

Bishops face 'unresolved questions'

Bishop Malone cites relationship with Holy See, teaching role of bishops

by Julie Asher

WASHINGTON (NC)—In his presidential address opening the bishops' general meeting Nov. 10-13, Bishop James W. Malone of Youngstown said that unresolved questions face the U.S. Catholic Church, including

A complete report on the bishops' meeting will be in next week's issue of *The Criterion*.

the relationship between the local church and the Holy See and the issue of the teaching office of the bishop and theological investigation.

He said other questions involve women's role within the church and the priest shortage.

Bishop Malone cited signs of growth in the U.S. church, including an increased vitality of parish life and involvement of laity.

He said he has seen a "rebirth" of collegiality among the bishops as evidenced by their pastoral letters. He said development of those letters has involved the "people of God for the first time in a more intense manner."

Collegiality also can be seen in the bishops' involvement in the Vatican-mandated studies of U.S. seminaries and U.S. religious life, he said.

The bishops have also grown in their criticism of the larger culture, including their condemnations of abortion and their push for a preferential option for the poor, he said.

But Bishop Malone said there is a "growing and dangerous disaffection" from the Vatican within some parts of the U.S. Catholic Church.

"Some people feel that the local church needs more freedom. Others believe that more control is in order," he said.

He stressed that the bishops in some way must move "to address this developing estrangement, to strengthen the cognitive and affective bonds between the church here and the Holy See."

Bishop Malone referred to the situation in the Archdiocese of Seattle, where the

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MEETING OPENS—Above: Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, addresses the general meeting of the NCCB in Washington. Bishop Malone's term as NCCB president ended at the meeting. Below: Archbishop Raymond G. Hunthausen of Seattle listens as Bishop Malone speaks. The controversy in the Seattle Archdiocese over the reduction in the archbishop's duties is one of the issues of concern to the bishops. (NC photos by Bob Strawn)

Bishops elect May and Pilarczyk

Archbishop John May of St. Louis was elected president and Archbishop Daniel Pilarczyk of Cincinnati was elected vice president of the National Conference of Catholic Bishops on Tuesday.

Cardinal Bernard Law of Boston was runner-up in both elections and Archbishop Rembert Weakland was third in both elections.

Pope emphasizes unity in letter read to bishops

By Laurie Hansen

WASHINGTON (NC)—Catholic churches worldwide must "live in communion" with the pope, Pope John Paul II told U.S. bishops in a letter.

The letter was read to the bishops on the first day of their Nov. 10-13 general meeting in Washington by Archbishop Pio Laghi, papal nuncio to the United States.

Archbishop Laghi addresses the bishops each year at their November meeting, but this year's address was devoted almost entirely to reading the papal letter.

Archbishop Laghi described the U.S. church's "constant union with the See of Peter's successor" as "one of the great hallmarks of the church in the United States."

In the letter, the pope cited the Vatican-commissioned study of U.S. seminaries and

the decision to establish a commission on religious life as "specific ways I have tried to be of service" to the Catholic Church in the United States.

Stressing the importance of church unity, the pope said, "It is precisely because you are pastors of particular churches in which there subsists the fullness of the universal church that you are, and must always be, in full communion with the successor of Peter."

He said that the role of the pope is "to promote the universality of the church, to protect her legitimate variety, to guarantee her Catholic unity, to confirm the bishops in their apostolic faith and ministry, to preside in love."

This, he said, the pope must do for "the good of the universal church and all the ecclesial communities that compose her."

The pope said the purpose of his 1987 trip

to the United States will be "to celebrate with you our unity in Jesus Christ and in his church."

In his letter, the pope said the aim of the Vatican-commissioned study of U.S. seminaries was to ensure "ever more faithful application of the Second Vatican Council" to seminary training. He said the investigations met with "splendid cooperation and interest" and that the manner in which the investigations were conducted

"renders honor to the church in the United States and gives great hope for the future."

The pope said he established the commission to study religious life in 1983 to help U.S. members of religious orders "to live their ecclesial vocation to the full" and to analyze the reasons for the decline in vocations.

He said the commission's final report and letters from U.S. bishops concerning religious life in their dioceses are being studied and that he will prepare a response.

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Pope plans visit to Australia, five other nations in 12 days

by John Thavis

VATICAN CITY (NC)—Pope John Paul II will begin a 12-day trip next Wednesday to Australia and five other nations. From Nov. 19 to Dec. 1 he will spend a week in Australia, two days in New Zealand, and briefly visit Bangladesh, Singapore, Fiji and the Seychelles.

The pope is scheduled to meet with government leaders and celebrate outdoor Masses in each country, which he will be visiting as pope for the first time.

In Australia, Pope John Paul plans to crisscross the continent, stopping in each of the eight state and territorial capitals.

He is scheduled to meet Nov. 29 with

aborigines at Alice Springs, in the virtual center of the country. Nearby, in an aboriginal reserve, stands the 3,000-foot monolith, Ayer's Rock, sacred to the approximately 200,000 Australian aborigines.

In the southern seaport of Melbourne, the pope is to talk informally with young students in one of the country's many church-run schools on Nov. 28. The same day, a visit is scheduled to the intensive-care unit for premature babies at Mercy Maternity Hospital, one of Australia's most prominent Catholic health centers.

In Hobart on the island state of Tasmania, the pope's itinerary includes a talk with young unemployed at the Wilson Training

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FROM THE EDITOR

A taste of inculturation in church in India

by John F. Fink

NEW DELHI, India, Oct. 21—Last November the bishops who attended the synod in Rome heard a great deal about inculturation in the church from bishops from third world countries. Those of us here in India attending the World Congress of the Catholic Press got a good dose of it today, too.

Inculturation is the process of preserving the cultures of a particular society and making Catholicism compatible with those cultures. We found out, just as the bishops did, how strongly the third world countries feel about inculturation.

The theme of the congress is "Communication, Culture, Religion," so it's natural that inculturation would be considered. It was, right from the keynote address delivered by my good friend Archbishop John Foley, president of the Vatican's Pontifical Commission for Social Communication and former editor of *The Catholic Standard & Times* of Philadelphia.

Archbishop Foley said that two extremes must be avoided: first, the imposition of elements of an alien culture which are mistakenly perceived as part of the Gospel message; and second, the explicit or implicit acceptance of elements of a local culture which are not compatible with the Gospel message. He further said that "inculturation can never mean abdication from the sacred work of spreading the sacred word of Jesus Christ."

After his talk, he was questioned carefully by the Indians and Africans present and the discussion showed considerable sentiment toward the contributions that other religions, especially Eastern religions, can make to Chris-

tianity. Those from third world countries resent the fact that Catholicism has been mostly part of Western culture and they see no reason why Christianity can't borrow from the Eastern religions when those things borrowed are part of the people's culture. They want to preserve their cultures and make Catholicism fit them.

Archbishop Foley, on the other hand, argued that nothing essential can be added to, or subtracted from, Christianity. He said, though, that Christianity must be appealing to all cultures, and some elements of cultures might be able to enhance the truths of Christianity. He said that he feared that, while the missionaries of the 19th century went overboard in trying to destroy cultures and replace them with Christianity, today's missionaries often are in danger of accepting all cultures while forgetting about the Christian message.

WE GOT A TASTE of inculturation late this afternoon and evening, first with a Mass at Sacred Heart Cathedral and then with a performance by the "dancing priest," Father Francis Barboza of Bombay.

The Mass, which really was held in the archdiocesan social center next to the cathedral, began with 16 Indian girls in brightly-colored saris dancing to the altar with pots of flowers on their heads while a choir chanted Indian music. That music, with Indian musical instruments, continued throughout the Mass. All the priest-concelebrants sat on the floor throughout the Mass and Archbishop Fernandez of Delhi, the main celebrant, sat on a chair—even while delivering the homily and during the consecration. The congregation sat throughout the Mass.

There was a special dance called "maharati" at the doxology, when "arati" of flowers, incense and fire were brought together and offered as homage to God. There were many other strictly Indian aspects to the Mass. Yet the

essentials for a Catholic Mass were all there—the Liturgy of the Word and the Liturgy of the Eucharist.

After Mass, Father Barboza presented his show, which is part dance and part mime. He has good dancing ability and he uses this ability to interpret religious messages like Adam and Eve, the Annunciation, the Crucifixion and Resurrection, etc. He performs bare-chested and manages to work up a good sweat. He dances to music played on several Indian musical instruments and to the chanting of one of the musicians.

Frankly, this isn't everyone's cup of tea and a lot of the people left before it was over, but perhaps mainly because of the length of the program (it was after 10 before I got dinner tonight). Father Barboza is a controversial priest in India, just as he would be here. This afternoon, during the discussion about inculturation, some of the arguments among the Indians got pretty heated, with one Indian priest ridiculing Father Barboza's dancing.

MUCH OF THE Indian culture comes directly from Hinduism, which is the dominant religion in India. Almost all of the women, for example, including Christians, wear the small dot on their foreheads that many people mistake for a caste mark but which really is what both men and women Hindus put on their foreheads before prayer. The non-Hindu women wear it as a beauty mark, color-coordinating it with their saris.

Religious shrines dot the countryside and paintings and sculptures feature Hindu deities in ways that could never be done with Christian themes in the U.S. The sacred cows wander everywhere, as do all other varieties of animals.

In the early church the argument was over whether or not circumcision was essential for Christians. In today's world, we still have to decide what is essential to the Christian message and what is only cultural.



Cathedral Kitchen receives \$5,000 donation from sorority

SS. Peter and Paul Cathedral Kitchen recently received a donation of \$5,000 from Phi Theta Delta Sorority at the group's 62nd annual convention held Oct. 11-12 at the Atkinson Hotel in Indianapolis. The money will be used to make maintenance repairs on

the Cathedral Social Center building, in which the Kitchen is located. It will also buy food to supplement ordinary donations.

Phi Theta Delta Sorority is a philanthropic and social organization of 150 Christian women in Indiana, Illinois and Ohio who

perform community services and support related groups in areas of social service, hospital-health services, and education. There are ten chapters of the sorority, each of which works on local projects. Once a year they combine to choose a single recipient for their major annual donation.

Cathedral Kitchen was organized in January 1983 by Jim McGovern and others interested in responding to the needs of people caught in the squeeze of current economic changes. McGovern, a retired trucker, was featured as "A Man in a Hurry" in Indianapolis Magazine (January 1986 issue) because of his continued efforts to help others while in the grip of a terminal cancer which took his life six months later.

Beginning with only 16 recipients, Cathedral Kitchen now serves dinner to almost 300 people every Sunday. No agency supports the Kitchen, although the St. Vincent de Paul Society shares a mutually beneficial relationship with it.

Use of the Social Center is free, and cooking, serving and cleaning up are done entirely by volunteers. Fresh foods are begged from local supermarkets. All other food is donated by food companies or individuals, or purchased with donated money.

Phi Theta Delta has aided more than 40 social, health and educational services during its existence. Among others, the communities of Indianapolis, Noblesville, Ft. Wayne and the Chicago area have benefited from its work. Women who wish to join the sorority may call Terry Mitchell at 317-251-4213.

Fink ends term as president of international federation

John F. Fink, editor of *The Criterion*, completed two three-year terms as president of the International Federation of Catholic Press Associations during the World Congress of the Catholic Press held in New Delhi, India Oct. 21-24.

He was succeeded by Father Kevin Donlon of Ireland. Other officers elected include vice presidents from Italy, the United States (Father Owen Campion, editor of the *Tennessee Register* of Nashville), and Canada, and the secretary from West Germany.

The federation is composed of Catholic Press Associations from around the world. Fink was one of the founders of the federation in 1974 while he was president of the Catholic Press Association of the United States. He served as vice president from 1974 to 1980 and as president from 1980 to 1986.

The World Congress of the Catholic Press is held every three years, usually in a European country. This was the first time the congress was held in Asia.

The federation is part of the International Catholic Union of the Press, which sponsors the world congress. The federation has sponsored annual symposiums on various topics of interest to the Catholic press.

Two ordained deacons for archdiocese of Indianapolis

J. Daniel Atkins and Adolph Dwenger were ordained deacons by Indianapolis Archbishop Edward T. O'Meara at St. Meinrad Archabbey on Saturday, Nov. 1. Both will be ordained priests for the Archdiocese of Indianapolis.

They were among 12 men ordained deacon during the ceremonies in the archabbey church. The others were ordained for other dioceses. An additional 11 seminarians will be ordained deacon in their home dioceses.

Atkins is the son of Carl R. and Margaret J. Atkins of Jeffersonville, and a member of

Sacred Heart Parish there. Dwenger is the son of Clarence and Bessie Dwenger of Oldenburg, and a member of St. Anne's Parish there.

A deacon may preach, baptize, carry Communion to the sick and aged, witness marriages and perform other ministerial roles. The men noted above are transitional deacons, which means that they are preparing for ordination to the priesthood. In many places there are also permanent deacons who serve in the same way as the transitional deacon but who are usually married men with full-time occupations.

Archbishop thanks contributors

On the occasion of National Philanthropy Day, Nov. 15, Indianapolis Archbishop Edward T. O'Meara expressed his appreciation to the people of the archdiocese who have contributed their time, talents and funds to the Archbishop's Annual Appeal.

National Philanthropy Day was proclaimed by a joint resolution of the U.S. Senate and House of Representatives.

The Archbishop's Annual Appeal is currently at 85 percent of its goal with \$1,745,000 pledged. This is a 2 percent increase over 1985. The average pledge increased from \$58 in 1985 to \$61 in this year's campaign.

The appeal provides 67 percent of the archdiocesan annual operational income. The remaining funds are supplied by parish assessments and fees.

Contest becomes a family affair

St. Paul School in New Alsace, Guilford, just finished a contest on "All Saints."

According to Sister M. Sharon Raben, principal, it was a family affair, with all parents and students from kindergarten through sixth grade getting involved.

The contest, which began on Oct. 20, challenged the parents to get involved in their children's work in religious activities. Families worked together to find the correct answers to questions about the saints' lives.

Archbishop O'Meara's Schedule

Week of November 16

TUESDAY, Nov. 18—Confirmation, St. Anthony Parish, Clarksville, Eucharistic Liturgy at 7:30 p.m. with reception following.

THURSDAY, Nov. 20—Confirmation, St. Susanna Parish, Plainfield, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, Nov. 21—Meeting with the archdiocesan clergy of the Connersville Deanery, Inn of Connersville Hotel, Connersville, 12 noon.

SATURDAY, Nov. 22—Diocesan Ordination for Mr. Robert Green, St. Mary Church, Greensburg, 1 p.m. Confirmation, St. Anne Parish, New Castle, Eucharistic Liturgy at 8:30 p.m. with reception following.



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Renew information nights held for parishes

by Richard Cain

Parishes can carry out Renew, a comprehensive and popular three-year parish renewal program, for as little as \$700, according to the archdiocesan Office of Education. The information on costs was part of an overview of the program given in two locations last week.

About 40 people from seven parishes attended the meeting in Scottsburg, according to Matt Hayes, archdiocesan director of religious education. He estimated attendance at the Indianapolis meeting at around 70 from 20 parishes.

Two parishes in the archdiocese have already completed the program. St. Meinrad parish in St. Meinrad and St. John parish in Bloomington. St. Matthew parish in Indianapolis is in the final season. All except three parishes in the Terre Haute Deanery began the program together this fall.

With its emphasis on conversion, community-building and mission to the world, Renew is suited for almost any parish, according to Margot LeBret, a staff person with the National Renew Service Team who gave the overview. The only requirements are openness and some structure. "We believe in the importance of a good balance between prayer and organization," she said.

Renew differs from other parish renewal programs in the degree to which it aims at

renewing all aspects of parish life, said LeBret (pronounced Luh-BARE). It has an advantage in that it doesn't create another clique of people within the parish, she said.

