mini-series.

Those who are associated with the **Charismatic renewal**, a retreat, titled "The Holy Spirit Makes Saints-Including You!" will be offered Dec. 1-3, at the Fatima Retreat House, 5353 E. 56th Street in Indianapolis. Marianists Father Robert

Hogan, who is a religious studies instructor and campus minister at the University of Dayton is the presenter. The program begins at 6:30 p.m., Dec. 1 and concludes at 1 p.m., Dec. 3. The cost is \$95. For more information call 317-545-7681.

Benedictine Father John Buckel, who is assistant professor of Scripture at St. Meinrad School of Theology will lead a presentation **"Soaps and Scripture: Bringing Together the Sacred and the Secular of Advent,"** from 7:30 p.m. to 9 p.m., Nov. 30, in the Newman Conference Center. The cost is \$5 per person. For more information call 812-357-6599 or 1-800-730-9910.

Combined choirs numbering 150 voices accompanied by an orchestra will be featured at **Christmas Concert XXXIV**, at 3 p.m. and 6:30 p.m., Dec. 17 at the Church of the Holy Name of Jesus, located at 17th and Albany Streets in Beech Grove. Traditional and contemporary music of the season will be performed. Tickets are \$5. For more information call Ann or Bob Bucciari at 317-786-1952.

A group of parishioners from St. Michael in Brookville and other surrounding parishes have joined to open the Gospel of Life Ministry Center. The center, located at 512 Main Street in Brookville, houses a **library/bookstore which offers Catholic books, videos, and tapes for loan and sale.** There is also a pregnancy help center at the location, which offers free pregnancy tests and pro-life counseling. For more information call 1-317-647-2029 or 1-800-808-0455.

Over 50 booths will be featured at St. Simon's Parent Faculty Organization's **Sixth Annual Craft Fair**, from 9 a.m. to 3 p.m., Dec. 2, at St. Simon School, 8400 Roy Road in Indianapolis. Country crafts, Santas, jewelry, letters from Santa, silk screening, homemade candies, hand painted clothing will be available created by crafters from Indiana and Ohio. Admission is free.

VIPs . . .



John and Rose Berlier will celebrate their 60th anniversary Nov. 24 with their family. They were married Nov.

A prayer service in remembrance of **World AIDS Day** will begin at 7:30 p.m., Nov. 30, in the Chapel of the Crucifixion at Mount St. Francis Retreat Center in southern Indiana. Passionist Father Jim DeManuele will be homilist.

Father John Maung, the pastor of St. Joseph Church in Shelbyville will focus on the **message of the Virgin Mary in the gospel** during a reflection day, Dec. 6, at the Fatima Retreat House in Indianapolis. The program titled "Mary's Message to All of Us," will begin at 9 a.m. and conclude at 2 p.m. The day will include two presentations, lunch, liturgy, and a reflection time. Cost is \$15. Child care will be available for the day. For more information call 317-545-7681.

"Mary Treasured All These Things in Her Heart," a Christmas retreat, will be offered Dec. 15-16 at the Marian Center in Indianapolis. Noted theologian and author from London, England, Jesuit Father Richard Foley will be the presenter. The program begins Dec. 15 at 6:30 p.m. and concludes Dec. 16 at 5:30 p.m. The cost is \$48 per person. For more information call 317-767-0327 or 1-800-411-MARY.

The **Hermitage**, located at 3650 E. 46th Street in Indianapolis will offer a workshop on **recovery from childhood sexual abuse**, Dec. 1-2. The workshop is structured to assist those who are recovering from childhood sexual abuse and mental health professional working in this area. For more information call 317-545-0742.

"New Jerusalem: Vision for the Future in an Age of Despair," will be offered from 7:30 p.m. to 9 p.m., Dec. 6 at Saint Meinrad School of Theology in the Newman Conference Center. Benedictine Father Damian Delsin will examine Isaiah and Ezekiel and how their vision and blueprint for the future kept Israel's hope alive. Cost for the program is \$5 per person. Registration deadline is Nov. 29. For more information contact Sister Barbara C. Schmitz at 812-357-6599 or 1-800-730-9910.

28, 1935 at Little Flower Church in Indianapolis. Members of St. Andrew Parish, the couple has three children: John Jr., Robert, and James. They also have seven grandchildren and eight great-grandchildren.

Four second-grade students from St. Michael School were winners in a recent poster contest sponsored by the Mayor's Advisory Council on Disabilities. Grand-prize winner Richie Hale received a \$500 U.S. Savings Bond. Anna Kolodziej, Matthew Brodnick and Christine Romero each were awarded \$100 U.S. Savings Bonds. Betty Darko is their teacher.

Most Rev. Daniel M. Buechlein, O.S.B.

Archbishop of Indianapolis

and

Suzanne L. Magnant
Chancellor

Archdiocese of Indianapolis

*cordially invite you to attend
a prayer service at which
the first Multicultural Ministry Commission
and Committees for
the Archdiocese of Indianapolis
will be commissioned.*

*on Saturday, December 2, 1995
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Reception immediately following
Assembly Hall
Most Rev. Edward T. O'Meara Catholic Center

People who live their faith

Wadelton's life centers on peace, justice issues

By Margaret Nelson

Pope Paul VI said, "If you want peace, work for justice."

Peace and justice are at the heart of Ann Wadelton's life. This may be why she was selected to receive the Spirit of Indy Award last Thursday at a dinner sponsored by Catholic Social Services.

Just this month, she co-chaired a community outreach display at her parish of Immaculate Heart of Mary to encourage other members to volunteer to help those less fortunate in the community.

The booklet she produced specifies the areas of need and the ways volunteers can help: 1. The unborn, children and their mothers—Birthline, WIC program, St. Mary's Child Center; 2. The sick and dying—St. Vincent Community Hospice, Damien Center; 3. The poor, hungry, homeless—St. Vincent de Paul, Genesaret mobil health clinic, and Cathedral Soup Kitchen.

Under community programs are St. Joan of Arc, Family Cares, and Holy Cross; 5. Senior citizens—St. Augustine Home, Heritage Place, and Meals on Wheels; 6. The disabled—Central Indiana Radio Reading Program; and 7. Spiritual and legislative efforts—Fatima Retreat House. The booklet gives detailed information about the services of each group, training required, and exactly how volunteers can help.

After her husband died in 1974, the mother of five worked with Neatha Diehl to co-sponsor the Catholic Widowed Organization (CWO). The group grew to 150 members, with a Mass for deceased partners and annual workshops to help with the material, physical, emotional, and spiritual needs of the widowed. Though it was not the intention of the founders, 20 couples were married from the CWO membership. The group is now under the sponsorship of the Family Life Office.

Wadelton was also one of the founders of Birthline, which provides a telephone crisis line and material assistance to help women complete their pregnancies. Trained volunteers answer the telephone in four-hour shifts from their homes.

From 1980 to 1992, Wadelton served as communications director for the Indiana Catholic Conference (ICC), which lobbies for justice issues in the state and federal government. It includes a network of Catholics who receive information from ICC and contact their legislators about these issues.

For three years, Wadelton helped coordinate the Catholic effort with Habitat for Humanity. Using her computer, she matched 300 volunteers with tasks involved in building the homes for the poor. She calls it "a good experience, but a huge job." Parishioners from eight Catholic parishes, and staff and students from Marian College were involved in the effort, which resulted in three houses. (Other Catholic groups also built separate houses, including St. Francis Hospital staff.)

About six months ago, Wadelton began working with Family Cares, out of a northside Presbyterian Church. "Its mission is to help fragile families find resources," she said. The volunteers work with principals, the librarian, and tutors to help children with their school work. The local Boys' Club, Girls Inc. and other resources are all coordinated to help the families provide for their children's needs.

Wadelton is working in the effort of 30 other northside churches that resulted from the summer riots. The group is committed to helping teens—offering them alternatives to violence. In working with police, she discovered that the officers would like for "ordinary people" to invite them to come to their celebrations and meetings. They believe that, if people—especially the young people—got to know the police, they would earn support from the community.

Photo by Charles Schuda



Ann Wadelton speaks during the Nov. 16 dinner, sponsored by Catholic Social Services, which honored her and four others with the Spirit of Indy Award. She said that volunteer service is very important because "there is such a need, and it is fun." She, like all the recipients, said she accepted it on behalf of all those who have worked with her in service.

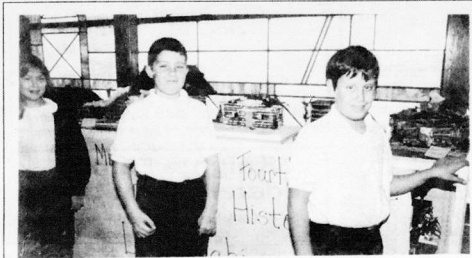


Photo by Margaret Nelson

St. Philip Neri fourth-grade students Sara Porter (from left), Joey Deckard, and Ken Glaze stand near the log cabins they made as projects for their Indiana history classes for teacher Julie Derucki.

The group, which began meeting in August, offers 24-hour accessibility to resources—with hotlines to agencies.

In her parish, Wadelton is co-chair of her parish peace and justice commission. She works with many of the groups mentioned in the Community Outreach brochure. "The St. Vincent de Paul food cart has done very well," she said. It's there every weekend so that people can bring non-perishable food for those in need. And she joins the parish group that staffs the Sunday afternoon Cathedral Soup Kitchen about every two months.

She has served on many parish committees in the past, including the pastoral council and the board of education. She's arranged several religious education talks, including one on the peace pastoral by the late Archbishop Edward T. O'Meara. They've had others on the peace and economic

pastorals, as well as women's and health care issues.

Wadelton is a member of the new archdiocesan social justice task force, which first met in late October. The representative from the U.S. Catholic Conference who spoke stressed advocacy, she said.

At the Spirit of Indy dinner, Wadelton gave the reasons volunteering is important. "There is such a need. It is fun, there is an instant camaraderie" with other helpers.

Wadelton said that one of the "most important personal growth" times in her life was when she and two other women served as mentors for a "hard-working mother" who was living in one of the new Habitat homes, built by the Catholic group.

"Every day, every week, we went over bills and notes from school. What an education! What an opportunity to be dragged out of my northside Indianapolis mentality and experience," she said.

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Parish Profile

Indianapolis West Deanery

St. Thomas More keeps thriving and growing

By Millie Harmon

Located in Mooresville southwest of Indianapolis, St. Thomas More Church was dedicated in 1967, three years after 100 families, attending St. Susanna Church in Plainfield, asked the archdiocese to consider establishing a mission church for area Catholics.

The Home Mission Office donated \$25,000; St. Michael Parish, Indianapolis, pledged \$70,000; and the archdiocese loaned the new parish a sum to begin building.

In thanksgiving, 10 percent of all St. Thomas's collections went to mission work until 1985.

To this day, St. Thomas More remembers the missions: the children's and youth's parish envelopes are sent to Holy Childhood and Catholic Relief Services, which are sponsored by the archdiocese. The parish has placed first in annual donations several times; last year, the parish placed second.

The church, with seating capacity of 400, was renovated two years ago, and is cared

for lovingly with the time, talent and treasure of its parishioners and area friends.

Many of its fixtures have been donated, its first pastor, Herman Briggeman, built and installed the pipe organ.

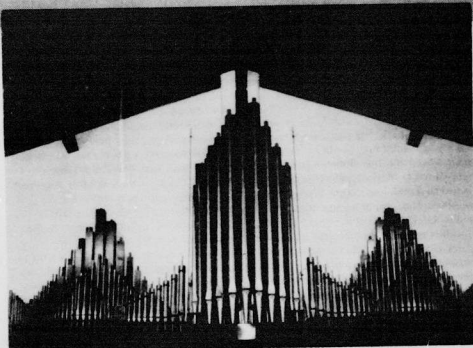
In 1977, classrooms and a gymnasium were added to accommodate the growing religious education program. By 1982, nearly 300 families were registered, necessitating the addition of more classrooms in 1984.

Today, 430 households comprise St. Thomas More. In 1994, the parish began renting its classrooms to a private day care, The Little House Day Care Center.

The parish, which averages 65 baptisms per year, is experiencing new growth, and is pondering how to deal with it. An architect has presented designs for a new church and a building fund had been established. But the parish is studying its future before proceeding.

