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NCCB chief contrasts media with 'real church'

By Jerry Filleau

WASHINGTON (CNS)—As the U.S. bishops opened their fall meeting Nov. 14, Cardinal-designate William H. Keeler of Baltimore sharply contrasted the church portrayed in the media with "the real church in which we live and worship."

"Our advocacy does not fit ideological or partisan categories. Our witness is not politically correct, but it is unflinchingly consistent," said Cardinal-designate Keeler, president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

The "real church" he laid out in his talk was one that: —Was or is currently a crucial peacemaker in South Africa, Mozambique, Zaire, Northern Ireland, Central America, the Philippines, the Middle East, and, he hoped, in Cuba "if our own government listens to this plea."

—Is the educator of more than 20 million children in Africa and Asia.

—Through the 25-year-old Campaign for Human Development is the single biggest agency in the United States helping the poor to help themselves.

—Was portrayed in the media as "a myopic church imposing its outdated values on the world" at this summer's Cairo conference on population and development when the real issues "were the dignity of women, the value of the family and the sanctity of human life."

Cardinal-designate Keeler twice cited the current controversy over inclusive language in Catholic liturgy texts as an example of a

media story that has failed to capture what the church is.

On the global level, he said, there is "a pre-packaged story" of the church that sees "an ailing pope trying to impose outdated morality on a resistant world, a church preoccupied by sexual issues, hostile to social progress and, now, deaf to the nuances of inclusive language."

Within the church, he said, the framework issue for inclusive language is that "we are called to be faithful to our tradition in worship and in proclaiming God's word, and called also to make that word as intelligible as possible for those who hear it preached."

Those with worldwide responsibilities in Rome do want to work with us expeditiously in publishing a new *Lectio*, collaborating in the task of treating the tradition faithfully—and in the language which our people speak today," he said.

He added that the Vatican decision a few days earlier not to require withdrawal of the inclusive-language Canadian *Lectio* already issued "shows a sensitivity to our pastoral concern."

In his comments on the church as a peacemaker, Cardinal-designate Keeler cited the recent track record of the church's contributions to peace in places like South Africa, Mozambique, Northern Ireland and the Philippines as a prelude to inviting the U.S. government to take up the church's initiatives toward a dialogue in Cuba. "Some weeks ago," he said, "when the bishops of Cuba asked for a public dialogue of all parties within their land and a dialogue

between their country and ours, our conference responded with words of public support. I believe that if our own government listens to this plea it will hasten the day of justice and peace for those in Cuba who have suffered so bitterly and so long."

On domestic policy issues the cardinal-designate said that the church consistently stands "with the unborn and the undocumented, the poor and the vulnerable, the hungry and the homeless, in the defense of human rights and human life."



FESTIVAL PREPARATIONS—St. Francis Hospital and Health Centers staff members (from left) Annette Miller, Marcia Jenkins and Diana Meadows decorate one of the nearly 100 Christmas trees which go on display this weekend during the "Star of Hope: A Festival of Trees" fund raiser Nov. 18-22 at the Indiana Convention Center in Indianapolis. Proceeds from the five-day festival and related events benefit the St. Francis Neonatal Intensive Care Unit as well as the Holy Family Shelter, St. Elizabeth's programs for mothers and babies, and the Crisis Pregnancy Center.

Indiana religious women discuss past, present, future roles

by Margaret Nelson

"Reaping the Harvest: Sowing New Seeds" was the theme of the Nov. 12 Indiana Ministry Day. The gathering brought 235 women from 17 religious communities serving in the state.

Sister of St. Joseph of Carondelet Dolores Lahr presented data from a 1991 national

survey of women religious. She is associate director of the national office of the Leadership Conference of Women Religious.

Using figures from the "Threads for the Loom" survey, Sister Dolores said that the median age for women religious is "66 and rising." More full-time, active sisters are engaged in elementary education than any other ministry, with parish ministry and health care following.

Non-church or non-profit groups will increase employment of religious sisters, while diocesan and religious congregations will employ them less, according to the future employment predictions.

The religious women surveyed predicted that, by 1996, they would be serving women, the homeless, people with AIDS and those for whom English is a second language.

And five themes emerged as future directions of ministry for women religious: a preferential option and solidarity with the poor, ministry with an empowerment of women, collaboration, provision of systemic change, and children, youth, and families in distress.

Providence Sister Nancy Nolan, general superior of the Sisters of Providence, gave an afternoon presentation. She addressed future challenges in ministry for all religious congregations.

Using current literature to discover "signs of the times," Sister Nancy looked at five sources for ideas about the future of religious life. She called fidelity to purpose and response to absolute human need the two most basic elements for the revitalization of religious life.

Sister Nancy said that these sources reveal two important concepts: "How we are seeing ourselves as human beings in our creation, the inner connectedness of all universe" and "the search for the sacred, for spirituality."

She put the questions in an historical context, citing the influence of Vatican Council II. Sister Nancy said, "One of the reasons given for a lack of vocations to religious communities today is that sisters are more committed to their schools, parishes, diocese or particular institutions than to their religious congregations."

She asked if the religious are too tightly interwoven into the parochial church structure.

After an opening liturgy, the women heard an historical overview. They met in table groups for focus reflections of each presentation. At one point, the women shared symbols of their ministries.

Franciscan Sister Catherine Schneider facilitated the day.



GATHERING—The Nov. 12 meet gathered Indiana sisters. (Photos by Margaret Nelson)



MINISTRY—Providence Sister Nancy Nolan addresses 235 women religious.

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Special day of prayer for families set for Sunday, Nov. 20

The Sisters of Providence of St. Mary of the Woods have organized a Family Prayer Campaign to be observed this Sunday, Nov. 20, by members of 12 archdiocesan parishes.

Sunday is the day the church celebrates the feast of Christ the King. Through the sisters' campaign, family prayer will be the center of reflection and prayer in churches around the country. Some parishes will present homilies about family prayer.

Sister of Providence Margaret Kern, associate director of the Providence Center at Saint Mary of the Woods, said the campaign encourages pastors to invite parishioners to focus on family prayer as a way of strengthening families.

The Sisters of Providence have provided parishes with a prayer booklet to distribute to parishioners. The booklet is titled "Lean With All Your Weight Upon Providence." Packets including a homily, general interces-

sions/solemn blessing, pulpit and bulletin announcements and a prayer booklet were mailed to more than 1,200 parishes in dioceses where Sisters of Providence currently minister or have ministered in the past.

Participating parishes in the Archdiocese of Indianapolis include the following:

- St. Bartholomew, Columbus;
- St. Mary of the Knobs, Floyds Knobs;
- St. Mary, Greensburg;
- St. Mark, Indianapolis;
- St. Matthew, Indianapolis;
- Holy Rosary, Indianapolis;
- Our Lady of Perpetual Help, New Albany;
- St. Mary, North Vernon;
- St. John, Osgood;
- St. Susanna, Plainfield;
- St. Ann, Terre Haute;
- St. Margaret Mary, Terre Haute

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SEEKING THE FACE OF THE LORD

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

I write just after returning from my bi-weekly visit to my spiritual director/confessor. The drivers on the street seemed particularly dangerous to me and it took every bit of the grace I received in confession to keep my patience. Patience while driving is a measure of my ability to be charitable! What helped keep perspective was the fact that I was praying as I drove and it reminded me to keep a promise I made to the young man who asked that I write about how I pray. I do so with the reminder that there is no one way to fulfill our need to pray.

Not long ago I visited Benedictine Sister Mary Philip Seib, at Our Lady of Grace Monastery. She is very ill and while she will not say so, she is in a lot of pain, constantly. Sister told me that people should pray while they are feeling well because it is difficult to pray when you are sick (and in pain). She was speaking to the fact that when we are in pain it is hard to focus and not be distracted. As we talked she admitted that she prays six rosaries a day!

I usually pray four rosaries a day, mostly during the 35 minutes while I run for exercise, sometimes while driving from "here to there." I confess that while I reflect on the mysteries of the rosary, I am often distracted. Distraction in



prayer used to worry me, but I have begun to truly believe that it is God who makes something good of our prayer. All God asks is that we do it, that we pray as best we can. The Spirit does the rest.

I notice in Pope John Paul's new book "The Threshold of Hope," when he is asked how he prays, he makes the point that it is the Holy Spirit who leads us in prayer. Our responsibility is to make ourselves available in prayer. This belief is an important consolation about being faithful pray-ers. I think a lot of people don't develop and sustain the habit of prayer because they don't feel they are good enough and don't believe they can pray adequately.

Another reason people don't pray regularly is because they are too busy. This obstacle points up a fact of life. We have to make time, do it consistently and with determination. In other words we need to develop the habit of praying which has everything to do with time and place. And so it is that I give my first hour of the day to prayer, no matter where I am or what is to happen for the rest of the day. I learned years ago that if I wait until evening or nighttime (other than a night prayer) I am either too tired or other events take priority. And so it is that I pray first thing in the morning and prayer frames my day.

What do I pray? How do I pray? When candidates are ordained deacons of the church, we promise to pray the Liturgy of the Hours, a formal prayer comprised of psalms

and scriptural and spiritual readings given to us through the ages and born of the wisdom of the church. This structure of prayer has roots in the Hebrew tradition and was largely introduced by monks in the early days of the church. Along with the daily celebration of the Eucharist, the Liturgy of the Hours is the heart of my daily prayer.

In addition to these I have a devotional prayerbook that used to be my mom's and it contains a variety of favorite daily prayers including prayers of Saint Ignatius, Saint Francis of Assisi, Saint Anselm, Cardinal Newman and some other traditional prayers of devotion. I pray through the intercession of the Blessed Mother, Saint Benedict and Mother Cabrini. I read from the Rule of Saint Benedict every day. And then I reflect on the scriptural readings of the day, often using a book of daily reflections to guide my meditation. I spend some time in silence trying to listen to what the Spirit might have to say to me. Quiet meditation is not always comfortable, but a lot of times it is.

Because of early morning prayer I am often inspired to say short prayers between appointments, meetings and other events in the daily round of pastoral concerns. Often I say a short prayer for wisdom or patience or understanding during these events. Especially when driving alone or flying somewhere I pray the rosary or simply pray in thanksgiving and for help in my own words. At the end of the day I do my brief goodnight prayer.

The most important thing about prayer is to do it and to do it without fail. God does the rest.

EDITORIAL COMMENTARY

The annual attack against the CHD's philosophy

by John F. Fink
Editor, The Criterion

Elsewhere on this page, Archbishop Buechlein encourages you to be generous and enthusiastic in contributing to this year's collection for the Campaign for Human Development (CHD), the U.S. bishops' anti-poverty program that will be observing its 25th anniversary next year.

But for the past six years, shortly before the collection, a group called the Capital Research Center has attacked the CHD through its *Organization Trends* newsletter. It accuses the CHD of functioning as "a fund-raising mechanism for liberal advocacy groups" and of funding organizations that are on the opposite side of the Catholic Church's fight against abortion. An anti-CHD article was also published this year in the May issue of the arch-conservative publication *Catholic World Report*.

The reports about supporting abortion simply are not true and they have been shown to be false. The example given this year by the Capital Research Center is a grant to the Massachusetts Senior Action Council and the Maine People's Alliance. Among other things, these groups backed a single-payer health care reform plan that, as proposed, would have permitted federal funds to be used for abortions. The newsletter asked, "Have the social engineers at CHD even paused to consider a free-market approach to health care?"

The Massachusetts seniors, though, are not interested in supporting abortion; they are concerned about health care. And the grant for the Maine People's Alliance was for a day-care program, according to CHD officials.

The real reason for the opposition is one of philosophy. Those who oppose CHD

oppose any program that tries to change the power structure by helping the poor. The philosophy of the CHD is to help poor people to help themselves instead of simply offering charity. The program works through community organizing and grassroots efforts to create jobs, increase wages, provide affordable housing, fight crime and improve schools.

And it has been extremely successful, as a new study about to be released by the Life Cycle Institute at The Catholic University of America shows. In its 24-year history, CHD has provided more than \$200 million in

grants and loans to more than 3,000 self-help projects. The Life Cycle Institute studied 10 percent of these projects, or 300. According to Jim Castelli, co-director of the study, "Even the weakest of the groups we looked at closely accomplished something."

Grants this year went to groups that are involved in child care and child support, the rights of the disabled, economic development, environmental hazards, farm worker safety, the decline of America's rural areas, health care for the poor, and homelessness.

Cardinal Joseph Bernardin of Chicago,

honorary chairman of the CHD's 25th anniversary observance and a former chairman of the bishops' pro-life committee, recently said this about CHD: "From my first-hand experience I can testify that the Campaign for Human Development has been one of the premier success stories in the U.S. Catholic Church for the past 25 years. Its record of empowering poor people regardless of their religious or political affiliation and of working with parishes in bringing Catholic social teaching to life sets a high standard—one that deserves respect and admiration."

No organization does a better job of putting into practice the church's teachings about social justice. Those who oppose it have never accepted those teachings.

Message from The Criterion's associate publisher

by Dan Conway

The Nov. 11 issue of *The Criterion* contained a letter from Father William Munshower, pastor of St. Thomas Aquinas Church in Indianapolis, expressing his pastoral concern for individuals who are in irregular marriages. Father Munshower's letter objected to the "blunt broadside of a headline" used in our newspaper's Oct. 21 story concerning the

Vatican's reaffirmation of existing church policy on the reception of Communion by persons who are in irregular marriages. (The headline was: "No Communion for Catholics remarried outside the church: Vatican says no exceptions for those who believe their marriages are valid.")

Father Munshower concluded his letter to the editor with an appeal to readers who may have been offended by the headline and article, assuring them "that pastors and tribunals are sympathetic, much more so

than is implied by negative articles and headlines."

Readers of *The Criterion* should know that Father Munshower is not alone in thinking that the Oct. 21 headline was insensitive. At its last meeting, the board of directors of Criterion Press, Inc., voted to add the phrase "compassion and pastoral sensitivity to the list of values which are in the newspaper's strategic plan."

The Criterion is committed to accurate reporting of archdiocesan national and international news of interest to the Catholic community. We will not "water down" stories that are difficult or unpopular. At the same time, we will work harder to reflect an appropriate pastoral sensitivity—especially in stories which contain issues that, in Father Munshower's words, call for greater "caring" and "delicacy."

CHD helps people break the cycle of poverty

Dear Friends in Christ:

Twenty-five years ago, the Catholic bishops resolved to address the root causes of poverty and injustice in America, resulting in the creation of the Campaign for Human Development.

Thanks to your generosity through the CHD annual appeal, we can point to thousands of people transformed and empowered by more than 3,000 successful community-controlled, self-help initiatives. Through CHD's education efforts, poor and non-poor parishioners continue to come together to better understand each other and to create a more hopeful future for us all.

Facing the complexities of contemporary social issues can often lead us to feel powerless, vulnerable, even numb, in the face of the realities of life. However, CHD has become one of the beacons of hope. It is, indeed, one of the bright creative moments in the church's history during the past quarter of a century.

With your help, the Campaign for Human Development is creating viable solutions for our communities. CHD helps people to help themselves and to break the cycle of poverty. All CHD projects are managed by low-income persons, breaking the cycle of dependency. People work together to encourage new business initiatives, learn new skills, and find new jobs. Neighborhoods organize to create affordable housing and rid their areas of crime and drugs. Families work for just policies that will have a positive impact on their children's future. Parish communities join together to learn about the causes of poverty and about Catholic social teaching.

On Nov. 20, our archdiocese will participate in the Campaign for Human Development parish appeal. I invite you to join me in continuing the work of the campaign. Please be generous and enthusiastic in your response. Together we can build communities of hope. May God bless you.

Sincerely yours in Christ,

Archbishop Daniel M. Buechlein

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

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FACES OF STEWARDSHIP

Stewardship comes naturally to Mary Etta Abernathy

by Margaret Nelson

Mary Etta Abernathy wonders why she was chosen to be featured on the archdiocesan video, "The Faces of Stewardship." She said, "I don't know why they did that."

But it's no puzzle for anyone who knows the octogenarian or anything about her dedication to the church and the needs of other people.

Mary Etta must have forgotten that she and her husband Derwood were honored by Indiana Black Expo for their decade of work with the Catholic Social Services program, RSVP. That stands for Retired Senior Volunteer Program.

In fact, Mary Etta started helping others when she was a child. Since 1987, she has been an important part of the CSS Birthline program.

When young women call about problem pregnancies, she tells them where to get clothing. She has talked many girls out of abortions. She refers them to St. Elizabeth's or other clinics and adoption services.

Mary Etta received training on how to take the calls and get regular updates for her resource manual.

Mary Etta married Derwood when his sons were 1, 3, and 5. His sister had leukemia, so they also kept her boy Erin. "He still looks after us," she said.

Mary Etta retired in 1974, Derwood in 1972. She spent the first year completing a family history. But in 1975, the two started working with RSVP. Derwood could be seen at many service agencies proudly driving his van. But he has been unable to drive for a couple of years. "We still would help when they bring things to do. We can make phone calls."

Derwood worked at the Army Finance center for 25 years, while continuing the work with scouts he began when he was a child of 8 and got a Cub Scout troop started for himself and his friends.

Mary Etta remembers her mother's kindness. "Don't let a neighbor get sick. Mama was always running up and down the street with her chicken soup."

'My parents would be doing things for people all the time.'

"All my life, my mom taught me about tithing," Mary Etta said. When she got her allowance, she put money in her church envelope and bought extra school supplies.

"If I wanted fancy socks or a fancy pencil for school, I had to buy them myself."

"My parents would be doing things for people all the time. When I got home from school, I knew which piece was there by the smell. Father Pat loved my mother's liver and onions," she said.

In fact, she follows the tradition of her mother who was honored for her work with the Red Cross in St. Louis. The whole Abernathy family has received lots of recognition for works of charity.

Mayor William Hudnut honored their son Derwood Jr. with a citation. Max received this year's Jefferson Award. "Max just outdid himself," she said. He has also received the Sagamore of the Wabash. And Fred received an Army band citation for his support for leukemia. Derwood has been honored for more than 50 years of work with the Boy Scouts.

Mary Etta herself has been honored with the Sagamore of the Wabash for 33 years, work with the state, for "stuff outside what we were supposed to do." And she's a Distinguished Hoosier.

After retirement, she was a substitute teacher at St. Rita School, later becoming CCD coordinator. The Abernathys have been members of St. Andrew since 1985.

Mary Etta had five years of college—two in normal school, two in a business major, and courses later at Indiana University. From 1938-40, she was society editor of The Recorder.

Birthing is not the only way Mary Etta Abernathy uses the phone. If she learns that someone who lives alone might be ill, she does what she calls "such a little thing." She adds them to her list of people to call and check on each day.

Holy Cross to feed 800 families for Thanksgiving

by Margaret Nelson

Margy Amoneit remembers helping provide food for people in the Holy Cross neighborhood when she was a teenager. That's because her father, Francis Leonard Hammons, was a one-man parish food pantry in those days.

Next Sunday, she will be one of the 200 people who will gather in the east side Indianapolis church after Mass to help pack Thanksgiving baskets for 800 neighborhood families.

Amoneit remembers how her father went to other parishes to find out how they handled their St. Vincent de Paul food operations. He collected canned goods and got milk, bread and cereal to deliver to the homes.

"It's grown from that to this huge program. It's wonderful," she said. "Mark Scott ran it for years. Now Pat Janitz is in charge. I am on the board."

In fact, Amoneit works weekends and takes her day off to volunteer at the food pantry. "I can set up, sort and clean

up—whatever my time allows. It's still a wonderful service."

She said that her dad knew the need. "When I was younger, he was sick for four years. And he knew the struggle when mom was in the hospital. He knew the need was real."

Amoneit said that a lot of those who need the service of the pantry also serve as volunteers. "Because they have a need, they give back some of their blessings."

She mentioned that the weekly St. Vincent de Paul food pantry operates separately from the Holy Cross Thanksgiving food baskets.

Pat Janitz estimates that the baskets will far exceed the 759 distributed last year. "The needs are greater this year. We can use any help we can get." He asked that cash donations be sent to Holy Cross Catholic Church and designated for Thanksgiving, Christmas or the food pantry.

Non-perishable food donations can be delivered to the pantry on Tuesdays or Thursdays. Those wishing to have food picked up may call the parish office.

Volunteers are asked to come after the 10:15 a.m. Mass on Sunday, Nov. 20. "If people want to volunteer, they can come on down. Any help will be appreciated," said Janitz.

Thanksgiving distribution will take place at 4 p.m. on Tuesday, Nov. 22. Christmas food packing will be at 11:30 a.m. on Dec. 18 and distribution on Dec. 20 at 4 p.m.

"Anyone who has been here to volunteer knows what a neat experience it is. You see the sign of God helping his poor people. It's really neat. That is what our church itself is about. That's our mission—to help those in need. At Thanksgiving and Christmas, we pull out all the stops," said Janitz.

Thanksgiving food shows love, respect

by Sister Paulette Schroeder, OSF/T

"A remembering person is a thankful person." And so again—this Thanksgiving '94—the Holy Cross faith community pauses with the neighborhood to worship together, and to give thanks for the many people from near and far who work with us to be a presence of God in the neighborhood.

Together with family and friends and neighbors we will once again pack 800 bags of food so that the neediest of our neighbors can also have a bounteous Thanksgiving feast. Recent neighborhood violence has urged us to pray even more passionately that our love will not only be felt at each Thanksgiving table, but that love and respect and care will then foster greater peace on our streets.

Collection for CHD to be taken up this weekend

by Grace Hayes

Director, Campaign for Human Development

A collection for the Campaign for Human Development (CHD) will be taken up in parishes throughout the country this weekend.

(See letter from Archbishop Buechlein on page 2.)

The CHD was created in 1969 by the

U.S. Catholic bishops to address the root causes of poverty and injustice in America. The bishops felt impelled to do something about the prevailing presence of poverty in the United States because of the church's biblical tradition and its modern social teachings. Since its inception, the CHD can point to thousands of people who have been empowered and changed by more than 3,000 funded, successful, community-controlled, self-help initiatives.

The God-given dignity of each person is at the heart of the church's social teaching. This has been the foundation of the church's charitable works among the poor for centuries. When the CHD was formed, new ways to address the growth of poverty were sought—ways that would go beyond charity. Because of consistent awareness of the dignity of the poor and low-income persons, the CHD provides efforts for the people themselves to play a key role in determining causes of their problems and participate in actions that will lead toward the proposed solutions.

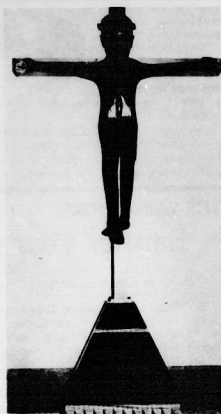
Examples of the types of funded self-help projects are: a group of unemployed neighbors establishing a community-based training program to learn the skills they need for jobs; an organized group of seniors working to increase transportation services and implement other changes that help the elderly; poor, local residents seeking to build and purchase homes in an economically depressed neighborhood; and coalitions or organizations and churches working to get drugs and pushers off the street.

Following the collection for the CHD, each diocese maintains 25 percent of the contributions for local grants and operating expenses. Seventy-five percent is directed to the national CHD office, for national grants (\$10,000 and above), and education programs.

Local grants given this year in the Indianapolis Archdiocese were: Community Kitchen of Monroe County, Inc. (\$500); East Deamery Board of Education (\$450); Companion Community Development Alternatives (\$500); Trinity of Peace Parish (\$500); and Indiana Welfare Watch (\$1,500). The first four of these listed grants are examples of the educational grants (a maximum of \$500) which are available at the local level as well as the action grants.

The local office also participates in the allocation of funds from the national CHD office. Projects originating from the Indianapolis Archdiocese are evaluated by the diocesan archbishop and local CHD committee as well as the national staff and advisory committee. All grants, local and national, must be approved by the local ordinary prior to disbursement of funds.

The CHD is an integral participant in the church in central and southern Indiana, its mission, values and goals. The CHD is able to provide pro-active leadership in the development and support of specific programs on parish, diocesan and archdiocesan levels. It offers opportunities for parishioners to be active participants in community outreach and self-help initiatives that assist persons of diverse communities, and helps to bring the Gospel to life.