Despite its all-encompassing sweep, the heart of the program is the small groups, according to LeBret. "That's where conversion takes place." One measure of the program's appeal has been the number of people it will attract into small groups. Usually, an average of 25 percent of adults in a parish will join small groups. But in the Diocese of Winona, Minn., the average was 47 percent. Many find the groups so helpful that they will continue meeting in between sessions and after the program reaches its conclusion.

There are a number of common misconceptions about the program, according to LeBret. One is a failure to take into account the challenging side of the program. "Often people will enter the program thinking this is what will give them everything they need," she said. But once in it, they begin to realize they can't just sit there. They've got to go out and do something.

Another misconception is the tendency to see Renew as just another parish program like bingo. It is easy to get caught up in the organizing aspect of the program, she said. If people involved in the program begin to feel this way, they should ask whether the prayer and community building parts are being given enough emphasis. Other mis-

conceptions center around the emphasis on small groups and Bible sharing. Sometimes, there is a fear that people will move away from the institutional church, LeBret said. "Our experience is the opposite. People want to know more about the church," she said.

A final misconception is that Renew is a canned program. "It's true that all of the process is there" in the manuals, she said. But there is often a range of materials to choose from. And parishes are encouraged to adapt the materials or create their own to fit their particular situation. "We see our role as helping parishes look at what in the content will be helpful for them and what they need to adjust for their own situation," she said.

Most of those contacted who had attended the information meetings had not made a decision as to whether to adopt the program. "We wanted to hear everything we could about it," said Mary Jo Kernel, chairman of the spiritual life and evangelization committee at St. Andrew's in Indianapolis. "Then we'll get together and talk about

why it would be good and any drawbacks." She said St. Andrew's had not had any parish-wide renewal program in several years and was looking for one.

Although St. Mary's in Mitchell has had a renewal program every other year, there is an interest in finding something that will have a more long-term effect, according to Benedictine Sister Catherine Gardner, pastoral associate at St. Mary's. "In Renew there is some continuity over the three-year period. That has a greater potential for the spiritual development of our people," she said.

Hayes stressed that it is not too late for parishes to explore the possibility of using Renew. The first training session for the parish teams will not be held until March 13-14 at St. Rose in Franklin. Audio-visuals and other materials giving an overview of the program are available in the Office of Catholic Education Resource Center at the Catholic Center in Indianapolis. Or parishes wanting more information may contact Hayes at OCE (1-800-382-9836).

St. Rita's offers compromise on street renaming dispute

by Richard Cain

The Indianapolis Metropolitan Development Commission has postponed until Wednesday, Nov. 19, a decision on whether to rename Martindale Avenue for a Baptist minister. The idea created a stir when the commission decided without holding a public meeting to rename the street in honor of the Rev. Andrew J. Brown, pastor of St. John's Missionary Baptist Church, 1701 Martindale Ave.

St. Rita parish, 1733 Martindale Ave, as well as the Martindale Neighborhood Association and several businesses complained about the original decision when they learned of it, according to Divine Word Father Michael J. Bonner, administrator of St. Rita's.

"We took a poll," said Father Bonner. A majority of the parish was opposed. He said

that there was a feeling that if the street were to be renamed, it should be renamed for Father Bernard Strange, long-time pastor of St. Rita who is now retired. Father Strange fought for civil rights before it was popular and even donated the land for a park on Martindale across the street from the church, he said.

Most of those opposed to the action are concerned about the confusion and inconvenience that renaming the street would entail, according to Father Bonner.

At a meeting of the commission Nov. 5, St. Rita's offered a compromise where the street could be designated the Rev. Andrew J. Brown Memorial Way while still keeping the name Martindale Ave.

"I was satisfied with the way they handled it," Father Bonner said of the meeting. "I'm willing to leave it rest—whatever they decide."

Apostolate plans novena to prepare for Holy Father's visit

NEW YORK—The Apostolate for Family Consecration is planning a nationwide novena and religious formation campaign in preparation for the visit of Pope John Paul II to the United States next year.

Jerry Coniker, founder of the lay organization, announced, "As a welcoming gift to His Holiness, it's our goal to reconsecrate American families to the Immaculate Conception, official patroness of the United States since 1846. We'll also conduct an in-depth 'Teach the Children' program in which parents and their children will be able to give deep roots to their consecration."

"Our main objective," he continued, "is to conduct an Immaculate Conception Novena—which is a nine-day program of prayer and spiritual learning—in more than 3,000 parishes throughout the United States

to prepare for the Holy Father's visit."

Both campaigns (the novenas and "Teach the Children" program) will use special videotapes featuring Pope John Paul II, Mother Teresa of Calcutta, and Msgr. John Magee, Master of Papal Ceremonies.

The Apostolate for Family Consecration is an international Catholic lay movement that sets up permanent neighborhood chapters for in-depth spiritual formation and reparation, using state-of-the-art tools in television/video, publishing and computers. It has produced more than 2,000 video programs for spiritual formation and teaching on subjects such as the Gospel of St. Matthew, papal documents, and the lives of various saints. It has chapters in more than 100 U.S. dioceses.

Its mail address is Box 220, Kenosha, Wis. 53141.

St. Monica's to 'Rectify the Rectory'

While the pastor is in Israel on a sabbatical, St. Monica's Church, Indianapolis, is racing the clock and the weather to "Rectify the Rectory."

The project will involve adding a two-car garage, a utility room, and a meeting room to the present 20-year old rectory. This will be the first time St. Monica's pastor has had a washer and dryer to use. The present religious education room, which is the location of parish council meetings, renewal group meetings, and other small group gatherings, has become the office of the pastoral associate. So a meeting room will be part of the addition.

Father Clem Davis is aware of the project, but not the extent of it. A fundraising

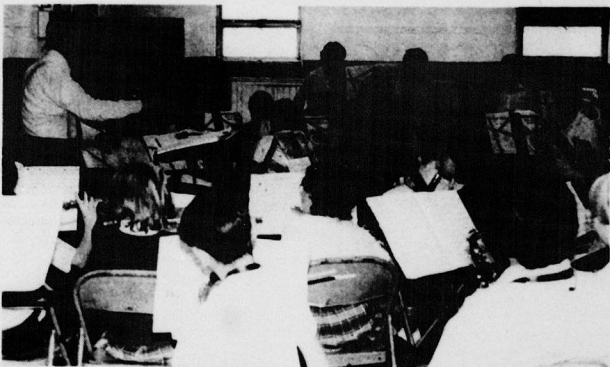
campaign was started before he left and bids were taken for the garage. But more pledges have been collected now, so the committee will be able to do all that it had hoped.

Gold Seal Construction, which won the bid, had finished the concrete slab floor and brought the wood when parishioner Reed Nelson said, "So far, I am quite pleased and impressed with their work." He thinks they will be able to finish before the weather gets bad and before Father Clem returns.

Parishioners will do some of the finishing touches, like paneling the meeting room, painting, and laying floor tiles.

Everyone at St. Monica's will have a chance to help in some way with the rectory "rectification."

St. Philip Neri School band continues music tradition



BAND PLAYS ON—At St. Philip Neri School in Indianapolis the tradition of music continues with this band composed of fifth through eighth graders. The band director is Mike Young. (Photo here and below by Margaret Nelson)

by Margaret Nelson

For years, St. Philip Neri School in Indianapolis has had a tradition of band music. Now, thanks to Mike Young, the band program is growing again.

Just before Christmas last year, Mike approached Sister of Providence Deborah Suddarth about starting a band. At the end

of the year he had about 20 participating. This year the number has doubled.

The band program consists of two groups. The beginners are fifth to eighth graders who are just starting out. The advanced students are those who have played an instrument before. They spend some time practicing together, so there is a blending of grades and experience.

The musicians take two class periods a week for band practice. In fact, music, in the form of Suzuki rhythm band instruction by Vicky Ries, is available for all students from kindergarten on. In the fourth grade, learning to read music by playing the recorder is part of each child's schedule.

Sister Deborah believes that the band helps build pride in the school. And in the process of gaining self-esteem, the students must discipline themselves by taking the time and effort to practice. The band also teaches the children the need to work well together as a team—to cooperate.

The principal observed, "He (Mike Young) has been a real gift to us. He really cares for the students. And he has such a love and enthusiasm for music." Young has a doctorate in music. With a studio at Fountain Square, he has taught for many years and he has played professionally.

Sister of Providence Mary Estelle began a long tradition of band and other music more than 35 years ago. After her death about five years ago, the principal, parishioners, and parents had wanted to return to that program, but it wasn't possible until Young offered to help.



BEGINNING MUSICIAN—Jason Heidenreich plays the xylophone in the band at St. Philip Neri School.

COMMENTARY

To Talk of Many Things Noll watched patterns of Anti-Catholic bigots

by Dale Francis

When Father John Francis Noll, the red-headed pastor of St. Mary's Church in Huntington, Ind., founded *Our Sunday Visitor* in 1912, it was intended to be a response to the anti-Catholic publication, *The Menace*.

It was not, as some stories have it, a parish publication that grew to national significance. It was intended from the beginning to have national impact. Father Noll was a man who thought big and he intended to take on the nation's bigots—something he described as a determination coming from his red-headedness.



Father Noll understood anti-Catholic bigots. I've seen the library of anti-Catholic literature he collected, books that go back to the first half of the 19th century. They are available to scholars at the Cathedral Museum at the Cathedral of the Immaculate Conception in Fort Wayne.

What the collection of 19th and early 20th century anti-Catholic books reveals is that the pattern of anti-Catholicism was not theological. It was not even related to reality. Instead it built on the lack of familiarity most Americans had with the Catholic Church to relate lurid tales of debauchery in confessionals, of innocent young women held prisoners in convents to work for and to satisfy the sensual appetites of priests.

This kind of anti-Catholicism had to be tempered as the church became better known to Americans generally, particularly because of friends made by sisters through

their hospitals. An anti-Catholic magazine, early in the 20th century, edited by a former priest, gave the greatest attention to instances where clergy might have been involved in scandal.

When Father Noll started his national newspaper, it was to respond to false stories about the church but, more importantly, it was to convey what Catholics do believe, to give to Catholics the teachings of the church in a way they could respond to the questions of their neighbors and to build, within the Catholic community, pride in the role Catholics have played in the nation.

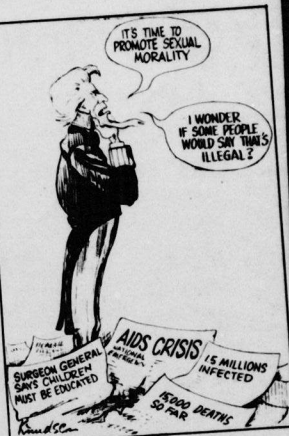
Anti-Catholicism played a significant role in the nation into the 1930s. It was an important factor in the defeat of New York's Governor Alfred E. Smith in the 1928 presidential election. It is generally agreed it was responsible for the Democrats' failure to carry what was called the Solid South.

There have been a few examples of retrogression to the lurid anti-Catholicism of the past, as recently as three or four years ago. The Catholic League for Religious and Civil Rights responded effectively to this. But it really has little chance of great influence, even though some television evangelists travel a line close to anti-Catholicism. Generally, though, there are amicable relationships between the Catholic Church and other Christian churches, other religious bodies. I do not speak of agreement on theological beliefs; quite naturally there are theological disagreements.

But the Catholic Church is under another attack. It is a philosophical disagreement, not against what is believed but the idea that anything should be believed at all. There is

a prejudice against the idea that objective truth exists or can be known and a particular prejudice against the Catholic Church for teaching truth as if it can be known. It is a prejudice that infects not only secular society but even Catholics who complain against Pope John Paul II and his insistence that Catholics hold to the teachings of the church. We are called to be believers. Pope John Paul confounded this generation by speaking of angels to those who do not even believe in man.

We are called to be strong in our belief, as strong as a child.



The Yardstick

Father Hesburgh: Priest, president, public servant

by Msgr. George G. Higgins

It's hard to believe, but Holy Cross Father Theodore Hesburgh is about to step down as president of the University of Notre Dame after 35 extraordinary years in that challenging post. One of the best-known, most versatile and most highly respected priests in the United States, his ability to do so many things at once and to do them well—and, above all, to integrate them successfully into his priestly ministry—is truly phenomenal.

Father Andrew Greeley observed some years ago that Father Hesburgh "may just be the greatest university president cur-



rently practicing in the United States." But Father Hesburgh is more than a distinguished university president. During the past 35 years he has carried out with rare energy and great distinction a staggering variety of other assignments in church and state, both at home and abroad.

Through it all he has gracefully taken everything in stride and has managed remarkably well to keep his feet on the ground. There is no "side" to the man. He is still the same down-to-earth, plain-spoken priest he was when I first met him in the early 1940s.

Joel R. Connelly and Howard J. Dooley sized him up to perfection in their biography, "Hesburgh's Notre Dame: Triumph in Transition." "Hesburgh, the president," they concluded, "Hesburgh, the member of the Establishment, Hesburgh the citizen of the world, is at the core still Father Hesburgh." Or, as the late George Shuster, former presi-

dent of Hunter College, put it to Connelly and Dooley, "You must understand that Hesburgh is first of all a priest and a very good one at that."

During the years that I have known him, Father Hesburgh has frequently been at the center of controversy, but it never seemed to faze him. Let me cite two examples.

For many years he served as the highly effective chairman of the U.S. Civil Rights Commission. Prescinding from partisan politics, I think it speaks well for the man that he was forced, under pressure from the Nixon White House, to resign from this important post. Apparently he was too "hot" for the administration to handle. He simply refused to play the Washington political game, consistently calling the shots as he saw them, without fear or favor.

Some years later Father Hesburgh served as chairman of the Select Commission on Immigration and Refugee Policy, which sub-

mitted an exhaustive report on immigration to the White House and to the Congress in the spring of 1981. The commission report was severely criticized in many quarters, and Father Hesburgh took a lot of heat, especially from some of his fellow-Catholics in the Hispanic community. Again he stood his ground. Coincidentally, many of the commission's key recommendations were enacted into federal law just last month. Father Hesburgh favored the legislation, at least in its general outlines, and characteristically was not afraid to say so, although public opinion remains sharply divided on this issue.

Father Hesburgh is a great priest, an extraordinarily successful university president and a dedicated public servant. May his "retirement" be enjoyable, but may it not last too long. Neither the church nor the nation can afford to let him disappear permanently into private life.

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The Bottom Line

Kidney donation becomes generous gift of life

by Antoinette Bosco

When Sen. Jake Garn, R-Utah, announced his intention to donate a kidney to his 27-year-old daughter, Susan Garn Horne, he said something which I felt captured the incredible love of a father for his child.

"Her mother carried her for nine months and I am honored to give her a part of me," said Garn, a father of seven whose wife was killed in an automobile accident 10 years ago.

His daughter, the mother of a 16-month-old daughter, had suffered kidney failure brought on by juvenile diabetes. Her condition had deteriorated so badly that she would have had to begin kidney dialysis treatments within a week. The only remedy was a transplant.

Garn and two of Susan's brothers were compatible donors. Garn, 55, said he was "very happy and proud to be the donor." He added that "if by some chance Sue rejects my kidney somewhere down the road she will have two brothers in reserve as donors." Donating a kidney is no small deal. In

Garn's case, the operation took six hours and required a week's stay in the hospital followed by several weeks' recovery.

About 11,000 Americans are waiting for kidney transplants. The National Kidney Foundation says that properly matched

kidneys from living relatives are most successful, functioning 90 percent of the time. But only about 20 percent of transplanted kidneys actually are donated by living relatives.

Victims of kidney failure, brought on most often by high blood pressure or diabetes, usually have to wait for the kidney of someone who has died or been killed. Many people will not get the operation they need due to a lack of donors. Each year about 80,000 Americans die from kidney failure.

There's no question that you would give to love someone a lot before you would give up a kidney for them. As one 35-year-old told me: "If it were my mother who needed my kidney, I'd give it in an instant. But if it were my father who never really loved me, I'm not so sure."

For Garn, who became the first senator to fly into outer space as a crew member of the space shuttle *Discovery*, there apparently was no hesitation.