Father Edward Ripperger, pastor since 1988, is aware of his parish's impact on the community.

"A Catholic presence is important here and gives us credibility. We are active in 'Church In Mission,' and affiliation of all



The pipe organ, built and installed by the first pastor, is one of many furnishings at St. Thomas More that were made or donated by parishioners and staff members of the Mooresville church.

area churches to support physical needs of people," said Father Ripperger.

The parish is growing for several reasons, including United Airlines' expansion at the Indianapolis airport and the continuing influence of Eli Lilly and Allison, a division of General Motors.

Administrative Assistant Beverly Viles, is bookkeeper and coordinator of schedules. She also sits on the local school board, hoping her resources will help project future parish population accurately.

Regardless, Father Ripperger knows his assistant of five years keeps him in line. "Putting up with Father is the hardest part for Beverly," joked Father Ripperger.

Father Ripperger explained that Mooresville (population 7,500)—which is the home of Paul Hadly who designed Indiana's state flag and the birthplace of villain John Dillinger—offers small town living that big city people now crave.

"There is a quiet here and friendliness," said Father Ripperger. "And the friendly tone of our parish was set by its first pastor." The parish boundaries include Morgan, Hendrick, and Marion counties. From its beginning, the religious education program has been strong, and today boasts 325 students.

Coordinator of Religious Education Sharon Kniernier knows her students hunger for spiritual direction and look for it in their teachers.

"My goal is to encourage faith growth and give people the tools to grow in faith," said Kniernier, who has been involved in religious education since 1977 and a coordinator of religious education all but two years since 1989. She is working toward her religious studies degree.

With the help of her catechists and parish staff, especially Youth Minister Beckie McGuire, Kniernier accomplishes that goal through many creative programs, such as Vacation Bible School.

In the program, the year is 29 A.D. The location is Marketplace. The adults and children of St. Thomas More's annual Vacation Bible School are "tribes of Abraham."

The event is just one of many of the parish activities to encourage faith growth among its people.

The children recently celebrated All Saints' Day by marching, dressed as the saints of their choice, in the Sunday liturgy's entrance procession.

"We work the saints' lives into our lessons; it's a great teaching moment. Saints are role models for our kids today," said Kniernier. Following Mass, the "saints" paraded through the Social Hall and enjoyed refreshments.

For Respect Life Sunday (Oct. 1), the religious education program sponsored "Birthline Baby Shower," for grades 4-12, with students participating in a respect life program which included bringing gifts to share with new mothers.

Most recently, parish youth helped to prepare and deliver Thanksgiving baskets to the elderly and shut-ins of the area.

"Eyewitness Christmas," a newscast featuring Christmas around the world, is the children's and young peoples' Christmas program. It will be produced Dec. 17, following the parish Christmas dinner. A live nativity scene will be presented Dec. 21, 22, and 23.

"With our rural location, we won't have a shortage of animals!" said Kniernier.

Assisting with many junior-high programs is youth minister, Beckie McGuire, who began her active church ministry as religious education teacher and supervisor of altar servers.

"Beckie is very creative and very clever," said Father Ripperger. She was instrumental in developing the parish's Apple Festival competition for young people.

Retreats, dances, "flag" football games, skating parties, and attending liturgies at



Photos by Millie Harmon

St. Thomas More staffers (from left) Beckie McGuire, youth director; Beverly Viles, administrative assistant; Father Edward Ripperger, pastor; Maureen Shea, liturgy director; and Sharon Kniernier, coordinator of religious education form the administrative core of the parish.

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other Catholic churches are just some of the scheduled events. McGuire likes to involve the kids in a monthly service project.

This fall, the junior high students accompanied the senior high to the Wheeler Mission homeless shelter; both groups will revisit the center this January. Additionally, each year, senior high youth visit the Little Sisters of the Poor's St. Augustine Home in Indianapolis.

Last week, McGuire and 14 teens traveled to the National Youth Conference in Minneapolis.

The success in junior-senior high religious education is evident in the high percentage of confirmed students who remain involved in the programs.

Helping McGuire with some programs is newly-hired director of liturgy, Maureen Shea, who has been involved in music ministry since she was 16. Shea plays the organ, leads the Easter and Christmas choirs, and is a cantor at Mass.



Photos by Miller Harmon

Megan Helton, fifth grader in St. Thomas More's religious education program, depicts St. Margaret Mary on All Saints Day.

"My job involves overseeing the scheduling of ministers, weekday celebrations, and special feasts during the week," explained Shea, who is the second liturgist at St. Thomas.

A youth choir, led by Claire Lewis, involves grades 2 through 8. A Youth Mass with grades 5 through 12 leading the congregation, is celebrated every third Sunday.

CYO-sponsored girls (undefeated as of Nov. 6) basketball and seven boys basketball teams, high school volleyball, and some adult sports provide St. Thomas More parishioners plenty to cheer about.

Father Ripberger, himself an avid golfer, was once scouted by pro baseball. (He played shortstop.) He lends his talents and heads "Father Ed's Open," known as "FRED."

Sportsmanship is the key when students hold their annual Bible Bee. This year, the Gospel of John will challenge students' knowledge.

One activity the entire parish is looking forward to and preparing for, is the first-time ever visit by an archbishop to celebrate the Sacrament of Confirmation. Archbishop Daniel Buechlein will confirm more than 40 youth, who are enrolled in the two-year program, April 14.

Completing the year is a convocation, which recognizes good attendance, competition winners, special teachers, youth ministry leaders and CYO coaches.

Ceremonies include a May crowning of Mary and a summer blessing for all students.

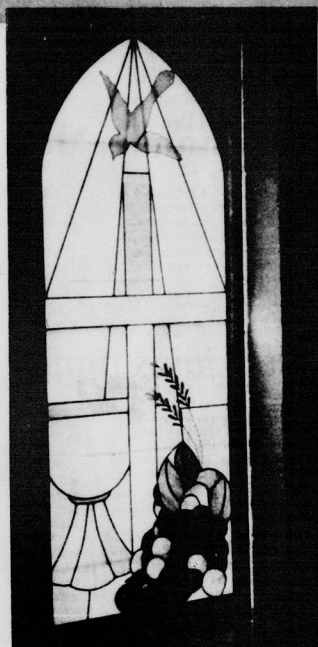
While the children learn basic faith tenets, parents participate in several adult education programs such as "Christian Relationships" and a morning or evening Bible study group.

"We have focused on our youth; now we are focusing on our adults and their spiritual growth," said Knierim.

RCIA members' pictures are posted on a special bulletin board and parishioners pray for them and make special efforts to look for and welcome them at liturgies. Supporting the parish from its beginning is a group Father Ripberger knows he can't live without—the Women's Club. They plan social events, sew altar cloths, and make money. In between activities, they give cheer to many people.

The club recently began a "Sunshine Group," which provides meals for parishioners with new births, illnesses, or deaths in their families.

The Women's Club is already planning two events in December: "Breakfast with Santa" and the annual Christmas dinner.



Beckie McGuire designed this stained glass window and parishioners made and donated the work.

Doing the ordinary well is holy, Sr. Kathryn tells Tell City group

By Peg Hall

A true story from the Immaculate Conception Monastery: Some of the Benedictine nuns approached the cooks—women of the Ferdinand area—with the idea of having more health-conscious meals: low-fat, high-fiber, etc.

One of the cooks responded, "Look, the last one of you to die was 103. How old do you ladies want to be, anyway?"

Benedictine Sister Kathryn Huber, prioress at the monastery, talked on "Seeing the Holy in the Ordinary" at the fall Theology Night Out at St. Paul Church in Tell City Nov. 9.

The above anecdote was told by Sister Elise Bassler, who brought more than 70 years of experience in seeing the humorous side of life to the gathering.

"Any authentic spirituality is very universal. The mystics did the ordinary very well," said Sister Kathryn.

The patron of the Benedictine order authored what became known as the Rule of St. Benedict. Written in the sixth century, it remains a guide today for men and women who live in monastic communities or outside the walls in ordinary communities.

"Listen," is the first word. In those days, the first word of a document was very important, Sister Kathryn said.

Benedict admonished his followers not to go to sleep angry, advice still given to couples considering matrimony.

Paraphrasing St. Benedict's words, she said to keep prayers short. "God does not hear us in a multitude of words."

Resting is part of work, she said. "God completed the work he had begun by resting. The Benedictine motto, 'Ora et labora,' translates from Latin to English as 'Pray and Work.'"

"At Ferdinand, we say it's 'Ora et labora, et labora, et labora, et labora,'" she joked. "I grew up on a farm, on a hoe handle, in a pickle patch. We did not work on Sunday, unless the strawberries or pickles

needed to be picked. My father said they wouldn't wait."

Sister Kathryn said, "Today, we've forgotten how to rest and play. We have to be entertained. We fill up our time so we don't have time for reflection."

Benedict's followers got up in the middle of the night for first prayers of the day, she said. But they went to bed when it got dark, about 6 p.m. in winter time, so they were rested and ready to wake up at 2 a.m., she said.

Later, Benedictine Sister Mary Emma Jochem, director of religious education at St. Paul Parish and a member of the Ferdinand community, explained why the name was changed from Convent of the Immaculate Conception about 10 years ago.

While most people think of a monastery as a place where monks live, it is also a very old term for a building that houses a prioress, sisters, and sisters in formation, known as postulants and novices, she said.

A convent is any home for sisters. Hospitality is a Benedictine trademark, and the Rule of St. Benedict says that all guests are to be received as Christ. Sister Kathryn said that tours are available at both Benedictine monasteries in southwestern Indiana.



Benedictine Sister Kathryn Huber



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Talks at St. Lawrence to focus on 'Gospel of Life'

Two internationally known priests will keynote day of pro-life talks Dec. 2

By Mary Ann Wyand

Two internationally-known priests who are advocates for a variety of human life issues will be the keynote speakers for "The Gospel of Life—All for Jesus" Dec. 2 at St. Lawrence Parish in Indianapolis. Benedictine Father Matthew Habiger of Gaithersburg, Md., the president of Human Life International, and Father Frank Pavone of Port Chester, N.Y., the national director of Priests for Life, will headline a

day of religious education programs focusing on Pope John Paul II's encyclical on "The Gospel of Life." The day of pro-life talks begins at 9 a.m., includes lunch, and continues until 4 p.m. A free will offering of \$10 a person helps cover workshop and lunch expenses. For registration information, call the St. Lawrence parish office at 317-543-4926. During two presentations, Father Habiger will address "The Gospel of Life—The Call to Proclaim" and "Proclaiming the Gospel of Life Throughout the World." Father Pavone will discuss "The Gospel of Life—The Call to Holiness." Indiana Citizens for Life director Lisa Hughes of Indianapolis will talk

about "Proclaiming the Gospel of Life Throughout the State" and Felicia Goeken from Immaculate Conception Parish in Alton, Ill., will offer "A Personal Witness on the Gospel of Life." In "Evangelium Vitae," Pope John Paul emphasizes that "the Gospel of life is at the heart of Jesus' message." That focus will form the theme for the pro-life talks. Father Mark Swazekopf, pastor, said the workshop is open to people of all faith traditions. "All Christians have an obligation continuously to become more educated in the faith," he said. "The Gospel of Life represents current Catholic teaching of paramount importance. The Church, through

the Holy Father, addresses a wide range of issues having vital importance not only to Christians, but also to (all) of human society. Pope John Paul II, as well as Pope Paul VI, greatly emphasized the importance of an active, well-educated laity." Meg Smith, director of religious education, said St. Lawrence is blessed to have such "outstanding, world-class teachers of The Gospel of Life for this religious education program." Smith and lay volunteers organized the workshop to spread church teachings on pro-life issues. The program offers a rare opportunity for Hoosier pro-life supporters to hear Fathers Habiger and Pavone, she said. "St. Lawrence welcomes anyone interested in enriching their understanding of the Good News about human life."