CORPUS (CORRECTION)—This St. Bridget Crucifix was rededicated at St. Peter and Paul Cathedral on Nov. 6. The corpus was designed and carved in 1980 for St. Bridget Church by Alfred A. Mitcham in his own studio. The Christ that Mitcham crafted was added to a new cross and base designed by Franciscan Sister Sandra Schweitzer. The new components, using woods and motifs to symbolize the blending of the two parishes, were crafted last month in the shop of Webering Woodcarvers in Batesville. Please note: Some of these details were inaccurate in the Nov. 11 Criterion story and article. (Photo by Margaret Nelson)

Wanted your Christmas stories

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

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

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

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

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

FROM THE EDITOR

New cardinals have had interesting lives

by John F. Fink

As you know, Pope John Paul named 30 new cardinals on Oct. 30 and they will be formally installed at the Vatican on Nov. 26. I wish we had room to publish the biographies of each of them because many of them are quite interesting. Here are some that I think you should know more about.

ARCHBISHOP MILOSLAV VLK of Prague, Czech Republic, has had a meteoric rise in the ranks of the hierarchy. Only six years ago, he was a window-washer, forbidden to exercise his ministry as a priest by the communist government of what was then Czechoslovakia. He washed windows of government buildings for 10 years while secretly celebrating Mass for a small underground community. Then, after the "Velvet Revolution" of 1989 that expelled the communists, he was named bishop of Ceske Budejovice. A year later, in March 1991, the pope appointed him archbishop of Prague to replace the late Cardinal Frantisek Tomasek.



Only two years later, Archbishop Vlk was elected president of the Council of European Bishops' Conferences, which unites the leaders of all of Europe's national hierarchies. He succeeded the popular Cardinal Carlo Maria Martini, Archbishop of Milan, in that position.

I and nine other U.S. Catholic journalists had the great pleasure to spend several hours with Cardinal-designate Vlk last Dec. 12. First we attended the Mass he celebrated in St. Vitus cathedral, the magnificent and immense church that is inside the Prague Castle that dominates the city of Prague. The cathedral is connected to the former royal palace so the royal family could attend Mass by walking through a passageway.

The Archbishop's Palace is located near the castle. It is as

elaborate as most royal palaces, with many of the huge rooms resembling an art museum. One reception room has large oil paintings of all the archbishops of Prague from the 16th century to the present.

During our talk with the archbishop, he told us that he knew we had been to Lithuania and to Poland, and he wanted to know that the religious situation is much worse in the Czech Republic because it suffered much more under communism. He said that, although the Czech Republic is 40 percent Catholic, only 20 percent of the people go to church.

The problems he has been facing include a lack of priests trained in theology; trying to sort out the status of men, some married, who were secretly ordained priests and bishops during the communist decades; and getting the laity involved in church life after this was discouraged for so many years.

CARDINAL-DESIGNATE YVES CONGAR is a 90-year-old French Dominican theologian. I've never met him, but I feel indebted to him because he championed the role of the laity in the church decades before the Second Vatican Council. Before it was acceptable to do so, he wrote about the "co-responsibility of all the baptized in the unity of the people of God." He also called for church reform and saw it as the pivotal element for ecumenism, which he also championed well before Vatican II.

During the 1950s, before the council, his writings were considered so advanced that they often got him in trouble at the Vatican, where some theologians considered that his works averaged three heresies per page. For a time he was prohibited from giving lectures. Then, under Pope John XXIII, he was allowed to resume his theological activities and was named an official expert at the council. He is an excellent example like St. Thomas Aquinas or, more recently, Jesuit Father John Courtney Murray, of theologians whose works were not originally accepted by church hierarchies but who eventually became celebrated for their thinking.

Pope John Paul II is one person who did not think Father Congar taught heresy. In his new book "Crossing the Threshold of Hope," the pope wrote about his work with Father Congar on "Gaudium et Spes" (Pastoral Constitution on the Church in the Modern World), one of Vatican II's main documents. "I am particularly indebted to Father Yves Congar," the pope wrote that Father Congar was one of the theologians "with whom I had the good fortune to work."

CARDINAL-DESIGNATE NASRALLAH SFER is the patriarch of the Maronite Catholic Church in Lebanon. He has been a voice for dialogue between Muslims and Christians and an opponent of the presence of foreign troops—Syrian, Palestinian and Israeli—in Lebanon.

As he himself said after his selection as a cardinal, "It means Lebanon has not been forgotten, which should raise the morale of the population; it means that the Maronite Church, which always has preserved its fidelity to the universal church, has earned this gesture of pastoral concern from the Holy Father."

The Maronite Church, of course, is one of the Catholic Church's eastern rites. It traces its history to fourth-century Syria and a monastery established by St. Maron. Patriarch Sfer is the church's 76th patriarch.

The cardinal-designate was in the news in 1989 when he cautiously supported the Taif Agreement, which gave Muslims a greater role in the country's political system. Supporters of one of the Christian leaders, Gen. Michel Aoun, broke into the patriarch's Beirut home, dragged him from his bed and asked him to kiss Gen. Aoun's picture. "I was asked to, but I did not do it," he said.

He continues to speak out for unity and freedom for his country. "I am in favor of unity, not only of the Christian community, but of all Lebanon under one president and one government," he has said. And he said, "It is one thing that the Christians feel secure, but it is another not to respond to the just requests of the Muslims. It is necessary that both communities be treated equally."

A VIEW FROM THE CENTER

Stewardship essential to renewal of parishes

by Dan Conway

In his reflections on "Stewardship and the Spirituality of Daily Living," Archbishop Daniel M. Buechlein compares the conversion process experienced by individuals and families who practice stewardship to the renewal of parish life. In his reflections, which are in the middle of this issue of *The Criterion*, Archbishop Buechlein observes that "a commitment to stewardship can change the way parish communities worship, share our faith, and serve one another."

Why is stewardship essential to the renewal of parish life?

According to Archbishop Buechlein, parishes that choose to embrace stewardship are "saying yes to a way of life that leads inevitably to a renewed spirit of evangeliza-



tion and service." Quoting the U.S. bishops' pastoral letter, "Stewardship: A Disciple's Response," the archbishop observes that Christian stewards long to tell others about their faith (and the light it sheds on daily living), and they have a strong desire to share with others the gifts they have received from God. According to Archbishop Buechlein, the ability to share generously the abundant spiritual and material blessings that come from faith "is essential to the health and vitality of the modern parish."

But the archbishop is quick to point out that the important connection "does not mean that we no longer care about money or about appropriate forms of fund raising. On the contrary," he says, "as stewards of our parish and diocesan communities, we are responsible for developing the human, physical and financial resources that are absolutely necessary for ministry to the needs of our people."

Where stewardship is properly understood, there can be no real separation between the spiritual and material sides of parish life (or between pastoral and adminis-

trative duties of pastors or other parish leaders). According to Archbishop Buechlein, "Stewardship is the very opposite of a dualistic approach to parish ministry." Instead of dividing parish life into two areas—ministry and administration, the archbishop says that "a commitment to stewardship challenges us to see the unity and integrity of all aspects of [parish] life."

In addition, the archbishop believes that a commitment to stewardship invites people of faith "to recognize the one Spirit of God in the many gifts and opportunities that are given to us through the people, facilities and finances of our parish and diocesan communities." In effect, as he sees it, when stewardship is understood "as an expression of Christian spirituality and a faith response to the Lord's invitation to follow him," it can help to unify all aspects of parish life.

I believe it is significant that Archbishop Buechlein's reflections acknowledge that bishops and other pastoral leaders "do not always practice what we preach in this vitally important area of our church's life." As the archbishop frequently observes, stewardship is a relatively new concept for

all members of the Catholic community, including bishops. And, he says, "we all have a lot to learn if we are going to model the theology and practice of stewardship in our daily affairs."

At the same time, Archbishop Buechlein says, "I hope it is clear... that the bishops of the United States are quite serious about our commitment to... this new way of understanding the temporal responsibilities of Christian discipleship." In effect, the archbishop is saying: "We do not yet fully understand (or practice) good stewardship, but we believe it is essential to the renewal of parish life and to the administration of our diocesan and parish communities."

In the concluding section of "Stewardship and the Spirituality of Daily Living," the archbishop notes that "Stewardship" has been identified as a major priority for the Archdiocese of Indianapolis. "Concretely," the archbishop says, "this means three things: First we want to work with all of our parish communities to design and implement educational programs for adults, youth and children based on the [bishops'] pastoral letter... Second, we want to continue our efforts to design and implement the most effective and efficient procedures for fiscal management and accountability—at both the diocesan and parish levels. And third... we want to help all our Catholic institutions to be as effective and successful as possible in their efforts to solicit gifts of time, talent and treasure to meet our church's growing needs."

The archbishop's reflections contain many important insights about stewardship and about the daily life of individuals, families and parish communities. I encourage all members of the Catholic community to see "Stewardship and the Spirituality of Daily Living."

THE YARDSTICK

Banner year for Catholic-Jewish relations

by Msgr. George G. Higgins

The chapter on Judaism in Pope John Paul II's new book of interviews, "Crossing the Threshold of Hope," will give a great impetus to the Catholic-Jewish dialogue called for in Vatican Council II's historic document, "Nostra Aetate," on Catholic-Jewish relations.

It is an extraordinary positive statement on Judaism as a living religion—considering its authorship, arguably the most significant statement of its kind in modern church history.

There is a warmly personal tone to the pope's chapter on Judaism that makes it all the more impressive. The words of "Nostra Aetate," he says, reflect his personal experience from the very first years of his life in his home town in Poland.

He fondly recalls that at least one-quarter of the pupils in his elementary school class in

Wadowice were Jewish and mentions in particular his deep friendship with one of them, Jerzy Kluger—a friendship, he adds, that has lasted to the present day.

Jews who gathered every Saturday at the synagogue behind his school. Both religious groups, Catholics and Jews, he notes, were united by the awareness that they prayed to the same God.

The pope then goes on to recall with sadness and deep sorrow the destruction by the Nazis of the synagogue of Wadowice and the unspeakable tragedy of the Holocaust. He says that he still carries with him the ghastly memories of Auschwitz.

"To this day," he says, "Auschwitz does not cease to admonish, reminding us that anti-Semitism is a great sin against humanity, that all racial hatred inevitably leads to the trampling of human dignity."

As a low-level participant in the Catholic-Jewish dialogue initiated at Vatican II, I was thrilled to find the pope saying that he is personally pleased that his ministry in the See of Peter has taken place during the period following the council when the

insights which inspired the declaration of "Nostra Aetate" were finding concrete expression in various ways.

"The pope," he says, "great moments of divine election—the Old and the New Covenants—are drawing closer together."

I am sure that all of the participants in the dialogue share the pope's sentiments in this regard.

I suspect that historians will take special note of the pope's reference to the establishment of diplomatic relations between Israel and the Holy See. He is clearly pleased with this long-awaited turn of events.

"As for the recognition of the state of Israel," he says, "it is important to reaffirm that I myself never had any doubts in this regard."

It is a happy coincidence that the pope's statement on Judaism in his new book was published on the eve of the November National Workshop on Christian-Jewish Relations in Tulsa, Oklahoma.

All in all, 1994 has been a banner year in the field of Catholic-Jewish relations.

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VIEWSPOINTS

Would you want your child to grow up to be a politician?

Peter Steinfeld reveals a "good dose of cynicism" for the field of politics, commenting that a toxic mix of money, media and moral posturing makes election campaigns hazardous to sanity. Still he thinks the profession is honorable. Robert E. Burns, at the same time, tells why he thinks "the widespread current feeling that we should turn the rascals out is unfair." Steinfeld would want his children to enter politics, but also to exit politics, if necessary. He is senior religion correspondent for *The New York Times* and, currently on leave, serves as Visiting Welch Professor of American Studies at the University of Notre Dame. Burns, contributing editor to *U.S. Catholic* magazine, warns in his article based on an interview with Catholic News Service, that good people will quit serving in government if anti-incumbency fervor continues in intensity.

Room for good people in politics

by Robert E. Burns

Cynicism can blow up in your face. I'm bothered by the fact that there is this overarching cynicism today about politics. When people are cynical, they aren't thinking clearly.

If a child of mine wanted to be a politician I'd be pleased because I think there is room for good people in politics. Of course, there's always the risk that they may not remain good—that they may give in to lobbyists and all that sort of thing.

But by and large I'd be pleased to have a politician in the family. Basically I'm an optimist, at least for the long run.

Cynicism about politics can have serious consequences. Cynicism keeps people from voting or from thinking clearly about who is best qualified for an office. People will say, "Well, what difference does it make since they're all a bunch of crooks." That hurts good people in politics. It's not really fair to them.

Good people will quit politics if we're not

thinking clearly about our government, if we're not praising the good things that happen as well as criticizing. We run the risk of government being taken over by people who are unscrupulous. We could wind up with the kind of government we don't want.

I think politics is an opportunity to make a difference, to serve the common good. I think what's going wrong is greatly exaggerated. People are turned off by some things that have happened. But a lot of good things are being accomplished.

The widespread current feeling that we should turn the rascals out is unfair in my view. There's a cynicism about political incumbency. But there's a danger that anti-incumbency fervor will prove shortsighted as a lot of good people are thrown out of office.

In this vein, radio talk shows are the worst: things going. They've soured people. It's as if there's a drumbeat. After awhile you hear it.

Day in, day out, some of these shows pound, pound, pound the message that people in office are no good! Once in awhile they'll have something legitimate to talk about—a scandal. But there's something wrong when you can find something like that to talk about every day.

It's a drumbeat. A similar thing happens with priesthood. A drumbeat develops over a handful of cases. Pretty soon parents don't want children to

become priests. People begin to think, "My child will be pulled into vena activity in politics, get a bad name." But I don't think that need be the case.

I would try to get people to take a look at the way they are being influenced by the drumbeat. None of us likes to feel that we're being pushed and pummeled by other people's opinions. But it happens. I think it is possible to say, "Hey, let's stop and think. How many people in office do you know of who really are doing something wrong?"

It's not necessary to lose moral integrity in politics. The need for money in campaigning has made it more difficult. But there are politicians who are not compromising their positions because of money offered to them.

There's no more danger of losing integrity in politics than in banking or law. Any person can lose his moral compass.

There are people in politics who aren't honorable. But I would say that politics continues to be an honorable profession.

Ten reasons why I would say yes

by Peter Steinfeld

A toxic mix of money, media and moral posturing currently threatens to even election campaigns hazardous to even minimal honesty and sanity. Those who get elected face political gridlock, economic uncertainty and cultural conflicts, rendering successful governing a very iffy proposition.

No wonder so many politicians are tempted to settle for survival and the perks of office.

Not long ago the *Palm Beach Post* published a cartoon picturing four women sitting on a park bench. "My son is a lawyer!" boasts the first woman. "My son is a doctor!" announces the second. "My son is a journalist!" crows the third. "Thank God I never had children!" says the last.

Politics, the cartoon reminds us, is not the only line of work drawing a snicker these days. Even the most prestigious professions are suspected of being more devoted to selfish interests than to their clients or the public.

Knocking politicians, by comparison, is old hat. "Just a politician" is a nice American way of saying "petty criminal"—a way of

dismissing someone who lacks even the madness or genius to be a serial murderer. What parent would brag, "My child is a politician?"

This one would. I once dreamed of being a politician myself, before life took me in another direction. I never tried to foist that dream on my children, who are old enough to have gone in other directions. Still, in case they reconsider, here are my Top 10 Reasons why I would want my child to become a politician:

No. 10: Finally discover where my taxes go.

No. 9: Add some spice to watching the same old newscasters do election night returns.

No. 8: Enjoy the touching stories about our wonderful family life and how Mom and Dad had to struggle against great odds.

No. 7: Finally figure out my pension plan when newspapers expose the details of our family finances.

No. 6: Get to attend political fund-raising events and rub shoulders with high-level policy advisers, Hollywood stars and leading figures in shoe manufacturing.

No. 5: Relive old memories when Rush Limbaugh or his local imitations reveal that my wife and I were '60s "radicals."

No. 4: Listen to Pat Robertson and a few right-wing Catholics question my family's religious integrity.

No. 3: Rake in royalties from the first inside account of a campaign from the father's point-of-view.

No. 2: Learn how society's complex problems can be resolved by one-sentence slogans.

No. 1: Have someone I can vote for.

I guess that list shows that I, too, share a good dose of cynicism about today's political process. But the work needs to be done. Politics is humanity's substitute for gang warfare as a way of resolving problems.

In a democracy, politics is a crucial means for ordinary citizens as well as society's outsiders to assure themselves of an even break. And even in our far-from-perfect system, politicians are almost forced to function as "peacemakers," negotiating compromises between rival forces. At their best, politicians can be "those who hunger and thirst for justice's sake."

Sure, I'd want my children to enter politics—and also to exit politics if necessary. After all, they possess strong principles, intelligence, a sense of humor, an appreciation for the absurd and a gut awareness of injustices that need repair. To say nothing of the good looks they inherit from their parents.

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To the Editor

Religious values in political arena

The end of this election season marked the beginning of the debate over its meaning. The success of the "Christian right" will undoubtedly bring fierce criticism of the influence of religion in politics. To those critics, Christians are unintelligent, intolerant, bigoted, and narrow-minded. Christian beliefs are seen as properly confined to church; taking those beliefs into everyday life, and especially into the voting booth, is viewed as a threat to society and our democratic form of government.

The irony of irony is that the people who criticize Christians as narrow-minded, uninformed and intolerant, are almost always guilty of those same sins. Should those critics meet with Christians—whether Baptists, Presbyterians, Lutherans, Episcopalians, Methodists, Catholics, etc.—they would find most are intelligent, well-informed, and tolerant of those who don't share their beliefs.

Those who decry the influence of Christian beliefs on public policy ignore history. From the drafting of the Declaration of Independence, to the Founding Fathers' work on the Constitution, to the abolishment of slavery, and, later, the fight for civil rights, religious values have played an important role in the public policy debate.

Critics are right that evil is sometimes

committed in the name of religion. That should not, however, be used as an excuse to condemn all religion or to push aside Christian beliefs and values when electing public officials or debating policy. Religious values are the foundation upon which this country was built, to remove them threatens the societal and governmental structures that took years to build.

Some will scoff at the idea that those structures are enduring. If religious values are removed from public debate, Overlooked by those critics is that the vacuum created by religion's absence is often filled by a moral relativism that assures people that the propriety of their actions is merely a matter of "opinion" that cannot be classified as "right" or "wrong." Among most of my students, I found moral relativism had permeated their consciousness as the only acceptable way of debating public and private issues.

The danger of moral relativism is that, if there is no right or wrong, and morality on all things is neutral, then the search to do the "right" thing becomes a meaningless venture. Moral relativism facilitates serious societal problems, such as illegitimacy, promiscuity, drug use, crime, gangsters, etc., as mere "lifestyle choices" to which no moral judgments should attach.

For more than 200 years Christianity and other religions have played an essential role in influencing the public debate and the policies that follow. Now, as America faces the challenges of the 21st century, it is important to recognize that religious values

continue to have a rightful place in the political arena. That is the meaning of the election of 1994.

Indianapolis

Paul K. Ogden

Outraged at deaths of all children

Our hearts grieve for little Michael and Alexander Smith. How could such a thing happen? What evil would possess a mother to kill her children and then ask the nation's people for their hearts?

The sad thing is we don't have the answers to these questions. We, as a nation, have opened our hearts to complete strangers. We've shed our tears over the tragic loss of their children. We all have imagined the horror of something like this happening to us. We are all in a state of disbelief that this mother chose to end her children's lives and we are angry because she included us in her grief.

Why is it so difficult for us to accept the choice this mother made? Thousands of mothers make the same choice every day: they choose to end their children's lives, to take them from the safest places they will ever know, their mothers' wombs. What make one mother's choice so wrong and horrible and another mother's choice acceptable? What makes one situation different from the other? Isn't the outcome the same? Shouldn't we as a nation be outraged at the deaths of all children?

The greatest gift that Michael and Alexander can give us now is to see that the death of any child is not a mother's choice.

Peggy A. Purvis

Indianapolis

No Christian needs to jockey for power

A quick comment on the article "Women at the Center of Attention at the Synod and Other Meetings" (Oct. 28 issue): Could not the theme of this article be paraphrased "Lord, will women be seated at your left and right hands when you come into your kingdom?" And is not the answer still the same as Jesus gave: "The Son of Man came not to be served, but to serve?"

No Christian, male or female, needs to jockey for power. I am eternally grateful for our Lord's firm teaching that in Christ there is neither male nor female, so that women are afforded all human respect, dignity and opportunity.

But women don't need to scramble and agitate for leadership roles. Most women are not in vocations wherein such roles could be faithfully fulfilled without neglecting their primary responsibility of caring for children, both young and, to a certain extent, those who are adults.

If God wants you, he can surely find you,

as he did Jonah, Gideon, Moses or Saul. Mary is not recorded as contriving to be the mother of God, and Mother Teresa did not win a Nobel Prize because she set out to do so, but precisely because of the self-forgetfulness that chose a life of obscurity and service which the Lord desired to make known.

If women, or men for that matter, would strive for positions of leadership, why not look to the papacy, certainly a great leadership role, but imitate this office in its most sublime of titles: the *Servant of the Servants of God*.

Dianna Meinecke

Borden

CORNUCOPIA

Learning at baby's knee

by Cynthia Deves

Most of us reach a great age before we realize how much we learn at our child's (or grandchild's) little knee.

Learning at mother's knee has always commanded popular respect. Practical, common-sense instruction by parents, who teach their kids to deal with day-to-day relationships and events, is the basis of all our knowledge.

And even though mother's knee may often be away at work these days, it's still a major place to learn. All the head starts and government-supported education in the world will not succeed without it.

As a young mother I wasted a lot of time yelling and worrying and occasionally smacking some naughty child or other upside his rear. I spent more time

reacting than I did paying attention to what was actually going on.

Of course, those were the dark ages before natural family planning and self-realization and all that stuff became actual relevant factors in early married life. That's my excuse and I'm sticking to it.

Only later, upon reflection, did it occur to me that my children taught me a heck of a lot. For one thing I learned that I was a nicer person when I lived in a clean, quiet, orderly environment in which everyone was reasonable and cooperative.

Being an only child of fond parents, this seemed to me to be the norm rather than the ideal but, alas, it was not the reality in which we lived. Six little kids, one extremely laid-back husband and a dog who snores, stuffed into an average-size house, do not add up to the environment to which I aspired.

There were other lessons. Parents should never ask, "Who broke the door handle in the bathroom?" because they will never arrive at truth this way. Instead they will foster lying and tattling (for which some kids have too much natural talent already).

Parents should realize that children tell parables, as Jesus did. When Junior spins a seemingly pointless tale about some other child's troubles, he is probably (a) guilty of whatever ails the child; by himself the victim of what he is describing; or (c) fearful of some event or problem he's heard about and is afraid he'll encounter himself.

We learn that only in the rarest of circumstances will a kid agree with us about certain things: bedtime, dirt, wearing a jacket, or being on time for anything except his or her favorite TV show. We learn that teenagers will usually not agree with us about anything.

Now, the knowledge we gain from our children is nice and even useful. But what the grandchildren teach us is really valuable.

Until recently, when a four-year-old grandson taught me swordplay, my military experience was limited to reading about Desert Storm in the newspaper. But after he and I duked it out with imaginary weapons around his swing set and some bushes for a couple of hours, I could really appreciate the thrill of victory and the agony of defeat!

Since we have more time when grandchildren come along we learn to observe and listen in a way we did not and probably could not when we raised their parents.

They say we're never too old to learn. Fortunately, many of us have master teachers close at hand.

vips . . .



Thomas and Catherine (Foradori) Steppe will celebrate their 50th Wedding Anniversary with a renewal of vows during 10:30 Mass on Saturday, Nov. 20 at their parish church, St. Leonard's, in West Terre Haute. The Steppes were married in the same church on November 23, 1944. They are the parents of six children, including Mary Elizabeth, Helene, Michael, Margie, Bruce and James, and grandparents of 13. An open house in the couples' honor will be hosted by their children at the home of Helene Steppe and John Criss.

Douglas D. French has been appointed president/CEO of St. Vincent Hospitals and Health Services by the board of directors of the Daughters of Charity National Health System—East Central. He will assume the position on December 1. At present, the Cincinnati native is president of St. Mary's Medical Center in Evansville.

