

Vatican and Israel build first diplomatic bridge

by John Thavis
Catholic News Service

VATICAN CITY—Catholic and Jewish groups reacted favorably to the announcement that the Vatican and Israel had established a joint commission to study church-related

problems in Israel and the occupied territories. The commission was described by both sides as a prelude to diplomatic relations.

Israeli Foreign Minister Shimon Peres has accepted in principle an invitation to visit the Vatican for discussions on diplomatic relations, an Israeli official said Aug. 3. No date for the visit has been set.

Avi Pazner, Israeli ambassador to Italy, called the formation of the commission a "historic decision."

"I'm convinced that we have opened a new page in the story of Vatican-Israeli relations, and I'm convinced that in the end we will have diplomatic relations. When that will be, I cannot tell you," Pazner told Catholic News Service.

(See VATICAN AND ISRAEL, page 19)

THE CRITERION

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Pope continues his recovery; speaks to public

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II, presiding over his first public event since undergoing intestinal surgery, said he felt a "spiritual closeness" to the many people who sent him get-well prayers and messages.

The pope made the remarks during an Angelus blessing Aug. 2 at his summer residence at Castel Gandolfo, south of Rome, where he bantered with a crowd of several hundred people about his recovery.

"So far, this first attempt is going pretty well," he said toward the end of his five-minute talk.

The pope still appeared thinner than usual, but his voice was stronger than in previous weeks when he tape-recorded the Angelus prayer for radio broadcast. He stood alone on a balcony of the summer residence and was cheered at length by those gathered in a courtyard below.

The 72-year-old pontiff was recovering from surgery July 15 to remove a benign colon tumor and gallbladder. Doctors said the pope is expected to fully recover, but will need a month or two of rest.

The pope spoke briefly about the fifth centenary of the discovery and evangelization of the Americas, praising Latin America's tradition of pilgrimage and veneration of Mary. He said this October's meeting of the Latin American episcopate is expected to map out "the lines of a new evangelization."

The pope plans to attend the meeting in the Dominican Republic, but the Vatican announced recently that expected papal stops in Mexico, Jamaica and Nicaragua had been dropped from the October itinerary.



LEAVING HOSPITAL—Pope John Paul II, looking thinner than usual, smiles and waves to well-wishers as he leaves

Rome's Gemelli Polyclinic July 28 after his 17-day stay for surgery. (CNS photo from Reuters)

ACHIEVING INSTITUTIONAL VITALITY

Vitality of our parishes makes the difference

by Fr. Jeffrey Godecker
Assistant Chancellor
First in a series of articles

In an article in *America* of May 2, 1992, Margaret Steinfels (editor of *Commonweal*) stated, "My premise is that the state of the church, its institutional vitality, makes a difference."

This statement seriously captures my attention in the work of planning for how we staff parishes and plan for ministry in the future. I believe that INSTITUTIONAL VITALITY ought to be at the heart of all the recommendations and plans for our future.

This is the first of four articles that invite our parishes to examine the question of institutional vitality. These articles might be used by parish councils or a planning group

or staff. A series of questions is available upon request from The Office of Project Implementation (317-236-1407). Facilitation or direction is also available.

My motivation for these articles stems from a concern that we are missing a great opportunity during this crisis that we have attempted to address in the Future Staffing Project. We feel and experience the crisis in many ways but often choose to ignore that it is possible to use this as yet another opportunity to continue the renewal of the Catholic community. We are not done yet with that task we began almost 30 years ago.

The first article contains some general thoughts on institutional vitality. The second connects the question of vitality to questions about numbers of priests and the number and sizes of parishes that we have. The third article raises the need for us to continue to engage in the "Re-founding" of our parishes. The final article raises issues concerning leadership.

The Meaning of Institutional Vitality

The first difficulty in a discussion of institutional vitality is the prejudice that most people have against institutions at this moment in our history. People often do not trust institutions. They consider them uncaring or even, at times, corrupt. Sometimes people get lost in the processes and structures of the institution.

But institutions are simply ways of organizing the mission and the responsibilities of a group of people in order for people to accomplish what they want done. Institution is the answer to a simple question: How does a group organize itself in order to do its task. And the current problem isn't so much the institution as it is the vitality, integrity, and ability to care for the institution.

For all the prejudice that exists against institutions, it is clear that without institutional processes we will not get

anything done together or in collaborative ways. Without institutions that are vital we stand no chance of reforming and renewing our society.

The other crucial word here is VITALITY. For a church, vitality means that the mission of the community is strong, effective and alive rather than weak, unheard, and ineffective. It means that the voice of the community is loud and clear rather than weak and whimpering. Vitality means that the institution is not just surviving and living on its past but the parish is focused on continually regenerating its mission in light of today's culture.

Vitality raises the question of whether or not the community or institution structures itself in such a way as to be equally effective and caring in what it does. Part of the thesis here is that vitality requires both effectiveness and caring. Without one the other does not exist.

But what about spirituality? Isn't that our priority rather than how we are organized? Yes, spirituality is very important. But I believe that many discussions about spirituality are often abstractions. Spirituality does not exist in a vacuum. Spirituality is not some Tinker Bell that appears at times of prayer or liturgy. Spirituality exists in people who relate to one another with a mixture of love and hurt and within the context of a community.

Spirituality is not about the heavens but how "heaven" influences what we do with our money, how we make our decisions, what our priorities are, how we get things done. Spirituality is evidenced not so much in our words or minds but in what our relationships are like, how we express our care. And yes, we need a lot more time for prayer and quiet and some good ways of meditation, and all of the other ways that help us develop spiritually. But if those things do

not improve the vitality of our institutions or communities they are in vain and even counter productive.

Characteristics of a Vital Parish

The question in this article, then, is what does it take to be a parish that is vital enough to make a difference? For purposes of space (and not because these are inclusive) I want to single out five.

1. The parish is visible and accessible in an active, caring and efficient way. It is not enough to just be there. It is not enough to have a priest (part time or otherwise) or a staff. It is not enough to have a variety of services. Accessibility has to do with a sense that "I am welcome here (even if I am different) and that I need to be a participant here as well as a recipient." I can enter into a

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

How typical is our archbishop-designate?

by John F. Fink

Since the announcement of the appointment of Bishop Daniel M. Buechlein as the next Archbishop of Indianapolis, several people have wondered if he is typical of most other archbishops or if he is unique in some ways.

