

# THE CRITERION

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## Youth conference addresses peace

by Mary Ann Wuand

More than 7,000 youth and adults attending "Peace in the Puzzle," the 21st biennial National Catholic Youth Conference Nov. 7-10 in Indianapolis, embraced faith, family and fellowship during inspirational keynote sessions, workshops and liturgies.

Gala opening night festivities at the Indianapolis Convention Center on Nov. 7 featured Indy car driver John Andretti and his wife, Nancy, who told the teen-agers they were delighted to share their fourth wedding anniversary with the gathering, and also Tony and Lynn Melendez, who sang their wedding song for the teens.

An accomplished musician who was born without arms, Melendez gained national attention in 1987 when he played the guitar with his feet and sang "Never Be the Same" for Pope John Paul II during a papal visit to Los Angeles.

Melendez inspired the teens with his quiet messages of hope and perseverance as well as his dynamic skill with a guitar. "Never quit," he said. "Never give up."

Pyrotechnics and accomplished musical performances by Roncalli High School's Show Choir and Ben Davis High School's "Marching Giants" added to the excitement of the massive welcoming ceremony.

During the four-day conference, the teen-agers heard motivational messages from Father Edward Branch, who discussed separating perception from reality, and Olympic gold medalist Madeline Manning Mims, who praised God for helping her complete the difficult journey from a Cleveland ghetto to fame as an American track star.

"Christian convictions help us bring peace to the puzzle that is life," Father Branch told conference delegates last Saturday. "We are walking triangles composed of tradition, culture and personality, and the reality is that unless we can live out of all three we are not really living."

Using videos to punctuate his talk, Father Branch reminded the teen-agers that they are constantly being bombarded with musical and video images of power.

"We feel like we're going to drown in a sea of images



PERFORMER—Tony Melendez performs at the National Catholic Youth Conference. (Photo by Charles J. Schisla)

that are anything but ourselves," he said. "Who are we? What do we own? Who others say we are?"

The Atlanta priest concluded his talk with a challenge to delegates to look beyond perceptions to view reality and work to affect positive change in the world.

Delegates responded by joining arms and enthusiastically singing "We Are the Ones," while a videotape of the celebrity fund-raiser "USA for Africa" showed well-known musicians sharing their talents to raise money to aid starving Africans.

"We are the ones," the teens sang, "we are the children, we are the ones to make a brighter day for all people, so let's start giving."

As a child, Madeline Manning Mims told the gathering, she knew that God had a plan for her but she just didn't know what it was. The answer came years later, she said, when she sped to fame by breaking a world track record in the 1968 Olympics and then used her newfound recognition as a way to spread Gospel messages.

"You have a reason to live," she said, "a reason to find God, because you were born with a purpose to be fulfilled and it's not for you to throw away. Christ in you is the hope, Christ in you is the joy and the love that the world needs, but it has to come from the people of God."

That theme was reflected in a challenge to conference delegates read by Lauren Wilson of St. Luke Parish in Indianapolis.

"Throughout life," she said, "Jesus has promised to be our bridge over troubled waters and to be with us always. We call upon Jesus tonight, all 7,000 of us, to show us the way. And we must believe that he will. What part do we play in bringing about the kingdom? What part do we play in spreading his Gospel message? What part do we play in this puzzle of life? We, the youth, bring the peace. And we must be willing to share it."

## Congress develops goals for Catholic schools

by Ines Pinto Alicea  
Catholic News Service

WASHINGTON—The National Council on Catholic Schools developed 25 goals for the Catholic community to pursue to improve Catholic schools in the 21st century, but most of the work must now be done at the local level, said the sponsors of the congress.

Attending the congress for the Archdiocese of Indianapolis were Frank Savage, secretary for Catholic education, and G. Joseph Peters, coordinator of school services.

Sister Catherine T. McNamee, president of the National Catholic Educational Association and a Sister of St. Joseph of Carondelet, said local communities should be able to take the goals and general strategies established at the congress and develop strategies that fit their community needs to achieve them.

"I'm really pleased because really major directions were set," she said.

Some 250 educators, business leaders, parents, bishops, politicians and commun-

ity leaders were asked to serve as delegates for the Nov. 6-10 congress, which was planned as a process to develop guidelines and goals based on five major themes:

- Catholic identity.
- Leadership.
- The school and society.
- Finance and governance.
- Public policy and political action.

"There was a lot of give and take among the participants, but there was a sense of collaboration," said delegate Bishop John J. Gerry of Portland, Maine.

In the end, the delegates came up with their 25 directional statements, all of which were to be made public in a week, and they chose the ones they thought were the three most important to pursue immediately.

Robert Kealey, executive director of the NCEA's elementary schools department, said the top three were:

► Urging Catholics to give more financial and moral support to Catholic schools. One specific aspect of this goal was to increase financial support to all Catholic schools by 20 percent by 1997. The other aspect was getting Catholics to lobby for educational choice, said Sister Catherine.

"We need to focus on promoting parental choice and on forming coalitions with other groups on the issue," Sister Catherine said.

► Providing ongoing formation of Catholic school personnel to make them more knowledgeable on the subjects they teach and to help them preserve the Catholic identity of schools.

► Working with the bishops to ensure they realize the goals of their 1990 statement on education.

The "Statement of the United States Bishops in Support of Catholic Elementary

and Secondary Schools," passed at the bishops' November 1990 general meeting in Washington, called for more support from the bishops through fund raising and creating offices to help schools budget wisely and increase parental involvement.

Thomas Mackey, president of Key Metals and Minerals Engineering Corp. in Texas City, Texas, said all of the bishops have to be committed to the statement for an improvement in Catholic education.

Mackey said the clergy must take the risk of giving more responsibility to the laity for their statement to become a reality.

"Traditionally the pastor has carried much of the responsibility and they have been reluctant to delegate the responsibility, reluctant to change the traditions," Mackey said. "But the pastor must realize that he's not the owner of the sheep, but the shepherd."

Archbishop John R. Roach of Minneapolis-St. Paul, a delegate and a former NCEA board chairman, in an interview with Catholic News Service about some of the major goals that were set, said (See GOALS FOR SCHOOLS, page 16)

### Looking Inside

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## Fr. Godecker to oversee planning implementation

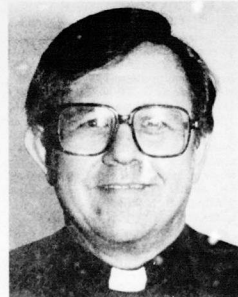
Father Jeffrey H. Godecker has been appointed assistant chancellor for project implementation by Indianapolis Archbishop Edward T. O'Meara. The appointment is effective Jan. 2, 1992.

His primary responsibility will be to assist the archbishop in implementing recommendations concerning the future of Catholic education, parish staffing, urban ministry and Catholic Center management.

The recommendations will come from the various studies that are now underway and that have been explained in past issues of *The Criterion*.

Father Godecker, currently pastor of St. Andrew Parish in Indianapolis, will serve as liaison between Archbishop O'Meara and his staff, parish and diocesan clergy, and other pastoral leaders as well as secretaries of archdiocesan secretariats and department directors.

The new position is designed to last for two to three years.



Father Jeffrey H. Godecker

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# We aren't honest with teens about sex

by John F. Fink

Our society is not being honest with teen-agers when it comes to sex.

The message being given to them, implicitly and explicitly, is that teen-age sex is inevitable and, therefore, it's important that they protect themselves from the possibility of pregnancy and diseases by using condoms.

Since Magic Johnson announced on Nov. 7 that he has contracted the HIV virus, we have been inundated with appeals to young people about the importance of practicing "safe sex." Everyone assumes, and some people have said it loud and clear, that it's impossible to expect people to practice "no sex" until marriage.

You still hear people say that, yes, sexual abstinence is the best way to prevent teen-age pregnancies, AIDS and venereal diseases. But they usually follow that up by saying that they realize that expecting sexual abstinence is impractical, that teens are going to have sex anyway, so it's best that they be protected by using condoms. Many parents have come to accept this argument.

But it's all wrong and dishonest.

IT'S WRONG AND dishonest to give anyone the idea that condoms can protect "safe sex." Officials at the Centers for Disease Control say that they feel frustrated because they can't seem to get the message across that condoms don't provide "safe sex." It's not just that some condoms are defective or they aren't used correctly, but that they simply don't prevent all contact with seminal fluid during and after intercourse. I won't go into details.

Condom advocates claim a contraceptive effectiveness of 80-95 percent. But that's based on a woman's whole

menstrual cycle. Since at least 70 percent of that cycle is infertile, the actual effectiveness during the fertile time is much lower. So far as prevention of AIDS is concerned, the risk of contracting it when having sex with an infected person is many times greater than the risk of pregnancy, with or without a condom. Teens aren't being told that.

IT'S WRONG AND unfair to teens to glamorize sex to such an extent that we assume that teen-agers are going to have sex. We have to get back to teaching teen-agers that sex for them is not OK despite what they see on television. At their stage of development, they simply are not ready for sex for many good physical, psychological, emotional and spiritual reasons.

Television, particularly, is being dishonest to teen-agers. In an excellent editorial on Oct. 28, *The Indianapolis Star* pointed out that "this season teen-age sex is bursting out all over" on TV. It gave as examples the shows "Beverly Hills 90210" (the highest rated show among teens), "Roseanne," "Doogie Howser, M.D.," and "The Wonder Years," on all of which the teen-agers heroes lose their virginity. I quoted the Media Research Center as saying that the message being given to millions of teen-agers is that teen-age sex is "acceptable and inevitable, while abstinence is embarrassing and abnormal."

This is indeed the message that has gotten across to many teen-agers. Teens today are actually embarrassed to admit that they are virgins and often are pushed into sexual activity by peer pressure.

Sexual activity outside of marriage is still objectively immoral, and it is unfair to teen-agers to teach them anything else. Even in our public schools, where religious beliefs cannot be taught, it's possible to teach values, and chastity should be a value that is universally accepted.

Unfortunately, today chastity is not universally accepted. In some of the cultures in the U.S. today, sex outside of marriage is not only condoned, it is taken for granted. There is no longer a stigma attached to having

children outside of marriage and the practice of couples living together without marriage has become widespread.

Is it too late to reverse this trend? Is the power of television added to the strong natural sexual urges of adolescence too much to combat? Can teen-agers actually be convinced that sexual abstinence is not only possible but desirable?

Certainly it can be done, but not with approaches such as distributing condoms to them. That tells teens that condoms are a safe way of having sex and that sexual activity is expected. It also tells them that we don't really care about their psychological well-being, only about their not contracting a disease or getting pregnant.

As Archbishop John Quinn of San Francisco said in a recent statement: "This (distribution of condoms) is really a very destructive plan—destructive to the role of the parents, but above all destructive to youth. The underlying message, even with the best of intentions, is that we do not think they are worth calling to high standards of human integrity and that adults are not willing to expend the effort it will take to do this."

BUT TEEN-AGERS WILL respond when they are told the truth. And the truth is that sex is a precious gift of God that is meant to be used as a part of the expression of love within the relationship of marriage. That has always been the teaching of the Catholic Church. If it were followed, we would not have today's problems with teen pregnancies and the AIDS epidemic.

Of course this is a challenge for teens who are so immersed in modern society. But why should we think that this generation of teens can't rise to the challenge as well as those in the past did? Of course there will be times when teens' passions will get the best of them, as has happened throughout history, but that's a far different matter from their assuming that their dates will include sexual activity, as is true in so many cases today.

If we're honest with our teen-agers, they will respond.

## EDITORIAL COMMENTARY

## The priests who staff archdiocesan offices

by John F. Fink

Every now and then you hear someone make a derogatory remark about the "bureaucracy" at the Catholic Center in Indianapolis. There seems to be an impression that the administration of the Archdiocese of Indianapolis is too heavy.

This has come up most recently during discussions about future parish staffing. Some people seem to have the idea that there would be more priests to staff parishes if they weren't being used in the "bureaucracy" to staff the various archdiocesan offices.

These people don't seem to realize that the priests who head archdiocesan offices also have parish assignments. The priests are already doing double duty, even if they don't yet have responsibilities for more than one parish as many of their brother priests do.

For the record, here are the parish assignments for the priests who staff archdiocesan offices.

Father David Coats is vicar general, moderator of the curia, and secretary of the Secretariat for Operations for the archdiocese. He is also pastor of St. Peter & Paul Cathedral.

Father Paul Koetter is assistant chancellor and director of the Vocations Office for the archdiocese. He is also administrator of St. Agatha Parish in Nashville.

Father Larry Crawford, director of the Pro-Life Office, is pastor of St. Simon Parish in Indianapolis.

Father Clarence Waldon, director of the Office of Evangelization, is pastor of Holy Angels Parish, Indianapolis.

Father Thomas Murphy, director of the Office of Eucharism, is pastor of St. Joan of Arc Parish, Indianapolis.

Father Mike Widner, director of the Archives, is priest minister at St. John the Evangelist, Enochsburg, St. Maurice, Decatur County; and St. Anne, Hamburg.

Father Mauro Rodas, director of the Office of Hispanic Apostolate, is pastor of St. Mary Parish, Indianapolis.

Father James Barton, director of the

Propagation of the Faith, is pastor of St. Bridget Parish, Liberty.

Father Steve Jarrell, director of the Office of Worship, is associate pastor at the cathedral.

Father Fred Easton, vicar judicial of the Tribunal, is in residence and assists at St. Gabriel Parish, Indianapolis.

Father Paul Shikany, vicar judicial of the Tribunal, is administrator of Holy Trinity Parish, Enochsburg.

Father Robert Gilday, also vicar judicial of the Tribunal, is in residence

and assists at St. Christopher Parish, Indianapolis.

Msgr. Charles Ross serves the Tribunal as Defender of the Bond despite the fact that technically he has been retired since 1983.

Benedictine Father Hilary Ottensmeyer, director of Ministry to Ministers, is chaplain for the Benedictine Sisters at Our Lady of Grace Monastery, Beech Grove.

That leaves Father John Geis, secretary of the Secretariat for Ministry Personnel and director of Priests Personnel. He has no additional permanent assignment so he can fill in temporarily in those parishes where there is a sudden and unexpected vacancy. That happens much too often.

## AN UPDATE

## Archbishop O'Meara writes latest on his health

Archbishop Edward T. O'Meara  
Archbishop of Indianapolis

Because of my extended stay in Indiana University Hospital, I believe a more extensive explanation of my health condition would be appropriate.

Following the diagnosis of my illness (pulmonary fibrosis) in July, I was placed on an aggressive program of medication. While the 50 per cent loss of my breathing capacity was not recoverable, there was hope that this treatment might stop the progression of the disease, or at least, slow its development. Two months after I began the treatment I was tested to determine if the fibrosis had progressed. The report was hopeful with there being only negligible growth of the fibrosis.

Several days after my evaluation, I began a noticeable decline in health. I continued to come to the Catholic Center, but was having more difficulty getting around. This led to my hospitalization on October 9 in University Hospital. It was discovered that I had pneumonia in addition to the pulmonary fibrosis and the doctors started antibiotics immediately. Over the next two weeks I continued to receive antibiotics with tests showing improvement in the pneumonia. My ability to handle physical activity remained very limited.

On October 29, I was released from the hospital to a nursing home where I was to receive extensive respiratory and physical therapy. This stay was seen as short-term, hopefully only two weeks. However, after a visit by my pulmonologist at the nursing home, it was decided that I should return to the hospital for further tests. Thus, I

re-entered University Hospital the evening of October 30.

The doctors are concerned that, while I seem to have recovered from the pneumonia, my ability to do physical activity is still extremely limited. Further tests have not uncovered any unknown infections in my lungs. At present, the doctors are treating the fibrosis more aggressively and continue to run tests, hoping to be able to improve my breathing capacity. Yesterday, November 11, I returned to my residence with home health care.

My condition is serious. While I am in no immediate danger, I realize that my long-term prognosis is not good. The only "cure" would be a lung transplant. God has blessed me with excellent overall health, especially following the recent dietary weight loss. I have no pain or any other ailment that I know of.

I remain as active in my leadership of the archdiocese as my condition makes possible. Mentally, I am very alert and receive daily updates with regard to issues within the archdiocese. Particularly, I continue to be supportive of the management audit on total Catholic education, inner city ministry and diocesan organization which is being facilitated by the Conservation Company. Also, I am in touch with the progress of the Future Parish Staffing Task Force's work, the efforts of the Archdiocesan Council of Priests, the Archdiocesan Pastoral Council, and the Catholic schools marketing promotion. I want to express my appreciation to all those giving time and energy to these endeavors. While my physical activity has been greatly reduced, I remain deeply involved in the needs of the archdiocese.

As moderator of the curia, Father David Coats has responsibility for all activities at the archdiocesan/Catholic Center level. I have been pleased with your response to his leadership. As vicar general, he acts in my name, and always does that in total unity with me. I am especially grateful for the way you have received his efforts in this role.

Your prayers are a strength to me. Please continue to remember me before the Lord.

### OFFICIAL APPOINTMENT

Effective January 2, 1992

FATHER JEFFREY GODECKER, appointed to assistant chancellor for project implementation. He will continue his current assignment as pastor at St. Andrew, Indianapolis, until a new pastor is appointed. The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

### Correction

In a Nov. 8 story that defined the future parish staffing study and the urban ministry strategy, an incorrect statement was included. Anne Wenzel is staff consultant for the Urban Ministry Strategy Task Force, not the Future Parish Staffing Committee, as stated. *The Criterion* apologizes for adding to the confusion.

11/15/91



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## CRITERION

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# Holy Cross plans Thanksgiving baskets for 1,000

by Margaret Nelson

For the 10th year, hundreds of poor and homeless people will line up on Oriental Street in Indianapolis to receive Thanksgiving provisions from the Holy Cross St. Vincent de Paul food pantry.

"On Sunday, Nov. 24 at 1 p.m., we need the most volunteers," said Franciscan Sister Paulette Schroeder, pastoral associate. "Last year we had 500 people. We thought that would be too many, but Mark (Scott) found something for everyone to do. On Tuesday Nov. 26, we can use people early, about 3 p.m."

"And we need the money, \$10,000 to \$12,000 for both Thanksgiving and Christmas," said Sister Paulette. "People are generous. Some have doubled what they gave last year. But the needs have increased. At least, more people are coming to us." Cartons of food will be provided to 1,000 families.

Denny Woelfel, on the Holy Cross Food Pantry board of directors, will be there. Asked why he comes all the way from Carmel, Woelfel said, "When I was still working, the Lord told me to do it. That was the message I got. I was a glove



**BREAKING BREAD**—Volunteers at the weekly St. Vincent de Paul food pantry at Holy Cross serve 200 clients. Here they pause for soft drinks, a pitch-in lunch and a little conversation together. (Photo by Margaret Nelson)

and scarf salesmen. I first came three years ago.

He is a member of St. Elizabeth Seton Parish and his wife, Margaret Ann chairs the parish peace and justice committee. "This is our sister parish. We adopted

it," Denny Woelfel said. "About 15 members tutor an hour or so each week at the school. They work through Providence Sister Barbara McClelland. Others help at the food pantry."

"The parish tithes one-tenth of its collection to give to the poor. Holy Cross gets some, Haiti; and two parishes in Kentucky. It's all part of the peace and justice ministry. The biggest project of the year is the Thanksgiving and Christmas preparation and distribution," he said.

"Last year, we had 84 Elizabeth Seton parishioners come to the 10:30 Mass and work after Mass. Since so many work, only 42 came on Tuesday," Woelfel noted that Christmas preparation and distribution will be early, Dec. 15 and Dec. 17, because Christmas Eve is on Tuesday.

During a Friday food pantry distribution in early November, the volunteers took their usual lunch break. They enjoyed soft drinks and some food the helpers had brought, while they discussed the Thanksgiving preparations.

Clara Ashwell, 62, has long helped with the food pantry. "It's because I like to help people with needs." She still comes every

Tuesday and Friday, though she recently lost much of her vision. (She let it be known that Woelfel gave pantry workers house-glasses last year for Christmas.)

Geneva Dodson lives in the neighborhood and has worked in the food pantry for six years. "I just like it here. It's just like coming home," she said.