During a celebration dinner on Nov. 14 at the Pierre Hotel in New York City, St. Agnes Academy graduate Andrea (Thomas) McClure was one of three women recognized by the National Breast Cancer Coalition for her advocacy efforts to fight the disease. A former cancer patient who experienced a bone marrow transplant, she is the founder of That's What Friends Are For, Inc., the advocacy group which nominated her for the honor. McClure, of Lathrop Village, Mich. is the wife of Cameron McClure and daughter-in-law of Juanita McClure, a member of Holy Angels Parish and formerly of St. Bridget Parish, Indianapolis.

check-it-out . . .

The Butler Ballet will present its annual production of "The Nutcracker" on Thursday, through Sunday, Dec. 1-4 at Clowes Memorial Hall. Performances will be held at 7:30 p.m. Thurs., at 8 p.m. Fri., at 2 p.m. and 8 p.m. Sat., and at 2 p.m. and 7:30 p.m. on

Sun. Butler Madrigal Dinners will precede ballet performances on Thursday, Dec. 1 at 8:30 p.m. and Friday, Dec. 2, and at 6 p.m. on Saturday, Dec. 3. Call 317-921-6444 or 1-800-732-0804 for ticket information.

A Christmas Concert entitled "The Promise: a Celebration of Christ's Birth," featuring Michael Card will be presented at 7:30 p.m. on Saturday, Dec. 3 at Plainfield Christian Church, 800 Dan Jones Road in Plainfield. The Carmel Symphony Orchestra and a 40-voice choir will perform. Tickets are \$14.50 in advance or \$16.50 at the door, available by calling 317-839-1092 or 1-800-898-1092, or send check or money order (including \$3 for handling) to New Covenant Productions, 1341 Raymond St., Plainfield, IN 46168.

Indiana Governor Evan Bayh has proclaimed the week of November 20-26 as Family Week in the state. His proclamation of the event includes the citation that "the well-being and stability of our communities depends on the well-being and stability of our citizens."

A "Holiday Sweet's Gala" will be held from 5 to 8 p.m. on Monday, Dec. 5 to benefit St. Elizabeth's Southern Indiana. No admission will be charged for the event, to be held at the Holiday Inn, 411 West Spring Street in New Albany. Among the homemade treats for sale will be apricot pinwheels, made by Franciscan Father Paul from Mount St. Francis and members of St. Elizabeth's Auxiliary.

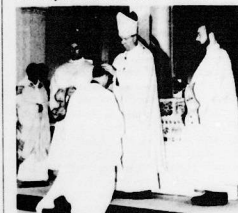
The fifth annual National Night of Prayer for Life will be held from 9 p.m. Thursday, Dec. 8 through 1 a.m. on Friday, Dec. 9 in St. Clare's Church, 3600 S. Pennsylvania St. During this Vigil for Life, events will include Exposition of the Blessed Sacrament, silent prayer, recitation of the rosary and Benediction of the Blessed Sacrament at 12:45 a.m. on Fri. For more information call 317-784-1763.

Tickets are available for Marian College Madrigal Dinners to be held Thursday through Sunday, Dec. 8-11 at the Allison Mansion on campus, 3200 Cold Spring Road. The reception begins at 6:30 p.m. followed by dinner at 7 p.m. on Thursday, Friday and Saturday. On Sunday the reception will be held at 1:30 p.m. followed by dinner at 2 p.m. Tickets are \$21 per person. For reservations call 317-929-0993.

Our Lady of Lourdes Parish, in conjunction with other churches on Indianapolis' east side, will host a traditional Thanksgiving Day Dinner at 12:30 p.m. in the school cafeteria. The cost is \$17.95 per person, with reservations due BEFORE Monday, Nov. 21. Call 317-356-7291.

Marian College Theatre will present its 1994 children's production, "Peter Rabbit and Me" on Tuesday, through Sunday, Nov. 29-Dec. 4 in Marian College Auditorium. The adaptation of Beatrix Potter's famous stories will be held at 10 a.m. and 1 p.m. on Tuesday through Friday for school audiences. Public performances will be held at 10 a.m. on Saturday and at 2 p.m. on Sunday. For information and ticket reservations call Beth Taylor at 317-929-0622.

Table reservations are now being accepted for St. Mary of the Woods College's fourth annual Christmas Bazaar to be held on Friday, Dec. 2 from 3 to 5 p.m. in Guerin Hall. Reservations are \$5 for a whole table, \$3 for half, by Tuesday, Nov. 22. Call 812-535-5212.



DEACONS ORDAINED—Ken Ciano will be ordained to the diaconate by Bishop Gerald Gettelfinger on Saturday, Nov. 19 at Sacred Heart School of Theology in Hales Corners, Wis. before ordination to the priesthood for the Archdiocese of Indianapolis in June. On Nov. 5, eight seminarians, including Benedictine Peter York (taboe) of St. Meinrad Archabbey received the order of deacon from Archbishop Daniel Buechlein in the abbey church.

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Sister Mellita taught music for 52 years



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by Sr. Rebecca Marie Fitterer, OSB
First in a series of articles

(This year's collection for the Retirement Fund for Religious will be the weekend of Dec.



LIFE OF MUSIC—Sister Mellita and her pupil of 40 years ago, Maytha Walker, still make beautiful music together.

10-11. This is the story of one of the retired religious who have served Catholics in the Archdiocese of Indianapolis.)

If Scripture and Psalms are at the heart of Benedictine life, then music is its soul. Nowhere is the Benedictine tradition of music more evident than in the person of Sister Mellita Schenk.

The eldest of seven children and a native of Evansville, Sister Mellita became acquainted with the Sisters of St. Benedict at the Convent of the Immaculate Conception in Ferdinand. Three aunts had preceded her as members of that community and she followed in their footsteps. In community, her musical talents were soon recognized and she embarked on a career in musical education that would span 52 years.

Children of every age would come to benefit from a love affair with music that, for Sister Mellita, began when she was a student in the fourth grade, where she became acquainted with the intricacies of the keyboard. Beginning with her first classes at St. Paul's School in Tell City in 1931, when she was only 17, Sister Mellita introduced

her pupils to a wonderful world of song through the children's choir, and to instrumental music through her orchestra and band and private music lessons.

Since music teachers were not salaried at that time and parochial school wages were minimal, Sister Mellita remembers that the stipends from private music lessons often meant food on the table for the group of sisters serving together in that particular parish.

Tell City, where she served for 27 years as a teacher of general music to all grades and the parish family as organist and choir director, remains her first love. Sister Mellita cites one of her most rewarding accomplishments as the beginning of a program in string music for the children there. Laughing, she remembers the personal challenge, saying, "I taught myself to stay ahead of the children." But with fondness, she speaks of the support she felt from both active parent and civic involvement in her musical programs. "The people certainly touched me more than I touched them."

Sister Mellita's influence spread throughout southern and central Indiana as she served in schools and parishes in St. Joseph, Evansville; Clarksville; Seymour; St. Pius and Christ the King schools in Indianapolis; and St. Mary of the Knobs. Throughout these many years, she became a familiar sight at the annual CVO and Indiana State music contests. Seldom did her pupils return home without a coveted ribbon or trophy for excellence. Among her pupils who pursued this craft into adulthood are noted compos-

ers, teachers, and even a builder of violins who has written a book on this art.

Musicals provided yet another forum for Sister Mellita's students to display their talents. "Back then, we had no 'udget,'" she says. "Parents, students and willing parishioners all got into the act by making costumes, constructing props and painting scenery." The end results were some notable performances which promoted a spirit of pride and unity. Her favorite? "The Nutcracker." All the children were involved in this production with lots of help from teachers and parents and willing friends. The whole school got into the act.

Today, at 81, the sound of music continues to play out in Sister Mellita's daily life. Retirement years have merely slowed the tempo of the melody, not diminished it. Sister fills her days teaching private music lessons now as well as actively enriching the liturgical life of her community as an organist. Instructing some of the younger musicians in the community in the rich tradition of the psalmody is an important legacy that Sister Mellita shares willingly.

She admits that she misses the contact she once had with the school children, but now finds time for other interests, among them needlework projects which include intricately decorated Christmas stockings and Christmas tree skirts.

After 67 years in community as a Benedictine, Sister Mellita cherishes the extra time she finds to spend in prayer and enjoys the richness of community prayer.

Catholic Charities honor 29 at annual awards presentation

by John F. Fink

Twenty-nine people from throughout the Archdiocese of Indianapolis were honored at Catholic Charities' eighth annual awards presentation dinner Nov. 9.

A large crowd at the Omni Severin Hotel in Indianapolis heard Jesuit Father Fred Kammer, president of Catholic Charities USA, encourage them to continue their work of caring for the widow, the orphan and the foreigner for the love of God.

Those honored at the dinner were in three categories—board members, staff members and volunteers in the 13 agencies that comprise Catholic Charities. Those agencies are: Catholic Social Services, St. Elizabeth's, and St. Mary Child Center in Indianapolis; Terre Haute, New Albany, and Tell City Catholic Charities; Bloomington Catholic Social Services; St. Elizabeth's Southern Indiana; the Office of Pro-Life Activities; the Campaign for Human Development; and Batesville Deaneary, Connersville Deaneary and Seymour Deaneary Counseling Services. Those in the three deaneary counseling services did not receive awards.

Archbishop Daniel M. Buechlein welcomed those present and told them that he was grateful "for who you are and what you are." He assured them that they were not taken for granted but that they were remembered in his prayers.

Archbishop Buechlein called attention to the new strategic plan developed for Catholic Charities. "What we do with it now is what is important," he said.

In his talk, Father Kammer stressed the threefold mission of Catholic Charities: to provide services to those in need; advocate for justice in social structures; and call the entire church and other people of good will to do the same.

He noted that in the Old Testament the Jewish people were constantly called to care for the widows, the orphans and the foreigners. This call is repeated in the New Testament, he said, specifically in the Acts of the Apostles. In like manner, he said, today's Catholic Charities agencies serve poor women, children and immigrants.

Father Kammer said that 180,000 people were served by Catholic Charities agencies in Indiana during 1992, the latest year for which figures are available. The agencies in the state spent \$15.5 million in caring for them.

For the United States as a whole, he said, 14 million people were served in 1992 at a cost of \$1.8 billion.

Father Kammer lamented the fact that each year Catholic Charities agencies must serve more people. Each year, he said, there is greater need because more people are in need.

Tom Gaybuck, archdiocesan director of Catholic Charities, introduced Archbishop Buechlein and Father Kammer. He also read citations for each of those who were honored for their services. They included:

Indianapolis Catholic Social Services: John R. Gaskin, board member; Margaret Cain, staff member; and Nancy Timpe, volunteer.

St. Elizabeth's Steven Beck, board member; Trish Turner, staff member; and Tony and Susan Agresta, volunteers.

St. Mary's Child Center: Russ Dellen, board member; Joan Kane, staff member; and Mary McClelland, volunteer.

Terre Haute Catholic Charities: Ray Brosnar, board member; Harriett Johnson, staff member; and Dan Snider, volunteer.

Tell City Catholic Charities: Peg Brenner, board member; and Susan Hughes and Janice Werne, staff members.

New Albany Deaneary Catholic Charities: Franciscan Sister Noreen McLaughlin, board member; Carol Boone, staff member; and Geneva Metz, volunteer.

St. Elizabeth's Southern Indiana: Mike Naville, board member; Melinda Jamison, staff member; and Victor Soergel, volunteer.

Bloomington Catholic Social Services: Chris Ryan, board member; Susan Dovernmueller, staff member; and Brian White, volunteer.

Office of Pro-Life Activities: Robert Aldering, board member; Myrna Vallier, staff member; and Bain Farris, volunteer.

Campaign for Human Development: Father Clarence Waldon, board member.

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CHARITIES HONOREES—Honored at the Catholic Charities Nov. 8 awards presentation are (from left, seated): Myrna Vallier, Trish Turner, Susan Dovernmueller, Peg Brenner, Geneva Metz; (standing) John Gaskin, Harriett Johnson, Franciscan Sister Noreen McLaughlin, Robert Aldering, Joan Kane, Chris Ryan, Susan Agresta, and Clarence W. Metz, Sr.; (standing at back): Russ Dellen, Dan Snider, Mike Naville, Victor Soergel, Ray Brosnar, Melinda Jamison, Steven Beck, Mary McClelland, Father Clarence Waldon, and Tony Agresta. Not shown are Carol Boone, Margaret Cain, Bain Farris, Susan Hughes, Nancy Timpe, Janice Werne, and Brian White. (Photo by Margaret Nelson)

SPOTLIGHT ON INDIANAPOLIS WEST DEANERY

St. Michael the Archangel Parish expands mission

by Mary Ann Wyand

After updating their parish mission statement, St. Michael the Archangel parishioners in Indianapolis initiated a long-range planning process and recently decided to build a Parish Life Center to better serve the needs of members of the 46-year-old faith community as well as people in the neighborhood.

Their new mission statement reads: "We, the faith community of St. Michael Parish, are dedicated to reaching out to all people in our ever-changing environment. In the service of God, we are called to evangelize, educate, and serve by:

- energizing the internal structures of our parish through greater participation.
- encouraging spiritual growth and strengthening our sense of ourselves as a Catholic Christian community.

We celebrate life in God, spread God's love and healing to others, and are committed to pass on our Catholic heritage."

St. Michael's pastor, Father James Wilmoth, attributes the growth and stability of the parish to the great devotion he sees in parishioners.

The dean of the Indianapolis West Deanery and chaplain for both the Marion

County Sheriff's Department and the Indianapolis Fire Department said he is continually impressed by the deep faith of the people and their willingness to serve the faith community.

"We have a Perpetual Adoration Chapel nearby at the St. Francis Center," he said, "and a number of our parishioners spend an hour of adoration there every week in addition to coming to daily Mass. We also have a 6:30 a.m. Communion service for people who can't stay for the 7 a.m. Mass, and we usually have a hundred-plus people at the Saturday morning Mass."

Conventual Franciscan Brother Bob Baxter, director of religious education and youth ministry coordinator, said he is amazed by the number of dedicated volunteers among the parish and school families and the response to parish programs and social activities for families.

"St. Michael is an extremely family-oriented parish," Brother Bob said. "Families come to church for social and spiritual reasons, and they always bring their kids. There also is an enormous amount of support for every religious education program and youth program in the parish. There has never been a problem getting

FAMILY-ORIENTED PARISH—St. Michael the Archangel Parish in Indianapolis is a family-oriented parish with lots of programs and activities for parishioners of all ages. St. Michael parishioners are planning a new Parish Life Center to meet the growing needs of the westside faith community.

volunteers for parish programs and activities. We just need more meeting space."

Responding to that need for space, the parish has undertaken a capital campaign to build a new Parish Life Center adjacent to the parish office. The new building will enable St. Michael Parish to provide meeting space for a variety of parish and community programs for people of all ages, expand the parish food pantry, and serve the parish, school, deanery and community better with the addition of a gymnasium.

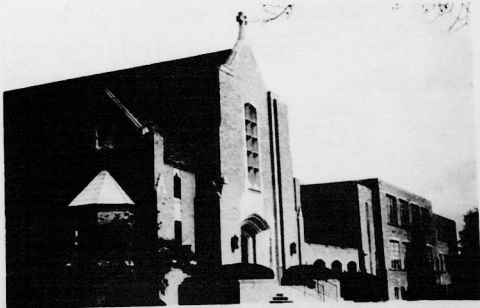
"A lot of time and effort went into preparing the mission statement," Father Wilmoth said. "It really has been the impetus for the capital campaign. St. Michael Parish has always been a strong presence on the westside of Indianapolis, and the people want to strengthen that presence. We needed a facility to accommodate the needs of what our parish mission statement said we should be addressing. There is a lot of love for the church and school and for Cardinal Ritter High School and Junior High School. With the new building, we'll have facilities to do a lot more here than we could before. The new building is a way of ensuring that the parish ministries continue to go on in new and different and more creative ways."

St. Michael Parish and School and the Cardinal Ritter campus truly are anchors for the westside neighborhood, the pastor said. Continued growth of the parish elementary school with increased Catholic and non-Catholic student enrollment also illustrates the need for a strong Catholic presence at 3000 west and 3000 north in Indianapolis.

"Our St. Vincent de Paul Food Pantry has quadrupled in services offered since I've been here," Father Wilmoth said. "We need to respond to that neighborhood need, so we're currently building more shelf space for the food pantry in the basement of the parish office building. We hope to break ground on the Parish Life Center next spring. People are very anxious to make the parish a visible sign of what the Gospel tells us to do."



SCHOOL MASS—St. Michael students (from left) Katie Bybee, Janice Lucken, Ashlee Kestler, Stacey White, Kaitlyn Hammond, Casey Figg, and Stacey Kutcher blend their voices in song during a recent school Mass. Father James Wilmoth celebrates three Masses for the students each week. Parishioners often attend the school Masses with the children. Students lead the songs, present the readings, and assist as altar servers. (Photos by Mary Ann Wyand)



Parish secretary Theresa Brydon, who shares the job with Toni Winstead, describes St. Michael Parish as "a faith community very devoted to the parish."

Sister Patricia Rocap, a member of the Sisters of Charity of the Blessed Virgin Mary, agrees with Brydon's description.

As the part-time pastoral associate, Sister Patricia visits shut-ins and is helping coordinate the new Children's Liturgy of the Word for the 10 a.m. Mass every Sunday.

"I enjoy visiting with those who are shut-in and can't get out very often or get to Mass," she said. "I have met some really wonderful people who have been here since the parish started, and I've learned a lot about the history of the parish. I also enjoy working with the children. I have found that the children's liturgies help them grow spiritually and develop an appreciation for Mass. There's nothing as wonderful as praying with children."

St. Michael Parish blesses the westside of Indianapolis, Sister Patricia said, because there is a great deal of faith among the people.



PACER FAN—Father James Wilmoth, St. Michael's pastor, finds time in his busy schedule to support the Indiana Pacers.

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School, religious education programs affirm children

by Mary Ann Wyand

St. Michael School students begin each day with a warm welcome at the Indianapolis West Deanery school's "Hugging Door."

Every morning, principal Beverly McGovern and Father James Wilmoth, St. Michael's pastor, greet the children with a hug or pat to start their day off with a smile.

This hospitality extends to all the school and parish religious education programs offered to this family-oriented faith community situated next to Cardinal Ritter High School and Junior High School on West 30th Street.

"We say this parish and school is 'The Best in the West,' and we work hard to make it a real family," McGovern said. "We know every child by name, and they are our family."

Now in her fifth year as principal, McGovern has seen the school expand from 206 students to 308 children. Part of this rapid growth is related to the parish policy of welcoming non-Catholic students.

"We have 47 or 48 school families who are not Catholic," she said, "so we decided to set up a series of Catholic information nights. I work with (Conventual Franciscan) Brother Bob Baxter, the parish director of religious education, and Father Wilmoth to introduce these families to the Catholic Church and our school curriculum. Brother Bob has explained some of the Catholic terminology we use at school, and he gives the parents a tour of the church. He showed them the vestments and explained the liturgy. The parents really liked that."

St. Michael's enrichment and special education programs affirm each child's uniqueness, she said, and morning prayer time affords lots of opportunities for faith sharing with classmates. Students also attend two school Masses every week.

"We have a very caring staff and a loving atmosphere in this parish," McGovern said. "We have a lot of old traditions, and we also are trying to introduce a variety of new teaching experiences. This is the second time we've had a guest Japanese teacher on our staff. Keiko Honi will teach the children about the Japanese language, culture, art and music. She's a Buddhist, but she's been coming to Mass with us and she told me she likes it very much."

In addition to helping with school religion classes and Masses, Brother Bob coordinates all religious education programs and youth ministry activities in the busy parish. St. Michael's confirmation program is a two-year process which includes trips to visit religious orders.

He currently is working with Sister of Charity of the Blessed Virgin Mary Patricia Rocap. St. Michael's part-time pastoral associate, to begin a Children's Liturgy of the Word during the 10 a.m. Mass on Sunday.

Also new this year is a Rainbows program for children who have experienced loss through death or divorce. This support group is yet another way the parish and school extend hospitality and love.



BLESSING—Standing next to a statue of St. Michael the Archangel, eucharistic minister and first grade teacher Maureen Flanagan blesses a student who is not Catholic at Communion time during a school Mass. (Photo by Mary Ann Wyand)

St. Michael the Archangel Parish

Year Founded: 1948

Address: 3354 W. 30th St., Indianapolis, IN 46222

Telephone: 317-926-7399

Pastor: Father James Wilmoth,

Dean of the Indianapolis West Deanery

Pastoral Associate: Sister Patricia Rocap, BVM

Parish Administrator of Religious Education and Youth Ministry Coordinator: Brother Bob Baxter, OFM Conv.

Music Director: Matthew Dickerson

Parish Secretaries: Theresa Brydon and Toni Winstead

Parish Council Chairperson: John Kolodziej

Number of Households: 874

Church Capacity: 700

Campground: Westview Hospital School St. Michael School

Principal: Beverly McGovern

School Address: 3352 W. 30th St., Indianapolis, IN 46222

School Telephone: 317-926-0516

Number of Students: 308 (K-8)

Masses:

Saturday anticipation—9:30 p.m.

Sunday—8 a.m., 10 a.m., noon

Holy Day anticipation—9:30 p.m.

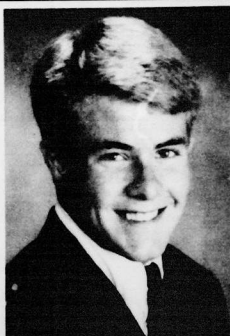
Holy Day—6:30 a.m., 7 p.m.

Weekdays—Monday through Friday,

7 a.m.; Tuesday, 10 a.m.; Wednesday,

10 a.m.; Thursday, 10 a.m.; Saturday,

8:30 a.m.



Thomas A. Boyce

Cathedral High School
Class of 1992

University of Notre Dame
Class of 1996

Being the eighth of nine children, I had several aliases in my youth which identified me in relation to someone else. If I were to count how many times I was referred to as the little brother of one of my older siblings or the more generic "little Boyce," it would make my head spin. However, despite all which my brothers and sisters did before me, I was there first. After having seven older siblings go to two different high schools, I was to be the first in my family to walk her halls, sit in her classes, and receive a diploma with her name on it. Her family was new to me and mine was new to her, but that soon changed when I enrolled as a freshman at Cathedral. Since its inception, my relationship with her has been a dear one.

Perhaps it would be enlightening were I to further define that relationship. When I say I have a "dear" relationship with Cathedral, I'm not implying a deep emotional tie to my sophomore-year locker, to my favorite desk in religion class, or to my tassel from graduation. Although all these objects hold a certain nostalgic value, they are all in the past. Cathedral was a wonderful institution for my secondary education, and she is an influential part of my character.

During the time I spent as a student at Cathedral, I received a first-rate education which served as a solid basis for my undergraduate education at the University of Notre Dame. I consider my education at Cathedral a success for two reasons. First, the faculty not only facilitated my education, but also provided a personal growth experience. I can't begin to count how many times I heard something to the effect of, "This is excellent. I'm impressed, but can you go a step further? Can you do more, make it better?" If something like this was not expressly stated, it was often implied. In retrospect, I'm very impressed with their ability to avoid making such a demand sound demeaning to the student. It was a challenge rather than a criticism, and it was consistent. "Do your absolute best, and do it every time, not just when you're feeling up to it. Think, analyze, and evaluate!" is part of Cathedral's philosophy, and now it is part of mine. One of the best measurements of the faculty's success is my own personal affinity for the various areas of knowledge to which they exposed me. I left Cathedral wanting to know it all, from Dostoevsky to DNA, and the faculty was instrumental in giving me that desire and awakening my intellectual curiosity.

The other major reason, of equal importance to the efforts of the faculty, was the efforts of the students, both as individuals and as a student body. The students at Cathedral were personally motivated and collectively motivated. Whether it was my junior and senior year English study group, "The Four Horsemen" as we called ourselves, or sharing problem-solving techniques in calculus class with a particular friend and fellow student, it was all part of the learning process. When students as a unit strive toward higher learning, it creates a special atmosphere conducive to education. Such is the case at Cathedral High School. You learn from your teachers, you learn from your friends, and eventually you learn from yourself.

