

THE CRITERION

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Bishops' meeting has full agenda

Environment, children, holy days, priests' councils, lay preaching to be considered

WASHINGTON—A message on the environment, proposals concerning the observance of holy days of obligation, a proposed pastoral message on the needs of children, a document on priests' councils, and norms for lay preaching are only a few of the items on the agenda for next week's meeting of the U.S. Catholic bishops in Washington, D.C.

About 300 bishops will attend the 42nd annual meeting of the National Conference of Catholic Bishops and the United States Catholic Conference. The meeting will be held Nov. 11-14 at the Omni Shoreham Hotel.

The bishops will be asked to approve a document titled "Renewing the Earth: An Invitation to Reflection and Action on the Environment and Catholic Social Teaching." The draft document has been planned as a "modest, useful and authentically Catholic contribution" to the national environmental dialogue.

The statement describes the urgency and complexity of the environmental challenge; emphasizes the moral issues at stake and provides a framework for moral analysis; poses questions for church, society and the environmental movement; and invites Catholics in all walks of life to become more active with respect to the moral dimensions of the environment.

The bishops will take action on a series of proposals that address the number of holy days of obligation observed in the dioceses of the United States as well as the pastoral issue of concurrent Sundays and holy days. (See separate article on page 20.)

The proposed pastoral message on children, "Putting Children and Families First: A Challenge for Our Church, Nation and World," brings together various conference policies that affect vulnerable children.

Major elements of the proposed pastoral message include an analysis of the ways in which the lives, dignity and rights of children are undermined by economic, social and moral forces, and a moral reflection on the Scriptures and Catholic teaching on children, family and social justice.

The document on priests' councils, titled "United in Service: Reflections on the Presbyteral Council," suggests how bishops can best relate to, assist, and nurture, such



42nd

General Meeting

Nov. 11-14

Washington



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Graphic

BISHOPS' MEETING PREVIEW

During their meeting the U.S. Catholic bishops will be asked to:

- Approve a statement that calls for the Catholic community to become a persistent, informed and committed voice for children and families.
- Approve a pastoral message expressing church support for concerns of Native Americans and calling for their increased participation in American church life.
- Approve a statement on the environment calling on families, scientists, theologians, business leaders, institutions and public authorities to work together to save the planet.
- Adopt a new policy for socially responsible investment of their conference funds.
- Approve a statement on the teaching ministry of bishops.
- Approve a complete new set of simplified Scripture readings for use in Masses with children.
- Approve a statement on diocesan councils of priests.
- Review current U.S. practice on holy days of obligation.
- Establish norms for lay preaching in churches.
- Decide on a procedure for NCCB review and approval of new Scripture translations in the United States.
- Vote on several financial matters and on future conference plans and priorities.

councils. It explains the nature and operation of the presbyteral council, offers encouragement to priests and bishops who are members of such councils; elicits support for the council from others in the diocese; and suggests ways in which the council can function more effectively.

Norms for lay preaching come under the heading of old business for the bishops. The bishops must approve norms for the implementation of Canon 766, which states that "lay persons can be admitted to preach in a church or oratory if it is necessary in certain circumstances or if it is useful in particular cases according to the prescriptions of the conference of bishops and with due regard for canon 767.1" (which treats of the liturgical homily).

In 1988 the U.S. bishops approved a set of guidelines for lay preaching and submitted them to the Holy See. However, the Vatican Congregation for the Clergy was unable to approve the guidelines because, it said, they did not constitute canonical norms that would be binding on dioceses in the United States. The bishops now hope to pass such norms.

The bishops also will consider a statement addressing Native American concerns about the observance of the fifth centenary of Columbus' discovery of America. The statement offers reflections on the themes of inculturation, participation and leadership within the ecclesial community as well as public advocacy and treaty rights touching Native Americans.

The bishops' Committee on Doctrine will ask the bishops to approve a document titled "The Teaching Ministry of the Diocesan Bishop: A Pastoral Reflection." It addresses the teaching office of the bishop, some of its canonical aspects, and the pastoral difficulties the bishop faces in exercising his teaching authority. It also addresses the relationship of bishops and theologians and the problem of dissent.

The Liturgy Committee has given the bishops three action items to consider: proposals relating to the revised edition of the Lectionary; a request to approve for liturgical use the New Revised Standard Version of the Bible in addition to the New American Bible; and a request to approve a proposed Lectionary for Masses with children.

The bishops will also approve a budget for their conferences, and receive reports on various topics including the Catholic Health Care Apostolate, ethical and religious directives, the National Black Catholic Congress, the Hispanic Pastoral Plan, the Fifth Centenary Observance, and the finances of the Holy See.

How to tell parish staffing from urban ministry

by Margaret Nelson

"People should be patient and let the committee do its work," said Anne Wenzel, a partner with Conservation Co., a firm that does long-range urban planning.

Wenzel was discussing the Future Parish Staffing Committee, which is preparing a 20-year plan for priest personnel assignments. She is serving as the staff consultant for the study.

Several studies that involve planning for the future are going on in the archdiocese at the present time. Because some recommendations are fallaciously being viewed as final plans, it seemed like a good idea to untangle some of them for readers of *The Criterion*.

Two of the studies concern decisions

about parishes and appointments of priests and parish life coordinators: Future Parish Staffing and Urban Ministry Strategy.

The archdiocese is not spending money on these studies. Both are being financed by Lilly Endowment. "When you say Lilly study, it makes people mad," said Wenzel. "They think Lilly is pulling puppet strings. But the archbishop said this (the urban ministry study) is the first time he has asked for something he wanted."

The Urban Ministry Strategy Committee was formed in July, 1991. The timetable for the report to be ready by June, 1992. Susan Weber originally staffed the urban ministry study, but Wenzel began coordinating it after Weber's resignation. Since then, Wenzel has asked Ron Renner,

interim director of the Urban Parish Cooperative (UPC), to assist her.

Wenzel said, "This study will help define the future vision of the church's presence in center city Indianapolis. This vision will likely have some effect on 20 parishes, of which 13 of the UPC churches are a subgroup."

"The study will include a clear directive for ministry within that context, while understanding the availability of resources (personnel, priests included). It will be a comprehensive report," Wenzel reports to the archbishop. The timeline for implementing the plan is three to five years.

The Urban Ministry Strategy Committee is not a representative group, like a deanery or archdiocesan board would have, Wenzel

said. "Those on the committee are not there to serve their own parishes, but to serve as a Catholic committee to serve the urban church. Members are asked to look beyond their own parochialism to the archdiocesan church."

"The mission of the urban ministry committee is one of creativity and stewardship for the future process, designed to see what the church can and should be," Wenzel said. "What comes out of it should not be abandonment, but church presence in new forms."

She said that the Urban Ministry Strategy group will visit the 20 center city parishes in November and December. Another large assembly will be held in early 1992. (The UPC parishes held one in October.) Members meet twice a month.

(See SORTING OUT, page 7)

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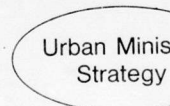
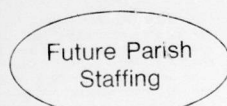
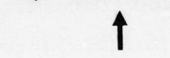
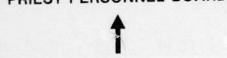
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PRIEST PERSONNEL BOARD

ARCHBISHOP



1. whole archdiocese
2. priest personnel assignment plan
3. 20 year plan (2010) tentatively due Jan. '92
4. committee input from deanery, UPC, parishes

1. 20 urban parishes including UPC
2. comprehensive ministry plan (personnel, buildings, schools, money, volunteers)
3. 3 to 5-year plan tentatively due June '92
4. committee input from parish and staffing studies

THE CRITERION

FROM THE EDITOR

The saints who lived in the United States

by John F. Fink

For the past several weeks I've been writing a series of columns generally about saints. Let me continue today with a discussion of saints who lived and performed their good deeds right here in the United States.

I'm going to take the liberty of including some people who have not yet been canonized but who have been beatified, the step below canonization. I feel justified in doing that because the church has already assigned these men and women a feast day and they are remembered in the liturgy.

The church in North America sprang from the blood of the eight Jesuit martyrs who were killed by the Mohawk and Iroquois Indians between 1642 and 1649. Their leaders were Isaac Jogues and Jean de Brebeuf (for whom Brebeuf Preparatory School is named). They worked among the Huron Indians, whose enemies were the Iroquois. Jogues and companions were captured by the Iroquois and imprisoned for 13 months, during which they underwent severe torture. They escaped that time but were captured later by the Mohawks. Jogues was tomahawked and beheaded in 1646.

THE FIRST OF THE Jesuits to be killed was Rene Goupil, killed after he made the Sign of the Cross on the brows of some children during that first imprisonment. Jean de Lalande was killed the day after Jogues in Ossernenon, a village near Albany, N.Y.

Brebeuf is credited with converting 1,000 Hurons before his death at the hands of the Iroquois. Those dying with him in 1649 were Anthony Daniel, Gabriel Lalemant, Charles Garnier and Noel Chabanel.



The feast day of these eight Jesuit martyrs is Oct. 19.

Seven years after Brebeuf's martyrdom, an Indian girl was born in Auresville, N.Y. Kateri Tekakwitha's mother was a Christian Algonquin taken captive by the Iroquois and given as wife to the chief of the Mohawks. When she was four, she lost her parents in a smallpox epidemic that left her disfigured and half blind. She was raised by an uncle who succeeded her father as chief.

The Jesuit missionaries continued their work among the Indians and Kateri finally found the courage to convert to Christianity at age 19. For that she was ostracized by the Indians and one night she began a 200-mile walk to a Christian Indian village near Montreal. From then on she was known for her great holiness, especially her penances offered for the conversion of her nation. She died in 1680 at the age of 24. Blessed Kateri's feast day is July 14.

WE NOW JUMP TO the other side of the continent, to California. In 1769, Franciscan Father Junipero Serra (for whom the Serra Club is named) began founding a string of missions, beginning with San Diego. Others followed at Monterey, Carmel, San Antonio, San Gabriel, San Luis Obispo, San Francisco, San Juan Capistrano, Santa Clara, and San Buenaventura. Twelve more were founded after Serra's death. By the time he died in 1784 at age 71, he had baptized 6,000 Indians and confirmed 5,000.

Blessed Junipero Serra is buried at his mission in Monterey, Carmel. His feast day is July 1.

The first U.S.-born citizen to be canonized was Elizabeth Ann Seton. Born in 1774 and reared as an Episcopalian, she married William Magee Seton, with whom she had five children. His business failed and he died of tuberculosis when Elizabeth was 30. While she was in Italy with her dying husband, she came to believe in the Catholic Church and she converted in 1805.

To support her children, she opened a school in Baltimore. She went on to found a religious community in 1809. From then on her life developed from ordinary goodness to heroic sanctity, as revealed in more than a

thousand letters that still exist. She died in 1821 and was canonized in 1975. Her feast day is Jan. 4.

Rose Philippine Duchesne, born in 1769 in France, spent many years working among native Americans in Missouri and Kansas. She is a saint today because of her perseverance during the hardships the frontier had to offer during the 19th century. She died at age 83 in 1852. Her feast day is Nov. 18.

St. John Neumann was born in 1811 in Czechoslovakia. He came to New York where he was ordained a priest. At age 29 he joined the Redemptorists and missionary work in Maryland, Virginia and Ohio. At 41 he was named Bishop of Philadelphia.

Neumann was known for his organizing ability and particularly for the way he organized the parochial school system in Philadelphia. He died in 1860 and was canonized in 1977. His feast day is Jan. 5.

IF ELIZABETH ANN SETON was the first U.S.-born citizen to be canonized, Frances Xavier Cabrini was the first foreign-born U.S. citizen to be so honored. She was canonized in 1946.

Cabrini was born in Italy in 1850, where she became a nun. In 1880 she led a group of six sisters to New York to work with the thousands of Italian immigrants living there. During the next 35 years she founded 67 institutions dedicated to caring for the poor, the uneducated and the sick. She died in 1917. Her feast day is Nov. 13.

Katherine Drexel was born to great wealth in Philadelphia in 1858. But she gave up the wealth to devote her life to serving native Americans and blacks. She and her band of nuns (Sisters of the Blessed Sacrament for Indians and Colored) established 50 missions for Indians in 16 states, and founded black Catholic schools in 13 states. She also founded Xavier University in New Orleans, the first university in the U.S. for blacks.

Katherine Drexel died at 96 in 1955. She has been beatified but not yet canonized. Her feast day is March 3.

EDITORIAL COMMENTARY

Why we rejected Louis Mahern's ad last week

by John F. Fink

Although city elections are now over, there's one piece of unfinished business that we should tell you about. It pertains only to Indianapolis politics, so we ask the forbearance of those of you in the rest of the archdiocese.

In case you didn't notice, last week's issue of *The Criterion* included an advertisement for Steve Goldsmith for mayor of Indianapolis but not for his opponent, Louis Mahern. Usually that wouldn't be noteworthy because we often are offered ads for one candidate but not for an opponent. But this time we had accepted ads for both candidates. In fact, the ad for Mahern was a full page. But then we made the decision to reject the advertising for Mahern.

Normally we wouldn't even mention that because we have rejected ads for politicians in the past when, in our opinion, they were negative ads, i.e., telling why one should vote against an opponent rather than why one should vote for the candidate. But this time the ad itself was acceptable at the time it was submitted. It was Mahern's subsequent actions that made us decide to reject the ad. He took a very visible pro-choice position in the secular media and in his advertising.

Since the ad submitted to *The Criterion* strongly drew attention to Mahern's connections with the Catholic Church, while at

the same time he was publicly expressing a position incompatible with the teaching of the Catholic Church, we felt it necessary to reject the ad.

At one point he stated, "I believe my attitude toward birth control and reproductive rights is in line with the mainstream Catholic lay opinion." Equating abortion with "reproductive rights," while stressing his Catholic background, forced our decision.

Had Mahern not interjected the abortion issue into the mayoral campaign, we would have accepted his ad, because usually a mayor doesn't have anything to do with abortion. But when he brought the abortion issue into the campaign at the same time as he emphasized his Catholic background, we could no longer publish the ad.

Naturally, we were concerned about the fairness of running an ad for one candidate and not his opponent and even considered, for that reason, rejecting Goldsmith's ad. But we decided that would not be fair to Goldsmith, who had done nothing to make us reject his ad.

Normally, we would not be telling you all this because it should have been a private matter between Mahern's campaign staff and our newspaper. We have not announced it when we have rejected ads for other candidates. However, Mahern chose to make the matter a public

issue when he made a mailing of a four-page letter in which he told about our decision. In addition, the fact that we had rejected the ad was reported by *The Indianapolis News* last Friday.

In his letter, Mahern said, "I personally oppose abortion. However, as a public official, I have taken an oath to uphold the Constitution. I accept the construction of our Constitution as articulated in *Roe v. Wade*. I do not believe that my political positions should necessarily mirror my personal convictions or my religious beliefs."

We suspect that he injected abortion into the campaign in an attempt to win the pro-choice vote. Some politicians seem convinced that most voters are pro-choice when poll after poll indicates that most people are opposed to most abortions. The only abortions that a majority of Americans support are those in the first trimester when the mother's life or health are in danger and in cases of rape and incest. Most people oppose abortion at any time for economic reasons, as a means of birth control or because of the sex of the child, and most oppose all abortions after three months except to save the life of the mother. Unfortunately, the pro-choice secular media have convinced people that most Americans are pro-choice.

While on the subject of political advertising, let us once again deplore the

negative advertising that turned up in this election as well as others. Some of the brochures mailed to homes never even mentioned the name of the candidate for whom, presumably, they wanted you to vote. They only told why you should vote against the opponent.

When will these people learn that the natural tendency for people who receive such trash is to vote for the person being lambasted?

OFFICIAL
APPOINTMENT

Effective October 30, 1991

REV. KENNETH TAYLOR appointed to administrator at St. Bridget Parish, Indianapolis, while continuing his current assignment as pastor at Holy Trinity, Indianapolis, with residence at Holy Trinity.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop readmitted

Archbishop Edward T. O'Meara returned to University Hospital in Indianapolis on Oct. 30, after being released on Monday. He is being treated for a pulmonary infection.

The archbishop is in good spirits and celebrates Mass daily. His staff said.

EDITORIAL COMMENTARY

James Baker's Middle East peace conference

by John F. Fink

Secretary of State James Baker should be a shoo-in for the Nobel Peace Prize. In organizing last week's Middle East Peace Conference in Madrid, he accomplished something that seemed impossible just a short while ago. His nine trips to the Middle East show his dedication to peace and his persistence.

When President Bush meets with Pope John Paul II today (Friday) to brief him on the peace conference, it should be a favorable report. Despite the acrimony expressed by all sides during the meeting in Madrid, just the fact that Israeli and Arab leaders, including Palestinian leaders, met together is a tremendous breakthrough.

We shouldn't be too disturbed by the

harshness of the speeches made in Madrid. This is the way negotiations begin, with all sides taking their strongest positions. They realize that, during negotiations, compromises are going to have to be made. But if any side compromises too quickly, they'll come out losers—or the negotiations will simply collapse.

So we don't fault Israeli Prime Minister Yitzhak Shamir for refusing, at this stage of negotiations, to talk about giving up the lands Israel has occupied since the 1967 war. He knows that he will have to do so eventually as a prerequisite for peace. He has nothing to offer in return for peace except those lands.