For example, our next archbishop is a Benedictine and people wonder how unusual it is to have a religious order priest made a bishop. The answer is that Pope John Paul II has appointed more religious-order bishops than most of his predecessors. More than one-fourth of his bishops worldwide are religious order priests.

Here in the United States, though, it's less than one-fourth. Of the 406 bishops (including retired bishops) listed in the 1992 *Official Catholic Directory*, I count 38 bishops from religious orders. Nineteen different religious orders are represented. Six of the bishops are Jesuits, five are Benedictines, three are Franciscans (and two other Franciscan Capuchins), three are Oblates of Mary Immaculate, three are Divine Word priests, three are Josephites, two are Basilian Salvatorians, and 11 are their order's only representative among the bishops.

ARCHBISHOP-DESIGNATE Buechlein is 54 years old? How typical is that? It turns out that it's very typical. Although the average age of the world's active bishops has increased under Pope John Paul from 59 in 1978 to nearly 64 in 1988, the average age of American archbishops at the time of their appointment is 53.

The youngest current archbishop at the time of his appointment was Archbishop Robert Sanchez of Santa Fe, who was only 40 when he was appointed in 1974. Others were still in their 40s when they were appointed as



Cardinal John Bernardin of Chicago, 44 when appointed Archbishop of Cincinnati; Archbishop Daniel Pilarczyk of Cincinnati, 48; Archbishop John Quinn of San Francisco, 48; Cardinal Roger Mahony of Los Angeles, 49; Archbishop Francis Hurley of Anchorage, 49; and Archbishop Oscar Lipscomb of Mobile, 49. The oldest current archbishop at the time of his appointment was Cardinal Anthony Bevilacqua of Philadelphia, who was 65.

HOW COMMON IS IT for an archbishop to be a native of the state in which his archdiocese is located, as is Archbishop-designate Buechlein, who was born in Indiana? Of the 30 other archdioceses in the United States (I didn't research the 161 dioceses), nine have archbishops who are natives of that particular state: Cardinal Mahony of Los Angeles, who was born in Hollywood; and Archbishops Patrick Flores of San Antonio, Lipscomb, Pilarczyk, Quinn, John Roach of St. Paul-Minneapolis, Sanchez, Daniel Sheehan of Omaha, and Ignatius Strecker of Kansas City, Kan.

In the cases of Archbishops Lipscomb and Sanchez, they were priests of their archdioceses when they were made archbishop. Archbishops Pilarczyk, Roach and Sheehan were auxiliary bishops of their home dioceses before being named archbishops of those archdioceses.

How many former Archbishops of Indianapolis were priests in this archdiocese? Only two of the 10 former bishops or archbishops: Bishop Joseph Charrand, ordained a priest in Indianapolis in 1892, and Archbishop Joseph Elmer Ritter, ordained at St. Meinrad in 1917. Archbishop Ritter is the only one born in this archdiocese—in New Albany. He later became Archbishop of St. Louis and was named a cardinal in 1961.

Cardinal Ritter is not the only cardinal who was a native of this archdiocese. Cardinal John F. O'Hara, a son of St. Peter & Paul Cathedral in Indianapolis, became president of the University of Notre Dame and then Archbishop of Philadelphia. Cardinal O'Hara was another bishop from a religious order—Holy Cross.

Who are some other priests who served in the Archdiocese of Indianapolis who were named bishops elsewhere? The most recent, of course, is Bishop Gerald A. Gettelfinger of Evansville. The only other active bishop from the archdiocese is Bishop Thomas J. O'Brien of Phoenix, a son of St. Catherine Parish, Indianapolis. He was, by the way, a classmate of Bishop Gettelfinger. Benedictine Archabbott Timothy Sweeney of St. Meinrad Archabbey, and Msgr. Francis Tushy, former vicar general of the archdiocese and pastor of St. Luke Parish.

A retired archbishop is a native of the archdiocese—William D. Borders, former Archbishop of Baltimore.

Seven other priests of the archdiocese went on to be bishops: Augustus M. Martin, Bishop of Natchitoches, La., 1853-1875; Martin Marty, a Benedictine and first abbot of St. Meinrad, Bishop of Sioux Falls, 1889-1895 and then Bishop of St. Cloud, 1895-1898; Denis O'Donoghue, Auxiliary Bishop of Indianapolis, 1900-1910, and Bishop of Louisville, 1910-1925; Herman Aldering, Bishop of Fort Wayne, 1900-1924; Emmanuel B. Ledvina, Bishop of Corpus Christi, 1921-1952; Alphonse J. Smith, Bishop of Nashville, 1924-1935; and James Hugh Ryan, former rector of Catholic University, appointed Bishop of Omaha in 1935 and then first Archbishop of Omaha, 1945-1947.

SS. PETER & PAUL Cathedral will be the site of Archbishop-designate Buechlein's installation but not his ordination as a bishop since he is already a bishop. Surprisingly, of the 10 former ordinaries, only Bishop Charrand and Cardinal Ritter were ordained (or consecrated) bishops in the Indianapolis cathedral. When Bishop Smith was named Bishop of Nashville, he was consecrated by Bishop Charrand in the cathedral here. When Bishop O'Donoghue was named Auxiliary Bishop of Indianapolis, he was consecrated in St. John's Church, and when Bishop Ledvina was named Bishop of Corpus Christi, he was consecrated at St. Mary of the Woods.

EDITORIAL COMMENTARY

The abortion extremists are not 'pro-choice'

by John F. Fink

The congressional supporters of the Freedom of Choice Act have shown that they are extremists when it comes to the abortion issue. They can no longer be called "pro-choice," but have to be considered "pro-abortion."

The Freedom of Choice Act was prepared originally on the chance that the Supreme Court would use the Planned Parenthood vs. Casey case to overturn Roe vs. Wade. The bill says that a state may not restrict the right of a woman to choose an abortion. That is why pro-life forces are calling it the MAD (mandatory abortion on demand) bill.

Although pro-lifers would like to have had Roe vs. Wade overturned, the fact is that the Supreme Court's Casey decision found a compromise, a middle ground, that continued to give women the right to an abortion but also gives states the right to put reasonable restrictions on abortions.

As the bishops' Pro-Life Activities Office has pointed out, the regulations upheld by the court are moderate, reasonable, and reflect the popular consensus. They are supported by the vast majority of Americans—including a majority of women and even a large proportion of those who identify themselves as "pro-choice."

If the Freedom of Choice Act were to become law, and found to be constitutional

(I don't believe it would be), it would overturn many abortion laws already adopted by some states, including Indiana, that put some restrictions on abortion. It would literally force all Americans to tolerate abortions for any reason, including sex selection and birth-control backup.