Ritter joins project to help students find employment

Students will receive services from Noble Centers consultants

In one of the first partnerships of its kind, Cardinal Ritter High School in Indianapolis has joined Noble Centers, Vocational Rehabilitation Services, the Indianapolis Public School System (IPS), and the Metropolitan School Districts of Lawrence, Carmel and Warren in working together to enhance employment opportunities for high school students as they make the transition from school to adult life. The initial grant was funded through Vocational Rehabilitation Services in 1993 and targeted 14 students from Lawrence and seven from IPS. During the second

grant year, an additional 21 students were added to the project and supported by Noble Centers were expanded to three additional high schools. The third year of the project witnesses still broader expansion of efforts to encompass all high schools in the Indianapolis Public School system and the Archdiocese of Indianapolis. An additional 43 students, each meeting Vocational Rehabilitation Services eligibility, will receive comprehensive services from Noble Centers employment consultants who are housed in the schools and spend the majority of their time working directly with students, school personnel, and families in the development of transitional plans, career exploration activities, and job acquisition in local businesses and industries.

The goal of the grant is to provide ongoing supported employment opportunities to 81 students during the 1995-96 grant year. Additional outcomes for the grant include training for parents and staff, personal futures planning, and the development of a career planning curriculum and training module for participating schools. Through the staff training to be made available, school personnel will become better versed in the development and implementation of transition plans that achieve quality outcomes for their students and families. Cardinal Ritter High School received the project's only state education award given this year in recognition of the school's model of fully inclusive education for students in its EXCEL (special education) program, its demonstrated ap-

preciation of the diversity of its student body, and its commitment of educational excellence for all students. Cardinal Ritter representatives accepted the education award at Noble Centers' annual banquet on Nov. 15. This award recognizes parents, teachers or school corporations who have improved the quality and accessibility of integrated educational opportunities and who have fostered and/or established strategic partnerships with other professional organizations and individuals to benefit people with developmental disabilities. In announcing the award, Noble Centers acknowledged the continuing efforts the Cardinal Ritter community makes in fulfilling its mission as it "values and fosters the individual, cultural, social and physical differences of each student."

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Annunciation	Brazil	179	St. Mary of the Knobs	Floyds Knobs	136	Mary, Queen of Peace	Danville	175
St. Paul the Apostle	Greencastle	130	St. John	Starlight	111	St. Sasana	Plainfield	110
Immaculate Conception	Montezuma	127	Connersville			Indianapolis South		
St. Joseph	Hacksville	147	St. Elizabeth	Cambridge City	123	Holy Name	Beech Grove	118
St. Mary-of-the-Woods	St. Mary-of-the-Woods	105	Holy Guardian Angels	Cedar Grove	101	Naivety of Our Lord	Indianapolis	111
Holy Rosary	Seelyville	102	St. Gabriel	Connersville	107	Jesus Christ	Indianapolis	153
Sacred Heart of Jesus	Terre Haute	116	St. Bridget	Liberty	110	St. Ann	Indianapolis	115
St. Ann	Terre Haute	141	Holy Family Parish	Richmond	108	St. Barnabas	Indianapolis	121
St. Benedict	Terre Haute	151	St. Andrew	Richmond	139	Good Shepherd	Greenwood	117
St. Joseph	Terre Haute	136	St. Mary	Richmond	139	St. Francis and Clare	Indianapolis	100
St. Margaret Mary	Terre Haute	106	Bloomington			St. John	Indianapolis	109
St. Patrick	Terre Haute	100	St. Vincent De Paul	Bedford	138	St. Jude	Indianapolis	151
St. Joseph	Universal	108	St. John the Apostle	Bloomington	113	St. Mark	Indianapolis	116
Tell City			St. Paul Catholic Center	Bloomington	104	St. Roch	Greenwood	103
St. Michael	Cannelton	120	Our Lady of the Springs	French Lick	119	Our Lady of the Greenwood		
St. Mark	Perry County	113	St. Martin of Tours	Martinsville	104	Indianapolis East		
St. Martin of Tours	Siberia	105	St. Mary	Mitchell	124	St. Peter and Paul Cathedral	Indianapolis	124
St. Paul	Tell City	117	St. Agnes	Nashville	206	Holy Cross	Indianapolis	121
St. Pius	Tray	135	Christ the King	Paoli	142	Holy Spirit	Indianapolis	115
Seymour			St. Jude the Apostle	Spencer	213	Our Lady of Lourdes	Indianapolis	113
St. Bartholomew	Columbus	132	Batesville			St. Bernadette	Indianapolis	163
Holy Trinity	Edinburgh	163	St. Louis	Batesville	119	St. Mary	Indianapolis	237
St. Rose of Lima	Franklin	123	St. John the Baptist	Dover	101	St. Philip Neri	Indianapolis	134
St. Anne	Jennings County	304	St. Mary	Greensburg	105	St. Rita	Indianapolis	103
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St. Vincent	Shelby County	142	St. Maurice	Napoleon	107	St. Thomas	Greentield	148
St. Patrick	Salem	105	St. Magdalen	New Marion	158	St. Michael		
St. Ambrose	Seymour	125	Holy Family	Oldenburg	116	Indianapolis North		
St. Joseph	Shelbyville	110	St. John	Osmond	104	Immaculate Heart of Mary	Indianapolis	136
New Albany			St. Dennis	Jennings County	105	Christ the King	Indianapolis	132
St. Michael	Bradford	183	Indianapolis West			St. Andrew, the Apostle	Indianapolis	134
St. Michael	Charlestown	121	Holy Angels	Indianapolis	118	St. Lawrence	Indianapolis	147
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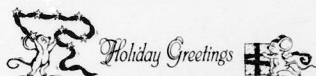
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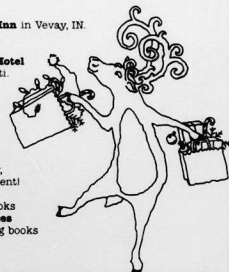
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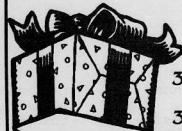
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Faith Alive!

Knowledge of history facilitates Scripture study

By Dolores Leckey

I am forever indebted to the Benedictine monks for handing on a form of prayer called "lectio divina."

In this form of prayer, you choose a passage of Scripture, read it through once, and then read it through again, slowly and attentively, stopping when a word seems to arrest attention.

When you do this, you get a sense that the Scripture passage—the living word of God—has initiated a conversation. You may dwell on the word, ponder it, follow it through paths of insight and inspiration, even rest with it.

Countless generations of believers have grown in the ways of biblical prayer by practicing "lectio divina."

I also am grateful to the Jesuits for preserving St. Ignatius' imaginative approach to Scriptural prayer.

In this method, you read a Scripture passage and then imagine or visualize its scene: the people, the buildings, the terrain.

After inwardly constructing the scene, you enter it as a participant: meeting Jesus along the road, or in the household of Bethany, wherever. The inner encounter with Jesus and the ensuing colloquy are the heart of Ignatian prayer.

Both these forms of Scriptural meditation and prayer are cherished by people all over the world.

Then along come the Scripture scholars! They count among their numbers, linguistic and literary experts, archaeologists and geographers, cultural anthropologists and historians.

These people offer facts to complement our devotion. But do they help or hinder our prayer?

I think they help our prayer by enriching the imagination in Ignatian meditation and deepening the conversation in the Benedictines' "lectio divina."

Some knowledge of history is helpful for understanding Scripture. Imagine journeying through Israel immersed in Josephus' "History of the Jewish Wars," which describes in bloody detail the historical period when Jesus was born.

By reading about all the thousands of Jews slaughtered because they would not bend to Roman authority or because they would not permit defilement of the temple, I began to grasp something of the determination of the race from which Jesus sprang, as well as the turmoil and turbulence of his times.

This knowledge makes his message of

forgiveness, reconciliation and peace stand out in bolder tones.

The work of archaeologists is helpful too. As they unearth artifacts of culture, placing bits and pieces of daily life in the Galilee before our eyes, they bring Peter and John—and Jesus—more vividly to our imagination.

And as Scripture scholars unravel the meaning of the Greek language in the original texts, new interpretations and new levels of meaning emerge as a result of their findings.

These scholars tell us, for example, that in Matthew's Gospel "seeking the kingdom of God" and seeking justice are not two distinct quests. Clearly, this kind of knowledge should shape our thinking as we pray, "Thy kingdom come."

Knowing how to situate the parables in the context of first-century Jewish culture, as well as within Scripture as a whole, helps us see how radical Jesus' teaching was in that period of history.

Consider, for example, the story of the good shepherd, who couldn't rest until he found the one lost sheep. Here is a story, it has been said, about a common problem for shepherds of the time: what to do about a lost sheep.

But it helps to know that for its first hearers the parable readily conjured up Scriptural images of shepherds and lambs—images related to the Messiah and the need to care for those of lowly rank.

Do we tend to hear this as a folksy story, while its first hearers were driven by its images to ponder the role of God in history and what is required for salvation?

When we know something about the ways of sheep-tending in the first century, we realize that a "normal" shepherd wouldn't go in search of one lost sheep and leave the rest of the flock to fend for themselves—not to mention the risks the shepherd faced while climbing on craggy precipices.

But the good shepherd has different standards; no boundary restricted the costly love required to find the lost sheep.

Biblical scholars have helped us to recognize how profoundly such parables redefine love's conventional meaning.

Thus, when we arrive at the Letters of John we are prepared to understand a little better his radical definition of God as love without limits.

A natural next step is to look for that love in our own surroundings. When we meditate on love there, we

glimpse the God who is passing by (1 Kings 19:10-14).

Today the Lord can be seen where parents lovingly care for a son dying of AIDS. The Lord can be seen where a couple in midlife, who already raised a family, adopts a small child no one else wants and provides a loving home.

The Lord can be seen where a Bosnian Serb shelters a Croat or a Muslim—or

where a Croat or Muslim does likewise.

Becoming familiar with Scripture and how it was understood in its original cultural context helps us to interpret biblical love in our own cultural context.

And thus the conversation with Scripture deepens still further. (Dolores Leckey is the executive director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

Will getting the facts on the Bible aid devotion?



CNS photos by Mike Okoniewski, Fabrisien Taylor, and Gene Plasted of The Crossiers

In the first century, a good shepherd would go in search of one lost sheep. A modern-day example of that kind of love and concern is exemplified by people who lovingly care for AIDS patients of all ages.

The Bible challenges the faithful to read it, respect it, and pray with it

By David Gibson

It's good to have a healthy respect for the Bible.

But what kind of respect is healthy at the close of a century in which scholars made such tremendous headway in understanding what the Bible is and what it means?

• Not the kind of respect that causes people to fear the Bible or drives them away from it—the kind that has a person thinking, "There's too much to know! I'll never be able to understand it anyway."

• Not the kind that says, "I don't need any help from archaeologists, historians, language experts, or theologians."

On the one hand, the "Catechism of the

Catholic Church" says—quoting Vatican Council II—that "access to sacred Scripture ought to be open wide to the Christian faithful" (No. 131).

At the same time, the catechism urges readers to learn more about the Bible. For example, it says: To discover the intention of the biblical authors, readers should take account of "the conditions of their time and culture," the literary genres in use at that time, and the modes of feeling, speaking and narrating then current" (No. 110).

Modern readers of the Bible are challenged to respect it, to read it and to pray with it, but not to diminish it by oversimplifying it.

(David Gibson edits "Faith Alive!")

Discussion Point

Scripture keeps people on right track

This Week's Question

Can study of the Bible aid your spirituality? How?

"It certainly does. It unclutters the Scriptures for us." (Kathleen Dunne, Hoover, Ala.)

"The Bible is a story of sin and reconciliation. That pattern is the story of our own lives. From Genesis to Revelation, the focus is our relationship with Christ and how to attain eternal bliss. It calls us to a road of service." (William Kindall, Birmingham, Ala.)

"If you don't go back to Scripture, your spiritual habits erode. Scripture always reinforces you. A lot of business people listen to tapes to motivate them. This is just like that." (Stephen Schneider, Goshen, Ind.)

"When I look at the Scriptures they show me that Christ is human and yet Godlike in his wisdom, and that reassures me. I get a lot of strength in reading

about others who go through suffering and are helped by God." (Nancy Peters, Muskegon, Mich.)