Besides, Israel has always had a dilemma about what to do with all the Arabs on those lands. They can either keep them oppressed as second-class citizens

and thus lose the democratic character of the country, or make them full citizens and thus lose the Jewish character of the country. The solution to the dilemma is to give them autonomy.

Nor do we fault the Arab leaders who insisted that Israel leave all the occupied territories on the West Bank, Gaza, the Golan Heights and southern Lebanon. This, too, is an unrealistic demand because it would not give Israel the security it needs.

Future negotiations are going to be very tough, undoubtedly with many setbacks. The Vatican will watch them carefully because the church has a big stake in what happens in the Holy Land. But we are now much more optimistic than we have been in the past. We believe Baker will continue to pressure all involved to try to secure peace in the Middle East.

11/08/91

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CRITERION

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Ritter H.S. is featured in national newspaper

by John F. Fink

The benefits of a Catholic education come through loud and clear in an article about Indianapolis' Cardinal Ritter High School in the Nov. 1 issue of *National Catholic Reporter* (NCR), the national Catholic newspaper published in Kansas City, Mo.

The article, beginning with a large photo on the cover and continuing over parts of five pages inside, was written by Pat Windsor, NCR's national news editor, who spent five days at Ritter. She noted at one point that she was 10 years out of school.

In explaining why Ritter was chosen for the feature, editor Tom Fox wrote that NCR wanted a "typical" Catholic high school. "Early on we decided, for reasons we probably could not defend, that 'typical' meant 'Midwestern,'" he wrote. "We decided we wanted a racially mixed school and a good school. We decided we wanted to avoid a strictly college prep school."

Ritter is all of that. The article described it as "a small school with 400 students—down from a high of 640 in the 1960s. The student body is a 'real melting pot,' as one teacher put it, and draws children from all sides of the tracks. The school is comprised of students from 14 area parishes. Catholics pay \$1,770—a bargain compared with some other Catholic schools, and non-Catholics, \$3,200, for tuition.

"This is not an elitist prep school," the article continued. "Some wealthier students commute from the suburbs, but they rub shoulders with rural and inner-city students, 20 percent of them blacks and other minorities."

Windsor discussed the absence of racism at Ritter. The president of the student council, Adrian Powell, is black, she noted, and interracial dating is common. "In the hallways, black and white students relate easily. At lunch, many black and white students intermingle," she wrote.

After saying that students at Ritter "pride themselves on the racial atmosphere here," Windsor quoted Francisco Amezcua, a senior, "I'm Mexican. We've got white, black and Asian students and we all get along. There's no racism here."

The article quoted Father Joseph Schaedel, Ritter president, on what makes a school Catholic: "Anybody can hang a crucifix on the wall, but that doesn't mean you're Catholic," said Father Schaedel. "I would hope that the thing that's Catholic about our school is the atmosphere where people are accepted, where they're challenged to be everything that they can be, and where they're recognized as a person—not just a number, but as a person."

Windsor said that Ritter has 10 nuns, most of them Oldenburg Franciscans, out of a faculty of 35. One of them is Sister Rita Vukovic, "who has taught at Ritter for 21 years, and teaches the old-fashioned way: Pay attention, keep your book open to the right page, do your homework—or you'll be called on it." A student said of Sister Rita, "She's really hard on you but she makes you learn. I used to be scared of her but now I like it."

Considerable space was given to Sue Williams and her freshman religion classes. During one class two seniors "agreed to sit in and answer anything the freshmen wanted to know about sex and were not afraid to ask." One of the questions concerned the number of Ritter students who were sexually active. "A senior's answer, based on an educated guess: Just a small percentage of sophomores and maybe half of the freshmen."

"What does that say?" asked Miss Williams. That maybe sex before marriage is not all it is cracked up to be, several students concluded.

What about alcohol and drugs at Ritter? Windsor said that most parties involve alcohol but, "Nobody drinks and drives," one student pointed out. "We always have a designated driver," said another. This is the '90s, and narcotics and smoking are decidedly 'out' at Ritter.

"One day Dean of Students Luanna Hill found three 'drugs' on school grounds and checked them out at a nearby pharmacy. The findings: a breath mint, an antibiotic and asthma medication."

The drug- and smoke-free atmosphere is one of the things the students like about Ritter, the article made clear. It quoted *Ritter Reporter* editor Debra Ritter as saying, "You walk into a public-school rest room and you come out smelling like smoke. That doesn't happen here."

Debra Ritter also added: "The 'in' crowd at Ritter gets good grades. At a public school that's different. You get good grades, you're a nerd."

During Windsor's visit, the big news was about an incident in one of Indianapolis' public high schools, where a student stabbed and killed another student. It stirred a debate over whether public schools should install metal detectors.

"It seemed a world away from Ritter, where students do not bother locking lockers and the fight or two a year are fist-to-fist," Windsor wrote. "To a person the students were grateful to be at Ritter and today, their reasons had more to do with odds than academics. 'It's a good school,' said sophomore Tiffany Blakey. 'Nobody's getting killed here.'"

Tridentine Mass in Terre Haute is not part of the Catholic Church

by John F. Fink

Despite the implication in a Terre Haute newspaper, the Tridentine Latin Mass being celebrated in Terre Haute is not a legitimate Catholic Mass.

An article in the *Terre Haute Tribune Star* said that "Catholics will be able once again to hear the pre-Vatican II Tridentine Latin Mass regularly at St. Athanasius Church" because of the ordination of a Brother Andrew.

However, "Brother Andrew," or R. L. Jeffers, appears to be a member of the Traditional Catholic Church which broke off from the Roman Catholic Church when Archbishop Marcel Lefebvre was automatically excommunicated when he ordained additional bishops in his church.

The Tridentine Mass is the Mass authorized by Pope Pius V in 1570 after the Council of Trent. Completely different from Masses celebrated in earlier centuries, it was a rigid Mass that had to be celebrated in Latin. This Mass was used, with some modifications through the years, until the liturgical reforms of the Second Vatican Council.

After the council, the Tridentine Mass continued to be celebrated by some who rejected the council and its decisions. During recent years, the Vatican has encouraged the celebration of this Mass as long as it was not being celebrated in defiance of the Catholic Church.

Today the Tridentine Mass is celebrated every other month in St. John Church in Indianapolis, alternating with a Latin-language Mass using the revised liturgy.

Terre Haute's Simeon House residents like congregate living

by Sr. Rosemary Kluesner, SP
Simeon Houses Activity Coordinator

In August, 1978, a unique style of housing was established in Terre Haute at the former St. Patrick Convent. The home for congregate living is now Simeon House I. Seven years ago, the former Sacred Heart Convent became Simeon House II.

The concept of congregate living is based on the premise that several persons can live as a family, with more economy than one person living individually.

To understand this success, the activities director asked present residents why they chose to come to the Simeon houses and why they continue to stay.

The residents shared what it was like to

lose their spouses, their homes, their ability to work, and their independence.

One woman aptly compared it to a large bubble filled with just so much life. Then there was a little, slow leak. Later all was gone. She realized that she was no longer able to care for all her needs and financial life here. "I have all I need and I have friends." She is very grateful to Catholic Charities for being able to provide a place such as Simeon House.

Other comments by the residents were:

"It's close to church. I feel so safe. Here I have people all around me."

"No matter how small the room, it's mine." Describing her privacy, "I can open the door or close it."

Another resident referred to the food—"It's too good!" Directors of the Simeon houses discover very quickly the importance of a good cook.

"This is not exactly my home, but I am satisfied; time passes quickly."

"I came because I did not want to 'break up' the family life of my sons and daughters."

"Safety is a great factor."

"I couldn't get over how friendly everyone is here. I am not as lonely now."

"I couldn't afford an apartment, and I'm afraid to live alone."

"I'm in out of the weather; have three good meals a day. Can't beat that!" said our only gentleman at Simeon House I.

A blind lady referred to the first director of Simeon House I, Providence Sister Brendan Harvey. "She made this a second home for me. She never passed me in the hall without speaking to me."

Whenever a group of people gets together, there will be many "likenesses and differences." At times, this happens at the Simeon houses. However, the "pluses outweigh the minuses."

There is very little time to be lonely when engaged in scrabble games, taking walks outside, enjoying little parties or just chatting and sharing with each other.

The residents show love and concern, and don't allow "sister" to do some of the mental tasks that need to be done around the home.

The Simeon Houses are under the auspices of Catholic Charities of Terre Haute. Those interested in visiting may call 812-232-1447.

High schools set open houses

Five of the parish-sponsored Catholic high schools in the archdiocese will hold open houses on Sunday, Nov. 10, at 1 p.m.

Activities and information about enrollment in a Catholic high school will be offered to prospective students and their parents. Each student who attends will receive a coupon for a free pizza.

The high schools scheduled to be open that afternoon are: Bishop Chatard, 5885 N. Crittenden, 317-251-1451; Cardinal Ritter,

3360 W. 30th St., 317-924-4333; Roncalli, 3300 Prague Road, 317-787-8227; and Socine Memorial, 5000 Nowland Ave., 317-356-6377, all in Indianapolis; and Our Lady of Providence, 707 W. Highway 131 in Clarksville, 812-945-2538.

A free information packet is available to those who call 1-800-462-4281. Those who are interested in a particular school may call that school directly for specific information.



DISCOVERY FLOAT—During the Oct. 27 Indiana State University Homecoming Parade, St. Patrick School, Terre Haute, displays a float like one of Christopher Columbus' ships, which was constructed with collaboration from Sacred Heart School. Above, St. Patrick students walking beside the float are: (from left) Allison Clary, Mary Hirt, Jared Farnsworth and Cory Starcher. In left photo, the "Discover Catholic Schools" theme banner is carried by Marty Schmidt (left) and John Newport. (Photos by John Fuller)

Commentary

THE HUMAN SIDE

What was real question in Thomas hearings?

by Father Eugene Henrick

Clarence Thomas is now a supreme court justice. Anita Hill has returned to teaching and subsequent national events have redirected people's attention. Nonetheless, some analysts still are trying to find meaning in the Senate Judiciary Committee hearings on Thomas' nomination.

I believe there is an important lesson in the events of that weekend when Thomas and Hill appeared before the committee for so many hours on end, capturing the entire nation's attention via the nationally televised proceedings.



The lesson is that we are living at a time when anyone perceived as insensitive toward the dignity and rights of people, whatever their race, nationality or gender, risks severe criticism. For public officials this will entail public criticism.

This is true whether one is perceived as insensitive about sexual harassment, racial discrimination, women's rights or the rights of the unborn—each of which was an issue that weekend in October in the minds of some observers and participants.

Were the Thomas hearings, in fact, a battle over the "Roe vs. Wade" decision of the Supreme Court that legalized abortion in the United States? Did Thomas become the lightning rod for those who do not want this decision overturned?

Were we witnessing a modern-day lynching of a black man? For there were many people, even today, who find it difficult

to see a black man seated on the Supreme Court?

Were we witnessing undercurrents of a backlash toward the women's rights movement that weekend? Or, on the other hand, did many feel so strongly about the events precisely because they feel the time is long overdue to fully recognize women's rights in society and in the workplace?

Was sexual harassment the main issue of the proceedings in the minds of the participants and the observers? Yes and no. For many it definitely was. But others perceived racism as the underlying, driving force at work.

The fact that each of the questions posed here gets answered differently by different people suggests that certain attitudes are in operation, that differing concerns are on people's minds, that people viewing the same events perceive them differently.

Added to it all, and making the proceedings even more of an issue in and of themselves, is the question of whether Republicans and Democrats were utilizing the situation for political purposes. Were many of the orations we heard nothing more than grandstanding for the party?

Again, was it even possible for these proceedings to fully establish who was telling the truth?

And what about the close, intensive style of questioning directed at Hill by someone like Republican Sen. Arlen Specter of Pennsylvania? Is this the style needed in a Senate committee in a time when the issues before society are growing increasingly complex? Again, people disagree.



For many, all of these questions point to ethical issues, values issues. On the weekend of the Senate proceedings, these issues began to collide with one another, perhaps demonstrating yet again how great the ethical challenges before society really are.

Clearly, however, we have had a reminder of just how important the dignity and rights of people are, whether they are women or men, black or white, Cuban- or Mexican-American, Asian or Middle Eastern.

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MAKING PEACE

Courage good for health, school grades, world

by Ivan J. Kauffman

Scientists have recently discovered there are two basic ways human beings respond to adversity. One is to assume there's nothing we can do about the problems we face, and then to blame ourselves for being inept.

The other is to assume that when difficulties occur it's because either we or someone else made a mistake, and to respond by figuring out what went wrong and what can be done to prevent it in the future.

The psychologists engaged in this study call these our "explanatory styles." Those people who view problems as something to be solved are described as "optimists," and those who automatically view any problem



as hopeless and therefore a personal defeat are called "pessimists."

What has drawn a good deal of attention to these studies in recent years is hard evidence that optimists as a group have much better health, both physical and mental, than pessimists—especially in older age—and furthermore that optimists tend to get better grades in school than pessimists with the same IQ scores.

Dr. Martin Seligman of the University of Pennsylvania, who created a test to measure how "pessimistic" or "optimistic" we are (most of us are a mixture of the two), concluded after studying groups of both grade school and college students that "actual achievement is a function not just of talent but also of the capacity to stand defeat." He says, "What you need to know about someone is whether they will keep going when things get frustrating."

The biggest problem pessimists have is their feeling of helplessness. Since they believe that regardless of what they do

things will turn out badly it makes no sense for them even to try to deal with problems. When things go wrong they automatically see it as one more proof that "I can't do anything right."

Optimists on the other hand, although they don't believe they can do anything they want to, do believe there is always something they can do. They see both themselves and others not as victims, but as participants in society, and when something goes wrong they assume it's because a wrong decision has been made—a decision which can be corrected.

Mother Teresa for example says, "God doesn't cause poverty. We do, by our refusal to share." And because she looks at poverty in that way she is able to do something about it. Although she works in the midst of the world's greatest suffering she stands for hope.

What has given optimism a bad name are those who believe that not only do our problems have solutions—they have easy solutions. That kind of naive optimism

which was so popular in the Victorian Era, is now almost sure to produce the comment, "Oh, be realistic." The pendulum has swung so far the other way that we now equate realism with pessimism.

But Mother Teresa is neither naive nor pessimistic. She obviously doesn't believe poverty has an easy solution, but she does believe there are things we can do about it. There is after all no difficulty so great that it makes love impossible.

At bottom everyone's optimism rests on what they believe about ultimate reality. Is the world a lonely little ball that just happens to be floating around on a meaningless journey through infinite space? Or is it something God created and which God cares for, person by person and minute by minute?

It takes courage to believe—to really believe the way Mother Teresa believes—but the evidence is it's not only good for your health and your grade-point average, it's good for the world.

TO TALK OF MANY THINGS

Columbus sailed ocean; grievances last 500 years

by Dale Francis

How come so many are down on Christopher Columbus, now that we're coming to the 500th anniversary of his first voyage to the new world?

I suppose it isn't a surprise. Back in 1986, the United Nations decided there had better be plans for the observance of the quincentenary of Columbus' voyage. But they ran into objections from Native Americans who said their people were living peacefully in these lands and didn't need discovery.

African Americans saw the opening of the new world as the beginning of the commerce in slavery. Among the Native Americans and the African Americans, there were objections to honoring Christopher Columbus.

I can understand this opposition to Columbus just by understanding human nature. But 500 years is a long time to hold grievances, the actions of people in the past can't be judged by standards of the present

and there was a kind of inevitability in what has happened in the last 500 years.

Because we're coming to the 500th anniversary, books about Columbus have been flowing off the presses. There will be more than a dozen major books about Columbus and his voyages.

We're not going to learn a lot from these books. There are things we know about the history of Columbus but much of it is without certainty. We're not sure where he first landed in 1492 and we know even less about his later voyages.

One of the new writers said Columbus made his voyage for gold and conquest and he shouldn't be honored as if the voyages were for the good of humankind. Some of his writings indicated a complexity of motivations, including the spreading of knowledge of the church, but we can't expect that we are going to know and understand the thoughts of Columbus.

If it was true, as it probably was, that he made his voyages for gold and conquest, the world hasn't changed greatly. There are a lot of things done today for wealth and power.

Some judge Columbus harshly for his treatment of the natives he took back with him as prisoners to put on display in Europe. They seem to make the judgment

that if it hadn't been for Columbus the people living in the new world could have continued their peaceful existence.

But the opening of the new world was inevitable. Would the treatment by other explorers have been kinder? Not likely. We live in a world of social evolution. We cannot judge the actions of those 500 years ago by standards of our own concern. But then we believe our own standards will be seen five hundred years from now as cruelly primitive for our destruction of human life in the womb.

The authors of three of the new volumes on Columbus say they chose to write to demythologize Columbus. What's to be demythologized? There was much written in the past about Columbus that portrayed him as a greater man than he probably was—although we don't know that.

He was a man of his times. We don't know for sure that he ever understood he had discovered a new world. He was not shy about claiming his voyages were of great significance. There seems no doubt he was a great navigator.