His courageous action brought to mind the image of a father merging with his daughter. Rather than losing a part of himself, he was joining his life with hers.

We need examples of this kind of generosity. They remind us that people are good, life is worth living and that a loving family is something to cherish.



the criterion

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TO THE EDITOR

Sarita Kenedy East case puzzles

Thank you for informing us more about the Sarita Kenedy East case (*The Criterion*, Oct. 24). After reading the *Wall Street Journal's* articles, the average layperson certainly finds it very puzzling and disturbing.

One thing seems certain. Mrs. East was very rich when she died. What follows must be either (A) she wanted her money to be used to help the poor in Latin America, or (B) she was coerced into directing her will to that end. If she was coerced, the man who did it had considerable influence over her. Yet he did not use that power to enrich himself or his order, the Trappists, but instead used it to help the poor in Latin America, which makes him a very holy man.

If Mrs. East never expressed a wish to

help the poor in Latin America, why was a second foundation set up to help them with Peter Grace as one of its heads? To the average lay person it seems lopsided to assign only \$14.4 million to help the poor in all Latin America and \$300 million dollars for charity in Texas!

If some of the money was used to refurbish a church in Texas, this seems a violation of Mrs. East's intentions. It is hard for the average layperson to understand why Cardinal Krol and the bishop of Corpus Christi do not eagerly join with Brother Leo, now Mr. Gregory, in such a worthy cause as helping the very poor in Latin America.

Grammer

Margot Cain

God asks love, obedience of us

Nations and people and individuals are still very much in debt to God who is the source of all life, the provider, and the owner of the world and all that is in it and the universe. Humanity became in debt to God from the beginning of existence on through the rest of eternity. All that God asks nations and people and individuals in return for their existence, in this world and in the rest of eternity, is love for him and obedience to his commandments and love and obedience to the words of his only begotten son.

In all the confusion and distractions and corruption that nations and people and individuals themselves have produced they are

having big problems and trouble in what they owe to God. Instead of listening to God they have surrounded themselves with teachers that tickle their ears.

Above all the corruption and confusion and distractions on earth, God spoke from out of the clouds about Christ Jesus, "This is my beloved Son in whom I am well pleased, hear ye him." If nations and people and individuals please God, who brought them into existence, he will lead them out of the corruption and confusion and distractions that they produced.

Liberty

Harry L. Gies

Priests water-down Catholic doctrine

Recently it was reported that several priests in Pittsburgh had defied the precepts of Catholic doctrine regarding the right to life of preborn children. Obviously, they are reflecting the immorality in their culture rather than the dictates of their Christian religion.

However, God creates each of his creatures in his own likeness, and the authoritative doctrine of the Catholic Church relies on the definitiveness of the precept which protects the sanctity of that image. Not all of his creatures will recognize the wisdom in adhering to that—or any other of His commands—but the ways of the dissident will not affect traditional Catholic doctrine.

Incidentally, the Bible has warned us against "letting go the commandments of God and treating as gospel the precepts of men," yet our nation has widely succumbed

to the decision of nine men who, 13 years ago, renounced the eternal Word of God and usurped the right of the American populace, in legalizing the unjust terminating of the life of the unborn. As a result, we have the scandalously-outrageous spread of abortion-on-demand!

In accordance with that trend, the Pittsburgh priests have taken unwarranted liberty in manifesting approval of the watering-down of Catholic doctrine. It may afford them egotistical satisfaction to be actively in league with the pro-abortionists, and they are, of course, free to do so, but in the light of eternity their insurgence may lose its significance amid the splendor of countless martyrs who have remained faithful to the teachings of Christ.

H.F. Cosgrove

Indianapolis

POINT OF VIEW

Ways shown to help 'Give them this day their daily bread'

by Shirley Vogler Meister

During Mass one Sunday, a special collection was taken to benefit the starving thousands in famine-struck Ethiopia. Moved by this plea, my husband made a donation while I contemplated other means of support, such as additional prayers for those suffering or the possibility of penning some words useful to the cause. Better yet, I thought, if I were a true Christian, I'd go one step further: I would adopt an Ethiopian child—either literally or with financial support through an appropriate agency.

Later that day, I mentioned my adoption idea to someone who responded with sick humor: "Why not adopt an Ethiopian child? They don't eat much!"

"They don't eat much!" I laughed at the irony of that statement, but beyond my embarrassed laughter was acute sadness.

They don't eat much because they can't eat what they don't have—through no fault of their own. Since the beginning of humankind, millions have succumbed to the ravages of famine; yet now, at a time in civilized history when technology could alleviate such tragedies, the human failings of modern politics and other complicated circumstances still allow starvation to exist. Although third world countries are most affected, even more affluent nations like the United States experience collective or individual pangs of hunger.

They don't eat much! People continue to go hungry—unless donations are made on a regular basis through regular, reliable charitable channels. There are organizations that quietly respond to the hungry in situations not only of famine but of natural disasters such as earthquakes.

"Give us this day our daily bread," we say in the Lord's Prayer. By remembering

and helping those who don't eat much because they can't, we fulfill our responsibility as Christians. By nourishing others physically, we nourish ourselves spiritually.

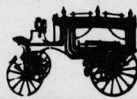
As we approach Thanksgiving week prepared to enjoy all the bounty of a beautiful feast day, we must remember to relieve the suffering of those who don't eat much. Share the Thanksgiving meal with someone who is alone. Share the blessings of the day with those in the community who are denied their daily bread through no fault of theirs. Become acquainted with neighbors on a more personal basis and assist those who need help within the neighborhood.

Look outward into the community as a whole, especially to those who, because of physical or transportation limitations can't seek aid easily. Extend personal and material help through local and national organizations that consistently and properly help the hungry.

A few such Catholic groups are listed here:

Catholic Social Services
Holy Family Shelter
St. Vincent de Paul Society
Society for the Propagation of the Faith
Terre Haute Catholic Charities
CIRAA (Coalition of International Relief and Assistance Agencies, which includes Catholic Relief Services)
National Catholic Relief Services, 1011 1st Ave., New York City, 10022.

"Give us this day our daily bread" takes on special meaning when we personally consider those who pray these words most earnestly—those who don't eat much because they can't. Although the Thanksgiving season might remind us to be more aware of others' needs, ideally we must continue to be instrumental in giving the hungry their daily bread on a regular basis.



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Beneath the Surface...

of our seemingly affluent society lies an alarming increase in poverty. In just six years, between 1978 and 1984 poverty increased 35 percent, by 8.5 million people. Today one out of six Americans is poor.*

These statistics have a human face—your neighbors, the kids down the block, the folks on the other side of town. Many are poor because of situations beyond their control—plant shutdowns, farm foreclosures or unjust social policies and biased attitudes. Many are poor adults working full-time in low-paying, dead-end jobs.

THE CAMPAIGN FOR HUMAN DEVELOPMENT supports self-help programs that are run by the poor themselves, programs that bring greater dignity and democracy for thousands of people in poverty. CHD also helps Catholics acquire a deeper understanding of the church's social teachings. In this way, CHD develops social solidarity between the poor and nonpoor. CHD programs work!

Please give generously to the Campaign.


1986 Collection Sunday-November 23

*U.S. Bureau of the Census. "Money Income and Poverty: Status of Families and Persons in the United States: 1985." Series P-60. #154 (Washington, D.C., July 1986).

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Interview with Father Matthew Fox

Creation-centered spirituality

by Richard Cain

Dominican Father Matthew Fox was in Indianapolis last weekend giving a "playshop" on using art as a way to pray. Father Fox is the founding director of the Institute for Culture and Creation Spirituality in Oakland, Calif. He is also the author of 10 books on spirituality and culture. Following the workshop, he was interviewed by The Criterion.

Father Fox is on a crusade.

In his eyes the Holy Land is we and all of creation. The infidel holding us in bondage is fear—fear of ourselves and our goodness and the goodness of creation.

According to him, this fear is reinforced by a view of the world predominant in Christian thought for the last 1,500 years. This view sees life as divided into two parts: Body and spirit. In this view, the body is bad—or at least suspect. This view begins with original sin and generally ends with redemption, Jesus' death on the cross to free us from sin and the world—hence its name, fall-redemption spirituality.

The goal of Father Fox's crusade is to free us from this fear and unlock our creative and healing potential. His plan is to do this

by recovering an older, and what he feels is a more balanced view hidden within the Christian tradition. This older view starts with God's gift of creation—hence its name, creation-centered spirituality.

According to him, because we have received the gift of creation, we in turn become co-creators with God and have the power to use our gifts of creation for good or bad. In this way, our bodies and the rest of creation are not things to be feared but enjoyed.

THE PROCESS that led Father Fox to launch his crusade began while he was in the Dominican seminary. There he felt the ideas of spirituality he was being taught conflicted with the experiences of God he had growing up in Wisconsin. "The message I got in my religious training was dualistic," he said. "Unconsciously, it was a put-down of the body."

But it wasn't until he encountered the French Dominican Pierre Chenu in the course of his studies that he was able to put a name to his feelings. The old French Dominican in his own studies and work had developed the idea of a spirituality centered on creation instead of on man. He was also active in the worker priest movement in France and was

forbidden to write by the church for 12 years, according to Father Fox. The general approval of the Vietnam era also played an important role in the development of Father Fox's thoughts. Vietnam caused him to ask how politics and social justice issues relate to spirituality.

After his training was completed, he was assigned in the early 1970s as a teacher at what was then a small women's college, Barot College. Listening to the experiences of his students, he said, opened his eyes to discrimination against women.

His searching for a spirituality that could unite and make sense of all his experiences led him to start writing. "Every book I've written has resulted from a burning question to me," he said. For example, his book "A Spirituality Named Compassion," came from his concern for how prayer fit into action and the need for more compassion in the world.

A breakthrough for him was his discovery of the works of the medieval Dominican and mystic, Meister Eckhart (1260-1329). "Reading Eckhart I realized that I wasn't crazy," he said. Eckhart led him back to an earlier medieval mystic, Hildegard of Bingen, an abbess of a dual (male and female) Benedictine monastery in the 12th century. "She was the first one to shout out this cosmological spirituality," he said.

Now Father Fox is working on a new book on St. Thomas Aquinas. According to him, the general view of Aquinas has been

distorted by overemphasizing a few pieces of his work. "Most of his best stuff—the scriptural commentaries—have never been translated," he said. "The creation spirituality side of Aquinas comes out most in the biblical commentaries," he said. "It just shows the ideology of the theological tradition."

Among the ideas of Aquinas which he has found particularly interesting is the saying, "Joy is a human's noblest act." That means that it is more important that other things—for example, obedience, he said.

Since creation-centered spirituality emphasizes the role of images, I asked Father Fox what image he would use to describe creation-centered spirituality. "Mother Earth cradled but ritual," he said. He said he found the earth today to be an especially meaningful image of Christ because "she is severely damaged by pollution and wars and yet she still rises every morning."

Father Fox's work has attracted the attention of the Vatican which is presently conducting an inquiry into his work. He attributes this attention to the complaints of the extreme right within the church. "I would be concerned, too, if I were in the Vatican because I'm not interested in keeping the old order," he said. "What we're doing has power."

But he vehemently defends the orthodoxy of his work. "The Dominican order has investigated and has declared that I'm not a heretic," he said. "I'm in the tradition." He expressed the hope that his case will be resolved quietly. "If it isn't resolved quietly, it will (just) make creation spirituality very well known," he said. "Providence works in funny ways."

Little Flower School starts individually-paced math study

by Margaret Nelson

The math folders of some second grade students at St. Therese of the Little Flower School in Indianapolis look more like fourth grade work because of the school's new "Galaxy" program.

This is the first organized program introduced by the "gifted and talented committee" at the school. But it is designed to meet the needs of all of the students by taking each child at his or her own pace, according to specific needs. In some cases this will mean remediation and in other cases, the student's thought skills will be enriched.

The first subject to utilize the program is math. It is used in all grade levels, from kindergarten through eighth grade. The concept provides for a systematic progression of skills and an orderly progression of levels of thought to the full potential of each student.

Each child is placed in a "strand" that best meets individual needs. Once placed, the student remains in that strand. If a great change occurs, the teacher may move the student up or down a strand. Terms like "shooting star," "comet," and "satellite" are used to refer to the different work levels.

At the beginning of the program, each child is given a folder with the work from "Launch 1," believed to be suitable for that child for approximately one week. The work is to be completed at school when regularly assigned work is finished, or at home. Those who have not finished the work in their

folders may take them home over the weekend. Parents may help students when they need it.

Folders with completed work are usually collected on the following Monday, and the next folder is distributed on Tuesday. "Launch 2" is distributed the second week, and so forth. Corrected work is returned as soon as possible, with the help of volunteers. Seventh and eighth grade students may volunteer to assist the students of the lower grade levels during their study periods. Marjo Buennagel is an aide coordinating this program.

But if the student finishes the work before Monday, it can be turned in, and new work will be distributed at that time. On the other hand, if students have difficulty with the work, they can receive help.

Karen Brooks, second grade teacher who spent many hours this summer setting up the program for her class, is very pleased with the results. She writes prescription sheets to keep track of how much is being assigned to each student. Stars are posted next to the student's name at each launch and certificates will be awarded at 20 and 40 launches. Nancy Walker, Little Flower's principal, observes, "All students have needs that go beyond the regular curriculum. Some need remediation, some reinforcement, some enrichment. And all need experience in creative thinking and in creative problem-solving. This program is designed with the flexibility to meet everyone's individual needs at each individual's rate of learning."



GALAXY PROGRAM—Philip Legere, eighth grade student at St. Therese Little Flower elementary school, helps kindergarten students Bridget Beltrame and Ryan Okerson with their math problems. (Photo by Margaret Nelson)



NEW POSTULANT—Vicki Ries (center) began her first year as a Sister of Providence at St. Mary of the Woods at the time Sister Regina Cecile Ryan (left) and Sister Hermantine Besner were celebrating their 75th year as Sisters of Providence.

Providence Sister postulant at St. Joan of Arc Parish

by Martha Brennan

After meeting and talking with one Sister of Providence of St. Mary of the Woods, Vicki Ries knew that the community of the Sisters of Providence was for her.

Vicki, 31, a postulant from Helena, Montana, said that for the past two years she knew that she wanted to enter religious life and was just waiting for the Lord's call.

That call came through Vicki's plans to go on a group retreat. When she arrived she discovered she was the only person to show up.

The situation enabled Vicki to talk extensively with Sister of Providence Mary Lee Mettler, assistant retreat director at Christhaven in Anaconda, Montana. That experience led her to make plans to join the Sisters of Providence.

Although she hasn't spent much time with many Sisters of Providence since she joined in August, Vicki said that her impression is that "they are a warm and friendly community who are open to change."

Before arriving in Indiana, Vicki taught

music in the Helena public school system. She earned a bachelor's degree from Seattle Pacific University and a master's in secondary education with an emphasis in music from Montana State University.

While living in Indianapolis during her postulancy at St. Joan of Arc Parish, Vicki will teach classroom music and assist with liturgical music at St. Philip Neri. She will also coordinate the youth ministry program there.

Music is an important aspect of Vicki's life. "I think it is important to share my gift of music with others. Music is a way of worshiping—another avenue to God," she said.

During the formation process, Vicki looks forward to deepening her spirituality and building a new community with the Sisters of Providence. She said that she left her own community of friends in Montana and hopes to develop closer relationships with new friends in the future. "It will take time."

Vicki said that it will be a while before adjusting to the changes in her life but, "I am trusting in the Lord because I know he placed me here for a reason."

CORNUCOPIA

Getting by with a little help

by Cynthia Dewes

If we're feeling really saccharine one day we might gush that the dearest word in the language after "mother" is "friend." But sentimental as that sounds, it's true. Friendship is a supremely satisfying relationship independent of, but not exclusive from, blood ties, geographical proximity, sex, age or economic class. It keeps us sane when we're going over the edge and comforts us when we're lonely. And it's available almost any time.