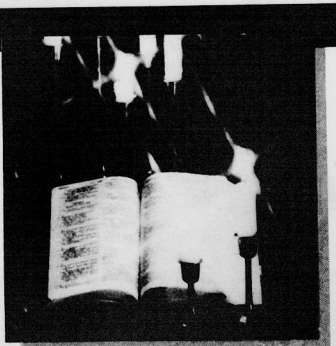
"It helps you keep on the right track when you start wandering. You start having self-doubts. It refreshes your memory and gets you on the right track." (Alison Vincent, Phoenix, Ariz.)

"Studying the Bible helps me live what Christ taught us. It is Christ's word. To be ignorant of Scripture is to be ignorant of Christ." (Linda Burkitt, Christopher, Ill.)

Lend Us Your Voice

Pope John Paul II contrasts a modern "culture of death" with a "culture of life." What about your society has a deadening effect on the human spirit?

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

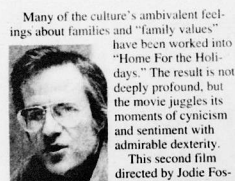


CNS photo by Gene Plasted of The Crossiers

Entertainment

Viewing with Arnold/James W. Arnold

'Home for the Holidays' examines family values



Many of the culture's ambivalent feelings about families and "family values" have been worked into "Home for the Holidays." The result is not deeply profound, but the movie juggles its moments of cynicism and sentiment with admirable dexterity. This second film directed by Jodie Foster ("Little Man Tate") begins as the opposite of the warm, traditional through-the-woods-to-Grandma's house homecoming tale. The sad joke is that heroine Claudia Larson (Holly Hunter), with much going wrong in her personal and professional life in Chicago, now faces the "horror" of flying home to Baltimore to spend Thanksgiving with her dysfunctional kind.

Claudia, a divorced single mom, has just lost her job as a museum artist. She's been sexually harassed by her 60-year-old boss, and told by her 16-year-old daughter, who's a guest for the holiday at her boyfriend's house, that she plans to lose her virginity. For minor irritants, Claudia's developing a cold and hates flying.

At home, she's swept up in a vortex that includes a talkative, smothering Mom (Anne Bancroft) and some hot dirty Dad (Charles Durning) who's always operating a video camera. Also visiting is her hyperactive, practical joke brother, Tommy (Robert Downey Jr.), who is gay. His parents know about it but are in denial.

Among other guests are a humorless married sister, Joanne (Cynthia Stevenson), her kids and banker husband, as well as eccentric maiden Aunt Gladys (Geraldine Chaplin). The outsider is Leo (Dylan McDermott), who arrives with Tommy

but turns out to be very straight and very interested in Claudia.

The dark comedy crests during the chaotic Thanksgiving feast, which turns into a slapstick comedy of truth-telling. Among major events: Dad offers a confusing grace about whether there's anything to be grateful about, and Gladys loses her way singing "We Gather Together," then—a bit tipsy—confesses that she had a crush on her brother-in-law 40 years ago and her life has been empty ever since.

Even more traumatically, the tough turkey resists carving and slips out of Tommy's hands into Joanne's lap and onto her favorite dress, and she responds with a loud curse and a tirade condemning his recent marriage to another man. Dad gets it all on video.

This is a low point, but it soon becomes clear that the uncomfortably broad farce is intended to capture the audience for more serious stuff. The Larsons are the traditional American family under siege by social change, a "world getting weirder." The religious significance of the events has been lost, and the family is just going through the motions, trying to remember why loved ones are loved. But God shows up anyway. The Larsons face hurtful truths, and find a way to reconcile and rediscover the family bonds.

Not all the conflicts are capable of resolution. Tommy remains who he is, but Claudia and the audience love him still. Mom and Dad also remain who they are, but move toward acceptance.

"I can't change," Mom says. "I can't either," Tommy replies.

Joanne's resentment is due to a deeper bitterness she can't (for now) overcome. But director Foster and veteran writer W.D. Richter make sure she also gets the compassion. A woman who has missed the key to life, she goes back to her base-



CNS photo from Polygram Productions

Adele, played by actress Ann Bancroft, and Henry, portrayed by actor Charles Durning, still adore each other after decades of marriage in the comedy "Home for the Holidays." The U.S. Catholic Conference classifies the film A-III for adults.

ment exercise machine, "the only thing I do all day that I like." The humor lingers, but disguises a deeper sadness.

This disastrous holiday meal has become an opportunity for change, a moment of grace. This use of the Thanksgiving ritual as a time of dramatic significance is familiar in popular drama and movies, and the Larsons' nuttiness recalls the classic "You Can't Take It With You" and the much more benignly crazy Vanderhof family of Frank Capra's great 1938 film.

The Durning character's pathetic and rambling inventory before the meal, compared to Lionel Barrymore's (as Grandpa Vanderhof) in the Capra film, suggests what we have lost in six decades. In that famous prayer, Barrymore said in part, "Well, sir, here we are again. We had a little trouble, but that's not your fault. You spread the milk of human kindness and if some of it gets caudled, that's your look-out."

Still, down deep, that remains the meaning of "Holidays." Foster and Richter execute a shrewd reversal that ends the film—turning Dad's comic obsession with the video camera into a metaphor for the need to hold and cherish life's great mo-

ments. In truth, Dad wants to remember everything, to have all the beautiful images on tape. He doesn't succeed, but the film does, in a final coda preserving all the Larsons' treasured memories on the video screen of their minds.

It's a lovely cinematic idea, and suggests, despite obvious and inevitable pain, the benevolence of Providence. It also redeems our sojourn to this wacky but human 1990's household.

(Broad fare, then some compassion and truth; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Casino	O
The Crossing Guard	A-III
Geppetto	A-II
It Takes Two	A-II
Two Bits	A-II

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

NBC offers a nostalgic look at comedian Jack Benny

By Henry Herz and Gerri Pare, Catholic News Service

Television gives a nostalgic nod to a memorable comedian of yesteryear in "Kelsey Grammer Salutes Jack Benny," airing Thursday, Nov. 30, from 10 p.m. to 11 p.m. on NBC. (Check local listings to verify the date and time.)

The program provides a brief and breezy introduction to a considerable comic talent from a more innocent age of television entertainment than that of our own time.

Benny (1894-1974) honed his comedy craft in vaudeville

after World War I, became a radio star of the 1930s and '40s, then capped his career on television in the 1950s and '60s. His comedy was directed chiefly at his own on-stage persona as a vain, inept penny-pincher whose age remained 39 for 60 years, played the violin execrably, and could never make a choice when confronted by a gunman's demand for "Your money or your life."

The clips from the TV shows demonstrate Benny's off-hand way with verbal gags and his playfulness in stringing out routines with the stock cast of characters from his radio series as well as a wide variety of guest stars.

WFYI program highlights 'Indy in the '50s'

By Mary Ann Wyand

Two alumni from Cathedral High School and the former St. Agnes Academy in Indianapolis are featured briefly in WFYI Channel 20's documentary on "Indy in the '50s" airing November 25, at 8:30 p.m. on the Indianapolis PBS station.

WFYI will present an encore broadcast of the locally-produced documentary on Thursday, Dec. 7, at 8 p.m. on Channel 20.

Cathedral High School graduate Joe Farah, a member of the Class of '60, and St. Agnes alumna Gretchen Sipher Cain, who also graduated in 1960, comment on life in Catholic schools during one segment of the documentary.

After the narrator explains that "most of the parochial schools in Indianapolis were Catholic and single sex," the video-over mentions Cathedral and the former St. Agnes Academy, which were located on North Meridian Street but on opposite sides of 14th Street.

There was a massive gap between Cathedral High School and St. Agnes," Farah says. "It was called 14th Street."

St. Agnes students were not allowed to "dilly-dally talking to the boys," Cain explains. "It was school time and

you just had to be thinking pure thoughts when you got to school... and boys were not included."

This segment ends with a female voice reciting part of the "Hail Mary."

Alumni from other Indianapolis high schools were also interviewed about other aspects of student life in the '50s. The 90-minute documentary captures the sights, sounds, faces and places of this fascinating era.

Viewers will view a stroll back to the "sock hop" days at Sharridge, Broad Ripple, Crispus Attucks, Arsenal Tech and Manual high schools, experience teen cruises around the Tee Pee, The Pole, and Al Green's, Bill Liston to popular Indianapolis disk jockey Bouncin' Bill Bakay on the radio, take a holiday excursion to the former L.S. Ayres' and William H. Block's downtown department stores, and relive the big housing boom and migration to the suburbs.

Hosted by WISH Channel 8 news anchor Mike Ahern and produced and directed by WFYI producer David Stoelck, the program features interviews with jazz musician Dave Baker, basketball legend Oscar Robertson, author Dan Wakefield, and retired WSCR Channel 6 news anchor Howard Caldwell. The documentary also features a visual array of rare photos, home movies, and historical film.

Even those who never saw a Jack Benny show will find the comic bits in these clips laugh-provoking. Older viewers may regret that clips from some of Benny's movies weren't included, but what's here is more than enough to spark memories of the weekly TV show. It's a vintage brand of comedy that will never go out of style, and it's good to have it back even for a short while.

TV Programs of Note

Tuesday, Nov. 28, 8-9 p.m. (CBS) "Rudolph the Red-Nosed Reindeer." This rebroadcast of TV's most often-repeated special, a Yuletide musical story, is narrated by Burl Ives and uses puppets and animation to tell the famous tale of the flying reindeer.

Tuesday, Nov. 28, 8-9 p.m. (NBC) "Cyclone." A National Geographic special features personal accounts of the drama and terror of tornadoes and hurricanes as well as explanations from meteorologists regarding the latest findings about these dangerous weather systems.

Tuesday, Nov. 28, 8-9 p.m. (PBS) "Treasures of the Great Barrier Reef." From dawn to dusk, "Nova" observes the activities of a vast array of marine life on Australia's Great Barrier Reef.

Wednesday, Nov. 29, 8-9 p.m. (PBS) "The Most Dangerous Science." From "The New Explorers" series, scientists engage in a relatively new frontier—underwater cave diving—in Nolocho, the world's longest underwater cave, located beneath Mexico's Yucatan Peninsula.

Thursday, Nov. 30, 10-11 p.m. (PBS) "Something Within Me." In this rebroadcast, airing on some PBS stations (but not WFYI Channel 20 in Indianapolis), a small Catholic grade school located in an impoverished area of New York's South Bronx demonstrates the liberating power of education by offering curriculum centered on art and music as an integral part of the academic program.

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

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 26, 1995

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

The Second Book of Samuel provides the first reading for this important feast, which is the last week-end of the church's liturgical year and the church's concluding message before the new liturgical year.



At one time First and Second Samuel were one book. An editor divided the book into two volumes long ago, and the division has remained. Scholars cannot conclude who the author of these books was, although old Jewish tradition establishes Samuel, a prophet, as the author. The books are very ancient, and were written in Hebrew.

They offer an interesting insight into life among God's people long ago when their sense of nationhood and indeed their national unity were forming.

Critical in this process of national self-understanding and unity was the place of the king. As history unfolded, only two kings were truly important, David and Solomon, David's son. These two kings were God's special servants. God blessed each and charged each with the function of maintaining the people in their covenant with God.

David and Solomon in succession were much more than mere political authorities or figures to be revered in national esteem. Rather they were the agents of God on earth.

It was a distinction not altogether earned by either. But it was the ideal and the presumption nonetheless.

With Solomon's death, the glow of this distinction faded as warring heirs struggled with each other for supremacy. As a result, the kingdom divided. David's dynasty in fact lasted only two generations.

This weekend's reading is forthright in its acclamation of David as God's selected monarch. The reading quotes the Almighty in conferring upon David the special mantle of divine assignment.

The four Gospels laid the foundation for Christian belief in the Lord Jesus as Savior and as Son of God. Within the Gospels, especially in John, there are soaring testimonies to Jesus. However, the writings of Paul supply Christian literature with its most magnificent statements of faith in the Redeemer.

The selection from the Epistle to the Colossians, read this weekend, is typical of this Pauline characteristic. It is eloquent and compelling in its proclamation of Jesus as Lord.

St. Luke's Gospel is the source of this feast's Gospel reading. This reading recalls what most would assume to be the darkest moment in the life of Jesus, the event of crucifixion. As the account reads, bystanders peer at the Lord as he hangs dying on a Roman cross. As a mockery, the Roman governor, Pontius Pilate, had ordered a sign posted on the cross. The cross identified Jesus as the "King of the Jews."