Maybe now it is easier to see why Cathedral was and is so special to me. The knowledge I came away with did not all come from textbooks and class lectures. She not only equipped me with the power of knowledge, but she somehow also taught me how to use that power responsibly. Cathedral to me seems a veritable magnet of good will. It's quite an intangible idea, but I can explain it best by simply saying that the students and faculty seem to share a genuine concern for each other. She fostered my development as a morally, socially, intellectually, and spiritually responsible individual. An array of such strong individual characters is the essence of her integrity and commitment to everyone in her family, including this "little Boyce." At Cathedral High School, I became a great student of knowledge, but, more importantly, I became a sincere student of my fellow man.

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WELCOMING SCHOOL—St. Michael School principal Beverly McGovern displays a quilt depicting the school's "hugging door." Father James Wilmoth and McGovern greet the children with hugs or words of welcome each morning. Judy Barmann, former president of the Home and School Association, made the quilt as a gift for the school. (Photo by Mary Ann Wyand)

'Floundering Flock' is parish comedy by alumni

by Mary Ann Wyandt

The history of Good Shepherd Parish in Indianapolis will unfold on the stage of Busold Hall on the St. Catherine Parish grounds this weekend in a new musical comedy written by parishioner Jack Price. Called "The Floundering Flock or the Shaky Sheep," the comedy looks at the consolidation of the former St. Catherine and St. James parishes on the southside and examines how the faith community has been affected by dramatic parish changes over the years.

The production, which is a sell-out, evolved in recent months after Price completed a master's thesis on St. Catherine's longtime involvement in theater and the importance of the St. Catherine Alumni Players in community building.

"The play takes the history of St. Catherine Parish all the way to the present day as Good Shepherd Parish," Price said. "It looks at how St. Catherine withstood the years, the passing of time, especially the past 25 years, with the highway took out over 200 homes in the parish," Price said. "A lot of people stayed in the neighborhood, but an awful lot

of people moved out when their longtime homes were destroyed in the '70s."

Migration to the suburbs in recent decades and the widening of adjacent Raymond Street also caused a drop in the parish census, he said, and were a test of loyalty for longtime parishioners. The consolidation of several parish elementary schools into Central Catholic School also affected the lives of a large number of southside Catholics.

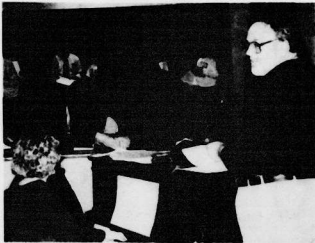
"There have been some dramatic changes in the neighborhood over the years," Price said, "but for the most part St. Catherine has withstood them. We still have many parishioners who grew up in the parish."

The 1993 consolidation of St. Catherine and St. James parishes as Good Shepherd Parish involved a great deal of discussion about facilities use, Price said, and resulted in an archdiocesan decision to locate Good Shepherd Parish at the St. James site and sell the St. Catherine property.

"The play discusses the history of our shakeup with the founding of Good Shepherd Parish," the playwright and director said. "I thought a story related to the troubles the parish has faced would be a good way to try to do some healing, bring people around, and have a good time with the situation. I wanted to make sure no one was offended by the characters or plot. I have a character who is the bishop."

Father Tom Clegg, Good Shepherd's pastor, plays the prelate. Last year the priest was cast as a thief in the St. Catherine Alumni Players production of "Shut and Bar the Door," another comedy.

REHEARSAL—Good Shepherd parishioner Jack Price of Indianapolis (right) directs a rehearsal for the St. Catherine Alumni Players production of "The Floundering Flock or the Shaky Sheep" scheduled this weekend at the southside parish. Price wrote the musical comedy, which includes an appearance by Father Tom Clegg, Good Shepherd's pastor, as the bishop. Other parish staff members are cast in supporting roles. (Photo by Mary Ann Wyandt)



"The plays are a community-building experience," Father Clegg said. "It's a social gathering for parishioners. We always have a big crowd both nights of the productions. This year's play looks at the history of the parish, which is neat. Jack Price did a real good job putting it together in a fun way. Proceeds from the fund raiser go toward youth activities and general parish expenses."

St. Catherine Alumni Players productions always have been comedies, Price said. "We wouldn't do anything serious. The primary purpose of all this is just to have fun. Fund raising and anything else is secondary."

Decades of plays performed at St. Catherine Parish have involved countless youth and adults over the years, Price said, and symbolize their love for the faith community founded in 1909.

"Theater does a lot of things," he said. "Healing and education are only a couple of the worthwhile benefits. To me theater is about sharing. Any form of communication is about sharing, and any time people communicate thoughts or ideas there is a spiritual component."

Songs chosen for "The Floundering Flock or the Shaky Sheep" are very appropriate, Price said. "The song 'I Enjoy Being a Nun' is dedicated to two St. Catherine Alumni Players who joined religious orders. The finale is 'Count Your Blessings Instead of Sheep,' and that's the big message in the play. My primary concern is the community rather than the building. Church is more than just a building. Life continues and we have to learn to count our blessings."

Ecumenical memorial at cathedral

More than 400 people gathered at St. Peter and Paul Cathedral on Tuesday, Nov. 8 for an ecumenical memorial service for the 68 victims of the Oct. 31 air crash in northwestern Indiana. Chicago flight 4184 originated in Indianapolis.

Archbishop Daniel M. Buechlein, who presided, offered a greeting, call to prayer, and a closing prayer. In calling the assembly to prayer he said, "Lord God, the death of our sisters and brothers recalls our human condition and the shortness of our life on earth. Bring the light of your presence to this time of testing and pain."

Warren Manns, manager of passenger sales for American Airlines, read words of comfort for the relatives of those who died. "As we think of them, our hearts will and should swell with joy."

Father Glenn O'Connor, chaplain at Indianapolis International Airport, read Romans 8:31-35, 37-39: "If God is for us, who can be against us?"

Bishop Woodie White of the United Methodist Church of Indiana, led the assembly in prayer: "We know that you know how difficult is this moment. Our pain is great, our questions many. We seek explanations for the inexplicable," he said. "Hold each of your children so close that there will be no question in the days ahead that you are there."

Methodist Hospital Chaplain Rabbi Lou Weiss read Scripture from the Old Testament book of Isaiah.

The service was planned and implemented by the airline staff. Music included "It is Well With My Soul," sung by Josephine Terrell. The assembly sang "A Mighty Fortress Is Our God," "Lord of All Hopefulness," "Oh God, Our Help in Ages Past."

After the benediction by Westlane Christian Church Pastor Gregory Bryant, those gathered sang "Amazing Grace."

Tree festival helps charities

by Mary Ann Wyandt

Christmas and children just naturally go together, so officials of St. Francis Hospital and Health Centers in Beech Grove will dedicate proceeds from the second annual "Star of Hope: A Festival of Trees" fund raiser to children's services at the hospital and throughout the Indianapolis community.

The Nov. 18-22 event in the Sagamore Ballroom of the Indiana Convention Center features nearly 100 uniquely decorated Christmas trees and a variety of holiday wreaths. Proceeds from the sale of the trees and wreaths and admission to various events during the five-day festival will benefit St. Francis Neonatal Intensive Care Unit as well as the Holy Family Shelter, St. Elizabeth's programs for mothers and babies, and the Crisis Pregnancy Centers.

Archbishop Daniel M. Buechlein is the honorary chairman for the opening night gala, which includes a dinner, dance and auction. Additional trees and wreaths will be available for sale throughout the festival.

The trees will remain on display through Nov. 22 as a focal point for other holiday events ranging from a fashion show, "Breakfast with Santa" and a "Teddy Bear Tea." For more information about the festival, call 317-783-8949.

Festival hours are Saturday, Nov. 19, from 10 a.m. until 8 p.m.; Sunday, Nov. 20, noon to 6 p.m.; Monday, Nov. 21, 10 a.m. to 7 p.m.; and Tuesday, Nov. 22, from 10 a.m. until 2 p.m. Admission is \$3 for adults and \$1.50 for children.

"Our goal for the event is to help children," St. Francis development assistant Brenda Bishop explained. "Christmas is a

time for children, and we think this festival is an appropriate opportunity to raise money for children's services, not only in the hospital but throughout the community."

The seasonal festival is an attempt to "provide people with an opportunity to purchase unique and unusual trees for their homes," Bishop said, "as well as remember that they bought the trees at the 'Star of Hope' fund raiser and how much this project will help so many people."


Joyce Weliever, the chairperson for the second annual festival, decorated many of the theme trees. One of Weliever's artistic creations was a Wild West theme. Weliever's sister, Julia Engleking, designed and decorated a tree which pays tribute to hunters and fishermen.

Other theme trees pay tribute to the magic of the circus, Beatrix Potter's delightful Peter Rabbit stories, teddy bears, and the beauty of magnolias. A tree designed to recreate Old McDonald's Farm is decorated with cloth vegetables, Bishop said, and topped with a feathered rooster "to wake everyone up early on Christmas morning."

While all of the trees are dazzling, St. Francis labor and delivery nurse Marcia Jenkins saw one design is particularly heavenly. It features angels and cherubs perched on clouds and illuminated by twinkling lights.

Proceeds from the sale of this tree will benefit the hospital's Resolve Through Sharing support group for parents who have lost babies due to miscarriage, stillbirth or postpartum death.

"The hospital sponsored the tree and provided the church ornaments," Jenkins said. "Then Resolve Through Sharing parents brought in ornaments and decorated the tree together. It is a very special tree."



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John's Gospel describes women in major roles

by Fr. Eugene LaVerdiere, SSS

Women fulfill major roles in John's Gospel.

• First there is Mary, Jesus' mother, interceding at the wedding feast of Cana (2:1-12) and standing by Jesus at Golgotha (19:25-27).

• There is also the Samaritan woman at Jacob's well, whose word led many Samaritans to believe (4:4-42).

• Then there is the woman taken in adultery and brought to Jesus for judgment, giving him an opportunity to unmask her accusers' hypocrisy (8:1-11).

• Not least are Martha and Mary, the sisters of Lazarus. Together with their brother they were extremely close friends of Jesus (11:17-44; 12:1-9).

• The only one with a minor role—if standing by the cross of Jesus with Mary, his mother, and Mary of Magdala can be considered minor—is Mary, the wife of Clopas (19:25).

All the women in John's Gospel are presented in a very positive light. Whatever the reason for this, it says something about the position of women in the Johannine community.

For John, women were significant Gospel people, facilitating and responding to Jesus' mission.

One cannot help noticing that four of the women have the same name, Mary.

Each of the four is a major symbolic figure, representing several important aspects of Christian life, standing in solidarity with Jesus in the passion and announcing the good news of the resurrection.

Of the four, Jesus' mother was the most important. At Cana, she was a bridge from the old covenant to the new. At the foot of the cross, she was entrusted with the life of the church as she had been entrusted with Jesus' life.

In John's Gospel, Mary the woman is above all the mother—of Jesus and of the church.

Three of those called Mary are among the principal personages in John's story of Jesus and the Gospel, along with John the Baptist, Jesus' first disciples (Andrew, Peter, Philip and Nathanael, in order of appearance), Nicodemus, the man born blind, John, Judas and the beloved disciple.

The three include Mary, the mother of Jesus; Mary, the sister of Martha and Lazarus; and Mary of Magdala.

Mary, Jesus' mother, was not an ordinary woman. She had a unique mission in the history of our salvation.

We are not surprised that the woman who was Jesus' mother noticed that the wine ran out at the wedding banquet.

In Israel's Wisdom literature, life is a banquet, and there is no banquet like a wedding banquet. In John's Gospel, the

wedding banquet at Cana represents life among the people of God. The wine running out represents the old era.

Mary knew that her son's mission was to usher in the new era with its new covenant and testament.

At the wedding feast of Cana, a historic moment in Jesus' life, Jesus' hour may not yet have come, but it was fast approaching.

The wine of the new covenant—called for by Mary, commanded by Jesus, drawn and served by those ministering at the banquet—would be the finest ever.

If Mary, the mother of Jesus, was all mother, Mary, the sister of Martha and Lazarus, was all disciple.

Thus, second Mary knew something about Jesus and about being a disciple that others did not know.

When Jesus came to comfort them about their brother who had died, Martha ran out to him and begged him to do something. With Jesus it was never too late!

Mary, however, waited for Jesus to summon her. When he did, she went out to him and fell at his feet, taking the position of a disciple, and wept. There was no need to push or urge Jesus. He knew what to do.

Martha and Mary may have been sisters, but the two had very different personalities. Martha was very vocal in confessing her faith in Jesus. Mary's more reserved attitude invited others to believe.

Mary also knew a whole lot about hospitality. When Martha gave a dinner for Jesus, his disciples and her brother Lazarus, and personally served at the dinner, Mary attended to the person of Jesus.

If Mary, the mother of Jesus, was all mother, and Mary, the sister of Martha and Lazarus, was all disciple, Mary of Magdala was all witness.

Mary of Magdala stood at the foot of the cross with Mary, the mother of Jesus; Mary, the wife of Clopas; and the disciple whom Jesus loved. She witnessed everything—Jesus' death, the birth of the church, the fulfillment of Jesus' mission.

Later she went to the tomb alone, in the darkness of her grief, on the first day of the week, the day of the new creation, when Jesus would make all things new.

Only later would she understand, once Peter and the other disciples had seen and believed.

Mary of Magdala was the first to see the risen Lord, recognizing him when he personally called her by name. Immediately she went to the disciples, announcing, "I have seen the Lord."

Mary the mother . . . Mary the disciple . . . Mary the witness. What a trio!

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



WITNESSES—In John's Gospel, women fulfill major roles. Mary of Magdala stood at the foot of the cross with Mary, the mother of Jesus, and Mary, the wife of Clopas. The women witnessed Christ's death, and also the birth of the church. (CNS illustration by Coale Lowry)

Bible stories teach many life lessons

by David Gibson

It's a long way from the desert—where Jesus endured a painful solitude for 40 days—to your electronic global village. Or is it?

The new "Catechism of the Catholic Church" notes that during Jesus' days in the desert he was tempted "to compromise his filial attitude toward God" (No. 538). Jesus lived among wild beasts, without eating. Apparently it wasn't glamorous. Fortunately, angels ministered to him.

Have you ever suffered in a "desert"? Perhaps you experienced a painful sense of isolation there and doubted that anyone was available to help you with problems. You couldn't make sense of what was happening, and wondered if God cares.

What does this have to do with the people whose stories are preserved in the Bible? In these stories, many have been known to rediscover themselves and their God and begin to make sense of things.

Your desert and Jesus' desert really are not that far apart.

(David Gibson edits *Faith Alive!*)

DISCUSSION POINT

Bible stories inspire Christians

This Week's Question

Who in Scripture inspires you? Why?

"Deborah from Judges 4:1-22:51-31. Deborah was a prophet and a judge at a time in Israel's history when few women had leadership roles. She was also a songwriter who sang about the Israelite victory." (Vicki Klima, St. Paul, Minn.)

"Jesus. . . This past winter I was laid up in bed for three months and was able to spend a lot of time with Scripture. What struck me was how Jesus knew when it was time to go out into the desert. That was a desert time for me, and knowing Jesus had those times too was a tremendous help." (Lee Groeber, Elkton, Md.)

"St. Joseph. . . When I was 16, I was going to commit suicide. St. Joseph helped me to see that what I was going to do was wrong. The example of St. Joseph reassures me that God is with me always." (Earl Doellman, Quincy, Ill.)

"Job. . . I live with physical pain daily, but I will never quit believing in God. . . Job encourages me

because he kept believing in God through all his many trials." (Jan Ernst, LeMars, Iowa)

"Mary—especially her faith. She lost her son and that is the hardest thing, knowing that that was supposed to be without question. That took a lot of faith." (Joan Galpuz, St. Charles, Mo.)

"St. John. I just love the way he writes. I like his themes of baptism, water, living in the Spirit." (Marilyn Gomez, Pacifica, Calif.)

"The Gospel writers. Their words are simple and direct and applicable to what I do in my life." (Ann Cummins, Meda, Pa.)

Lend Us Your Voice

An upcoming edition asks: What kind of actions make the Gospel present in our world?

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



Wouldn't it be fun to talk with Simon Peter?

by Stan Konieczny

If I could carpool to work with any person from the Bible, I would want to share the ride with Simon, son of John, nicknamed Peter, the Rock.

Occasionally I spend the 20-minute daily commute between my office and home reflecting on my day in light of the church's premier fisher of men.

It is Peter who seems most like the reflection in the mirror as I brush my teeth and comb my hair in the morning.

I readily identify with the impetuosity, the short-comings, the reservations, the struggles of this ancient Galilean fisherman-turned-shepherd of the church.

I think I understand Peter in his best moments and also in his worst moments because I feel as though I've been there too.

There have been days when I shared Peter's impulsiveness, treading gingerly along the breakers. Then comes the realization that I cannot make this trip alone, and I share Peter's cry for help.

Like Peter, concerned about his mother-in-law's illness, I have commended sick loved ones and friends to the healing touch of Christ, and I have not been disappointed.

Sometimes I take my cue from Peter and call the Lord aside to unsuccessfully try to bargain down some Gospel values.

Then there are those dark, starless nights when I have stood with Peter, desperately trying to warm up at a

charcoal fire, trying to convince myself and others that I don't really know Jesus.

My desk, bookshelves and computer terminal are solidly landlocked, but I have shared Peter's long nights of fishing without a nibble as well as those net-busting moments of divine intervention which save the effort.

Peter stands as a patron for all who endure the necessary drudgery of any profession.

But at this stage in my life, I have come to best appreciate Peter at Christ's transfiguration.

As Jesus appeared in glory to his friends, Peter exclaimed, "It is good for us to be here!"

His impulsive testimony has become a prayer for me. Its words well up at the successful completion of a project at work, when a jumble of photographs, articles and headlines become a cohesive report.

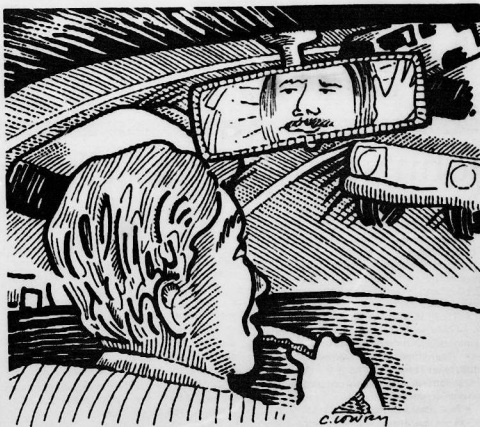
"It is good to be here" is a prayer for a farmer surveying a ripened field; for a physical therapist walking beside a patient taking her first steps in rehabilitation; and also for a parent checking on little ones asleep in

their beds.

It is good to be here, right now, without the distractions of the next project or the pressures of tomorrow's schedule.

When things go wrong, those words acknowledge the importance of witnessing to Christian values at difficult times.

Peter's impulsive offer at the transfiguration to set up tents for Christ, Moses and Elijah may seem absurd. But it



CARPOOL COMPANION—Writer Stan Konieczny would like to carpool with Simon, son of John, nicknamed Peter, if he had the opportunity because—of all the people mentioned in the Bible—tales about Peter are intriguing. (CNS illustration by C. Lowry)

is enough that Peter cared enough to want to do something to help others.

And it reminds me of the times I have experienced the hospitality shown by family and friends, religious communities with which I have had contact, and people I was supposed to be assisting.

Peter reminds me to appreciate my place in history and the goodness right here and now.

He calls me to recognize opportunities to do good even when I may embarrass myself or cause some turmoil in my schedule.

In Peter I see every Christian. Here is an individual searching for Christ in the marketplace.



The Knecht Christ by the Sea Jack Jewell, artist
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• He or she tries to juggle discipleship with career.

• He or she tries to follow Jesus to his own advantage while sometimes trying to distance himself from this demanding Messiah.

• His or her faith experience parallels our own struggling and searching.

Peter would always be most welcome in my carpool. I imagine we would share very interesting conversations on the way to and from work each weekday.

(Stan Konieczny is the director of communications for ASC Health System located in O'Fallon, Ill.)

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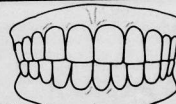
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QUESTION CORNER

Gospels report the good news of Christ

by Fr. John Dietzen

Q Our group is more and more interested in the Bible and we have a question about the Gospel of Matthew.

We know that the Gospel according to Mark came before the Gospel according to Matthew. Then why is the Gospel according to Matthew the first one in the New Testament, before Mark?

Our Catholic Bible and every Bible we have looked at puts Mark second and Matthew first. Why? (New York)



A Before anything else, I would not necessarily agree with the certain statement you seem to make about the priority in time of Mark over Matthew.

We have no original manuscripts of any of the Gospels. Lacking these, or any other records that could give us absolute certainty about such matters, the best we probably will ever be able to say is that one theory is more probable than another.

It is true that the majority of Bible scholars feel the evidence points increasingly to the conclusion that Mark came first. That's as far as we can go.

Sometime during the century after our Lord's death and resurrection, his "good news" of salvation (the Gospel) emerged as a collection of four documents, called the Gospel "according to" Matthew, Mark, Luke and John.

In other words, each of them was the good news revealed in and by Jesus as understood and interpreted by the people who composed those documents.

Matthew led the list, as he still does, for some interesting and significant reasons. For one, that Gospel seems to have been the first of the four to be accepted by the major Christian communities, probably Antioch.

It is difficult for us to appreciate the influential role this Gospel played for early Christians. It served as a sort of catechism, or summary of Christian beliefs, which laid out for the faithful and others who read it what it meant to be a follower of Christ.

Those who count such things point out that almost all Christian writers of the second century refer to Matthew more than any other Gospel. Perhaps the greatest of them, St. Irenaeus, in his work "Against Heresies," quotes Matthew more than all the other Gospels combined.

One reason this would be true is the sheer range of content in Matthew. It contains nearly all the narrative material in the Gospel of Mark, but much more, such as material about the infancy and resurrection appearances of our Lord.

It also settles several questions that could be raised by the Gospel of Mark. Matthew makes clear, for example, that Jesus was not baptized for his own personal repentance. Matthew

also explains how the rumor got started that Jesus' own disciples had stolen his body from the tomb.

The Sermon on the Mount (Chapters 5-7) all by itself could easily explain why the "first Gospel" came to be accepted at that time as the best practical expression of Christian beliefs and ideal behavior.

Another explanation for Matthew's first place in the list of the four Gospels is that early Christians generally considered it the first to be written, largely for reasons outlined above.

That traditional order of placement continues, of course, in current editions of Scripture, even though it may not match the order in which the Gospels were written.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by writing a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

*Holidays are times to
give thanks and help*

by Dr. James and Mary Kenny

Our friend Mark is a foster-parent, a caseworker, and a camp director. He is especially concerned about boys, ages 10 to 15, who are beginning to get in trouble.

These boys have problems in the neighborhood. The probation department is familiar with them. They do poorly in school. Often their home life is difficult and unsupportive, with one or two parents who can barely get by themselves. They are truly youth at risk.

Mark works with kids who are at a critical time in their young lives. They have not gotten into serious trouble yet, but without intervention they are likely to become involved in behavior that can lead to serious problems.

One core part of Mark's summer camp program with these young men is, as Mark puts it, to allow kids that have needs and are dysfunctional and very needy to reach out to others that have needs. And as they reach out to others, they realize some very positive things about themselves and what they have to offer.

What do these young men have to give?

Certainly not money. But they are young and strong. They might go out as a group with trash bags to scour a public park or parking lot for cans and debris. They might work at the campgrounds and help build cabins, put in a fence, dig a ditch, or plant flowers.

Although they seem to have little to give, Mark's kids grow and are healed by becoming givers themselves. Giving becomes an opportunity for them to realize that they have something to offer.

In giving, their self-esteem and their self-respect increase. They begin to recognize their own worth.

But is that not true for all of us?

As Thanksgiving approaches, we might take a tip from Mark's philosophy.

We give thanks by giving to others, not in an impersonal way, but by involving ourselves in a problem or a need where we can make a difference.

And the more we give, the more we grow. We truly become richer persons.

The national holiday of Thanksgiving coincides nicely with the start of the Christian season of Advent, which in turn leads to the great feast of Christmas.

The annual time for thanks leads into the yearly time for giving.

And, as Mark's philosophy tells us, the sequence is appropriate. For we truly give thanks by giving. And in giving we ourselves become richer, more complete persons.

As Mark's kids teach us, giving is an opportunity which is available to everyone.