Our first friends seem to remain photographed in our memories. Mine looks like a little boy in knepants circa 1937, which he was. His name was Jackie Lillblad and he was the only kid my age who lived in the neighborhood. We liked to mess around outdoors, dressing up the dog and picking dandelions and seeing faces in the clouds. Our mothers were working and we were "only" children. But lucky for us, we had each other.

Later there was Martin Johnson (childhood friends are invariably remembered by their full names). He liked to make model airplanes. We played endless Monopoly games in his room, which smelled of airplane glue, and we collected airplane cards from packages of his mom's Wings cigarettes. Every Friday night we went to the movies with our mothers and ate milk duds. Our heroes were Hopalong Cassidy and Errol Flynn.

School presented social opportunities that made up just fine for lack of a big family, and from then on it was Friends all the way. They've never let me down since.

Friends accompanied me through Brownies, slumber parties, acne, gaucherie, and adolescent crushes. They laughed, solved the problems of the world, sang in choirs, and worked with me in offices and church basements. Together we've played cards, prayed, prepared foot, babysat kids and ridden for miles on pleasure jaunts. We've eaten our way around the world twice at happily shared meals.

As time goes on friends are sifted through experience and we gain some and lose some. Most of us try to marry the best one and hang on to him. With our longest-tenured non-spousal friends we can also share revelations about identity, disappointments in children, deaths of spouse or child, the awakening of love and the accumulations of years of living.

Others of us are together when our parents die and our marriages are troubled. Our children, who know most of our friends only politely, are amazed when they receive generous affection and attention from these (to them) near-strangers. They forget that

our friends were our friends sometimes before the children were our children.

We treat each friend differently because we love and respect each uniquely. We make some laugh and for others we play the "doctor is in." We need some of them more than they need us. With some we like to "do" things, and with others it's enough to sit silent in their presence.

The number of our friends and the quality of our relationships with them are limited only by our willingness to seek them out. Although one of the saddest things about growing older is outliving our peers, other friends will always be available to take up the slack.

We are not alone on our journey to the Lord.

vips...

✓ Marian College history professor Dr. James J. Divita was recently elected president of the Indiana Religious History Association. He was succeeded as vice president by Benedictine Sister Angela Sasse of Ferdinand.



✓ Mr. and Mrs. Douglas Brawner of St. Anthony Parish in China recently celebrated their Golden Wedding Anniversary. Douglas Brawner and the former Catherine Schafer were married November 5, 1936 in St. Patrick Church, Madison. They are the parents of five children, including Herman, Charles, Bill, James, and Mary Ward. They also have eight grandchildren.

check it out...

✓ A Young Adult group sponsored by St. Barnabas Parish for single men and women ages 18-35 meets weekly on Friday nights at 7 p.m. in the parish center, 8300 Rahke Rd. The group is open to all singles in the area and centers on spiritual growth, community service and social interaction. Upcoming ac-

tivities include an excursion to Union Station tonight; a Thanksgiving food basket preparation and distributing evening on Nov. 21; and a free fingerprinting session for children from 10 a.m. to 2 p.m. on Saturday, Nov. 29. Children must be accompanied by parents or guardians. A ski trip to Boyne Highlands, Mich. is planned for January 23-25, 1987. For additional information call Father Dan at 882-0724.

✓ Marian College Homecoming celebrations on the theme "Going for the Gold," which alludes to next year's golden anniversary, are planned for alumni this weekend. Registration begins at 5 p.m. Fri. followed by a wine and cheese reception in the Allison Mansion from 7 to 11 p.m. A Rolling Trolley Party to Indianapolis nightspots will be held from 9 p.m. to midnight. On Sat. latecomers

may register from 9 a.m. to noon. One mile and 10 kilometer fun runs, campus walking tours, brunch in the Allison Mansion, a sports award presentation, varsity and alumni football games, Mass and reunion for the Class of '61 at St. John Church, and a dance at Union Station Holiday Inn will be featured Sat. On Sun. a Mass at 10 a.m. will be celebrated in the college chapel with liturgy by the Class of '81.

✓ A series of eight talks on Basic Christian Maturity will be held at the Catholic Center, 1400 N. Meridian St. on Friday, Nov. 14 at 7:30 p.m.; Saturday, Nov. 15 from 9 a.m. to 9 p.m.; and Sunday, Nov. 16 from 1-5 p.m. The talks are designed to be specific and practical.

✓ Volunteer members of the St. Francis Hospital Center Auxiliaries have made preparations for their annual Holiday Bazaar to be held from 9 a.m. to 6 p.m. on Monday and Tuesday, Nov. 17-18 in the hospital auditorium. Handcrafted items will be featured at the bazaar. The proceeds will be used for special projects and new equipment for the hospital.



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✓ Seven long time CYO volunteers were awarded the St. John Bosco Medal recently during the 34th annual Indianapolis Deaneers Awards Banquet whose theme was "Today's Good Samaritans." They are (left to right): Jim Ancelet, St. Philip Neri Parish; Jim Padgett, Our Lady of the Greenwood Parish; Mrs. Jerry DeFabis, St.

Michael Parish; Mike Shelburn, St. Jude Parish; Carol Nungesser, Christ the King Parish; Ed Neu, St. Barnabas Parish; and Michael A. Male, Little Flower Parish. St. Catherine and Holy Spirit Parishes were co-recipients of the Nicholas J. Connor Memorial Trophy for 1986 "CYO of the Year."

Theologians disagree on use of *in vitro* methods

by Agostino Bono

ROME (NC)—Theologians disagree about the morality of using *in vitro* fertilization to help sterile married couples have children, said an adviser to Pope John Paul II.

The debated situation is called "simple case" by moral theologians to isolate it from other *in vitro* situations in which egg and sperm do not come from a married couple, said Msgr. Carlo Caffarra, head of Rome's John Paul II Pontifical Institute for Matrimony and the Family and a consultant to the Vatican Congregation for the Doctrine of the Faith.

Under the simple-case scenario, some theologians support the *in vitro* process when:

- The sperm and egg used come from a married couple.

- All embryos resulting from the process are implanted in the womb of the wife, thus avoiding the discarding of human embryos or their later use for experimentation.

Msgr. Caffarra, a moral theologian, told National Catholic News Service he considers the "simple case" immoral, but some theologians argue it is moral because the process takes place within marriage and the aim is procreation.

In most *in vitro* cases, the infertility

results from blocked tubes in the woman which prevent sperm from reaching eggs through normal sexual intercourse, he said.

"Theologians who argue the morality of simple case say that the church allows medical interventions to overcome physical defects and, in effect, technology is doing a bypass," said Msgr. Caffarra.

"They further argue that the child is the result of love as the spouses want the child precisely because they are married," he added.

Msgr. Caffarra said supporters of "simple case" also have to treat two other related moral issues: masturbation and abortion.

Masturbation is considered immoral by the church but is the normal way of obtaining sperm for *in vitro* fertilization, he said.

Defenders of the "simple case" argue that it is moral under these circumstances because it is oriented to procreation and is only a mechanical act needed to get sperm, said Msgr. Caffarra.

The other moral issue involves placing embryos in situations where normally they will be spontaneously aborted, he said.

Under the *in vitro* process, several fertilized eggs, usually two to four, are implanted in the woman's womb to increase chances of a successful pregnancy. Under normal circumstances several embryos will be spontaneously aborted.

Supporters of "simple case" say this presents no special moral problem because spontaneous abortions are a part of nature.

Msgr. Caffarra said he does not agree because "we are putting human embryos in a situation where we know some will be aborted."

"Abortion is implied by the multiple fertilizations," he added.

Another main argument for the immorality of "simple case" is that the uniting of the egg and sperm is an impersonal act that takes place outside of the expression of conjugal love through sexual intercourse, said Msgr. Caffarra.

"The activity which gives origin to human life is a laboratory act. It is an act of technical production," he added.

"Therefore there is a separation of the act of the spouses and the act which gives origin to human life," he said.

Spouses perform an "act of love in the hope that the act gives birth to a baby. It is this personal relationship that gives rise to the baby," he said.

The debate comes at a time when the doctrinal congregation is preparing a major document on bioethics which is expected to deal with the issue. Msgr. Caffarra, who said he considers any form of *in vitro* fertilization immoral, said he has been aiding the congregation by soliciting moral theologians' bioethical opinions and assessing them.

He refused to say what specific issues will be treated in the document.

Msgr. Caffarra was interviewed after a French Catholic hospital announced that it successfully used the *in vitro* process to help a sterile married couple give birth to a baby girl.

It was the first time a Catholic hospital had announced use of the *in vitro* process.

Msgr. Caffarra is a member of the papally appointed International Theological Commission. He helped the pope prepare a series of general audience talks last year which outlined church teachings on the role of sex in marriage and which defended church moral opposition to artificial and chemical means of contraception.

Bishops call for efforts to understand Lutherans

WASHINGTON (NC)—In a critique of the U.S. Lutheran-Catholic theological dialogue, the Catholic bishops' Committee on Doctrine has called for wide "ecumenical evangelization" to overcome the "abysmal ignorance" of Catholics about Lutherans and Lutherans about Catholics.

The critique warned Catholics and Lutherans not to reach "overly facile conclusions" about the degree of agreement reached or to think that now they "can freely participate in intercommunion."

The committee's critique was one of a series of Catholic evaluations, released Nov. 5, which praised the progress made in the Lutheran-Catholic dialogue but urged further study of issues still dividing the two.

The evaluations were sent to the U.S. Catholic bishops earlier this fall and made public by the Bishops' Committee on Ecumenical and Interreligious Affairs.

The committee also released a press communique saying the 12th annual meeting of Catholic and Lutheran bishops was held in Washington Oct. 28-29. The communique said the bishops on both sides were updated on Catholic-Lutheran ecumenical developments and on internal developments in each communion that were of interest to the other side.

The Lutheran-Catholic dialogue, begun in 1965, is the oldest continuous U.S. dialogue of the Catholic Church with a non-Catholic church.

Over its 21 years it has produced major statements of agreement on the Nicene Creed (1965), baptism (1966), the Eucharist (1967), Eucharist and ministry (1970), papal primacy (1974), teaching authority and infallibility in the church (1978) and justification by faith (1983). Since 1983 it has been

working on questions concerning Mary and the saints.

Also released Nov. 5 were:

- An evaluation of the dialogue by its Catholic co-sponsor, the Bishops' Committee for Ecumenical and Interreligious Affairs.

- Detailed observations on the doctrine committee's critique by the current Catholic members of the dialogue.

- A much briefer response from Lutheran members of the dialogue.

Father John Hotchkis, director of the bishops' national ecumenical secretariat, described the documents released as a "dialogue about the dialogue."

The doctrinal committee, while praising the "diligence and sincerity" of the dialogue group and welcoming the agreements, said that a number of questions still need further study or clarification. Among these it cited:

- Transubstantiation, or "how" Christ is really and truly present in the Eucharist.

- Catholic-Lutheran differences over the validity of Lutheran ministry, or what is needed for apostolic succession in ordained ministry.

- Whether the term "Petrine function," used in the dialogue to describe the role of the papacy in the universal church, is "too neutral a term" to express the full Catholic understanding of the pope as leader and guardian of the faith.

The doctrine committee said the dialogue results have been "warmly welcomed and truly appreciated" by theologians and ecumenists, but at other levels they have not been properly understood.

It urged extensive efforts by the churches to educate the clergy, in particular, on the results of the dialogue.

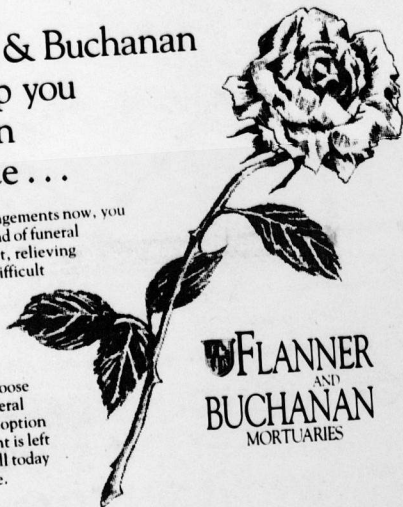
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Today's Faith

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On the road to recovery

by Cindy Liebhart, NC News Service

It was Monday noon. In a downtown church basement, nearly 50 people milled about among rows of metal folding chairs, greeting one another warmly, catching up on personal news, exchanging observations about the weekend's football games.

The group seemed an odd mix—well-dressed professionals from nearby law firms, government offices and banks; students bearing backpacks heavy with textbooks; some people not so easily categorized. They were young, middle-aged and old; black, white, Hispanic; male and female. All seemed at ease with one another, stopping here and there to chat and laugh.

Then the group quieted and the meeting began. "Good afternoon. My name is Mike. I'm an alcoholic."

This meeting of Alcoholics Anonymous—one of more than 1,000 each week in the Washington, D.C., metropolitan area—centered around a discussion of the 11th step of AA's 12-step recovery program: "Sought through prayer and meditation to improve our conscious contact with God, as we understood him, praying only for knowledge of his will for us and the power to carry it out."

For an hour, individuals shared reflections on the place of prayer and their need for quiet time. Many said prayer had become an ongoing source of strength in the daily quest to remain sober.

At another AA meeting, Brian recounted his life's story. "I didn't want to be a drunk," said Brian (not his real name), an attorney in his mid-40s who has been sober for 14 years. "I was young, bright, well-educated. I had a future." He described a pattern that began in college, where "everybody I knew drank and drank too much." But the heavy drinking persisted for Brian long after college. It became compulsive. Brian said he was drunk at his wedding—so much so that a honeymoon cruise had to be canceled because he was unable to make the scheduled departure.

Things got worse before they got better. "Somewhere along the way my spirit died.... I kept telling people 'if you had my troubles, you'd drink too.' The fact of my alcoholism was the denial of my own reality."

Brian attributes his recovery to "a change of heart" he experienced through involvement with AA. "Everything you hear at AA you've heard before," Brian said. But at AA, "people listened to my own insanity long enough for me to hear it."

Today, Brian possesses confidence and hope. Even in dark times he said he has been able to maintain perspective despite the pain. Brian said AA's recovery program helped him "become a person of principle." It also led to a spiritual re-awakening. Every day "I ask God to give me the courage not to drink this day," he said. For alcoholics the key to sobriety is attending AA meetings, say health-care professionals and substance-abuse counselors. "At AA, they meet other people who don't drink—or who are trying not to drink on a daily basis," said Kelly Gruscinski, a family therapist with the Seton House alcohol and drug

treatment program at Providence Hospital in Washington, D.C., run by the Daughters of Charity. "If they don't go to AA meetings, they'll forget they have a disease. They'll forget they're allergic to alcohol."

While AA is not affiliated with any specific religion, its 12-step program is spiritually oriented, Gruscinski said. The steps begin with an admission by an alcoholic that he or she is powerless over alcohol and then a decision to rely on God—as God is understood by each individual—for help in putting life back together and maintaining sobriety. The steps stress self-awareness, reconciliation with others and healing. "The easy part is getting over the physical addiction," Gruscinski said. "Then you have to learn to live day in and day out. You come to face your own life."

ties, he says. Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.

Teresa Baggot interviews Jesuit Father Tom Weston, a former alcoholic who ministers full time to alcoholics and drug addicts in the Oakland, Calif., area. The best thing a parish can be to recovering alcoholics is a "spiritual center," he says. For once sober, recovering alcoholics really want to learn about Scripture and how to pray. Baggot is a reporter with The Catholic Voice, the Oakland diocesan newspaper.

Father John Castellet reflects on Jesus as a healer. Christians are called to continue the healing ministry of Jesus and this includes paying attention to the physical as well as the spiritual needs of others, the biblical scholar adds.

ALCOHOLISM



It's a time for gentle strength

by Fr. Herbert Weber, NC News Service

On my office wall hangs a large picture depicting a wise, weathered and courageous man. Beneath the image is the caption: "Nothing is so strong as gentleness; nothing so gentle as real strength." I treasure the picture not only because of its sentiment but also because it was given to me by a friend. That friend is a recovering alcoholic.