As the reading ends, two poignant dialogues occur. The first is between Jesus and one of the thieves crucified beside the Lord. This thief screams Jesus. The other implores Jesus for mercy.

In response, Jesus assumes the repentant thief of salvation. Legend has called the repentant man Dismas, although no record of his name exists. In any event, he is appropriately venerated as a saint, "canonized" by the Lord.

Reflection

Pope Pius XI established this feast as Europe, and much of the world, was losing itself 70 years ago in a whirlwind of nationalism. This assumption of national superiority blessed colonialism with all its exploitation, and it fueled the fires eagerly ignited by Adolf Hitler, Benito Mussolini, and a host of minor dictators.

The pope's misgivings were proven to be true. Within a generation after this feast was established universally, the horror of World War II began in Europe.

This war ended a half-century ago. Its effects haunt us still—the merciless murder of so many, the Holocaust, the nuclear attacks upon Hiroshima and Nagasaki, the death of so many soldiers in combat.

Still the embers of nationalism gleam all around the world, and the fires of nationalism rage in the Balkans.

The Feast of Christ the King reminds us that in the kingdom of Christ all are equal, not in servitude but in the majesty of the redeemed.

All is at peace because Christ the King, in a complete and final act of love, became on Calvary the perfect sacrifice, of whom David and Solomon were but dim reflections.

As its final word for the liturgical year of 1995, the church calls us to peace, joy, and hope in Christ the King. May the Lord's kingdom come!

Daily Readings

Monday, Nov. 27
Daniel 1:1-6, 8-20
(Response) Daniel 3:52-66
Luke 21:1-4

Tuesday, Nov. 28
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Wednesday, Nov. 29
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) Daniel 3:62-67
Luke 21:12-19

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

Friday, Dec. 1
Daniel 7:2-14
(Response) Daniel 3:75-81
Luke 21:29-33

Saturday, Dec. 2
Daniel 7:15-27
(Response) Daniel 3:82-87
Luke 21:34-36

The Shaping of the Papacy/John F. Fink

Pope Urban II launched the First Crusade to rescue the Holy Land

Pope Urban II is known primarily for launching the first crusade to recapture the Holy Land from the Muslims.

But he also accomplished a great deal more in the shaping of the papacy—the strengthening of the Roman Curia, the granting of more power to the church's cardinals, and the continued reform of the church begun by Popes Leo IX and Gregory VII.

And he did all this while trying to establish his position as the legitimate pope against the claims of Clement III, the man whom King Henry IV established as pope when he deposed Gregory VII.

There was another Pope between Gregory and Urban—Pope Victor III. While some of the cardinals followed King Henry and supported Clement, other cardinals elected Victor, the former abbot of Monte Cassino abbey, about a year after Gregory's death—in May 1086.

Victor was never able to establish himself in Rome because it was occupied by Clement. He eventually retired back to Monte Cassino, where he died on Sept. 16, 1087.

Urban, too, was a former Benedictine monk, the prior at the abbey of Cluny. He had served under Gregory VII as his legate to Germany and as cardinal archbishop of Ostia.

After Pope Victor's death, the cardinals who were loyal to him were unable to meet in Rome because it was controlled by Clement. Finally they met in Terracina, a town south of Rome, and elected Urban on March 12, 1088—six months after Victor's death.

After that, both Clement and Urban tried to get themselves recognized as the legitimate pope. Each of them had the support of some of the cardinals and each of them kept that support by granting more power to them than they had enjoyed in the past.

The College of Cardinals still wasn't organized as it would be during the 12th century, but it was at this time that cardinals began to assume more authority.

Both Clement and Urban were in favor of church reforms, so the dispute over legitimacy wasn't over that issue. Clement held a Roman Synod in 1089 that legislated against simony and clerical marriage. Urban followed suit with a synod at Meifi that same year that legislated against simony, clerical marriage and lay investiture.

The punishment for married clerics was banishment. However, on the issue of lay investiture, Urban was lenient in granting dispensations to bishops who had been invested by a civil official but who had been canonically elected. Gradually, Urban began to gain support.

From 1090 to 1092, King Henry IV of Germany again invaded Italy and forced

Urban to seek refuge among the Normans in southern Italy. His fortunes changed a year later, though, while Henry was bottled up in the area of Verona. Urban's supporters were able to take Rome and occupy the Lateran Palace.

Clement was forced to take refuge in Castel Sant'Angelo. He was finally forced out of there in 1098.

By 1095, Urban's position was secure and he undertook a series of synods. The most notable was at Clermont, in France. There he renewed Gregory VII's reforms, deposed the bishop of Cambrai who had received his office from Henry IV, excommunicated King Philip of France because he was a bigamist, and made the Truce of God the universal law of the church. The Truce of God was the suspension of hostilities by armies on days selected by the church.

But the most important thing this synod did was to summon Christians to the First Crusade to rescue the Holy Land, especially Jerusalem, from the Muslims. This summons was part of Urban's attempt to reunite the churches of the East and the West. He imagined that could be done if the Holy Land was returned to the control of Christianity. Besides, the Byzantine emperor, Alexius I Comnenus, had asked for papal assistance.

The idea of rescuing the Holy Land began in 1099 when Fatimid Khalif Hakim destroyed the Church of the Holy Sepulchre and many other Christian buildings in Jerusalem. At first nothing was done about it, although Gregory VII made plans for a crusade to be led personally by him. However, the distractions of other problems caused his dream to elapse.

Urban II, though, finally found himself in a position to do something about the Holy Land. The fact that he was able to mobilize an army for this purpose shows the remarkable recovery of the papacy.

The First Crusade is dated from 1095, when it was first proclaimed at the Synod of Clermont, in 1101. It was successful at conquering Jerusalem in 1099. It resulted in the establishment of the Latin Kingdom in the Holy Land.

The crusaders immediately started rebuilding churches, including the Church of the Holy Sepulchre, and many churches in the Holy Land today date from the time of this crusade. The Christians were able to maintain control of the Holy Land for most of the 12th century. They were finally pushed out of Jerusalem in 1187.

Pope Urban II died less than a month after the capture of Jerusalem, on July 29, 1099. He was beatified by Pope Leo XIII in 1881 but has never been canonized.

My Journey to God

Dear Guardian Angel

Although I've never known your name,
I think I know you just the same.
I've never even seen your face,
But felt your presence everywhere.

So many times when all seemed lost,
my prayers to God (without a cost),
were answered when He sent me you
To guide me—so I know it's true.

Now when I hear the slightest breeze,
Like soft winds through the lovely trees,
Is it the rush of wings descending
When, all at once, I feel at ease?

This feeling, like a sweet caress,
And I know now how much I'm best
By our almighty Lord above—
Through Him I'll know eternal love.

By Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin. Illustration by Miriam Kiehl of St. Thomas Aquinas Parish in Indianapolis.)

Question Corner/ Fr. John Dietzen

Rite of Marriage allows Mass for interfaith wedding



Q I plan to be married next February. My fiancé is not Catholic, but attends Mass with me most of the time. Our problem is that we would like to have a Mass at our wedding. One priest said we can, but our pastor said no. Is there a standard rule about this, or is it up to each parish? (Ohio)

A It is possible to have the celebration of the Eucharist at the marriage of a Catholic to a person who is not of our faith, under two conditions. These conditions are described in the "Rite of Marriage," (Introduction, 8) and generally apply everywhere.

First, the non-Catholic should be a baptized Christian. A marriage ceremony should be one that will be meaningful to both parties. Normally, another Christian would understand the religious significance of the Lord's Supper, or Eucharist, and appreciate its place in a wedding.

Second, both partners must request that the ceremony be at Mass to be sure the sensibilities and beliefs of both families

are recognized. The fact that, according to Catholic Church policies, the non-Catholic partner and his or her family would normally not be able to receive Communion could be divisive and a source of some resentment.

These elements need to be dealt with, of course, but if they can be resolved to the satisfaction of everyone, Catholic regulations permit Mass at an interfaith wedding.

Q Please tell us the derivation of the word "church" as used in St. Matthew's Gospel, where Jesus says to Peter, "On this rock I will build my church" (Matthew 16:18).
My Jewish husband, a Bible student, wonders why Jesus, a Jew, did not say synagogue. (Florida)

A The word "church" does, in fact, have some relation to the Hebrew language, if we wade through a few changes in language.

In Hebrew literature, the word "kahal" (assembly) or "kahal edah" meant a religious assembly. Perhaps you are aware that for more traditional Jews, even to this day, there is (or was) only one temple, the one in Jerusalem.

Any local place of assembly elsewhere was called an

"edah," a place for gathering. In Greek it was translated "synagogue," from which our word "synagogue" comes.

Sometime during the third century before Christ, a group of north African Jewish scholars translated the Hebrew Scriptures into Greek. This version (known as the Septuagint) was the first such document to use the Greek word "ekklesia" for "kahal," and it stuck, even for Christians later.

As originally used by the Greeks, the word meant any gathering of citizens (therefore "belongers") for civic business. The Septuagint put the religious twist on it.

It is the Greek word for "church" in the two instances in the Gospels (Matthew 16:18, 18:18) and in other places in the New Testament. In its Latin form, "ecclesia" is still our word for church.

From a later Greek word, "kyriakon," which means "the Lord's house," it was an easy step to the Scottish and German "kirk" and "kirche," and our English "church."
(Send questions for this column to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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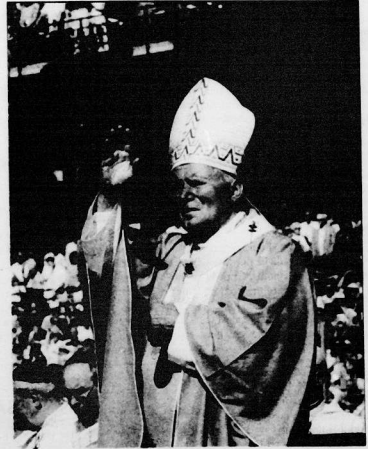
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The Active List

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

November 24

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

November 24-26

Fatima Retreat House, Indianapolis, will hold a Tobit Weekend for engaged couples preparing for marriage. Fee: \$195 per couple. For reservations and information, call 317-545-7681.

November 25

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

The Slovenian Cultural Society of Indianapolis will hold a Polka-Mass and Dance at Holy Trinity Church, 2618 W. St. Clair, Indianapolis, starting with 5:30 Mass with a dance following from 7:30-10:30 p.m. Cost is \$5 per person. For more information, call Tina Dawnorowicz at 317-925-8717 or Steve Fon at 317-852-9850.

November 25-26

St. Bernadette Church, Indianapolis, will hold its annual Christmas bazaar from 10 a.m.-7 p.m. on Saturday, and from 9 a.m.-

noon on Sunday. Christmas gifts, crafts, bake shop, and a raffle will be featured.

November 26

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 1 p.m. for ongoing formation classes, Benedictine service and business meeting following. For more information, call 317-888-8833.

The Catholic Golden Age Club, Indianapolis, will hold "Creation and the Fall" at 2:30 p.m. Mass will follow at 3:30 p.m. The center is located 0.8 mile east of 421-S on 925-S, between Madison and Versailles. All are welcome. For more information, call 317-872-6047.

St. Mary Reviville Schoenstatt Center, will hold "Creation and the Fall" at 2:30 p.m. Mass will follow at 3:30 p.m. The center is located 0.8 mile east of 421-S on 925-S, between Madison and Versailles. All are welcome.

November 28

Our Lady of the Greenwood Marian Prayer Group will meet at 7 p.m. in the chapel to pray the rosary. Everyone is welcome.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For

more information, call 317-546-4065 or 317-842-8805.

November 28-30, Dec. 1

Marian College, Indianapolis, will present "Cinderella" for large school groups at 10 a.m. and 12:30 p.m. all four days. Public performances will be Dec. 2 at 10 a.m. and 2 p.m. on Dec. 3. For reservations and more information, call 317-929-0622.

November 29

St. John Church, Indianapolis, will hold "Scripture and a Brown-bag Lunch," an Advent Sunday readings discussion after the 12:10 Mass in the rectory. Drinks will be provided. For more information, call Mark Buchert at 317-353-9168.