Brenda Clouse "came into the church last Easter" at Holy Cross Parish. She said she cleans the church on Friday and works with the caregiving program at Metro Advocacy. She helps Sister Paulette Schroeder with communion calls at the nursing home and hospital every Friday.

Though she doesn't work in the pantry during the year, Clouse helps fill the baskets at Thanksgiving and Christmas. "I like doing this type of work. The Lord has used me in many special ways right here, just to help out. I get to work with Father Pat (Doyle, parish administrator) to provide hospitality for the families who have funerals. I get a big blessing out of it."

New from Mississippi, Vickie Moore said, "It's beautiful here. I make it my home. These people are like sisters and brothers to me. They all treat me like I was their daughter. They keep me laughing at all times. What I've got, they've got. "When I first came, I think I surprised them. But my father raised me up to be a hard worker. I was driving a truck when I was eight. Even at home I stay busy. Sometimes, I think I'd like to go back to help my mother on the farm in Mississippi—just for a few days. But you can't find people who treat you better than these folks do."

Ashwell affirmed Moore. "She works hard. She's got that stuff in sacks in no time. She's a worker."

The 30-year-round workers are ready to have the assistance of people from many area parishes, schools and organizations on Nov. 24 and 26.

## Sister hopes to cut food lines

by Margaret Nelson

"I always say, 'If every able-bodied person and family had one person they looked after, we wouldn't have all of these problems,'" said Franciscan Sister Paulette Schroeder.

She was talking about the problems of hundreds of people who are waiting in line for food at Holy Cross Church in Indianapolis each Thanksgiving. Sister Paulette told of plans to gradually bring down the number of people who need help.

Sister said that eight committed people have been coming together regularly to reflect and pray about the situation. "We have been reflecting for about a year. We are trying to think what is the need of the neighborhood that would make this (food lines) unnecessary."

"We want to get a center—a bit of emergency housing," said Sister Paulette. "Families could live there for one or two years, if they had to. We hope to have enough room for six or seven families. And we would have companions to walk with them (like Habitat does) so they can become stabilized."

"The food pantry is band-aiding," she said. "Basically it is meant to provide a Thanksgiving meal."

Sister Paulette said, "We approached Holy Family Shelter, Shepherd Center and Wheeler Mission. They said all of this is needed—as much of it as we could do."

"It will just be a group of people," she said. "We will get private contributions. We are telling the parish on Nov. 17."

"It could be a place for beauty. It could provide relief for single mothers from their children. We have no place here at Holy Cross," Sister said.

"It is important to us that we try to get people out of the system, rather than trying to perpetuate things. We already have so many people at the door," Sister Paulette said. "Sometimes a mother leaves a husband. She just takes the kids. They have nothing. I am not naive, but I never thought people could be so down as they are. They have nothing, not even a toy."

"This year, we are trying harder to affirm human dignity. We don't want to tolerate lines as we can help it," she said.

"There are lots of outreach efforts in the neighborhood for Thanksgiving," Sister Paulette said. "But people still sign up here. Some say they would do anything for the milk."

Those interested in helping the poor break out of their poverty are invited to help provide housing, employment opportunities, transportation, child care, furniture, clothing and food, financial counseling, life skills or companionship.

Holy Cross Neighborhood Ministry Group may be contacted at 317-637-2620.

## Wanted: your Christmas stories

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

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

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

Deadline for receipt is Tuesday, Dec. 3. The stories to be published will be selected by the editors.

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

## Final draft of education report to be finalized by end of Nov.

by John F. Fink

The study of the future of total Catholic education in the Archdiocese of Indianapolis has reached the stage where the final draft of a report is now being circulated for comments. The report should be finalized by the end of November and printed in December.

This report identifies the issues to be addressed, but without recommendations at this time. The issues will then be discussed during an "education summit" scheduled for Jan. 31 and Feb. 1. It is expected that recommendations will come out of that meeting.

According to Patricia Owens of the

Conservation Co., invitations to the summit should be mailed before Thanksgiving. Then those who accept the invitation to participate in the summit will be sent the final report early in January.

The Conservation Co. is the consultancy company that specializes in long-range planning for non-profit organizations that the archdiocese is using to study education, urban ministry strategy and internal management.

Owens said that the final draft of the report is now being shown to key leaders in the archdiocese for their comments prior to its being published.

It is expected that about 250 leaders in the archdiocese will be invited to the summit, she said.

## New Albany Deanery Pastoral Council installs new officers

by Dorothy Lutgring LaGrange

During All Saints Day evening Mass at St. Mary Church in New Albany, officers for the New Albany Deanery Pastoral Council were installed.

Pat Weidner is the new president; Steve Northam, vice president; and Susan Ems, secretary. They were installed by Father William Ernst, dean of the New Albany Deanery.

"Most of us will be unknown, but the church will celebrate us on Nov. 1 because of our tradition," Father Ernst said. "Today, as we celebrate the tradition of goodness among the saints, we also celebrate the installation of the officers of the deanery pastoral council."

Describing the role of the council, he said, "It's a place for dialogue among parishes of the deanery." The New Albany

Deanery is made up of 19 parishes in Harrison, Floyd and Clark counties—16 with resident pastors and three missions without a resident pastor.

During the installation ceremony, Weidner, Northam and Smith lit candles and pledged their service to the parishes and deanery. Father Ernst blessed the trio, asking that through their vision they may "bring honor and glory to your name."

"We take communication from here up to the archdiocese," said Weidner. Northam is the deanery representative to the Archdiocesan Pastoral Council.

The deanery pastoral council has been in existence three years and serves as a liaison between the deanery parishes and the archdiocese. All deanery executive members of parish pastoral councils and their pastors met at Providence High School on Oct. 22 to discuss concerns for the new officers to address.



**DEANERY OFFICERS**—Father William Ernst, dean, (from left) stands with new officers for the New Albany Deanery Pastoral Council installed at an All Saints Day Mass: Pat Weidner, St. Anthony, president; Steve Northam, St. Augustine, vice president; and Susan Ems, St. Mary, Navilleton, secretary. (Photo by Dorothy Lutgring LaGrange)



# Commentary

## THE BOTTOM LINE

### Relating to homeless woman for a moment

by Antoinette Bosco

On a beautiful Sunday in October I was in Manhattan—that incredible synthesis of the new and the old, the glittery and the gross, the meek and the merciless.

I had a lovely day, until I had to return home to the adjacent state where I live. I was traveling by bus and had to go to the Port Authority on Eighth Ave.

The last time I used this bus service, more than 20 years ago, I was mugged across the street from the station. The thief



nearly pulled my arm off in his determination to get my purse.

Remembering this, I had come to the city without my purse, strapping a tiny bag around my waist, covered by my sweater, to conceal my car keys, ticket and the few dollars I brought with me.

I didn't carry an overnight bag. My belongings were in a plastic bag. I also wore pants, flat shoes and a 20-year-old, getting-shabby coat. Clearly my motivation was to look poor, hoping not to become a thief's target.

When I got to the station, I noticed a difference—more police. As I walked to the spot where my bus would leave, a bag lady came up to me, mumbled something, looked at the plastic bag I was carrying, shrugged and walked away.

It occurred to me that she thought I was a bag lady, too. Strange, but for a few minutes I felt a great identity with her. I was, in a sense, in disguise. But in so doing, I became one of the anonymous, nameless people—like she was.

I almost felt invisible, recalling the book by Ralph Ellison, written some five decades ago, which he titled, "The Invisible Man." When people don't want to associate with you because you are of a different race, homeless, an addict, an ex-convict and so on, they look past you, and never see you. You are, then, invisible to them.

I had a flashback to a scene from a movie I had just seen, "The Fisher King," a truly great film about love and redemption. In one scene, a homeless gay man who had briefly made friends with a man named Jack when he was down and out, tries to get his attention when Jack gets back on the fast track. Jack stares at him—as if not seeing him—walking away.

Truly, the homeless, and yes, the poor—in a one-to-one encounter—are the invisible people. We can talk about them in categories, but we can't converse with them.

We're afraid because if we do, they may ask us to give something we don't want to give—our acknowledgment perhaps that they exist.

I started that Sunday in my own familiar milieu. I ended it in an unfamiliar environment that, because of my mugging experience, I still perceive as hostile.

But for a moment, I belonged. I fit in when a bag lady thought I was like her. And what I learned was not comforting or consoling.



I have been a human rights commissioner, worked in causes, fought for civil rights, justice, equal opportunity, have given money to the poor. I can feel good about all that. I can feel I'm doing my share to help the poor and the homeless.

But the truth is that I am part of the majority who have a place to live and a paycheck—who move away from and pass by the invisible people when they wear a face and you can feel their breath. We just can't get that close.

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## THE HUMAN SIDE

### Vocabularies being enlarged by foreign words

by Fr. Eugene Hemrick

The more I hear the variety of languages spoken around me today the more I am convinced that the English language as we know it will be greatly different in a few decades. We will actively be using a number of new and colorful words which once were foreign but have found a place in our individual vocabularies.

Whether I am in Washington, Chicago or New York, I hear at least 10 different languages spoken as I walk down the streets. At The Catholic University of America in Washington, we have student research assistants who speak Chinese, Portuguese, Spanish, Filipino and Croatian.



On a walk across the campus, during an evening at the Kennedy Center or strolling on the mall I am likely to hear everything from French to Russian spoken. Foreign languages and customs are becoming second nature in the United States.

A recent article in the *Washington Post* reported how large a role Koreans are playing in the local street-vending business and how much more common Korean customs and language are becoming in the nation's capital.

In Los Angeles, I was told, telephone bills come in 27 different languages; homilies on Sunday are given in several languages.

What will happen over a period of time is that the English language as we know it will change. A look at the history of the English language, or any language for that matter, shows that it readily adopts words from other cultures.

The English language has incorporated many words that are Latin, French, Italian and German, for example. We say "defacto"

*"A look at the history of the English language . . . it readily adopts words from other cultures."*

and "gesundheit," and are accustomed to "semper fidelis" as the Marines' motto (always faithful) and "e pluribus unum" (from many, one) on our coins.

There is always the "fait accompli," "la dolce vita" and the "macho" fellow.

How do foreign words creep into

English? It begins with children when they are thrown together spontaneously. This could be in kindergarten, playing street ball or on the school playground. A child learns to speak by mimicking, and children love to game with each other by mimicking.

It also happens with adults who feel it is the cultured way to talk or that it is suave to swing in and out of foreign speech, or who, on the other hand, want newcomers in the country to feel at home.

We hear a larger mix of foreign words with English words in big cities than in the suburbs because cities have a way of mixing people together and causing them to be more spontaneous about each other's language.

Mark my words! Within the next decade all of us will have enlarged our vocabularies with a number of foreign words. It won't result from a "coup d'état." My "credo" is, however, that it will be "wunderbar!"

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## EVERYDAY FAITH

### Tucked-in sweatshirt seen as lifestyle measure

by Lou Jacquet

Nobody ever accused me of being a fashion trendsetter. A few weeks ago, however, I apparently reached a new low in this regard when a woman of college age gasped in astonishment at my apparel that day.

"You're wearing your sweatshirt tucked into your jogging pants," she said. "Nobody wears sweatshirts tucked into their jogging pants. That's really gauche."

I beamed. There are few things more wonderful, as one approaches the middle years of one's life, than to be told that one is out of touch with what is currently deemed fashionable. I would begin to worry if anyone ever thought I paid serious attention to what fashions were currently in vogue.

Now it is true that, most of the time, I wear my sweatshirts outside of my jogging pants (biographical note for future historians: I never jog, but I do try to walk a couple of miles each day to stay in shape). But since the temperature was rather cold that evening when the young woman suggested that I was fashion-impaired, I had tucked the sweatshirt into

the bottom half of the jogging suit for entirely practical reasons. From this experience we can derive Jacquet's first law of fashion: The more one ages, the more delicious it becomes to not give a hoot what anyone thinks about how you dress.

In fact, I have discovered as I age a bit that fashion consciousness is but one area

in which the young have much to learn. They might have the trim bodies and the understandable attitude of youth that they will live forever, but they also worry way too much about what people think of who they are and what they do.

The great liberating message that we finally grasp in mid-life is that we are what we are, and we should stop trying to be what others want us to be. Perhaps that is one reason that I am often more comfortable around the elderly than I am in the presence of most teen-agers. While a good deal of teen-age life is based on projecting an image, the elderly make no pretense about who they are; accept us as we are or leave us alone, they say. Life is too short to worry about impressing others.

There is much to be said for that wisdom gained by years of accumulated experience. It is not that we should stop trying to be well-groomed and well-dressed when the occasion calls for it. Even I know that a sweatshirt, tucked in or otherwise, is not appropriate apparel everywhere. The problem is that so many of us waste the best years of our life concerned about what others think of what we wear, how we look, who we are. Perhaps the greatest benefit of aging is that most of us learn to like ourselves as we are. That is no small accomplishment. Think of all the people you know

in your parish, your neighborhood, or even in your family who are desperate for the approval of others.

Tucking in a sweatshirt now and then might be a cardinal sin in the world of fashion, but for me it has become one more barometer to remind myself that I will never again spend my energies to be what others want me to be.

I won't squander the one life I have to live worrying about the judgments of others.



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# To the Editor

## Children are not taught true faith

Prior to Vatican Council II, Catholic children were taught, for the most part, in Catholic schools, and by nuns. They learned about the Catholic faith by studying the Baltimore Catechism. But then someone decided that since this was learned by "rote" it was not worthwhile. But by memorizing these answers they did learn the basics of the faith and this stayed with them the rest of their lives.

Now, in many cases, children aren't even exposed to the basics. Many attend public schools and CCD material is published by non-Catholic denominations.

While we are aware that the parents are the primary teachers of religion to their children, many of today's parents were educated in this way, so how can they teach their children if they haven't been taught properly themselves? And in many cases, with both parents working, or with so many one-parent homes, how many parents have time, or take time, to teach their children any more than is necessary to get them through school?

As a result of this lack of proper Catholic teaching, is it any wonder that so many of our young people, when they leave home, also leave the Catholic Church? If they meet and fall in love with a non-Catholic, they fail to understand the difference between the non-Catholic church and their own church.

Many of our youth have not been taught the true meaning of the Mass. This is why they want to be "entertained" in church today. They do not understand about the true presence of Christ in the Eucharist. They do not understand that Mass is a remembrance of the sacrifice Christ made for our salvation. Mass is boring to them because they do not understand what it means.

Children today are not taught about the sacraments. Or about sacramental. Or about graces. Or about indulgences. They have never heard of the corporal works of mercy, or of the spiritual works of mercy, or of the precepts of the church.

Many are not taught the traditional Catholic prayers, the prayers that have been so powerful down through the centuries. They are not taught about

devotion to the mother of Christ and to the saints, even though the documents of Vatican II remind us that we are to continue these devotions "as in ages past."

Of course, we know that there will always be a Catholic Church because we were promised this. But isn't it a shame that so many leave their faith because they do not know the difference between our faith and other faiths? And isn't it a shame that others leave their faith and become unchurched because of the lack of a good, sound education in the Catholic faith?

Don't you wonder, as I do, where the Catholics will come from in the future if our young people are not taught the true faith?

Winferd E. (Bud) Moody

Indianapolis

## Diaconate would help priest crisis

With all the proposed consolidations, present shortage of priests and a bleak outlook regarding a sufficient number of priests in the future, I wonder how much the diaconate program in our archdiocese would have helped ease the pending crisis.

This statement brings about a number of questions in my mind. Why do we not have a diaconate program? Is it our own archbishop who is against this vocation? As for our priests, where do they stand on this issue? Who is the responsible person or persons?

As I travel, I often have the opportunity to visit parishes that have a diaconate program. Many times I have the opportunity to witness deacons in action. It seems that this would be a tremendous resource for the pastor, for the parish as a whole, and afford a person the opportunity to serve God in a sacramental way.

I have all the respect in the world for our priests, but there are not enough of them to go around. Recently I was reminded of this as I made numerous attempts to make phone contact with two. At one number I received Mass schedules and no direction in case of an emergency. At the other I was told my call would be returned.

I believe that in our archdiocese there are many who are waiting for the opportunity to serve Our Lord through this vocation. They are prepared to make this

commitment with their time, talent and resources.

I would encourage our local church leadership to be sensitive to what God wants to do with his church and begin to move in that direction. Something is seriously wrong when everyone around us has and supports this vocation.

If we all believe God is who we think he is, then we need to put more trust in him and move for the betterment of his church.

In closing, I understand it takes about three years for a person to become a permanent deacon. If we do nothing, where will we be in three years? I believe the time is now!

Ronn Shreve

Indianapolis

(During 1988 the Council of Priests undertook an extensive consultation on whether or not to recommend the diaconate in the Archdiocese of Indianapolis. It included a series of articles in The Criterion, both for and against; meetings in each deanery; and surveys to determine opinions. The Council of Priests then recommended, on a vote of 12 to 7, that the permanent diaconate not be established, and Archbishop O'Meara accepted the recommendation.)

(At the time this was done in 1988, council members said they voted against the diaconate because they believed that the issues of women's roles in the church and lay ministry should have top priority and emphasis and that the archdiocese should not start another male clerical ministry.—Editor)

## The bureaucracy and parish priests

I would like to respond to "Some Statements About Bureaucracy" in the letters to the editor Nov. 1.

I have been a member of SS. Peter & Paul Cathedral parish for eight years. The priests whom I have come to know in the parish are the ones referred to in the letter as "tied up in the bureaucracy on North Meridian St."

I don't know much about the assignments these priests have in their archdiocesan offices, but I can speak of their work among the people of the parish. They are

there for daily Mass, including Saturday when the Catholic Center is closed. The sacrament of reconciliation is available by appointment if Saturday afternoon is not convenient. They are there for baptisms, weddings and funerals. The sick are visited. They are present at parish council meetings and committee meetings as well as parish events.

Being assigned to an archdiocesan office didn't prevent the priest at my parish from providing emotional and spiritual healing for me after I had been kidnapped and raped.

Contrary to the letter in the Nov. 1 issue, I feel Our Lord's command to "go out among the people" is being followed.

Nora Cummings

Indianapolis

## 'Burden' and advance directives

"Burden" seems to be a recurring consideration in the Indiana Catholic Conference statement on advance directives, referenced no less than a dozen times in the statement and footnotes (The Criterion, Nov. 1).

While realizing that this statement is supported by all the bishops of Indiana, lay representatives to the board, and in conjunction with the position of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, I would ask these leaders of the church to consider the advice of St. Paul to the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

Perhaps it is something of a burden to provide "artificial" nutrition and hydration to our parents in their last months on earth, but is it any more burdensome than nursing and changing our diapers was for them in our first months on earth? They loved us enough . . .

It reminds me of "for better or for worse"—which too often translates to "unless the worse gets too bad." I guess the bottom line is "let your conscience be your guide." Just don't let anyone "brainwash" your conscience.

Alice Price

Indianapolis

## LIGHT ONE CANDLE

### The tactics of Operation Rescue

by Fr. John Catoir  
Director, The Christophers

Holy Cross Father James T. Burtchael, received a Christopher Award in 1983 for his book "Rachel Weeping—And Other Essays on Abortion," which documented the painful psychological effects of having an abortion.

In a recent article in the National Catholic Reporter (Sept. 27, 1991) he discussed the widespread irritation with the protesters of Operation Rescue. He compared their tactics with the more widely approved sit-ins and the freedom marchers of the 1960s.

In both instances sincere activists made the dangerous leap from legal demonstration to nonviolent civil disobedience in order to reproach our society for legitimizing injustice and, in the case of abortion, for allowing the widespread destruction of human life. However in the 1960s only about 3,600 people were arrested. Since Operation Rescue began less than four years ago there have been more than 65,000 arrests. The press has downplayed that statistic.

The bias of the press in reporting on Operation Rescue is quite obvious. In the '60s the liberal press made heroes of the protesters. In the case of Operation Rescue the demonstrators are usually presented as angry troublemakers.

Also the many cases of police brutality

with Operation Rescue have been glossed over by the press. When the fines and sentences handed out by judges in the last four years have been far more severe than those rendered during the civil rights protests of the '60s.