The MAD act would deny states the right to choose the regulations and restrictions they might want to make. It would require states to permit abortions that even most "pro-choice" Americans abhor.

In their arguments in favor of the bill, pro-abortion forces (including senators and congressmen who think they are reflecting the views of their constituents) are using a distorted and deceptive view of the Casey

decision. They give the impression that it overturned Roe vs. Wade when it very plainly did not do so. It specifically and emphatically reaffirmed that abortion is a right guaranteed by the Constitution.

Most people, whether pro-life or pro-choice, agree with restrictions such as a waiting period, parental consent, and a ban on late-term abortions. These were the things upheld by the Casey decision. But the pro-abortion people have shown that they are not interested in what most people want. They are interested only in preserving unconditional access to abortion through the MAD act.

If these people were truly pro-choice, they wouldn't be afraid to give state

legislators the choice to put moderate restrictions or regulations on abortion. That's why they have proven that they are not really pro-choice. They are pro-abortion and radical extremists.

Incidentally, in our July 10 issue, we editorialized that we thought the Freedom of Choice Act was clearly unconstitutional because it violates the 10th Amendment to the Constitution that reserves to the states any rights not specifically delegated to the national government. But we said that we hadn't noticed anyone in the pro-life movement making that case. We were glad to see James J. Kilpatrick do just that in his syndicated column.

At the same time, the most elementary principles of federalism protect the power of the states to legislate in the field of abortion law. The Supreme Court on June 29 explicitly reaffirmed the states' authority over abortions.

St. Ann Parish, Indpls. to observe 75th anniversary

by Cynthia Deves

Members of St. Ann Parish, located at 2862 South Holt Road in Indianapolis, will celebrate the 75th anniversary of their parish in September. Activities will include a dinner/dance at 6:30 p.m. on Saturday, Sept. 12 at Msgr. Dowling K. of C. hall, 311 East Thompson Road; and a 12 noon Mass celebrated by Archbishop Daniel Buechlein on Sunday, Sept. 13.

St. Ann Parish was founded in 1917 when the population of the area expanded after World War I. Father John F. Patterson was founding pastor. Housed at first in a residential dwelling donated by Bishop Silas Chatur, the parish moved to a pre-fab building in 1926. On April 3, 1969, then-pastor Father Carl Wilberding cele-

brated the first Mass in the present church, which seats 550 worshippers.

In 1920 a two-story school house was built. Lay teachers were employed until 1926, when the Sisters of Providence came to teach. A new school was built in 1951.

The school flourished, despite a temporary setback in 1955 when Tyndall Township, a temporary veterans housing development at nearby Stout field, was closed and the parish school lost 40 students. As the years passed, however, enrollment decreased, and the school was closed in 1989. Today St. Ann students are served at St. Roch School.

Father Daniel B. Donohoo is administrator of St. Ann Parish. Thomas Agnew serves as the pastoral associate and the parish administrator of religious education.

Tickets for the Sept. 12 dinner/dance

are \$15 per person; and \$2.50 per person or \$5 per couple, for the dance only. Music for dancing from 8 to 11 p.m. will be provided by Reb Porter.

On Sunday, a Memory Lane Room of memorabilia will be on display, and games will be available for children. Reservations required for the reception dinner may be obtained by calling the church office at 317-244-3750, or Joe and Virginia Giblin at 317-241-9176.

Photographs, news clippings, anecdotes and other items are requested to be included in a commemorative book which will be published for the celebration. Individual, business, and organization donors are also invited to take space in the book. Call Luisa E. Burns at 317-856-3894 for more information.



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Mass attendance is still required on Aug. 15, feast of Assumption

The feast of the Assumption on Sunday, Aug. 15, will be observed as a holiday of obligation this year. Attendance at Mass is required for that day as well as for Sunday, Aug. 16.

Masses for the feast include the Mass of anticipation on Friday evening, Aug. 14. Saturday evening Masses will be for Sunday, Aug. 16.

The U.S. bishops, at their annual meeting last November, approved a mo-

tion that Jan. 1, Aug. 15 and Nov. 1 will not be observed as holidays of obligation when they fall on a Saturday or a Monday. However, this decision requires the approval of the Holy See and confirmation of the decision has not been received.

In a memorandum to priests and parish life coordinators, Father David Coats, archdiocesan administrator, said that it is still necessary to treat the feast of the Assumption as a holiday of obligation.

Date, time changed for Golden Jubilee Mass

The date and time for the Golden Jubilee celebration has been changed to Sept. 20 at 3 p.m. in SS. Peter & Paul Cathedral in Indianapolis. The change will make it possible for Archbishop Daniel Buechlein to preside at the Mass.

The celebration is for all couples who will be celebrating their 50th wedding anniversary in 1992 and all other couples who have already passed this milestone.

A reception for the jubilarians and their families will follow the Mass.

PRO-LIFE SUPPORT MISSION

If mothers don't want their babies, others do

by Margaret Nelson
Sixth in a series

"A woman should be able to get rid of her baby if she can't take care of it anyway," is one argument abortion advocates use. Yet adoption agencies are so flooded with requests that a five-year wait is the norm.

Myrna Vallier, secretary of the archdiocesan Pro-Life Activities Office, was particularly touched when "Ann," a fellow Catholic Center employee, asked her for help to find a baby that she and her husband could adopt.

Vallier's office receives hundreds of these requests each year—so many that the office can't answer them. Couples send detailed resumes, including portraits and photos of their homes, from distant states and from nearby towns.

The same thing was happening in the Catholic Charities offices, according to Robert Riegel, until recently director of the agency.

Fifteen months ago, Ann and her husband "John" went to a fertility specialist. "They ran all sorts of tests," she said. Though her tubes weren't blocked, they did find some cysts. "The frustrating part was that half the time I was on birth control pills to improve the cysts. They said the fertility medicine would make me more prone to cysts."

"During the whole year, I only took the infertility drugs three months. All the other months, I had cysts," she said. "Emotionally, it was like a yo-yo."

Though the infertility was seen as "Ann's problem," she said that she was not overcome by feelings of guilt. "We have a great marriage. My husband is very very supportive."

Ann: "At one point, he said, 'When you've had enough, we'll just stop.' Sometimes I had to go to the clinic three times a week. Emotionally and physically, it was very hard. I felt like a guinea pig. After the third month of fertility treatment, they said everything looked great." However, disappointment came when Ann didn't get pregnant.