May you enjoy a holiday filled with thanks and giving next week, followed by a joyous Advent season and Christmas, and a new year which offers many opportunities to continue the holiday tradition of giving.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Roseland, Ind. 47378.)

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"The Spirituality of Stewardship in Daily Life": a Summary

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

Stewardship and Spirituality

Stewardship and spirituality have a lot in common. For us Catholics, stewardship is the least familiar of the two, but spirituality can be equally elusive, especially if it is divorced from daily living. In fact, both terms are easily misunderstood.

Spirituality is nothing more, or less, than our response to God's love. Spirituality is the energy or grace of God entering our lives and enabling us to say "yes" to God's transforming, redeeming love. Since spirituality is our response to God's free self-giving, our spiritual life embraces everything that we say and do. It is not possible to have a part-time spiritual life or to be spiritual only in one corner of our daily lives. If we are genuine, our response to God's love permeates every nook and cranny of our inner selves, and every outward action of our busy lives. Our spirituality, our response to God's generous giving of self, embraces everything including our stewardship of the many gifts that God has entrusted to our care.

To be sure, we have to nurture our spirituality by separating ourselves from the day-to-day activities of life and by opening our hearts and minds to the Holy Spirit. As great spiritual writers have told us, one of the biggest challenges of Christian life is learning how to free ourselves from the preoccupation with the busyness of daily life so that we can open ourselves — and remain open — to God's transforming love. But when we separate ourselves from the stress and strain of daily life to nurture our spiritual lives, we must be careful not to divide ourselves into two parts: the spiritual self and the worldly self. True spirituality is not dualistic; it is unifying and holistic, a genuine bringing together of *all that we have and all that we are* into a single, loving response to the gift of God's presence in our lives through the Holy Spirit. Singlehearted love of God is the stuff of spirituality.

Stewardship as Response

Stewardship is also a response to God's love. Specifically, it is the disciple's response to the invitation of Jesus to "sell everything; give to the poor; and come follow me." As Pope John Paul II reminds us so powerfully in his encyclical letter *Veritatis Splendor*, the Gospel story of the rich young man (Mt. 19:16-22) is the story of everyone who is invited to become a disciple of the Lord. As you recall, the young man asks Jesus, "What must I do to have eternal life?" This is not a theoretical question. The young man wants to know *what he should do*. And Jesus' answer is very practical: "Keep the commandments. Do not kill, steal, lie, or commit adultery. Honor your parents, and love your neighbor as yourself." But somehow the young man still isn't satisfied. "I've done all that," he says. "What more do I need to do?"

Jesus issues the same challenging invitation that he addresses to all who wish to be his disciples: "Sell what you possess and give to the poor, and you will have treasure in heaven." In other words, Jesus is saying to this prospective disciple: "Let go of your dependence on the things of this earth — your own talents and abilities as well as your worldly goods; share all of these generously with others, without counting the cost; and your reward will be infinitely greater than if you simply observe the letter of the law." Unfortunately, as we know, the Lord's invitation was regret-

fully declined. As Matthew tells us, "*the young man went away sad — because he had many possessions.*"

In the first chapter of *Veritatis Splendor*, Pope John Paul uses the story of the rich young man to illustrate the essential elements of true Christian freedom: First, we must accept the truth about ourselves as creatures who are utterly dependent on God's grace. Second, we must freely choose to act in accordance with the divine law, confident that God's commandments are always in our best interests; and, finally, we must be willing to "give away everything" trusting that — paradoxically — we will gain it all back in abundance.

This third dimension of true Christian freedom — the willingness to give away everything with the confidence that God's grace alone is sufficient

to meet our every need — is at the heart of the Christian virtue of stewardship. In our pastoral letter, *Stewardship: A Disciple's Response*, my brother bishops and I define a Christian steward as "**one who receives God's gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord.**"

According to this definition, a Christian steward is a disciple of Jesus who has said "yes" to the challenging invitation to let go of his or her dependence on the things of this earth — including skills, talents, and material possessions. But Christian stewards do not disdain or reject material things. On the contrary, because we stewards know that all material things come from God as gifts, the things of this world are cherished, cared for in a responsible manner, and shared with others in justice and love.

Spirituality in Action

And so I say, true stewardship is spirituality in action. It is the daily decision to be open to the presence and power of God's love, especially as this love is manifested in the things of the earth. And because stewardship is a disciple's response to the invitation to follow Jesus, it is not made out of a sense of obligation or guilt, but is always a *free* decision. Christian stewards choose to accept the call to discipleship and, therefore, to participate fully in the mission and ministry of Jesus. They do so by using their gifts, talents, and possessions to proclaim the coming kingdom and to build up and sustain the community of believers, the Church.

As we note in our pastoral letter, the active participation of Christian stewards in the ministry of the Church takes different forms according to people's various gifts and talents; but all who embrace the virtue of stewardship share a fundamental desire to "return thanks to God" by placing their gifts, their resources, and their very selves at God's service in and through the Church. The recognition of this deeply rooted "need to give" is at the heart of St. Paul's frequently quoted admonition to the Corinthians, "Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.... For God loves a cheerful giver." (2 Cor 9:6, 7b)

Stewardship and Daily Living

As an expression of true spirituality, the need that Christian stewards have to give generously permeates every aspect of daily living. Like every important dimension of Christian life, stewardship begins at home — in

**"True stewardship
is spirituality in
action."**

the domestic church — where families share with one another their time, their values and traditions, and the results of their hard work. By sharing their time, talent, and treasure with one another, parents can initiate their children into the practice of stewardship and, thereby, teach them a way of living that is clearly countercultural in today's consumer-oriented society. As we note in our pastoral letter, individuals and families who make stewardship a way of life frequently find themselves adjusting their own lifestyles and patterns of consumption, including the use of television and other leisure activities. Many find themselves spending less time at the mall shopping and more time doing volunteer work or simply staying home to be with family and friends.

As we listen to individuals or families who have made stewardship a way of life, it doesn't take long to see that stewardship has made a wonderful difference in their lives. Good stewards reflect a remarkable spirit of generosity and openness; they share freely with others, and they show a profound respect for all of God's creation. Because of their readiness to let go of the things of this world, Christian stewards reap bountifully of the joys and blessings of daily life.

Individuals and families who practice stewardship struggle like all of us do. But by cultivating a spirit of gratitude instead of resentment, and by practicing generosity instead of measuring out exactly what is owed by them, good stewards experience a freedom from want and care that is truly liberating. By letting go of their dependence on the things of this world, they receive them back a hundredfold as generous gifts from a provident and loving God.

The same is true of parish communities, which are challenged to find new ways to meet the increasing needs of our people. Whether located in the center city, small towns, rural communities, or large suburbs, our parishes here in Indiana and throughout the United States face an ever-growing demand for new human, physical, and financial resources. Our parishes need money; but they also need *people* who will give their precious time and talents in order to build vibrant communities of faith that can make a difference in the lives of all members of the family of God.

In our pastoral letter, we urge all Catholic parishes to make stewardship a way of life — not simply because they need to increase the Sunday offering but, more fundamentally, because we need to become communities that are alive in faith, generosity, and service to all God's people. Because stewardship is, first and foremost, a *faith response*, parishes that make a commitment to stewardship are making faith in God's providence the number-one priority. Just as individuals and families who embrace stewardship freely place their gifts, their resources, and their very selves at the service of God's Church, so parishes that are committed to stewardship place themselves in the hands of their Lord.

Through stewardship, parishes can let go of the burdens of obligation and guilt that are too often imposed on congregations. In place of half-hearted collections and fund-raising activities that have no real connection to the mission or ministries of the parish, stewardship invites everyone to make a prayerful decision about their giving of time, talent, and treasure. Stewardship also invites everyone to treat the human, physical, and financial resources of the parish as gifts from a loving God that must be cherished, cared for responsibly, and shared generously with an eye toward charity and justice for all God's people.

Just as the commitment to stewardship can effect a radical change in the way individuals and families live their lives every day, so too the commitment to stewardship can change the way our parish communities worship, share our faith, and serve one another. Because stewardship involves a faithful response to the Lord's invitation to follow him, parishes that truly embrace stewardship are saying "yes" to a way of life that leads inevitably to a renewed spirit of evangelization and service. Christian stewards long to tell others about their faith and about the light it sheds on their daily lives. They also have a strong desire to share the gifts and graces they have received from God with all members of the family of God.

Stewardship and Renewal

Stewardship is essential to the renewal of parish life — it is essential to the health and vitality of the modern parish. This does not mean that we no longer care about money or about appropriate forms of fund-raising. On the contrary, as stewards of our parish and diocesan communities, we

are responsible for developing the human, physical, and financial resources that are absolutely necessary for ministry to the needs of others. This stewardship dimension of our ministry is an integral part of our commitment to cherish, tend responsibly, and share generously the gifts entrusted to our care.

Unity of Pastoral Leadership

Because stewardship is an expression of Christian spirituality and a faith response to the Lord's invitation to follow him, there can be no real division between our pastoral duties and our administrative and financial responsibilities. Stewardship is the very opposite of a dualistic approach to parish ministry. Instead of dividing us into ministers of the Gospel on the one hand and administrators of personnel, buildings and grounds, and finance on the other hand, a commitment to stewardship challenges us to see the unity and integrity of all aspects of pastoral leadership. And it invites us to recognize the one Spirit of God in the many gifts and opportunities that are given to us through the people, facilities, and finances of our parish and diocesan communities.

In our pastoral letter on stewardship, we bishops acknowledge what we do not always practice that we preach in this vitally important area of our Church's life. Stewardship is a relatively new concept for us, too, and we have a lot to learn if we are going to model the theology and practice of stewardship in our daily affairs. At the same time, I hope it is clear to all who read *Stewardship: A Disciple's Response* that the bishops of the United States are quite serious about our commitment to the long-term educational and practical implications of this new way of understanding the temporal responsibilities of Christian discipleship. We want to make stewardship a way of life for all Christians and for all of the dioceses, parishes, schools, agencies, and institutions that are the concrete expressions of the presence and power of God.

A Major Priority

In the Archdiocese of Indianapolis, we have made stewardship a major priority in our strategic planning. Concretely, this means three things: First, we want to work with all of our parish communities to design and implement educational programs for adults, youth, and children based on the pastoral letter *Stewardship: A Disciple's Response*. Because we recognize that people's attitudes and giving habits are deeply rooted, we believe that effective stewardship education must be a long-range, comprehensive process.

Second, we want to continue our efforts to design and implement the most effective and efficient procedures for fiscal management and accountability — at both the diocesan and parish levels. Much has already been accomplished in this area, but the increasing demands being placed on parish and diocesan ministries challenge us to be especially effective in our stewardship of our Church's human, physical, and financial resources.

And third, as many of you are already aware, the Archdiocese of Indianapolis has made a significant commitment to strengthening our planning, communications, and development programs. To articulate a clear and compelling vision for the future, to "tell our story" in the most persuasive ways possible, and to develop the urgently needed annual, capital, and endowment funds that we need to carry out our mission and goals, we must do an outstanding job of development at both the parish and diocesan levels. As an integral part of our overall commitment to stewardship, we want to help all our Catholic institutions to be as effective and successful as possible in their efforts to solicit gifts of time, talent, and treasure to meet our Church's growing needs.

In our pastoral letter, we bishops acknowledge the fact that *accountability* is a constitutive element of good stewardship. As the letter says: "Good stewards understand that they are to share with others what they have received, that this must be done in a timely way, and that God will hold them accountable for how well or badly they do it." As bishops, we accept the responsibility to manage and develop our Church's human, physical, and financial resources, knowing that we will be asked to "render an account" of our stewardship. Through our pastoral letter, and our practical efforts to implement its principles in our dioceses, we invite you — and all members of the Catholic community — to join us in making stewardship an important part of the spirituality of daily living.

Entertainment

VIEWING WITH ARNOLD

'Love Affair' is another remake of 1939 romance

by James W. Arnold

If you haven't had enough of lovers planning to meet at the top of the Empire State Building, then try "Love Affair," in which Warren Beatty and Annette Bening ride the elevator one more time.

This is essentially the movie that men "don't get" in "Sleepless in Seattle," while all the women do. The specific "Sleepless" reference, of course, was to "An Affair to Remember" (1957), with Cary Grant and Deborah Kerr, but that in turn was a remake of "Love Affair" (1939), with Charles Boyer and Irene Dunne.

So we've come full circle. But the Empire State Building—it's not what it used to be, but then what is!—remains at center stage.

The other thing all these movies have in common is that they're working with the basic idea and script provided by Leo McCarey, one of the more talented Catholics in Hollywood's first half-century. (He died in 1969.) The funny but sentimental McCarey wrote, produced and directed both the Boyer and Grant films, as well as the even more familiar "Going My Way" and "Bells of St. Mary's." These four titles earned a heady total of 20 Oscar nominations.

All the "Love Affair" pictures are about an affluent, loved couple, definitely not kids, who meet on a trans-oceanic crossing. They're engaged, but not enthusiastically, to other people. They get to know each other on shipboard, travel to an exotic location to visit

the hero's grandmother (or aunt), then fall totally in love.

McCarey seems to be trying to sort out real love from its many "films" imitations. The gimmick that separates the story and characters from other typical 1930s comedies is the promised rendezvous in six months at the newly famous Empire State Building. The idea is to test their feelings and resolve. In 1994, typically, they agree to wait only three months.) They end up being tested more than they plan, as the mood turns from comedy to tragedy.

The woman, hurrying to keep the appointment, is run over in traffic, practically at the foot of the skyscraper, and her legs are paralyzed. The guy waits for hours on the observation deck, his heart breaking. They have no other way to communicate. She doesn't know if he kept the date, and doesn't want him to pity her. All he knows is that he didn't come to the meeting.

Yeah, it's a tear-jerker. But the romantic myth lives on. Not only are they made for each other, but true love triumphs over some serious obstacles. A big push comes from grandma (auntie), whose spirit has impact on them even from beyond the grave.

Catholics can be as skeptical as anyone, but we also want to believe in happy endings. The effect of McCarey's fable greatly depends on who does it and how well.

Beatty and Bening have no deficit of charm or talent, but they lack the status and aura of the earlier stars. Audiences worshiped Dunne, Grant, and Kerr. They didn't have to work hard to win sympathy and trust. Even in "Sleepless," Hanks and Ryan had idealism and innocence going for them.



'BULLETS OVER BROADWAY'—Actress Dianne Wiest and actor John Cusack star in "Bullets Over Broadway," Woody Allen's latest film. The United States Catholic Conference classifies the movie A-III for adults. (CNS photo by Brian Hamill from Miramax Films)

All these assets help overcome significant disbelief.

The meeting this time occurs on a flight from Los Angeles to Australia, but the script, updated by Beatty and Robert Towne, soon gets them at sea (on a Russian cruise ship worked for some laborious comedy) after an emergency landing near Tahiti.

Beatty's Mike Gambrell, an ex-jock TV sports celebrity, is newly engaged to an Oprah-like talk-show host. He has a reputation as a ladies man, and immediately flirts with Bening's elegant Terry McKay, a singer-musician. She's the mistress of a wealthy financier (Pierre Brosnan), whom she hopes to marry. The wise "aunt" figure Katherine Hepburn, who lives on a picture-gue Bora Bora ranch and instantly sees Terry as the ideal mate for her errant nephew.

Mike and Terry don't need to be saints. But we're not given much reason to care about them. As it should, true love rescues them from moral drift. (He quits to go to a small college, and she breaks with Brosnan and teaches music to primary school kids in New York.) Their near-tragic missed meeting and anguish is little more than a pep talk.

The look of the film is modest, quiet, very low-light and subdued. The morality is positive, and the dialogue tries hard to fly, but with only occasional success. "I have

everything I ever wanted," says Terry. "The trick," says Mike, with worldly wisdom, "is wanting it after you get it."

Energy emerges from a soundtrack that features old up-tempo jazz songs by Louis Armstrong and Louis Jordan, and director Glenn Gordon Caron (guru of TV's "Moonlighting") elicits some strong emotional moments. They say that "feelings"—the characters' capacity for love—is what makes a good romance. Or so women tell me.

In "Love Affair," the emotions smolder but never quite generate the unforgettable moment that all love stories strive for.

(Satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Drop Squad..... A-I
Interview with the Vampire..... O
The Santa Clause..... A-II
Silent Fall..... A-III

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

Family TV programs highlight Thanksgiving week

by Henry Herz and Gerri Pare

Catholic News Service

Exploring the many talents and multiple achievements of the man who created the Muppets is "The World of Jim Henson," airing Wednesday, Nov. 23, from 9 p.m. to 10:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Best known perhaps for his contributions to "Sesame Street" and as the creator of the colorful Muppet family headed by Kermit the Frog and Miss Piggy, Henson had begun expanding into movies and other television forms before his death in 1990 at age 53.

Much of the program in Henson's own words, culled from videotaped interviews, demonstrations and talks to various groups about his work, the craft of puppetry, and its extension into other forms of creative entertainment.

Amplifying Henson's account are recent interviews with Frank Oz, Jerry Juhl and other close colleagues as well as appreciations of his work from such fans as Ted Koppel, Francis Ford Coppola, and Maurice Sendak.

A presentation of the "Great Performances" series, the documentary also includes extensive excerpts from various shows illustrating his good-humored wit and imagination.

The result is fascinating, not only as an excursion into the mind of a popular artist, but in seeing how Henson put his ideas into practice and made them work.

Along the way, as one might expect from such material, viewers will be mightily amused and, perhaps, a little uplifted by all the evidence of genius at work.

One of the things Henson always feared was having his work dismissed as being "just for kids."

This hurt Henson in 1976 when "The Muppet Show" was rejected by all three U.S. networks. The public knew better, however, and it became a phenomenal success when Henson produced the show for British television and syndicated it to American stations.

"Good King Wenceslas"

An ancient Czech folk tale is colorfully adapted for the holiday season in "Good King Wenceslas," airing Saturday, Nov. 26, from 8 p.m. to 10 p.m. on cable's Family Channel.

Devout young Wenceslas (Jonathan Brandis) is to assume

the throne of Bohemia, but not if his cunning stepmother, the Queen (Stefanie Powers), can help it. She favors putting her own selfish son, Prince Boleslav (Oliver Milburn), in power, even if it means colluding with the barons to have Wenceslas murdered.

In the meantime, the Queen has arranged to first marry off Prince Wenceslas to the daughter of a duke (Leo McKern) for a bountiful dowry of gold and land.

Neither Wenceslas or newly arrived bride-to-be Johanna (Charlotte Chatton) wish to be thrown together in this fashion, so are pleasantly surprised to find they are of one mind about loveless betrothals.

To turn the peasants against Wenceslas, the Queen imposes punishing taxes and refuses to allow them game or kindling wood from the forests—all in Wenceslas' name.

However, when the murderous barons close in on Wenceslas, his goodness shines through, inspiring the people to back him and reject the machinations of the wicked queen.

The best aspect of this film is its fairy-tale quality. Directed by Michael Tuckner, it was shot in the Czech Republic. The settings and cinematography are lovely to behold.

No such praise can be bestowed upon the title character's performance or the script's flimsy characterizations.

Sluggish animation, his lines amateurish and looks too child-like for the role, Powers' queen is also one-dimensional, and veteran actress Joan Fontaine steals the show in a smaller role as Wenceslas' Queen Mother.

The triumph of good over evil makes for easy viewing for children, but parents may tire of the poor plotting and sluggish pace. A closing ballad, however, features a crystalline voice not to be missed.

TV Programs of Note

Sunday, Nov. 20, 9-11 p.m. (TBS) "The World of Audubon 10th Anniversary Special." This behind-the-scenes look at how an "Audubon" special is created was produced by sending numerous film crews on location throughout the world.

Monday, Nov. 21, 8-9 p.m. (A&E cable) "Harry S. Truman: A Biography" program profiles the Midwest farmer and failed businessman who became president. The documentary includes an interview with his daughter, Margaret, about Truman's decision to drop the atomic bomb and also features remarks from others who knew him well.

Monday, Nov. 21, 10-11 p.m. (CBS) "The Late Show with David Letterman Video Special." This comedy special features clips from "The Late Show" in which Letterman interacts with

ordinary and celebrated folks in unusual circumstances or situations.

Tuesday, Nov. 22, 9:30-10:30 p.m. (HBO cable) "American Coaches: Men of Vision and Victory." This documentary hosted by New York Knicks head coach Pat Riley features interviews with more than 40 sports celebrities about legendary coaches such as Vince Lombardi, Casey Stengel, Woody Hayes and Red Auerbach.

Wednesday, Nov. 23, 8-9 p.m. (PBS) "Secrets of Underwater Volcanoes." From "The New Explorers" series, this program was filmed 8,000 feet below the surface of the Pacific Ocean, where famed oceanographer Al Giddings captures an underwater world filled with mysteries such as underwater volcanoes and "tubeworm barbeque pits."

Thursday, Nov. 24, 9 a.m.-noon (NBC) "Macy's Thanksgiving Day Parade." The 66th annual holiday parade in New York City which features performers, floats, marching bands, huge balloons and, of course, Santa Claus.

Thursday, Nov. 24, 8-10 p.m. (CBS) "Christy." The Appalachian community of Cutter Gap faces a lean Thanksgiving unless the teachers at the Christian mission school find some way to help in this special edition of the television series based on a popular book of the same name. "Christy" will return as a regular series on the CBS schedule later this season.

Friday, Nov. 25, 8-9 p.m. (NBC) "Reba!" This holiday music special stars country music singer and actress Reba McEntire and was filmed during her recent multi-city tour.

Friday, Nov. 25, 8-10 p.m. (CBS) "Disney's Greatest Hits on Ice." Figure skaters Nancy Kerrigan, Scott Hamilton, Katarina Witt and others perform dazzling ice ballets skated to musical selections from "Mary Poppins," "Carmella," "Peter Pan," "Snow White," "The Lion King," and other Disney movies.

Friday, Nov. 25, 9-11 p.m. (NBC) "100 Years of the Hollywood Western." In this cowboy special, Gene Hackman, James Garner, Robert Mitchum, Jane Seymour and James Coburn are featured in a retrospective about the Western genre popular with Americans for a century.

Friday, Nov. 25, 10-11 p.m. (CBS) "Sonata Duets." And special retrospective of the singer's entire career is seen through performances with the many stars with whom he has sung during a career spanning seven decades.

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

FEAST OF CHRIST THE KING

The Sunday Readings

Sunday, Nov. 20, 1994

Daniel 7:13-14 — Revelation 1:5-8 — John 18:33-37

by Fr. Owen F. Campion

The Book of Daniel supplies the first reading for this feast of Christ the King, the last Sunday in the church's liturgical year. (The Book of Daniel also provided the reading for last week.)

This section of the Book of Daniel was written when the Jewish nation lay very firmly beneath the boot of Antiochus IV, the king of Greek ancestry who ruled much of what today is called the Middle East. To be governed by a pagan was in itself an outrage for the Jews, but Antiochus IV was an outrage to the utmost for them. He insisted that he was divine. For the Jews, this was idolatry in its very worst form.

Antiochus was relentless in his claims. He dealt unmercifully with any subject who refused to worship him, so the devout Jews were in great peril.

This section of Daniel arose during these dark days. It reassured the devout. It called them to heroism in their dedication to God. While danger may lie all around them, he admonished, God would send to their rescue a savior whose splendid kingship would overwhelm the arrogant Antiochus.

As its second reading for this feast, the church offers us the Book of Revelation. As was Daniel, Revelation was written in a time of exceptional stress for those faithful to God. Composed in the Roman Empire of the last part of the first century A.D., Revelation also tells the story of a great struggle between good and evil. In the end, however, God will triumph when a great, just, and mighty redeemer will appear. The redeemer, of course, is the Lord Jesus.

St. Mark's Passion Narrative is the source of the Gospel reading. All the Passion Narratives are profoundly rich in drama and in depth. This narrative from the Gospel of St. Mark is no exception.

The exchange between Pilate, the Roman governor, and Jesus is not simple conversation. Pilate is typical of any human who abuses from God. He is perplexed, confounded, and questioning. On the other hand, Jesus is exceptionally

self-assured, direct, and in command of reality.

Jesus deserves his kingship. Pilate comes to the scene as the product of human logic. Representing the very majesty of Rome itself, he cannot meet the "king of the Jews" on equal footing.