I marched with Dr. Martin Luther King Sr. in Selma, Ala., and I experienced firsthand the hatred of Rednecks who opposed us as foreign invaders, so my heart is with the rescuers. But my head is having problems with the wisdom of their tactics. If you start from the premise that we are all pro-life, and our aim is to save lives, I think the radical activities of Operation Rescue will probably be counter-productive.

Once we harden the opposition, we may win a few battles but we will lose the war. If Roe vs. Wade is ever reversed by the Supreme Court in a future decision, the battlefield of the pro-life struggle will revert back to the state legislatures. Here the conscience of the community will be crucial. To influence voters and thereby bring about legislative reform, we will need to win the majority to our point of view.

Operation Rescue is hardening undecided Americans against the pro-life movement. If we are to persuade our fellow citizens of the righteousness of our cause, we had better appeal to reason rather than intimidation.

Operation Rescue may save a few lives today, but in the long run millions of babies will be aborted if we fail to mount a more credible campaign of persuasion.

(For a free copy of the Christopher News Note, "Lifelines: What You Can Do About Abortion," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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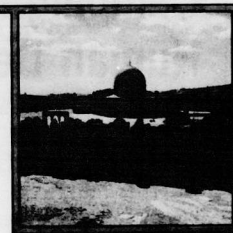
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## CORNUCOPIA

# Try to capture real magic

by Cynthia Deaves

Things are so out of hand these days, it seems the Seven Deadly Sins must have increased to at least Seventy, if not Seven Hundred, by now. If not in kind, at least in the ever-evolving ways in which they are committed.

Of course, we have to believe in sins in order to count them or even to know how to prevent ourselves from committing them. Which brings us to Irvin "Magic" Johnson, who is reported to be a nice man, who exhibits good sportsmanship, maturity and concern for others. He is as close as we get to a celebrity who is considered to be a moral person.

Magic, like many others in our present society, sees no sin in having sex outside of marriage. Therefore, contracting the HIV virus is not the result of sin but of something else, in this case "unprotected" sex. He plans to spend his remaining time promoting "safe sex," i.e. using a condom, to youths and others for whom he serves as a role model.

Is it any wonder then, that the initial evil of AIDS, whatever it was, has been extended? Homosexual and heterosexual

fornication, and illegal drug use—sins—are now affecting populations who are guilty of no wrongdoing.

Children, monogamous and faithful spouses, and other innocents in increasingly large numbers are beginning to suffer physically from the sins of others. And their grieving families, the communities, businesses and individuals who struggle to provide money for their medical care and cure, also suffer the consequences of others' actions.

Nobody ever said life was fair, but at least we used to think we were personally responsible only for our own sins. Using sins of the flesh as metaphor again: if we were sexually promiscuous (an unknown word today), we were not surprised when we became pregnant out of wedlock or contracted venereal disease. Chagrined maybe, angry, upset, even desperate—but not surprised.

Pregnancy outside of marriage (usually) did not lead to abortion, but to adoption. The idea was that the baby had some rights, and one sin should not be compounded by others. If we made a serious mistake, we tried to accept our lumps, whatever they were, and not spread the pain and blame to others.

Despite popular wisdom today, sins are not (and never were) simply abstractions which some upright church fathers defined just to keep the faithful in line, or to spout all their fun. Sins are real and hurtful

because they go against the good, the natural, the best we are capable of. They offend against God.

Pride, the arrogance of placing ourselves in the position of God, is the primary sin because it leads to others. We live in a New Age world based on pride. Is it any wonder, then, that selfishness is the ethic of modern society?

We need to love ourselves in order to love God and each other as the Gospel admonishes. But loving ourselves involves self knowledge.

Somehow, we must bring good people like Magic Johnson to the realization that sin exists, and it is we who commit them.

## vips...



James and Evelyn Babcock will celebrate their 50th Wedding Anniversary on Saturday, Nov. 16. A Mass of Thanksgiving will be celebrated at 10 a.m. at St. Paul Hermitage, Beech Grove followed by a reception at the Southside K of C. The Babcocks were married on Nov. 20, 1941 at Our Lady of Lourdes Church in Indianapolis. They are the parents of David, Benedictine Sister Juliann, and Mary Martha Costello. They also have five grandsons.



St. Roch parishioners Mr. and Mrs. Charles B. Lauck will celebrate their 50th Wedding Anniversary on Saturday, Nov. 16 with a Mass in Sacred Heart Church, where they were married on Nov. 19, 1941. A reception will follow at Msgr. Downey Knight of Columbus hall. "Bunny" Lauck and the former Anita J. Biltz are the parents of seven children: Alice Roeder, Chick, Carol Hofmann, Jim, Mary Jo Venezia, Cindy Woodruff and Louie. They also have 19 grandchildren.

Charles W. and Ruth (Rich) DeVault will celebrate 50 years of marriage at an open house held from 2 to 5 p.m. on Sunday, Nov. 17 at St. James the Greater

## DEADLINE

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the issue of Friday, Nov. 29 should be in the Criterion office by Friday, Nov. 22. Send to: The Criterion, P.O. Box 12717, Indianapolis, Ind. 46206.

Parish hall. They were married on Nov. 20, 1941 in St. Anthony Church, Indianapolis. The DeVaults have two daughters, Roseann Packer and Mary Mundry, and three grandchildren.

## check-it-out...

Providence Sister Kathleen Desautels will present an Adult Forum program on "Preparation for Advent in a Violent World: A Catholic's Perspective" at 7:30 p.m. on Sunday, Nov. 17 at St. Pius X Parish, 7200 Sarto Drive. For the past five years Sister Kathleen has been a staff member of 8th Day Center of Justice, a coalition of 24 religious congregations of women and men who work on the root causes of issues such as human rights, poverty, and women. She has traveled to Central and South America and the Middle East.



The Connorsville Deanery Board of Total Catholic Education will present "The Community of the Faithful at Prayer" as the second in a series of Adult Faith Formation Programs, from 7:30 to 9:30 p.m. on Thursday, Nov. 21 at St. Gabriel School, 224 W. Ninth Street, Connorsville. Benedictine Sister Mildred Wannenmehler, pastoral associate at St. Agnes Parish in Nashville will present the free evening of prayer and reflection in preparation for Advent. Registration deadline is Nov. 18. Contact: Connorsville Deanery Resource Center, 220 W. Ninth St., Connorsville, IN 47331, 317-825-2161.

Our Lady of Lourdes Parish, 5333 E. Washington Street will host the Thanksgiving Day Community Dinner sponsored annually by Irvington-area churches for those who would like to share the holiday with others. The event begins at 12:30 p.m. on Thursday, Nov. 28 in the school cafeteria and the cost is \$1.75 per person. Delivery to shut-ins and/or transportation is provided. Reservations are necessary before Monday, Nov. 25. Call 317-356-7291 for reservations or information.

Marian College's Homecoming will be held on Friday and Saturday, Nov. 22-23. Events begin with a bonfire/wienie roast at 6:30 p.m. in St. Francis parking lot on Fri. and will include: departmental breakfast for alumni, alumni flag football, tours, a ladies luncheon, photos and a dinner dance. Call 317-929-0231 for details.

The Advisory Council of the Retired Senior Volunteer Program (RSVP) will sponsor an Afternoon Tea and Shopping Spree from 12:30 until 3:30 p.m. on Saturday, Dec. 7 at the Schnull Rauch House, 3050 N. Meridian Street. The event will include silent and live auctions, gifts, and Santa figures created by James D. Gould. "The Claus Crafter." Tickets are \$20 each. Write: RSVP, 1400 N. Meridian Street, Room 245, Indianapolis, IN 46202.



DOLL DREAMS—Debra Wickham stands in her "Doll Dreams" booth, one of 70 booths which will be featured in the Angel's Attic Christmas Bazaar from 9 a.m. to 4 p.m. on Saturday, Dec. 7 at St. Michael School, 3352 W. 30th Street. Lunch and desserts will be available, and door prizes will be awarded throughout the day at the event sponsored by St. Michael Board of Education for the benefit of its scholarship fund.

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COLLECTION SUNDAY:  
NOVEMBER 24

# Couple serves center-city parishes

by Margaret Nelson

Greg and Sara Beatty were married on Aug. 2, 1991. On Aug. 13, the Wisconsin natives arrived in Indianapolis to begin working in center city parishes as part of the Volunteers in Ministry (VIM) program.

Sara serves as pastoral assistant at Holy Trinity Parish and Greg is assistant director of the Neighborhood Youth Outreach program at St. Joan of Arc.

Sara was inspired a year ago when she came to Indianapolis for the charismatic conference at the Hoosier Dome. She remembers the theme was "Evangelize the World Now."

"I felt compelled to serve—even from the way God directed me to the conference. I told Greg I knew what I was going to do, whether it was something alone or he wanted to do it with me. When Greg decided he would come with me, we looked for programs that accepted married couples."

But Sara thought she would be working with young people. As the pastoral assistant at Holy Trinity, she visits and takes communion to the elderly. She also works with the parish St. Vincent de Paul food pantry, coordinates the confirmation program, and goes "wherever there is a need for me to fill."

As part of the Catholic National Evangelization Team, Sara felt compelled to work with kids from age 12 through high school. "Now I find myself in a parish where most of the people are elderly. I never imagined that, but God led me there," she said cheerfully.

Holy Trinity is in an old Slovenian neighborhood. Most of the non-Catholics in the neighborhood are unchurched or Baptist, Sara said. "There is no middle age." The parish is already working on plans to hold a revival in August, 1992, in an attempt to reach out to the neighborhood. "It will have an extreme gospel flavor," she said.

The older people in the parish are open to the idea, because "they see a need for it," she said. "A few bring their children to the kindergarten. But it is said that a lot of people don't know we're there." She explained that the popular kindergarten-day care program has increased its enrollment this year, partly due to the tuition help from Golden Rule Insurance.

Sara said that she was shocked when she made St. Vincent de Paul visits. "Some of the people are overwhelmingly poor," she explained that one family had no furniture except for a chair. And that is not unusual.

"When I first got there, I didn't know whether I was helping. More and more I can see that I'm useful. For one thing, the parish probably couldn't afford the service I am doing. But it is hard as a volunteer to say 'no.' I try to help whenever they would need it. But there is so much need, it is sometimes overwhelming."

"The people there have been amazingly friendly and kind," Sara said.

Of his work with the young people in the St. Joan of Arc neighborhood, Greg Beatty said, "I like it. It can be challenging. I try to relate to some of the kids in the neighborhood. It is an extension of the parish."

Greg said that he remembers a few specific things that were mentioned when he talked with director Kathleen Yeardon before he began to work with the Neighborhood Youth Outreach. Among them were tutoring and "building relationships."

Greg said, "I just try to get to know the kids who come in. I've learned that it is important to be yourself, to get them to trust you, to let them know you're there, and that you care about them. That is not so easy."

"No one has given me any problems so far," said Greg. He said that it's normal for people not to trust anyone they don't know. "But their defense mechanism 'walls' are twice as strong as we would have."

"Some come over and we give them mental stuff to do. They love doing it just to have something to do. Lot's of time they are bored."

"When they act up, we discipline them. They want to be told what to do. They want some direction in life," Greg said. "I don't know their parents. It's almost as if they're ignored—like no one really cares about them then I just see them coming to us wanting a lot of attention."

Greg said he came from an all-white town. "Some of these guys act tough and talk loud like they're real big. They get alone and you find they are a lot of really nice guys."

"When they get out of line, we just tell them they'll have to leave and that's enough. NYO has certain rules. They respect that," he said. He hears some negative stories from the youth about their family backgrounds.

Greg said, "They had a retreat for the parish men. It made me feel more a part of the parish."

"It's hard to know how well you're doing. I can't notice a change in them (the young people). But I know it is good for them to have the tutoring, a safe place, and to know that they are cared about," he said.

"On Friday, we have the Young Life club part of the partnership, which is a group that evangelizes young kids."

Sara said, "Kids in that age group have such a hunger."

Ironically, Sara and Greg have found that the youth and the seniors have much the same needs, Sara said. "The elderly want someone to talk with them. Lots of times, I just sit and listen."

Sara said that Holy Trinity pastor, Father Kenneth Taylor, "is motivating involvement in decisions being made in the archdiocese (about parish staffing). The older people have enough uncertainty about where they will be living next year and whether they will be able to stay in their homes without worrying about whether their church will be there."

But she said, "This is a very exciting time to be a VIM just because of the changes taking place in the archdiocese." After their year as VIMs, Sara and Greg Beatty both hope to attend graduate school in their home town of Madison, Wis. They are working and praying for the means to do it.

"We are doing our part. God always helps out," said Greg.

"God will be a provider, like with our wedding," Sara said. "This is a year of giving back to him."

The couple shares half of the St. Philip Neri Convent with four other VIMs. A lot of renovation was done over the summer and fall so that they could have individual rooms and share a dining room, community room and a kitchen.

"I appreciate it being in a church setting. That gives us a sense of security. It's sort of a haven. But we miss being in the neighborhood," said Sara.

"We are placed in a strange setting," Sara said. "Six people have been brought together from all over the country to do

work in God's name. Something has got to come from that. Where will we be in 10 years? This will influence us somewhere down the line."

"We have a sense of accomplishment because we are not only serving people, but we are serving God. We are compelled by the Lord to serve other people," she said.

"Our eyes have been opened by the 'simple lifestyle.' It bothers us sometimes," Sara said. "We get a small stipend, but we don't know what real need is. Our heat is always paid. If something happens to the electricity, it will be fixed. If we need extra food, we have resources."

"We go into homes with no furniture. There are holes in the walls and they have no money to have them fixed. The people are paying exorbitant rent for these pits," she said.

"I can remember being upset because I couldn't have a certain pair of blue jeans. Now I see that as so irrelevant. We have our families. We have so many resources. Some of these people have no one. My eyes were opened more than I anticipated."

"I think people in Indianapolis don't see it. It isn't run down like Chicago. You don't see poverty right in front of you. It makes you relax about these problems."

"People tell us we need time for ourselves," said Sara Beatty. "But what better way is there to start married life than in the service of God?"

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WITH VIM—Greg and Sara Beatty serve as volunteers with the Urban Parish Cooperative.



## Board leaders focus on family role



BOARD-ERS—150 members of archdiocesan boards of education attend a leadership conference at the Beech Grove Benedictine Center. (Photo by Margaret Nelson)

By Margaret Nelson

From throughout the archdiocese, 150 educators came to attend the board leadership conference at the Beech Grove Benedictine Center on Sat. Nov. 9.

Benedictine Sister Antoinette Purcell stressed that God is often the missing part of what can be a "dynamic" combination. "God, Family and Education"—the theme of the conference. The topic of the keynote address was "Will the Real Family Please Stand?"

The coordinator of family-centered and childhood catechesis for the Office of Catholic Education (OCE) noted that education and family are popular topics now, but politicians miss an essential part of the picture.

Sister called the family "the primary community of faith where we learn who we are and how we are in relation to one another and to God—the locus where the Gospel comes alive in daily life."

Educational processes are needed to gain skills and knowledge, she said. And the faith dimension of total Catholic education gives respect and dignity for all persons created in the image and likeness of God. She called God the source of life and grace that draws us into relationships.

Sister Antoinette said that ministers of education must be aware of "current trends to be effective. Among them: 48 percent of mothers with children under

the age of one work outside the home, a figure that rises to 70 percent for mothers of school-age children.

Also: one of every four preschool children is living in poverty; more than 25 percent of U.S. children live in single-parent families, most of them headed by women (this rises to 60 percent before children finish high school); and the average single mother raising children has an income of only \$11,000.

The last fact means that these families are spending a high percent of their income for rent (typically 58 percent), has little room for the child to study and leaves the parent little time to attend school activities, she said.

Sister cited a Lilly Endowment, Inc., study on parental involvement and family support in Indiana. She said that the findings support the principles of shared responsibility and subsidiarity espoused by Vatican II.

"Families should be allowed to do for themselves what they can do best," she said. "We need to let families know they are holy."

The Holy Father has challenged all ministries to have a family perspective, Sister Antoinette said. "We need to continue to examine the real families in our midst and to engage them as true partners in our decision-making, policies, services and programs."

"We need to allow families, and parents in particular, to tell us how we can be helpful and supportive," Sister Antoinette said. "How does what we do make real the person and message of Jesus?"

Participants could attend three workshops led by educational and management leaders from the archdiocese.

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## Two-year leadership training offered for 'top-level' people

by Margaret Nelson

"The unique thing about it is that we are developing the top-level people," said Mary Pat Farnand, director of lay ministry personnel for the archdiocese.

Farnand was talking about a two-year Pastoral Leadership Institute for pastors, associate pastors, parish life coordinators, and pastoral associates, including religious and lay men and women.

A session will be held on Nov. 19 at Fatima Retreat House, with David Ramey as presenter. President of a consulting firm that links human resources to organizational strategy, Ramey will discuss the first of four "Pastoral Management of Resources" sessions.

The first meeting will deal with personnel management and performance evaluation. Topics will include the church as employer, tradition and current, clergy, religious and lay people as employees; parish comprehensive personnel system; supervision; ministry of management; and legal responsibilities.

Later, property and financial administration, leader responsibilities in business, and finance will be topics. Pastoral leadership topics will include the role of faith education, basic counseling skills, care and nurturing of volunteers, problem solving and decision making, and communications.

"The purpose is to give people the skills

and information they need to support their ministries," Farnand said. "The other piece of it is that they meet in groups for theological reflection" during the alternate months.

"They learn the information they need for their ministries," she said. "And it gives them the chance to look back and consider. 'Where is Jesus in this?' It is a professional and personal method of going about ministry development."

Farnand said that the present group of 20 includes two pastors, four associate pastors, and two men who are pastoral associates. The 12 women include two lay women and three parish life coordinators. The other women have been accredited and accepted by the archdiocese as parish life coordinator candidates.

"This is a beginning. It's really exciting," said Farnand. "We are training people who are already at the top level of pastoral leadership." She said that participants are able to begin networking with each other.

"Not far down the road, we hope to have lay ministry formation for the 'people in the pew.' We want to help them share their gifts for the life of the community right there," she said.

"People need to learn how together we minister to the church of God. Who is going to do it? All of us. We need to be a little more creative, maybe a little bolder," said Mary Pat Farnand. "I see this as a moment of grace for the church."



OPEN SUNDAY—Religion teacher Gerard Streeby (right) talks about the program to parents and prospective students. Secena Memorial in Indianapolis was among five archdiocesan high schools to hold open houses on Nov. 10. (Photo by Margaret Nelson)

# Pro-lifers honor Collins

by Mary Ann Wyand

Right to Life of Indianapolis and the St. Gerard Guild recognized the longtime pro-life activism of St. Pius X parishioner Mary Collins on Nov. 9 by honoring her with the 1991 Charles E. Stimming Pro-Life Award during an annual dinner.

Collins is one of five founding members of the St. Gerard Guild and also is active in a variety of Right to Life projects.

Accepting the Stimming Award, Collins said she is optimistic that pro-life workers will succeed in their battle for the unborn.

"I don't think any of us thought that we would still be doing the work of trying to change the laws or at least educate people so that they would choose life no matter what the law says," she said. "We're still working, of course. We always have had hope. We're never going to give up. We're optimistic, and we feel that with our continued effort and help from Almighty God and Charles Stimming up there we're going to win this battle for the unborn."

Keynote speaker Joseph Scheidler, executive director of the Pro-Life Action League based in Chicago, urged those present to become "the church militant" and intensify their work to protect life from conception until natural death.

"We simply have to stop the killing of children," he said. "If you're offended by the killing of our little brothers and sisters, how do you think God feels? They are made in his image and likeness. They are made for eternal bliss. They are not made to be thrown in the garbage, which is what the abortionists do."

Quoting Thomas Jefferson, Scheidler said he worries "because God is just and we live in a country where there is such a great injustice going on. Five thousand times a day a little child—a helpless, defenseless child—is murdered under the law. We have to change that law. And that's why some of us have to break the law, because the law is so bad it has to be broken to spread the message that this law must not stand."

Americans have come to accept everything, he said, because media moguls have conditioned people to be complacent about casual sex and extreme violence on television and in films.