I first met Ken after his wife walked out on him, his place of employment laid him off and he became physically ill. He requested my help in pulling his life back together. I said I was willing to work with him if he would first address his drinking problem. It must have been what Ken wanted to hear because that night he started attending Alcoholics Anonymous. He soon reached sobriety and has been sober ever since.

When Ken gave me the picture on my wall, he indicated that this was his form of thanks. For me, however, it became a guide in ministering to those afflicted with the disease of alcoholism. Any church community or individual involved in this ministry must be gentle and strong.

Gentleness is not passivity or submissiveness. It means being receptive.

The church community that desires to be gentle will make room for alcoholics in its busy agenda. That could mean, literally, providing a place for AA to meet, as our parish does. But more important, it means that parish educators, homilists, chairpersons and outreach workers "give permission" for the topic

(See PORTRAIT, pg. 11)

This Week in Focus

Alcoholism is a disease which reaches into the best of families, causing heartache, tension and misery.

Cindy Liebhart, in visits to Alcoholics Anonymous groups and in interviews with health professionals, discovers that a "key to sobriety for alcoholics is attending AA meetings." Kelly Gruscinski, a family therapist, describes how alcoholics are helped by Providence Hospital in Washington. The easier part is giving up drinking, she says. The harder part is coming to face your own life. Liebhart is an associate editor with NC News Service.

A church community that ministers to alcoholics has to be both gentle and strong, Father Herbert Weber writes. It makes sense that those who serve in Christ's name should have these Christlike quali-

Family needs support

by Teresa Baggot, NC News Service

Having an alcoholic in the family is somewhat like having a rhinoceros in the living room, said Jesuit Father Tom Weston. It's so obvious, but admitting it incurs the frightful responsibility of doing something about it. And denial blocks chances of recovery in dealing with the disease of alcoholism.

Father Weston should know. From his base in Oakland, Calif., he travels throughout the Southwest giving retreats to recovering alcoholics and drug addicts. In addition, up until a decade ago when he was 29, he himself was addicted to alcohol and drugs.

To beat alcoholism, most experts agree, takes more than just ceasing to drink. A support group is a must because alcohol is "stronger than the alcoholic," says Father Weston. "Establishing ties with a recovering community gives an ongoing strength. People come away from Alcoholics Anonymous meetings saying, 'This is what primitive Christianity was all about'—telling the truth, admitting weakness, sharing experience, strength and hope, really believing that God is the one who keeps you sober," Father Weston said.

In AA, alcoholics, co-alcoholics (one who somehow helps a relative or friend cover up the problem) or adult children of alcoholics all follow the same AA 12-step program of recovery. "First, you admit there's a problem. Second, you admit you can't fix it and third, you admit God can. And really believe that," Father Weston said. "I think people have to be very desperate, almost dead, to believe that."

People so often try to fix it themselves, saying, "If I just tried harder" or "I'll change." But it doesn't work. "It's having to admit that the only way I'm going to live to be 30 is God," the priest continued. "That's very embarrassing, very un-American, very un-John Wayne."

One way parishes and their people serve alcoholics and their families is through an awareness of the alcoholism treatment resources in their area, Father Weston says. He thinks that many family problems that are brought to parish ministers are alcohol-related, such as wife battering, child abuse and divorce. With successful treatment, the other problems begin to fade as well. A healing process has begun.

The best thing parishes and their people can be to recovering alcoholics is a spiritual center since alcoholism is a "three-fold disease of the body, the mind, the spirit," Father Weston says. "Once a person's been sober awhile, they really do want to learn how to pray, to hear about Scripture. They want guided meditation, they want adult education. People are starved for it."



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The Bible and Us:

Jesus the healer, met spiritual, physical needs

by Fr. John Castelot, NC News Service

At one point in his ministry Jesus sent his disciples out on a sort of trial mission. He gave them some instructions and "with that they went off, preaching the need of repentance. They expelled many demons, anointed the sick with oil and worked many cures" (Mark 6:12-13).

In other words, they did what Jesus did, ministering to the spiritual and physical needs of people.

Remember the story of Jairus?

He was a local religious leader. Since many religious leaders of the day were not sympathetic to Jesus, a crowd gathered in amazement when Jairus came and prostrated himself at Jesus' feet.

Above all else Jairus was a father whose little daughter was desperately ill. He had heard of Jesus' healing powers and was willing to try anything.

Humbly, frantically, Jairus begged for Jesus' help. Jesus agreed and they started off for Jairus' house.

In the curious crowd tagging along there was a woman who had suffered from an uncontrollable hemorrhage for 12 years. She too was desperate for she had gone to numerous doctors only to get worse. So impressed was she by the reports of the cures Jesus had effected that she entertained the hope of being healed just by touching his cloak.

She elbowed her way through the crowd, touched him and regained her health (Mark 5:21-34).

Earlier, in a typical summary of Jesus' customary activity, Mark wrote: "After sunset, they brought him all who were ill and those possessed by demons. Before long the whole town was gathered outside the door. Those whom he cured who were variously afflicted were many" (1:33-34).

Obviously, healing was an integral part of Jesus' ministry. He was known primarily as a teacher and a healer. People, integral human beings, were the objects of his concern and the beneficiaries of God's reign of love. So Jesus cured the sick, gave sight to the blind, hearing to the deaf, mobility to the lame.

The vocation of all Christians is to continue the ministry of Jesus. This involves healing people to the best of one's ability. True, not all have the extraordinary gift of healing. But compassion, sincere concern, loving attention to those in trouble can have a marvelous healing effect.

And we can try to see to it that people in need of professional attention get it. Most adults are capable of doing this themselves. But some are not, such as the victims of addictions.

It is a sad fact, for example, that alcoholics will rarely seek help on their own. And they are truly sick. Without help they face ghastly alternatives including death.

Thus, the Christian who intervenes to help get such a person into treatment is providing a service which is eminently Christlike. He or she is carrying on the healing ministry of Jesus.

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Education brief:

Whole family suffers with alcoholic

How does one person's alcoholism affect other family members? "The whole family suffers; it is a family disease," said Father Herbert Weber. He is pastor of St. Thomas More University Parish, Bowling Green, Ohio, and is on the board of a local alcohol treatment center.

Father Weber spoke of a woman who told him that she "never knows what to expect, whether he will be drunk or how he'll behave" when her alcoholic husband comes home. "What happens is that she has all kinds of doubts about herself," Father Weber said. "Spouses tend to think they are to blame" for their mates' drinking, even though it is not true.

Often there is a "financial crunch which gets tighter all the time," he said. Family members, especially spouses, worry about getting the mortgage paid, about money being wasted.

"The hidden story of the family carries with it a lot of shame and denial," the priest continued. Lying and covering up for an alcoholic spouse before friends and even a pastor leads a spouse to feel like he or she is "playing a charade." The need to maintain the fiction "erodes both the one lying and the one lied for."

Children "play different roles," Father Weber

continued. Some try to protect the non-drinker; some disassociate from their families and use a friend's parents as surrogate parents; others become problem children, thinking that if "the parents focus on me, they won't fight."

But helping an alcoholic and the family is a delicate matter, Father Weber indicated. Often, when a non-alcoholic spouse asks for help, Father Weber recommends Al-Anon, an organization for families of alcoholics. Even if the alcoholic never seeks help the spouse can, the priest said. Al-Anon can prove a "healthy outlet," joining people with others struggling with similar problems.

Father Weber is convinced that parishes can help educate people about alcohol and drug abuse. In his homilies on Respect Life Sunday he suggested that "respecting life includes respecting ourselves and not abusing ourselves by putting ourselves down, by eating or drinking too much."

In addition to the counseling he provides, the parish provides quarters where an Alcoholics Anonymous group meets regularly.

Discussion Points and Questions

After reading Father John Castelot's article, what would you say are some specific ways for individual Catholics and families to continue the healing ministry of Jesus?

When a serious illness exists in a family, what are some ways it affects other family members?

What are two qualities that Father Herbert Weber thinks people should bring to their relationships with those suffering from alcoholism?

Support groups for alcoholics are a key to a successful recovery, our writers suggest. Why do you think this is true?

Where could you turn in your community for advice about how to begin if you wanted to really help an alcoholic take the first steps toward recovery?

Portrait of a saint

(Continued from pg. 9)

of alcoholism to be considered. It is part of gentleness to help our people come to terms with the effects of alcohol on the families in a parish.

When families struggle with alcoholic members, they need to know there is room for them and their concerns in the parish community. If the church never acknowledges their special needs, then a separation occurs between the home-life issue of alcoholism and the faith life. This separation implies that faith is not concerned with everyday topics. Furthermore, it prevents the family from feeling free to seek assistance from the church.

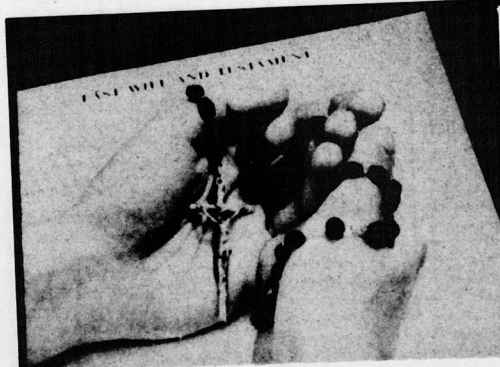
The gentle ministry of the parish and its people must be matched by one of strength. Like gentleness, strength can be misunderstood.

It takes real strength to act neither judgmentally nor as a rescuer. Since many good people hate to see others suffer, they tend to prevent the alcoholic from crashing into painful reality. Unfortunately, such rescues can allow an alcoholic to maintain his or her dependency. The ministering community's strength is not the kind that attempts to dominate. Instead, the parish is strongest when it allows others to see for themselves what they must do—as with my friend Ken who had to take the first step before I could help him.

The serving parish and its people derive strength from the certainty that, as St. Paul says, it is only in weakness that it is possible to be strong in Christ's power. Men and women who learn to depend on God to overcome the negative forces in their lives can be sources of inspiration to others in their fight for sobriety.

One day when I was distributing Communion at Mass, I realized that many recipients had afflictions. Some were depressed, infirm, unemployed and crippled. Several were recovering alcoholics. As they came to the altar to be fed, I realized they were invited and brought together by the Lord whose presence is both gentle and strong. It makes sense that his people, the body of Christ, have those same qualities in their ministry to God's hurting ones.

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Children's Story Hour

Portrait of a saint in overalls' struggle to keep his promise

by Janaan Manternach, NC News Service

Young Matt knew what it was to have too little to eat and drink. He was the second of 12 children. His parents worked hard but were poor. The family lived in a poor section of Dublin, Ireland.

There was no money for Matt to go to school except for one year when he was 11 in 1867. Then he

had to drop out to help his parents support the family. He found a job working for a company that sold wine. He delivered messages and wine to stores that sold the wine. Matt liked the job. He soon learned that he liked wine a lot. It was not hard for him to get wine and he began drinking more and more.

By the time he was 15, Matt could no longer control his drinking. He was addicted to alcohol. But he would not admit it. Matt went from job to job. He worked at the docks and in a lumberyard. He was a small man but a good worker.

For 13 years Matt lived for liquor and spent most of his money on what he drank. By then he was 28. One day he went out for a drink with his few friends. He reached into his pockets for money to pay for his drinks but his pockets were empty.

Desperate, he asked his friends to buy a few drinks for him. They said "no." Matt was shocked at his own helplessness and upset that his friends refused to buy him a drink. That very day Matt Talbot took a pledge to stop drinking. He walked to a nearby church and found a priest. He promised God that he would not take a drink for three months.

Matt kept his promise even though it was very hard. Then he pledged not to drink anything for a year. Each morning before going to work Matt got up early to pray. Then he went to his job. After work he stopped by a church to pray for awhile. Then he went home. He spent his evenings reading or taking part in prayer groups at the church. He ate little and slept only a few hours each night.



He made it through the year without taking a drink. It had been a hard struggle but he kept his promise to God. Then he pledged he would never drink again. For the next 40 years, Matt Talbot kept his pledge. He lived a simple life. Few people got to know him well but they noticed him praying often in the church. They saw how kind he always was to everyone.

Few knew how much his struggle with alcohol cost him. One day in 1925 Matt collapsed and died. People called him the "saint in overalls."

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What Do You Think?

Think of something you like to do very much. Then imagine what it would be like if you had to give it up for a week or a month. How hard would this be? Could anyone else help you? How?

Reading Corner

When one person in a home is seriously ill others in that home are affected. "The Bear's House" by Marilyn Sachs is the story of almost-10-year-old Fran Ellen Smith. Her mother suffers from the disease of alcoholism; she just cries and sleeps. Fran Ellen tells her own story and her mother's story as she experiences it. It is a painful account. But how Fran Ellen copes is also extremely enlightening, saying much about alcoholism and its toll. (Doubleday and Co., 1971. Still available in many local libraries.)

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Carpet Column

JIM O'BRIEN

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THE SUNDAY READINGS

Mal 3:19-20
Psalm 98
II Thes. 3:7-12
Luke 21:5-19

33RD SUNDAY IN ORDINARY TIME

NOVEMBER 16, 1986

by Richard Cain

"I'll get you, my pretty, and your little dog, too!" This chilling line, of course, was spoken brilliantly by the Wicked Witch of the West to Dorothy in the movie, "The Wizard of Oz." I know. It made an impression on me as a child that has lasted to this day.

It speaks of revenge and a great battle between good and evil. This idea that life is a melodrama, a great battle between good and evil must be very deeply imprinted in our minds. It permeates most of our literature and films. Even our news is often presented in terms of good guys and bad guys. It is also present in scripture.

Running through the prophets is the idea of "The Day of the Lord." Often it is called simply "the day" or "that day." It was to be a day of revenge and destruction when God would come to the rescue and punish the enemies of his chosen people, the Israelites. Over time, the idea came to refer to the end of time when God would judge all mankind.

This is the form the idea takes in the first reading, which comes from Malachi, the last book of the Old Testament. Like much of the Old Testament, Malachi presents ideas in the language of images. The first image here, fire and an oven, stands for the idea of judgment. The second, the rising sun and its healing rays, stands for the reward of the presence of God.

I am not entirely comfortable with this image of God. Desire for justice and vindication I can understand—especially as I begin to experience bit by bit what it is to share Jesus' cross. But I don't like this idea that "God will get you!" that seems to underlie some passages in scripture.

Jesus certainly didn't talk or act in terms of revenge. That is not to say that he denied there would be a judgment. In fact, the gospel reading is taken from the

part of Luke where he addressed that topic. The part which forms the reading is concerned with the events that will precede "The Day of the Lord."

The basic sense is that things will get worse before they get better. This is verified by personal experience. In conflicts, there seems to be a pattern where things build to a point of maximum tension. Somewhere along the line, the original issues become distorted and forgotten. All that remains is the struggle to overcome the other side by subtle domination or more often sheer force.

Jesus' response to this pattern was not to participate. In his own life, he resisted the urge to dominate. And today he calls me to do the same. When I am brought to trial for my faith, I am not to worry about what I will say, for he will give me words and a wisdom which none of my adversaries will be able to contradict. Not by force but "by patient endurance you will save your lives."

But this does not mean that I should become a doormat. There is a balance here. The first and gospel readings say: Take this idea of "The Day of the Lord" seriously. It is coming.

The second reading it says: Don't lose your perspective. "The day" may be coming tomorrow, but don't forget about making the most of today.

In Thessalonica, one of the communities where Paul preached, some people took this idea of the coming day to the extreme. If the world could end tomorrow taking with it all my work and plans, why should I work today? Why not just sit down and wait?

But that fails to take into account the full value of my activity. I am active in order to accomplish things. But that is not the only reason. I am active also because it's part of what makes me who I am—apart from the value of whatever I accomplish. A tree is worth more than its fruit.

The test of my actions, then, is what

My Journey to God

It's hard to wait

by Yvonne Cain

"God's timing is not our own."