Then the doctor said he wanted to try one more step. The couple drew the line there because it meant daily shots at the clinic at a cost of \$1,000 a month. And the chances of success were only 18 percent. Surgery was another option that was not covered by their insurance. In May of this year, they decided to stop going to the fertility clinic.

"Different people reach their limit at different times. We reached it sooner than some others, because we couldn't afford the surgery," Ann said.

"Amazingly, a lot of my friends had similar infertility problems," Ann said. "Some of my good friends are going through adoptions now."

In May 1992, John and Ann decided they would adopt a baby. They called around. They learned that the wait at St. Elizabeth's was six years. It was from four to six years everywhere they called. The one exception was St. Elizabeth's in New Albany, where it was two-and-a-half to four years.

Finally, the couple contacted an attorney. They learned the wait for private adoption would be shorter—about a year, while the costs for them were about the same as with an agency. Then they started talking to obstetricians, friends, family members and anyone they could think of who might know of an infant they could adopt.

"I kind of felt like I was pregnant, but I

didn't know the due date," Ann said. They drew up a general biography with details about their marriage, hobbies, ages, and home life. They placed ads in several newspapers. They took an 800 number. The general response was low.

"We were so anxious. We wanted the phone to ring," said Ann. "We came home every night looking for a message. It was heart-wrenching. There were no leads. We were getting ready to send out biographies. My parents are high school teachers, and my cousin is a nurse, so we had them looking."

"One Tuesday, we made up a mailing list. We were beginning the home study preparation for adoption. We took the psychological tests, just to get ready. That night John said, 'Wouldn't it be wild if we found out you're pregnant?'" Ann said.

The next day—on Wednesday, the couple learned that Ann was pregnant.

But she said, "Even when we were dealing with infertility, we talked about being comfortable with adoption. It has always been an option for us."

"We still see it as an option down the road," said Ann. "We want a couple of children. When we thought of adoption, there was no question that this baby would be loved and raised no differently than our own biological child."

"We wanted a family, but the most common way people have babies wasn't working out for us," she said.

Ann believes that the approximately 900,000 babies aborted each year in the United States would have loving homes if they were carried to birth. "When you



DREAM—Thousands of young couples dream of having a child, but are unable to conceive. Local waiting lists for adoption are about five years. At the same time, approximately 900,000 abortions are being performed each year in the United States. (CNS photo)

look at the number of people at the infertility clinics, it is just amazing," she said. "The one we went to occupies a whole new building."

"At seven weeks and one day, we saw our baby's heartbeat," said Ann. "I don't know how anyone can say that's not life."

ARCHDIOCESAN CATHOLIC CHARITIES

St. Elizabeth's-Southern Indiana fills a need in New Albany area

by Joan Smith
Executive Director

This has been a very busy and very productive year for St. Elizabeth's-Southern Indiana. It was highlighted on May 1 when the staff and the community celebrated the third anniversary of the opening of the residential facility for pregnant women located at 621 E. Market St. in New Albany. On May 15 the home observed its first anniversary as an independent agency of the Archdiocese of Indianapolis.

More than 1,500 individuals have turned to St. Elizabeth's-Southern Indiana during the past three years for counseling, medical care, schooling and shelter. This includes the pregnant women, fathers of the babies and their extended families.

What had started as a dream of seeing approximately seven young women a year coming through the program has grown into a service that has had 86 babies born because St. Elizabeth's was there to reach out to their mothers and families during this most difficult time in their lives. Of those 86 births, 23 mothers chose to place their infants for adoption and 63 chose to parent them.

Originally, only the lower level of the home, donated by St. Mary's Church, was renovated. Six girls could live there. Recently, thanks to a Community Development Block Grant from the city of New Albany, the upper level was totally renovated along with the addition of an enlarged kitchen and a room for the houseparents on the first floor. This created room for 10 to 12 more residents. Within the next two months an addition will be made to the office in order to provide rooms for an additional social worker.

The continued use of volunteers to do projects such as the renovation and to help with the young women in residence not only helps to reduce the operating budget but also serves to show the young women how much the community cares for them. And it allows for positive role models.

St. Elizabeth's-Southern Indiana has a definite ecumenical flavor. The board of directors is composed of a cross section of the community that represents many denominations. Various organizations from every denomination within the community see the various needs of the house. Paper products are rarely purchased, thanks to the churches that see to this need. Food is also always in abundant supply, thanks to their generosity. Others

choose to make a monthly tithe to help with the operational expenses.

An auxiliary is now being formed comprised of people involved both in fund raising and as volunteers. To date there are approximately 25 members who are working very hard to complete the formation of this vital program.

As the program of St. Elizabeth's-Southern Indiana continues to grow and we continue to work with the young women who have gone through our program, whether they are parenting or whether they chose to place their child for adoption, there is a growing need and a growing opportunity for many new programs to be formed.

The responsibility of the new social worker will be to coordinate the after-care program. The woman who chooses to parent needs ongoing support as she struggles to work through the demands and responsibilities of parenting her infant and later her toddler. This support is especially important to the single mother who wants to continue her education.

On any given day, several past residents stop by with their toddlers for a counseling session or simply to show off their pride and joy to the staff that was so involved during the pregnancy.

For those mothers who have chosen adoption for their infants, it is vital that they have the chance to receive ongoing counseling as they deal with the loss of their child. The social worker is always available for the reassurance that is often needed.

The requests from couples wanting to adopt a child continue to increase as our presence in the community becomes more widespread. The last two infants placed for adoption were placed with couples who had waited more than 10 years for a child. Needless to say, they are very grateful for St. Elizabeth's-Southern Indiana.

We at St. Elizabeth's-Southern Indiana are very much aware of the community needs for our services and are proud that the Archdiocese of Indianapolis has seen fit to allow this program to continue to serve those in southern Indiana and to support it through the United Catholic Appeal. To date, we have served women as far east as Cincinnati and as far west as Dubois County.

The problems of adolescent pregnancies is not going away, especially in today's society. We at St. Elizabeth's-Southern Indiana try to deal with reality. We hope and pray that things will improve and we strive to make a better world where our babies can thrive and grow.

Providence Sisters' foundress declared venerable by pope

by Marilyn Bisch

Pope John Paul II has signed the "Decree on the Heroic Virtues of Mother Theodore Guerin," bestowing on the foundress of the Sisters of Providence of St. Mary of the Woods the title of "Venerable."

This designation acknowledges that an individual lived a life which was virtuous to a heroic degree. The pope deferred on a person whose cause for beatification has officially been accepted by the Vatican.