"Magic (Johnson) lost some of his magic when he announced that he had HIV," Scheidler said, "and yet they are making a magnificent hero out of this person. He's a nice guy. I like his smile. But to have a man go on television and say he wants to promote safe sex? The message should be that we're going to live like human beings and not like animals."

Criticizing society's casual attitude about sexual activity, he noted that 20 years ago there were seven known venereal diseases and now there are 50.

"We have incurable chlamydia and AIDS, we have herpes you can't cure, we have all kinds of (sexually-transmitted) diseases going around," he said. "They say that 40 million Americans have venereal diseases. That's a lot of people. And yet we praise people who have these diseases and we overlook how they get them."

Scheidler also attacked the practice of assisted suicide and said proponents of this immorality "have come so close on matters that a few years ago would have been unthinkable. That's why it's so important that you and I protest."

Abortion, assisted suicide and casual

sexual activity are symptoms, he said, of lost morals and values.

"We have dropped our moral code," he charged. "We have lost our faith in God, and we are called the post-Christian era. I don't feel post-Christian. This is the time Christians must stand up and fight."

Scheidler said Christians who lived generations ago thought of religion as a fight, not just a warm feeling on Sunday.

"We were called the church militant," he said. "Now the pro-life people are the church militant. I picture angels as fighters. 'St. Michael the Archangel, defend us in battle. Be our savior against the wickedness and snares of the devil.' It's a good strong prayer."

Pro-life work is warfare, he said, and it is up to Christians to continue that battle.

"We live in an age when we as Christians, we as people who care, have to fight," he said. "And we have a fight on our hands if we're going to change this society that has become so complacent, so passive, so indifferent. We have a fight on our hands because we have been commanded to fight. Jesus was a fighter. He was always out on the street, always where the people needed him. And he gave us that commandment to go and teach."

Christ came "to show us the way," Scheidler said. "He was the truth, and he was going to bring us to the life. To do that, we have to take his message out. And the message I hear is 'thou shalt not kill.' But we have laws that allow us to kill. Jesus also said, 'Whoever receives a little child in my name receives me. Whoever receives me, receives him who sent Christ, that is the kingdom. And he said, 'Whatever you do to the least of my brothers you do unto me.'"

Pro-life activists are putting their hands out to the least of God's children, he said, when they protest abortion and call attention to it as senseless killing.

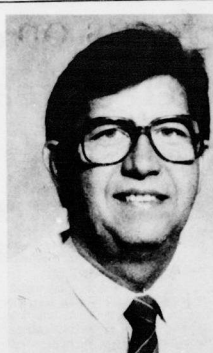
"You can't believe in God and murder children," Scheidler said. "You can't have a right relationship with God—and that's what religion means—unless you're his friend, unless you're caring for the least of his brothers."

In Scripture, he said, "Jesus even compares God with mothers when he asks, 'Will a mother forsake her own child?' And so the answer has to be, 'Of course not.' Well then, 'Neither will I forsake you.' But the answer (for many women today) is 'yes.' Five thousand times a day a mother will not only forsake her child, she will hire a hit man to kill her child."

Scheidler said he calls abortionists "murderers" because "there is no way to deny that in this operation life is destroyed. Abortion is murder. Abortion offends God. Abortion is bad for society. And the truth will out. There is nothing in the Constitution of the United States that allows abortion. Roe vs. Wade is on its way out, and the abortionists know that."

The majority of the American people don't want abortion on demand, he said, but these people have to speak up and be politically active to affect change.

"I believe our faith is in our feet," he said. "We have to put our beliefs into action. We know life begins at the beginning, not at some convenient time halfway through the pregnancy, not when the baby is born. We have to go armed into battle with all the knowledge we have with the certainty that we'll win. The only way you lose a battle is if you quit. We will continue this fight because it's the right thing to do."



André P. Verbert

Cathédral High School  
Class of 1960

Chairman

Department of Biochemistry  
Université des Sciences  
et Techniques de Lille  
Flandres-Artois, France

July 1959, it had been a long way from France to Indianapolis, and I was going to live one of the most, if not the most important experiences in my life. I was going to share, for one year, life with an American family—Mr. and Mrs. John T. Wade and their children. Imagine. Thirty-two years ago, very few teenagers had a chance to travel so far away; TV was not yet widespread and did not bring the world in one's living room; and telephone connections were so poor... What an adventure, what a chance I had. I was going to meet the American dream.

On my arrival at Indianapolis, Mr. Wade, driving me to my new home asked me, "Do you want to work?" to have a job was not and is still not very common for teenagers in France; also I thought he wanted to know if I was willing to work hard at school... I politely answered yes and a week later I was working as a waiter at Steak 'n Shake. No need to tell you, but there were a lot of adventures due to my poor understanding of English and because I did not even know what was "a cheese burger with everything on it." Beyond this anecdote, I realize now how I did appreciate that people believed in my capability to have this job. Even more, by myself I would not have dared to apply, and I know now that I was already experiencing the American education: "Who you are or what you know is one thing; let's see what you are able to do." Giving me a chance to try was challenging, and I kept the job to the end of my stay, making many friends and having the opportunity to meet a lot of different people.

September arrived and it was time to go to school. Mr. Wade, whom I already called Dad, introduced me to Cathédral where he was a former student. The American school system is quite different from the French system. I guess that both systems have their advantages and disadvantages, but I would like to stress several points that I appreciated greatly as a teenager and that I still appreciate now: I was first surprised to be asked to choose the different courses I was going to follow. I think that allows a great flexibility in one's education, but it also develops a sense of responsibility. Responsibility is the master word. If I were to summarize in one word what American education at "Cathédral" brought me, I would answer: "responsibility". In France, the relationship between teachers and students were more distant, so I was surprised by the more friendly attitude of the teachers at Cathédral. I was used to being obliged to do things; at Cathédral teachers never tried to force you: "you don't want to work? Too bad for you, but if you want extra information I am ready to help you." I always found at Cathédral, the willingness of everyone to encourage students to know more.

I was already interested in Science, and during my year at Cathédral my natural curiosity was stimulated. Here again, I found the importance of responsibility and the willingness to find help in yourself, first. This is so deeply anchored in American education that I found it also at home. Each time I asked the meaning of a word, Mrs. Mary Margaret Wade, whom I am proud to call mother now, used to tell me: "Look it up in the dictionary." The first time I did not understand why she did not want to answer me, but I rapidly realized that what I was learning by myself was going to be much more fruitful and I was getting in the habit of relying on myself first. Cathédral was a place where I became eager to know rather than a place where I was fed more or less digestible knowledge.

In the 60's, sports in French schools were restricted to one hour a week. What a change, when I discovered all the possibilities at Cathédral. It was too much for me indeed. But more important was the fact that together with sports were lots of extracurricular activities and I discovered that many of my school friends were happy to develop their own projects. "Make your own project" is often my answer when a student comes to me and asks for advice to overcome his feeling of being lost or inadequate in his studies.

When I returned to France, I was different, different forever, and I am still under the influence of my year at Cathédral and my year with my American family whom I visit as often as I can. Since then I took my university education in Chemistry and Biochemistry at the University of Lille, France, where, following "my own project," I further prepared my Ph.D. in Biochemistry. Later on I received a position of assistant, then associate professor. In 1978, I was appointed as full professor of Biochemistry, developing research in the field of cell surface carbo-hydrates, and teaching enzymology and structures and functions of cell membranes. At the beginning of the year, I was named Chairman of the Department of Biochemistry of the Université des Sciences et Techniques de Lille. Altogether, we are 80 researchers, technicians and students involved in the field of structures, metabolism, and genetics of glycoconjugates. "Make your own project," "Responsibility", "Let us see what you are able to do..." are words which often come up in my discussions with colleagues or students, referring to my still living Cathédral education.

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PRO-LIFE WORKERS—St. Pius X parishioner Mary Collins of Indianapolis, the 1991 recipient of the Charles E. Stimming Pro-Life Award, accepts congratulations from her brother, Father George Lommel of Pembina, N.D., (from left); Joseph Scheidler, executive director of the Pro-Life Action League; and her husband, Joe.

# MOMENTS IN CATHOLIC HISTORY

by John F. Fink  
Editor, *The Criterion*  
Nineteenth in a series of articles

Whether coincidental or providential, the century during which the Protestant Reformation split the Christian Church also produced some of the church's greatest saints. There were so many of them that I am devoting this entire article to them, and still only mention the most prominent.

We've already discussed some of them, notably Thomas More, John Fisher and Ignatius Loyola. Other saints of the 16th century were Pope Pius V, Francis Xavier, Francis Borgia, Aloysius Gonzaga, Robert Bellarmine, Philip Neri, Charles Borromeo, Teresa of Avila, John of the Cross, Benedict the Moor, Jerome Emiliani, Cajetan, John of God, Peter Canisius, Paul Miki and companions, Rose of Lima and Martin de Porres. It almost forms a complete litany of the saints.

I can't give a complete biography of those saints in this article, but here are brief sketches of each one mentioned.

Pope Pius V was the pope who had to implement the decisions and the sweeping reforms of the Council of Trent. Under his leadership the church began seminaries for the training of men for the priesthood, published a new missal for the Tridentine Mass, a new breviary, and a new catechism. It was he who established the Confraternity of Christian Doctrine (CCD) for the teaching of religion to the young.

## 16th century provided some of church's greatest saints

A Dominican, Pope Pius V was known for his personal holiness, rigorous fasting, and simple lifestyle—so different from some of his predecessors.

He published a bull condemning the interference of civil authorities in ecclesiastical matters. He excommunicated Queen Elizabeth I of England. It was also he who organized an expedition which, under Don Juan of Austria, crushed the Turkish fleet at Lepanto in 1571.

Francis Xavier was a good friend of Ignatius of Loyola, a young philosophy teacher in Paris at the time, who joined Ignatius as one of the original members of the Society of Jesus. He then sailed for the Far East where for 10 years he was a missionary in Malaysia, India and Japan. He died in 1552 on the island of Sancti Spiritus, 100 miles from Hong Kong, while he was trying to get to China. Today he is one of the patrons of the missions and also patron saint of the Archdiocese of Indianapolis.

Another Jesuit saint was Francis Borgia. He was the great grandson of Pope Alexander VI (the notorious pope whose children included Juan, Caesar, Lucrezia and Goffredo), to my knowledge the only canonized saint who was a direct descendant of a pope. St. Francis became a general of the Jesuits, revised the Jesuit rule and led foreign missions. He died in 1572.

Aloysius Gonzaga was another Jesuit. A native of Florence, Italy, he joined the Jesuits after reading about Francis Xavier's

work in India. He had St. Robert Bellarmine as his spiritual adviser. An exceptionally devout child and youth, Aloysius died in 1591 at the age of 23 while working in a Jesuit hospital in Rome. He is today the patron of youth.

Robert Bellarmine, still another Jesuit, was declared a doctor of the church in 1931. When he was ordained in 1570, the study of church history was in a sad state of neglect, and Bellarmine devoted himself to this. Scripture, and the systematizing of church doctrine. He prepared two catechisms that had a great influence on the church.

Some of Robert Bellarmine's writings had an indirect influence on Thomas Jefferson's Declaration of Independence because he wrote against the divine-right-of-kings theory. This brought down on him the wrath of both England and France at the time.

Made a cardinal and the pope's theologian by Pope Clement VIII, Bellarmine is also known as the one who had to deliver the admonition of the Holy Office to his friend Galileo to stop teaching that the earth revolved around the sun.

Philip Neri was another native of Florence who moved to Rome. He was the founder of the Oratory, where people lived together, but community, but were not a religious order. One of its features was a daily afternoon service that consisted of informal talks, hymns and prayers. The Oratory was severely criticized because it actually permitted laypersons to give some of the talks and some of the hymns were sung in the vernacular.

Philip's advice was sought by many of the prominent figures of his day. He influenced the Council of Trent by converting to holiness many of its participants. He died in 1595 at the age of 84.

Charles Borromeo was the nephew of Pope Pius IV, the pope who recovered the Council of Trent, brought it to its conclusion, and signed its decrees. Charles Borromeo was made a cardinal and secretary of state at the age of 21 while he was still a layman. He is credited with encouraging Pope Pius IV to reconvene the council and, although he was only 24 at the time, he kept it in session when at several points it was on the verge of breaking up. During the final phase of the council, he took on himself the task of its entire correspondence.

He was finally ordained a priest and Archbishop of Milan at age 25. From then until his death at age 46, he was known for his personal holiness and zeal. During the plague and famine of 1576 he tried to feed 60,000 to 70,000 people daily, going deeply into debt to do so.

Teresa of Avila (or Teresa of Jesus) is recognized as one of the most extraordinary women in the history of the Catholic Church. She is the first woman to be declared a doctor of the church. She is known for reforming the Spanish Carmelites despite severe opposition. Founder of new Carmelite monasteries and a woman of action, she was also a contemplative. Her books included "The Book of Her Life," "The Way of Perfection," "The Interior Castle," and, finally, "Autobiography."

John of the Cross was a partner with Teresa of Avila in the work of reform. He too was a Carmelite and he too has been named a doctor of the church. His and Teresa's efforts at reform brought resentment from other religious, who accused them of heresy. The Spanish Inquisition tried to find something incriminating, but never did. However, he was twice kidnapped and imprisoned by enemies of Teresa and her Discalced Carmelites. The second time he escaped and hid in one of Teresa's convents.

John composed a number of the stanzas of his "Spiritual Canticle" while in prison. But he is most known for his "Dark Night of the Soul," one of the masterpieces on contemplation. It might be the most profound book on mysticism ever written. Like St. Ignatius of Loyola's "Spiritual Exercises," it is still popular today.

Benedict the Moor (also known as Benedict of San Philadelpho) was a black man, the son of two Ethiopian slaves. Born in Sicily, he lived first as a hermit and then entered the Franciscan Order of Recollets

His extraordinary virtue led to his elevation to the position of superior of the monastery of Santa Maria in Paleramo while he was still a lay brother. He died in 1589 and was canonized in 1807.

Jerome Emiliani was an irreligious soldier for the city-state of Venice. After being captured and spending some time in a dungeon, he decided to change his life. After escaping, he returned to Venice and studied for the priesthood. When plague and famine struck, he began caring for the sick and feeding the hungry. He founded three orphanages, a shelter for penitent prostitutes and a hospital, and in 1532 he established the Congregation of Clerks Regular dedicated to the care of orphans and the education of youth. He died in 1537 from a disease he caught while caring for the sick. Today he is the patron of orphans and abandoned children.

Cajetan was a contemporary of Jerome Emiliani, born one year earlier, and also a Venetian. He also founded a hospital in Venice. However, he left Venice and, with three friends (one of whom was to become Pope Paul IV), founded a congregation known as the Theatines. It was to have a leading role in the Counter-Reformation.

Cajetan also founded what he called a *monte de pietà* ("mountain of piety") in Naples—an organization that lent money on the security of pawned objects. Later, it became the Bank of Naples.

John of God was another Spaniard. He too founded a place for the sick and the poor. His work, along with his obvious great spirituality, attracted followers and he founded the Order of Charity for the Service of the Sick. He died in 1550 at the age of 55.

Peter Canisius was another Jesuit saint. Sometimes called "the second apostle of Germany" (St. Boniface being the first), he was entrusted with the mission of implementing the reforms of the Council of Trent in that country. He taught in several universities and established many colleges and seminaries. He was renowned as a great preacher and a mediator among disputing factions. The complete list of his writings in the official Jesuit Bibliography fills 38 pages. He died in 1597 at the age of 76. He too has been declared a doctor of the church.

There were also 16th century saints in other parts of the world besides Europe. In Japan, for example, Paul Miki and 25 companions were crucified for their faith in Nagasaki. Among the companions were priests, brothers and laymen. Franciscans, Jesuits and members of the Third Order of St. Francis. Miki, a Jesuit and a native of Japan, was the best known.

The purpose of the crucifixion was to wipe out Christianity from Japan. But when missionaries returned to Japan in the 1860s, they found thousands of Christians in the Nagasaki area who had secretly preserved the faith.

In still another part of the world, in the "New World," the first saints were appearing. In Lima, Peru two saints straddled the 16th and 17th centuries. Rose of Lima was born in 1586 and died in 1617. She is known for the severe penances she inflicted upon herself, such as rubbing her face with pepper to produce disfiguring blotches, wearing a crown of thorns on her head, and spending most of her time praying in solitude. She also cared for homeless children, the elderly and the sick. When she died at age 31, prominent men in the city took turns carrying her coffin.

The other saint of Lima was Martin de Porres. He probably is more a saint of the 17th century since he died in 1639, but he was born in 1579 and he was a good friend of Rose of Lima. The illegitimate son of a black woman of Panama and a Spanish grandee of Lima, he lived in poverty after his father abandoned them family.

He became a Dominican and soon became known for his devoutness and penitential practices. He was instrumental in founding an orphanage and took care of slaves brought from Africa. He had a few extraordinary gifts, such as ecstasies that lifted him into the air, light filling the room where he prayed, being able to be in two places at the same time, instantaneous cures and miraculous knowledge. He was canonized by Pope John XIII in 1962.

Some lesser-known 16th century saints include Angela Merici, founder of the Ursuline Sisters, the first modern teaching order of women; Stanislaus Kostka, who died at the age of 18; and John of Avila, the father of the Spanish mystics.

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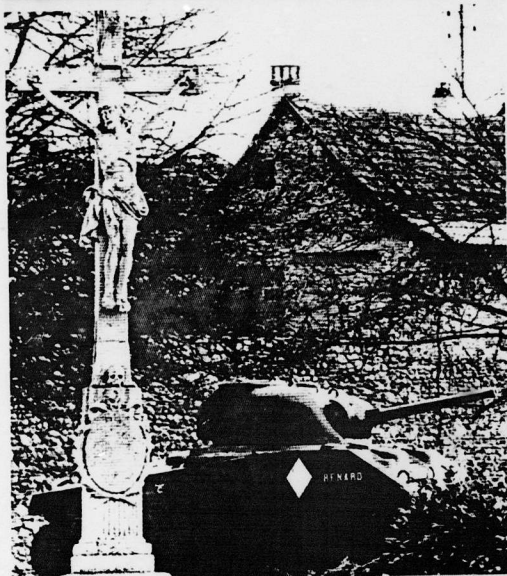
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# Faith Alive!

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**RESTRAINT**—God does not interfere with human creativity and the human exercise of power, however misguided and destructive it might be. God's restraint reveals to us what it means to be almighty, because it takes real power to restrain from the use of power. (CNS photo)

## Jesus used power for healing and nurturing

by David Gibson

God's power should be easy to understand. We know what power is, don't we?

The problem is that when we think of powerful persons, we readily conjure up images of those who, in fiercely independent ways, exercise control over others, people who manipulate situations as they wish out of self-interest.

Is this what God is like?

Jesus mixed things up when it comes to understanding the meaning of power. For he suffered and died, having become a victim.

The wisdom of our own day mixes things up here too. In the 12-step programs associated with Alcoholics Anonymous,

Al-Anon, Families Anonymous, and other such groups, the first step toward healing calls not for fierce control of someone, but for recognition of one's powerlessness over the problem at hand.

What was Jesus like?

He was a healer, a nurturer. He sacrificed for others—giving up any temptation to center in on his needs alone. His goodness was palpable.

Is this what power implies?

The risk when speaking casually of God's power is, in effect, to confine God to our specifications, to reduce the reality of God.

God's power is a mystery—a reality worthy of contemplation.

(David Gibson is the editor of Faith Alive!)

## What would you do if you had God's power to change the world?

by Fr. Eugene LaVerdiere

We all have heard it, and we may even have thought it.

"If God is so powerful, and if he is so good and if he loves us besides, why does he allow these terrible things to happen?"

These "terrible things" might refer to natural disasters such as earthquakes, hurricanes, typhoons, floods, volcanic eruptions and landslides. They might also refer to degrading poverty, homelessness, child abuse, suicide and drug-related homicide.

The thought often comes as part of adolescent rebellion, as youths attempt to make sense of God. But the thought can come anytime in life, whenever we feel overwhelmed with meaningless violence or great suffering and we think of God.