How many times have I heard that phrase, God? You know, I'm really getting tired of all this waiting. Why can't you just give us the solution to our problems right now? Why do we have to wait so long for things to work out?

I don't know, maybe I'm not looking at this the right way. I keep focusing on the solution to our problems and thinking that that is when you will teach us what we need to learn. Maybe I've got it backwards. I know you don't waste time, Lord. Maybe what you want to teach us can only be discovered while waiting. Maybe I should focus on what this waiting time has to offer. All I know is that it would be easier to learn from the solution. I guess that's the key. The most important lessons aren't always the easiest to learn. All right, I'll give it a try. Waiting time, watch out! I'm going to be looking for your good points!

But why does it have to be so hard, Lord?

kind of effect they have on me (and others). And that is the real point behind this idea of "The Day of the Lord." To me, it's not so much a question of rewards and punishments. It's a question of who I am and what sort of person I

am becoming. God is not the one who judges me. I judge myself by how I live.

And true living is simply loving and depending on God. It's like a baby nursing at its mother's breast. Do I choose to nurse or not? Is there really any choice?



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the Saints *by Luke*

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LAWRENCE BECAME A MONK AT GLENDALOUGH AND WAS NAMED ABBOT IN 1153. HE RULED WELL, THOUGH THERE WERE SOME OBJECTIONS TO HIS STRICTNESS. IN 1162 HE WAS NAMED ARCHBISHOP OF DUBLIN. HE REFORMED THE CLERGY, UPGRADED THE CALIBER OF NEW CLERICS, AND IMPOSED STRICT DISCIPLINE ON HIS CANONS.

AFTER SURVIVING POLITICAL REVOLTS AND TROUBLES WITH ENGLAND, LAWRENCE WENT TO ENGLAND IN 1175 TO NEGOTIATE THE WINDSOR TREATY BETWEEN HENRY II AND IRISH LEADER RORY O'CONNOR. AN ATTACK ON HIS LIFE WAS MADE WHILE HE WAS VISITING THE SHRINE OF ST. THOMAS BECKET.

LAWRENCE ATTENDED THE GENERAL LATERAN COUNCIL IN ROME IN 1179 AND WAS APPOINTED PAPAL LEGATE TO IRELAND. ON HIS WAY HOME HE STOPPED OFF IN ENGLAND TO NEGOTIATE IN BEHALF OF O'CONNOR AND WAS FORBIDDEN TO RETURN BY HENRY. HE THEN FOLLOWED HENRY TO NORMANDY AND RECEIVED HIS PERMISSION TO RETURN, BUT DIED ON THE WAY BACK IN NORMANDY, ON NOV. 14, 1180. HE WAS CANONIZED IN 1226. HIS FEAST IS NOV. 14.

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The Question Corner: Stand or kneel at Mass?

by Fr. John Dietzen

Q I don't wish to place you in the middle, but we have a discussion among our parishioners. Our first problem, if it is a problem, is a decision by some pastors to have the congregation stand during the eucharistic prayer.

At our hospital convent everyone kneels. One or two churches have not placed kneelers in the church so the congregation must stand.

I have been informed that some Catholic officials were thinking of having all parishioners stand but that the time is not right in the United States. What do you think? (Georgia)



Inheriting traditional Jewish practice, standing was considered by the church the most appropriate posture for the presenting of prayers to God.

In early centuries the common portrayal in Christian art of the "orantes," the "praying ones," showed them standing with their arms raised.

Kneeling was considered a penitential position appropriate at most during limited times of the year.

The first ecumenical council of Nicaea, for example, explicitly obliged the faithful to stand on Sunday and during the Easter season. Numerous older churches, and not a few newer ones in Europe and elsewhere, have no provision for kneeling at any time.

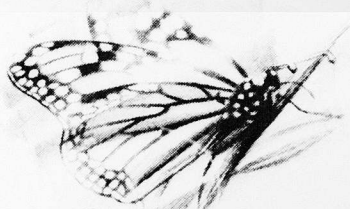
Pews with kneelers as we know them were in fact introduced only around 450 years ago, largely in response to the Protestant practice of sitting while hearing the word of God.

Judging from history, therefore, no basis exists for judging the presence or absence of devotion to the Eucharist by whether one stands or kneels.

As one would expect, the church has no general law on this subject. It remains flexible in what it leaves to individual countries and bishops' conferences.

A Kneeling during the eucharistic prayer is the general custom in the United States, in most other Western countries, and in some other parts of the world. It is far from universal, however, even today.

Perhaps you are not aware that kneeling in church at all was uncommon in Christianity for a long time.



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The Sacred Congregation for Divine Worship explicitly leaves to conferences of bishops decisions on matters that the General Instruction of the Roman Missal leaves to them. Among these are "the faithful's movements, standing, kneeling and sitting during Mass" (Instruction, Oct. 20, 1969). Instructions in the missal itself indicate that unless other provisions are made, people "should kneel at the consecration unless prevented by the lack of space, the number of people present or some other good reason." But it is up to the conference of bishops to adapt actions and postures described in the order of the Roman Mass to the customs of the people (General Instruction, 21).

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

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

Family Talk

Okay to leave teens alone?

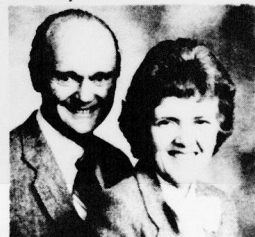
by Dr. James and Mary Kenny

Dear Mary: My husband and I went on vacation leaving our 21-year-old daughter in charge. She had already been on her own for over two years, and we thought she would be responsible.

Her 17-year-old

sister and her sister's boyfriend talked her into buying them some beer. She did, but then wouldn't give it to them. A bad fight took place between the girls, then the boyfriend joined in and physically beat up the older daughter. We did not find out what happened for five months.

Although this happened some time ago, the girls have not been able to stand each other since. We thought our action was reasonable, but now I'm not so sure. Was our plan irresponsible? At what age can you leave children at home alone?—New Jersey



Answer: Your action seems quite reasonable to me. The unfortunate situation which developed could not have been foreseen. Parents cannot be faulted when they make a reasonable plan which does not work out. They can only be faulted if they allow it to happen a second time.

Teens do not like to have baby sitters. When they reach 16 or 17, they usually insist that they can take care of themselves for a weekend. The problem they face is resisting pressure from their peers. If your daughter's boyfriend had not been there, it is unlikely that your younger daughter alone would have pressured her older sister.

News of a house unattended by adults spreads like wildfire in the teen community. A 17-year-old left alone at home may have no intention of throwing a party. But when at 9 o'clock on Saturday night two cars full of friends arrive with six-packs, the 17-year-old is thrust into a situation he or she may not be able to handle. Many good and decent 17-year-olds would find the peer pressure too much to withstand.

Most parents are uncertain as to when or whether to leave teens alone. Generally teens should have some supervision until they graduate from high school. Since teens resent baby sitters, hire a house sitter. Relatives have been the choice for generations; an aunt, uncle or grandparent is ideal.

If no relatives live nearby, ask a young married couple, even a family with small children, to live in for a week or a weekend. Pay them enough to make it worthwhile. Such young people should have the maturity and authority to keep teen partygoers away while still being attractive companions for your teen.

An older woman or an older couple might also be desirable as substitute grandparents if they are willing to supervise teens. Sometimes Religious, sisters or brothers, live in the community and work as teachers, social service workers or youth leaders. Such a person might live in for a short period.

Finally, you might send a teen to live at a friend's house while you are gone. You can return the favor at another time.

The teen supervisor needs to be present simply to see that no uninvited guests arrive, no parties take place and that teens are home at a reasonable hour. Even if your teen objects, anticipating such problems and preventing their occurrence is wise parenting.

The Vatican Letter

Vatican in full swing for major document

by Agostino Bono, NC News Service

Carlos Chagas' desk is littered with papers. Msgr. Carlo Caffara's is a study in neatness. Across both desks have passed pivotal reports aimed at helping Pope John Paul II decide a series of complex bioethical issues.

Chagas, a Brazilian biophysicist and head of the Pontifical Academy of Sciences has been gathering medical and scientific data showing the clinical pros and cons of state-of-the-art biotechnology. Across the Tiber River which divides Rome, Msgr. Caffara, moral theologian and consultant to the Congregation for the Doctrine of the Faith, has been gathering theological assessments from around the world.

The Vatican's research on bioethics has been progressing for several years and is expected to culminate in at least one major document giving moral guidelines on specific bioethical situations. The pope — who must approve all congregation documents before they become official — has taken a deep personal interest in bioethics and, said papal spokesman Joaquin Navarro-Valls, may issue his own document. The topic occupied much of Pope John Paul's summer reading schedule.

Vatican officials are mum when asked about the specific issues to be treated in the document announced by Cardinal Ratzinger, letting the pope take the lead.

As a sign of his deep interest in bioethics, the pope has been busy outlining the topics needing detailed moral scrutiny.

In a string of recent speeches, he listed in vitro fertilization, genetic engineering, experimentation on humans and human embryos, and the double-edged effect of many drugs.

The issues are extremely complex and the pope, while highly critical, has avoided a blanket moral "yes" or "no." Instead, he has framed them within the overall moral principle that science and medicine exist to serve human beings and not vice versa.

The pope has warned that technological advances

are producing a "utilitarian and mechanistic mentality" which devalues human beings by regarding an individual as a "manipulable instrument of production and consumption."

The problem of bioethics is drawing the fine line

—in concrete situations —which separates science serving humanity and science exploiting human beings.

The task is keeping people busy behind many desks, cluttered and uncluttered.

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The Pope Teaches

Social sin is an adding up of the effects of many personal sins

by Pope John Paul II
remarks at his general audience Nov. 5

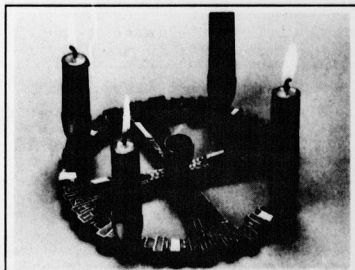
In describing the effects of original sin on the human condition, the Second Vatican Council states that "all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness. Indeed, man finds that by himself he is incapable of battling the assaults of evil successfully. . . . But the Lord himself came to free and strengthen man, renewing him inwardly" (*Gaudium et Spes*, 13).

Personal sin is always the act of a specific person, an act for which he or she is responsible. It is an act incompatible with the moral law and thus opposed to the will of God. We discover in the Old Testament different expressions to indicate the various aspects of sin. Often sin is termed simply as "evil," and the person who commits sin does "that which is evil in the sight of the Lord." In other contexts, sin is described according to the broadest sense of the word "injustice." Jesus characterizes sin as something that originates "from the heart" of man. It is a conscious and free act of an individual person. It can be considered evil in the moral sense because it does not conform to the will of God.

When we find the expression "the sin of the world" in Gospel of John, this does not imply a denial of the individual responsibility of personal sin. The "sin of the world" is not the same thing as original sin but rather refers to a kind of environment of sin which creates the conditions whereby new personal sins are committed. It is, as it were, a summing up of the consequences of original sin in the whole history of humanity. And herein enters the concept of social sin. With this concept we recognize that, by virtue of our human solidarity, each individual's sin in some way affects others. Every sin has repercussions on the entire church and the whole human family and thus can be said to have a truly social dimension.

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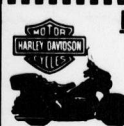
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ENTERTAINMENT

Viewing with Arnold

Teen 'Peggy Sue Got Married' is time-trip

If I knew then all I know now, I'd do it differently.
—Peggy Sue

by James W. Arnold

If you take "Back to the Future" as square one, then Francis Coppola's "Peggy Sue Got Married" can be considered square two in an intriguing progression of time-tripping high school movies.

Recall that in "Future," the teenage hero was transported back in time to join his parents in their high school days. After a few close calls that almost changed destiny too radically, he managed to fine-tune their futures for a more positive outcome. But it was played mostly for broad laughs, and the focus was on satirical contrast between the pop styles of then (1955) and now.

In "Peggy Sue," the heroine (beautifully played by beautiful Kathleen Turner) is a mature 40-year-old who is zapped back to 1960 to relive a few days of her senior year. (The "how" of the miracle, during an amusingly staged class reunion, is a mystery, but the device is more psychological than mechanical sci-fi.)

The difference is crucial. Before, we had a contemporary youth reacting to the weirdness of a past he had never experienced. This time, a mature adult goes back to her own nearly forgotten past to see friends, school, parents, home, even long-gone grandparents. Since her mind remains that of a 1960s woman in a restored 17-year-old body,

she experiences everything from the perspective of 25 years of personal and cultural history. She knows not only how her friends and her marriage turned out, but also what songs will be hits, about the women's movement, and when Armstrong will walk on the moon.

It's a promising idea from first-time screenwriters Jerry Leichtling and Arlene Sarner. But unfortunately, it's only square two. It delivers some tender, funny and even insightful moments, but never quite pays off on the expectations of a strong first half.

Turner's Peggy Sue is a feminist construct, a model of the last generation's woman, the high school beauty who "settled" for marriage to an affluent popular guy. (Her name and the title come from the period hit song by Buddy Holly.) He wanted to be a rock star but took over his father's appliance store and developed into one of those successful but obnoxious TV pitchmen ("Crazy Charlie," played by Nicholas Cage). They have two nice kids, but Charlie's been unfaithful, and divorce looms. "We got married young," she says perceptively, "and blame each other for all the things we missed."

When Peggy Sue finds herself back in 1960, her desire to "do things differently" is put to the test. But nothing very serious emerges: she doesn't ponder becoming a brain surgeon, industrialist or Mother Teresa. She tries out relationships with a couple of boys who now appear more exciting than Charlie: Richard (Barry Miller), the nerd-genius who has become the class success story, and Michael (Kevin J. O'Connor), the brilliant loner, a future novelist who wants her to join him in polygamous bliss on a chicken farm in Utah.



BACK IN TIME—Kathleen Turner stars as Peggy Sue Kelcher, a mother of two and facing divorce, who has an accident while attending her 25th high school class reunion and is thrust back in time. Nicholas Cage plays her high school sweetheart in "Peggy Sue Got Married," a Tri-Star release. Rating the film A-II, the U.S. Catholic Conference says the "heartfelt and dramatically radical fable . . . illustrates that the good inside is not subject to the test of time." (NC photo)

What she really decides is just to avoid marriage, but she finds Charlie's persistence and charm wearing down her resistance, just as it had before. The point seems to be that Peggy Sue—and perhaps all time-travelers—can't really change anything. The final restoration to the present holds few surprises, and can be seen either as a cop-out or a mild reaffirmation of traditional values.

The best things in the movie are more peripheral. First, there is the honest sentiment as Peggy Sue lives again as a teen-ager with her parents and her sister and realizes the simple joys of life that as kids we're too self-absorbed to notice. These scenes have a definite "Our Town" feeling. The reunion with her beloved grandparents is similarly touching, drenched in lovely nostalgia by cinematographer Jordan Cronenweth ("Blade Runner").

The attitude toward family is certainly more benign than in most teen movies. But even these characters are stereotypes, and nothing significant happens with them.

Second, there is the shrewd comedy as a sensitive adult finds herself in a

high school of 25 years ago and perceives it with totally different values. She tells off the algebra teacher and a witchy friend, puts down the class "macho schmuck," sings "My Country 'Tis of Thee" at top volume, and thoroughly enjoys the old music, fashions and girlfriends.

Peggy Sue also chuckles at her parents' inept attempts to advise her and Charlie about sex. In fact, she comes on very strongly to Charlie, flustering him comically, and also to Michael, which inspires him to quote Yeats as he makes love to her in one of those "glorious" romantic nights dear to Hollywood but fake to most of the rest of us.

"Peggy Sue" is a marvelous concept, but ultimately a classic mixed bag. Don't be surprised if critics overpraise it, because often-difficult director Coppola has again made a movie they think they understand.

(Interesting but uneven mix of teenage movie and adult sensibility; non-marital sex situations; satisfactory for mature audiences.)

USCC classification: A-II—Adults and adolescents.