Public celebrations of the decree proclaiming her "Venerable" are being planned to coincide with the congregation's Foundation Day, Oct. 22.

The papal proclamation came nearly 152 years after Mother Theodore, leading a small band of French sisters, established the Sisters of Providence motherhouse and a female academy in rural Vigo County, near Terre Haute. The academy is now St. Mary of the Woods College, the oldest Catholic liberal arts college for women in the United States.

The Sisters of Providence, still headquartered at St. Mary of the Woods, now have nearly 800 members ministering in 25 states and Taiwan. The order has founded and staffed more than 200 missions, many of them elementary or high schools, from Massachusetts to mainland China.

Mother Theodore was born Anne-Therese Guerin in 1798 in Brittany, a seafaring region of northwest France. In 1823 she entered the Congregation of the Sisters of Providence and on Sept. 8, 1825 she professed her first vows. For the next 15 years she ministered as a teacher and superior of a school in Rennes and Soulaieres, France.

When Bishop Simon Bruté, first Bishop of Vincennes, requested sisters to establish a school in Indiana, Mother Theodore and five companions accepted the call. After a three-month trip by ship, train, stage coach, riverboat and, finally, wagon, they arrived in Indiana Oct. 22, 1840.

They found themselves in surroundings



Mother Theodore Guerin, SP

that could hardly have been more different from the France they left behind. Vigo County then had only 12,000 inhabitants and the site selected for the sisters was still a wilderness.

Mother Theodore set about the task of establishing the new community. For the remaining 16 years of her life she guided the Sisters of Providence, enduring poverty, sickness and a series of struggles with the second Bishop of Vincennes.

The focus of the Sisters of Providence's mission was the education of young women. However, the community also staffed co-educational schools and orphanages for both girls and boys. By 1856 the Sisters of Providence had established 18 missions in Indiana at St. Mary of the Woods, Jasper, Vincennes, Terre Haute, Montgomery, Madison, Fort Wayne, Evansville, Lanesville, Columbus and New Albany.

Mother Theodore died May 14, 1856 at St. Mary of the Woods. She is buried in the Church of the Immaculate Conception on the motherhouse grounds.

Commentary

THE BOTTOM LINE

Violence is recognized as real health hazard

by Antoinette Bosco

The American Medical Association is alarmed by the escalating problem of violence in America—alarmed enough to take an unexpected stand on the issue.

In a surprise move, the AMA took the position that violence, particularly among young people, has escalated to such proportions that it should be treated as a public health problem. Furthermore, says the AMA, firearms should be licensed like automobiles.

Dr. C. Everett Koop, former U.S. surgeon general, and now with the National Safe Kids Campaign in Wash-

ington, D.C., stated the case. "We believe violence in America to be a public health emergency, largely unresponsive to methods thus far used in its control," he said.

The AMA cited statistics showing that for teenagers between 15 and 19, firearm homicides are the second leading cause of death, after motor vehicle accidents. In one specific study of 11th-graders in an area not considered exceptionally dangerous, more than 5 percent reported owning a handgun and 34 percent reported "easy access to handguns."

The AMA looked at the situation of firearms in the home and found:

First, safety factors are too often disregarded. Researchers from Harvard University found that over one-third of a group of 605 gun owners kept their weapons loaded, and more than half kept them unlocked.

Also, assaults with firearms within a

household—compared to other kinds of weapons—are three times more likely to result in death.

Clearly, guns are lethal weapons, and they are increasingly in the hands of people who seem to think nothing of harming—even fatally harming—another person. More and more, these guns are in the hands of young people.

Often news stories tell of the deaths of innocent victims who happened to be in the wrong place at the wrong time. One such death occurred when a 5-year-old child on his school bus was killed by a bullet merely because he was seated in the pathway of gunfire being traded by two rival gangs.

In the wake of this tragedy, the Connecticut legislature debated a package of proposed gun-control measures. In the end, the legislators approved measures that heightened penalties for those who provide guns to young people. But the legislators could not agree on general restrictions of the availability of firearms.

The major argument for this defeat appeared to be economic. Connecticut is a major producer of firearms in the nation, particularly the Colt's Manufacturing Company, which is 47 percent owned by the state.

I think, however, that the time has come to listen to what the AMA is saying, regardless of the economic fallout gun producers may have to suffer.

It's the doctors who are seeing the destruction of human life that results from weapons, and they're the ones saying it is an "acute public health emergency... beyond the reach of the criminal justice system working alone."

The AMA wants to mobilize "the broad array of existing resources in medicine,



mental health, social services and substance abuse services toward the prevention of injuries and deaths from violence."

They say this even while acknowledging the "impediments" they are up against, which they say is "the depiction of violence on television and in other media, and ready access to handguns," particularly by youth.

It is getting late. We must support forceful policies to discourage—and prevent—the acquisition and use of guns by youngsters who have absolutely no business possessing a firearm. The AMA gets my applause.

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THE HUMAN SIDE

How to treat our new lay ministers acceptably

by Fr. Eugene Hemrick

Do you have doubts that the lay movement is taking off? Put them to rest! The movement is alive and well, as a current study shows.

According to "New Parish Ministers: Laity and Religious on Parish Staffs," published by the National Pastoral Life Center in New York, some 20,000 lay people and religious are employed at least 20 hours a week as parish ministers in half the 19,000 Catholic parishes of the United States.

Six out of 10 of these ministers are laypersons. Eighty-five percent are women.

Those parish ministers who are members of religious orders tend to be considerably older than the laypersons:



40 percent of the religious are more than 60 years of age, while only 8 percent of the lay people are that old. Thus, Father Philip Murnion, director of the National Pastoral Life Center, points out:

"The future will apparently mean more lay people on parish staffs and, unless there are significant changes, it will also mean a somewhat less-educated group and one with somewhat less education in Catholic schools as well."

The study reveals that these new ministers introduce a stronger lay dimension to parish life. But what does this mean? Does it mean we will see more refined organizational skills and financial know-how applied to the running of a parish?

No doubt the impact of lay ministers will mean increased attention to specific community problems and to diverse cultures. We can expect to see our parishes address problems drawn more from the world of the laity, problems not always perceived by

clergy because of living and working in such close proximity with the parish.

Second, the new parish ministers add a stronger feminine dimension to parish ministry. Women will be assuming more decision-making roles and working on a more equitable level with their male counterparts. Women in the 20th century have brought a feminine touch to politics and to businesses they lead, and they will bring a similar touch to parish life.