Reflection

One of the nations most profoundly struck by German aggression and mercilessness in the Second World War was the Netherlands. For five long years of German occupation, the Dutch people found courage and identity in the heroism and dauntless commitment to the Netherlands given by their elderly, but very determined, monarch, Queen Wilhelmina.

Wilhelmina had come to the Dutch throne as a little girl when her father, King Willem III, died in 1890. For some years her mother, Willem's widow, Queen Emma, ruled as regent.

On one great national holiday, her mother led the little monarch to a balcony overlooking a great throng of cheering people. "All these people belong to me!" Wilhelmina exclaimed. "No," the Queen-Regent replied. "You belong to them."

This feast of Christ the King is not old, at least as the Catholic liturgy experiences age. It dates from the early decades of this century when hereditary monarchs governed much of Europe, and indeed much of the world because of Europe's vast colonial holdings. Several of these monarchs were renowned, and loved, as being extraordinarily honorable and devoted, as was Queen Wilhelmina, as she especially proved herself later in the Second World War.

The feast built upon this image and upon this experience of kingship. Jesus, the Christ, is the greatest of kings. In Jesus is our true identity. Jesus guides us and leads us. Jesus is the perfect example. Jesus rules us in love. To acknowledge any other lawgiver, any other king, is folly.

And, marvelously, in God's immense care and mercy, in God's love, Jesus "belongs to us."

Now is the time to send prose or poetry featuring Christmas or Advent themes for possible publication

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column featured on this page.

Original prose or poetry with Advent or Christmas themes should be mailed by Nov. 24 in order to be considered for seasonal use.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number with all submissions of poetry or prose reflections. Send material to The Criterion in care of P.O. Box 1717, Indianapolis, Ind. 46206.

MY JOURNEY TO GOD

Autumn Pilgrims

The autumn leaves are pilgrims scurrying after the winds that lose them through the sky, and I, a pilgrim caught by the Spirit's breath, would fly heavenwards in swiftest flight—knowing this life is only a night spent in a bad inn.

Let Teresa's words give impetus to my poor clay, freeing me from earth's bonds, and setting me heavenward in flight, a leaf swirling in the mighty wind of God, raised beyond itself, torn from earth's limiting vision to heaven's glorious sight.

by Carmel of Terre Haute

(This poem was written by a Carmelite sister at the Monastery of St. Joseph near Terre Haute.)



Daily Readings

Monday, Nov. 21
Presentation of Mary
Revelation 14:1-3, 4-5
Psalm 24:1-6
Luke 21:1-4

Tuesday, Nov. 22
Cecilia, virgin and martyr
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 23
Clement I, pope and martyr
Columban, abbot
Blessed Miguel Agustín Pro, priest and martyr
Revelation 15:1-4
Psalm 98:1-3, 7-9
Luke 21:12-19

Thursday, Nov. 24
Andrew Dung-Lac, priest and martyr, and companions, martyrs
Revelation 18:1-2, 21-23; 19:1-3, 9
Psalm 100:2-5
Luke 21:20-28

Friday, Nov. 25
Seasonal weekday
Revelation 20:1-4, 11 - 21:2
Psalm 84:3-6, 8
Luke 21:29-33

Saturday, Nov. 26
Revelation 22:1-7
Psalm 95:1-7
Luke 21:34-36

THE POPE TEACHES

Christ calls the faithful to service

by Pope John Paul II
Remarks at audience Nov. 9

The profession of the evangelical counsels has traditionally been called the "way of perfection."

While Christ calls all his followers to be perfect as our heavenly Father is perfect (cf. Matthew 5:48), he calls some to a closer imitation of himself (cf. Matthew 19:21), inviting them to give up everything in order to follow him. Those who embrace the evangelical counsels of chastity, poverty and obedience discover their authentic personhood in a generous gift of self to God and to others. They experience a spiritual free-

dom and growth which finds expression in ever more perfect faith, hope and love.

Their union with Christ in love inspires a deep desire to share God's love with their neighbor, to overcome all barriers created by human prejudice, and to show solidarity with all people, especially the poor and the suffering.

This union likewise brings a spirit of joy and forgiveness, zeal for the spread of the Gospel and persevering prayer. The activity of those who follow the evangelical counsels is often hidden and may appear unimportant in merely human terms, but it contributes greatly to the church's progress in the world along the path of charity.

SAINT OF THE WEEK

Rose Philippine Duchesne was missionary among the Indians

by John F. Fink

St. Rose Philippine Duchesne, whose feast is celebrated Nov. 18, lived and died in the United States. She is our country's most recent saint, being beatified in 1940 and canonized on July 3, 1988.

Philippe was born in Grenoble, France in 1769, the daughter of a merchant. When she was eight, she met a Jesuit priest who had worked in Louisiana and he kindled in her an enthusiasm for working in the missions. She had already been taught a love for the poor by her mother.

When she was 19, she tried to join the Visitation Order of nuns. This was the time of the French Revolution and its persecution of the church, and her convent was soon closed and Philippine had to return home.

She worked with the sick and the poor from her own home and, after the Concordat of 1801, personally acquired the nuns' convent, which was in a shambles. She tried to bring the nuns back, but only a couple of them were persuaded to return.

Eventually Philippine and the other nuns joined a new order, the Society of the Sacred Heart, whose founder was Madeleine-Sophie Barat (feast day May 25). Soon Philippine was superior of a novitiate and a school.

But Philippine never forgot her desire to be a missionary, and she especially wanted to work among the American Indians.

In 1818, the Bishop of Louisiana was in France to get help for his diocese, and he called on Mother Barat. Philippine and four other sisters volunteered and set sail for America. She was then 49.

The five nuns spent 11 weeks at sea en route to New Orleans, and then seven weeks more on the Mississippi River to St. Louis. When they arrived, the bishop sent them on to live in a small log cabin in St. Charles, Mo.

Mother Duchesne, as she was known by

now, wrote back to Mother Barat that it was "the remotest village in the U.S." It was here that she founded the first free school for girls west of the Mississippi.

It was a tough life for these French nuns. Philippine never did learn to speak English well. In the years to come, the sisters suffered shortages of food and drinking water and endured forest fires, the heat and cold of the Missouri weather, and a lack of privacy.

They moved to Florissant in 1819 and gradually were able to expand their work. She began the first Catholic Indian school there, later adding others. In 1821 a new house was founded in Grand Coteau, 150 miles from New Orleans.

When Mother Duchesne was 72, she set off with three companions to found a mission among the Potawatomi Indians at Sugar Creek, Kan. The Indians soon named her "Woman-Who-Prays-Always."

The story was that the children would sneak behind her as she knelt in prayer and would sprinkle bits of paper on her habit, then would come back hours later to find them still there.

She was not in Kansas long, though. After only a year, the hardships of life there were too much for her failing strength and she was sent back to St. Charles, Mo. She fought vigorously against a move to close the house there, and was successful. However, the house at Florissant was closed as the sisters decided to concentrate their resources at a house in St. Louis.

During the last years of her life, Philippine continued to write to Mother Barat, but the letters went unanswered. It turned out that the letters never reached Mother Barat because they were confiscated by Mother Duchesne's superior. Mother Barat, puzzled by the lack of letters, sent Philippine's niece to discover the reason, and communication was finally restored between the two friends.

Rose Philippine Duchesne died in 1852 at the age of 83.

The Active List

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

November 18

The musical production "Tales of Wonder" by Marty Haugen will be performed by local musicians from 8-9:15 p.m. at Little Flower Church. Proceeds benefit Holy Family Shelter. Call 317-356-1868.

King's Singles will hold a Board Game Night at 7:30 p.m. at Christ the King School, 5858 N. Crittenden Ave. Bring favorite board game, snack to share and drinks.

November 18-20

A communal retreat on "Finding God in Daily Life" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7661.

A Married Couples Retreat on "Sharing Our Stories—Sharing Ourselves" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

Cathedral High School will present the slapstick comedy "Dick Whittington" (and his cat) at 7:30

p.m. each evening. Tickets \$5. Call Terry Fox 317-542-1481 for information.

November 19

St. Thomas Aquinas Parish will sponsor a Holiday Auction, "An Evening for Friends" at 7 p.m. in the Kelly Room of Butler University. Auctioneer, 700 W. Hampton Drive. \$10 per person. Tickets available at the door.

A Reflection Day entitled "Celebrate and Pray with Women of the Advent and Christmas Season" will be presented by Franciscan Sister Barbara Piller at Olivia Hall on the grounds of the motherhouse of the Oldenburg Sisters of St. Francis. Call 812-933-6462 for information.

A Monte Carlo will be held at 7 p.m. at Little Flower Parish cafeteria, 13th and Bosart. Admission \$5. Food and cash bar available.

A Holy Hour with rosary will be held at 2 p.m. in Sacred Heart Church, 1530 Union St. All welcome. Call Dorothy 317-356-5110.

St. Paul Parish, Sellersburg will hold prayer and praise from 7:45-10 p.m. in church. Call 812-246-4555.

Holy Guardian Angels Church, Cedar Grove will hold a "Be Not Afraid" family hour at 7 p.m. For details call 317-647-6765.

"The Living Eucharist" video series continues at the Rev. Fr. Schoenstatt Shrine, located 0.8

miles east of Reville on Co. Rd. 925 S. from S.R. 421 in Franklin Co. Call Fr. Burwinkel 812-623-3670.

The ladies of Good Shepherd Parish will sponsor their annual Craft Fair from 8:30 a.m.-3:30 p.m. in St. James Hall, 1155 Cameron St. Booth rental \$25. Call 317-787-8414.

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

A Craft Bazaar will be held in St. John, Starlight gym from 9 a.m.-5 p.m. Food, kids activities.

The Women's Club of St. Jude Parish, Spencer will hold the first weekend of its Annual Bazaar. Proceeds fill holiday food baskets for needy families.

St. Benedict Parish, Terre Haute will hold its Holiday Bake Sale, Craft Sale and Bazaar from 2-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun. in the Parish Center, 9th and Walnut.

A Christmas Bazaar will be held from 8 a.m.-7 p.m. Sat. and from 9 a.m.-1 p.m. Sun. at Sacred Heart convent, 1842 E. 8th St., Jeffersonville. Raffles, Christmas items.

An Evening of Hospitality for Separated and Divorced Catholics will be held at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Liturgy followed by picnic supper. Bring side dish or dessert. Children welcome. Call 317-236-1586.

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

A film series on "Job and Suffering" continues from 7:30-9 p.m. at St. Luke Parish, Indianapolis.

Prayers of devotion to Jesus and the Blessed Mother will be held from 7-8 p.m. at St. Mary chapel,

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The Altar Society of Holy Name Parish, 80 N. 17th, Beech Grove will hold its Annual Christmas Bazaar and Chili Dinner from 12:30-5:30 p.m. in Hartman Hall. Craft, holiday, bake, white elephant sales. Chili dinner tickets adults \$3.50, kids \$1.50, preschool free. Santa arrives 3 p.m.

The St. Vincent de Paul Society of St. Patrick Parish will hold its annual Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25. Euchre, bingo played.

Catholic Widowed Organization will hold a Thanksgiving Picnic at 4 p.m. at the Catholic Center, 1400 N. Meridian St. Bring veggie, salad or dessert and \$5 for cost of meat. Former members invited.

The Sisters of Providence will present their annual Bazaar and Bake Sale from 9:30 a.m.-3 p.m. EST in the lobby of Providence Center at St. Mary of the Woods. Proceeds benefit Sisters' retirement fund.

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

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Prayers of devotion to Jesus and the Blessed Mother will be held from 7-8 p.m. at St. Mary chapel,



317 N. New Jersey St. Call 317-786-7517.

The Healing our Grief through sharing program continues from 9:10-10:30 a.m. at Sacred Heart Parish house, 1450 Union St.

November 24

A Family Eucharist Holy Hour will be held from 7-8 p.m. at St. Roch Parish, 3600 S. Pennsylvania St. Everyone is welcome.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, 2215 Distributors Dr. All welcome.

A Thanksgiving Day Mass will be celebrated at 9 a.m. in Sacred Heart Church, 1530 Union St.

November 25-27

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7661 for information.

A Sereity Retreat will be held at

Mount St. Francis Retreat Center. Call 812-923-8817 for details.

November 27

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

St. Paul, Sellersburg will hold prayer and praise from 7:45-10 p.m. in church. Call 812-246-4555.

A holy hour with rosary will be held at 2 p.m. in Sacred Heart Church, 1530 Union St. Call Dorothy 317-356-5110.

Secular Franciscans will meet at 1 p.m. in Sacred Heart Parish chapel, 1530 Union St. for ongoing formation classes. Formation classes for new members at 2 p.m. followed by Benediction at 3 p.m. and business and council meeting. Call 317-637-7309.

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Bishops get St. Meinrad hospitality at conference

by Dan Conway

For nearly 30 years, monks from St. Meinrad Archabbey and Seminary have extended their special blend of Benedictine and southern Indiana hospitality to bishops attending their annual meeting in Washington, D.C.

A reception and dinner hosted by St. Meinrad on Nov. 13 at the hotel site of the bishops' meeting the 27th time that monks from St. Meinrad have traveled to the nation's capital to be with the bishops who send students to St. Meinrad College and School of Theology.

According to Benedictine Father Martin Dusseau, who has

attended nearly all of these St. Meinrad dinners, "We recognized early on that it is important for us to show our appreciation and thanks to the bishops who are our primary clients. For most of their meetings, the bishops are engaged in serious business, but at our dinners we want them to feel relaxed and enjoy one another's company, so we keep the program simple and very brief."

Archabbot Timothy Sweeney, who will retire next June after 16 years as Archabbot of St. Meinrad, agrees that Benedictine hospitality and a short program are what keep the bishops coming back to the St. Meinrad dinner year after year. "During the past 27 years, we've seen a dramatic increase in the size and complexity of the bishops' annual meeting," the

archabbot said, "We don't want to add to the bishops' burden. We simply want them to know that St. Meinrad is still here serving their needs for the formation of pastoral leadership for our church."

Benedictine Father Eugene Hersel, a Logansport, Ind. native whose first love is teaching the New Testament, is president-rector of the College and School of Theology at St. Meinrad. "We're here in Washington to extend our hospitality," he said, "but we're also trying to be accountable for our stewardship of one of the church's most precious resources—the men and women who will provide the next generation of leadership for our church." Father Eugene's annual message in the seminary's "1994 Report of Our Stewardship," which was distributed at the dinner, emphasizes the seminary's "holistic approach to education: concern for the individual, and emphasis on prayer and community," which he says are essential facets of a St. Meinrad education.

"We offer students pastoral skills, but first and foremost, we try to help them grow in holiness." Quoting Pope John Paul II, Father Eugene described the priest as one who "must resemble Christ" and be distinguished by "pastoral charity." Archbishop Daniel M. Buechlein, a Benedictine who was on the St. Meinrad staff when the first bishops' dinner was held in 1967, concluded the evening with a brief reflection on how important it is for bishops to show their appreciation and support for seminaries like St. Meinrad. "It's hard not to think of my predecessors—Archbishops Schulte, Bishop and O'Meara—who each demonstrated such a great love for the priesthood and for the important work that St. Meinrad does for the Archdiocese of Indianapolis and for dioceses all over the country," Archbishop Buechlein said. "We owe St. Meinrad a tremendous debt of gratitude for its hospitality, here and at home, but much more importantly, for the thousands of priests and lay alumni who are St. Meinrad's gift to our church."

The annual meeting of the National Conference of Catholic Bishops began officially on Nov. 14 and continued through Nov. 17.

Credit union collects for St. Vincent de Paul

This week, the envelope for the St. Vincent de Paul food drive is inserted in The Criterion. It is the major fund-raising effort for the charitable organization.

St. Vincent de Paul is special to Rita Euers. For five years, she's been getting her fellow employees at the Finance Center Federal Credit Union to contribute to a collection to help provide food for the poor served by SVdP.

The credit union included fliers for cash donations to SVdP in the 27,000 monthly statements they sent out this month. At the main branch near Fort Harrison and the other five branches, Euers has added banners, designed like soup cans, for non-perishable food collections. Large posters draw attention to the effort, as well.

Ray Benjamin, who coordinates the food drive, worked for

FCFCU for 27 years before his retirement. He said that the food will go to the 28 St. Vincent de Paul food pantries.

Euers calls the canned food drive "a new twist. We wanted to do something extra." She reported that a can at a branch on the northwest part of Indianapolis was already full. The last two years, FCFCU entered a competition for charitable works in the Indiana Credit Union League and captured the top prize with their work for SVdP. Euers said. Last year, the Indianapolis group received about \$4,000 from the credit union collection.



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ACROSS

1 New Testament book
6 Holy being
11 Clergyman
12 Jacob's other name
14 Small state (Abbr.)
15 "I came to go through a — eye" (Luke 18:25)
17 Musical note upon your own — (Acts 18:6)
18 incendiary bombs (Abbr.)
20 "Behold, Saul leaped upon his —" (II Sam 1:6)
21 Priest's vestment
22 Consider
24 Possessions
25 Luke 2:36 prophetess
26 "And I only am — alone to tell thee" (Job 1:15)
28 Tyr's sister city
29 It fell 40 days and nights
30 "The Lord is my shepherd, I shall not —"
31 Moist
32 Title for a Benedictine
36 Rodents
37 Color
38 Barn storage tower
39 Articles
40 "I gave the —, and caused them to understand" (Isa 1:8)

DOWN

1 Israel consisted of twelve
2 Roman two
3 God gave — commandments
4 Employ
5 Acts martyr
6 Companion of Paul
7 Luke 2:36 name
8 Tax group initials
9 North America (Abbr.)
10 "And he charged him to —" (Luke 5:14)
11 "— goeth before destruction" (Prov 16:18)
13 Jacob's father-in-law
16 Holy Land site
19 "A leechman reveleth —" (Prov 11:13)
21 "— shall be a sign unto you" (Luke 2:12)

ANSWERS

1 New Testament book
6 Holy being
11 Clergyman
12 Jacob's other name
14 Small state (Abbr.)
15 "I came to go through a — eye" (Luke 18:25)
17 Musical note upon your own — (Acts 18:6)
18 incendiary bombs (Abbr.)
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32 Title for a Benedictine
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39 Articles
40 "I gave the —, and caused them to understand" (Isa 1:8)

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Youth News/Views

Peer ministry strengthens Cathedral retreat programs

by Samantha Brewer

When Cathedral High School's freshman class gathered for a day of recollection last month, seniors were on hand to welcome the students and help with the retreat.

Each class retreat serves as a building block for three other class retreats that students will participate in during their four years at the Indianapolis high school. Cathedral's retreat program is comprehensive, because each day of recollection builds off the one before it.

As part of the freshman day of recollection, new students spend the day on the school campus and get to know classmates better with a variety of retreat activities. During the sophomore year, students travel off campus for a day of recollection. Juniors participate in separate overnight retreats for boys and girls. All these experiences prepare Cathedral students for a four-day spiritual experience as seniors.

Sarah Kohler, chairperson of the religion department, worked with Kathy Thomas, a freshman religion instructor, and sophomore religion teacher Jo Cavanaugh to design the freshman retreat program several years ago.

Administrators wanted the freshman class to dedicate a day to helping the students become better acquainted with classmates as well as with themselves and with God.

Trust served as the predominant theme for the freshman retreat. Through different talks, discussions and activities, freshman students learned to better trust their own instincts, other members of their class, and their relationship with God.

Facilitating the freshman retreat were

seniors who are members of the National Honor Society and others who are peer counselors. Leaders also included members of the senior class, who recently had attended the four-day senior retreat.

"It was quite interesting to have the tables turned," senior Peter Dinwiddie, a member of Immaculate Heart of Mary Parish, explained. "For the first time I had to be the one trying to get people to open up."

After helping Kohler and Thomas design the freshman day of recollection, Cavanaugh also trained the seniors to be group leaders.

"The day is an excellent opportunity for freshmen to get to know one another," she said, "and at the same time it is so positive for the seniors to have a chance to share themselves."

The overall reaction to the freshman day of recollection seemed to be positive. Many freshmen thought the most rewarding part of the retreat was time set aside for small-group discussions with seniors, who talked about what they wished they had known when they were freshmen.

Senior Molly Maguire of St. Thomas Aquinas Parish said the opportunity to help with the freshman retreat was "like handing over a little piece of the wisdom I've gained these past four years."

If the freshman day of recollection achieves its goal, Cathedral's Class of 1998 will be able to take that wisdom and put it to good use during all four years on the Irish campus.

(Samantha Brewer is a senior at Cathedral High School and a member of St. Simon Parish in Indianapolis.)



HELP FOR THE POOR—Archbishop Daniel M. Buechlein accepts a check for \$900 for Catholic Social Services programs from Cathedral High School students (from left) Vincent Druding, Colleen Osterhaus, Peter Dinwiddie, Matthew Gregor, Courtney DeWitt, Ryan Walsh, Precious Ghoshien, and Andrew Autajay on Nov. 9 at the Archbishop O'Meara Catholic Center. Cathedral students also raised \$600 for the Wheeler Mission for homeless men and \$500 for the Dayspring Shelter for homeless families during the school's annual Walkathon fund raiser in September. (Photo by Mary Ann Wyand)

New Albany earns youth grant

New Albany Catholic Youth Ministries has received a \$1,250 grant from the **WIAS Crusade for Children** to fund a retreat for the deanery's special religious education program in the spring.

Since 1988, the deanery has provided opportunities for youth with mild to moderate physical or mental handicaps to learn about God, the church, sacraments and prayer.

Youth who are 15 through 19 years of age of any denomination may participate in the special religious education program. For more information, call the deanery youth ministries office at 812-945-0354.

Four members of the Roncalli High School feeder band program will participate in the 1994 Indiana All-Region

Band sponsored by the Indiana Bandmasters Association.

Student musicians Charles Barr of St. Barnabas School, Sarah Hachey from St. Jude School, Todd Jordan from Central Catholic School, and Nathan Lawless from Our Lady of the Greenwood High School will perform with the Indiana All-Region Band at 4 p.m. on Nov. 20 at Mooresville High School. There is no admission charge.

Cardinal Ritter High School in Indianapolis will sponsor an open house on Nov. 20 from 9 a.m. until 1 p.m. at the Indianapolis West End interparochial high school.

Ritter is located at 3360 W. 30th St. A pancake breakfast costs \$3 for adults and \$2 for children and benefits the Cardinal Ritter Athletic Booster Club.

New code of cooperation will benefit students

by Mary Ann Wyand

Working with the archdiocese Office of Catholic Education, the principals of six Catholic secondary schools in Indianapolis recently completed a Code of Cooperation to enhance relations between the schools.

The new code praises the unique contributions of the four interparochial high schools—Bishop Chatard on the northside, Socinea Memorial on the eastside, Roncalli on the southside, and Cardinal Ritter on the westside—as well as the two private schools—Brebeuf Preparatory and Cathedral—on the northside.

It also defines promotion and marketing

procedures for recruitment of students—which can be a potential source of conflict due to the proximity of some of the high schools—and details guidelines for dispensation of financial aid to students.

"We are blessed in the Indianapolis community to have six very strong Catholic high schools," Daniel J. Elsener, executive director of the archdiocese Office of Catholic Education, explained. "They represent the church in a very public way. Students excel academically, athletically, and in fine arts, and because of this are out in the public representing the schools. The principals wanted to speak together about how the schools interrelate, and talk about ways that

the schools can join together and promote the mission of the Catholic Church and the mission of Catholic education."

By working together in cooperative ventures, the code reads, the schools strengthen their common mission of providing a religiously supportive environment where ethics and values of the church are taught and lived.

"We meet about every other month to find ways in which we can cooperate together in Catholic secondary education," Elsener said. "Through this cooperation, we can create better results than we could as individual schools working separately. I've been very pleased with the spirit and the byproducts of our meetings. They've been meetings with lots of substance, dealing with difficult challenges and great opportunities, so we thought we ought to create a document that spelled out this spirit of cooperation. Together, as administrators, we hammered out this code of cooperation which talks about our rich traditions and what we offer to the community, on what basis we will give financial aid, and how we will cooperate in promoting Catholic education together. We wanted to put it in writing and make a public stand on it."

Elsener said the Archdiocese of Indianapolis and all of the boards associated with the six schools support the new code.