Immaculate Heart of Mary Parish, 57th and Central, prays the rosary every Wednesday from 1-2:15 p.m. All are welcome.

November 30

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 Mass. Everyone is welcome.

Mount St. Francis Retreat Center, Hwy. 150 and Paoli Pike, Mount St. Francis, will hold an AIDS prayer service at 7:30 in the chapel. Call 812-923-8871.

Sacred Heart Church, Indianapolis, will hold "First Friday" discussion after the 8 a.m. Mass. Refreshments will be served. All are welcome.

December 1

St. Lawrence Church,



"An apple a day keeps what doctor away?" © 1995 CNG Graphics

Indianapolis, will hold a healing Mass beginning with praise and worship at 7 p.m. with Mass following at 7:30 p.m. Celebrant will be Fr. Bob Hogan. For more information, call 317-927-6900.

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services,

Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

See ACTIVE LIST, page 21

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Sunday night, December 3, enrollment in the brown scapular for those never enrolled. All others who do not have one will be given one to wear.

On Thursday night, December 7, St. Gabriel parish will be consecrated to the Immaculate Heart of Mary.

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Bishops OK new national strategy for vocations

By Nancy Frazier O'Brien, Catholic News Service

WASHINGTON—The U.S. bishops gave unanimous approval Nov. 15 to a new vocations plan that calls on each Catholic to take seriously the "privilege and responsibility" of inviting others to consider a vocation to the priesthood or religious life.

The document, "Future Full of Hope," outlines a national strategy for vocations for U.S. dioceses and archdioceses to run from Jan. 1, 1996, to Dec. 31, 1998.

The Active List, continued from page 20

December 2 & 3
St. Peter and Paul Cathedral's Council and Count #191 of the Knights and Ladies of St. Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

December 1-3

The Charismatic Renewal of Central Indiana, Indianapolis, will hold its annual Charismatic Retreat starting with 7:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, followed by retreat at Fatima Retreat House. Cost: \$95 per person or \$165 per couple. For more information, call 317-927-6900.

December 2

St. Francis, Hwy. 150 and Paoli Pike, will hold a Christmas Bazaar from 9 a.m.-4 p.m. in the lower chapel. For more information, call 812-925-8817.

St. Lawrence Church, Indianapolis, will hold "The Gospel of Life—All for Jesus!" Registration begins at 9 a.m. with the program ending at 4 p.m. Suggested free will offering is \$10. For more information, call Kevin M. Carthy at 317-638-9111.

The Benedictine Center, Beech Grove, will hold a Centering Prayer Advent Retreat Day from 9:30 a.m.-4 p.m. Fee is \$45. For more information, call 317-788-7581.

Good Shepherd Church, 1109 E. Tabor St., Indianapolis, will hold a Reverse Raffle starting with dinner at 6 p.m. To purchase a \$20 ticket or for more information, call 317-783-3158.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Simon School, 8400 Roy Rd., Indianapolis, will hold a Craft Fair from 9 a.m.-3 p.m. Crafters from Indiana and Ohio will be selling their work. For more information, call Debbie Haines 317-897-2361.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are invited.

December 2 & 3

St. Anthony Parish, Indianapolis, will hold its annual Christmas boutique from 9 a.m.-6 p.m. on Dec. 2 and from 8 a.m.-noon on Dec. 3. For more information, call Carol Ray at 317-637-2704.

December 3

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7:15 p.m. in the church. For information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Before the voice vote, bishops lined up to join in what retired Bishop William E. McManus of Fort Wayne South Bend Ind., called "a litany of praise" for the document.

With a suggested budget of \$195,000—some of which would be provided by organizations other than the National Conference of Catholic Bishops—the plan calls for a regional hearings and a national symposium on vocations, as well as the appointment of an ad hoc steering committee for the national strategy.

Introducing the document Nov. 13, Bishop Robert J. Carlson of Sioux Falls, S.D., chairman of the Committee on Vocations, said the strategy includes a section specifically devoted to helping dioceses and archdioceses "focus in on the work to be done at the local level" to promote vocations.

Other components of the strategy include a national campaign of prayer for vocations, development of vocation awareness and educational materials and tools, and wider use of the vocation discernment process "through national and local programs of education, invitation, recruitment and testing."

In introduction, the document notes that efforts to increase vocations to the priesthood and religious life face many obstacles.

"In developing a national strategy, we affirm that the best vocation program is the priest himself—a priest who is committed, faithful, joyful and prayerful in the exercise of his priestly ministry," it said. "At the same time we are aware of certain negative attitudes present in the church in the United States that provide obstacles to successfully promoting vocations to the priesthood and religious life."

"These attitudes are the result of materialism, the fact that many Americans are unwilling to make lifetime commitments, the lack of support from parents, smaller families, attitudes toward celibacy, the discouragement at those who have left the priesthood and religious life, the influence of Catholics, the secularization of our nation and the scandal of sexual abuse that impacts every aspect of the church, especially our Catholic families and young people," the introduction adds.

At the suggestion of Cardinal Joseph L. Bernardin of Chicago, a paragraph was added that said the national strategy "should not and must not be perceived as a reactionary measure made in desperation."

"Rather, it is a proactive, visionary program to reaffirm the priesthood and religious life as vibrant, exciting and life-giving callings; to educate the entire church in the most modern, effective means of vocation ministry; to call forth, for the first time ever, a united collaborative vocational effort on a nationwide scale; and to recognize the deep-seated calls to virtue, holiness and service that continue to exist in men and women today," it says.

The 122-page document also outlines the role of many national Catholic organizations in the strategy, including two groups that will fund some of its components—Foundations and Donors Interested in Catholic Activities and the U.S./Canada Council of Serra International.

Also to be involved in the strategy are the Knights of Columbus, the National Federation for Catholic Youth Ministry, the Catholic Committees on Scouting and Camp Fire, campus ministry associations, National Evangelization Teams and others.

But the heart of the plan is the role of each individual Catholic in becoming an "inviter" by "encouraging others to consider priesthood, religious life and secular institutions."

"A vocation, the response to a vocation, depends to a very high degree on the witness of the whole community, the family, the parish," the document says. "It is people who help vocations grow."

Catholic Charismatic Renewal of Central Indiana invites you to a HEALING Mass

Dec. 1 - 1st Friday

St. Lawrence
4650 N. Shadeland
Indpls., IN

7:30 p.m. (Praise, worship, Mass)

Fr. Bob Hogan (Celebrant)

Dec. 18 - 3rd Friday

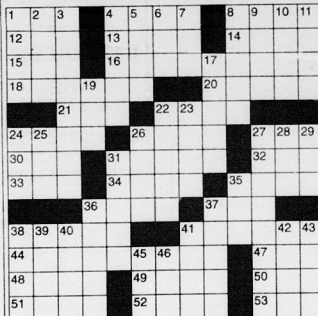
Marian College
3200 Cold Spring Rd.
Indpls., IN

7:00 p.m.

Fr. Al Ajlame

New Year's Eve Alternative Fellowship, Dec. 31, 8:30 p.m. Bring snack for 8. Mass at 10:30 p.m., St. Gabriel, 6000 W. 34th St., Indpls., IN

Catholic Crossword



ACROSS

- 1 "To — is human"
- 4 Lily type
- 8 Study hastily
- 12 "The great — of his right foot" (Lev 6:23)
- 13 Singing group
- 14 Company's symbol
- 15 Short insect
- 16 "The Lord is —" (Lam 1:18)
- 20 Athlete
- 21 "For this my blood of the — testament" (Mat 26:28)
- 22 Bearing, denominator
- 24 "He hath — the Father and the Son" (2 John 1:9)
- 26 Dry riverbed
- 27 "— unto us!" (1 Sam 4)
- 30 Matt Lipton
- 31 L.A. basketball player
- 32 "Eat not of it —" (Ec 12:9)
- 33 "I will — unto thy days" (Isa 38:5)
- 34 Abscond
- 36 "The — are a people not strong" (Pv 30:25)

DOWN

- 37 "Casting a — into the sea" (Mat 4:18)
- 38 Fishure
- 41 "The — strength of his right hand" (Psa 20:6)
- 44 Old Testament book
- 45 Nothing
- 46 Poker payment
- 49 Therefore
- 50 Analogue
- 51 Singer Diana
- 52 "Is Ephraim my — son?" (Jer 31:20)
- 53 "I will — a plumbline" (Amos 7:8)
- 1 Sicilian volcano
- 2 "Lut the sea —" (1 Ch 16:32)
- 3 Asked forgiveness of
- 4 "The lion shall eat —" (Isa 11:7)
- 5 Gad's son and namesake
- 6 One horse carriage
- 7 — and aah
- 8 "How we are — through the word" (John 15:3)
- 9 "Money is the — of all evil"
- 10 Chills and fever

- 11 What a rolling stone doesn't gather
- 17 "I am an alien in —" (Job 19:15)
- 18 Book following Ezra (Abel)
- 22 Creates
- 23 Concept
- 24 Sheep's sound
- 25 The dragon, that — serpent" (Rev 20:2)
- 26 Object on a witch's nose
- 27 "If ye believe not —" (John 5:47)
- 28 Luncheon
- 29 "His name — lamb" (2 Sam 12:2)
- 31 Sn —
- 35 Bible's last book
- 36 Pains
- 37 Abraham's brother
- 38 "I am —" (Gen 11:26)
- 39 Russian ruler of old
- 40 New Testament book
- 41 Heroic narrative
- 42 Banker's hours; — to five
- 43 "Knead" (Isa 48:1)
- 44 The sea
- 45 The sea
- 46 Anger

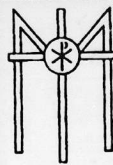
Answers on page 26

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On Saturday, December 9, the Catholic-Christian community will be given a rare opportunity for refreshment in the Spirit of Christ. Catholic speakers of renown will present the gospel message within a powerful context of Faith, Intercession, Repentance, and Evangelism. Experience a daylong gathering filled with music, praise, learning, and prayer. Speakers include Ralph Martin, Rev. Michael Scanlan, Ann Shields, and Rev. John Bertolucci. Music by Bob Garrett and the Alleluia Community Music Ministry.

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'St. Chris' is vibrant

By Mary Ann Wyand

"Steam" nourishes the stewardship of time, talent and treasure at St. Christopher Parish in Indianapolis. This 6,100-member faith community benefits from the diverse gifts of the pastor and pastoral staff, who continually strive to improve their parish ministries as a team.

In the process, they have joked about whether they are a "staff" or a "team" and have decided blending the two words into "steam" is an appropriate solution because it takes a lot of energy to minister to parishioners representing 2,333 households in a caring and individual way and to celebrate eucharistic liturgies in a church that only seats 500 people. "This parish affirms lay ministry," Father Michael Welch, St. Christopher's pastor, explained. "We have a wonderful parish staff and great volunteers. Luckily, we also have sacramental help from Father Bob Giddy, the vice vicar judicial of the archdiocese Tribunal, who is in residence with us and helps with weekend Masses."

When the church was redecorated in late January and early February, Father Welch said, parishioners coordinated the project and completed the renovation in 10 working days. Volunteers also arranged for the temporary use of the gymnasium at Speedway

High School for Masses.

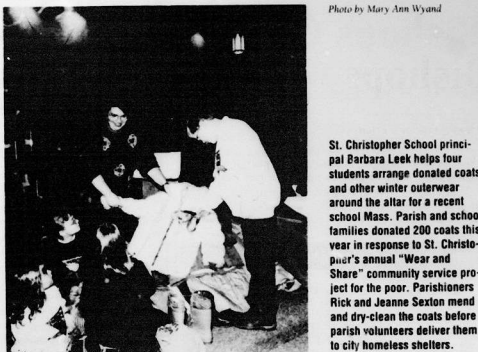
St. Christopher benefits from thousands of dedicated volunteers, he said, as well as strong lay leadership on the Parish Council and Board of Total Catholic Education.

"Right now the goals of the Parish Council are to try to increase our stewardship of time, talent and treasure and to try to increase involvement in the parish," the pastor said. "Our median age stays at 29 years old. It's a very young community."

Council and board member, address parish needs in pro-active ways, Father Welch said, and money has already been set aside for long-range expansion plans and future pastoral priorities.