What can be said about him was that he was a courageous man, to undertake a voyage without maps. His voyage transformed the world. The Catholic Church is observing the quincentenary as the begin-

ning of the evangelization of the new world. Some are criticizing this because the natives suffered. Let us greet this celebration of the past with proper contrition for failures, while being grateful for courage. Let us greet it with a determination to make the future a time of new discovery of ways we can bring justice, happiness and the gifts of faith to all humankind.

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To the Editor

Choice of school is reason for success

Freedom of choice is as American as the Bill of Rights. We can choose our religion. We can choose our books, our friends, our careers, and now President Bush wants us to choose our schools. He stated: "It isn't radical; it's common sense. Parents are real experts on what's best for their kids." Simple. And yet choice has become the most controversial aspect of the president's America 2000 strategy.

Choice, while it may be controversial, is certainly not a concept new to Catholic school parents. Indeed, I believe it very well may be the reason behind the tremendous success story of Catholic schools in America. Parents, who for 200 years have chosen Catholic schools, are our very backbone. Having chosen our schools, they then become our strongest supporters, our best friends, and often our most outspoken critics. But whether critic or supporter, they are involved in their children's education and there is some accountability demanded of both student and school.

Our superintendent of public schools in Rushville, Dr. Sueden Reed, paid Catholic schools and Catholic school parents the ultimate compliment recently. When I found out that Rushville Consolidated Schools had hired an "at risk" counselor and that St. Mary School was not receiving any of her services, I questioned Dr. Reed. Her answer was brief and to the point: "You know, Don, we really didn't think St. Mary School needed this service. Our 'at risk' person deals with potential dropouts and attendance problems, and since your parents have chosen to send their kids to St. Mary and pay for that opportunity, I can't really see where 'at risk' and attendance would be a problem for you. Your parents will make sure the kids are there." She could not have been more right.

One aspect of choice does trouble me somewhat, however, and that is being left out by those proposing it today. Choice has been kicked around since the 1950s and tried in one form or another in at least a dozen states and many local school districts. Of the existing choice programs, only one, in Milwaukee, allows the use of publicly funded vouchers for private and parochial schools, and it is being challenged in the Wisconsin courts.

However, President Bush, in his plan, does favor including private and parochial schools, thereby allowing parents choose

ing Catholic schools to receive some support from the government. He does this in the face of very strong opposition from some very influential lobbyists.

If this proposal of choice is to include parents who choose Catholic schools for their children, then we Catholics need to get behind it. We must learn to fight for our rights and stand together for what we believe in.

Whether we like the concept or not, choice is on the front burner right now. It is one of the key concepts being discussed at all levels of government and among those aspiring to political office. If it does become a reality, parents wishing to choose Catholic schools for their children are entitled to do so and receive the same assistance and support given those who choose a public school. Let us not allow this opportunity to pass us by. We have much going for us in our schools, making us the logical place of choice.

Donald E. Burkhardt
Principal, St. Mary School

Rushville

People's desperate need for intimacy

It is too bad that we as a church are focusing our attention on the abortion issue in such a narrow way, i.e., right or wrong. Those of us who have never experienced abortion or dealt at first hand with its implications then think we are justified in making moralistic proclamations about them. And the question becomes a safe one for us to answer because they are the ones who are right or wrong.

But I believe it is we who are way off the track. There is obviously a terrible, gnawing hunger for intimacy in people today. Sex alone, of course, cannot satisfy this hunger. But we as a church are getting farther and farther away from offering to people the warm intimacies of friendship, loving acceptance, and spirituality.

We still like to sit by ourselves in church. In the Rite of Peace we do little more than acknowledge each other's presence. We are uncomfortable with the passionate and erotic language of the mystics and the Bible. We don't like to pray together in small groups. Many of us refuse to drink of the cup of Christ's blood which is offered to us at Mass.

In short, we are doing nothing to help people fulfill their desperate need for intimacy. We have chosen to limit God to

a static doctrine of the Trinity, rather than opening ourselves to the warm, loving embrace of our three-personed God. We would rather remain safely right while we point at them because they are clearly wrong.

We as a church need to beg God's forgiveness for our hardness of heart and ask God's Spirit to open our hearts in love to those who are hungering for intimacy.

Charlotte Dudley

Greencastle

10 commandments for good parents

I have developed the 10 commandments for being a good parent. I think you will find them very stimulating and worthy of publication.

1. I shall not fall victim to abuse.
2. I shall honor and comfort my child as I would myself.
3. I shall initiate patience within myself, and when I run out I will ask for God's help.
4. I will never ask more of my child than I do of myself.
5. I will guard and protect my child with all my strength and courage from the dangers that prevail.
6. I will rule with kindness and I will discipline with firmness and logic.
7. I will never turn my heart away from my child's problems and needs.
8. I will always be at my child's side even during the most trying of times.
9. I will seek professional help if my burden becomes too heavily laden.
10. I will sacrifice to the limit for my child's well being.

Margaret Weidman

Indianapolis

Anniversary of Jesuits' murders

Nov. 16 marks the second anniversary of the brutal slayings in El Salvador of six Jesuit priests, their housekeeper and her 15-year-old daughter. Five of the nine soldiers accused of the slayings were

trained at Fort Benning, Ga., according to a congressional task force.

Last Nov. 16, to commemorate the first anniversary of these martyrs, Charles Liteky, who received the Congressional Medal of Honor in Viet Nam; his brother, Patrick, who trained at Fort Benning; and I, a Catholic priest with the Markkno Order, protested the ongoing training of Salvadoran soldiers at Fort Benning. We were arrested and tried.

I am presently serving a 16-month sentence in a federal prison in Florida for our act of civil disobedience. My friends, Charles and Pat Liteky, are in other prisons. Hundreds of Salvadorans continue their training at Fort Benning, and millions of dollars in U.S. military aid continue to flow to El Salvador despite repeated warnings about human rights abuses.

Nov. 16 is a time to remember—and a time to speak. More than ever I am convinced that our country's aid and training to El Salvador's military is wrong and against what a loving God expects of us as people of faith.

Rev. Roy Bourgeois, M.M.

Tallahassee, Fla.

Fr. Peyton wants rosaries for Russia

I am writing to ask for your help in publicizing my efforts to obtain one million rosaries to send to Russia. Since our mission is to promote devotion to the Blessed Virgin Mary in every home through the recitation of the rosary, we feel compelled to help those religious who are working directly with these newly freed people.

I am requesting that people send in their own rosaries, which are precious to them, to give to someone in Russia. I feel that someone giving his/her own rosary will be united with the one who receives it.

I am also planning to provide pamphlets explaining the rosary in the native language of the recipients.

Father Patrick Peyton, C.S.C.

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LIGHT ONE CANDLE

The natural law is not obsolete

by Fr. John Catoir
Director, The Christophers

The natural law came under public scrutiny during the Clarence Thomas Senate Judiciary Committee hearings. According to a *New York Times* editorial (September 12, 1991) the natural law is "a view of judging that is wide of what most lawyers and citizens regard as the mainstream of American law." Is *The New York Times* really speaking for most citizens? I don't think so.

Since the natural law provides the moral basis of the American legal system, why does the *Times* call it "obsolete, vague and subjective"? Why is it thought to be "outside the mainstream of American law," especially since the primary principle of the natural law is to "do good and avoid evil"? Thomas Jefferson framed the Bill of Rights on the natural law when he wrote, "We hold these truths to be self-evident, that all men are created equal."

Those who believe that every human life is sacred will favor a jurisprudence which defends all life. Those who oppose

such thinking will hold that the will of the majority decides what is morally right or wrong. This in turn creates a constantly shifting jurisprudence which can easily lead to the condoning of objective evil.

In the Netherlands, for instance, it has already happened. Their lawmakers have approved euthanasia, but before the doctor is allowed to kill the patient, a review board must give its approval. However, recent surveys indicate that today only 15 percent of physicians are reporting these so-called mercy killings; 85 percent go unreported. Once a permissive climate is created, the value of human life cheapens.

This raises a question about the rights of patients. What if the family wants to be relieved of the burden of supporting an elderly relative? Great pressure can be put on the sick person to sign a release allowing a lethal injection to be administered.

Without a clear moral vision of the sacredness of life, laws can be enacted as a license to kill. The law then becomes its own justification. This is certainly the case in Roe vs. Wade.

Civil law should defend human rights, not eliminate them. For those who lack the capacity to defend themselves, the natural law will never become obsolete.

(For a free copy of the *Christophers* News Note, "We Hold These Truths," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)



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CORNUCOPIA

On a journey with our saint

by Cynthia Dewes

The saints have already gone marching in for this liturgical year, but the memory lingers on. Many of us were named for saints, after all, and the names of our churches keep them fresh in our thoughts, besides.

Next to eating fish on Friday and avoiding sidewalk cracks so as not to break our mothers' backs, one of the most important "religious" requirements for those of us from previous generations was to be named for saints. St. Athanasius, St. Polycarp, whomever our pious parents admired.

The idea was that we would have the spiritual protection and inspiration afforded by a special relationship with one of God's (documented) chosen ones. We could pray to them, read about their astonishing lives in biographies, and generally look to them as friends and role models.

Some of us were horrified, therefore, when Vatican II research revealed that our spiritual namesakes and mentors were probably figments of imagination. St. Philomena and St. Christopher, among others, were not supposed to have existed except in legend. All those pretty (or gory) stories never really happened. Tsk.



For this and various other totally unrelated reasons, naming children after saints began to drop off in popularity. The result was kids named everything from Chastity to Moon Glow. At least chastity is (or used to be) a virtue.

It was a shame this happened, since saints' names were terrific for establishing the owner's persona without any effort on his/her part. All the Raphaels were kind of airy and aesthetic (must've been all those "ra" s), and all the Georges were apt to be pugnacious slayers of whatever. (Some of the noble girls named for virgin martyrs had a real problem.) One's saint's reputation preceded one.

Guilt was another big advantage of saints' names, i.e. the guilt it was possible to lay on us when we didn't measure up to our spiritual namesakes.

"Would the Little Flower ever do such a thing?" Mom or Sister would ask, frowning down her nose at those of us named Therese. We all knew the politically correct answer to that one.

If our saint's name matched the name of our parish, we were religious double dippers. We enjoyed a certain status, for example, by bearing the name Bernard while living in St. Bernard Parish.

And if the name was something like Urban or Cyprian, there was absolutely no limit to the awe we inspired. Also impressive was the clout carried by being named for a saint martyred in some particularly gruesome way.

On the other hand, when we were

named for saints we bore twice as much responsibility for being pure, trust-worthy, kind, or whatever brand of saintly virtue was called for. It could be particularly trying if "our" saint was famous for spending most of every day spent in prayer, or some such uncomfortable thing.

No one can be sure how much holiness rubs off over the years on those of us named for saints. But somehow, it's comforting to think we're making our journey with someone who's already "with God."

vips...



Mr. and Mrs. Al Mader will celebrate their 50th Wedding Anniversary with a 5 p.m. Mass of Thanksgiving on Saturday, Nov. 16 in Sacred Heart Church, 1530 Union Street. A buffet and dance will be held afterward at the Westside Knights of Columbus hall. Al Mader and the former Marie Catherine Ley were married Nov. 15, 1941 in St. Anne Church, Jennings

County. They are the parents of 12 children: John, Agnes Anderson, Thomas, Raymond, Mary Lou Jones, Theresa Dillon, Patricia Shepardson, James, Kevin, Kenneth, Linda Eads and Richard. They also have 23 surviving grandchildren.

check-it-out...

St. Vincent Hospital Guild will hold its **Annual Christmas Brunch** on Sunday, Dec. 8 at Ritz Charles, 12156 N. Meridian Street, Carmel. The event will begin with a social hour at 11:30 a.m. followed by brunch at 12 noon. Tickets are \$18 per person. For reservations call Helen Koebel at 317-879-1991.

The Ruth Lilly Career Development Center will sponsor **training for persons interested in becoming literacy tutors**, from 9 a.m. to 4 p.m. on Wednesday through Friday, Nov. 20-22 at Goodwill Industries, 1635 W. Michigan Street. Volunteers may register in advance by calling Julie White at 317-264-1219.

The Sisters of Providence at St. Mary of the Wood will hold a **Family Day celebration** beginning at 10 a.m. on Sunday, Nov. 17 in the Providence Center. Mass will be celebrated in the Church of the Immaculate Conception at 10 a.m. Other events include tours of the Center, shrines and sites on campus, and brunch from 10:30 a.m. to 1 p.m. A Holiday Bazaar will feature handmade gifts items including afghans, stuffed toys, baby items, paintings, pillows, embroidery, Christmas decorations and baked goods. Proceeds will be used to support retired sisters.

The annual **Irish Cella** sponsored by Kevin Barry Division #3, Ancient Order of Hibernians will be held at 8 p.m. on Saturday, Nov. 23 in St. Philip Neri Parish gym, 550 N. Rural Street. Proceeds of the event, which will feature Irish and American entertainment, will benefit St. Philip Neri and Holy Cross parish food pantries. Canned goods will be accepted at the door. Admission is \$5. For more information call 317-899-3092 or 317-636-9975.



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CRAFTY LADIES—Lucy Bedwell (left) displays her watercolor painting and Mary Ann Huser holds her country quilt, both made for the Christmas Bazaar at St. Jude Parish, Indianapolis, from 7:30 a.m. to 3:30 p.m. on Saturday, Nov. 9. Christmas and country crafts, baked goods, a nut shoppe and Santa's Secret Shop for children will be featured.



AHOY!—Fifth grade students in Joan Gutzwiller's social studies class at Holy Spirit School, Indianapolis, dress like Christopher Columbus. They were encouraged to wear the kind of clothing the discoverer might have worn. Although the assignment is not mandatory, 75 percent of the class participated. (Photo by Joan Gutzwiller)



Interfaith groups help poor families with housing needs

by Steve Audrecht
and Marty F. Rugh

The Catholic Community of Columbus has joined with Housing Partnerships, Inc. (HPI).

This is a non-profit organization started in Columbus to tackle housing issues. A lot like Habitat for Humanity, HPI's goal is to make home ownership available to families who want to own their own homes, could make regular mortgage payments, but can't get started in home ownership without some assistance.

To date, HPI has completely renovated two homes in the older part of Columbus and sold them to families who are paying less in mortgage than their rent payments were. "We don't see ourselves as helping the homeless, necessarily. We're helping people to break out of the 'pay your rent, no money left to save for a down payment' cycle," said Bob Hyatt, president of HPI.

"We want to get people who show they can make regular house payments out of the limited supply of public housing and low cost rental housing, and make that room available for someone who is homeless," he said.

HPI helps arrange financing for the homeowner and provides counseling and support for five years. In return the homeowner gets a house at a "bargain" and agrees to provide "sweat equity" in finishing that house or working on the next one. Both of the present HPI homeowners said that they never would have been able to own their own homes without the program.

Each church provides a crew once a month to renovate the HPI homes. The Catholic community usually provides five to 10 people to work on the third Saturdays. In the last 18 months, about 35 members have given up a Saturday to make the homes livable again.

In all, it takes about 1,500 to 2,000 volunteer hours to renovate a home—about as much as it takes to build a new one. Unskilled workers can handle most of the work, with a little instruction from one of the "experts" who always seem to be there when needed.

Volunteerism is encouraged by HPI. The board of directors is comprised of representatives from each of the member churches and a few members-at-large. The

board wants to provide the structure for those who would volunteer if they had something specific to start on.

"If you want to tithe 10 percent in time and talent, that's just four hours a week," said volunteer Paul Wiczynski. "I'm learning some things by working on the houses and it's a good cause."

Groups of youth, young adults and social service organizations have volunteered labor for HPI. Construction companies provide help and services.

Currently, HPI is working on two more houses. One is scheduled to be completed in December. The other will be finished next summer. The typical house is in such bad condition that about a dozen people and a front-end loader are needed to haul all of the trash away. The walls that are not worth saving are torn down. That alone would fill two large construction dumpsters.

In the future, HPI hopes to build new houses. And the group remembers its original purpose—to help people with lower incomes who cannot afford repairs to the homes they have owned for some time.

HPI is an interfaith organization comprised of twelve churches in Columbus, including Presbyterian, Baptist, Methodist, Lutheran and others. The size and structure of Columbus lends itself to development of interfaith charities.

Sans Souci offers used articles and personal development programs targeted to low-income people. Love Chapel provides canned goods and operates a soup kitchen, with different churches taking turns with the cooking and serving.

Housing Partnerships, Inc., is funded by contributions from member churches and some local grant money from charitable trusts. HPI hopes to get a government grant which will be targeted toward developing and sustaining the renovation activity.

Interfaith Homes, Inc., is an organization which has provided housing and related services to the citizens of Indianapolis since 1963.

For most of that period, Interfaith Homes determined that its role was simply to provide quality housing. However, in the past several years, it has become obvious to the board of directors that providing housing alone was not enough for some of its low- to moderate-income residents. The board determined that social

services are necessary for residents of Hometowne I and II.

To be truly successful in helping them provide quality lifestyles for their families, the board saw a real need to develop social services for them also.

Hometowne I and II is home for 2,000 of Indianapolis' poorest citizens. It is 39 separate buildings that form 151 four- and five-bedroom units of housing. The average family income is less than \$5,000.

The neighborhood was built around the turn of the century and was renovated in the late 1960s after the construction of the inner loop and expansion of IUPUI displaced many families.