Third, parishes and dioceses, like the business world, will have to get more deeply involved in devising personnel policies that ensure just and adequate treatment of church workers—polities aimed at protecting both the ministers and ministry.

Some people who would not be disturbed by the growing number of lay ministers or by the large number of women ministers, would, nonetheless, be deeply concerned that today's personnel issues will force the church to become too much "like the business world." This is a

legitimate concern, since the church's success customarily has been attributed to people who ministered out of love, people whose priorities were less focused on salary and benefits and personnel rights. Rather, the church's ministers were expected to labor in the spirit of the Beatitudes, out of devotion to works of mercy and justice.

But do we really need to worry that the church will become too much like the business world? Is this something to fear?

Many in today's marketplace feel the need for a stronger sense of ethics. And the church has age-old principles which indeed would benefit the marketplace. What better place to model those principles than in the church's own back yard?

In addition to preaching ethical principles from a pulpit, the church now has the opportunity with its growing corps of lay ministers to demonstrate how those principles should be practiced in real life.

The church has nothing to fear if it remains loyal to what it preaches.

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LIGHT ONE CANDLE

Cardinal Suenens' wisdom advanced ecumenism

by Fr. John Catoir
Director, The Christophers

One of the great joys of my priesthood has been the association I've had with Cardinal Leo Suenens over the last 14 years. We've travelled together many times and have had long and fascinating conversations. I recently went to Ireland to do a TV interview with him in Dublin as part of a promotion for his new book "Memories and Memoirs" (Veritas Press). At age 87 he is falling a bit, but his spirit is still young.

When I was a newly ordained priest back in the 1960s he was my hero from afar. We met years later because of his friendship with Father James Keller, the founder of The Christophers. Pope John XXIII chose Cardinal Suenens to be one of the four main moderators of the Second Vatican Council and he was superb in leading the reforms in spite of resistance



from the Vatican curia. In his book he tells many stories about that struggle.

Cardinal Suenens considers his work in ecumenism his most important contribution to the church. He always felt that we should meet people of other faiths "at the level of the saints" rather than only "at the level of the theologians." He thinks ecumenical meetings should be more than protracted intellectual arguments. The bonds of unity spring from the spirit of love.

Once in 1967 while giving a talk to a group of Protestants in Atlanta he thought a Lutheran in the audience tested his idealistic spirit by asking him point-blank whether he thought the Holy Spirit had inspired the Protestant Reformation. A silence followed, and the cardinal, with barely enough time to invoke the Holy Spirit for help, answered cautiously, "Yes, inasmuch as the Reformation was a challenge to the church and an invitation to purge itself of many abuses; and no, inasmuch as the Reformation led to a break and to separation, for the Holy Spirit is a Spirit of union and unity."

I thought his answer contained the

wisdom of Solomon. He conceded that there were abuses in the church over the centuries, and had it not been for Luther's courage, God knows how far the triumphalism of an imperial papacy might have gone. But at the same time he stressed the shame of the widespread division among us.

St. Francis of Assisi's poverty of spirit a few centuries earlier had challenged the opulent lifestyle of ecclesiastical rulers, but he and his followers always remained in union with the church. The challenge to live the Gospel is never a sign of disloyalty no matter how much it might sting.

Throughout the Second Vatican Council Cardinal Suenens and Cardinal Ottaviani of the Vatican curia were adversaries, but when the votes of the council fathers were tallied, the overwhelming majority of the world's bishops had sided with the propositions supported by Cardinal Suenens. With Pope Paul VI's approval, the voice of the Holy Spirit was thereby confirmed in the 16 documents that resulted from the Second Vatican Council's debates.

The Spirit blows where it will, and often brings about change in surprising ways.

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

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Point of View

Do parents stand a chance of success at imparting values?

Is the deck stacked against parents in communicating values to their children? Two parents in educational fields respond to that question here. Faced by drugs or media presentations extolling casual sex, parents can feel immobilized, says Audrey Tellers, Catholic schools superintendent in the Diocese of San Diego. Calif. Joining Mrs. Tellers in this discussion is Kathleen McGinnis, co-director of the Institute for Peace and Justice in St. Louis, Mo., and co-author with James McGinnis of "Parenting for Peace and Justice" (Orbis Books). She tells why parents don't have to give up.

The parent's risk: immobilization

by Audrey Tellers

Sooner or later parents face the reality that their once docile, obedient child has become an independent individual. And so the struggle begins.

All previous parent training on the child's behalf seems to vanish like smoke!

Drugs, gangs, peer pressure: These forces can immobilize parents in maintaining effective communication about values.

The communications media represent a particularly influential force. Too often our children are exposed to violence, casual sex, racial, ethnic and sexual stereotypes in music, film and television. Family values are belittled. Often the end-result of a song or program shows that crime, deceit and greed pay.

The older the child becomes the greater the struggle for parents to meet that child's emotional, spiritual and physical needs and to counteract a material, consumeristic society.

Does all this mean parents can't succeed—can't confidently fulfill their role as the primary educators of their children? Are the forces against parents too powerful? No, I don't think parents should feel helpless.

Although it may appear that in the attainment of values children take two steps forward and one step back, pro-

gress is being made. Look at it in this light: We are teaching them to be critical thinkers; we are making our points. And should tension rise, the "match" may end with them shouting, "You just don't understand!" But our zinger is, "I do understand, and that's why I love you!"

Parents must remember that who they are speaks louder than what they say. So parents must model calmly, lovingly, strictly and consistently the values that are important.

God lays parents start off the child-rearing years with a diamond in the rough. The words used, the tone of voice; the touches given, the time spent communicating and listening are actions that form and mold the child.

Even when the foundation has been laid and established, parents must consciously live and relate to their child with attention and continual care.

Something as simple as viewing a family photograph album or celebrating birthdays brings families together. The values are unspoken but understanding and bonding occur. Reading and discussing stories such as "Pinocchio" or "Tom Sawyer" or "Oliver Twist" certainly provide teachable moments.

Then, as the years pass, we parents must change our approach and relationship with the child so that he or she can begin to come to grips with the ever new forces that test the values instilled since birth.

The young adolescent will challenge family values and parental authority. Usually the older the child becomes the more frequent the challenge.

This stage of growth for both parent and child demands balance: holding to the old, testing the new. Parents must carefully choose which "battles" deserve their energy and which ones they should ignore.

I believe this is God's way of allowing parents to prepare for the child's departure from home as a young adult. This constant battle allows the apron strings to be cut more easily.