It is very hard for us to reconcile the idea of a good, loving and almighty God with the terrible things that keep happening all around us.

Often a second reaction follows, but we do not dare formulate it: "Now, if I were God, I would . . ."

That thought actually came to me recently when I read in a New York newspaper about a young mother kissing her 12-year-old daughter before being strapped to a bed and shot by men who burst into the woman's apartment.

My first reaction was shock: "How can this be?"

Then came a series of "why" questions: "Why couldn't something be done to stop that kind of thing? Why does God allow something like this?"

Finally it surfaced: "If I were God . . ."

But I am not God, and God knows a lot more about power than I do.

God's goodness, love and power are those of a creator who respects what he has created far too much to keep interfering. What is at issue involves the nature of creation itself.

Creation was bound to be messy. The alternative was for God not to create anything at all.

Wind is wonderful, and so is water, but sometimes the wind blows the water upon the land, or intense rains cause rivers to flow far beyond their banks. If there were no human beings on the land, the water would be good for it. But with human beings there, along with their houses and cars, their schools and office buildings, what might have been nature's irrigation becomes a disaster.

God created human beings in his image

and likeness to share in his creative power, and he respects our fumbling efforts to exercise it.

God does not interfere with human creativity and the human exercise of power, however misguided and destructive it might be.

Instead God shows restraint.

God's restraint reveals what it means to be almighty. As human experience shows, the easiest thing to do with power is to release it. That is when we see how destructive it can be.

Power unleashed shows little or no sign of goodness and love. In a human being, we call it rage. It takes real power to restrain power. That is when we see how creative it can be.

We find an excellent example of divine power in Chapter 40 of the Book of Isaiah.

The chapter begins with words of comfort for God's people: "Speak tenderly to Jerusalem! A war is ended, and Jerusalem's iniquity has been pardoned. God is coming to visit Jerusalem and its people. They must prepare the way of the Lord."

We hear that God is coming with might, and he will rule with a strong arm. God is about to reveal his power. All will see what it means for God to be almighty.

Then comes a most surprising description of divine power: God will come like a shepherd feeding the flock. He will gather the little lambs in his arms and carry them in his bosom. Gently he will lead the ewes who are with young.

Divine power is expressed in gentleness and loving care. That takes enormous restraint. It is something we human beings have a hard time learning. It is the only way power can be combined with goodness and love.

Those who tied a young mother to a bed, taped her mouth closed and shot her as her 12-year-old daughter looked on showed what power can do without goodness and love. It is quite obvious they knew nothing about restraint or the qualities of divine power.

"If only I were God," I thought. But then I would only have added to the violence, to the unleashing of power without goodness and love. I would have compounded the destruction.

The almighty's loving restraint in the use of power is something all human beings, including law enforcement agencies, armies and nations, need to learn.

But it must begin with me.

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

### DISCUSSION POINT

## God's power works for goodness

### This Week's Question

What is one reason that God's power makes a difference for you or the world around you?

"My daughter has been wanting children for a long time. She was expecting twins. Unfortunately they came 10 and one-half weeks early. It has been very rough but the Lord has brought them through each crisis. I feel the Lord guiding them, giving them peace and stamina." (Arlene Newer, Amherst, New York)

"It gives me hope that in the end all things will be good, that God's power will make it all work out." (Debbie Shaffer, Redmond, Oregon)

"I went through an illness and was taking medication that gave me nightmares. One night it was so bad that I thought I was going to die in my sleep. I tried to wake up but couldn't. I called out to Jesus and I could feel him

pulling me out of that nightmare." (Lynn Chrysler, Clearwater, Florida)

"It is so awesome to comprehend someone with the power . . . to make no two flowers, no two clouds, no two stars, no two snowflakes alike." (Virginia Patterson, Prairie Village, Kansas)

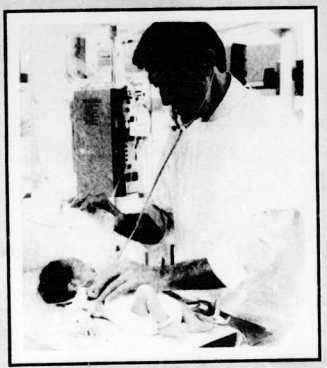
"It makes life easier . . . (God) doesn't do everything for me, but he offers his powers to help me make the right decisions." (Tammy Skidmore, Baker, Oregon)

"We're here because of him. He keeps me alive from moment to moment." (Vera Veldkamp, Lexington, Massachusetts)

### Lend Us Your Voice

An upcoming edition asks: What does the phrase "Let go and let God" mean to you?

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



# Temptations to power harm human condition

by Fr. David K. O'Rourke

Someone I once worked with came to see me recently about her son who had had a brush with drugs.

She wanted me to start a crusade in the area where she lived and stir up people against casual drug users, which was how her son had made his first contacts.

If in the process we burned down a few of their businesses, then that would be OK too.

In one form or another I hear this kind of request frequently. But those making the requests are not just hoping to see the troops whipped into line.

What they are looking for is far more symbolic: an image of God as power. They want a religious display of righteous power, and they see this as a holy thing.

How is a Christian to look at the idea of God and power? That question is asked and answered at the very beginning of Christ's ministry.

Recall that at the beginning of his ministry Jesus goes into the desert and is tempted. He is asked by Satan to turn stones into bread, to seize control of world powers, and to throw himself from the pinnacle of the temple.

These temptations have a symbolic dimension that is not as clear to us as it might have been to people 2,000 years ago, but we can still grasp them. For the world they were set in has not changed all that much.

In the ancient world there were three great evils: famine, war, plague. Those old enough to recall the litany of the saints we used to recite in churches four times a year will recall one of the petitions: "From famine, plague and war, free us O Lord."

What Jesus is asked to do at the

beginning of his ministry is to allow his divine power to end these three great evils.

► If you can turn stones to bread you can end hunger.

► If you seize control of the kingdoms of the world you can end war.

► If you take control of the forces of nature you can end disease.

Some might wonder, then, how could these possibly be temptations. If this is what Satan wanted, couldn't it have been his one good idea?

They are temptations because they represent an end run around the human condition. Satan asks Jesus to be a God of power, not a suffering Messiah who takes on the human condition in all its weaknesses.

And the Christian tradition says it is precisely in taking on the human condition and suffering the worst it has to offer that Christ redeems the human state.

Equating God with power is common in the religions of the world. But it is characteristic of the teachings of Christ that, in this area, he turned from the expected to the unexpected.

So for Christians to look for a thundering God is to miss the point of their own religion.

Still, it is common. Something in the human spirit wants to see not just a powerful God, but a God of power.

I think we can make a good argument that this comes not from Christian faith but from what religious writers used to call our fallen nature.

What we are called to do as part of our Christian living is to have this yearning for displays of power transformed by the teachings of a gentle Lord.

(Dominican Father David O'Rourke is pastor of St. Dominic Church in Benicia, Calif., and is a free-lance writer.)

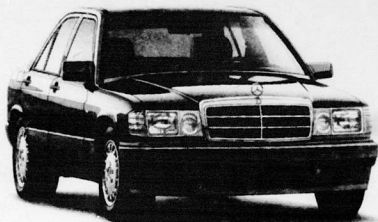


**TEMPTATIONS**—Uses of divine power to end the evils plaguing humankind are temptations because they represent an end run around the human condition. Satan asks Jesus to be a God of power, not a suffering messiah who takes on the human condition in all of its weaknesses. (CNS photo)

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## THIRTY-THIRD SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, November 17, 1991

Daniel 12:1-3 — Hebrews 10:11-14, 18 — Mark 13:24-32

by Fr. Owen F. Campion

The first reading in the Liturgy of the Word this weekend comes from the Book of Daniel, only rarely employed by the liturgy, but one of the most fascinating Scriptures and filled with powerful messages.

In general, Daniel insisted that God was supreme over all, and that the gods and goddesses of the pagan societies surrounding the Jews were nothing before the great one true God.

This book was written not too long before the coming of Christ, to judge time relatively in the context of centuries upon centuries of religious history. It was composed possibly a century and a half before Jesus.

At the time this weekend's reading likely was written, God's Chosen People were living beneath the heavy heel of the kings of Antioch. When Alexander the Great died his empire divided. Powerful generals took the spoils. Among them was the founder of the dynasty that ruled Antioch and its subject territories.

The kings of Antioch certainly were not believers in the one true God. In itself, that was a great burden for the Jews to bear. But utterly unacceptable was the fact that Antiochus IV, one of the more prominent of the kings of Antioch, declared himself a god. He ruthlessly went about the task of compelling subjects to worship him. The Jerusalem temple was defiled in the process.

Into this dreary situation came the writings of Daniel. They assured the faithful that if they truly loved God and observed his will, in time the pagan outrages would cease and God's justice and honor would prevail.

Often during these weeks of fall, the liturgy has presented a reading from the Epistle to the Hebrews, a very expressive

source of theological truth. Again and again, Hebrews establishes Jesus as the ultimate in virtue, worthiness before God, and God's salvation of those who love him. Strong Jewish symbols continually appear: Messiah, priest, victim of sacrifice.

In this reading, Jesus is offered as the high priest whose sacrifice, of himself on Calvary was perfect and eternal. In that one great act, the Lord established not only a renewed relationship of friendship and peace between God and humankind, but it set forth God's goodness and power as unequalled at all places, in all times, and among all people.

St. Mark's Gospel, furnishing this weekend's liturgy with its Gospel reading, is the oldest of the existing four Gospels recognized as inspired by the Church. It developed as written tradition in circumstances very much like those influencing the origins of Matthew, Luke and even John.

In the natural course of events, persons who actually had known Jesus or had heard him were passing away. There was a strong wish to capture memories of him on paper so that the death of firsthand witnesses would not end the stories of his message.

Affecting that process as much as the natural course of lives, however, was the very unsettled situation in which most Christians at that time lived. The problem was political oppression of Christianity within the Roman Empire. As that oppression mounted, Christians saw themselves more and more tightly trapped in a web of peril and anxiety.

To this situation of oppression, stories such as this reading's were directed. Times might be bad, but God's goodness would endure. Despite whatever furies official Rome might mount, and there were many, the end none would have the slightest effect upon the ability of God to reward his faithful with eternal happiness. But, the reading insists, the faithful must be aware of the fact that hardships and even death itself awaited them.

## Reflection

The church is concluding its process of teaching us about God, about the Lord, and

## THE POPE TEACHES

## Church is the people of God of the New Covenant

by Pope John Paul II

Remarks at audience November 6

The church, the Second Vatican Council tells us, is the People of God of the New Covenant. While she stands in continuity

with God's people of the Old Covenant, she is something truly new.

Incorporating the rich teaching of the First Letter of Peter, the Dogmatic Constitution highlights this fact when it says: "Believers in Christ have been born again not from a perishable but from an imperishable seed through the word of the living God (cf. 1 Peter 1:23), not of flesh but of water and the Holy Spirit (cf. John 3:5-6), and they have been finally set up as 'a chosen race, a royal priesthood, a holy nation, God's own people'... once no people but now God's people" (1 Peter 2:9-10) ("Lumen Gentium," 9).

As the New Testament teaches, the members of the church achieve their status as God's people not through sharing a common ethnic origin but through being redeemed at the price of Christ's blood (cf. Acts 15:9 and 1 Corinthians 11:25).

God's initiative to choose Israel for his own, as it is recounted in the Old Testament, foreshadows and prepares for his election of the church. The prophets, especially Jeremiah and Ezekiel, foretold this when they spoke of the Lord giving his people a new spirit and a new heart on which he would write his law.

With this new people God has made a new and perfect covenant in Christ, his word made flesh, the fullness of his revelation. All who belong to the new people have the dignity and freedom of the children of God; their law is the new commandment of love; their goal is his kingdom; and their vocation is to be the nucleus of a new humanity, the instrument of the redemption of all mankind.

## Daily Readings

Monday, November 18  
Dedication of the churches of Peter and Paul, apostles  
Rose Philippine Duchesne, virgin  
1 Maccabees 1:10-15, 41-43, 54-57, 62-63  
Psalms 119:53, 61, 134, 150, 155, 158  
Luke 18:35-43  
Acts 28:11-16, 30-31  
Psalms 93:1-6  
Matthew 14:22-33

Tuesday, November 19  
Seasonal weekday  
2 Maccabees 6:18-31  
Psalms 3:2-8  
Luke 19:1-10

Wednesday, November 20  
Seasonal weekday

2 Maccabees 7:1, 20-31  
Psalms 17:1, 5-6, 8, 15  
Luke 19:11-28

Thursday, November 21  
Presentation of Mary  
1 Maccabees 2:15-29  
Psalms 50:1-2, 5-6, 14-15  
Luke 19:41-44

Friday, November 22  
Cecilia, virgin and martyr  
1 Maccabees 4:36-37, 52-59  
(Psalms) 1 Chronicles 29:10-12  
Luke 19:45-48

Saturday, November 23  
1 Maccabees 6:1-13  
Psalms 9:2-4, 6, 16, 19  
Luke 20:27-40

about devout living, as it proclaims these readings this weekend. Very soon, it will call us to celebrate the first Sunday of Advent, and a new process of instruction will begin with a new liturgical year. So, these readings, provided by the church as by a teacher in a classroom, answer our final questions and make a final point.

Two questions might be: Uncertainty, difficulty, bewilderment, sorrow are so widespread, will goodness ever endure? Where is God in it all?

Goodness will endure. God is supreme. The sacrifice of Jesus on Calvary accomplished the victory of goodness over evil, life over death. It also achieved a restoration of order by which anyone may be assured of God's presence and grace if earnestly and humbly sought.

However, in establishing without opposition his supremacy in the world, God did not, and does not, suddenly reduce anyone, good or bad, to be merely passive in actions he controls.

Evil and hard-hearted people still exist, and they still work their will. Nature itself

can work against us, as wildfires in California and floods in India would attest. But, God's goodness will overcome all when we Christians cause it to overcome all. In other words, when we who state that we love God actually bring a measure of charity and honor into our own circles, we move toward redemption and we advance the triumph of good over evil.

So the church summons us to strong faith and bold Christian witness.

The church also reminds us that the events of this life, by which we all judge goodness or misfortune, are not ends in themselves but rather they are opportunities for us to build upon our faith, to give witness to God, by our devotion to him and his holy will. Justice and truth indeed will come. We will know bliss. We should work for those happy outcomes in the world here and now. But we can be assured of a future life in which most assuredly that will occur without pause or end.

The church invites us, in God's name, to holiness, but it warns us that the inevitable victory of righteousness may be in eternity.



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—by Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis. She wrote this poem after an experience on a GO—government-operated—train in Toronto, Ontario, Canada.)



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# Entertainment

VIEWING WITH ARNOLD

## 'City of Hope' is built on relevance and reality

by James W. Arnold

If it's urban relevance and reality you want, consider "City of Hope," the new John Sayles movie that ventures into Spike Lee territory, exploring the tribal tensions and corruption afflicting a major eastern city.

Sayles, now 40, is white, with blue-collar instincts and sympathies and upstate New York roots. He's also one of the American movie scene's few genuine mavericks.

With low budget financing that allows him maximum independence, he has celebrated the underdog, writing, directing and editing such untypical films as "Brother From Another Planet" (a whimsical fable about racism), "Matewan" (a lyrical pro-union drama about the 1920 coalfield labor wars), and "Eight Men Out" (the first film to side with the 1919 Black Sox and Shoeless Joe Jackson as professional boys fighting the greedy, politically connected baseball establishment).

He's definitely not a Hollywood guy, although Sayles earned some bucks and experience writing schlock thrillers like "Piranha" a few years ago.

But he's among the industry's few certified geniuses, having won a MacArthur



thur "genius" award at age 32 largely for his literary talent.

Oh yeah. Sayles also has won a valise full of prestigious awards for fiction writing, and created a critical hit for TV ("Shannon's Deal").

So what's this brainy agitator doing in "City of Hope"? Not offering much hope, certainly.

Unlike Lee, who explores interracial tensions and conflict, Sayles focuses here on the layers of political corruption that prevent solutions to city problems. Racism keeps working people divided, but larger, complex and interconnected forces are the true enemies of the dream.

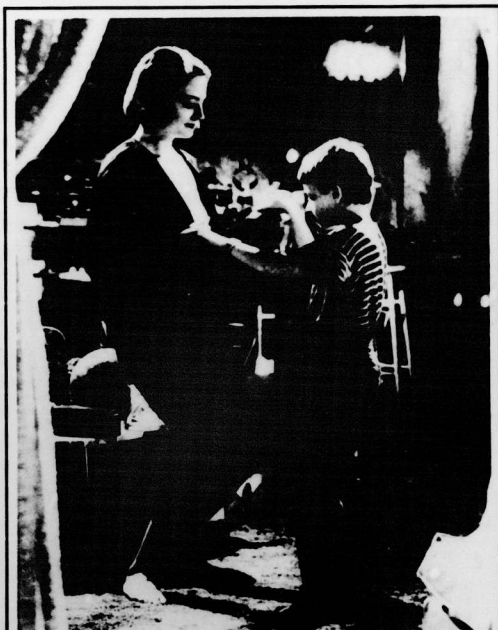
Most resistant to change, Sayles implies, are these entangled alliances and patterns built up over lifetimes. Unfortunately, his sensibility is secular. Religious influences, among the most crucial in the noisy urban chorus, also help create discord as well as harmony. But they get zero attention.

Set in a fictional city (the model is Hoboken, but the shooting location was Cincinnati), "Hope" is typical Sayles. It has no heroes or villains. The 38 major characters range from sympathetic to unpleasant. None are perfect, but nearly all, like relatives at a reunion, have some vague redeeming quality.

One major group, Italian ethnic, is the family of Joe Rinaldi (Tony Lo Bianco), a construction executive who has achieved honest success but cut a few corners on the way with politicians, unions and the Mob. He's trying to hang onto a minority-inhabited apartment that the mayor and friends want to raze for an upscale development.

Joe's son Nick (Vincent Spano) has walked off a cushy, do-nothing job in rebellion, and gotten involved in a stupid burglary with some rock musician pals. In the course of a few days, he meets and falls for Angela (Barbara Williams), a nice single mom with a paralyzed young son and a jealous ex-husband who's a cop.

Nick's going to be in police trouble for several reasons, and his dad is going to be under pressure to give in on the housing issue. A messy arson job, in which some



**'LITTLE MAN TATE'**—Actress Jodie Foster is the single mom of a 7-year-old child prodigy, portrayed by Adam Hann-Byrd, in "Little Man Tate," a movie that marks Foster's directorial debut. The U.S. Catholic Conference calls it an "entertaining, quality film that deserves an audience" and classifies it A-II for adults and adolescents. (CNS photo from Orion Pictures)

poor people die, will add complications. You can see the tangled web taking shape.

The key black group centers on Wynn (Joe Morton), a happily married college prof turned alderman, trying to work through the system. But he can't get a bond issue to help inner city schools—one of the enemies is a Catholic parent who objects to "the punks in public schools"—and he's beset by radical black activists who think he's too "white."

Amid all this, some white cops hassle two black teen-agers, who in turn take out their wrath on a passing white male jogger. In desperate defense, they falsely accuse him of making homosexual advances, creating a major issue for the black activists.

Characters cross over from one situation to another, in a visual style associated with the "St. Elsewhere" TV series. One of them is a homeless madman who wanders the streets dumbly repeating everything he hears—a moving symbol of futility.

It sounds (and is) too intellectually neat. But Sayles redeems the contrivance and the darkness with credible characters and bright, literate dialogue.

Like Spike Lee, he's putting his talent where the social need is, and letting others produce the trivial distractions that keep us in a state of complacency.

(Powerful, multi-layered drama on urban issues; street language; recommended for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

All I Want for Christmas ..... A-I  
The Borrower ..... O  
The People Under the Stairs ..... O  
Tatie Danielle ..... A-III  
Year of the Gun ..... A-III

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.

## Russian poet's work speaks of suffering and fear

by Henry Herx

The life and times of a Russian poet whose career spanned Czarist and Soviet periods is told in "The Story of Anna Akhmatova," airing Monday, Nov. 18, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify program date and time.)