After struggling for more than 20 years to maintain these homes, the Interfaith board of directors decided that Hometowne I and II must be completely rehabilitated at a cost of \$3.5 to \$5 million. This would require using low-income tax credits, requiring prepayment

of mortgages on the properties (insured by the U.S. Department of Housing and Urban Development).

In the process, the board learned that Hometowne I and II is one of the last low-income housing projects of this kind in the U.S. With the department's help, ownership was turned over to HUD.

But the commitment Interfaith Homes had made to those living in the units did not end there. As directed by the board, Interfaith Homes made an agreement with St. Vincent Hospital to renovate the house at 2427 N. Central and to establish a program for this at-risk population.

In Hometowne House, social, educational and community programs sponsored by Interfaith and St. Vincent staffs will be offered. Interfaith Homes has hired a half-time social worker to organize the efforts. St. Vincent has hired a social worker, programming specialists and a secretary.

The staffs of St. Vincent and Interfaith Homes hope to turn around the lives of the people in the Indianapolis neighborhood. They hope to help people there to make new lives for themselves and their children.

(Steve Audrecht is a member of St. Bartholomew, Columbus, and Marty F. Rugh is a board member of Interfaith Homes and director, St. Vincent Hospital and Health Services.)

Mark K. Engel

Cathedral High School
Class of 1990

University of Notre Dame
Class of 1994



"The tradition continues." That phrase stands out in my mind whenever I think about Cathedral High School. As it was repeated to me over and over as a young football player at Cathedral, I saw the lofty expectations connected with that statement, not only for our football team, but for all aspects of the Cathedral experience.

History shows how Cathedral has always demanded excellence. Her tradition of great scholars, athletes, and citizens is something I have endeavored to learn from and model myself after ever since I became acquainted with Cathedral. As a member of Cathedral's student body, participating in challenging classes and extracurricular activities, I was reminded by teachers and coaches of the great scholars, the great teams, the upset victories, and the championships. Emphasized was the opportunity which we students had to strive toward the standards which these people had established. Though my experiences did not always conclude in reaching those standards, I believed that the tradition unique to Cathedral provided me with the chance to attain those goals. Even after graduating from Cathedral's building and her classes, I find myself joining other alumni in returning to visit her halls to see how her faculty and students are faring in their pursuits of these high standards. There is a genuine delight in seeing that the advantages of the Cathedral experience are always flourishing.

It seems to me that the most special times in our lives are marked by overwhelming feelings and emotion; they cannot always be explained, but their presence can be sensed. The thought of such feelings remind me again of that phrase, "The tradition continues," and I remember the way my heart warmed when I heard it spoken. The thought of being a part of Cathedral's grand tradition, working together with my teammates and classmates, gave me a unique sense of pride which I will never forget. I can always find that pride in knowing that I was a part of that special Cathedral tradition which many treasure now and many more will for years to come.

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Sorting out the groups now making plans for the future

(Continued from page 1)

The Urban Ministry Project core committee consists of Cynthia Daniels, Providence Sister Mary Kay Duffy, Father James Farrell, Father Jeffrey Godecker, Ellen Healey, Benedictine Sister Mary Luke Jones and Norb Kuzel.

Also, Val Lay, Julie Nee, John Purdie, Ron Renner, Frank Savage, Lillian Stevenson, and Charles Williams. Joseph Hornett, chief financial officer, serves as a resource to the committee. Renner and Wenzel coordinate the work of the committee.

The work of the Future Parish Staffing Committee has been winding down. Wenzel said, "It looks at one resource—the availability of priests—for the entire archdiocese. The committee reports to the Priests' Personnel Board."

The parish staffing group is making preliminary recommendations after listening to and responding to the deanery representatives. The committee will also consider a recommendation from a Nov. 18 meeting of UPC and other center city parishes. "In reality, its work went beyond the single issue," Wenzel said. "The timeline is 20 years out."

Members of the Future Parish Staffing Committee are: Chairperson Mary Pat Farnand, David Bethune, Father Jeffrey Charlton, Father David Coats, Mary Lou Fischer, Father John Geis, Father Jeffrey Godecker, Father Marty Peter, Providence Sister Marie Kevin Tighe, Benedictine Sister Mildred Wannemuehler and Susan Weber.

Farnand said, "This is a challenging

moment—a real moment of grace for the church. It is important that we do it with care, with a lot of listening. It is going to be very effective."

"There has been a lot of good energy. We need to reinvest that energy to make new things happen in the church. This is part of a larger plan. We care. But we must have consistent quality pastoral leadership with the resources we have," said Farnand, the director of lay ministry personnel.

Wenzel said that the urban parish study "doesn't really get at a committee representing me. It seems to be the same for future parish staffing. They need to work quickly and look beyond their own interests. It is a lot harder to do hard work if all the people at the table have their own interests."

"Changes are really hard for people. I see angry people putting their heads in the sand," said Wenzel. Coordinating the various entities is a challenge to the Catholic community. These two committees are designed to envision, to see what changes would be best for the church."

She said that the dates of the study may be adjusted because the urban ministry committee wants to spend time reviewing the staffing proposals.

"Both committees have structured channels for input from the people in the parishes," said Wenzel. "Anyone who wants to have input can and should be in touch with Mary Pat Farnand for Future Parish Staffing and Ron Renner or one of the other committee members for Urban Ministry Strategy."

Quarterback becomes coach at St. Lawrence

by Mary Ann Wyand

Not so very long ago, Brad Baumgartner was learning football fundamentals from St. Lawrence CYO coach Patrick Devine of Indianapolis.

The year was 1980. Pat Devine and Don Baumgartner were coaching Brad and his St. Lawrence teammates to victory after victory in the Catholic Youth Organization's '56' Football League.

"We had the (league) championship when Brad was a fifth- and sixth-grader," Devine recalled. "Brad played running back and quarterback."

Eleven years later, Brad is back on the football field for CYO '56' games. But now he stands on the sidelines as head coach of St. Lawrence's newest group of fifth- and sixth-grade gridders.

Devine is back too. It's his 28th year of coaching CYO football at the Indianapolis North Deamery parish, and this year he is assisting his former player.

"I enjoy it," Devine said. "I enjoy seeing how much the kids progress in the game by the end of the year. But I don't do head coaching any more. I'm getting a little slow, getting older."

Devine joined St. Lawrence in 1955 and got involved in coaching CYO sports in 1963. He earned the Catholic Youth



St. Lawrence CYO coaches Brad Baumgartner and Pat Devine

Organization's highest volunteer awards (the Monsignor Busald Award in 1975 and the St. John Bosco Medal in 1978), but said his biggest reward is helping children learn about sports and sportsmanship.

"Pat Devine has been on the parish sports committee for 22 years," St. Lawrence parishioner Bill Bissmeyer told *The Criterion* after Little Flower's team defeated the St. Lawrence gridders by a score of 25-6 for the 1991 '56' League championship Oct. 30 at Roncalli High School.

"He's kind of a mentor for the younger coaches in the parish," Bissmeyer said. "He's a wonderful man who is out here for the kids. He's retiring this year from his job with a plumbing contractor, and he said the one thing he looks forward to is that retirement will give him more time with the kids."

When the St. Lawrence team was preparing for the championship game last week, Helen Bissmeyer said Devine showed

ed the boys the 1980 team picture taken after they won the '56' League championship. The photograph showed a young Brad in his dirt-stained uniform and a younger Coach Devine with a happy smile.

After CYO executive director Edward Tinder congratulated the St. Lawrence team on their fine 6-1 season this year and presented their runner-up trophy in the 1991 tournament, Baumgartner and Devine and the other assistant coaches offered encouraging words to console the boys about their loss in the title game.

But Devine, with nearly three decades of coaching experience, said it best when he noted, "I'm proud of every kid I've ever coached."

St. Lawrence's new head coach agreed.

"It's been a great year," Baumgartner said. "Every one of them has improved 100 percent. They've all come a long way. For a lot of them, this is the first year that they've played football and they've all learned the game real well."

Coaching the sport is harder than playing, he said, because feelings of nervousness don't go away.

"When you're nervous and you're a kid, you get to go in and make the first hit and then you get over that nervousness real quick," he said. "But when you're a coach you're nervous the whole game. You don't have as much control as you'd like when you're standing on the sidelines."

Reflecting on those CYO football games 11 years ago, Baumgartner said Coach Devine taught him the importance of good sportsmanship both on and off the field.

"It's not just learning techniques," he said. "A lot of it is doing your job (on the team), keeping your head in the game, and doing what you're supposed to do. Football is a lot different than most sports because of the attitude and the importance of good sportsmanship and teamwork. But it's not just football. It's off the sidelines too. It's also about staying in school and keeping your grades up."



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Mentally handicapped adults to enjoy fourth annual Night Out

by Cynthia Dawes

Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis since last summer, is "looking forward to seeing what it's like." Organizer Bill Bissmeyer is "saying 'yes' to everybody who wants to come." And approximately 450 mentally handicapped adults are waiting anxiously for Saturday, Nov. 16 so that they may attend the fourth annual free "Special Night Out" at St. Lawrence School gymnasium.

The Special Night Out is an evening of fun for special guests to dance to live music, watch videos, and eat unlimited pizzas and soft drinks donated by area businesses. From 7 p.m. to 10:30 p.m. St. Lawrence parishioners of all ages and other volunteers will transport, greet, entertain, dance with, and provide homemade cookies for the partygoers.

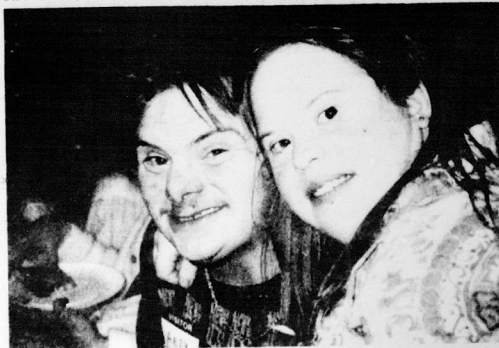
Each guest will be given a gift to take home. "Everybody gets something," said Barb Clinton, the "first volunteer" who

helped to found Special Night Out. Prizes, which include gift certificates for fast food restaurants, candy, etc. are also donated by businesses and individuals.

Father Svarczkopf will be joined at the event by Father Joseph Beechem, retired pastor of St. Lawrence, who has thoroughly enjoyed all the other Special Nights Out. According to Clinton, "We have more fun than the guests do."

Special Night Outers from Cincinnati, Ohio, Lafayette, New Castle, Bloomington and central Indiana will come by the busload, many of them for the second, third or fourth time. The guests "are always tickled to see each other again," Clinton said, "and there are so many hugs and hugs!"

Mentally handicapped adults in the central Indiana area who need transportation will be picked up and taken home by volunteers in cars and vans. Call Bill Bissmeyer at 317-842-2697 for transportation, or to volunteer help with the party.



NIGHT OUT—Two guests enjoy the fun during the 1990 Special Night Out.

Faith Alive!

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Why search for signs of God in your daily life?



SIGNS OF GOD—Biblical peoples may not have required proof of God's existence, but they did look for signs of God's presence in the world just as people do today. As always, the tendency is to look for signs of God's presence in extraordinary phenomena such as natural catastrophes and unexplainable events. Perhaps such a quest is really a flight from the ordinary, a flight from all those things that make up day-to-day life. For people often find that God is present in the ordinary things of life, like a gentle breeze, clouds building on the horizon, an elderly woman's smile, or a child's laughter. (Photo by Charles J. Schiala)

People of faith believe God will help them

by David Gibson

When people do not have solutions to the predicaments they face, it isn't uncommon to feel a little lonely, isolated with their problems.

Frequently they then begin to search for some signs that God is present to comfort them or to point them in the right direction.

And sometimes, after a negative situation begins to change slightly for the better, people begin to suspect that hints of God's activity are indeed to be found in certain incidents that are occurring in their lives.

There are risks when it comes to identifying signs of God's action in your life.

First, there is the risk of becoming

self-righteous, of acting as though you are right about what direction events should take, even for others, because God told you so!

Second, there is the risk of thinking God should serve as a panacea, absolving you from the need to invest human energy in confronting a variety of difficult life situations.

Still, when you struggle with a situation beyond your full control, it is wonderful to think God could help you.

People of faith believe that, yes, God does aid them, and as they reflect upon their beliefs they often begin to tell about some signs that God already may have done so.

(David Gibson edits Faith Alive!)

by Fr. Eugene LaVerdiere

Only a fool says there is no God! That was the general view in biblical times. Just about everybody took it for granted that God exists.

That may seem strange today when so many look for signs and proofs of God's existence.

But it did not even occur to the people in the biblical story to look for proofs.

Why?

First, biblical peoples knew they were not all-sufficient—something modern people have a hard time with. If we do not feel all-sufficient now, we expect that, given a little time, we will become so.

Biblical peoples knew they were not God. They knew too that when they forgot that and tried to be God, they made an awful mess of the world.

In the garden of Eden, Adam and Eve were tempted with the possibility of being gods. When they went for it, they found out they were nobody.

At the tower of Babel, when people tried to usurp God's place, there was a breakdown in communication and they ended up not being able to talk to one another.

Knowing that human beings were not God made room in the biblical worldview for God's existence. It might do the same today.

There is another condition for knowing God exists. Again biblical peoples come to our aid. They were not afraid to ask questions about the purpose of human life.

It was plain to them that human beings did not exist for their own sake. They lived for something beyond human life.

Today some may conclude that God does not exist without ever asking about the ultimate purpose of their lives. Could it be that some are too busy? Or have some concluded that human life makes no sense?

Biblical peoples may not have required proofs of God's existence, but they did look for signs of God's presence in the world.

As always, the tendency was to look for signs of God's presence in extraordinary phenomena such as natural catastrophes and unexplainable events. The people looked for God's presence in windstorms, devastating fires and earthquakes.

What they learned is that God is present in ordinary things close at hand. God need not be sought in lightning and thunder. God is present in every gentle breeze.

When people need extraordinary signs of God's presence, nothing ever seems to be extraordinary enough. So their quest is endless. Perhaps such a quest is really a flight from the ordinary, from all those things that make up day-to-day life.

Life can be quite empty when ordinary things—friends, work and responsibilities—are not valued and when God is thought to be absent from them.

When biblical people looked for signs of God, they were really concerned with God's presence—where God met them and where they might meet God and be present to God.

This is plain from the story of the revelation of the divine name in the book of Exodus. Moses, you may recall, was tending the sheep of his father-in-law Jethro, a priest of Midian. One day, Moses saw a most unusual phenomenon, a bush aflame but not being devoured by the flame.

Upon investigating, he found himself invited into the presence of God. Thereupon, he went to meet the God of his ancestors at Mount Horeb, which is the Mountain of God.

We know the dialogue between God and Moses at the Mountain of God. Moses was sent to the Israelites, but before accepting his mission he asked for God's name. Moses wanted to tell the Israelites who it was that sent him.

God said to tell the Israelites that "I am" sent him. "I am" was God's name.

The divine response and the revelation of the divine name may seem enigmatic. Our tendency is to see in the name "I am" a mere affirmation of God's existence. But the name means more than that.

Remember that for biblical peoples God's existence was not the issue. God's presence was their concern.

The name "I am" means "I am with you." It says, "I am the one who stands by your side, who accompanies you on your life's journey."

The name "I am" reflected God's commitment to be with the people.

The name was also an invitation. It invited the people to join with God in the ongoing work of creation and in providing for people's needs. It invited the people to respond to God's commitment with a commitment of their own.

The question for biblical peoples—whether God was really with them in the ordinary moments of life—concealed another question: Were the people really with God in the ordinary moments of their lives?

When they could answer that question in the affirmative, they knew that God was with them as well.

Times have not changed so much since biblical times. People today who work at being with God find no need to ask whether God is with them. They know God is present, and do not require "proof" of it.

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

DISCUSSION POINT

Childbirth is a miracle of God

This Week's Question

What, for you, is a sign of God's existence?

"The birth of a child . . . What a marvelous miracle!" (Joan Felling, St. Cloud, Minnesota)

"To see a disabled child smiling and laughing through pain and sorrow. There has to be a God. The so-called mother nature could not provide this feat." (F.H. Sullivan, Albany, New York)

"The friends I have. They take God's place in helping me through life's situations. Jesus is here, but he needs our hands to do his work." (Ellen Callahan, New Palestine, Indiana)

"Everything. I don't know what isn't a sign of God's existence." (Chris Robinson, Westlake Village, California)

"For me it is the cotton-boll plant because this is a sign to me of God's perfect order, and from the beginning furnished a way to clothe us from a mere plant that grows from the ground. How beautiful." (Beverly Darden, Albany, Georgia)

"Just the people I meet everyday. The interactions I have with people are always inspiring and new." (Peggy Cushman, Lexington, Massachusetts)

"Camping in the national forest experiencing his loving presence in the beauties of creation, unhampered by the bustle and noise of everyday life." (Ida Topkian, Tampa, Florida)

"Mathematics is a pure and profound sign that God exists. It is like a gigantic puzzle that God has laid out for us . . . It has the fingerprints of truth, consistency, purity, beauty and elegance all over it." (Joseph Young, St. Cloud, Minnesota)

Lend Us Your Voice

An upcoming edition asks: Are people still called upon to make genuine sacrifices—to suffer genuine losses—for the sake of faith? Tell of such a sacrifice in the life of a person you know.