TV reviews on 'Mel Fisher,' 'Women in Charge'

by Tony Zaza and Henry Herz

Obsessed with a 17-year search for sunken treasure, a man sacrifices the esteem of others and his family's welfare to fulfill his dream in "The Mel Fisher Story," airing Saturday, Nov. 15, 9-11 p.m. EST (CBS).

The determination of Fisher, played by Cliff Robertson, to locate treasure in a sunken 17th-century Spanish galleon in the face of hardship and adversity may be the stuff of true adventure but it is hardly laudable as a goal in one's life.

This rather selfish and egocentric campaign is depicted as his life's work and something which is supported enthusiastically by his family and his children's friends living and playing amongst the waves of the Florida Keys.

Courage and fortitude pay off but not without tragedy. This chronicle of the hunt with its trials and tribulations is lighthearted as it emphasizes the role of youngsters in nurturing and preserving the dream. Loretta Swit and Robertson make an unlikely pairing as the parents who cling to the hope of riches.

More nautical and emotional intelligence in Stanford Whitmore's script could have made this educational, but James Goldstone's direction keeps it squarely within the conventions of the average rags-to-riches fable that should appeal to those seeking uncomplicated, family-oriented viewing. (T2)

"Women in Charge"

Though the progress of women's rights never has been easy, women almost everywhere around the globe have made gains in the past two decades. Providing an international portrait gallery of individuals and their accomplishments is "Women in Charge," a

one-hour documentary airing in national syndication in November and December (check local listings).

Hosted by actress Michele Lee, the program presents seven examples of women who have achieved significant leadership positions in their native lands.

The program begins and ends in Egypt, where Moslem fundamentalism has called for a return to the secluded status of women. Featured in the first segment is a young anthropologist who turned her attention to assisting desert nomads. Working at first on her own, she initiated self-help projects which in the past 10 years have gained government and international support.

The final segment is devoted to Jehan Sadat and her efforts to enact legislation protecting women's rights in Egypt. Although these laws were rescinded following the assassination of her husband, President

Anwar Sadat, her commitment to the cause of equality for women remains undiminished. Other segments include comedienne Carol Burnett, a Kenyan fashion model and the women draftees of the Israeli army, where equality between the sexes includes compulsory military service.

The program is the third offering of "Women of the World," a seven-part series devoted to showing how women have succeeded in bettering themselves and the world in which they live. The emphasis is on the global dimension of women's solidarity in seeking the same goals of equality and opportunity in a diversity of cultures.

Addressed to a women's audience, the program is relentlessly upbeat and positive. Its message of "merit not gender" is the same as many previous feminist documentaries but this is presented without militant rhetoric or jargon. (HH)

Several television programs of note listed

Sunday, Nov. 16, 9-11 p.m. EST (CBS) "Fresno." Carol Burnett, Dabney Coleman, Teri Garr, Gregory Harrison and Charles Grodin star in a six-hour parody of the ultra-soapy melodramas the networks are so fond of providing. There is lots of comic power in the supporting cast and if the script has any courage we may be treated to a stylish hit parade of satirical wit.

Monday, Nov. 17, 9-11 p.m. EST (NBC) "Kate's Secret." Eating disorders are serious and widespread. This program dramatizes, without in-depth examination of causes, the emotional struggles which stem from a sick woman's refusal to seek help. Meredith Baxter Birney stars in the story which demonstrates that this psychological weakness can often be rooted in lack of love and understanding during childhood.

Tuesday, Nov. 18, 9-11 p.m. EST (CBS) "Penalty Phase." A judge must decide between personal integrity and career objectives in determining a just punishment for a convicted murderer in the "penalty phase" or sentencing portion of his trial. The script by Orange County Judge Gale Patrick Hickman promises a "startling and tragic denouement" as Peter Strauss role of the judge is seemingly unable to find a just and honorable balance.

Tuesday, Nov. 18, 10-11 p.m. EST (PBS) "Battered Child, Battered Trust." The question of doctor-patient confidentiality is examined in relation to the problem of child abuse. The program in the "Managing Our Miracles: Health Care in America" series discusses the responsibility of the medical community.

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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

November 14

Marian College Homecoming celebrations for alumni begin with registration from 5-8 p.m., wine and cheese reception from 7-11 p.m. and 9 p.m.-midnight Rolling Trolley Party to Indy nightspots.

The Young Adults group sponsored by St. Barnabas Parish will meet at 7 p.m. at church for a trip to Union Station. Call Father Dan 882-0724 for information.

November 14-15-16

A Women's Weekend on "Beatitudes as Prayer" will be conducted by Ursuline Sister Mary Matthias Ward at Fatima Retreat House, 5863 E. 86th St. Call 545-7881 for information.

A Men's Retreat will be held at Mount St. Francis Retreat Center. Call 812-625-8817 from 9 a.m.-4 p.m. weekdays for information.

Benedictine Father Cyril Vrablic will direct a Men's Retreat dealing with the Providence of God at St. Meinrad Archabbey. Call 812-387-6585 for information.

November 15

A Silver Anniversary Ball in honor of Bishop Chetard High School's 25th anniversary will be held at the Hilton on the Circle.

Marian College Homecoming celebrations for alumni continue, featuring 9 a.m.-noon latecomer registration, walking tours, brunch, football games, Mass and

dance at Union Station Holiday Inn.

The Catholic Widowed Organization (CWO) will meet at 6 p.m. for a pitch-in dinner and social at the Catholic Center, 1400 N. Meridian St. \$3 fee. Bring covered dish, cards or games. Mass at Cathedral precedes at 5 p.m.

Cardinal Ritter High School will hold its Annual Reverse Drawing at 6:30 p.m. \$17.50 per person includes buffet dinner and chance to win \$1,000. Call 247-1797 for tickets.

St. Ann Society of St. Andrew Parish, Richmond will sponsor its Annual Bazaar and Chicken Noodle Supper in Father Hillman Hall. Bazaar opens 9 a.m.; supper served from 4-7 p.m. Adults \$3.25; children \$1.50.

Holy Name Parish, Beech Grove will hold Armchair Horseracing at 8 p.m. in Hartman Hall. Doors open 7:30 p.m. Refreshments available.

Southside K of C, 511 E. Thompson Rd. will hold a Christmas Boutique and Luncheon from 10 a.m.-5 p.m. For information call Alma Davey 367-6302, Dottie Eckstein 883-1010 or Alberta Heinselman 636-0592.

St. Ann Parish, 2850 S. Holt Rd. will sponsor its sixth annual Christmas Cheer Bazaar from 8 a.m.-5 p.m. Tables available for rent: \$15. Call Judy Wolford 856-4204 or Rita Hurm 241-4754.

St. Simon Parish Athletic Booster Club will hold a Las Vegas Night from 8 p.m.-2 a.m. at 8400 Roy Rd. Admission \$1. Free draft beer 8-11 p.m. Adults only.

St. Michael Parish, Bradford will hold its Annual Spaghetti Supper and Christmas Bazaar beginning at 5 p.m. Sat. Mass celebrated at 5:30 p.m.

The Justice and Peace Committee of the Franciscan Sisters at Oldenburg will sponsor a workshop on "Feminine Spirituality" from 9:30 a.m.-3:30 p.m. in the ICA auditorium. Registration at the door: \$3 from 8:30-9:30 a.m.

Holy Rosary Parish, Seelyville will hold a Christmas Bazaar from 10 a.m.-4 p.m. Crafts, food and drink available.

The Altar Society of St. Mary Parish, Navilleton will sponsor a Christmas Bazaar from 10 a.m.-3 p.m. in the activities center.

Women in Christian Service of St. Barnabas Parish will hold a Bazaar from 9 a.m.-4 p.m. in the church hall, 8300 S. Rahke Rd. Hot dog luncheon served 11 a.m.-4 p.m. Chili supper from 4-8 p.m. Christmas decorations, wall hangings.

The Women's Club of St. Gabriel Parish, 5813 Sunwood Dr., will sponsor a Christmas Boutique from 9 a.m.-4 p.m. Crafts, pictures with Santa, Christmas items.

November 15-16

Holy Trinity Parish, 902 N. Holmes Ave. will sponsor a Holiday Bazaar from 10 a.m.-7 p.m. Sat. and from 10 a.m.-4 p.m. Sun. A la carte meals served from 11 a.m.-4 p.m. Sat. and from 11:30 a.m.-4 p.m. Sun. Adults \$5.50; children 6-12 30 cents/year; children under 5 free. Crafts, cash prizes.

November 15-18

Corrected dates for St. Bernadette Parish Renewal conducted by Father Patrick McNulty. Babysitting and transportation for those in need will be available. Call 358-5887.



November 16

Marian College Homecoming celebrations will end with a 10 a.m. Mass in college chapel. Liturgy by Class of '81.

St. Andrew Parish, 4050 E. 38th St. will celebrate the feast of St. Andrew with a 40th Anniversary Mass at 2:30 p.m.

An Indianapolis area Pre-Cana Day will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N.

Meridian St. \$15 registration fee. Pre-registration required. Call 236-1400.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass followed by an 8:45 a.m. meeting in the cafeteria.

The Home School Organization of St. Plus X Parish, 7280 Sarto Dr. will hold a Pancake Breakfast from 8:30 a.m.-1:15 p.m. Call 257-9461 for more information.

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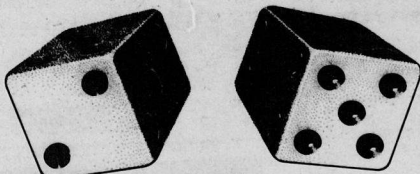
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The Ladies Guild of Sacred Heart Parish, 1500 Union St. will sponsor a Card Party at 2 p.m. Admission \$1.75.

Providence High School, Clarksville will hold an Open House from 1-3 p.m. for prospective students and their parents. School tours, refreshments, entertainment.

The drama department of Immaculate Conception Academy in Oldenburg will present "Charlotte's Web" at 1 p.m. in the ICA auditorium as part of a day long Open House lasting until 6 p.m. Adults \$2; children under 10 \$1. School tours until 4 p.m. followed by spaghetti supper.

The free Turn Your Heart Toward Home series by Dr. James Dobson, sponsored by St. Barnabas Parish adult education committee continues at 7 p.m. with "Power in Parenting: The Adolescent" and "The Family Under Fire" at 8300 Rahke Rd.

St. Andrew Parish, Richmond will celebrate its 140th anniversary with an Open House from 1-3 p.m. followed by a special 5 p.m. Mass. All friends and former parishioners invited.

Life in the Spirit Seminars continue from 7-9 p.m. at Holy Trinity Parish, Edinburg.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. for a program by Dr. Larry Lennon on Underachievement in Children

and Adults in the K of C Hall, 4th and Walnut Sts., Bloomington. Call Patrick Fitzgerald 812-336-1500 for more information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for games and small group discussions. For more information, call 236-1596 days or 250-8140 or 255-3121 evenings.

The drama department of Immaculate Conception Academy in Oldenburg will present "Charlotte's Web" at 7 p.m. in the ICA auditorium. Adults \$2; children under 10 \$1.

The Annual St. Francis Hospital Holiday Bazaar will be held from 9 a.m.-6 p.m. both days in the auditorium.

A Parish Retreat on the theme "Lord, Teach Us to Pray" will be held at St. Mary Parish, Richmond beginning from 7-9 p.m. Mon. Activities all day Tues. Pitch-in supper at 5:30 p.m. Wed.

Systematic Training for Effective Parenting sponsored by St. Luke Parish continues from 7-9 p.m. in the reception room.

The "Love Your Enemy" series sponsored by Richmond Catholic Education Center continues from 7-9 p.m. in the Center basement

(old St. Andrew's School), 233 S. 5th St., Richmond.

New Albany Deaneary Youth Ministry will sponsor a seminar for catechists on "Creative Use of Audio Visuals" from 7-9:30 p.m. in the Aquinas Center, Clarksville. Call 812-945-0354 for information.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by the regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Panel discussion on "Re-entering the Social World."

An Over 50 Day on "Living a Christian Life in Today's World" will be conducted by Jesuit Father Paul Allen at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Prayer Evening on "Symbols and Images in Prayer" will be presented from 7:30-9 p.m. by Karen McBride at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Office of Worship will sponsor a Tell City Deaneary Parish Liturgy Committee Training Session from 7-10 p.m. at St. Paul Parish hall, Tell City.

The Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

The Office of Worship will sponsor an Isaiah 50:4/Lector Evaluation from 7-10 p.m. at St. Andrew Parish, Richmond.

New Albany Deaneary Youth Ministry will sponsor a seminar for adult youth workers on "Spirituality in Ministry" from 7-9:30 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354, for information.

The Evening Scripture Series concludes from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

The Young Adults group spon-

sored by St. Barnabas Parish will meet at 7 p.m. in the parish center to stock and distribute food baskets for the needy. Call Father Dan 882-0724 for information.

St. Andrew Parish, Richmond, will celebrate its 140th anniversary with a Family Social/Mixer for all ages from 7:30-10-30 p.m. in the parish gym.

Residents of St. Augustine Home for the Aged, 2345 W. 86th St. will hold a Rummage Sale from 10 a.m.-4 p.m. both days to earn money to replace their dish-washing machine.

A Singles Retreat on "Faithfully Me-Realistically Me" will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Weekend Retreat for Knights and Ladies of St. Peter Claver will be presented by Father Victor Schott on "Family, Prayers and Forgiveness" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

"Celebrate the Family," a day of enrichment for couples, parents and all who work with families will be sponsored by the Family Life Office from 12:30-6 p.m. at the Catholic Center, 1400 N. Meridian St. \$3/person; \$4/couple. Call 317-236-1596 for more information.

An Archdiocesan Board of Education planning day will be held at the Sisters of St. Francis motherhouse in Oldenburg.

St. Catherine of Siena Court #109 Ladies Auxiliary, Knights of St. Peter Claver will sponsor "Puttin' On the Ritz," a fashion show and luncheon at 11 a.m. in Ritz Charles banquet hall, 12156 N. Meridian St. Julia Carson models, Claypool Boutiques and Boutique of North Willow are featured.


The Altar Society of St. Malachy Parish will sponsor its annual Christmas Bazaar from 9 a.m.-4:30 p.m. in the parish hall, 326 N. Green St., Brownsburg. Free babysitting. Santa Claus. Lunch served all day.

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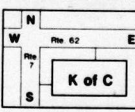
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On the Record: It is one world, but we're different

by Charlie Martin, NC News Service

Brothers in Arms

These mist covered mountains
Are a home now for me
But my home is the lowlands
And always will be
Someday you'll return to
Your valleys and your farms
And you'll no longer burn
To be brothers in arms.

Through these fields of destruction
Baptisms of fire
I've watched all your suffering
As the battles raged higher
And though they did hurt me so bad
In the fear and alarm
You did not desert me
My brothers in arms.

There's so many different worlds
So many different suns
And we have just one world
But we live in different ones.

Now the sun's gone to hell
And the moon's rising high
Let me bid you farewell
Every man has to die.

But it's written in the starlight
And in every line on your palm
We're fools to make war
On our brothers in arms.

Recorded by Dire Straits
Written by Mark Knopfler

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WE DID IT—The Immaculate Conception Academy Volleyball Team moments after winning the sectional championship.

For several weeks, Dire Strait's "Brothers in Arms" topped the album charts. "Money for Nothing" and "Walk of Life" were the album's big hits, but for this week's column I chose to listen to the album's title cut.

The song reminds us of the conflicts and troubles in the world. One viewing of the nightly news confirms that many in the human family suffer because of "Brothers in Arms." Whether it is in Central America, the Middle East, South Africa or in one of several other places, people are caught living their lives in the midst of fear and danger.

Learning about these problems also makes us want to help those who suffer. For the world that faces a lack of peace and caring, what can we individuals do?

Perhaps one answer lies in understanding the worth of any loving action. At times, it is hard to know how to help those in foreign countries. However, we can reach out to those closest to us among our families and friends. We also can choose to be involved in local programs that support others.