"Our Parish Council asked our staff what we need and what our priorities are," he said. "When we thought that through, we realized we wanted to become much more pro-active in terms of marriage enrichment. We've got a good marriage preparation program, but we wanted to do more to help sustain marriages."

In response to that demonstrated need, St. Christopher Parish now has a marriage and family therapist, Bob Basile, on the pastoral staff who provides counseling to parishioners and students. "To my knowledge, this is the only parish in the archdiocese with a full-time marriage and family counselor," Basile said. "We are trying to strengthen mar-



St. Christopher School principal Barbara Leek helps four students arrange donated coats and other winter outerwear around the altar for a recent school Mass. Parish and school families donated 200 coats this year in response to St. Christopher's annual "Wear and Share" community service project for the poor. Parishioners Rick and Joanne Sexton mend and dry-clean the coats before parishioners deliver them to city homeless shelters.

riages in the parish and are going to begin an outreach program for newly married couples. I also work with school children and their families. Anyone in the parish who wants counseling can contact me."

Basile said he appreciates daily opportunities to blend spirituality and clinical counseling and values the way the staff and volunteers work together on projects.

"Spirituality is at the core of our lives," he said, "and everything else comes out of that. I'm very impressed with the volunteers in this parish. There are many different ministries and groups here for people who would like to be involved in some way with parish activities."

Responding to another demonstrated parish need, St. Christopher hired Providence Sister Marie Wolf, a former principal, as a part-time minister to the sick.

"I started here three years ago as parish minister to the sick," she said. "We have about 70 people sick at one time, so I visit parishioners who are in area hospitals, nursing homes and retirement centers as well as those who live alone. I also help with the 55 and Over group and the Social and Support Group for widows and widowers. The cooperation and coordination with the parish staff is excellent. I couldn't find a better place to work."

Pastoral associate Bill Szokel-Van Valkenburgh, who has a degree in theology, works with Franciscan Sister Sue Bradshaw, a part-time pastoral associate, and other staff members to provide sacramental and catechetical ministries.

"The people make St. Christopher Parish special," Szokel-Van Valkenburgh said. "They are very loving, caring and warm. When I ask Rite of Christian Initiation of Adults candidates why they want to become Catholic, one of the biggest responses I get is because 'the people of St. Chris are so friendly.' Our RCIA classes average 35 to 40 people. We try our best to make their journey as personal as we can, and rely heavily on the sponsors. Our focus is on individualized ministry, with a lot of one-on-one contacts."

Serving on the pastoral team at St. Christopher is joyful and rewarding, Sister Sue explained, because parishioners enthusiastically offer their time, talent and treasure as expressions of their love for God and for the parish.

"People in the RCIA program speak about feelings of warmth, welcome and hospitality," she said. "They tell me when they come to Sunday worship they feel at home and accepted here."

The Marian College faculty member recently participated in the International Women's Conference at Beijing, China. She began her part-time ministry at St. Christopher shortly before Franciscan Sister Nancy Meyer, the pastoral associate for 11 years, accepted a new position.

"Sister Nancy helped develop the spirit and the ministries here," Sister Sue said. "She has been a gentle spirit in helping to build this faith community, and she is missed by the staff and parishioners."

St. Christopher Parish is Eucharist-centered, hospitality-minded, and youth-oriented, Father Bob Giddy said. "It's a very vibrant community, large but very vibrant.

I think that shows itself most in the quality of our Sunday Eucharist and in the amount of participation and hospitality."

Youth ministry flourishes at St. Christopher under the direction of Mary Ann O'Neal, who coordinates high school and young adult programming, and part-time assistant Shannon Gaughan, who is in charge of junior high youth ministry.

"We try to cover the educational, spiritual, prayer, service, and social aspects of youth ministry," Gaughan said. "We make prayer time as important as everything else we do together. We often do service projects for the elderly."

O'Neal has served St. Christopher Parish teen-agers for nine years as the youth ministry coordinator and also works with religious education director Therese Brennan on the confirmation program.

"It helps us to have confirmation under the youth ministry program because we are given the opportunity to minister to the young person as a whole person," O'Neal said. "We walk with them in their faith journey all along the way. The youth ministry program has grown so much that now I have college students who help with retreats. They love coming back to help."

In her work as director of religious education, Brennan said she appreciates the freedom she and other staff members have to be creative in their ministries.

"People know each other and will call each other by name," she said. "There is a sense of belonging. I think, within the different parish groups. One gift I find here is the wonderful relationship I have with (principal) Barbara Leek and between the parish and the school religious education programs. We work together on projects and support each other as a team."

Parish secretary Kathleen Boles has been a member of the parish for four years and a member of the staff two years.

"There's just no other parish quite like St. Christopher," she said. "The parishioners are really wonderful. I have a large list of people I can call on for volunteer help. They're very willing to help if they can when we ask them. I feel like this community takes responsibility to be church."

Business manager Jeanne Sexton, an 11-year member of the parish, said the people of St. Christopher make her job joyful. "It does feel like a family here," she said. "I feel a warmth here."

There are 245 students enrolled in the preschool through sixth-grade this year.

"It's a very caring school," secretary Roberta Hurst said. "It's a home away from home for the children. The students know they can come to us with problems and we will try our best to help them."

Teachers work hard to make "the school environment an extension of the children's loving homes," Barbara Leek said. A sign above the principal's desk states, "All things are possible with God."

That ministry focus on individual needs is a trademark of St. Christopher Parish and School, and is aptly symbolized by the parish statue of St. Christopher carrying a child to safety. The people of "St. Chris" seem to have taken that image to heart in all that they do for others via parish outreach projects and ministries.

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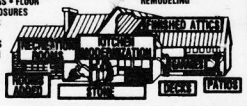
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Young Adult Scene

Bishops make personal appeal to college students

By Nancy Frazier O'Brien, Catholic News Service

WASHINGTON—In an effort to reach what one bishop called "a tremendously important generation," the U.S. bishops sent a personal message to the nation's 400,000 Catholic college students.

By a unanimous vote Nov. 14, the bishops approved a letter urging college students to help "create a climate of hope and a community of welcome" on their campuses.

"It is a fact of campus life and life in general that there is uncertainty and confusion today about what is real and true," says the brief letter. "Your example as a Catholic Christian offers the gifts of hope to everyone you meet."

Introduced Nov. 13 by Bishop Robert J. Banks of Green Bay, Wis., chairman of the bishops' Committee on Education, the letter marks the 10th anniversary of the bishops' pastoral letter on campus ministry, "Empowered by the Spirit."

Bishop Banks, who called college students "a tremendously important generation that we are working with," said the 1995 letter was drafted at the encouragement of the National Catholic Student Coalition, the Catholic Campus Ministry Association and the National Association of Diocesan Directors of Campus Ministry.

"We want to tell our college students how important they are to the church and how important the church will be in their future lives," Bishop Banks said.

A fact sheet distributed with the letter said Catholics make up about 35 percent of the approximately 14 million undergraduate college students and several hundred thousand graduate and professional students in the nation's 3,700 colleges and universities.

Those students are served by more than 1,200 campus ministries, as well as by many Catholic parishes

located near campuses, it said.

In their letter, addressed directly to the students, the bishops had several specific suggestions about how students can minister on campus—inviting friends to Mass, participating in community service, becoming involved in peer ministry or tutoring, setting up small prayer or faith-sharing groups.

"By your words and actions on behalf of life, you can remind others that a lived Christian faith begins with a profound respect for human life from conception to natural death," the letter said. "You can choose to simplify your lifestyle because you believe that our resources are not without limit and ought to be used wisely."

Bishop Banks said the education committee had sought to

"deal realistically with the opportunities and concerns that college students have today."

"You have so many gifts to offer the church: your faith, your desire to serve, your spiritual hunger, your vitality, your optimism and idealism, your talents and skills," the letter says. "We can all learn from you. We ask you to expand your leadership role in building up the kingdom of God on your campus."

Although the letter prompted little debate on the floor of the bishops' meeting, it was heavily amended after bishops submitted some 50 suggested changes to the three-page document. Some portions of the text were to be finalized in committee after the meeting ended.



Photo by Susan Bierman

Luis Disque, Tony Badar, and Mike Berkoski sort clothes and other items in the storeroom at St. Vincent de Paul Society last Saturday. The three are among 16 volunteers from the St. Christopher's Singles and Friends, a group based at St. Christopher Parish in Speedway. Volunteering at St. Vincent de Paul Society is only one of the social, spiritual, and volunteer activities in which the group participates.

St. Meinrad students take leadership roles

Nine St. Meinrad students from the archdiocese will serve the Benedictine seminary's college or theology school in a variety of leadership roles during this academic year.

Roncalli High School graduate and St. Mark parishioner Steve Shockley of Indianapolis is the new Special Olympics chairman for St. Meinrad College's Cooperative Action for Community Development (CADC) service organization. St. Meinrad College students host the one-day Special Olympics athletic program each April for persons with physical and mental challenges.

St. Charles Borromeo parishioner Justin Martin of Bloomington will serve St. Meinrad College's CADC organization as chairman of the outreach ministry committee. The student-run social service program helps needy persons throughout a five-county area in southern Indiana. Outreach committee members respond to a variety of community needs as they arise and also sponsor a food pantry, bike-a-thon fund raiser, highway clean-up, and blood drive each year.

Christopher Cimbaljevich, a member of St. Monica Parish in Indianapolis, recently was elected secretary and treasurer of the St. Meinrad College Student Union by classmates. The College Student Union represents the student body to the St. Meinrad administration, faculty, and other constituencies.

Holy Spirit parishioner Patrick Beidelman of Indianapolis will serve the St. Meinrad School of Theology as vice president of the Theology Student Union. A third-year theology student, he was elected by classmates. The Theology Student Union represents the student body to the St. Meinrad administration, faculty, and other constituencies.

Little Flower parishioner Kevin Morris of Indianapolis recently was elected president of the fourth-year class by St. Meinrad School of Theology classmates. At St. Meinrad, priesthood students complete a five-year educational and formation program before ordination.

Third-year School of Theology student Bill Ehalt of St. Monica Parish in Indianapolis has been elected spiritual life representative by classmates.

St. Thomas Aquinas parishioner Stanley Pondo of Indianapolis also will serve in a leadership role for the third-year class at St. Meinrad School of Theology. Classmates recently elected Pondo the academic life representative.

Second-year theology student Mark Volpatti from St. Christopher Parish in Indianapolis has been elected president of his School of Theology class. St. Monica parishioner Russell Zint of Indianapolis also will serve second-year School of Theology students in a leadership role. Classmates selected him as their spiritual life representative.

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Vatican document says its teaching banning women priests is infallible

It says pope spoke infallibly last May when he said the church has no authority to ordain women

By Jerry Filleau, Catholic News Service

WASHINGTON (CNS)—A new Vatican document explicitly elevates a 1994 papal teaching against women priests to the level of infallibility and a part of the deposit of faith—declaring it a teaching not subject to change because it is "founded on the written word of God."

The new Vatican document, dated Oct. 28 and released Nov. 18, came from the Congregation for the Doctrine of the Faith. It was signed by the congregation's two top officials and published by order of Pope John Paul II.

It said that the pope spoke "infallibly" in May 1994 when he wrote, "I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful."

It also said that the papal declaration was "founded on the written word of God" and was "a formal declaration, explicitly stating what is to be held always, everywhere and by all, as belonging to the deposit of the faith."

The doctrinal congregation went beyond the original papal statement in at least three ways. It explicitly called the papal statement infallible, it explicitly labeled it as part of "the deposit of faith," and it called it a teaching based directly on God's "written word"—a slightly more formal attribution to the evidence of Scripture than the pope himself had used.

On each of those three points, the congregation invoked important theological and doctrinal concepts which clearly raise the stakes against any conceivable future attempt to modify or reverse the content of the papal teaching.

Dominican Father Gus DiNoia, secretary for doctrine and pastoral practices for the National Conference of

Catholic Bishops, said the new Vatican document "does not say anything new about the church's teaching" on whether women can be ordained priests.

But it does rule out a purely disciplinary interpretation of that teaching and links it directly to papal "infallibility" and the fundamental "deposit of faith" that the church must guard, he said.