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



Signs help us interpret the meaning of events and facilitate decisions

by H. Richard McCord Jr.

At least once a year our family drives from Maryland to south Florida so we can visit my parents. Our journey is all interstate driving—fairly easy and very boring. We keep ourselves awake and alert in various ways.

One way is to look for signs that point to upcoming rest areas, service stations, fast-food restaurants, motels and the like.

Life often is compared to a journey. Not surprisingly, we seem drawn to watch for signs as we travel it. Every journey calls for some sense of direction.

Signs provide this. We might look for signs that help us interpret an event's meaning, that console us when we are distressed, affirm a decision, or prompt insight into a course of action to pursue.

Earlier this year our family was at the crossroads of a decision. Should we sell our house and move to one in a different neighborhood?

We made a list of the pros and cons. We talked to friends. We gathered comparative information about the new neighborhood's schools, shopping, safety, and property values.

We ended up with a mountain of data and absolutely no direction. Finally, we realized we should place this matter in God's hands. We asked for a sign.

And better yet, we tried to be more attentive to what God might be telling us through ordinary life events and daily encounters.

We sought the kind of perception of which George Eliot wrote in the 19th

century: "If we had a keen vision of all ordinary human life, it would be like hearing the grass grow or the squirrel's heart beat. And we should die of the roar which lies on the other side of silence."

We pushed through timidly to the other side and, marvelously, the signs were there. We began to see and hear a clear message in the remarks of friends and family, in the offer to my wife of another part-time job and added income, and in the general pattern of events surrounding the real-estate transaction.

The underbrush was now cleared, and it was obvious what road we should take.

To search for signs is to make a statement not only about our limitations but also about our possibilities.

We yearn for a sign when we're confused or troubled. To turn to God for a sign is to admit that we're not, and can never be, fully in control of our lives.

Yet, in the act of seeking a sign we're making contact with the spiritual realm—what lies beyond the surface of reality. We're showing that we can penetrate the other side of silence.

If we did not seek and receive signs, our lives would be aimless wandering. And we never would be able to perceive the deeper meaning of anything.

Actor Hugh Franklin prefaced his proposal of marriage to novelist Madeleine L'Engle with lines from a favorite poet:

"Music I heard with you was more than music,

"And bread I broke with you was more than bread."

For 40 years their marriage was a journey nourished by signs. Habitually



SIGNS OF THE TIMES—A billboard (above) in Toronto and an outdoor sign in southern California are reminders of God's call to serve the church. (CNS photos from UPI at top and Mark Ryland at right.)

they looked beyond the surface of reality for deeper meaning.

Hugh's death from cancer was a final, harsh sign for Madeleine. But like all signs from God, even his death helped her tap into a deeper reality. She realized that her marriage was part of the whole unfolding of a plan of God.

Her marriage was "part of the rhythm," as she put it in her recent book on their marriage titled "Two-Part Invention."

(H. Richard McCord is associate director of the U.S. Catholic Bishop's Secretariat for Family, Laity, Women and Youth.)



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THIRTY-SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, November 10, 1991

1 Kings 17:10-16 — Hebrews 9:24-28 — Mark 12:38-44

by Fr. Owen F. Cammion

This weekend's Liturgy of the Word takes its first reading from the First Book of Kings. The two Books of Kings, divided by editors long after their initial composition, are ancient historical remembrances of the men who ruled God's people as his anointed. However, it must be realized that most important to the prophets and historians whose works now compose the Hebrew Scriptures, the primary interest was not simply to record events and names but to relay a religious message.

In the case of the Book of Kings, the reigns of the successive monarchs assisted God's people in their final ethnic formation. However, critical to that process, and indeed to the people's self-understanding of themselves as a nation was their attachment to God and his unyielding goodness to them. This weekend's reading does not revolve about one of the kings of Israel, but rather about an ordinary person in her generous response to God from her very limited means.

The lesson is simple but profound. There is no need to fear the future. For the good, God will supply. What will be

supply? Very possibly, he will supply for material needs. But, always, he will provide the worthy with everything needed to satisfy spiritual needs, and spiritual needs are the most compelling since the things of the spirit endure.

Once again, as has often been the case this season, the Epistle to the Hebrews is the source of the liturgy's second reading. Written by an author whose identity was never disclosed in the writing itself, Hebrews most certainly was directed to converts to Christianity from Judaism. Its imagery is strong with references to Jewish custom and ritual. In this reading, the Epistle takes again a theme that it stresses often. It offers Jesus in the role of the high priest. It speaks of his death on Calvary, in satisfaction of human sin, as the superb sacrifice. The reading continues to say that the Lord will come again. In his second coming will be vindication and eternal order. All wrongs will be relieved. Right will prevail without end.

St. Mark's Gospel provides this weekend with its Gospel reading. It is one of the most familiar and treasured stories from the Gospels, the story of the widow's mite. While the rich and "successful" parade their lavish gifts to the temple, and consequently to God, the poor widow takes from her very limited means a tiny portion—but massive for her in her predicament—and humbly offers it to God. Readers of the Gospel should remember that the Jewish scribes were not

Israel, and he summoned Moses to lead them out of slavery in Egypt.

The Lord consecrated Israel as a holy people, a people set apart (cf. Deuteronomy 26:17-19), and this election as God's chosen people was ratified in the covenant on Mount Sinai, when the Israelites agreed to walk in the Lord's ways and to observe his statutes and decrees.

God's fidelity to his people never failed, despite the occasions when the people were unfaithful to him. God continued to speak to his people, especially through the prophets.

His principal command was that of love: love of God and love of neighbor as one's self (cf. Deuteronomy 6:5, Leviticus 19:18). The God of the covenant wished to be present in the midst of his people. During the Exodus, that presence was made manifest at the tent of meeting, and later in the temple in Jerusalem.

The presence of the Lord was a mark of Israel's divine election. That election was a kind of symbol and prophetic sign of a future reality: God's covenant with his new people in the church.

Does it matter that the limestone ice of winter or the aspirations of April are the scarlet truths of today? For when the day comes new in autumn and dust motes are golden in the spangled air and a lone bird sings atop dreams, and chirps of garrets,

then I will praise the Lord of silver baskets filled with fall melons... when the scattered corn lies dry in shorn fields in the moonlight.

—by Harry Newburg

(Harry Newburg is a member of St. Pius X Parish in Indianapolis.)

Daily Readings

Monday, November 11
Martin of Tours, bishop
Wisdom 1:1-7
Psalms 139:1-10
Luke 17:1-6
Matthew 25:31-40

Tuesday, November 12
Josaphat, bishop and martyr
Wisdom 3:2-9
Psalms 34:2-3, 16-19
Luke 17:7-10

Wednesday, November 13
Frances Xavier Cabrini, virgin
Wisdom 6:2-11
Psalms 82:3-4, 6-7
Luke 17:11-19

Thursday, November 14
Seasonal weekday
Wisdom 7:22-8:1
Psalms 136:89-91, 130, 135, 175
Luke 17:20-25

Friday, November 15
Albert the Great
bishop and doctor
Wisdom 13:1-9
Psalms 119:2-5
Luke 17:26-37

Saturday, November 16
Margaret of Scotland
Gertrude, virgin
Wisdom 18:14-16, 19:6-9
Psalms 105:2-3, 36-37, 42-43
Luke 18:1-8

necessarily evil people. They were well-versed in religious law, since the popular opinion was that religious knowledge was the zenith of human knowledge and since all law observed by humans must rest in religion.

They surely were self-satisfied themselves if they gave generously to the works of religion. To be so generous was a Jewish expectation. They also were satisfied in the realization that they possessed the things of this earth and enjoyed the regard of others. God was the source of such good fortune, they would have reasoned. They had the obligation to give good example, and they thought that they did.

Reflection

The church is concluding its year of instruction, the liturgical year of 1991. Very soon, the church will complete this year in its excited liturgical proclamation of Christ as king. As we progress through the liturgies of these final weeks of the liturgical year, the church, as a teacher, begins to emphasize the most important points of its year-long lesson and brings into summary all that has been said since December 1990 in the liturgical readings.

The message this week is an instruction and a warning. It warns us that all around,

perhaps we ourselves all too often, judge prosperity, success, and security in terms of all too human. We see the fortunate as those who have financial independence.

We see admiration all too frequently as that feeling that focuses upon those achieving such independence. The church warns us that in that perception is disaster. Wealth and earthly achievement pass away very quickly. We may decorate the graves of heroes and heroines, but they remain simply graves. They do not give renewed life. They do not enhance the lives of those entombed. For those who lie in the graves, earthly life is forever gone.

With the warning, the church presents to us the wisely selected image of the figures in First Kings and in Mark. They were wise. They were satisfied. They belonged to God. They possessed salvation that alone is "success." This message comes powerfully to both rich and poor. It has special significance for our culture and for our times, so hypnotized by earthly wealth and ambition. But, in this day or any day, the church reminds us of the fact that earthly things perish. If we spend our time spinning for earthly gain, we waste our time. Instead, the church pleads, be humble, recognize God and the things of reality truly permanent, and live accordingly.

THE POPE TEACHES

God hears the cry of his people

by Pope John Paul II

Remarks at audience October 30

Continuing our catechesis on the mystery of the church, we recall that the Second Vatican Council described the church as the People of God, "a people made one by the unity of the Father and the Son and the Holy Spirit" (cf. *Lumen Gentium*, 4).

The council observed that it was God's plan to save men and women not merely as individuals, but rather to establish them as a people who would acknowledge him in truth and serve him in holiness (cf. *ibid.*, 9). God's desire to establish a people was first revealed when he promised Abraham that he would become the father of a great nation (cf. Genesis 12:2, 22:16-17).

Abraham's faith in God's promise was reckoned to him as righteousness (Genesis 15:6), and he thereby became the father of all believers (cf. Galatians 3:6-29, Romans 4:16-17).

In fidelity to his covenant with Abraham, God heard the cry of his people

Israel, and he summoned Moses to lead them out of slavery in Egypt.

The Lord consecrated Israel as a holy people, a people set apart (cf. Deuteronomy 26:17-19), and this election as God's chosen people was ratified in the covenant on Mount Sinai, when the Israelites agreed to walk in the Lord's ways and to observe his statutes and decrees.

God's fidelity to his people never failed, despite the occasions when the people were unfaithful to him. God continued to speak to his people, especially through the prophets.

His principal command was that of love: love of God and love of neighbor as one's self (cf. Deuteronomy 6:5, Leviticus 19:18). The God of the covenant wished to be present in the midst of his people. During the Exodus, that presence was made manifest at the tent of meeting, and later in the temple in Jerusalem.

The presence of the Lord was a mark of Israel's divine election. That election was a kind of symbol and prophetic sign of a future reality: God's covenant with his new people in the church.

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CT-8

MY JOURNEY TO GOD

And If There Are Sighs

And if there are sighs in the ancient autumn night and if the corn lies dry in abstract patterns in moonlight and if the moon is marigold and night air is palest yellow and if there are small lights across the fields what, then?

If memories of other days and lost times huddle beneath memories of trees and drifting leaves and the leaves are brown and flowers gray and the rain is porcelain, the faintest memory of tears, and my needs are only sublimated longings, what then?

Does it matter that the limestone ice of winter or the aspirations of April are the scarlet truths of today? For when the day comes new in autumn and dust motes are golden in the spangled air and a lone bird sings atop dreams, and chirps of garrets,

then I will praise the Lord of silver baskets filled with fall melons... when the scattered corn lies dry in shorn fields in the moonlight.

—by Harry Newburg

(Harry Newburg is a member of St. Pius X Parish in Indianapolis.)

Entertainment

VIEWING WITH ARNOLD

'Frankie & Johnny' are destined to fall in love

by James W. Arnold

"Frankie & Johnny" is about a couple of older-than-young, semi-losers from Altoona, Pa., who meet in New York and finally (after a long what-see-see-called-courtship) decide they're in love.

They meet in the nick of time, just before those two contemporary satans, *Age and Loneliness*, swallow them up.

This is the new movie by Garry Marshall, the producer-director of "Pretty Woman," and the message is pretty much the same. Love is the cure for at least some of our modern discontent, if we'd only not be afraid and give it a chance. The difference? It's set in New York and a notch down the social scale, amid blue collar folks who work in an everyday Greek restaurant.

If this sounds nitty-gritty, not to worry. The leads are just as beautiful, with Michelle Pfeiffer as Frankie, the waitress in her mid-30's, and Al Pacino as Johnny, the short-order cook pushing 50 and just out of jail.

The film is based by Terrence McNally, with minimal fidelity, on his two-character, off-Broadway play, which originally featured Kathy Bates and F. Murray Abraham. The movie cost \$29 million, and has a cast of 96.

It's not that you won't recognize some of the restaurant denizens and the surrounding Manhattan streets as reasonably real. In one great shot, youths are using the chalk outline of a body on the street as a target for pitching pennies, as Frankie



walks past them with pizza on the way to her sixth floor walkup flat.) And it's not that Pfeiffer and Pacino, who at least try to deglamorize themselves, are incredible or inappropriate. (We're so used to seeing handsome people in movies we automatically discount that factor.)

But we're not seeing a documentary here. It's a comedy, a fantasy with a few connections to reality. It offers hope, and it's hard to say anything bad about hope. So many people today are condemned to hopeless lives that you don't need to see the movie to weep.

On the other hand, stripped of some admittedly funny stuff, much of it in the restaurant, the movie is mostly a two-hour dialogue (he wants her, she doesn't want him) between Pfeiffer and Pacino in very tight quarters. The lines are well-acted and occasionally clever, but unlikely to be remembered the day after tomorrow.

He doesn't want just sex from her, although frank boudoir activity could be called one of the film's major motifs. He wants love and marriage, with the urgency of a man who knows time is getting short, and the twist is that this time the woman won't commit. Most of the suspense involves figuring out why (the reason, while surely credible, is no surprise), and when she'll finally accept his love.

It's a sort of nice happy ending, if you don't worry too much that they're only symbolically married, set to the tune of Debussy's "Clair de Lune." Don't complain. It could be Kenny Rogers.

Until then the poignant thing, given contemporary values, is that she wants love "no matter what," and he wants to give her that, but she can't believe him, that "no matter what" stuff is still in the wedding vows, in one form or another, but we don't stick to it much anymore.



'FRANKIE & JOHNNY'—Actress Michelle Pfeiffer is a waitress in a New York diner and Al Pacino the short-order cook who falls in love with her in the movie "Frankie & Johnny." The U.S. Catholic Conference calls it a "moderately engaging love story" and classifies the film A-III for adults. (CNS photo from Paramount.)

The result is (see above) loneliness and some despair.

Evidence of this is piled neatly along the movie's edges, since most of the characters are lovable dead-enders, hanging on to life and hoping for some kind of break. Few of them are role models in their sexual mores, but they are in their kindness and friendship.

An older waitress dies in an early scene, pretty much alone in the world, and this sets the others to worrying. Especially good is Kate Nelligan, in an offbeat role as a sexy charmer who cures her loneliness in one-night stands. If the sex isn't perfect, don't worry. "We're just lonely," she says. "We don't have to be Romeo and Juliet." But it's too little to settle for.

The most upbeat people are easily identified: Tim (Nathan Lane), Frankie's gay neighbor and best friend whose wit helps the film through some slow transitions; Nick (Hector Elizondo), the cafe owner, married with many kids and a soccer fanatic; and Jimmy, the black busboy who sells his first script to Hollywood. "Frankie & Johnny" is full of rich detail and small background gags that make it life-affirming. E.g. Pacino doing a wild Greek dance at a party, or (during a

chaotic bowling alley scene) bowling with a handball.

Director Marshall is also handy with "good feeling" touches. Thus, when waitress and cook have their first real kiss, they're in a flower shop next to a delivery truck. Suddenly the truck door opens and the lovers are enveloped in a background of flowers.

(Working-class romantic comedy, with a mix of Hollywood fantasy and New York reality: non-marital sex, adult talk and street language: OK for mature viewers, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Billy Bathgate	A-III
The Butcher's Wife	A-IV
Curly Sue	A-II
House Party 2	A-IV

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

Television programming mostly overlooks religion

by Catholic News Service

Religion is an "invisible institution" on prime-time network television, according to a University of Dayton communications professor who studied a month's worth of TV episodes.

"The religious side of people's lives is not seen very frequently on television," professor Thomas Skill said. "Symbolically what it suggests is that religion is not very important."

Skill, an associate professor at the Catholic university, looked at 100 episodes of fictional television aired in prime time during the November 1990 "sweeps" period on the ABC, CBS, NBC and Fox networks.

Of nearly 1,400 characters on the shows, Skill said only 6.5 percent "did anything significantly religious or displayed any religious or spiritual behavior."

The study, funded by a \$19,750 grant from the American Family Association in Tupelo, Miss., was written by Skill, John Lyons of Northwestern University's psychiatry, psychology and medicine departments, and David Larson, research psychiatrist at the National Institute of Mental Health.

A few shows were cited as stand-outs, for negative or positive reasons.

► "The Golden Girls," which includes numerous references to the characters' religious upbringings and frequent jokes about nuns, convents and parochial schools.

► "Fresh Prince of Bel Air" and "Amen," both of which displayed a religious dimension to some characters' lives, although "Amen" focused on "professional" religious characters.