Born in Odessa in 1889, Akhmatova grew up in St. Petersburg, "she made her reputation there as a poet before the 1917 Bolshevik Revolution changed the city's name to Leningrad.

Like other pre-revolutionary artists, Akhmatova was suspect under the new regime, and during Stalin's time, her work was officially banned.

She continued writing, but now her poetry deepened from sharing simple personal insights to recording the suffering and fear brought by the oppressive Soviet system. Her bitterness can be seen in a 1934 poem v here she concludes "that the world is brutal and coarse, that God in fact has not saved us."

After Khrushchev's 1956 condemnation of Stalin's excesses, Akhmatova was slowly rehabilitated and became an inspiration for young writers in the 1960s.

She died in 1966 and, according to her wishes, was given a church funeral and burial in Leningrad.

Once denounced as an "enemy of the people," Akhmatova is highly regarded today, especially for "Requiem," her testament to Stalin's victims.

Her writings are an invaluable witness to the sufferings of the Russian people because, says one commentator, "She had the ability to voice their sorrow."

Written, produced and directed by Jill Janows, the program succeeds in introducing a writer little known in the West but whose art helps one better understand the tragedy

of her times and, indeed, the sweeping changes now taking place in the Soviet Union.

### TV Programs of Note

Sunday, Nov. 17, 8-9 p.m. (PBS) "Madagascar: Island of Ghosts." Nowhere in the world is the environmental crisis greater than in this troubled island-country where the "Nature" series shows the efforts being made to save the country's traditional culture, wildlife and ecology from destruction.

Sunday, Nov. 17, 10-11 p.m. (PBS) "Japan: Voices from the Land." This special looks at the beauty and diversity of Japan's landscape through the eyes of a Buddhist priest, a silk weaver, a businessman and a garden designer, each concerned about preserving what remains of the land.

Monday, Nov. 18, 8-9 p.m. (PBS) "Among Equals." The sixth program in the seven-part "Childhood" series explores the importance of peer relationships as a context for working out moral dilemmas, social relationships and self-identity.

Monday, Nov. 18, 9-10 p.m. (PBS) "G-Men—The Rise of J. Edgar Hoover." Documentary in "The American Experience" series traces the crime-fighting exploits of Hoover's FBI, whose war on the nation's most successful gangs took on mythical proportions during the Depression.

Tuesday, Nov. 19, 8-9 p.m. (PBS) "Who Shot President Kennedy?" Rebroadcast of a 1988 "Nova" program which used previously unavailable technology to probe the existing evidence in the 1963 assassination of John F. Kennedy.

Wednesday, Nov. 20, 9-10 p.m. (PBS) "Submarine: Spoil Boats, Iron Men." In addition to providing a historical overview of submarines, this documentary seeks to determine what it takes to be a successful member of a submarine crew.

Wednesday, Nov. 20, 10-11 p.m. (PBS) "Führer: Seduction of a Nation." Rebroadcast of a British documentary utilizing

the insights of modern psychologists and political image-makers to understand how the Hitler myth was created and how Germans were manipulated by it.

Thursday, Nov. 21, 8-9 p.m. (PBS) "The Lion, the Witch and the Wardrobe." Rebroadcast of the first episode in a three-part adaptation of the C.S. Lewis family classic about the adventures of four children in the fantasy land of Narnia where the cruel White Witch and the great lion Aslan vie for power over the realm and its mythical talking creatures. It's a "Wonderworks Family Movie."

Thursday, Nov. 21, 8-10 p.m. (ABC) "The Entertainers." Bob Newhart stars in the story of a veteran vaudeville and his show-biz partner of 25 years, an aging chimpanzee, as they try to get a Las Vegas booking. Newhart's always good, but the situation won't interest children.

Saturday, Nov. 23, 6:30-7 p.m. (PBS) "Hungarian Folk Tales." Rebroadcast of a "Long Ago & Far Away" program offering three animated folk stories from Hungary, which tell of unlikely heroes, rewarded kindnesses and remarkable feats.

Saturday, Nov. 23, 7-7:30 p.m. (PBS) "Newton's Apple." The famous science series looks at the windshield washers of the human eye, the physics of the slinky, the meaning of the tiny stripes on bar codes, how aspirin and other pain relievers work, and why some camels have only one hump while others have two.

Saturday, Nov. 23, 8-9 p.m. (CBS) "The Bob Newhart 20th 19th Anniversary Special." A nostalgic sampling of clips from the 1972-78 series about psychologist Robert Hartley is offered along with a reunion of the original cast—Bob's wife Emily (Suzanne Pleshette), next-door neighbor Howard (Bill Daily), dentist Jerry (Peter Bonerz), receptionist Carol (Marcia Wallace) and patient Elliot Carlin (Jack Riley).

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

## DISCUSSION POINT

# No dispensation from joining Masons

by Fr. John Dietzen

Dear Readers,

In October 1988 I discussed in this column the Catholic Church's prohibition against membership of Catholics in Masonic organizations.

In November 1983 this longstanding prohibition was repeated by the Congregation for the Doctrine of the Faith, "since their (Masonic) principles have always been regarded as irreconcilable with the church's doctrine."

Thus, in spite of some questions joining Masonic associations remains prohibited, said the congregation, and local bishops or other church authorities are not permitted to make a more lenient judgment about Masonic principles.

In addition to the above, I noted that by general church law a local bishop may dispense individuals in particular cases from observance of a specific church law.



## FAMILY TALK

## Discouraged spouse is a 'married single'

by Dr. James and Mary Kenny

**Dear Mary:** Against conventional wisdom, some of us choose to stay in less-than-satisfying marriages for the sake of the family and spouse. What would be the most healthy way to handle this situation without slipping into a state of sadness or bitterness?

I'm not talking about extremes in behavior, but chronic petty irritations such as frequent criticisms, lack of awareness and attempts to dominate that finally wear down affectionate feelings. How does one deal with feeling like a "married single?" (Pennsylvania)

**Answer:** Emotional support is a shaky foundation for a marriage. Not only does it suffer from irritating, day-to-day behaviors, but it inevitably changes over the years as the needs and life experience of the partners change. Despite this, the image of emotional support in marriage is usually a fresh, spontaneous, loving mutual commitment typical of the early years of marriage. This is a beautiful image, but it is neither appropriate nor realistic for an entire lifetime.

Making emotional support the primary measure of successful marriage leads to another problem: making one's spouse the sole source of emotional support. That is too heavy a burden for any one person.

You mention being forced to get emotional support from family and friends. You are fortunate to have family and friends who give you an emotional support and receive it from you. This need not be a substitute for support from a spouse but a necessary supplement to it.

Chronic petty irritations, as you aptly describe them, exist in every marriage. How do "successful" marriages deal with them?

Fortunately, some couples have mutually complementary strengths, good qualities which override the difficult ones. For others, however, it is a matter of emphasis. If you focus on emotional lacks, that is all you will notice. If you focus on strengths, you will notice the strengths in your marriage. Here are some ways to help yourself.

►When you are tuned in to noticing each criticism, each attempt to dominate, it becomes difficult to change your pattern of thinking. The technique of thought-stopping can help you. Whenever you find yourself dwelling on a criticism or a dominance move by your spouse, use a key word such as "enough." Then immediately get busy doing some physical task.

►Recognize that some qualities that annoy you now were attractive when you chose your spouse. Try to recapture the attractiveness of these qualities. Look for the virtues, not the faults.

►Communicate approval rather than criticism to your spouse. Since you are so attuned to the negative characteristics in your spouse, you are most likely communicating your irritation. You may also be a critical person, a contributor to the critical attitude in your relationship. Look honestly at yourself.

You need to break the cycle of criticism. Mention each time your spouse does something well. Notice helpfulness. Notice good interactions with the children. Notice a task well done.

Remind yourself that each and every day your spouse puts up with you! Most of us when we are young are convinced that we are perfect, if only the world would recognize the fact. As we grow older, a dose of genuine humility (I am an OK person, but I have my faults!) is a healthy antidote to dwelling on the faults of your spouse.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Bensenville, Indiana 47978.)

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and added, "Thus any diocesan bishop, it would seem, has the authority to grant a dispensation in this matter in a particular case."

I have now learned that this is not the intention of the congregation's declaration on Masonic associations.

The prohibition, the congregation explains, does not follow from a disciplinary law but from a doctrinal judgment.

Thus no local bishop may dispense from this prohibition against joining in the Masons.

**Q**In 1975 I was married, but not in the Catholic Church. Later I joined the Catholic faith and the marriage was blessed. A short time after this, my husband left suddenly. We had no children.

I have since been remarried to a Catholic and we have two young children. I attend Mass regularly, but I do not go to Communion. I'm uncertain about my status in the church.

Can our children be baptized Catholic? Is it possible to get an annulment at this late date? If so, could our marriage be blessed by the church? (Missouri)

**A**The fact that your first marriage took place 16 years ago is no obstacle to the possibility of a procedure that would enable you to be free to marry in the Catholic Church.

Whether this procedure would be an annulment, or some other process could only be known when more facts about yourself and your first husband are ascertained by church officials.

It could be possible for your children to be baptized even now, as long as there exists some basis for expecting they will be raised as Catholics. Normally this would mean also that you and your present husband, especially if he is also Catholic, are pursuing whatever opportunity you have to return to the sacraments.

Please discuss this with a priest, if you have not done so already, and follow his advice on what steps to take first.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, 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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# Pope and president discuss trouble spots

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Pope John Paul II and U.S. President George Bush, in a private meeting, took "a major tour" of the world's trouble spots, the president said.

At the end of the Nov. 8 session, the pope said he was grateful for the opportunity to "have had this very long conversation."

The president and the pope spent more than an hour alone, without interpreters, before being joined by Barbara Bush, the

U.S. secretary of state and other members of the entourage.

President and Mrs. Bush gave the pope a thick anthology of American poetry which the pope said would help improve his English. "Your English is very good, I think you've been practicing," the president responded.

Joaquin Navarro-Valls, Vatican spokesman, said, "In the wide-ranging and detailed meeting, carried out in a climate of sincere cordiality, the themes closest to the heart of the Holy Father and of specific interest to President Bush at this moment were examined."



BUSH APPLAUDS POPE—President George Bush applauds Pope John Paul II after the pope welcomed him to the Vatican Nov. 8. (CNS photo from Reuters)

He added, "In particular, President Bush explained to the Holy Father the steps completed and the perspectives opened by the process started in Madrid with the first part of the conference regarding a stable, secure and just peace in the Middle East."

The two also talked about "recent developments" in the relationship between East and West and the help Western nations can give to the new democracies of Eastern Europe, he said.

The day before the meeting, Navarro-Valls told journalists that the Vatican considers the war in Yugoslavia to be "the greatest injury today to international harmony."

During Bush's meeting with the pope, the Vatican spokesman said, "the gravity of the situation which involves Croatia and the other Balkan republics was the object of a particular examination in which the tragic urgency of these events was underlined."

The same morning of the Bush-pope meeting, the European Community met in Rome and announced wide-ranging sanctions against Yugoslavia and urged the United Nations to impose an oil embargo.

Former U.S. Secretary of State Cyrus Vance, who is working for peace in Yugoslavia on behalf of the U.N., general secretary, met with Vatican Secretary of State Cardinal Angelo Sodano earlier in the day.

Navarro-Valls said Pope John Paul and President Bush also talked about situations in various countries that threaten freedom of conscience and freedom of religion.

While the pope and president had their private audience, Mrs. Bush was given a tour of the Sistine Chapel and climbed the scaffolding to examine restoration work on Michelangelo's "Last Judgment."

At the same time, U.S. Secretary of State James Baker and Cardinal Sodano held a "working meeting" to discuss "various problems of particular interest to both sides in the area of freedom and international solidarity," John Sununu, White House chief of staff, and Brent Scowcroft, national security adviser, also participated in the meeting.

When Bush introduced Baker to the pope in the papal library, the pope mentioned Baker's "very important work" in orchestrating the Middle East peace conference.

"We're working on it," Baker replied. The pope and Bush then went into another room to greet members of the presidential entourage before greeting U.S. seminarians, priests, religious and others living in Rome in the Clementine Hall.

The 250 Americans gave the pope and the president sustained applause as the two worked the crowd, shaking hands.

"You saw a king how to make someone feel at home," the president said.

Although he said he could not discuss specific points raised in the private audience, Bush said it was "a pleasure for me to have had all this time with His Holiness. We had a major tour of the horizon about all the trouble spots" in the world.

"I had the opportunity to express my profound gratitude to the Holy Father for his spiritual and moral leadership," Bush said.

"His message for peace and the message that he sends across the world to all these countries," experiencing war and other hardships "is a message of hope and, indeed, a message of peace," the president said.

The pope said the Vatican and the U.S. community in Rome "are very grateful to the president of the United States, President Bush, for his visit today."

He thanked the president for their "very long conversation" and said, "I wish all the best to the president, his family and all American people. God bless America."

The papal remark provided a perfect transition for the seminarians, who launched into singing, "God Bless America." The male voices resonated in the hall, and Mrs. Bush had misty eyes as the pope bid her and her husband good-bye.

"I'll never forget this," Bush told Pope John Paul. "Thank you very much."

Earlier, as more than two dozen members of the presidential and Vatican press pools waited to enter the papal library, Vatican ushers handed out papally blessed rosaries and key chains to the visiting journalists.

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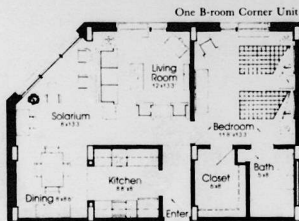
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## Goals for schools are developed

(Continued from page 1)

church's leaders are to blame for the low amounts Catholics give to the church and its schools.

"It's our fault we have not given them a sense of stewardship," he said.

Sister Catherine said other areas important to the delegates were ensuring that Catholic schools are preparing students to function in a "technological and global society" by having the most modern equipment and the most up to date curricula.

"We want to ensure we are doing our part to eliminate racism and sexism," she said.

In commenting about the congress, Indianapolis's Frank Savage said, "It was amazing to see a bishop of a diocese, an administrator of a Catholic college, an elementary principal, a Catholic school parent, and a superintendent all sitting around a table, addressing the same issues. They were all there as equals. It was really a powerful experience."

Savage said, "As part of the congress, what we brought was a strong advocacy for the role of the laity in Catholic schools. Joe and I were significant contributors, too,

(not alone) as strong proponents of financial accessibility of schools."

"The real challenge is that we just don't rest on our laurels that we are better than our public school counterparts," said Savage. "The challenge is how do we continue to provide Catholic school education into the 21st century. How do we improve on what we already have? The sound educational product has got to get even better."

Joseph Peters said, "It was certainly exciting to be part of the process. Those were some of the most intense four days I've ever spent."

He spoke of the wide diversity of the people involved. "Because of this, reaching consensus was not easy. The beliefs and directional statements that will emanate from the congress were pounded out line by line and word for word," Peters said.

"I think the most important part of the process begins now as the findings of the congress are released and we begin to implement the directions over the next few years—leading into the next century," Peters said.



# Panelists discuss proper age for confirmation, want changes

by Tracy Early  
Catholic News Service

NEW YORK—Confirmation for children baptized as infants should be administered either before or after the ages of 13 and 14, the common U.S. practice, a teleconference panel said Nov. 7.

Panelists emphasized that the primary issue was not age, but the meaning of confirmation and its place in a child's overall spiritual life.

One point of view, developed in line with the practice for adult converts, advocated confirmation before first Communion, at about age 7.

The other approach, argued by panelists in terms of the ability to make mature decisions, emphasized the element of human response and commitment and suggested confirmation at age 17.

Broadcast from the Washington studios of the U.S. bishops' Catholic Telecommunications Network of America, the teleconference was one of a series sponsored by the National Pastoral Life Center in New York with Father Philip J. Murnion, center director, as moderator.

Sister Kieran Sawyer, a School Sister of Notre Dame and director of the Tyne Out Youth Ministry Center in Milwaukee, advocated delaying confirmation until the junior or senior year in high school.

From her center's work in preparing thousands of young people for confirmation, she said, it was clear that they were then at a stage when they could make independent decisions and "think deeply about who they are and who Jesus is in their lives."

Confirmation, she said, involves language of commitment beyond the level of development at ages 13-14.

However, Father Roger A. Statnick, vicar general of the Diocese of Greensburg, Pa., reported that his diocese was in the process of changing its practice to now administer confirmation during second grade, or normally at age 7. It has been for eighth graders, those about age 13, he said.

About commitment, he argued that even at 17, young people are not making lifetime decisions and for several years may be undecided on college majors or vocational choices.

Father Statnick said choosing the younger age for confirmation was influenced by the Rite of Christian Initiation for Adults, which says reception of the Eucharist should follow baptism and confirmation. The diocesan RCIA director, he said, pointed out that children who are now baptized at the "age of discretion," rather than as infants, receive confirmation then.

The RCIA is a liturgical book containing the norms and rituals of the church for people who wish to become Catholics.

The diocese over the next three years, he said, will instruct people in the significance of the change, and hopes to have it phased in by 1995.

The 1983 Code of Canon Law says confirmation should be administered to Catholics in the Latin rite around the age of discretion, or about 7, "unless the bishops' conference determines another age."

In 1984 the U.S. bishops at their national meeting decided that the national policy would be to let each bishop decide on the age of confirmation in his own diocese.

In most U.S. dioceses confirmation is administered in the teen years, usually to students in junior or senior high

school. However, there has been a trend since the 1970s toward confirmation at an older age, with a number of U.S. dioceses shifting the age range from upper grades of elementary school to junior high or from junior high to senior high.

Terr Monaghan McKenzie, pastoral associate at St. Peter's Church in Spokane, Wash., said her parish now follows the sequence of baptism, confirmation, then Eucharist.

Now, McKenzie said, confirmation normally is administered at ages 7, 8 or 9, with parents deciding when they think their children are ready. Parents participate in a year of confirmation preparation as a step toward the child's first Communion, she said.

Primary emphasis is kept on the Eucharist, "our celebration of commitment," she said.

Spokane Bishop William S. Skylstad of Spokane announced Oct. 24 a revised diocesan policy to allow baptized Catholics who have reached the age of discretion—about 7—to be confirmed.

Past diocesan policy, approved in 1974, had prohibited administering the sacrament to children prior to their entry into eighth grade.

Teleconference panelists noted that some Eastern-rite churches confirm infants at baptism and have priests, rather than bishops alone, administer it.

However, they observed, the Western church does not allow that and wants the bishop's role preserved.

Father Statnick said adolescence was the least suitable time for confirmation. He said it fits neither the theology that sees it as a sacramental gift bringing the baptismal initiation to culmination, nor the theology that sees it as a rite of commitment and decision-making.

Father Paul Turner, pastor of St. John Francis Regis Church in Kansas City, Mo., said both theologies influence the church today.

Father Statnick said the concept of decision-making was better associated with the sacrament of reconciliation. In the sacraments of initiation—baptism, confirmation and Eucharist—he said, the better concept is "response" to divine grace.

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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 15

Catholic Charismatic Renewal of Central Indiana will hold a City-Wide Prayer Meeting at 7:30 p.m. by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St. Call 317-927-6871.

## November 15-17

A Central Indiana Marriage Encounter will be held at Fatima Retreat House, 5553 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 S. 38th St.

☆☆

An Entrance Exam will be held from 9 a.m.-12 noon at Brebeuf

Preparatory School. Call 317-872-7050.

☆☆

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. Call 317-631-2039.

☆☆

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 at St. Lawrence gym, 46th and Shadeland. Call Jan 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.

☆☆

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

☆☆

A FIRE renewal day on "Christian Personal Relationships" will be held from 9 a.m.-8 p.m. at St. Nicholas Church, Sunman. Bring sack lunch and cold dish for dinner.

☆☆

Holy Cross Cabaret fundraiser will feature spaghetti dinner 6:30 p.m. and music 8:10 p.m. in Kelley Gym. \$17.50 person.

☆☆

Mary, Queen of Peace Parish, Danville will co-host a Harvest Moon Dance with St. Augustine Episcopal Church at 7 p.m. DJ, food, drinks, instant bingo. Admission \$10 person.