"Archbishop Daniel M. Buechlein has endorsed this cooperation," he said, "and sees it as very important in the Indianapolis community."

Some of the high schools already share resources, he said, while other schools plan to begin networking together for joint programs and activities. Bishop Chatard and Cathedral high schools, for example, share a hockey team which makes this costly sport more affordable.

Administrators of the other Catholic secondary schools in the archdiocese—Our Lady of Providence High School in Clarksville, Shawnee Memorial High School in Madison, and Oldenburg Academy in Oldenburg—did not participate in the Indianapolis principals network because the schools are located in different cities

and are not in direct competition for student enrollment.

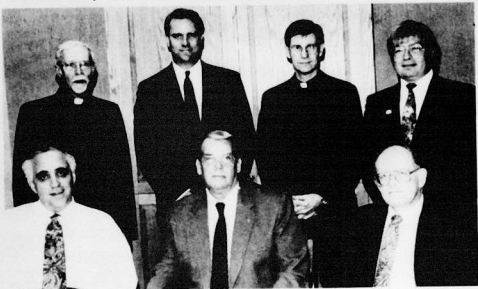
"Beyond just words," Elsener said, "there are some real actions that have taken place by the group. Last spring the high schools came together for a senior Mass with the archbishop at SS. Peter and Paul Cathedral, and we're going to do that every year. Every fourth year, all the Catholic high school-age students in the archdiocese—regardless of what school they attend—will gather for a youth Mass. We'll be working with the archdiocese Office of Youth, Young Adult and Campus Ministries to make sure that happens."

During the fall of 1995, he said, the six high schools also plan to cooperate on a Catholic school alumni celebration for the Indianapolis community.

"The purpose of the Indianapolis alumni awards dinner will be to recognize outstanding Catholic school graduates and outstanding contributors to Catholic education in the community," he said. "We want to highlight the great benefit these six Catholic high schools are to the Indianapolis community, and that's most evident in the good work of the graduates of these institutions, not only what they do here in Indianapolis but nationally and internationally."

The six principals also have talked about other social, athletic, arts, and music events so the students can meet together in ways that go beyond athletic competition.

"We have our faith in common," Elsener said, "as well as our dedication to academic excellence and formation of young people into adults. That goes beyond the result of a football or basketball game. The cross on the classroom wall is where we unite and not compete, and that's been the real focus of our group discussions. We also talk about joint challenges, such as what teenagers face today and different ways that we're trying to approach this. There also has been a sharing of ideas about finance and governance, and each perspective is unique and insightful to the others. It's been a great sharing."



PRINCIPALS NETWORK—Principals of the Catholic secondary schools in Indianapolis and the staff of the archdiocese Office of Catholic Education recently established a new Code of Cooperation to enhance relations between the high schools. Posing for a photograph after a recent principals' meeting at the Archbishop O'Meara Catholic Center are (front row, left to right) Holy Cross Brother Joseph Umile of Bishop Chatard High School, Larry Neidlinger from Socinea Memorial High School; David Armstrong of Cardinal Ritter High School, (back row, from the left) Father Patrick Kelly of Cathedral High School, Archbishop of Indianapolis, Cardinal Daniel M. Buechlein, Jesuit Father James Stoecker of Brebeuf Preparatory School, and Joe Hollowell from Roncalli High School. (Photo by Mary Ann Wyand)

Young Adult Scene

Jeffersonville woman remembers her late son

Jeremy Hardin, a 19 year-old native of Jeffersonville and a Sacred Heart parishioner, is remembered as a friend of many

by Elizabeth Bruns

On this road I travel down
I dream now of my old home.
I wish to smell the blossoms white
and sit on my porch in the soft spring
night.
I wish I could go back someday
but I fear it will not be that way
for somehow I see what is to be of me
the death of many is what I see.
At the end of this road today I'll die.
My hand touching gods in the deep blue
sky
hearing the screams from soldiers young
as blood mixed words drip from my
tongue.
This is a sight I don't wish to see
but somehow I feel it is to be.
And somehow today my fortune was told
on the dust and dirt of this Shiloh road.

by Jeremy Hardin

Do you think you've lived a full life? If you died tomorrow, could you have a positive feeling about your accomplishments, your friends, your family? More than likely, Jeremy Hardin could answer these questions with a resounding yes. Hardin fell off the Pennsylvania Railroad bridge in Jeffersonville and died on Sept. 4.

The 19 year-old Ball State University sophomore drama student was home in Jeffersonville for the long holiday weekend when the accident occurred. He was doing the same thing that he did every year during Labor Day weekend—talking and walking on the bridge and exploring the fossil beds.

In a journal he kept for freshman English composition class, he talked about the time he spent there the previous year with his friends and his sister.

Sunday, Sept. 5—I took my sister to the fossil beds today. It's an area by the Ohio River where there are exposed fossils. It's the largest exposed fossil bed in the world. My sister and I love it there. She says it's like walking on the moon....

Monday, Sept. 6—Last night we crossed the old railroad bridge (a favorite pastime of Southern Indiana's delinquent youth).

Saturday, Sept. 18—I spent the afternoon with Jeremy Zipp.... we went to lunch, and then we walked by the river.... We can always have fun together out there. He's like a brother....

I never asked many questions about the accident. When I got the call, I was told that Jeremy and a good friend of his were climbing the old Pennsylvania Railroad bridge. It's a bridge that is used (for automobiles), but kids walk across it," said Paula Atkins, Jeremy's mother. "Apparently Jeremy climbed up on a part of it.... It was sprinkling that night, his friend got scared and wanted to come down. When Jeremy turned to come down he slipped and fell to the lower deck of the bridge. He fell about 60 feet."

Atkins realizes that her son wasn't doing anything wrong. "They were just playing, doing goofy stuff, walking and talking. It was a common thing for them to do."

The Sacred Heart parishioner was a very popular young man. It wasn't because he was in the right clique or a football star or had a hot car—actually, he was everyone's friend, according to Atkins. He was heavily involved in the

drama department, and his car was less than hot. It was a noisy clunker, but it didn't matter to him.

Jeremy had such a wide array of friends. He found you unique. He liked different people. You could be a jock, a wimp, you could be anyone, a popular person, or you could have absolutely no friends, but Jeremy didn't care. He liked everybody. The only person he didn't like was a mean-spirited or hateful person," said Atkins.

"People just loved to be around him. He talked all the time, he'd bolt through that door talking and yelling. He never came in meek and quiet or passed you by as he came in. He was just really alive," said Atkins.

"It made you feel good to be around him. It's amazing to me how many people told me at the funeral that Jeremy was their best friend. I never heard Jeremy say that any one person was his best friend," said Atkins. "It helped me get through his death, knowing he had such a happy life and many friends."

Travelling back to Muncie from Jeffersonville, Hardin had a layover in Indianapolis, so he was looking for something to do to kill a few hours, Atkins said. "He saw a street person and invited him to dinner. It wasn't that Jeremy wanted to feed the man. Jeremy gave the man his time, his company. And Jeremy enjoyed spending time with the man."

Atkins tells another story about Jeremy and his kindness. "One night, Jeremy was late, coming home and I was a little worried. When he finally did come home, he told me that he helped a woman who was running down the street all beaten up and bleeding. Jeremy had taken the woman to the hospital and then to the police station," Atkins said with a half-smile.

"He was older than his years. He was kind of a Good Samaritan."

Hardin found out that acting was his first love at Providence High School, Atkins says. He was involved in all but one of the theater productions at Providence. He was a member of Providence Singers, as well as Cricket Company and Popcorn Players, traveling groups for the high school. He was also named an Eagle Scout in 1989.

At Ball State, he was in five productions. The day of the accident, the local newspaper announced that he had won a scholarship for the drama department at Ball State.

"It's so hard to tell somebody that didn't know Jeremy about his kindness. If you knew Jeremy, there's nothing to explain. He was just so fun and sincere. He was a very caring person," said Atkins. "He wasn't saintly by any means, but he was everyone's friend."

"Jeremy ignited his family and friends. It's like one big huge spark that's gone. He was a big part of everyone's life," said Atkins. "It's like having a week of vacation and having three days of it cancelled. You still have a good time the other days, but you're a little disappointed that you had to leave early."

Right now, everything is still so fresh in Atkins's mind. "All of our stories are so fresh, it's almost like he's away at school. It will be harder as time goes on and Nathan (his brother) and Carrie (his sister) become older and we still have stories of Jeremy young."

Atkins admits that life will be harder. "But when Jeremy was with me, he was with me that it's not like having a child that I hardly ever saw. He was in and out all the time, but when he was with you, you got every minute of it. He always had a million things to talk about.... you knew you crammed so much in, got so much visiting done and did so much talking, that it was OK when he was so busy.

"No one ever felt cheated because,



GRADUATION DAY—Jeremy Hardin and his mother, Paula Atkins, celebrated at his 1992 graduation from Our Lady of Providence High School. Hardin, a Jeffersonville native, was killed in September when he fell off a Jeffersonville bridge.

when you were with him, you didn't get just half of him wishing he were somewhere else, you got all of him," said Atkins.

In 1993, Hardin travelled to Colorado with Roncalli High School's summer field studies trip. The idea of rock climbing thrilled Jeremy, Atkins said. "When the accident happened, he was probably climbing higher than he ever had before. He would climb anything, you couldn't keep him off of it. He would even climb my house."

About 700 people visited the funeral home, and most of those people went to the funeral itself. "Friends came from all over for the funeral.... they came home from their different colleges and universities to say goodbye to him."

Life is very quiet now for Atkins and her family. "Nathan and Carrie are handling it well. They are both strong kids, they understand that we are only here for a short time and that death is not

the end of everything," said Atkins. "They miss him."

"I didn't ever want to know his last words or anything like that—I don't care," said Atkins. "It was a normal night. I don't question why they were there at all. It's lonely. I'm always waiting for him to come in the door."

"I would scream and yell and act like a nut if it would do any good, but when I got done it would still all be there. Jeremy was a really happy person," said Atkins. "I can't imagine anything about him that would have changed. Things would have naturally grown, he would have gotten married, he was crazy about Jo (his girlfriend), he would have probably married her."

Atkins admired his son for his obvious zest for life. "He didn't have much of a fear of anything because there isn't any fear of failure if you're doing your best," said Atkins. "And that's all he ever did, he always gave it his best."

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Catholics share in town's pain over shocking double murder

A first-grader asked: What did the Smith children do to cause their mother to kill them?

by Paul A. Barra
Catholic News Service

UNION, S.C.—Catholics in Union shared in their town's horror and grief over a young mother's alleged murder of her two small sons.

"This tragedy has scarred the town," said Father Richard D. Harris, pastor of St. Augustine Catholic Church in Union. "It will be generations before we'll be able to put it behind us."

Union's tragedy stunned not only the town, but the nation. For nine days after her two sons' Oct. 25 disappearance, Susan Smith maintained that the boys had been abducted by a carjacker.

Citizens of all faiths in Union, a town of 10,000 in the northwestern part of South Carolina, joined in the agonizing search and prayed for the boys' safe return.

When Smith confessed to police Nov. 3 that she had murdered them and her car was pulled from a lake with the dead children still strapped in their car seats, the entire community felt despair, anger and grief.

The next day Smith, 23, was charged with two counts of murder in the drowning deaths of her sons, Michael, 3, and Alexander, 14 months.

Father Harris told *The New Catholic Miscellany*, Charleston's diocesan newspaper, "It was a shock. People did not want to believe it." At Sunday Mass Nov. 6, Father Harris said he saw the town's pain in his own congregation.

"I wanted to draw attention away from Susan," he said, "and I asked people to do an examination of conscience." Father Harris said he also talked about "a society where precious life before birth is treated as a disposable commodity, and sometimes precious life after birth as well."

Parishioner Myra Kennedy, who cited societal problems as the root cause of the shocking crime, said, "It's so easy to look at someone like Susan Smith and point fingers, but we really need to look at our own shortcomings." She said her pastor "brought that out clearly."

At St. Paul's School in nearby Spartanburg, where 12 students are from Union, students prayed both for the victims and the killer.

"We had a Mass and in the petitions, the eighth-grade class asked for prayers for Susan Smith," said principal Ann Marie Sullivan. "So the children realized she needs prayers too." She reported that some students wore pictures of the Smith children on their uniforms.

At the opposite end of South Carolina, Sister Carol Anne Kleindinst, principal of The Charleston Catholic School, said a first-grader asked: What did the Smith children do to cause their mother to kill them?

"That's the construct of a 6-year-old's mind," Sister Carol Anne said. "The school prayed for the boys at Mass, and our religion teachers discussed it in class. We had to straighten out that kind of thinking," she added.

In a signed editorial in *The Catholic News & Herald*, the newspaper of the Diocese of Charlotte, N.C., associate editor Joann Keane wrote, "Susan Smith challenges our faith by calling us to respond to the Word, for the Lord commands us to pray and forgive."

Noting that the nation exploded in emotional condemnation of Smith after she confessed, the editor wrote that "the two young victims died mercilessly at the hand of the person who should protect, comfort and love unconditionally."



MURDERED—Michael (left) and Alex Smith are the South Carolina toddlers allegedly killed by their mother. (Family photo taken Aug. 6, 1994) (CNS photo from Reuters)

But her editorial continued, "Christian charity must go beyond vengeance and calls for retribution, even though there seemed no justice suitable for this unspeakable crime."

"All too often," it said, "those in the most dire need of our prayers are the least likely candidates for our petitions. But that's our call to follow the Word and offer prayers for those in need."

Church teaching vs. conscience at root of Communion controversy

by Agostino Bono
Catholic News Service

ROME—At the root of the controversy over reception of Communion by Catholics in unapproved second marriages is a more basic moral dilemma.

What happens when a person's conscience—a conscience the person believes

to be well-formed—has trouble accepting a specific church teaching or law? Does a well-formed conscience override a binding teaching or does the teaching take precedence?

In theory, the question has remained open throughout Christian history. Pastorally, it often boils down to finding a balance in given cases.

Three German bishops said the prob-

lem is "to rightly determine the relationship of generally valid norms to the personal decision of conscience." The three bishops had favored reception of Communion by individuals in invalid second marriages in certain limited cases when their decision in conscience was in conflict with the general law.

"People of our time have a great sensitivity as to how the two poles are mediated," they said after the Vatican reaffirmed that Catholics in unapproved marriages cannot receive Communion.

Catholics face the dilemma of conscience vs. church teaching when deciding how to act morally in complex, real-life situations that may not fit a specific teaching or law. Many then pour out their hearts and souls to priests who must decide—on the spot and often in the confessional—what the relationship between conscience and teaching is in each case.

The classic contemporary example is widespread opposition by Catholic couples to the church's teaching that artificial contraception is immoral. Studies in numerous countries show that a majority of Catholics, citing conscience, ignore the teaching.

The new "Catechism of the Catholic Church" says that conscience enjoins a person "to do good and avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil."

The catechism adds: "Man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of divine law."

In formation of a conscience the key ingredients are the word of God and the gifts of the Holy Spirit "aided by the witness or advice of others and guided by the authoritative teaching of the church," says the catechism.

As a rule-of-thumb, conscience could be defined as the voice of God (faith) within a person trying to express itself externally through good actions.

The divorced-remarried Catholic controversy emerged in mid-October when the Vatican Congregation for the Doctrine of the Faith reaffirmed the norm that Communion is prohibited to Catholics in invalid second marriages.

Previously, the three German bishops had asked priests to accept the decision to receive Communion of Catholics in unapproved second marriages if in good conscience they thought their first union was invalid. A pivotal criterion was that the

individual make the decision after consultations with a priest so that they were aware of the church teaching.

Given the doctrinal congregation stand, the German bishops dropped their policy but reaffirmed their moral reasoning, based on respect for a well-formed conscience and the need for "pastoral flexibility."

Their theological sparring with the Vatican highlighted the conscience vs. teaching dilemma.

The doctrinal congregation called it a "mistaken conviction" to believe that "personal conscience is considered in the final analysis to be able, on the basis of one's own convictions, to come to a decision about the existence or absence of a previous marriage."

Church courts must decide "whether there is objectively such a nullity of marriage" because there are "canonical laws binding in conscience," said the doctrinal congregation.

The doctrinal congregation was following the policy of Pope John Paul II, who has often warned that overemphasis on conscience can permit too much subjectivity in moral decisions.

The pope's 1993 encyclical, "The Splendor of Truth," says that a "radically subjectivist concept of moral judgment" has found its way into some theology which would grant "the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly."

This results in an "individualistic ethic, wherein each individual is faced with his own truth, different from the truth of others," it said.

The German bishops, in answer to the doctrinal congregation, noted that "canon law can only posit a generally valid order of things; it cannot, however, regulate all individual cases, which are often very complex."

They quoted from Vatican II's Declaration on Religious Liberty: "It is through his conscience that man sees and recognizes the divine law."

Supporters of the German bishops said that Vatican reasoning could lead to measuring the morality of an act primarily through its conformity to a church teaching or law, virtually ignoring a person's internal decision-making process and the unique circumstances which enter into concrete situations.

Retired French Bishop Armand Le Bourgeois complained that in the case of a Catholic in a second marriage it would mean that the person is unable to make a decision in conscience about his or her marriage unless there was a church court ruling.



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1994 election results show pro-life landslide

It is estimated that the pro-life side gained 40 seats in the House and six in the Senate

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Forget the Republican landslide. The result of the 1994 elections that might be most interesting to the Catholic Church is the pro-life landslide.

"In this election, not a single pro-life incumbent member of Congress (or governor) of either party was defeated by a pro-abortion challenger," said Carol Long, director of the National Right to Life Political Action Committee. "But over two dozen hard-core incumbent pro-abortion members of Congress were defeated by pro-life challengers."

In addition to the defeat by pro-life

challengers of 29 House incumbents who support legal abortion, another 34 candidates judged to be pro-life by the National Right to Life Committee won open seats in the House of Representatives.

In the Senate, pro-life candidates beat incumbents in Pennsylvania and Tennessee and took open seats in Arizona, Minnesota, Michigan, Missouri, Ohio, Oklahoma and Wyoming, as well as Tennessee's second Senate seat. Of the 11 newly elected senators, only Olympia Snowe, R-Maine, is seen as a strong supporter of legal abortion.

The yardstick used by the National Right to Life Committee to decide if the candidate was pro-life is whether he or she opposes the Freedom of Choice Act and abortion funding

in federal health programs, not whether the candidate has declared a desire to overturn *Roe vs. Wade*, the 1973 Supreme Court decision that legalized abortion.

By that yardstick, Republicans Sonny Bono of California and Rick Smith of Washington, who won House seats, end up counted on the pro-life side, although both support legal abortion in the first trimester. Long and Douglas Johnson, federal legislative director for the NRLC, estimate that the pro-life side gained 40 seats in the House and six in the Senate. Long called it a "stunning defeat" for President Clinton and other backers of government-funded abortion.

Although there was a slight difference in the numbers, the National Abortion and Reproductive Rights Action League agreed that there had been a significant shift to a pro-life Congress.

"Our tally shows that anti-choice forces have gained five new seats in the Senate and pro-choice forces have lost between 32 and 40 pro-choice seats in the House," said Kate Michelman, NARAL president. "The 104th Congress could well be the most anti-woman, anti-choice Congress in our history."

But unlike previous years, women will be among those speaking out on the pro-life side in the 104th Congress.

Seven out of 11 pro-life women candidates backed by The Susan B. Anthony List, a political action committee founded in 1994 to help female pro-life candidates from either party, won their races. Previously, Democratic women candidates could go to Emily's List and Republicans to the WISH List for PAC funds, but only if they supported legal abortion.

"For the first time, you will see numbers of women standing on the floor of Congress to speak for the majority of Americans—and women in particular—who are pro-life," said Marjorie Jones Dannenfelser, president of The Susan B. Anthony List.

Materials from the pro-life PAC termed Rep. Barbara Vucanovich, R-Nev., the only incumbent it endorsed, "a true pro-life heroine in her vocal and constant defense of the unborn" and the "only woman to speak out against abortion on the floor of the House or Senate in recent history."

Most commentators attributed the huge Republican gains in Congress to a sound rejection of Clinton's policies. But little credit was given to the abortion issue, Long said.

"We believe that there is abundant data to demonstrate that one of the strongest components of this anti-Clinton tide was a strong voter backlash to the extreme pro-abortion policies that have been pushed by President Clinton and embraced by many congressional Democrats," she said.

Pro-life Democrats generally did better than other members of their party who support legal abortion. For example, "in the South, where the Republican tide ran especially strong, it was in many cases the pro-life Democrats who survived," said Johnson.

A national survey conducted Nov. 9 by The Wirthlin Group showed that 26 percent of voters said the issue of abortion affected the way they voted. Eighteen percent said it led them to vote for a candidate who opposed abortion, while 9 percent said the issue prompted them to vote for a candidate who favored abortion.

The poll was conducted among 1,062 adult Americans, of whom 642 actually voted Nov. 8. The margin of error was plus or minus 3 percentage points.

It is too early to draw up a specific legislative agenda for the 104th Congress, Johnson said, but he warned Clinton to keep one thing in mind.

"No matter what kind of health care bill the president proposes," he said, "if it does not explicitly exclude abortion, it will not pass."

Catholics give far less to church than other groups, study shows

Catholic giving is about one-third that of Baptist or Presbyterian giving

by Jerry Fitlen
Catholic News Service

WASHINGTON—In one of the most comprehensive studies of U.S. church giving patterns to date, Catholics again came out way on the bottom.

The researchers uncovered a variety of factors that influence giving levels. Little "no smoking gun" to explain why Catholics give so much less than others, said sociologist Dean Hoge.

The study found that the typical Catholic household gives only \$386 a year to support the church—less than one-fourth the amount that the typical Assemblies of God household gives. Catholic giving is about one-third the amount of Baptist giving or Presbyterian giving and about half as much as the typical Lutheran household gives.

Other studies in recent years have reported similar Catholic-Protestant discrepancies, but most have been based on telephone surveys rather than studies of the actual finances of congregations.

The new study was based on written surveys of more than 10,000 church members and the yearly financial reports of 625 congregations around the country, supplemented by data from a Gallup telephone survey.

The two-year study was funded by the Lilly Endowment. Hoge, who headed the study, is a sociologist at The Catholic University of America's Life Cycle Institute and one of the leading figures in Catholic social research over the past two decades.

Results of the study were released in Washington Nov. 4 as Hoge and fellow researchers delivered a series of reports on it to the Religious Research Association, holding its annual meeting in Albuquerque, N.M.

In an analysis of the influence of individual and institutional factors on levels of giving, the researchers said their data reinforced "past research finding that giving in conservative Protestant churches is higher than in mainline Protestant churches and both are higher than in Catholic parishes."

One of the most notable institutional differences between Catholic and Protestant churches in the study was parish size. The average Catholic parish had 272 members—about nine- to 10 times the size of the average congregation in the other four denominations studied.

But when the researchers tested the hypothesis that smaller congregations have higher per-member giving than larger ones, they found it was not true.

"For all denominations except Catholics," they said, "self-reported contributions were actually higher in larger churches." In Catholic parishes the levels do not vary by size. The larger size of Catholic parishes compared with Protestant congregations is not an important explanation for lower levels of Catholic giving.

Addressing other possible factors, the researchers said:

- "Feelings of alienation from denominational leadership or from denominational moral teachings are not important" to levels of giving.

- "The presence of Catholic schools is not a deterrent to Catholic parish giving."

- "Differences in giving are traceable largely to high-education, high-income parishioners. In conservative Protestant churches, that people give large amounts, but in Catholic parishes they give little more than other members."

- "Theological differences are important. Evangelical beliefs are associated with higher giving."

- "How members think about giving and plan their giving is important; titers give much more, and people who plan their giving year by year give more than those who give what they feel they can afford week by week."

- "Feelings among laity that they prefer lay leaders to handle finances are associated with higher giving."

- "The practice of pledging seems to encourage giving in some denominations. Stewardship programs have at least a modest effect."

On the importance of increased giving in relation to increased income, the researchers found sharp disparities between the Catholic pattern and the patterns of the Protestant churches studied.

Among all four Protestant groups, families reporting incomes in the range of \$40,000 to \$80,000 a year showed a steady increase in giving for each additional \$10,000 in income.

For Assemblies of God members, annual giving of families with income in the \$40,000-\$50,000 range was a little more than \$3,000 a year; in the \$70,000-\$80,000 range it was more than \$6,000 a year.