► "Coach," with an average of six slang references to God (such as "my God," "Oh, my God" or "jeez") per show. Skill said he was surprised at the usage, "which says nothing about religion or spirituality, but I thought television avoided that."

► "Designing Women," which has made reference to New Age concepts.

► "The Cosby Show," with no religious behavior or expressed religious affiliation, despite what Skill described as the real-life connection between religious ties and success in black culture.

"When you study the success or failure of kids in leaving the ghetto," he said, "evidence seems to suggest that kids who come from families who had a very strong religious commitment had a far greater chance of making it."

Among now-cancelled shows cited in the study were: ► "The Father Dowling Mysteries," which Skill described as "a religious show just visually" with characters who are "professionally religious."

► "Twin Peaks," with frequent reference to New Age religious practices.

► "Wiseguy," featuring Italian religious devotion as a backdrop to many episodes.

► "The Flash," which includes black magic, voodoo and cult rituals linked to criminal behavior.

The study did find that TV characters sometimes gravitate toward religion in times of crisis.

"When all else fails, you seek the counsel of a priest or minister or pause for prayer," he said. "There's a subtle, underlying theme—in shows such as 'China Beach,' where religion was mixed into the horrors of war and personal lives of characters—that you keep God in your back pocket and pull him out when things are beyond your control."

Skill said he did not know whether television programmers had a bias against religion or whether they were staying away from religious topics to avoid controversy. It's possible, he said, that "the reason you don't see much religion on television is because the people who create programs are non-religious, and it's hard to write about what you don't know."

The real issue, he said, is "how will television respond to the obvious neglect of the religious dimension of human beings? Since religion plays such an important part in the majority of viewers' lives, it probably should not be the invisible institution on TV."

TV Programs of Note

Saturday, Nov. 9, 6:30-7 p.m. (PBS) "Merlin and the Dragons." Written by children's author Jane Yolen and narrated by actor Kevin Kline, this animated story in the "Long Ago & Far Away" family series is based on characters from the King Arthur legends.

Saturday, Nov. 9, 7-7:30 p.m. (PBS) "Newton's Apple." This all-dinosaur special features teen-agers making a

dinosaur discovery on a field trip, a look at a professional dinosaur dig in Wyoming, how scientists determine a dinosaur's age, and how they can reconstruct what a dinosaur looked like from a few fossil remains.

Monday, Nov. 11, 8-9 p.m. (PBS) "Life's Lessons." In the fifth of seven programs, "Childhood" looks at the changes in the abilities and behavior of children between the ages of 5 and 7, a period when they move away from the intimacy of home and family to enter the wider area of school and outside activities.

Monday, Nov. 11, 9-10:30 p.m. (PBS) "Pearl Harbor." Re-examining the infamous sneak attack by Japanese carriers on the U.S. Pacific fleet 50 years ago, "The American Experience" interweaves a variety of interviews with never-before-advised Japanese and U.S. archival footage, home movies, propaganda films, and the Hollywood version.

Monday, Nov. 11, 10:30-11 p.m. (PBS) "Not on the Frontline." The recollections of five women who served during the Vietnam War—a Red Cross worker, an entertainer and three Army nurses—are presented in a documentary narrated by "China Beach" actress Marg Helgenberger.

Tuesday, Nov. 12, 8-9 p.m. (PBS) "Fastest Planes in the Sky." Starting in 1908, when the world's first airborne speed record was set at 47 mph, "Nova" chronicles the hectic pace at which the aviation industry has been driven to fly ever faster.

Wednesday, Nov. 13, 8-9 p.m. (PBS) "Hawaii: Strangers in Paradise." The season premiere of the "National Geographic Specials" follows the efforts being made by conservationists to save Hawaii's native plants and animals.

Wednesday, Nov. 13, 9-10:30 p.m. (PBS) "Lethal Innocence." This true "American Playhouse" drama centers on a Vermont town that successfully adopts a Cambodian refugee family after battling with Washington bureaucrats.

Wednesday, Nov. 13, 10:30-11 p.m. (PBS) "The Pueblo Peoples' First Contact." Journeying through the oldest cities in the United States, located at Chaco Canyon and Mesa Verde, the show documents the first encounters of the Pueblo Indians with explorers from European civilization.

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

QUESTION CORNER

Secular institutes grow

by Fr. John Dietzen

Q A few weeks ago I read your article in our Catholic paper concerning a letter from a single woman inquiring what could be done for her and other single Catholics. Perhaps you could have mentioned the secular institutes. There are over 160 in the world, and we have a National Conference of Secular Institutes in the United States. I hope this information may prove useful to you and others. (New Jersey)

A I am grateful to Father Paul Avalone, spiritual director of the Don Bosco Volunteers, a secular institute for women, for reminding me of this relatively new Catholic vocation.

The roots of such a vocation go back several centuries, but the institutes were officially recognized only in 1947 by Pope Pius XII. Secular



institutes have since been praised and encouraged by other popes. Pope John Paul II noted in 1988 that members "offer proof that temporal realities, lived with the power of the Gospel, can give life to society, making it freer and more just."

The present Code of Canon Law defines a secular institute as "an institute of consecrated life in which the faithful, living in this world, strive for the perfection of charity and endeavor to work for the sanctification of the world especially from within" (c. 710).

Depending on their particular constitutions, this vocation is open to single lay people or sometimes to diocesan priests or deacons who feel called to a more intense consecration of their lives to God.

A booklet, "The Consecrated Woman," explaining the Don Bosco Volunteers and giving information on secular institutes in general is available by writing to this Institute at 202 Union Ave., Paterson, N.J. 07502.

Other information is available from the U.S. Conference of Secular Institutes, Box 4556, Washington, D.C. 20017.

Q On many crucifixes the letters INRI are on a little sign above the head of Jesus. Can you explain what these letters mean? In the cemetery where my husband is buried several headstones have the letters IHS. I was told years ago that those letters probably meant "I have suffered" and refer to Jesus. Is this true? (Illinois)

A The letters INRI are an abbreviation for the Latin words *Iesus Nazarenus Rex Iudaeorum*, Jesus of Nazareth, King of the Jews. The fourth Gospel tells us that Pilate placed an inscription on the cross of Jesus with these words in Latin, Greek and Hebrew (John 19:19-20).

IHS is an ancient Christian symbol. They are the first three letters (*iota, eta and sigma*) of the name of Jesus in Greek. The symbol was common among many Christians centuries before the English language developed. It could not have been an abbreviation for English words.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Parents seek peaceful end to phone conflict

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 16-year-old son has several girlfriends whom he likes to call at night, and he has long talks with them. The problem is that we live in a small town where many of the phone calls are "long distance."

His share of the phone bill was over \$100 in one month. We had a long talk. The next month it was worse. So we had an even longer talk, and threatened to take away his phone privileges completely. The third month was the worst of all.

He's mad at us because we won't let him use the phone, even for local calls. We're mad at him for running up such big bills despite our warnings.

I don't want this tension to continue. We have even thought of taking out our phone. Any suggestions? (Indiana)

Answer: With 900 numbers and the possibility of talking for an unlimited time, phones have high potential to serve as the battleground between parents and teen-agers. You are not alone in suffering from teen-age "phonopoly."

What I like about your letter is that you do not seem stuck on the "lecture-threat-punish" style of discipline. You are honest that your lectures don't work, and your threats and punishment have caused a hostile atmosphere.

Get over the idea that your son is doing this to spite you or to make you mad. I suspect that when the urge hits, he does not even think of you and your lecture at all.

The urge to relate to his peers, especially of the opposite sex, is very powerful in teens, sometimes almost irresistible. If that urge hits him at midnight, and the phone is available.

Two practical rules should help. First, your teen should be financially responsible for his phone calls. Second, you need to find a way to close down your long-distance phone lines.

Phone bills today are documented number by number. Isolating your son's calls and their cost should be easy. Insist that he pay for them.

Discuss the matter of phone control with your son. You both have a common interest in working out a plan. He wants to use the phone. You want him to use the phone responsibly.

Deduct the cost of the calls from his allowance. Or work out a payment schedule from any wages he receives. Require a \$100 advance deposit.

Agree in advance with your son on some consequences for the period that a bill remains unpaid. No use of the phone until the bill is paid. Or no use of the car.

The second rule involves limiting access to long-distance lines. Fortunately, there is technology available to do that.

Businesses have the same problem of trying to protect a multitude of phones from unauthorized personal long-distance calls by employees. You have several options.

Check with your local telephone company. Sometimes the phone company can block all long-distance calls except those accessed with a special code.

Another possibility is to buy equipment from your retail telephone store to program your phones to block all long-distance phone calls without an access code. You can be selective, blocking only 900 numbers or certain specific phone numbers. You can even limit talking time.

Be practical. Avoid the continuing phone hassle. Make your son financially responsible for calls. And use a more effective method than threats and lecturing.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ill. 47978.)

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. 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 8

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 6:30 p.m. at St. Charles Borromeo Parish, Bloomington.

☆☆☆

Catholic Alumni Club (CAC) will visit Holcomb Observatory at Butler University at 7:45 p.m. Call Dan 317-842-0855 for details.

☆☆☆

The Adult Catechetical Team of Christ the King Parish, 1827 Kessler Blvd. will present "Damien," a play about the life of Fr. Damien of Molokai at 7 p.m.

November 9

All Saints School Alumni Association will sponsor a Stew Dinner from 6-8 p.m. and Monte Carlo from 6:30-11 p.m. at Holy Trinity Parish, 902 N. Holmes Ave. Admission \$2, with dinner \$5.

☆☆☆

Pro-Lifers will pray the rosary at

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆☆

Our Lady of Perpetual Help Parish, New Albany will hold a Harvest of Crafts from 9 a.m.-2 p.m. in Wagner Hall. Tasting lunch, craft booths, babysitting provided.

☆☆☆

A Christmas Bazaar will be held from 9 a.m.-4 p.m. at St. Malachi Parish, 326 N. Green St., Brownsburg. Handmade crafts, photos with Santa, lunch served.

☆☆☆

St. James the Greater Parish, 1155 E. Cameron St. will hold a Reverse Raffle beginning with roast beef dinner at 6 p.m. Tickets \$15. Call 317-783-1913 or 317-787-8414.

☆☆☆

The Mariol Club of the K of C, 511 E. Thompson Rd. will hold its Annual Christmas Boutique from 10 a.m.-4 p.m. Table space available. Call 317-357-8202.

☆☆☆

A Leadership Conference for Board of Education members will be held at Beech Grove Benedictine Center. Call 317-236-1430.

☆☆☆

A Bell Concert will be presented by Indianapolis Hand Bell Ensemble at 8 p.m. at St. Michael Church, 3354 W. 30th St.

☆☆☆

Brebeuf Preparatory School will hold an Entrance Exam for prospective freshmen from 9 a.m.-12 noon. Call 317-872-7050 for reservations.

☆☆☆

St. Mark Parish, U.S. 31 and Edgewood will hold its 6th Annual Holiday Bazaar from 9 a.m.-4 p.m. Child lunch, 20 box-tops, baked goods.

☆☆☆

St. Jude Parish, 5353 McFarland Rd. will sponsor its annual Christmas Bazaar from 7:30 a.m.-3:30 p.m. Christmas and country crafts. Santa's Shop for children.

☆☆☆

The Ladies Guild of Holy Family K of C, 220 N. Country Club Rd. will hold an Arts and Crafts Bazaar and Luncheon from 10 a.m.-4:30 p.m. Lunch 10:30 a.m.-3:30 p.m.

☆☆☆

"A Touch of Class" Christmas Bazaar will be held from 9 a.m.-4 p.m. at St. Monica Parish, 6131 N. Michigan Rd. Christmas tree skirts, dolls, bamboo wreaths, surprises.

☆☆☆

St. Joseph Parish, Jennings Co. will hold a Craft Bazaar from 9 a.m.-4 p.m. Lunch served.

November 9-10

St. Rose Parish, Knightstown will hold a Holiday Bazaar and Luncheon from 8 a.m.-2 p.m. Sat. Roast beef dinner Sun. 11 a.m.-2 p.m.

☆☆☆

The Altar Society of St. Joseph Parish, 1401 S. Mickle Ave. will hold its Annual Bazaar from 4-7 p.m. Sat. and from 8 a.m.-3 p.m. Sun. Chicken noodle dinner

served 12 noon-3 p.m. Sun. Crafts, raffle 3 p.m.

November 10

Brebeuf Preparatory School will hold an Open House for interested students and parents from 12:30-3 p.m.

☆☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆☆

The Liturgical Ministry Formation Program will hold a Hosp'ial Ministry Day for eucharistic ministers who visit the sick. Call 317-236-1483 for details.

☆☆☆

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at Catholic Center, 1400 N. Meridian St. Call 317-236-1596 to register.

☆☆☆

Scecina Memorial High School will hold its annual Open House from 1-3 p.m. Free \$200 tuition reduction scholarships awarded to students registering from 12:30-1 p.m.

☆☆☆

St. John music director John Gates will present an Organ Concert at 4 p.m. in St. John Church, 126 W. Georgia St. Free will offering.

☆☆☆

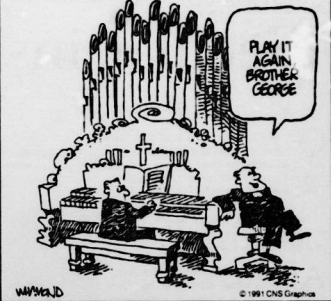
Friends of the Groom, a spiritual drama group will perform at 6:30 p.m. at St. John Church, Dover. Refreshments following performance. Free will offering.

☆☆☆

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 3 p.m. at St. Roch Parish, 3600 S. Pennsylvania St.

☆☆☆

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Catholic Alumni Club (CAC) will attend 10:30 a.m. Mass at St. Barnabas Church, followed by dinner at Pipers American Cafe, 1285 N. S.R. 135. Call Mary 317-255-3841.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each

Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆☆

The Adult Catechetical Team of Christ the King Parish will present a free program on "Serving the Poor" at 10:15 a.m. in the school, 5858 Crittenden Ave.

☆☆☆

Mother Theodore Circle, Daughters of Isabella will meet at 2 p.m. for business meeting and social in the conference room of St. Elizabeth's Home, 2500 Churchman Ave.

☆☆☆

The Ladies Guild of Sacred Heart Parish, 1530 Union St. will hold

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(Each 3rd Friday of month)

Date: November 15, 1991

Catholic Center
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Indianapolis, IN 46202
7:30 PM

Charismatic Retreat December 6-8, 1991
Fatima Retreat House Call — 317-545-7861



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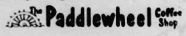
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CHILDREN: 1-5 FREE / 6-12 \$2.50 ADULTS: \$5.00

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November 8, 1991

its Fall Card Party at 2 p.m. Admission \$1.75.

☆☆

Bishop Chatard High School will hold Open House for interested students and parents from 1-3 p.m.

November 11

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Systematic Training for Effective Parenting classes continue from 7-8:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

Kevin DePree continues the Scripture Series with "Introduction to the Torah" from 7-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 to register.

☆☆

Parenting Pre-Teens and Teens (ages 11-18 years) classes continue from 7-9 p.m. at Walker Career Center, 950 E. 16th St.

☆☆

Systematic Training for Effective Parenting (STEP) classes conclude from 7-9:30 p.m. at Monsignor Francis J. Hospital Education Center, 7216 S. Madison Ave.

November 12

A St. Monica Parish Team will present an Over 50 Day on "The Parish, Today and Tomorrow" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 to register.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

New Albany Deaneary Youth

Ministry continues its Fall Religious Studies on "Third Millennium: Vatican II" from 7:30-9:30 p.m. at St. Joseph Hill Parish, Sellersburg.

☆☆

The Ave Maria Guild will meet at 12:30 p.m. for dessert and business meeting at St. Paul Hermitage, Beech Grove.

November 13

St. Lawrence Mothers in Touch Group will host a Christmas Crafts Workshop for ornaments and wreaths. Call 317-545-2814 for registration.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 10 a.m.-12 noon at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆

Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. at Montessori Center, 563 W. Westfield Blvd.

☆☆

A Natural Family Planning class will be held at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Cost \$20. For reservations call 317-236-1596.

☆☆

A Turkey Bingo and Dinner for the benefit of special education will be sponsored by the Knights of St. John, 312 S. Wilder St. from 9 a.m.-2 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

☆☆

Parenting Elementary Age Children classes continue from 7-9:30

p.m. at St. Christopher School cafeteria, 5301 W. 16th St.

☆☆

New Albany Deaneary Youth Ministry continues its Fall Religious Studies series on "Introduction to Scripture" from 7-9:30 p.m. at St. Paul Parish, Sellersburg.

☆☆

The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

November 14-16

A "90 Days Institute" on Lent and Eastertide will be presented at the Ramada Inn South, Beech Grove. To register call Benedictine Sister Marian Yohe 317-788-7581.

☆☆

St. Augustine Guild will present its Annual Christmas Bazaar from 10 a.m.-4 p.m. at St. Augustine Home 2345 W. 86th St. Handmade articles, candies, stuffed animals.

November 15

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

St. Vincent Hospital Guild will hold its Annual Bazaar for the benefit of nursing scholarships at 10 a.m. in the hospital cafeteria atrium, 2001 W. 86th St.