☆☆

## November 16-17

The Sisters of St. Francis of Oldenburg will hold a Vocation Awareness Retreat on "The Road Less Traveled" 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. Poticas, crafts, raffles.

☆☆

St. Lawrence Parish, Lawrenceburg will hold its 2nd Annual Holiday Craft Show from 9 a.m.-4 p.m. Sat. and from 9 a.m.-3 p.m. Sun. More than 40 crafters.

## 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 p.m. in Room 105 at Beech Grove Benedictine Center. Babysitting available; for reservations call 317-786-7581.

☆☆

The Altar 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 schoolers \$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 Pilgrim Virgin Fatima Statue will be displayed from 1:30 p.m. at St. Anthony Parish, 329 N. Warman Ave.

☆☆

The Adult Catechetical Team of Christ the King Parish will sponsor a free program by St. Vincent bereavement counselor Ann Reddy on "Grief as a Normal Reaction" at 10:15 a.m. in the school, 5858 Crittenden Ave.

☆☆

Assumption Parish, 1117 Blaine

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St. Peters and the Golden Arches...

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. Bingo 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.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Kahke 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.

## SOCIAL SECURITY DISABILITY CLAIMANTS

For professional legal assistance in your application for disability benefits and at all levels of your appeal, call

## PHILLIP V. PRICE

Attorney At Law

—Statewide Representation—

(317) 638-1468

Member National Organization of Social Security Claimants Representatives



## November/December

**November 18, (Mon.) — Scripture Series "Introduction to The Prophets"** This is a lecture and small group workshop on scripture. The program is set in the evening for the convenience of the working adult. You may elect to attend all four presentations as a series. However, each presentation will be a complete work. **Presenter:** Mr. Kevin DePrey, Director of Fatima Retreat House.

**November 25, (Mon.) — Scripture Series "Introduction to Wisdom Literature"** This presentation will cover the books of Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Wisdom and Ecclesiastical. This is a lecture and small group workshop on scripture. The program is set in the evening for the convenience of the working adult. You may elect to attend all four presentations as a series. However, each presentation will be a complete work. **Presenter:** Mr. Kevin DePrey, Director of Fatima Retreat House.

**November 29-December 1, (Fri.-Sun.) — Tobit Weekend.** This is a weekend of marriage preparation for engaged couples. To check on availability call Fatima 317-545-7681. **Presenter:** Tobit Retreat Team.

**December 3, (Tues.) — Leisure Day "Gifting Yourself"** In all the rush of the season, cleaning and decorating your home, writing cards and visiting, business parties and family festives, children's practices and programs, buying and wrapping presents, do you feel pulled apart? Is there not enough of you to go around, or are you lost in the maze of activities? Do you wonder on January 2, what happened to the "real" Christmas? This year give yourself an early Christmas present. Come for a time of reflective prayer on the "real" Christmas, some quiet peaceful time to think, write, or share with other women who feel the same seasonal stresses. **Presenter:** Sister Diane Jamison, OSF, Fatima Coordinator of Spiritual Development.

**December 6-8, (Fri.-Sun.) Charismatic Retreat, "The Coming of Jesus Christ"** The FIRE ADVENT RETREAT is a weekend of prayer, teaching, discussion and fellowship aimed at building up and encouraging Catholics in their life in the Lord and in the Church. FIRE ADVENT RETREATS are presented by a team of pastoral leaders who work with FIRE. The teachings on this retreat focus on the true meaning of Christmas as seen through the lives of Isaiah the prophet, John the Baptist, and Mary the Mother of God. The schedule includes time for liturgy, talks, sharing, personal and corporate prayer, and spiritual ministry. **Presenter:** FIRE Retreat Team.

Pre-registration and deposit required.

Call 317-545-7681 or write

5353 East 56th Street, Indianapolis, Indiana 46226

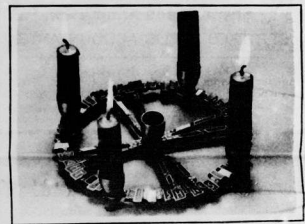
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## MONTE CARLO

FRIDAY, NOVEMBER 22nd

7:00 PM-1 AM — in the Cafeteria

TICKETS — \$3.00 per person

★ Black Jack ★ Texas Poker

★ Poker ★ Chuck-a-Luck

— FREE Beer —

Food & Cash Bar will be Available

☆☆☆  
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 1:15 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆☆  
St. Patrick's Conference of St. Vincent de Paul Society will host its annual Thanksgiving Card Party at 2 p.m. in the school, 936 Prospect St. Cards and bingo. Admission \$1.25.

#### November 17-20

A Parish Retreat will be held each evening at 7 p.m. at St. Jude Parish, 5353 McFarland Rd. Homilist Father Clarence Waldon.

#### November 18

Parenting Teens and Pre-Teens (ages 11-18) classes continue from 7-9 p.m. at Walker Career Center, 9900 E. 16th St.

☆☆☆  
Kevin Del'ney continues the Scripture Series with "Introduction to the Prophets" from 7-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆  
The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed from 11:30 a.m.-5 p.m. in St. Mary Church, 317 N. New Jersey.

☆☆☆  
Systematic Training for Effective Parenting (STEP) classes continue from 7-9:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

☆☆☆  
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.

☆☆☆  
The Young Widowed Group will meet for a program on "Coping with the Holidays" at 7 p.m. in the Providence Room of St. Matthew Parish, 4100 E. 56th St.

☆☆☆  
Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. for Dialogue on Relationships facilitated by private counselor Ella Vinci.

#### November 19

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 7 p.m. at Our Lady of Mt. Carmel Parish, Carmel.

☆☆☆  
Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

☆☆☆  
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.

☆☆☆  
Catholic Alumni Club (CAC) will hold a Gourmet Evening at Grindstone Charley's, 8009 E. Washington at 7 p.m. Call Anna Marie Kiefer 317-784-3313.

☆☆☆  
The Spiritual Book Series continues with "What Paul Really Said About Women" by John T. Bristow at 7:30-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆☆  
New Albany Deaconry Youth Ministry concludes its Fall Religious Studies on "Third Millennium, Vatican II" from 7:30-9:30

p.m. at St. Joseph Hill Parish, Sellersburg.

#### November 20

Systematic Training for Effective Parenting (STEP) classes conclude from 10 a.m.-12 noon at Homestead House Outreach Program, 2427 Central Ave.

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

☆☆☆  
The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 7 p.m. in St. Joseph Church, 1375 S. Mckley Ave.

☆☆☆  
The Catholic Widowed Organization (CWO) will meet for program on holiday flower centerpieces at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Optional meeting for newcomers 7 p.m. Deadline for Thanksgiving reservations.

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

#### November 20-22

A "Close Encounter with Jesus" Revival will be held at 7:30 p.m. each night at St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Everyone welcome.

#### November 21

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 8:30 a.m. and 7:30 p.m. in St. Susanna Church, Plainfield.

☆☆☆  
Parenting Elementary Age Children classes conclude from 7:30-9:30 p.m. at St. Christopher Parish, 5301 W. 16th St.

☆☆☆  
The Connorsville Deaconry Board of Total Catholic Education continues its Adult Faith Formation Series with "Community of the Faithful at Prayer" by Benedictine Sister Mildred Wannemuehler from 7:30-9:30 p.m. at St. Gabriel School, Connorsville.

☆☆☆  
The Caedmon Series continues at 8 p.m. with discussion of Thomas Hardy's "Tess" in Newman Conference Center, St. Meinrad Seminary.

☆☆☆  
New Albany Deaconry Youth Ministry concludes its Fall Religious Studies on "Introduction to Scripture" from 7:30-9:30 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.

☆☆☆  
An hour of prayer before the Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove. Everyone invited.

☆☆☆  
A Deaconry Mass of the Holy Spirit will be celebrated at 7 p.m. in St. Patrick Church, Terre Haute. Babysitting provided. Reconciliation 6:30 p.m.; fellowship following Mass.

#### November 22

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed at 8:30 a.m. and 7:30 p.m. at St. Lawrence Parish, Indianapolis.

☆☆☆  
The Ave Maria Guild will hold a Rummage Sale from 8 a.m.-3 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

☆☆☆

Our Lady of the Greenwood Parish, Greenwood will hold its 4th Annual Family Fun Night from 5-9 p.m. in the school. Raffles, children's games, prizes, food.

#### November 22-24

A "Biblical Images of Women" retreat with Sr. Margarita Armandarez will be held at Mount St. Francis Retreat Center.

#### November 23

The Catholic Widowed Organization (CWO) will hold its annual Thanksgiving Dinner at 6 p.m. in the Catholic Center, 1400 N. Meridian St. Bring covered dish.

☆☆☆  
The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed from 3 a.m.-6:15 p.m. in St. John Church, 126 W. Georgia St.

☆☆☆  
Catholic Alumni Club (CAC) will eat dinner at 7 p.m. at Broad Ripple Brew Pub, 842 E. 65th St. Call Mary 317-255-3841 for details.

☆☆☆  
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.

☆☆☆  
Kevin Barry Division #3, Ancient Order of Hibernians will sponsor the annual Irish Celi at 8 p.m. in St. Philip Neri Parish gym, 550 N. Rural St. Bring canned goods. Admission \$5.

☆☆☆  
A Slovenian Music concert and dancing will begin at 7 p.m. at Bockhold Hall, Holy Trinity Parish. Tickets \$10. Call 317-299-3266.

☆☆☆  
Breebeu Preparatory School will

give an Entrance Exam from 9 a.m.-12 noon. Call 317-472-7050 for reservations.

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

☆☆☆  
Separated, Divorced and Remarried Catholics (SDRC) will sponsor Dinner/Movie Out beginning at 6 p.m. at Old Spaghetti Factory, 210 S. Meridian St.

#### November 23-24

The Altar Society of Sacred Heart Parish, Terre Haute will hold its annual Thanksgiving Bake Sale and Boutique in the school hall.

#### November 24

The second annual free St. Cecilia Organ Concert will be presented at 2:30 p.m. in St. Meinrad Archabbey Church.

☆☆☆  
Indianapolis Symphony Orchestra organist Charles Manning continues the Concert Series at 4 p.m. in St. John Church, 126 W. Georgia St. Free will offering.

☆☆☆  
Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆☆  
A Salisbury Steak Dinner will be held from 11:30 a.m.-5 p.m. at Holy Rosary Parish, Seelyville.

☆☆☆  
Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆  
St. John the Baptist Parish, Dover will hold a Craft Show from 9 a.m.-5 p.m. Chicken Dinner 11 a.m.-5 p.m. Children's activity center, Santa Visi, raffle, crafts, baked goods.

# You are invited to join us at our PARISH RETREAT

Sunday, November 17th — Wednesday, November 20th  
7:00 to 9:00 p.m.

## St. Jude Parish

5353 McFarland Road, Indianapolis, Indiana  
317-786-4371

HOMILIST EACH EVENING:

**Father Clarence Waldon**

Pastor, Holy Angel Church — Director, Office of Evangelization for the Archdiocese

THEME OF RETREAT:

**"What good news the Good News is"**

• Music • Prayer • Scripture • Sharing

FATHER GERALD J. KIRKHOFF, PASTOR



# Youth News/Views

## Performers blend their songs with faith stories

by Lisa Weidekamp

Can you imagine 7,000 teen-agers singing, clapping and sharing music together? Most people can't.

In one huge room of the Indianapolis Convention Center-filled hall-to-wall with chairs and bleachers, Catholic youth from across the United States were gathered to share beliefs and values during the 21st biennial National Catholic Youth Conference Nov. 7-10 in Indianapolis.

The theme of the conference was a song written by Peter Uncles, "Peace In the Puzzle," which he performed at the opening ceremony on Nov. 7.

The song stresses that, like pieces in a puzzle, every person is important. Without one person, the other people in the puzzle can't form a complete picture.

This song means a lot to me because this is what I believe. Peace is an essential part of life. Life is a puzzle and each of us does count in the world.

Peter Uncles was surrounded by members of "New Dimension," the Roncalli High School Show Choir. This proved to me that he does believe that youth are a very important part of the puzzle.

Guitarist and singer Tony Melendez, who also performed at the opening session, is a truly remarkable man. Born without arms, he plays the guitar with his feet.

Melendez held the teen-agers spell-bound every moment he was on the stage.

Even when he popped a guitar string, he kept us interested with his comments while waiting for a replacement.

He spoke to us about how he had to learn to accept himself before he could accept others. Instead of preaching to us about how we should live our lives, he showed us that he has lived his life by this philosophy and that it does work.

I will always remember Tony Melendez and his message that you must accept yourself before you can accept others. I feel honored to have seen this talented musician perform during the conference.

On Nov. 8, Christian singer and composer Tom Franzak sang and played keyboards. He is a very entertaining performer. Jumping around on stage, he never seemed to stop moving.

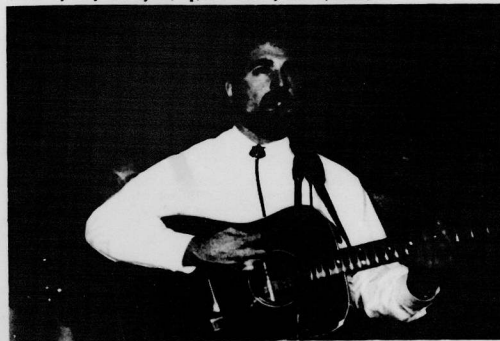
Franzak also involved the audience by teaching songs to conference delegates and asking us questions. For all his funny antics, Franzak's questions did make me think. He told us to look for God in our own life, because God is there in every part of it.

These musicians greatly affected the conference by sharing their personal stories, philosophies and music. I'm sure the 7,000 delegates will never forget the key roles these musicians played in making them feel like they were one big puzzle with all of the pieces in place, even if it was just for a few short days.

(Lisa Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)



**NEW DIMENSIONS**—Roncalli High School's "New Dimensions" lend their voices to the conference opening ceremony on Nov. 7 with Christian singer and composer Peter Uncles. (Photos by Mary Ann Wyand, top, and Charles J. Schisla, below)



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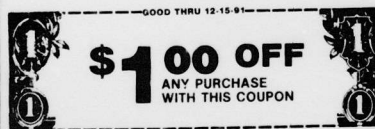
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**SEEK GOD**—During a youth conference performance, Christian singer and composer Tom Franzak urges teen-agers to look for God in their lives. (Photo by Charles Schisla)



**DELEGATES**—Archdiocesan youth cheer during the opening ceremony. (Photo by Charles J. Schisla)

# Track star urges teen-agers to walk with God

by Mary Ann Wgand

Olympic gold medalist Madeline Manning Mims urged National Catholic Youth Conference delegates to "find a reason to live, a reason to find God" during her keynote address on Nov. 8 at the Indianapolis Convention Center.

"You were born with a purpose to be fulfilled," she said. "It's not for you to throw it away."

Then she reminded the teen-agers of the importance of God in their daily lives with the song "How Great Thou Art."

The 7,000 conference delegates responded with overwhelming applause to the track star's inspirational remarks, humorous stories, and talented rendition of the beloved hymn.

Mims gained international fame in 1968 when she set a world track record for the half-mile race during the Olympic competition at Mexico City.

After her incredible speed earned the gold medal, she attributed the win to God's help and used her newfound recognition as a track star to spread the Gospel messages and help others.

Today she gives motivational speeches on "The Hope of God" and sings a variety of inspirational songs.

"Christ in you is the hope," she told the teen-agers. "Christ in you is the joy and the love that the world needs, but it has to come from the people of God."

After her performance, Mims told *The Criterion* that, "The topic I spoke on today is 'Christ in You, The Hope of Glory.' I tried to portray that in our everyday lives Christians need to show forth Jesus in our lives. The main thing is not to get hyped up on glory or fame or money or recognition or self-acclaim, but to really find out what your purpose is in life and fulfill that."

Mims said she grew up in a Cleveland ghetto and had to overcome adversity to achieve her purpose in life, but found her

way out of the ghetto with God's help through her talent as an athlete.

"Life is not always fair," she said. "It's definitely not always easy. But the struggles develop character and fight and drive within us that make us overcomers and winners. It's more than being survivors, because a survivor is living from day to day. A person who is an overcomer is looking at the future and has set goals and does not allow life circumstances to take their focus off of their goals."

Mims said she was just a survivor while growing up in the ghetto until she realized what her purpose was in life.

There was a lot of alcoholism and a lot of gang activity and violence in my neighborhood," she said. "There was just chaos. I knew there was more to life than that, but I didn't know what or where it was. When I realized what my purpose was, my whole focus in life changed and I started focusing on one element, one aspect of my talent, one gift, and that was running. As I told the kids, running is no big thing. Dogs do it every day, running around in circles trying to catch their tails. But this was something I could do, and I found out I could do it well. I had a goal set. I was going to be the best (runner) I could be when I was in high school."

Mims described herself as a pioneer, because in the '60s it was "unheard of" in America for a young black woman to achieve Olympic success in track. But she said life is much more than athletic success and fame.

"The important thing is to know Christ, the son of God," she said. "It makes the difference and makes us one."

After retiring from athletics, Mims started singing and giving motivational talks as yet another way to spread Christ's messages.

"I sing music that is uplifting and edifying," she said. "I feel it is important, more so than preaching Jesus (to teen-agers), to let them see him through me."



**INSPIRATIONAL**—Former Olympic gold medalist Madeline Manning Mims sings "How Great Thou Art" during the 21st biennial National Catholic Youth Conference opening ceremony on Nov. 7 in Indianapolis. (Photo by Mary Ann Wgand)

Mims said she tells teen-agers who are struggling with life problems that, "They are not a mistake. They're not here by mistake. God planned them to be here, and they do have a purpose. That's what they need to find out, and the way they find that out is to first look at what are their talents and their gifts and start developing those." and their gifts and start developing those."

Once young people discover their God-given talents, she said, "from that it's like a tree that starts off real small. Then as it grows it just starts blooming and branching out, and all of a sudden it has leaves that then have fruit on them."

Recognizing God's gifts helps teen-agers become multi-faceted, she said, and gives them confidence to focus on goals.

"Having been introverted and very shy

as a child, I couldn't imagine speaking before 7,000 people," she said. "Had you told me that (I would do this) when I was a girl, I would have said, 'You're crazy! There's no way you could drag me up there!' And yet this is a part of my life. This is me. I love it. I enjoy the people. I connect with them. I didn't know about my singing career, yet it happened too."

Off stage, Madeline Manning Mims works with women in prison through her organization Friends Fellowship.

"God never chooses us to sin," she said. "He never has and he never will. That would go totally against everything he is. I work with women in prison because I know about consequences and having to deal with them."

## CATHOLIC SOCIAL SERVICES PRESENTS A CHRISTMAS PACKAGE

Friday, December 6 \_\_\_\_\_

### OPENING NIGHT AT THE AMERICAN CABARET

sponsored by:

INB National Bank-Trust & Private Banking Services  
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Etahn Hor d'oeuvres — 6:30 p.m. "Decades" — 8:00 p.m.

Honorary Chairperson: Kai Binford

The American Cabaret Theatre  
401 East Michigan

**\$25 PER PERSON**

Sunday, December 8 \_\_\_\_\_

### MADRIGAL DINNER

Reception — 1:30 p.m.  
Wassail, Pastries, Choral Entertainment  
Madrigal Dinner — 2:00 p.m.

Concert in the aviary following dinner

Honorary Chairperson: Rita O'Malia

The Allison Mansion, Marian College  
3200 Cold Spring Road

**\$30 PER PERSON**

Saturday, December 7 \_\_\_\_\_

### HIGH TEA & SHOPPING SPREE

Silent Auction — High Tea

presentation by

Jim Gould

The Claus Crafter's Santa Claus

Live Auction — 12:30-3:30 p.m.

Schnull Rauch House  
3050 North Meridian Street

**\$20 PER PERSON**

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MAIL TO: Joy Baumgartner  
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Indianapolis, Indiana 46202-2367

OR CALL 236-1515 • 236-1550

# † May They Rest in Peace

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

† **ARMSTRONG, Nicole C.**, 18, St. Andrew the Apostle, Indianapolis, Oct. 24. Daughter of William T. and Mary Catherine, sister of Phillip and Kimberly, granddaughter of Warren E. and Mary Catherine Turner and Marjorie Smith.