Among Baptists, Presbyterians and Lutherans in the same income ranges, the amounts of giving and rates of increase in giving were not as high but were still fairly substantial.

Among Catholics, however, the level of yearly giving peaked at around \$1,200 for those in the \$40,000-\$50,000 income range, then dropped in the next several categories.

At \$50,000-\$60,000 in family income, Catholic giving averaged about \$1,100. Those who reported family income in the \$60,000-\$70,000 range said they gave less than \$1,000 a year to their church. And the same was true of those who reported income in the \$70,000-\$80,000 range. Only at a yearly family income of \$80,000-\$100,000 did Catholic giving rise back above \$1,000 a year.

Hoge told Catholic News Service that a similar in-depth study was conducted on a smaller scale in 1971 to assess giving patterns among Protestant churches, but this was the first such detailed study of Protestant and Catholic giving.

Since none of the comparative data in the research explained the much lower Catholic giving, he said, the basic answer to that question appears to be in areas outside the purview of the study, such as Catholic-Protestant differences in "the culture of giving over a long period of time."

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Call to Action speakers call for church reform

Letter is sent to bishops calling for priesthood to be opened to women and married people

by Jay Copp
Catholic News Service

ROSEMONT, Ill.—Looking out at an audience of thousands, Benedictine Sister Joan Chittister said she saw another great gathering of the church, like the Second Vatican Council or the Council of Constantinople.

"There is a new council of churches going on, and this council of churches is here this morning in you and me. . . . Let us have a church that looks like Jesus," she said to thunderous applause at the Call to Action national meeting outside Chicago Nov. 6.

The Nov. 4-6 conference featured speakers calling for reform in the church, from opening the priesthood to women and married men to diminishing the church's emphasis on the papacy in favor of other aspects of Catholicism.

As of Nov. 9, 1,466 people had signed a letter sent to all of the U.S. bishops calling for the priesthood to be opened to women and married people. The letter asks the bishops to take up the Call to Action agenda when they gathered in Washington Nov. 14-17 for their general meeting.

The letter also acknowledges Pope John Paul II's statement issued earlier this

year in which he reaffirmed that women may not be ordained and said the subject is not open to discussion.

"We believe the pope's rules are inconsequential compared to the serious threat to the spiritual health of the faithful caused by the loss of Eucharist," said the letter, which notes the increasing number of parishes without resident pastors.

Critics of Call to Action say the organization encourages and is made up of "cafeteria Catholics" who pick and choose among teachings. But, according to Sister Joan, former prioress of the Benedictine Sisters of Erie, Pa., and founder and director of the Benetivision center for contemporary spirituality, the real problem is that the church represents a "bloodless, anemic, sanitized version of a revolutionary Gospel."

Particularly with regard to the priesthood, Sister Joan said, the Catholic Church lacks "catholicity."

"We do not have a vocation problem," she said. "We have a shortage of celibate males." Reliance on a male priesthood has made the sacraments less widely available, she added, and "centuries of male theology" have left the earth "starved, persecuted and bloody."

Just as Vatican II "gave the liturgy and

church back to the people . . . defined bishops as pastors rather than lords and lawgivers . . . defined pastors as community builders rather than parish potentates," so must church leaders heed the cries of those who still feel alienated, she said.

"The people are becoming more impatient," she said. "The alienation is becoming a river of pain."

In a presentation two days earlier, Father Charles Curran said he understands catholicity to mean four things: all-inclusive; touching on all aspects of life; referring to church on local, national, regional and universal levels; and as a union of many parts, some of which are seemingly contradictory.

Father Curran was barred by the Vatican from teaching as a Catholic theologian in 1987 because of his dissent from church teaching on sexual ethics and other issues. The former professor at The Catholic University of America now is on the faculty at Southern Methodist University.

"Through baptism we all share in the teaching function of Jesus," Father Curran said. "Law and authority must conform itself to the good and the true. Authority does not

make something right or wrong in the Roman Catholic tradition."

He said the church should emphasize its universality as represented by local and national churches, not just as led by the pope.

"The church has become too identified with the papacy," he said. "There's not enough emphasis on other aspects of the church."

The recent world Synod of Bishops on religious life should have been more than advisory, Father Curran said. "The Second Vatican Council was not advisory to the pope."

Father Curran said a neglected aspect of the Catholic faith is the call to transform society.

"Religion has become privatized. 'Oh, you do your thing, I'll do mine,'" he said. "We forget religion must say something about the society in which we live."

In a world divided by class and color that desperately needs catholic values, the Catholic Church should lead the way, Father Curran said. "If we can't be catholic, who can?"

China tells Vatican to drop Taiwan, leave the church in China alone

by Catholic News Service

BEIJING—Sounding an old refrain, China said it is willing to normalize relations with the Vatican if the Holy See cuts diplomatic ties with Taiwan and halts alleged interference in China's internal affairs, including religion.

"The Vatican must sever its diplomatic relations with Taiwan and it must recognize the government of the People's Republic of China as the sole legal government of China and that Taiwan is a part of China," Foreign Ministry spokesman Shen Guofang told a weekly news briefing Nov. 10.

"The Vatican must stop its interference in the internal affairs of China and refrain from interfering in the religious affairs of China. These are the preconditions," Shen said when asked to comment on a report that Hong Kong's Cardinal John Baptist Wu Cheng-chung was about to visit China to discuss normalization.

To meet that condition, the Vatican would, in effect, have to accept the government-approved version of the Chinese church, which spurns Vatican authority over its affairs and elects bishops without Vatican approval. It would mean abandoning any effective contact with the "underground" church, which maintains alive, once to the Vatican and has rejected the government's effort to closely align religion with state policy. The most prominent member of that church is 93-year-old Cardinal Ignatius Kung Pin-mei, bishop of Shanghai, who spent decades in prison for his loyalties and who now lives in Connecticut.

China says all citizens enjoy freedom of belief. But the state regulates the practice of religion through national and provincial Religious Affairs Bureaus. Additionally, the Chinese Communist Party monitors and directs the Chinese Catholic Patriotic Association and its equivalents for Protestant,

Buddhist, Muslim and other faiths which are organized under the party's United Front Work Department.

The government recently said that all religious organizations could operate legally in the country if they register with the state. The dissenting groups, such as the underground Catholics, said that would simply mean accepting the government regulation they have resisted for decades.

Cardinal Wu's Nov. 10-17 visit to China, the first since he became a cardinal in 1988, was scheduled to include Beijing, Wuhan and Xian at the invitation of the national Religious Affairs Bureau. Hong Kong is to revert from its current status as a British colony to Chinese jurisdiction in 1997. Hong Kong Catholics are concerned about the consequences for their church.

Relations between China and the Vatican have been strained since the 1950s, when Beijing set up the Patriotic Association, partly in protest at links between the Vatican and Taiwan, which China views as a renegade province.

China's official Catholic Church says it has about 3 million members, while experts estimate about 5 million Catholics remain faithful to the Vatican, praying in underground churches and risking arrest and harassment.

Among the sensitive issues still outstanding between Beijing and the Vatican is when the Chinese presence of Catholics in China should be to Rome or to Beijing, and Rome's strong objection to abortion, a state policy in China.

In September last year, Cardinal Roger Etchegaray, the pope's envoy, made a historic visit to China. He was the most senior Vatican official to visit China since the communists won the civil war in 1949.

China-born Cardinal Jaime Sin of Manila, Philippines, has visited his native land on a number of occasions.

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Pennsylvania diocese plans to close 38 parishes by 2000

by Catholic News Service

HOLLIDAYSBURG, Pa.—The Diocese of Altoona-Johnstown has started a plan that would close 38 of its 135 parishes by 2000, with 18 of the closings taking place next year.

Other parishes will be clustered to share a priest's services.

"God's priests ought to be where God's people are," said Bishop Joseph V. Adamo at an Oct. 31 press conference announcing the plan at chancery offices.

The plan was unanimously affirmed by the diocese's priests, meeting at an assembly the week before. "We've been pleasantly surprised at how well it's been accepted," said diocesan spokesman Father Timothy Stein about the plan.

People from two parishes have protested with candlelight vigils outside of diocesan

meetings where Bishop Adamo has detailed the plan, he said, but the secular media in the west-central Pennsylvania diocese's eight counties have been supportive.

In 1995, 31 parishes will be merged into 13 parishes. Ten others will form five clusters with one priest assigned to each.

In 2000, 41 parishes and missions, including some cluster-a-year before, will merge into 19, while five other parishes will form two new clusters. Creating all new parishes will also have been studied by then.

Portions of the plan could be delayed due to the age, health and availability of priests.

If the plan takes full effect, there would be 97 parishes left to serve the diocese's 122,000 Catholics, of whom an estimated 100,000 attend Mass on any given weekend, according to Bishop Adamo.

There are currently 122 diocesan and 24 religious priests serving in the diocese.

Talks begin on Canadian's NRSV Lectionary

Issue is inclusive language, which U.S. and Canadian bishops have committed themselves to using

by John Thavis
Catholic News Service

ROME—Officials of the Canadian bishops' conference said they have begun a dialogue with the Vatican that may lead to changes in a Lectionary based on the New Revised Standard Version of the Bible.

The Vatican's doctrinal congregation recently rejected the NRSV translation for liturgical use in the United States. Vatican objections center on the text's use of inclusive language, or gender-sensitive terms.

After meeting with top doctrinal and liturgical officials at the Vatican, the Canadian church leaders said Nov. 9 that both sides agreed to continue discussions on particular points regarding the NRSV Bible translation.

It was also agreed that in the meantime, the Canadian Lectionary—the book of scriptural readings for Mass—would still be used throughout Canadian churches, they said.

The meeting came two weeks after it was learned that the Vatican had notified U.S. church officials that it was disallowing the NRSV for use in the liturgy. But while the U.S. church had never publish-

ed a Lectionary based on the NRSV, the Canadian church did so in 1992.

On Nov. 8 the president and vice president of the Canadian bishops' conference, Bishop Jean-Guy Hamelin and Bishop Francis J. Spence, discussed the problem with Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, and Cardinal Antonio Javierre Otaz, prefect of the Congregation for Divine Worship and the Sacraments.

According to Msgr. James Weisgerber, the general secretary of the English section of the Canadian bishops' conference who accompanied the bishops in Rome, the talks represented a fruitful start of dialogue on the complicated issue of scriptural translation.

"I think it's a positive result as far as everybody is concerned. Obviously, we have some difficulties because there may be some problems with the Lectionary," he said. He said that given the Vatican's concerns, which are mainly related to the use of inclusive language, some changes may eventually have to be made in the text of the Lectionary.

But the problem goes beyond this particular Lectionary, and Cardinal Ratzinger appreciates that, Msgr. Weisgerber said.

"It's the issue of how do we render the Scriptures into English that people under-

stand. That's the issue, and we all have to work on that together," he said.

He said the doctrinal congregation wants to work with the bishops' conferences to reach an understanding on these broader points. He said Vatican officials "are very open on all this—they're not coming down hard at all."

He said it was uncertain whether Canadian bishops would join a planned meeting in Rome which was to include U.S. bishops, Scripture scholars and some Pontifical Biblical Commission members.

That meeting, to discuss and clarify principles for Scripture translation, was arranged after the Vatican informed U.S. church officials it was revoking previous approval of the NRSV and the New American Bible revised Book of Psalms. Consultations are continuing between the U.S. church and Vatican officials on a revised NAB Lectionary.

The NRSV and the revised NAB use inclusive language. U.S. and Canadian bishops have committed themselves to using inclusive language in the liturgy wherever possible for references meant to include men and women.

Msgr. Weisgerber said the doctrinal

congregation's concerns about the NRSV include its use in catechisms as well as liturgy. Vatican dissatisfaction with the NRSV surfaced in 1993 when doctrinal officials amended a draft text of the English-language "Catechism of the Catholic Church," which had used the NRSV in Scripture quotations.

Archbishop Geraldo Agnelo, secretary of the Congregation for Divine Worship, said in October that the Vatican's rejection of the NRSV text pertains both to liturgical and catechetical use. But he and other Vatican officials have declined to comment on specific applications in catechesis, or religious instruction.

The Nov. 8 meetings were the first face-to-face discussions between Vatican and Canadian church officials on the problems with the NRSV. Msgr. Weisgerber said the Vatican had previously notified the liturgical commission of the Canadian bishops' conference that Cardinal Ratzinger's congregation had concerns about the translations.

Conference officials met with Pope John Paul II Nov. 7, but the issue of the Lectionary did not come up, Bishop Hamelin said.

Cardinal says redefining the family could destroy society

'When the family breaks down, the social fabric is broken and endangered'

by Catholic News Service

ST. LOUIS—A Vatican official told a national meeting of Catholic women Nov. 4 that "binding marriage" is the foundation of the family, and modern attempts to define family differently could destroy society.

"The social disaster which is developing in many nations is largely the fruit of the liberal Western secularist ideology," said Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family.

"When the family breaks down, the social fabric is broken and endangered," he said.

He also pleaded for an end to artificial contraception. He argued that the education of children in a spirit of love, self-sacrifice and reverence for life "is only possible when the good news of *Humanae Vitae*" (the papal encyclical that reaffirmed church teaching against artificial birth control) is lived, when love means openness to life."

Looking ahead to a U.N. conference on women in Beijing next year, he said that meeting "should give a voice to all the women of the world, not just to Western pressure groups or certain ideological factions."

Cardinal Lopez Trujillo delivered the keynote address at a national conference Nov. 4-6 of Women for Faith and Family, an organization formed 10 years ago by Helen Hull Hitchcock in defense of traditional church teaching on women.

He called the attempted redefinition of the family one of the key issues behind the battle led by the Holy See and some Muslim countries to get "marriage and family" a place in the final document of the recent U.N. Conference on Population and Development held in Cairo, Egypt.

He said a society built on the "civilization of love" preached by the church will be quite different from "the dominant Western secular liberal society around us today."

"Based on individualism, on the assertion of an absolute autonomy which ignores God, that society is producing a permissive and decadent civilization of death," he said. "The essence of that system has been distilled into one deadly, arrogant expression—'pro-choice.'"

He doctored efforts at the Cairo conference and at various events connected with the U.N.-sponsored International Year of the

Family to advance "the claim that 'no one can define the family.'"

"You have all heard this by now, have you not?" he asked. "Behind it is not merely confused thinking and social relativism but an ideological attempt to undermine or destroy marriage by making it equal to 'free unions' and... even making homosexual relationships into a new kind of 'marriage' or family."

He said a natural sympathy for the plight of the single mother has been used to lead people "into the ideological trap which would make a 'family' out of a 'household' consisting of two men and a cat, or an old lady and her dogs, or young people sharing an apartment, or an unmarried couple living together."

He rejected the appeal to cultural differences as a basis for denying marriage and the family as the foundations of society.

He said his council and the Pontifical Council for Interreligious Dialogue recently convened a meeting at which Buddhists, Hindus, Muslims, Jews, Sikhs, various native religions and Christians discussed marriage and the family today."

He quoted from the consensus final statement that emerged from that meeting, representing diverse cultures around the world: "The family is the basic unit of society. Marriage is the foundation of the family. It exists to foster love between man and a woman and their mutual growth and spiritual fulfillment based on ethical, moral and religious values, enabling procreation, nurturing and a holistic development of children, safeguarding the sanctity of human life in all its dimensions."

Cardinal Lopez Trujillo called wives and mothers "bearers of the civilization of love."

"Mothers play a vital role in the process of civilizing their children and, even in some cases, their own husbands. All women by their very femininity, play a special civilizing role in society," he said.

"It is your strength, women of the church, your femininity," he added. "Do not let anyone take this gift from you. It is so much stronger on sad attempts to imitate men, which often degenerate into absorbing the worst male weaknesses and imperfections."

Women for Faith and Family presented its annual Faith and Family Award to Cardinal Lopez Trujillo, a native of Colombia and former president of the Latin American bishops' council.

Among other speakers at the conference was Archbishop Elden Curtiss of Omaha, Neb., who spoke about the critical role of parents in the religious and moral formation of their children.

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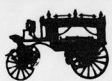
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BOOK REVIEW

The challenge of religious life

RELIGIOUS LIFE: THE CHALLENGE FOR TOMORROW, by Father Cassian Yuhaus. Paulist Press (New York, 1994), 213 pp., \$14.95.

Reviewed by Sister Mary Ann Walsh
Catholic News Service

Religious orders stand at a significant point in history. They have adapted as the Second Vatican Council called them to do so 30 years ago. Now they are in a critical stage of renewal. For many, it's make or break time.

Into this climate comes Passionist Father Cassian Yuhaus' "Religious Life: The Challenge for Tomorrow," a book of essays penned by 11 leaders of post-Vatican II religious life. Two essayists stand out.

One is Benedictine Sister Joan Chittister, from Erie, Pa., a delightful, down-to-earth writer. She provides one of the few cogent explanations of vows in the post-Vatican II world. For

example, she defines obedience, worked out between a member and the head of an order, as "a decision made by two people together with the whole church in mind." She adds it's neither "an exercise made of hoops and called 'hoops'" nor "an excursion into adolescent rebellion."

Sister Chittister looks at the malaise which hovers over some communities. Find your cause, she chides.

"If religious life has a problem in the current period, it is not that it lacks money or people," she says. "The problem is that it lacks vision. It lacks commitment to something so great that the very thirst for it drives it past all obstacles with a kind of glowing certainty that both inspires and attracts."

Sister Sandra M. Schneiders, an Immaculate Heart of Mary nun from Monroe, Mich., also is stellar. Scholarly and readable, she underscores religious life's historical perspective that U.S. religious now must move from building institutions to facing the challenges of the post-modern society.

There is a "clash of world views on the religious

imagination and spirituality of people just emerging from the theological Middle Ages," she says of contemporary society. "Who is God?" is a key question.

"If religious, who may be in the vanguard of this transition precisely because they are, as it were, obsessed with God, can lead the way through this darkness, they may be in a position to make a contribution to post-modernity far more important than the contribution of schools and hospitals in the modern period," says Sister Schneiders.

The book has bizarre moments. An essay by Passionist Father Thomas Berry, from Riverdale, N.Y., who explains the terminal phase of the Cenozoic Era, seems out of place. It's far afield to answer questions about religious life with a commentary on Earth's 65 million-year biological history.

Passionist Father Austin Smith, of Liverpool, England, describes his own essay as gimmicky. Agreed. An essay by Father Benjamin Tonna, of Malta, meanwhile is term-paperish.

Too bad Father Yuhaus did not feature newer thinkers to lay out a vision for tomorrow. Notre Dame de Namur Sister Mary Johnson, a sociologist at Emmanuel College, Boston, and Mercy Sister Janet Ruffing, of Fordham University, come to mind.

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Voters reject church's stand on several initiatives in referendums

Various proposals and initiatives opposed by Catholic leaders are passed by voters

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Despite strong opposition from Catholics and other religious leaders, a California anti-immigrant initiative was approved by 59 percent of the state's voters.

An Oregon proposal to allow physician-assisted suicide passed by 52 percent to 48 percent, making Oregon the first jurisdiction in the world to decriminalize physician-assisted suicide. The Netherlands permits physicians to sidestep prosecution if they follow strict guidelines for euthanasia. A church-backed measure to ban abortions in Wyoming except in cases of rape, incest or danger to the mother's life was defeated, as were proposals in Oregon and Idaho that would have barred local governments from enacting legislation to protect homosexuals from discrimination. Catholic leaders had said the anti-gay-rights initiatives were not the proper vehicle to address concerns about the homosexual lifestyle.

Proposals to allow casino gambling failed in Colorado, Florida, Massachusetts and Rhode Island, while slot machines were approved for Missouri riverboats but kept out of Colorado airports. Voters in New Mexico approved video gambling and a new state lottery.

Most Catholic leaders had opposed efforts to increase gambling opportunities in their states, although some had remained neutral on the specific ballot questions.

Other referendum issues of Catholic interest included:
• A California proposition to create a health insurance system paid for and run by the state, which was defeated. California's Catholic bishops had opposed the measure, saying that it would not achieve the needed reforms in health care.

• A proposed amendment to the Missouri Constitution which would have lowered the present limit on the amount of revenue the state can raise and require an election on all tax and fee increases in the state. The proposal, which failed, would have had "unacceptable consequences," especially for the poor, elderly and disabled, said the state's Catholic bishops.

• An Ohio proposal, opposed by the state's bishops, which would change the procedure for appeals of cases in which the death penalty is imposed. Voters approved the change, which eliminates a currently required appeal to state district courts and sends appeals directly to the Ohio Supreme Court.

• A victims' rights proposal in Maryland, backed by the state Catholic conference and overwhelmingly approved by Maryland voters.

Perhaps the church's biggest defeat in the 1994 elections was approval of the so-called "Our State" initiative in California, which would deny education, social services and health benefits to illegal immigrants.

In individual statements, as a conference and in coalitions with leaders of other religions, the California Catholic bishops had roundly denounced Proposition 187, branding it "an affront to humanity" which would "pit neighbor against neighbor." They warned that the proposition would institutionalize and affirm racism and prejudice among state residents.

Proposition 187 also requires that public school administrators and other government employees report anyone they suspect of being in the United States illegally to the Immigration and Naturalization Service.

In a statement after the vote, Cardinal Roger M. Mahony of Los Angeles said he was "hoped that the major provisions of this initiative—those which clearly go against prior constitutional precedents and common human decency—will be turned back by the courts and never be permanently implemented."

In Oregon, Protestant, Jewish, Muslim and some Buddhist representatives had joined Catholic leaders in opposing Measure 16. Backers of the Oregon initiative argued that the measure provides choice in a highly personal and sometimes painful moment of life; opponents said physician-assisted suicide would erode compassion and reverence for life, and would be a step onto a slippery slope that leads to irreversible mistakes and moral disaster.

Oregon's other controversial referendum was Measure 13 to ban gay-rights legislation. Archbishop William J.

Leveda of Portland and Bishop Thomas J. Connolly of Baker had said Measure 13 "is not a proper vehicle" to address the concerns expressed by many Oregonians about legal recognition of homosexual marriage and marriage benefits to homosexuals, inclusion of homosexuality in diversity programs at schools and the teaching of homosexuality as an acceptable alternative way of life.

A similar proposal was defeated in Idaho, where Bishop Tod D. Brown of Boise said he could support neither Proposition 1 as written nor future efforts to enact legislation "to create a new protected class based on sexual orientation."

He said Proposition 1, if enacted, "would contribute to attitudes of intolerance and hostility in Idaho directed at homosexual citizens and is potentially discriminatory."

California's Proposition 186, which would have created a single-payer health plan statewide, was criticized by the state's bishops especially for its abortion provisions.

"We believe it is better to delay temporarily the realization of values we have sought for 70 years than to put in place permanent constructs and difficulties that will be years in the undoing," they said.

In Missouri, voters rejected by 68 percent to 32 percent the so-called Hancock II amendment, which the bishops said would have caused a cut of \$600 million to \$1 billion in public services. They said the proposal violated "the duty of the state to raise sufficient revenues for the common good."

The proposal would have reviewed all votes on tax increases since 1980 to determine a rebate of state income tax which was estimated anywhere from just under \$500,000 to \$1.5 billion.

But Missouri voters approved a gambling measure which the bishops did not oppose outright. In their statement on the proposal to allow slot machines on riverboats, the bishops said gambling was "morally neutral" but called for "responsible stewardship" on the part of "legislators and citizens alike in identifying and funding the needs of the people."

The Ohio bishops failed in their efforts to keep the current death penalty appeal process in place. Before its approval, they said the proposed amendment "raises serious questions of due process and equal protection."

"Under this proposal," they pointed out, "a person not sentenced to death would have more appeal opportunities in state courts than a person sentenced to death."

Church commentators also took stands on many other of the 238 referendum questions before voters. In Massachusetts, for example, *The Pilot*, Boston archdiocesan newspaper, spoke out editorially in favor of retaining the state's seat belt law.

"If you are 'pro-life,'" they wrote, "you should be 'pro-seat belt.'"

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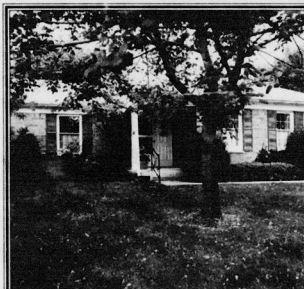
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