☆☆

Catholic Charismatic Renewal of Central Indiana will hold a City-Wide Prayer Meeting at 7:30 p.m.

at the Catholic Center, 1400 N. Meridian St. Call 317-927-6871.

November 15-17

A Central Indiana Marriage Encounter will be held at Fatima Retreat House, 5353 E. 56th St. Call Dave or Mary Timmerman 317-897-2052 for details.

☆☆

A Men's Retreat on "Bread of Life: Wine of the Kingdom" will be held at Mount St. Francis Retreat Center, Call 812-923-8817 for details.

November 16

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

An Entrance Exam will be held from 9 a.m.-12 noon at Brebeuf Preparatory School, Call 317-872-7050 for reservations.

☆☆

A Black Catholic Reflection Day on "The African-American Family" will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. 56 cost includes lunch. Call 317-631-2639 to register.

☆☆

Sacred Heart Parish, 1530 Union St. will host a Monte Carlo from 6 p.m.-12 midnight. \$2 admission includes free refreshments.

☆☆

Catholic Alumni Club (CAC) will play volleyball ball at St. Lawrence gym, 46th and Shadeland. Call 317-786-4509 for information.

☆☆

A Craft and Bake Sale will be held from 9 a.m.-4 p.m. at St. Catherine Parish, 2245 Shelby. Raffle, 22 craft booths, lunch served.

☆☆

St. Catherine of Siena Court #109, Knights of St. Peter Claver will hold its annual scholarship fundraiser "Holiday Champagne Brunch" from 11 a.m.-3 p.m. at the West End, 617 W. 11th St. Call 317-924-0311 for details.

November 16-17

The Sisters of St. Francis of Orléans will hold a Vocation Awareness Retreat on "The Road Less Travelled" for single Catholic women. Cost \$20. Call 812-934-2475.

☆☆

A Holiday Bazaar will be held at Holy Trinity Parish, 902 N. Holmes Ave. from 10 a.m.-7 p.m. Sat. and from 10 a.m.-2 p.m. Sun. Salisbury steak dinner, Sat. brunch Sun. Potlucks, crafts, raffles.

November 17

Secular Franciscans will meet at 3 p.m. at Sacred Heart Parish chapel, 1530 Union St. Franciscan Rosary 2:30 p.m.

☆☆

A parenting teleconference on "I'm ME and I'm SPECIAL" will be held from 2:30-3 p.m. in Room 105 at Beech Grove Benedictine Center. Babysitting available for reservations call 317-788-7581.

☆☆

The Alker Society of Holy Name Parish, 21 N. 17th, Beech Grove will hold its annual Christmas Bazaar and Homemade Chicken and Noodle Dinner from 12:30-5:30 p.m. Adults \$3.50, grade school \$2, pre-schoolers free. Santa arrives 3 p.m.

☆☆

A program on "Ministering to Our Loved Ones: Death and Bereavement" will begin with 6 p.m. social at Wagner Hall, Our

Lady of Perpetual Help Parish, New Albany. Dinner 6:30 p.m.; presentation 7:30 p.m. Call 317-948-0185 for details.

☆☆

The U.S. traveling Virgin Fatima Statue will be displayed from 1-5 p.m. at St. Anthony Parish, 379 N. Warman Ave.

☆☆

The Adult Catechetical Team of Christ the King Parish will sponsor a free program by St. Vincent bereavement counselor Alan Reddy on "Grief as a Normal Reaction" from 1-5 a.m. in the school, 5858 Crittenden Ave.

☆☆

Assumption Parish, 1117 Blaine Ave. will hold its Annual Thanksgiving Homecoming Dinner at 12 noon. Turkey, bread, drinks provided by Altar and Rosary Society; bring covered dish or love offering. Bring 2 p.m. Public invited.

☆☆

The Sisters of Providence at St. Mary of the Woods will hold a Family Day beginning at 10 a.m. Mass, tours, brunch, Holiday Bazaar.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan, K of C Council 6188 Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:30 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family of C. C. 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

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1:00-1:30

Main Presentation

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Youth News/Views

Coach urges Catholics to support education

by Ray Lucas

"I can't tell you how great it is to come back and what it means for me to see so many people here," University of Notre Dame basketball coach John MacLeod told 400 southern Indiana residents. "This is home."

MacLeod was the guest of honor at the Candlelight Celebration Dinner on Oct. 29 to benefit Catholic Youth Ministries in the New Albany Deanery and Our Lady of Providence High School at Clarksville.

Dinner patrons and other benefactors responded to the Candlelight Celebration fund raiser with pledges of \$94,300 for youth ministries programming and school expenses.

A native of New Albany, MacLeod has coached several professional basketball teams, most recently the New York Knicks. He is now the head basketball coach for the Irish of Notre Dame.

MacLeod played his first organized basketball in the CYO Cadet League at Holy Trinity School. Later he attended Our Lady of Providence High School, where he lettered in basketball, track and baseball.

After graduation in 1955, he played basketball for Bellarmine College at Louisville.

Following college, he taught English and history and coached basketball at DeSales High School in Louisville.

MacLeod coached college ball at the University of Oklahoma before accepting coaching positions with the Phoenix Suns,

Dallas Mavericks, and New York Knicks in the National Basketball Association.

During his keynote address, MacLeod reminisced about some of his memories from participation in Catholic Youth Organization programs and his years at Providence High School.

First he recalled playing CYO basketball for Holy Trinity and bawling for the state CYO championship.

"I remember traveling to Indianapolis with Father Marchino," he said. "We were late because he had Mass. Father had an Oldsmobile and a heavy foot. He was cruising about 83 miles per hour when he said, 'OK, boys. Take out your rosaries.'"

MacLeod said the team made it to the gymnasium on time, but they ended up losing the game.

However, he said, it was experiences like this one that he will never forget.

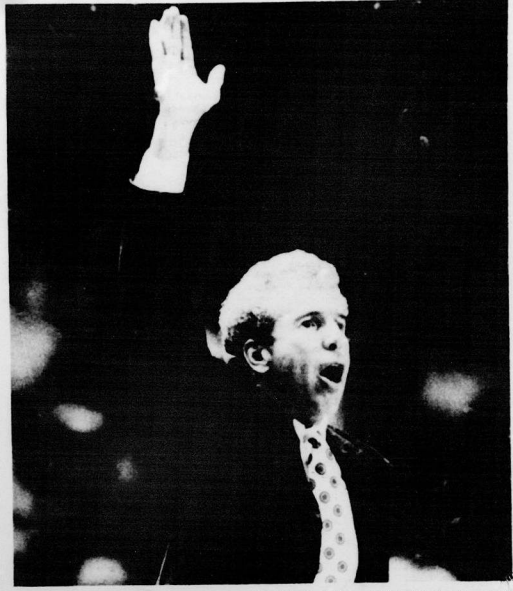
"It was special," the Notre Dame coach said. "From a spiritual standpoint, I wouldn't trade it for anything."

MacLeod also recounted memories of his years at Our Lady of Providence High School and instruction from basketball coach Pete Murphy.

"I still think of Pete," he said. "He had a great impact on me. Things I'm doing at Notre Dame are things I learned from him."

MacLeod said attending school at Providence "gave me a chance to dream" because "academically I got a great education" and "athletically I had a great chance."

He also emphasized the importance that



TOUGH CALL—University of Notre Dame head basketball coach John MacLeod reacts as an official's call during a collegiate basketball game. As keynote speaker for the New Albany Deanery's Candlelight Celebration Dinner on Oct. 29, he urged Catholics to support youth ministries and education. (Photo courtesy of Notre Dame)

both CYO and Providence had on his life, and urged those in attendance at the Candlelight Celebration Dinner to support youth ministries programs and the school in any way they can.

"We need Providence High School to be strong," MacLeod said. "We need it to be

vibrant, and we need to offer quality education. We need Catholic Youth Ministries to be strong. They are our kids. Each one is precious in his or her own way."

(Ray Lucas is the coordinator of early adolescent ministry for the New Albany Deanery.)

Roncalli students start massive canned food drive

by Angee Dawson

This year Roncalli High School students are once again beginning a project to feed the homeless people around Indianapolis. Those who do not have food to eat are right here in our own city, yet we don't see them.

I want to relate this project to an experience I had at Riley Hospital for Children in Indianapolis.

Most of you have heard of Riley Children's Hospital, but most likely you will never actually know children who are patients there.

I started volunteering at Riley about two months ago. I didn't know what to expect or if I was even ready to cope with working with children who might not make it to see the next day. I felt as if I was giving my time to children I wasn't sure even wanted my help.

The first time I volunteered will be a day I'll never forget. I worked with a little girl named Liza who was about a year

old. I was hesitant about getting close to a child I didn't know, but the more time I spent with Liza I felt I knew that the time I gave was worthwhile.

I read several books to her, but the one that stayed in my mind was "The Little Engine That Could."

As I looked at this child lying sick on the bed, I wanted to believe that God would help her through this rough time. And I wanted her to believe she would get better and go home.

I read to Liza until she fell asleep, ending the story with the fact that the engine finally made it over the hill because it thought it could.

The following week when I arrived to volunteer I ran into Liza's room to see her, but she was gone. With a terrified feeling, I asked a nurse where Liza was. It turned out that Liza had gotten better and had gone home with her parents earlier the same day.

That day I realized that maybe my prayers had been answered. Even though Liza was too young to realize that her life was in God's hand, I did. But I wanted to

believe that she would get better because I thought she could.

The whole point is that there are homeless people out there who don't believe in themselves. They have families they feel they have let down, with no place to sleep, no clothes to wear, or no food to eat.

And if you're sitting there thinking that your time will be wasted by helping and that you don't make a difference, then you're wrong. Don't look at what you are going to get in return. Look at what you are giving.

No, you won't get the glory, but you have to believe that you are making a difference.

Liza is a perfect example that giving is a lot better than receiving, even though she did give me something she'll never realize—the power to believe.

Maybe there's a homeless person lying sick somewhere like my Liza with more doubt than hope. But your power to change that doubt to hope is by looking at yourself and saying, "I think I can."

Just like the way I think of my experience with Liza, like the little train,

her doubt was changed to hope and she made it over the hill.

Maybe that was all God's doing, but I can't help but think he was there the day she drifted off to sleep as I finished that story.

And I can't stop believing he is saying she's over that hill because I took the time to say to Liza "I think you can."

Thank you, Liza, for giving me the power to believe. And wherever you may be, keep saying to yourself, "I think I can." Because I'll never stop saying "I knew you could."

Please take the time to believe that you can make a difference . . .

(Angee Dawson is a senior at Roncalli High School in Indianapolis. She began volunteering at Riley Hospital for Children as part of a community service program organized through the school's religion department. Her story was part of a school liturgy on Nov. 1 as students began a massive canned food drive. Last year students and faculty collected more than 30,000 cans of food for the needy. This year they intend to surpass that total.)



CELEBRATING—Father Dan Atkins, chaplain at Roncalli High School in Indianapolis, and Deacon Dave Groeller prepare the Eucharistic offering during a school liturgy on Nov. 1. Students brought canned foods to the Mass. (Photos by Mary Ann Wyand)



SHARING GIFTS—Roncalli High School students (left) place canned food items in boxes while (top) seniors Gene Baker and Kelly Lauman collect part of the donations.

November 8, 1991

Story of Romeo and Juliet comes to Cathedral

Cathedral High School will present William Shakespeare's popular love story "Romeo and Juliet" on Nov. 14 and Nov. 16 and 17 at 7:30 p.m. each night in the school auditorium.

Senior Christin Hobart will play Romeo and sophomore Casey Senden will be Juliet. Faculty member Terry Fox is directing the student production.

General admission tickets are \$5 for adults and \$3 for students and children. Telephone the school office at 317-542-1481 for additional play information.

Bishop Chatard High School senior Sarah Weber of Indianapolis is attending the **National Young Leaders' Conference** Nov. 5 to Nov. 10 in Washington, D.C.

She is joining 350 outstanding high school students from across the nation for "The Leaders of Tomorrow Meeting the Leaders of Today" sponsored by the Congressional Youth Leadership Council.

Throughout the six-day conference, Sarah will meet with key leaders and newsmakers from the three branches of government, the media, and the diplomatic corps. Highlights include welcoming remarks from a member of Congress on the floor of the United States House of Representatives, a panel discussion led by prominent journalists at the National Press Club, a visit to a foreign embassy, and a program on presidential decision-making.

At Chatard, Sarah is a member of the National Honor Society. She was recognized by "Who's Who Among American High School Students," was named a Congressional Scholar, and was a semifinalist in the Prelude Academy's Competition for the Arts.

St. Luke youth group members from Indianapolis will host the Catholic Youth Organization's monthly **youth dance** for teen-agers from the Indianapolis deaneries on Nov. 17 at 6:30 p.m. Admission is \$3 per person.

Cardinal Ritter High School in Indianapolis will host a **donkey basketball double-header game** at 7:30 p.m. on Nov. 16 at the school gymnasium. Tickets are \$4 in advance or \$5 at the door.

Terre Haute Deaneery teen-agers will gather for the deanery **monthly youth liturgy and dance** Nov. 17 at St. Paul Parish in Greencastle. For additional information, telephone the Terre Haute Deaneery Youth Ministries Office at 812-232-8400.

Cathedral High School's boys' tennis team captured the **Indianapolis City Tennis Championship** last month for the 11th consecutive year.

Oldenburg Academy senior Amy Heile will make her third appearance in the Indiana High School Athletic Association's **state cross country finals** on Nov. 9 in Indianapolis. The academy's cross country team finished seventh in the IHSA semi-state on Nov. 2 in Indianapolis.

Secena Memorial High School student Kelly Winter of Indianapolis was recently honored as the school's **1991 Homecoming Queen**. Students Kate Adams, Michelle

Arvin, Jenny Blackburn and Suzanne Burnett were members of the homecoming court.

Halftime festivities included the Homecoming banner contest, with Our Lady of Lourdes School earning the traveling trophy in the annual competition.

Marian College students named to the "Who's Who Among Students in American Universities" include five students who are graduates of Catholic high schools in the Archdiocese of Indianapolis.

They are Elizabeth Gindling, a graduate of the former Our Lady of Grace Academy; Jennifer Scharlenberger; and Jodi Yonts, graduates of Cardinal Ritter High School; Shannon Swisher, a Cathedral High School graduate; and George Spaeth, Jr., a Roncalli High School graduate.

St. Mary of the Woods College will sponsor a **high school mathematics contest** Nov. 9 at the Science and Arts Building. To register, telephone 812-535-5136.

Cardinal Ritter High School will welcome junior high school girls as guests during **Grade School Night** on Nov. 14 as part of the Lady Raiders basketball game against Howe High School's girls' team.

Admission is free to grade school students if they sign the registration form before the junior varsity game at 6:30 p.m. A special program at 7 p.m. will precede the varsity game at 8 p.m. For additional information, contact Lady Raiders coach Alan Mac Donald at 317-927-7828.

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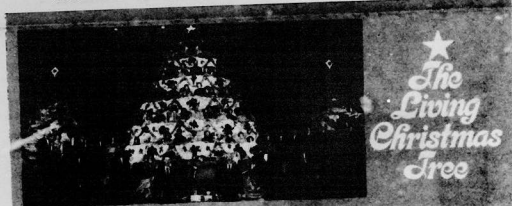
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SATURDAY	DECEMBER 14	3:00-7:30 PM
SUNDAY	DECEMBER 15	3:00-7:00 PM

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BOOK REVIEW

Feminist view of Dorothy Day

THE MORAL VISION OF DOROTHY DAY: A FEMINIST PERSPECTIVE, by June E. O'Connor. Crossroad (New York, 1991), 123 pp., \$16.95.

Reviewed by Nancy L. Roberts

Dorothy Day (1897-1980), the co-founder of the Catholic Worker movement, has been called "the most significant, interesting, and influential person in the history of American Catholicism" by Catholic historian David J. O'Brien. Through her movement and its newspaper, both founded in New York City in 1933 and still going on, Day passionately advocated social justice and peace while she lived in voluntary poverty among the poor.

Many authors have tried to analyze Miss Day's place in the history of American Catholicism and the unique, even saintly qualities that enabled her to hold her own as the leader of a Gospel-derived yet often controversial lay movement in a conservative, male-dominated church. "The Moral Vision of Dorothy Day" is June E. O'Connor's attempt to shed some light on the character and life of

Dorothy Day from the little-explored perspectives of feminism and ethics. Occupant of the chair of religious studies at the University of California, Riverside, O'Connor is well qualified to undertake such a task.

The short, well-written book offers a fresh perspective on Day's life and work. The feminist analysis is welcome and interesting. Drawing from the social scientific research of Carol Gilligan and Lawrence Kohlberg, O'Connor discusses the uniquely feminine sources of Day's morality. Day, she suggests convincingly, came to moral decision-making through her "ethic of care" (Gilligan's term). This means she was concerned "for care as the fundamental moral virtue and a concern for relationships and responsibilities-in-relation as central issues for discerning wise and good moral judgment."

In Day's writings, O'Connor notes, one will not find much employment of "the language of justice with its emphasis on rights, rules, fairness, and equality.... In its stead, we find descriptions of human suffering and diminishment accompanied by the language of love, care, and an invitation to

those on the margins of the social order to participate in her community's endeavors."