In a commentary issued in Washington the same day as the new Vatican statement, Father DiNoia said an accompanying letter from Cardinal Joseph Ratzinger, prefect of the doctrinal congregation, indicated that "the occasion for its issuance is the persistence of doubts about the definitive character of 'Ordinatio Sacerdotalis,'" the 1994 papal statement on women's ordination.

"Although the *responsum* (reply) does not say so explicitly, this formulation seems to be addressed to interpretations of 'OS' ('*Ordinatio Sacerdotalis*') that suggested that the restriction of holy orders to men is a purely disciplinary matter," Father DiNoia wrote. "The *responsum* rules out such an interpretation by stating explicitly that the matter pertains to the deposit of faith."

Father DiNoia's 2,500-word commentary on the new Vatican document addressed numerous questions about the nature and teaching authority of the 1994 papal statement and the new doctrinal congregation clarification.

In his first official statement as president of the National Conference of Catholic Bishops, Bishop Anthony M. Pilla of Cleveland defended church teaching on women and urged U.S. Catholics to accept the new document.

Bishop Pilla issued a 600-word statement Nov. 18 in which he asked all Catholics, especially pastors and theologians, "reverently to receive this teaching as definitive."

Facing one of the most explosively controversial church issues of the day, Bishop Pilla devoted most of his statement to highlighting the positive elements of the church's overall teachings on women.

He argued that the church has not only defended women's equality but promoted it. The church teaching against ordaining women priests does not discriminate

against women or diminish their dignity, he said.

Bishop Pilla asked U.S. Catholics to appreciate the church's support of women and not to interpret the new Vatican document as a blow to their rights or dignity.

"To say that women and men have different roles in the church, or in society at large, is not to say that they are unequal," he said.

"Historically, the church has been a place of great opportunity for women," he added. "They have been founders and heads of great religious orders of women. They have been leaders in the development of some of the church's most important ministries, especially health care and education."

"Women," he continued, "have headed Catholic hospitals and colleges, when in the rest of society such opportunities were all but unknown to women."

He cited two of the first U.S. saints—St. Frances Xavier Cabrini and St. Elizabeth Ann Seton—as "a lasting reminder of the contributions women have made and do make to the life of the church."

"Today, our parishes and dioceses could hardly function without the leadership provided by women," he added.

In place of "continued questioning of a teaching which is definitive and to be held by all," he urged U.S. Catholics to engage in "a constant and conspicuous effort to see that women are given the opportunity to use their God-given gifts in the roles open to them."

"To those who have questioned this teaching in the past," he said, "I ask you now prayerfully to allow the Holy Spirit to fill you with the wisdom and understanding that will enable you to accept it."

"It is not a teaching that diminishes the dignity of women," Bishop Pilla said. "Human dignity was bestowed equally on both women and men in creation."

He said Pope John Paul affirmed this in his 1988 apostolic letter on women, "*Mulieris Dignitatem*," and in his "Letter to Women" earlier this year, in which the pope wrote that "the presence of a certain diversity of roles is in no way prejudicial to women, provided that this diversity is not the result of an arbitrary imposition, but is rather an expression of what is specific to being male and female."

The church's reaffirmation that in accord with Christ's will only men can be ordained priests "is the opportunity for a deeper reflection on the nature of both the ministerial priesthood and the common priesthood of all the faithful," Bishop Pilla said.

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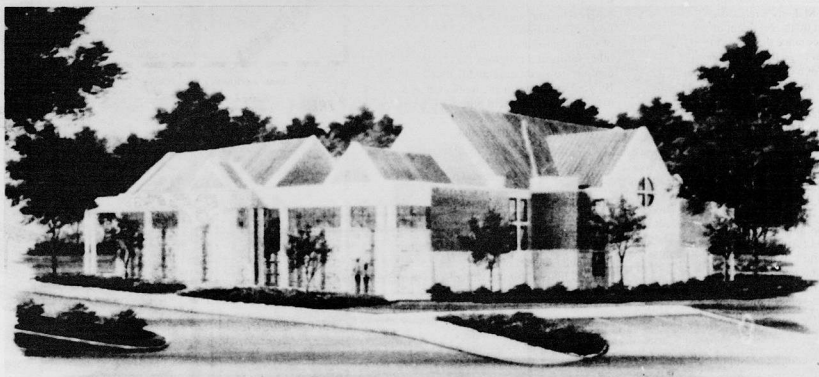
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BISHOPS

(continued from page 1)

- A statement titled "The Hispanic Presence in the New Evangelization in the United States";
- The "Pastoral Introduction to the Order of the Mass" and U.S. adaptations to it to be included in the new Sacramentary; and
- Approval of the fourth segment of the revised translation of the Sacramentary.

New National Strategy for Vocations

The new national strategy for priestly and religious vocations, called "Future Full of Hope," stresses that every Catholic must take seriously the "privilege and responsibility" of inviting others to consider the possibility of a religious vocation. It calls for regional hearings and a national symposium on vocations.

Other components of the strategy, which the bishops passed unanimously, include a national campaign of prayer for vocations, development of vocation awareness and educational materials and tools, and wider use of the vocation discernment process. It says that "the best vocation program is the priest himself—a priest who is committed faithful, joyful and prayerful in the exercise of his priestly ministry."

The strategy, described in a 122-page document, outlines the role of many national Catholic organizations including Serra Clubs, the Knights of Columbus, the National Federation for Catholic Youth Ministry, the Catholic Committees on Scouting and Camp Fire Girls, campus ministry associations, National Evangelization Teams, and others. The strategy is to run from Jan. 1, 1996 to Dec. 31, 1998.

(See article on page 21 for more about this strategy.)

Criticism of Government Legislation

The statement calling on the U.S. government to protect for considering legislation which will hurt the poor and the vulnerable was not on the original agenda for the meeting but was drafted after Cardinal Roger M. Mahony of Los Angeles asked for an agenda change during the first session of the meeting. He said at that time that a statement was needed "in response to the current unprecedented dismantling by Congress of essential health care, educational, and social service programs."

The document prepared in response to Cardinal Mahony's request was issued as a statement by the president of the bishops' conference since there was insufficient time for it to go through the normal process for a conference statement. It was, however, approved by a voice vote of the bishops.

The statement echoes the words of Pope John Paul II during his recent visit to the United States and called on Americans to "stand up for human life and human dignity to defend the unborn, protect the poor, care for the weak, and welcome the immigrants."

The statement says: "It is clear that our nation must restrain its spending to keep from further mortgaging our children's future. We must reform a welfare system which too often hurts children and undermines families. Many working and middle-class families feel squeezed by declining incomes, the costs of raising children, and the burdens of taxes. Our national leaders need to focus on creating decent work, supporting family life and supporting children. Our conference support welfare reform that emphasizes both personal and social responsibility, but opposes punitive measures now before Congress which hurt children and encourage abortion."

It also said that the bishops "cannot support policies which undermine indiscriminately the poorest members of our society, blaming them not only for their personal plight and poverty, but also for many of the other economic and social ills affecting our country."

(See Archbishop Buechlein's column on page 2 for his comments about this statement.)

The Apostolate of the Laity

In their statement on lay ministry, which passed by a vote of 224-2, the bishops say, "We consider lay participation in church life at all levels a gift of the Holy Spirit, given for the common good. Laity can and should exercise responsible participation both individually and in groups, not only at the invitation of church leadership but by their own initiative."

The statement sets out four "calls" to the laity: to holiness, to community, to ministry and to Christian maturity. It cites family, parish, work and nature as places where lay people root their spirituality and find meaning and purpose in life.

A fact sheet distributed at the meeting said some 20,000 lay people and religious were employed as lay ministers at least 20 hours a week in 1992, the last year for which figures were available. Of these, 58.5 percent were lay and 41.5 percent were religious, but the median age for religious was between 55 and 60 while the median age for nonconsecrated lay ministers was just under 45.

The fact sheet also said that, in 1995, there are about 300 parish life coordinators who administer parishes in the absence of a resident priest.

(See page 2 for an editorial comment on this document.)

Statement on Economic Justice

The message on the 10th anniversary of the bishops' pastoral on the economy, which passed by a 236-2 vote, is critical of present conditions. According to the statement, "the moral test of our society is how the poor, the weak and the vulnerable are faring. And by this standard, we are falling far short."

The bishops renewed their "call to greater economic justice in an economy with remarkable strength and creativity, but with too little economic growth distributed too inequitably."

The statement outlines 11 questions for public debate focusing on poverty, market forces, workers' rights, global competition, family pressures, rural life, and how the church practices what it preaches.

Message to College Students

The letter to college students, passed on a unanimous voice vote, urges them to "think of the impact you can have now as a Catholic college student on others who may not know the rich tradition of Catholicism. Consider the effects of your contributions, with those of other faithful and religious traditions on campus, toward peace and justice. . . . By your concern for the neglected and marginalized, you help others to see the face of Christ in the faces of the poor."

The letter asks college students to expand their leadership role in building up the kingdom of God on their campuses.

(See page 23 for more about this letter.)

Hispanics and Evangelization

The pastoral statement on Hispanics, passed with a 224-4 vote, said that the bishops "consider the Hispanic presence in our country a great resource given to us by the Lord himself for our struggle against the culture of death."

Addressed to the entire U.S. church, the statement says that all Catholics are called to recognize "the blessing offered to us by the commitment to the new evangelization of our Hispanic brothers and sisters."

The main text of the statement focuses on the role of Hispanic culture in various elements of the Catholic faith.

New Introduction for Sacramentary

The "Pastoral Introduction to the Order of the Mass" passed, after little debate or discussion, by a vote of 198-20 and the American adaptations by a vote of 197-30. This was quite unlike the time-consuming debates on liturgical matters of previous bishops' meetings.

The new pastoral introduction includes instructions incorporating a number of changes in the Mass which the bishops had

already approved. Among those highlighted by Bishop Donald W. Trautman of Erie, Pa., chairman of the bishops' Committee on the Liturgy, were:

- Language clarifying that, if the local bishop permits it, altar servers may be men or women, boys or girls;
- An option to move the exchange of the sign of peace from just before Communion to the beginning of the Liturgy of the Eucharist;
- An option for the people in the congregation to extend their hands outward and upward in prayer as the priest does—a posture called the *orans* position—when praying the Lord's Prayer at Mass;

• An option to invite the people to kneel during the penitential rite at the beginning of Mass during Lent.

In response to a question at a press conference, Bishop Trautman said that the approve of use of the *orans* position was not meant as a way of trying to discourage the widespread practice of the people holding hands to recite the Our Father. He described that practice as a "custom" that has risen in many parishes "as a sign of unity." However, he said, "the *orans* posture is much more ancient. . . . We are encouraging it. But that doesn't mean we are discouraging the other."

Bishop Trautman also said at the press conference that it is expected that the bishops will complete their work on all seven segments of the Sacramentary by their meeting a year from now. The Vatican would then have to give its approval and the new Sacramentaries published before the changes would go into effect.

Fourth Segment of the Sacramentary

The second liturgical matter dealt with by the bishops was the fourth segment of the Sacramentary. It had to do with new prefaces and blessings. It, too, passed after discussion and debate that

lasted less than an hour. The vote was 182-39.

The Bishops' New Officers

The bishops elected Bishop Anthony M. Pilla of Cleveland president of the conference to succeed Cardinal William Keeler of Baltimore. Bishop Pilla had been vice president. The newly-elected vice president is Bishop Joseph A. Fiorenza of Galveston-Houston, who had been secretary. The newly-elected secretary is Archbishop Harry J. Flynn of St. Paul-Minneapolis.

New Assessment Formula

The bishops also approved a new formula to determine how much each diocese contributes to the operation of the bishops' national offices. Instead of the current per-capita formula, half of the assessment will now be based on net parish offertory income in the diocese. Thirty percent will be based on the number of registered Catholic households in the diocese. The remaining 20 percent will be assessed on the basis of each diocese's contributions to three of the annual national collections.

On the basis of this formula, 60 dioceses—mainly large dioceses such as Los Angeles with large immigrant populations—will have decreases in their assessments while 129 dioceses will have increases, including the Archdiocese of Indianapolis. Nevertheless, the new assessment formula was approved on a vote of 134-25.

(Parts of this article were excerpted from Catholic News Service reports.)

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