I believe that what we do for those immediately around us also affects those who need help elsewhere. Let me explain.

Any time that we love another person, we help build an environment where peace and harmony can grow. Ideas and values are contagious. The more we treat others with respect, kindness and love, the more we move our human family toward peace. Every time we choose to respond to the needs of another we help more than the one person.

Our actions encourage the type of thinking that gives peace and justice a greater chance in our world.

Such an attitude is not meant to limit our response to people in foreign lands. We still need to work hard at understanding world problems and, if possible, help those who are hurt by unfortunate and unfair circumstances.

However, we should not undersell the value or effect of our good actions, even if they are focused on those immediately around us. Gradually these actions can help to lead the world to the point where all of our "brothers" will put down their arms and peace can rule the hearts of the human family.

ICA captures first volleyball sectional

The Immaculate Conception Academy Twisters made sports history for their school with their first ever volleyball sectional championship.

They defeated Jac-Cen-Del, Batesville and Milan each in two games in their march to the title.

The team capped its 15-4 regular season with a 10-match winning streak before going into tournament play. The tournament wins brought ICA's record to 18-4 with 13 wins in a row. The

Twisters lost to the heavily favored East Central Trojans in the first round of regional play at Greensburg.

Next year, the ICA team will lose only two seniors, according to Franciscan Sister Dolores Jean Nellis, director of development at ICA.

Immaculate Conception Academy is an all-girls' high school located in Oldenburg. They have been competing in volleyball for only eight years, according to Sister Dolores Jean.

Holiday dinner and semi-formal dance set for Tell City Deanery

A candlelight dinner and semi-formal dance is planned for youth in the Tell City Deanery. They will be Sunday, Dec. 28. Reservations for dinner are available beginning at 6 p.m. at the Cordon Bleu (St. Paul Youth Ministry Center). People may register either for

a party of two or a large group. The dance will be from 8-11 p.m. in the Versailles Room (St. Paul Cafeteria). The cost for both is \$3.50 per person (\$5 if you register after Dec. 19). Dress attire is required. To register or for more information, call 812-547-2728.

Need your comments

This week you will notice a new feature in the Youth Corner. It's a column by Charlie Martin of Evansville. It looks at rock music from a Christian point of view. We're trying this feature out and need to know what you think. Also, if you have any other thoughts on how the paper can be more interesting and helpful to you, please let us know! Send your comments to Rick Cain, The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206. If you don't want your letter published, that's fine. Just say so in your letter. Thanks!



ELECTION EVE VISIT—U.S. Representative Lee Hamilton visited Shave Memorial High School the day before elections to speak with the students. After his talk on making laws and his role in Congress, he answered questions from students. Pictured with Rep. Hamilton are: (from left) Mike Jacob, Jodi Cooke, Laura Racker, Rep. Hamilton, Sharon Prost, Stacey Clissord and Tim Thomas.

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Terre Haute Mass for youth planned

St. Joseph's is hosting a youth Mass for all youth in the Terre Haute Deanery. It is Sunday, Nov. 23, at 7 p.m. The celebrant is Conventual Franciscan Father Dismas Veene-man, pastor of St. Joseph's. A dance will follow. The cost is \$2. St. Joseph's is located at 113 S. Fifth St. in Terre Haute.

Jerry Gobel sets Terre Haute stop

Jerry Gobel will give a concert Monday, Feb. 23 in Terre Haute. According to Russ In-serra, deanery youth ministry coordinator, Gobel "is a musician, singer, storyteller and a dynamic man of faith." He has also performed in New Albany and at the youth conference in Biloxi, Miss., last year.

Book Review

'Centered Living' one prayer discipline

Centered Living: The Way of Centering Prayer, by M. Basil Pennington, OCSO. Doubleday (Garden City, N.Y., 1986). 204 pp., \$15.95.

Reviewed by
William Droel
NC News Service

Spoofing a sex survey, popular Chicago newspaper columnist Mike Royko conducted this survey: Which do you do more often, have sex or go bowling? The results were preordained.

But there is something that Americans do more often than go bowling or have sex. They pray. One half of the nation prays everyday, 80 percent prays every week and 96 percent prays at least once a year. There is a positive correlation between frequent prayer and mental health. Two new studies show that married couples who pray have better sex. (There is no study yet on their bowling scores.)

Yet many fervent Christians ask: How do I pray? What kind of prayer? How can I deepen my prayer life? "Centered Living" provides one answer. Twice a day for 20 minutes, alone or with others, the Christian should "sit relaxed and quiet, then move in faith to God dwelling in our depths," explains Father Pennington. After a few minutes "take up a love word and let it be gently present." He suggests several love words in his meditation: choice, cross, Father and others. Finally, "whenever in the course of the prayer we become aware of anything else, we simply gently return to the prayer word." That's it! Above all else, he says, "keep it simple."

The first part of this book is an unnecessary sales pitch for this type of prayer. It is also unnecessary, later in the book, to argue about who teaches the authentic Centering Prayer and who doesn't. Some readers may also find the

chapter on the spiritual classic, "The Cloud of Unknowing," and another on some of Thomas Merton's writings, to be dry. But the suggested method for prayer,

the chapters which comment on specific Scripture passages, and those that discuss shared prayer are very rich.

If asked, before reading this book, I would have

equated Centering Prayer with Yoga breathing. They are not the same, but I can't get hung up on the differences. "Centering Prayer is certainly not the only way to pray,"

Father Pennington graciously admits. "Centering will not be everyone's way." The important thing is to acquire a prayer discipline. The form is secondary. The form, in this case Centering Prayer, can, however, help the discipline. If we do our part, God will do his.

(Droel is the campus minister at Moraine Valley Community College, Palos Hills, Ill.)

Hiroshima, Nagasaki survivors heard

Hibakusha: Survivors of Hiroshima and Nagasaki, no editor or author listed. Kosei Publishing (Tokyo, 1986). 206 pp., \$6.95.

Reviewed by
Margaret O'Connell
NC News Service

"Hibakusha," which in Japanese means "survivors," is a collection of 25 interviews with those who survived the nuclear annihilation of Hiroshima and Nagasaki, served as relief workers in the devastated cities, or are the children and grandchildren of survivors. Also included are 11

pages of the most horrifying black and white photographs this reviewer has ever seen—including the five only known photographs of Hiroshima after the bomb.

The interviews are riveting despite—or because of—the incomprehensible horror and

suffering they attempt to describe. They cry out for a nuclear-free world, for toleration, for cooperation, for peace. They are records written in human misery.

Everyone who loves life and living should read this record of nuclear insanity.

The book is available in this country from Charles E. Tuttle Co., 28 S. Main St., Rutland, Vt. 05701.

(Margaret O'Connell is an associate editor of The Christophers in New York City and a member of the secular Franciscan order.)

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† GILES, James Ernest, 69, Little Flower, Indianapolis, Nov. 1. Husband of Bridgette Foley; father of John E., Patricia M. Fuson and Anne E. Vez; grandfather of five.

† GRANTY, Herman, 71, St. Mary of the Knobs, Floyd Knobs, Sept. 24. Husband of Sarah; father of Evelyn Nyborg and Bonnie; brother of Edward, William, Helen Broadus, Aileen Huber, Mary Margaret Rhodes, Irma Mahoney and Lula Mae Mueller.

† HAFNER, Colleen, 16, St. Lawrence, Indianapolis, Oct. 27. Daughter of James L. and Pamela A.; sister of Joseph, Tanya, and Maria Montgomery; granddaughter of Jean Hyatt and Larry and Marge Hafner.

† HEALEY, Mary E., 67, Holy Spirit, Indianapolis, Nov. 2. Wife of John T.; mother of Sharon Lee Russell and John R.; grandmother of one; sister of Jack and Bill Schilling.

† JORDAN, Clara L., 82, St. Lawrence, Indianapolis, Nov. 1. Mother of Margaret Broumnd and Kenneth; sister of Herbert, Wilfred, Bernard and Felix Nichter, Gertrude Geringer, Marie Wells and Geneva Hortman; grandmother of eight; great-grandmother of three.

† KOOTZ, Rosanna Vittorio, 64, Holy Rosary, Indianapolis, Oct. 15. Wife of Louis W., Sr.; mother of Louis W., Jr. and Richard J.; grandmother of seven; sister of Roy Vittorio and Josephine Shaw.

† LOYD, Cathleen, 82, St. Mary, Greensburg, Nov. 7. Mother of Sally Vanderbur and Susanne

Moeller; sister of Joseph Stier, Marie Zoellner and Gertrude Hood.

† MANLEY, John J., 51, Little Flower, Indianapolis, Oct. 31. Husband of Jean; father of Cynthia, Susan and John, Jr.; brother of Mary Burke, Helen Hagist, Leona Glenn, Sister Katherine, Leo, James and William.

† O'MALLEY, John Paul, 48, St. Margaret Mary, Terre Haute, Nov. 1. Husband of Sylvia; father of Paula Bailey, Dianna Poston and Christina Dixon; son of Elda Woodcock; stepson of Harry Woodcock; brother of George and John Earl O'Malley and William Woodcock.

† RAUCH, Amy Lynn, 2, St. Nicholas, Sunman, Oct. 31. Daughter of Dwight and Rita; sister of Robert; stepdaughter of Magdalene Riehle and Joe Rauch.

† RHODES, Catherine Mary, 66, St. Isidore the Farmer, Nov. 1. Mother of Lucille Carter, Betty Kellems, Rosella Wilson, Lawrence and Gervase; sister of Anna Woeste; grandmother of 22; stepgrandmother of two; great-grandmother of 31; two great-grandchildren of 12.

† RYAN, Helen Louise, 73, Our Lady of Perpetual Help, New Albany, Nov. 1. Wife of Clarence J. "Pat"; mother of Michael J., Patricia K. Culp, Mary Ann Fisher and Sherry Dallman; sister of Sebastian and Walter Risch and Kathryn Cook; grandmother of 11.

† SANTANGELO, James, infant, Little Flower, Indianapolis, Oct. 24. Son of Richard and Monica; brother of David.

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Bishops recognize 'unresolved questions'

(Continued from pg. 1)

Holy See ordered Archbishop Raymond Hunthausen to relinquish final authority in several critical areas to Auxiliary Bishop Donald Wuerl.

He said the bishops at the meeting would address the situation in their closed executive session Nov. 11.

But he said the aim was not to "interject" themselves as a conference into the "special relationship between the pope and a local bishop" or to review the events, but to offer "fraternal support" to the two prelates. The position of women in the church is a second major question, he said.

The Catholic bishops "cannot stand with those who argue

that the only response to this inequality is ordination of women to the priesthood," Bishop Malone said. "The teaching of the church is clear on this point."

However, the bishops must recognize the need to continue efforts to promote the "legitimate roles women can assume in society and the church," including the dialogue which will lead to the bishops' upcoming pastoral on the role of women in the church.

Finally, he said, there is the question of the teaching of life within the church and theological investigation.

"The teaching office of the bishop must be clarified and distinguished from that of the theologian," Bishop Malone said, adding that "dissent in its various meanings" must be distinguished from scholarly questioning or all forms of open honest discussion.

"How can the church ensure the stability of its teaching while at the same time encourage that freedom of conversation which even, in theological terms, makes for its testing and development?" he asked.

Pope plans visit to Australia, five other nations

(Continued from pg. 1)

Center Nov. 27. The pope, Prime Minister Robert Hawke and other officials are scheduled to meet in Canberra, the Australian capital, on Nov. 24 shortly after the pontiff's arrival in the country.

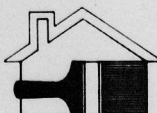
In New Zealand, the pope is to receive a traditional welcome by Maori people when he arrives in Auckland Nov. 22. The next day his itinerary includes meeting with diplomats in Wellington, the nation's capital, and later anointing the sick in a ceremony at the city's sports center.

The pope is scheduled to make an overnight stop in Bangladesh, where on Nov. 19 he will ordain several new priests, visit the monument to the South Asian nation's martyrs at Savar and meet with non-Christian leaders.

During a brief stop in Singapore, a tiny, prosperous nation on the tip of the Malay Peninsula, the pope is to celebrate Mass

in the national stadium. In the Pacific island-state of Fiji, the pope is expected to meet Nov. 21 with bishops from the Pacific region.

In the Seychelles, an Indian Ocean island group, the pope plans to celebrate Mass in Victoria before leaving for Rome, where he is scheduled to arrive late Dec. 1.



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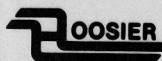
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— SINCE 1927 —

Brother Columban can mend your broken art



by Peg Hall

Brother Columban O'Brien has his own little place of business on the monastery grounds of St. Meinrad Archabbey. In his Icon Shop he occupies his time renewing old works of art and, in contrast, producing new pieces which look old.

The original icons were simple, austere paintings on wood, sometimes gaudily trimmed with jewels and metal. They came from the Eastern Church of Russia and the Balkan countries.

Brother Columban's talent at putting religious art prints and scrap wood together to create an effect of antiquity has been rewarded with the nickname of "the faker maker" or sometimes "our beloved faker maker."

Making icons for sale is the "bread and butter" part of his work, Brother Columban said. In a month's time he might produce as many as 1,000, the smallest priced as low as 50 cents.

What he enjoys more than "making fakes," the brother said, is preserving old icons and oil paintings. He got into the field of art conservation when he was sent to the

Vatican for training shortly after he became a monk. His main work there was identifying aged parchments, something he still gets calls for.

One of his most recent jobs was cleaning a large oil painting for St. Joseph's Cathedral of Columbus, Ohio. Every project is a new challenge, he said. "It's a slow process. You should choose a little, insignificant corner and experiment with acetone or different chemicals. Anybody would have to be insane to put acetone in a dish and start rubbing."

"You have to know what you're doing to a degree. But then you have to take a chance." So he starts with a spot the size of a postage stamp. If it goes well, he progresses cautiously to a postcard-size area.

"You could take a \$2,000 icon and make it worth 50 cents," he said. "It's not a job for amateurs." To surprise him, his mother tried to clean a copper painting he'd purchased for her in Italy, and accidentally erased it.

There may be valuable works of art stored in attics, Brother Columban said. It's difficult if not impossible to tell whether the icon which came over from the old country with someone's ancestors is worth a few dollars or thousands until it's cleaned up. But some prefer to retain the darkened appearance and don't want the effects of time removed. Brother Columban pointed out that there is real value to a family in cherishing a prized heirloom, quite apart from what it would bring on the market.

One piece which he cleaned had been stored at Gethsemane Abbey in Kentucky. The layers of varnish were peeled away to reveal that what seemed to be brown paint was gold leaf. The icon, valued at \$35,000 to \$40,000, now has a place of honor in the abbey chapel.

Brother Columban himself has lived a colorful life. As a young man he seemed destined for a career in opera. He had earned his bachelor's degree in music from Indiana University and was working on his master's and teaching in the university. He'd sung with famous opera companies.

Then he joined the infantry during World War II. He was wounded four times while serving in Italy. Interested in history, he bought some old parchments in Rome, where he had been sent to complete his tour of duty and where he would later return as a monk to work in the Vatican archives.

In 1947, he entered the monastery. Ironically, his full baritone voice didn't blend with the choir. "So I could only sing in the shower. But of course I couldn't do that, because I was in the monastery," he says. "I guess the biggest mistake I ever made was not taking up the guitar." On the subject of what might have been if he'd remained in opera, he said, "I don't think about the past. I prefer not to resurrect old ghosts."

On a Saturday afternoon, however, chances are good of finding him in his workshop blasting out an aria with the radio tuned to the Metropolitan Opera.

FAKER MAKER—Benedictine Brother Columban O'Brien works on an icon at St. Meinrad Archabbey. (Photo by Peg Hall)

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OLD PARCHMENTS—Although he studied opera at Indiana University, Benedictine Brother Columban O'Brien chose to become a monk. He was trained at the Vatican in identifying aged parchments. He still gets calls on the subject today. (Photo by Peg Hall)

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