Overall, "The Moral Vision of Dorothy Day" does not hold many surprises. Often it seems to echo, eloquently, earlier interpretations of Day's life. Generally well-documented, the book inexplicably misses a few significant, recent sources, such as Eileen Egan's insightful essay on Day in "A Revolution of the Heart: Essays on the Catholic Worker," edited by Patrick Coy (Temple University Press, 1988).

Another problem is O'Connor's reliance on Day's pre-conversion, loosely autobiographical novel, "The Eleventh Virgin" (1924), as a direct expression of Day's early ideas and values. Thoughtful readers would appreciate an explanation of why O'Connor felt it justifiable to use fictionalized material in this way.

Nevertheless, "The Moral Vision of Dorothy Day" offers a little-explored but highly promising viewpoint from which to make sense of the remarkable life of Dorothy Day. The examples culled from Miss Day's voluminous non-fiction writings (books and articles) are appropriate and add considerable interest to a quite worthwhile, readable book.

(Roberts teaches journalism at the University of Minnesota in Minneapolis. She is the author of "Dorothy Day and the Catholic Worker," State University of New York Press, 1984.)

(At local bookstore or order prepaid from Crossroad/Continuum Publishing/Harper & Row, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

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+ **CALLAHAN, Margaret**, 84, Holy Family, New Albany, Oct. 20. Sister-in-law of Ruth.

+ **COLIN, Catherine A.**, 86, St. Augustine, Jeffersonville, Oct. 23. Mother of Robert Leo, Mary Hartman, Ruth Platt, Rosalia Wilbur, Hilda Endicott, Alice Clements and Sharon; sister of John, Edward and Fred Hoffman, Agnes Byrum, Ruth Atkins and Sophia and Mary Walsh; grandmother of 23; great-grandmother of 39.

+ **COX, Anna M. (Knott)**, 74, St. Christopher, Indianapolis, Oct. 26. Wife of Garold C.; mother of Becky; sister of Robert Knott.

+ **DEVILIN, Janette (Houpt)**, 64, St. Margaret Mary, Terre Haute, Oct. 29. Wife of Jim; mother of Mary Armendariz, Peggy Brennan and Jenny; sister of James and Donald Houpt and Harriet Higgins.

+ **DIXON, Thomas W.**, 55, St. Augustine, Jeffersonville, Oct. 24. Husband of Susan; father of Laurie Miller, Linda, and Lisa Johnson; brother of Dorothy Martin; grandfather of Leah Miller and Matthew Johnson.

+ **EDDLEMAN, Isabella F.**, 83, Our Lady of the Springs, French Lick, Oct. 8. Wife of Ralph; mother of Donald and Paul Sellers; grandmother of 14.

+ **FIELDS, Paul E.**, 60, St. Mary, Greensburg, Oct. 26. Husband of Marguerite (Koons); father of Paula Johnson, Jane Weigel and Connie Johnston; son of Omie (Blandford); brother of Walt, Bernice, Adele, Mollan, Barbara Stahley, Helen Frazier, Teresa Maloney, Naomi Junjander and Jeanie Aubergier; grandfather of eight.

+ **FRENTZ, Laura Katherine "Katie,"** 79, St. Lawrence, Indianapolis, Oct. 24. Mother of Paul, Bedford, Oct. 23. Husband of Mary (Schimley); father of J. T., Christian and Allison; son of Marie (Meno) and Walter; nephew of Angie Meno.

+ **GIBBONS, Mary L.**, 75, Sacred Heart, Jeffersonville, Oct. 23. Mother of Frank Hoban, Frank J. and Carl A.; stepmother of Carol Collier; sister of Johnnie, Donald, Al and Doris Voll, Bernice Scott and Carmel Snyder; grandmother of eight; great-grandmother of eight.

+ **GLOVER, John T.**, 48, St. Vincent de Paul, Bedford, Oct. 23. Husband of Mary (Schimley); father of J. T., Christian and Allison; son of Marie (Meno) and Walter; nephew of Angie Meno.

+ **GOINS, Katherine E.**, 87, Christ the King, Paoli, Oct. 13. Mother of Donald; sister of Ralph Haven; grandmother of four; great-grandmother of four.

+ **GOODE, Jesse**, 87, St. Rose of Lima, Franklin, Oct. 26. Husband of Philomena; father of Bill and Bernice; brother of Ralph, Howard, Hubert, Edith Flint, Ethel Bunch and Ida Vittore; grandfather of four.

+ **JURANIC, Anna (Sekotal)**, 103, Holy Trinity, Indianapolis, Oct. 26. Mother of Anna Lich and Frances Little; grandmother of 14; great-grandmother of 15; great-great-grandmother of one.

+ **KEILLOR, Barry A.**, 40, St. Mary, Greensburg, Oct. 26. Son of Betty (Pickett); brother of Mark S., Karl F., Dwayne J., Dwight J. and Marlene Smith.

+ **MARKS, Matilda P.**, 73, St.

Christopher, Indianapolis, Oct. 25. Sister of Sophie M. Goshorn.

+ **PULSKAMP, Mary (Mayme)**, 86, St. Mary of the Rock, Batesville, Oct. 30. Mother of William, Harold, Eljira Timke and Shirley Laker; grandmother of 20; great-grandmother of 41.

+ **RICHARTE, Emma C.**, 97, St. Ambrose, Seymour, Oct. 24. Mother of Bernard, Betty Lane, Bernice Elsnor and Paul; sister of Flora Faust; grandmother of 21; great-grandmother of 41; great-great-grandmother of eight; step-grandmother of five.

+ **SGRO, Dominic J.**, 70, St. Bernadette, Indianapolis, Oct. 8. Husband of Madeleine A.; father of Frank P., Agnes A., Charlene M., Joseph P. and Michael A.; son of Celestine; brother of Joseph and Antoinette Deitz; grandfather of six; great-grandfather of one.

+ **LOWEY, Ann M.**, 66, St. Vincent de Paul, Bedford, Oct. 26. Wife of Frank; mother of David, John and William "Bill"; sister of Frank Klasek; grandmother of two.

+ **TURNER, Robert**, 67, Christ the King, Paoli, Oct. 13. Husband of Frances; father of Robert Jr.; stepfather of Victor and John DeCarlo, JoAnn Harkness and Yvonne Bush; brother of Arthur, Newell and Florence Robinson; grandfather of 10; great-grandfather of eight.

+ **WALKE, Clarence A.**, 64, St. Louis, Batesville, Oct. 27. Husband of Mary; father of Larry, Sue Back and Maribeth Wall; brother of Bernice Sauerland and Betty Lee; grandfather of seven.

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Church leaders voice views about peace talks

by John Thavis
Catholic News Service

VATICAN CITY—As Arabs and Israelis sat down at the first comprehensive Middle East peace conference, church leaders gave their blessing to the talks and prepared to make their views known—especially on the issue of Jerusalem.

The conference, which began Oct. 30 in Madrid, Spain, prompted a flurry of diplomatic activity at the Vatican.

Pope John Paul II sent letters to the conference chairmen, U.S. President George Bush and Soviet President Mikhail Gorbachev, saying he hoped the talks would bring "lasting peace." A solution, he said, will require perseverance and sensitivity to the rights of all parties.

The pope was preparing for a briefing from Bush at the Vatican Nov. 8. Meanwhile, Vatican diplomats in the Middle East were called to Rome for a meeting to evaluate peace opportunities.

Jerusalem Latin-rite Patriarch Michel Sabbah, in Rome to meet with the pope, said the local and universal church would want to have input as the conference moved to specific issues, such as the status of Jerusalem. He said Jerusalem's Christian patriarchs had met twice to elaborate a common position on the fate of the holy city.

Encouragement for the peace process came from church leaders worldwide, including Archbishop Daniel E. Pilarczyk, president of the National Conference of Catholic Bishops. He urged U.S. Catholics to support the negotiations with prayer and acts of penance.

The Madrid peace talks were a U.S.- and Soviet-brokered effort to end 43 years of conflict in the Middle East. After an initial session attended by all parties, the conference moved to a second phase: a series of bilateral meetings between Israel and its Arab and Palestinian neighbors. The first four days of talks produced no breakthroughs, but no breakdown, either.

Neither the Vatican nor other church institutions were invited to attend or observe the peace conference. As the talks began, however, the Vatican made clear that it

would use other channels to register its opinions. One key point the church wants to make is that Middle East problems involve issues of religious freedom, particularly in Jerusalem.

Vatican spokesman Joaquin Navarro-Valls said the pope's meeting with Bush would allow the pontiff to review the Vatican's position on Jerusalem and restate other concerns, which include:

- Peace and security for Lebanon, where close to half the population is Maronite Catholic.
- Permanent security for Israel.
- Recognition of the legitimate rights of Palestinians.

While the Vatican has no desire to participate in the conference's initial stage or in debates over territorial claims, it does seek a role when the talks turn to Jerusalem and access to the holy places considered sacred by Jews, Christians and Muslims, Navarro-Valls said.

In his letter to Bush, the pope struck a realistic tone. "The way forward will not be easy," he said. The pope said he hoped the "willingness to negotiate will never fail" and that all parties concerned can achieve a degree of mutual trust.

The pope met Oct. 29 with Vatican diplomatic representatives to Middle Eastern and Northern African countries, and the next day held a private audience with Israel's ambassador to Italy, Mordechai Droti.

The meeting with Droti was unusual because the Vatican and Israel do not have diplomatic relations.

The pope also discussed peace conference prospects with Patriarch Sabbah, who spoke Oct. 30 with reporters. The Jerusalem patriarch, a Palestinian, said "the voice of both the universal and the local church must be heard" when the issue of Jerusalem is taken up. Whether this will be through documents or physical presence remains to be seen, he said.

"The political dimension alone can never resolve the problem of Jerusalem. There is a religious dimension, and if it is neglected now, it will cause disturbances in the future," he said.

Patriarch Sabbah expressed guarded optimism that the talks could break through the "psychological barriers" that have prevented peace for decades.

"Nothing is impossible. Jerusalem can be the capital of Israel. It can be the capital of Palestine. It can be the spiritual capital for all Christians and a place where all believers feel at home," he said.

Currently, Israel claims a united Jerusalem as its capital, including the occupied eastern part of the city. Religious tensions have arisen in recent years as Jewish groups have moved into traditional Christian and Muslim parts of Old Jerusalem.

Patriarch Sabbah said he thought Jewish and Muslim points of view are likely to be well-represented at the peace conference, simply because of the malaprop of the delegations. "Christians should also be heard," he said.

The patriarch credited the United States with helping arrange the conference and said continued U.S. and Soviet pressure will be needed to keep the dialogue going and prevent "intransigence by either side."

In the United States, the U.S. Catholic Conference sent a letter of appreciation to Secretary of State James Baker for his work in bringing all parties to the peace conference.

"After 43 years of war, terrorism, repression and resentment, the whole world longs to see a just peace take root in the region. While the work of negotiation belongs primarily to the protagonists themselves, we continue to support an active diplomatic effort by the United States," said the letter. It was signed by Archbishop John R. Roach of Minneapolis-St. Paul, chairman of the U.S. bishops' International Policy Committee.

U.S. Catholic-Jewish group has its semiannual meeting

WASHINGTON (CNS)—Catholic-Jewish relations and the recent U.S. visit of Polish Cardinal Jozef Glemp of Warsaw topped the agenda at an Oct. 23 meeting in Washington of U.S. Catholic bishops and representatives of the three main branches of Judaism.

The daylong dialogue also dealt with concerns about moral values in public education, challenges to family life today, pornography, the Middle East peace talks and emerging issues in Central and Eastern Europe.

The session was one in a series of semiannual meetings co-sponsored by the Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops and by the Synagogue Council of America. The council is a coordinating body formed by the respective national rabbinical and lay synagogal organizations of Orthodox, Conservative and Reform Judaism in the United States.

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Bishops to discuss holy days

by Jerry Fitau
Catholic News Service

WASHINGTON—Holy days of obligation have become a topic of discussion for U.S. Catholics because the nation's bishops are scheduled to discuss possible changes in some of them next week.

Here is some background on that discussion:

WHAT WILL THE BISHOPS VOTE ON?

The bishops are to vote whether to abolish the obligation of attending Mass currently attached to three feasts: Mary Mother of God (Jan. 1), the Assumption (Aug. 15) and All Saints (Nov. 1).

If they decide to retain any or all of those feasts, they are to vote separately on whether the obligation should be retained when the feast falls on a Saturday or on a Monday.

They are also to vote whether to continue observing Ascension on Thursday, the 40th day after Easter, or to move its observance to the following Sunday. Of all the possible changes, a poll taken last year indicated that this is the most likely to be adopted. Of 168 bishops who expressed an opinion, 149 favored moving the observance.

There is to be no vote concerning Christmas (Dec. 25) or the Immaculate Conception (Dec. 8). Most bishops strongly support retaining both of these as holy days of obligation.

WOULD ABOLITION MEAN THE FEAST DISAPPEARS?

Each holy day of obligation is a major liturgical feast. The liturgical observance would continue. But Catholics would no longer be obliged to attend Mass or to abstain from work if possible on that day.

Church rules permit moving the observance of some feasts to a Sunday. For others the feast is still observed on its regular date, but without the obligation attached.

WHAT DAYS ARE HOLY DAYS OF OBLIGATION?

The Code of Canon Law, the general law of the Latin-rite church, says each Sunday of the year "is to be observed as the foremost holy day of obligation."

In addition the code lists 10 other days "also to be observed"—the days usually referred to when people talk about holy days. These, in the order given by the code, are Christmas, Epiphany, Ascension, Corpus Christi, Mary Mother of God, Immaculate Conception, Assumption, St. Joseph, Sts. Peter and Paul, and All Saints.

Different countries observe different holy days of obligation. Some observe as few as two. For a long time only six have been observed in the United States. They are Christmas, Ascension, Mary Mother of God, Immaculate Conception, Assumption and All Saints.

Some countries have special holy days of obligation that are not in the general law of the church, such as Our Lady of Guadalupe in Mexico and St. Rose of Lima in Peru.

The Catholics of Eastern rites have their own liturgical traditions governing holy days, and these would not be affected by any changes made within the Latin rite.

In early U.S. history the observance of holy days of obligation varied from diocese to diocese. Well into the 19th century, U.S. areas colonized by France or Spain followed different holy days. It was only in 1884, at the Third Council of Baltimore, that a uniform calendar of six holy days was established for all U.S. dioceses.

The variations in practice are enshrined in the Code of Canon Law, which says, "The conference of bishops can abolish certain holy days of obligation or transfer them to a Sunday with prior approval of the Apostolic See."

WHAT IS THE "OBLIGATION" OF A HOLY DAY?

There are actually two obligations—Mass and rest from work. Canon law says, "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass; they are also to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord's Day, or the proper relaxation of mind and body."

Some bishops' conferences, such as those in Switzerland and Bolivia, have ruled that only the holy days which are civil holidays are days of obligation.

In 1977, when Italy abolished the civil holidays observed on five holy days, the Italian bishops immediately abolished the Mass obligation for those days or transferred their observance to the following Sunday.

Of the six U.S. holy days of obligation only two, Dec. 25 and Jan. 1, are civil holidays.

HOW DO U.S. HOLY DAYS COMPARE WITH THOSE IN OTHER COUNTRIES?

Latin-rite Catholics in the United States observe more holy days of obligation than their counterparts in many other countries.

Since 1968 Canadian Catholics have had only two: Christmas and Mary, Mother of God (Jan. 1).

India observes two: Christmas and Assumption.

In Mexico there are three: Christmas, Jan. 1 and Our Lady of Guadalupe.

France has only four holy days of obligation.

Australia observes Christmas, Ascension, Assumption and All Saints as holy days of obligation, but the obligation is dropped for Assumption and All Saints when those feast fall on a Saturday or Monday.

In Germany, on the other hand, three holy days of obligation remain that have long since disappeared from the calendars of most countries: the days after Christmas, Easter and Pentecost.

WHAT PASTORAL ISSUES ARE THE U.S. BISHOPS TRYING TO RESOLVE?

Most of the bishops are dissatisfied with the current U.S. practice in one way or another. But they have different concerns. Some are concerned that a reduction in holy days of obligation would contribute to a sense of laxity among Catholics, an erosion of a sense of Catholic identity and, in the case of the Marian feasts, a decline in Catholic devotion to Mary. Some are more concerned that most U.S. holy days cannot be celebrated the way they should be, by both worship and rest, because they are not civil holidays.

When they discussed holy days of obligation at a national meeting in 1983, several bishops raised questions about the quality of liturgies that are supposed to be joyful gatherings of the community to celebrate an important mystery of faith—but all too often are rushed affairs, squeezed in before or after work or during the lunch hour. Some asked what kind of spirituality is fostered if most people see these feast days mainly as a burden, not a day of celebration.

Some of the bishops—whether they want to keep the current holy days of obligation or abolish some of them—are most concerned about the pastoral problems that arise whenever a holy day falls on Saturday or Monday, coming back to back with Sunday. Some of the problems they cite are popular confusion over the complicated church rules governing evening Masses, the strain on priests who may have to celebrate from four to six Masses in two days, and scheduling problems, especially in places where priests serve two parishes or a parish and a mission.

Adding to the confusion about "back-to-back" situations is the fact that some bishops dispense their people from the obligation when certain holy days fall on Saturday or Monday, while others do not.

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