In teaching moral values we ought to remember that human beings fail. Our children are going to make mistakes. We aren't going to get through without battle wounds.

Therefore, one of the most important moral values a parent can give children is the knowledge of where to turn for forgiveness—that they can always find forgiveness in the Lord.

Parenting is a minute-to-minute call to holiness. Parents are sharing gifts with their child that will return him or her to the Father. That is the ultimate success.

Paraphrasing St. Paul's words, parents can do all things in him who strengthens them. It also can be helpful to remember that God often works through crooked lines.

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Parents don't have to give up

by Kathleen McGinnis

Parents don't have to give up.

Many times parents feel like throwing up their hands. It is too hard to communicate values!

But parents already do many things at home to nurture values. Part of the challenge for parents is to identify and celebrate what they already are doing.

Often we who are parents feel alienated from our children, who seem to be moving in a different orbit that prevents them from really hearing what is important to us. Listen as a 4-year-old, an 8-year-old and a 16-year-old illustrate this reality in remarks to a parent.

►The 4-year-old: "You don't like guns for toys, but I do!"

►The 8-year-old: "I know you tell us not to lie, but I couldn't help it. I had to hit him!"

►The 16-year-old: "Why is our family always giving money away? My friends have more clothes, and they get more spending money whenever they ask for it."

Those remarks spotlight the parental dilemma that imparting values can involve. Parents daily confront this struggle, intensified because society is permeated by

racism, sexism, individualism, the quick fix of violent solutions to problems, an addiction to material goods and the lure of a me-first way of thinking.

Unfortunately, these forces make a direct impact on children.

In their 1983 pastoral letter on peace, the U.S. bishops, speaking of parents, said: "Your role... is unsurpassed.... Children hear the Gospel message first from your lips. Parents who consciously discuss issues of justice in the home and strive to help children solve conflicts through non-violent methods, enable their children to grow up as peacemakers."

Challenging words? Yes, but also supportive and comforting. For parents already are doing much to nurture their children's human and spiritual growth.

I think the challenge is threefold. In addition to identifying and celebrating what already is being done at home, parents need to seek out a possible next step for their family and to find support from other families.

All the ways parents already foster children's self-esteem—posting their art work in the house, attending their school activities, commenting more on their strengths than their weaknesses, listening with both ears to their ideas, making a big deal of birthdays—are ways of preparing them to be compassionate people able to take the risk of making good decisions.

Whenever parents encourage cooperation they prepare children to live out values of acceptance, caring.

What about possible next steps? A family meeting, a regular time to come together to make plans and resolve conflicts, is an important aid in the struggle to impart values. The more input children have into family decisions, the more likely they are to internalize the values parents try to share.

For example, deciding together what the family should do to serve others avoids the situation of dragging reluctant children to an event the parent chooses.

Sharing stories about people who are hurting and whose behavior on behalf of others is a good way to make the world's suffering more real to children and to provide as role models people who, sometimes at great personal cost, live by their values.

Finally, coming together with other families who share similar values is a way to enhance the possibility that our children will adopt our values. Support is particularly important given the fragmented, timeshort lifestyle many of us live by today.

Most important, a support community is a strong antidote to despair—a constant reminder that we don't have to give up! Our God and our friends are with us.

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To the Editor

Physicians to the Mystical Body

As storms of conflict assail the Mystical Body of Christ, we seem besieged with the specter of division, corruption, and ruin. However, in striving to ward off such threatening dangers, are we unwittingly abetting their fulfillment? For, in squabbling over dissensions, are we not promoting division, when haranguing about scandal, are we not disseminating corruption, and in yielding to gloom, are we not predicting ruin?

Especially ominous are assaults directed at the clergy—the physicians for the Body of Christ. For it is the priest, duly anointed by Christ, who is empowered to provide the eucharistic bread for nourishment and to deliver the salve of healing confession needed for the Body to withstand its onslaughts. Consequently, should we not be wary of fermenting tempests that envelop our mystical physicians?

Perhaps we would do well to revisit the teaching and example of the saint relative to the clergy. For instance, St. Catherine of Siena, in "The Dialogue," relates the following admonitions conveyed to her by Christ:

"You must not reverence them (ministers) for themselves, but for the authority that I have entrusted to them. Therefore,

you must not sin against them, because if you do, you are really sinning not against them but against me.... For this reason no one has excuse to say, 'I am doing no harm, nor am I rebelling against holy church. I am simply acting against the sins of evil pastors.' Such persons are deluded, blinded as they are by their own selfishness.... To me redounds every assault they make on my ministers: derision, slander, disgrace, abuse. Whatever is done to them I count as done to me."

Further, consider the attitude of the seraph St. Francis under Christ's directive to repair his church which had fallen into ruin: "All priests I will fear, love, and honor as my superiors, and I will not look on their faults, for I see God's Son in them, and they are my superiors."

Can we not take solace in the knowledge that the church has survived Roman persecution, the Inquisition, the de Medici popes, and multiple other attacks, corruptions, and schisms, because Christ has been with us as he promised? And is not his presence among us expressed through his priests, for he said to the disciples he commissioned: "Whoever accepts you, accepts me. And whoever rejects you, rejects me, and him who sends me?"

Let us cherish and succor our precious resources that serve as physicians to the Mystical Body.

Ben Cerimele

Greenwood

Stop terrorizing the homosexuals

In response to the Vatican's latest document regarding homosexuality, I urge the Roman leadership of our Catholic Church to stop terrorizing human persons who are homosexual.

These people do suffer, a fact that seems to be beside the point. Most homosexuals do so in degraded silence and isolation, but not because they believe keeping silent is necessary to lead a holy life, as Vatican officials state.

According to the July 24 issue of *The Criterion*, the Vatican document said, "The majority of homosexually oriented persons who seek to lead chaste lives do not want or see no reason for their sexual orientation to become public knowledge. Hence the problem of discrimination in terms of employment, housing, etc., does not arise."

Homosexuals keep silent because they fear that the hostility they will face as a result of their openness would be more painful than the loss of integrity they experience in silence. As a result of their silence and invisibility, the discrimination continues.

It seems to me that Jesus, whom we claim to be the God of compassion, had a more difficult time with the arrogant self-righteous than with the religious leaders of his day than with any of the circumstances in the lives of the people to whom he brought the Good News of God's love and mercy.

If our Catholic leadership cannot bring itself to actively participate in a ministry of compassion to homosexual people,

perhaps they should be the ones to remain silent. Our whole church would benefit if our leadership would put down their swords and pens and listen for a time.