† **COLBY, Lillian (O'Daniel)**, 65, St. Andrew the Apostle, Indianapolis, Oct. 12. Sister of Mary Aileen Garrett.

† **CORNETT, Anthony W. Jr.**, 18, St. Gabriel, Connersville,

Oct. 30. Son of Anthony W. Sr. and Gail Patricia (McElrath), stepson of Elizabeth, brother of Cayle Bette, Melissa Krepp and Crystal, grandson of Ralph and Helen Olita.

† **DENNING, Brian C.**, 18, St. Meinrad, St. Meinrad, Nov. 3. Son of Frank and Marie, brother of Kurt, Clint and Nicole, grandson of Mr. and Mrs. Clarence Denning.

† **DINNIN, Eileen M. (O'Connor)**, 86, St. Joan of Arc, Indianapolis, Oct. 12. Mother of Michael R., William L., Eleanor Huffine, Mary A. Forsee and Providence. Sister Susan, sister of Michael, John C., Richard C. and Patricia O'Connor, and Elizabeth Gillespie.

† **FLORESTANO, Dr. Herbert J.**, 79, Christ the King, Indianapolis, Oct. 30. Husband of Myrtle; father of Dana and Amelia.

† **GLAUB, Philip L.**, 29, St. Gabriel, Connersville, Oct. 30. Son of Louis W. and Phyllis (Ripberger), brother of Melody Crawford, grandson of Grace

Ripberger, nephew of 15, uncle of two.

† **GROW, Kathleen Marie (Schubach)**, 32, St. Jude, Indianapolis, Nov. 2. Wife of Clovie John, mother of Sarah Lynn; daughter of William and Patricia, sister of William J., Timothy J., Michael J., Patrick J., Anne Patricia Wurtz, Mary Theresa Johnson and Kristina Marie; granddaughter of Carl Kehner.

† **HAGEDORN, Alvin N.**, 83, St. Paul, Tell City, Oct. 29. Husband of Loretta, father of Paul, David, Ronald, and Trilys Weinlein; brother of Cletus, Nicholas, Hubert, John, Rose Harpenau, Mary Lautner and Margaret Deom; grandfather of 13, step-grandfather of three.

† **ICE, Thelma O.**, 83, St. Augustine, Jeffersonville, Nov. 4. Mother of Donald E. Nichols; grandmother of four; great-grandmother of three.

† **JOYCE, John B.**, 75, St. Pius X, Indianapolis, Oct. 30. Husband of Marian (McCollough), father of Maryanne J. Day, Libby E., and Martha J. Seal; brother of William J., Thomas A., and Mary Elizabeth Burnside; grandfather of four.

† **KING, Marguerite**, 63, St. Ambrose, Seymour, Oct. 30. Wife of Hollis; mother of Josiane Hawkins, Patricia Kneite and Elizabeth Blair; sister of Louis Papin and Louise Poulin; grandmother of nine; great-grandmother of three.

† **MANNUK, Stephen R.**, 24, St. Gabriel, Indianapolis, Oct. 13. Son of Al and Irene (Weigelt); brother of Edward, Michael, Dennis, Rita Novak, Bridget and Vincent.

† **MANSHIP, Martha L. (Rodeguy)**, 73, St. Mary, New Albany, Nov. 4. Mother of Donald E. "Skip" Rush; sister of Richard, Raymond, William, Robert and Kenny Rodeguy; Katherine Kemp and Freda Campbell, grandmother of two; great-grandmother of four.

† **MATTINGLY, Margaret E.**, 94, St. Joan of Arc, Indianapolis, Oct. 24. Aunt of Carol Boyle.

† **MCCARTY, Carla Jo (Stall)**, 42, St. Martin, Guilford, Oct. 24. Wife of Linus (Butch); mother of Jodi Louise and Michael Robert; daughter of Robert and Joanne Stall; sister of Robert Stall; granddaughter of Carl Strecher.

† **MCDONALD, Sophia**, 86, St. Mary, New Albany, Nov. 6.

† **MELLE, Lillian C.**, 93, St. Andrew the Apostle, Richmond, Nov. 3. Mother of Carl, Henry and Robert; grandmother of two; great-grandmother of two.

† **MELLETT, Robert B.**, 64, Christ the King, Indianapolis, Nov. 1. Husband of Martha; father of Mark, Joseph and Christopher; brother of Barbara Hayes and Rita Hinds.

† **MEYER, Florence E.**, 80, St. John, Ellettsburg, Nov. 10. Mother of A. David; sister of Gertrude Kirschner; grandmother of Natalie Young.

† **MILLER, Scott R.**, 36, St. Joan of Arc, Indianapolis, Oct. 7. Son of Mary Hope; brother of Joseph R., Thomas A., Mark O., and Ann Louise Huffaker; friend of David T. Hartzel.

† **NEUMEISTER, Flora E.**, 89, St. Roch, Indianapolis, Nov. 4. Mother of Ruth M. Schaefer; grandmother of John, Scott and Julia Schaefer.

† **O'NEIL, Lillie Mae**, 94, St. Augustine, Jeffersonville, Nov. 6. Mother of Julia F. McDonough; grandmother of two; great-grandmother of two.

† **PRITCHETT, William H.**, 58, St. Anne, New Castle, Oct. 28. Brother of Robert, and Janet Dyer.

† **QUIGLEY, Catherine E. (Nurse)**, 84, St. Lawrence, Indianapolis, Nov. 2. Wife of Joseph B.; mother of Joseph, Michael, Jerry, Dan and Kitty Lou Holmes; grandmother of 23; great-grandmother of six.

† **RUSSELL, Marty A.**, 18, St. John, Starlight, Nov. 1. Son of Donald and Sharon (Eaton); brother of Brad and Stephanie; grandson of William and Evelyn

Eaton and Virginia; great-grandson of Mary, friend of Jennifer Potts.

† **SCHUMAN, Paul P.**, 31, St. Joseph, St. Leon, Oct. 29. Son of Albert J. and Teresa; brother of John, Judy, Southall, Mary Lou Jonas, Lorraine Weener, Marjorie Fluegemann and Carol Schwanholt.

† **SMEETHUYZEN, Margaret H.**, 67, St. Joan of Arc, Indianapolis, Oct. 15. Mother of Stephen, Christopher, Timothy, James, John J., Stephanie Morse and Victoria Obergettel; sister of Charles O'Keefe and Lorraine Troll; grandmother of nine.

† **STAPLETON, Isabel (Brumleve)**, 59, St. Monica, Indianapolis, Nov. 3. Wife of Thomas F.; mother of Anne M., Susan E., James A. and Thomas F. Jr.; sister of Robert A. Brumleve.

† **STEVENS, Clara M.**, 77, St. Andrew the Apostle, Richmond, Nov. 1. Mother of Larry and Sharon Mueller; sister of Alice and Joan.

† **SUNDLING, Mary (Walsh)**, 87, St. Joan of Arc, Indianapolis, Oct. 17. Mother of John A., Peter J., and Barbara A. Comier; sister of Ellen (Walsh) Whittett; grandmother of four.

† **THOMPSON, Robert N.**, 68, St. Jude, Indianapolis, Oct. 28. Husband of Virginia R. (Myers); father of Bob W., Don R., Ron R., Tom C., Diane Yeager, Judy Dicks, Mary, and Joann McGovern; brother of Dick, and Mary Anne; grandfather of 11.

† **WAGNER, Leo M.**, 89, St. Michael, Brookville, Oct. 29. Husband of Alma Mae; father of Larry, Carol Campbell and Allan Lee Feldman; brother of Marie Romeck; grandfather of 11; great-grandfather of four.

**Catherine Bradley, mother of Father Michael, dies**

Catherine E. Bradley, stepmother of Father Michael T. Bradley, died in Indianapolis on Oct. 28. She was 73.

Mrs. Bradley was a member of Christ the King Parish. For 18 years she served as parish secretary at St. Peter and Paul Cathedral Parish. She also was secretary at St. Joan of Arc Parish.

In addition to Father Bradley, Mrs. Bradley's survivors include her son and daughter, Stephen and Carol, and stepchildren: Edmund, John, Mary Helen Blackwell and Sue Robinson. One brother, James Fitzpatrick, and a sister, Elizabeth Monroe, also survive, as well as 14 grandchildren.

Twenty priests, including Evansville Bishop Gerald Gettelfinger, concelerated the funeral. Father Bradley, ordained in 1965, is serving at present in the Diocese of Venice, Fla. for health reasons.

**Mattie Back was 40-year Morris housekeeper**



MORRIS—Magdalena "Mattie" Back, a longtime employee at St. Anthony Parish here, died Oct. 27 at the age of 89. She was born in 1902 in Chapelwood Ridge, Ind.

Back served as the priest's cook and housekeeper at St. Anthony rectory from 1948 to 1988. She is believed to be the only housekeeper to serve four successive archbishops of the Archdiocese of Indianapolis at her table.

Preceded in death by her parents, brothers and sister, Back leaves many surviving nieces and nephews.

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

All I Want for Christmas ... A-I  
Backdraft ... A-III  
Barton Fink ... A-III

Bill & Ted's Bogus Journey ... A-II  
Billy Bathgate ... A-II  
Bingo ... A-II  
Black Robe ... A-III  
Borrower, The ... O  
Boyz n the Hood ... A-IV  
Butcher's Wife, The ... A-IV  
Child's Play 3 ... O  
City of Hope ... A-III  
City Slickers ... A-II  
Commitments, The ... A-III  
Crooked Hearts ... A-III  
Curly Sue ... A-II  
Dark Obsession ... O  
Dead Again ... A-III  
Deceived ... A-III  
Doc Hollywood ... A-III  
Doright ... A-III  
Double Impact ... O  
Everybody's Fine ... A-III  
Fisher King, The ... A-III  
Frankie and Johnny ... A-III

Freddy's Dead: The Final Nightmare ... O  
Harley Davidson and the Marlboro Man ... O  
Homicide ... A-III  
Hot Shots ... A-III  
House Party 2 ... A-III  
Indian Runner, The ... A-IV  
Late for Dinner ... A-II  
Liebestraum ... A-III  
Little Man Tate ... A-II  
Livin' Large ... A-III  
Man in the Moon, The ... A-III  
Masters ... O  
My Father's Glory ... A-I  
My Mother's Castle ... A-II  
My Own Private Idaho ... O  
Mystery Date ... A-III  
Naked Gun 2.12: The Smell of Fear ... A-III  
Naked Tango ... A-III  
Necessary Roughness ... O  
101 Dalmatians ... A-I  
Other People's Money ... A-III

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

Awakenings A-II

Paradise ... A-III  
Pastime ... A-I  
People Under the Stairs, The ... O  
Problem Child 2 ... A-III  
Pure Luck ... A-III  
Rambling Rose ... A-IV  
Rapture, The ... O  
Regarding Henry ... A-III  
Ricochet ... O  
Sex, Drugs, Rock & Roll ... A-III  
Shattered ... A-III  
Shout ... A-III  
Stepping Out ... A-III  
Story of Boys and the Girls, The ... A-III  
Suburban Commando ... A-III  
Super, The ... A-III  
Tate Danielle ... A-III  
Terminator 2: Judgment Day ... O  
True Identity ... A-III  
Trust ... O  
Twenty-One ... O  
2nd Street ... A-III  
Uranus ... A-III  
Whore ... O  
Year of the Gun ... A-III

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

## Classifications of recent video cassettes

Backdraft ... A-III  
Book of Love ... A-III  
Cadence ... A-III  
Career Opportunities ... A-III  
Class Action ... A-III  
Comfort of Strangers, The ... A-IV  
Dances With Wolves ... A-III  
Doors, The ... O  
Edward Scissorhands ... A-II  
Eminent Domain ... A-II  
Eye of Destruction ... A-I  
Fantasia ... O  
Flight of the Intruder ... A-III  
Five Heartbeats, The ... A-III  
Fury ... A-IV  
Godfather Part III ... A-IV  
GoodFellas ... A-III  
Green Card ... A-III  
Hamlet ... A-II  
Hard Way, The ... A-III  
He Said, She Said ... A-III  
Home Alone ... A-II  
It Looks Could Kill ... A-III  
King Ralph ... A-II  
Kiss Before Dying, A ... A-III  
L.A. Story ... A-III  
La Femme Nikita ... A-IV  
Lionheart ... O  
Madonna: Truth or Dare ... O  
Marrying Man, The ... A-III  
Misery ... A-III  
Mortal Thoughts ... A-III  
New Jack City ... O  
Not Without My Daughter ... A-II  
Nothing but Trouble ... A-II  
Once Around ... A-III  
One Good Cop ... A-IV  
Oscar ... A-III  
Perfect Weapon, The ... A-III  
Queens Logic ... A-III  
Rescuers Down Under, The ... A-I  
Ring of Bright Water ... A-I  
Robin Hood: Prince of Thieves ... A-II  
Run ... A-IV  
Russia House, The ... A-III  
Scenes From a Mall ... A-III  
Sleeping With the Enemy ... A-III  
Switch ... O  
True Colors ... A-III  
V.I. Warshawski ... A-III  
Waiting for the Light ... A-II  
Western Union ... A-I

## Groups meet on aid to Eastern Europe

by Catholic News Service

WASHINGTON—"Communism is gone" in Eastern Europe, "but with regained freedom new dangers appear and new challenges arise," said Father Anthony Czarnecki of the U.S. bishops' Office for the Pastoral Care of Migrants and Refugees.

Father Czarnecki spoke to representatives of more than 20 U.S. Catholic lay associations and apostolates with East European connections as they met in Washington Nov. 6-7 to brainstorm on how to respond to the rapid changes in Eastern Europe and the Soviet Union.

They focused on three areas:

►Aid to the Catholic Church and its institutions in the newly democratized nations.

►The pastoral needs of a possible new generation of U.S. immigrants from those nations.

►How the East European witness of faith in adversity can be brought to the consciousness of U.S. Catholics and help revitalize their own faith.

The meeting was convened by the U.S. bishops' Office for the Pastoral Care of Migrants and Refugees and Office for Aid to Eastern Europe.

Participants represented ethnic apostolates and national lay organizations of Albanian, Croatian, Hungarian, Latvian, Lithuanian, Polish, Romanian, Slovak, Slovenian and Ukrainian Catholics in the United States.

Father Czarnecki emphasized that in Eastern Europe's current turmoil of revolutionary social and political transformations, the role that the church plays now will be critical in determining the future shape of the "triangle of political power, society and the church" in those countries.

"The issues such as ethnic tensions, Catholic identity, market-economy ethical and social values, Catholic morality, sexuality and public policy are very much a part of the public agenda," he said.

"There is no mechanism within the church at the present time to address these issues," he added. "Religious

competition in these countries will most certainly emerge in full force. Current Western attitudes toward personal freedom, privacy, individualism and materialism are of profound interest in the East, to the surprise if not total dismay of the church's authorities."

In discussing the pastoral needs of new immigrants, several participants noted that previous generations of East European immigrants came with a common religious identity and background and were almost automatically drawn to Catholic ethnic parishes as a source of stability and continuity in their life in a new country.

But after decades of religious repression, many new immigrants may arrive with no real sense of religious identity or even knowledge of basic Christian truths, they said. Many have not received the sacraments and may not know if they were baptized or not.

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# Archbishop wants bishops to discuss clergy lack 'honestly'

by Laurie Hansen  
Catholic News Service

WASHINGTON—Archbishop Rembert G. Weakland of Milwaukee said he would like to see the U.S. bishops take time to discuss "honestly" and "fully" the U.S. clergy shortage.

"We've not done that yet," said Archbishop Weakland Nov. 10 in an interview the day before the start of the Nov. 11-14 annual meeting of the bishops in Washington.

He said that he didn't think the severity of the clergy shortage "has hit people yet."

The archbishop said he was uncertain as to why the bishops hadn't yet taken up the subject in a serious manner. "Perhaps the urgency isn't there all over the nation," he said.

Archbishop Weakland expressed hope that a pastoral letter focusing on his archdiocese's clergy shortage would be a catalyst for action on the issue.

Days earlier the Milwaukee prelate had made public the Vatican response to his statement that in priest-short areas he would be willing to consider ordaining married men.

The married clergy proposal was published in January in the first draft of a pastoral letter titled "Facing the Future with Hope." The final draft was published in the Nov. 7 issue of the *Catholic Herald*, newspaper of the Archdiocese of Milwaukee.

The 30-page final draft focuses on the clergy shortage in the Milwaukee Archdiocese and ways in which lay and ordained Catholics may be called upon to address it in the future.

Archbishop Weakland proposed that when a priestless Catholic community met certain conditions of faith and vitality he would be willing to present to Rome a married male candidate for the priesthood. It prompted international headlines when it was made public in January.

In the subsequent final draft, Archbishop Weakland reported that he had been "informed by the Vatican Secretariat of State that my suggestion of proposing a married man was regarded as out of place."

He said Nov. 10 that the letter came from Cardinal Angelo Sodano, Vatican secretary of state.

He said that as for his personal reaction to the Vatican response, he was "glad the response came as soon as it did so our planning (for the future) would not be based on false hope."

Archbishop Weakland said it was necessary to make the Vatican response public because the proposal had been published in the first draft. "I couldn't come out with a second draft without bringing it up again," he said.

Controversy similarly swirled around the Milwaukee archbishop before last year's meeting when it was revealed that the Vatican had stopped a Swiss pontifical university from bestowing on Archbishop Weakland an honorary degree.

The pastoral letter's final draft said that the Vatican response noted that an "apostolic exhortation" currently being prepared by Pope John Paul II would lay out "universal church orientations and directives to face adequately the same delicate issue." This appeared to make reference to the married priest question.

"We look forward to the publication of that document," wrote Archbishop Weakland in his pastoral letter.

He wrote that many readers were unhappy with his assertion in the pastoral letter's first draft that "only in extreme necessity and under very rigid conditions" would he be open to presenting to Rome a married candidate for ordination.

Proponents of a married priesthood argued, he said, that he had not treated on its own merits the possibility of a married clergy. Others, he said, "mistook" his intention as "that of promoting a married clergy to take the place of the current celibate tradition."

"For the record let me say that I remain convinced that celibacy for the sake of the kingdom, in its long and venerable tradition and especially as an essential aspect of religious life" is a "valuable" way of following Christ who was celibate, wrote the Milwaukee prelate.

"Lived fully, the celibate life has so many advantages for the person committed totally to ministry in the church," wrote Archbishop Weakland.

In the pastoral letter's first draft the archbishop wrote that if in the future—in light of a clergy shortage—he would present to Rome a married candidate for the priesthood, "we would have done all possible at the local level and could feel that we had been responsible stewards of God's goods and graces."

After that, he wrote, if the "strength of the church then should diminish here because of the continued lack of ordained priests and sacramental opportunities for the faithful, our consciences could remain in peace. We had done our best."

The final draft of the pastoral letter said at the end of 1990 there were 434 active priests in the Milwaukee Archdiocese, which boasts 658,000 Catholics. By the year 2000, it said, the archdiocese forecasts an estimated 336 active priests, and by 2010, 264 active priests.

Among ways the archdiocese anticipates dealing with the clergy shortage, the pastoral letter cites: greater involvement in parish life by permanent deacons; more lay people working as parish business managers, lay pastoral associates and pastoral directors, and a heightened supervisory role for parish priests who will delegate administrative details to laity.

In the pastoral letter, Archbishop Weakland also criticized the new practice in some clergy-short dioceses of distributing previously consecrated hosts at a Liturgy of the Word.

"This is a totally new and non-traditional practice, one that can so easily become individualistic and devotional rather than communal... and could easily distort the nature of the theology of the Eucharist," he wrote.

Further, he criticized the practice used in some dioceses experiencing clergy shortages of celebrating a Liturgy of the Word without distribution of Communion. "We then so easily resemble all the other churches of the word that do not have a strong sacramental tradition," he wrote.

Both practices, he said, "could lead to a new kind of church that is not rooted in the one we know, the one that has come to us from the apostles. We would not be a eucharistic community in the fullest sense of the term."

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