Beth Ernst

Indianapolis

Ordination after marriage annulled

I was interested to read an article that stated that once-married men have been accepted as priests. I was especially interested to see that one of the priests had had four children before his marriage was annulled.

It's amazing to me that the church accepts divorced men into the priesthood while it continues to refuse such opportunities to any woman.

Ellen Miller

Indianapolis

(Editor's response: If a competent church authority, such as a diocesan tribunal, determines that a declaration of annulment is in order, the people who receive it, whether men or women, are as free as any other never-married people to contract a marriage or be ordained to the priesthood.)

(A declaration of annulment is a decision that the marriage was invalid from the beginning because of the unknown or concealed existence, from the beginning, of a prohibitive impediment, an essential defect in consent, radical incapability for marriage, or a condition placed by one or both of the parties against the very nature of marriage. It is not the same as a divorce.)

CORNUCOPIA

The irony and the ecstasy

by Cynthia Dewes

The most wonderful thing about a garage sale is the irony of it all. Somehow we are thrilled to be able to buy back the same things we were anxious to discard only a few years ago. The dress of yesterday's trash becomes the 24-carat gold of today's treasure to our feverish eyes.

Cleefully we seize to our bosoms the ugliest carnival glass dish imaginable. We scream with delight over ratty Barbie dolls, Bobby Vinton records, and Hawaiian shirts which evidently came straight from Don Ho's personal garage sale.

We wax ecstatic over an old copy of "Penrod and Sam," proclaiming that our children shall come to know its enchantments as we once did. Never mind that the book's racial stereotypes used to offend us a lot and there's no way we would want our relatively unprejudiced darlings to read it.

But that's another thing about garage sales: They're not politically correct. Besides all the unacceptable ideas hidden within the pages of old books, they offer, right in plain view, "pickaninny" dolls and "mammy" salts and peppers and WWII movie posters featuring bucktooth-



ed "japs" slicing up American G.I.s with bayonets.

There may even be anti-Catholic tracts by Paul Blanchard, texts for the lay(wo)man on the rhythm method of birth control, and cross-stitched pictures of the Sacred Heart.

Indeed, the sophisticated shopper of garage sales today will be hard put to find the modish things: copies of *Architectural Digest* or authentic Shaker cupboards. People just don't part easily from their image-boosting possessions.

Most garage sale items, if not politically incorrect, are at least heroically tacky. If buyers are really in luck, they may find authentic bits of the Berlin wall, moon rocks, jewelry purchased from the shopping channel on TV, or fitness videos starring obscure cellulite experts.

There are the Flintstone and Jetson jelly glasses, plastic flowers in shades of chaireuse and fuchsia, homemade afghans rivaling Joseph's coat of many colors, and stainless steel ashtrays with trapdoors for cigarette ashes.

Garage sales also serve as final resting places for electric appliances of dubious utility, not to mention the (sorry!) burning question of whether or not they still work. Where else could we find the electric sandwich grills, hair rollers, crepe irons, toothbrushes or fondue pots of yore?

Then there are the true garage sale weirdities, the collections of things people thought they might need or be able to use

"some day": String, bottle caps, outdated auto license plates, plastic margarine tubs, paper towel and toilet paper tubes, bubble gum wrappers.

The marginally cultural collections also persist: copies of *National Geographic* dating back to 1926, old LP and 45-rpm records, encyclopedia sets with 15 or 20 accompanying yearbooks.

The motivations for selling or buying these items are similar, since both involve elements of impulse, guilt, romantic and unrealistic expectation, or greed (potential or instant).

While it's true that the drama of garage sales presents irony to some, to most of us it offers genuine catharsis.

check-it-out...

Historic Landmarks Foundation of Indiana will sponsor a **Sacred Places Tour** of historic Indianapolis churches on Sunday, Oct. 4. The tour will begin at 1 p.m. at St. John Church, 126 W. Georgia St., followed by: Lockerbie Square United Methodist Church, corner New York and East Sts., 2 p.m.; St. Mary Church, 317 N. New Jersey St., 3 p.m.; and Christ Church Episcopal Cathedral on Monument Circle, 4 p.m. Presentations about each church and organ music will be featured. Transportation will not be provided. Tickets for the tour are \$5 per adult and \$1 for students and children in advance; or \$7 per adult and \$2 for students and children on the tour day. Advance tickets may be purchased by mail before Sept. 28 from Historic Landmarks Foundation, 1028 North Delaware Street, Indianapolis, IN 46202 or at the foundation headquarters, 340 West Michigan Street. For more information call 317-638-5264.

The Medjugorje Network of Indianapolis will sponsor a bus trip on the weekend of October 2-4 to the **Chicago Marian Conference** held at the Rosemont Horizon hotel. Speakers will include: Franciscan Father Slavko Barbaric, at least one of the claimed visionaries, Sister Brieg McKenna (the "healing nun"), Father Ken Roberts, and Wayne Weible. The cost is \$139, which includes the bus trip and two nights at the Sheraton International O'Hare. For more details call 317-255-7076 or write the Network at: P.O. Box 20306, Indianapolis, IN 46220. Space is limited.

The evangelization committee of Holy Trinity Parish in Indianapolis will hold a **Jesu is Alive in Our Neighborhood Revival** on Sunday through Tuesday, Aug. 16-18. Chastity Sister Patricia Haley, friend of the late Sister Thea Bowman, will be the main speaker at 6 p.m. each evening. Soft

drinks will be available, and a meal will be served on Aug. 18.

The **Catholic Youth Organization (CYO)** needs qualified football officials to officiate at the approximately 200 football games to be played in the Indianapolis area between Sept. 13-Oct. 25. League games are played between 12 noon and 5 p.m. on Sundays. No experience is necessary and training will be provided. Call 317-632-9311 to volunteer.

Eternal Life pro-life ministry will sponsor a **Quincentennial Election Year Crusade of Prayer Campaign** asking God's blessing on our national election. Three practices will be recommended: daily recitation of the rosary, daily prayer before the Blessed Sacrament, and daily recitation of the Crusade Prayer. For more information contact: Eternal Life, P.O. Box 787, Bardonia, NY 40004, 502-348-3963.

St. Patrick Parish in Terre Haute sponsors a one-hour radio show at 7 a.m. each Sunday morning on WBOW-AM radio 1230 in the Terre Haute area. The show includes a half hour of contemporary Catholic Christian music, local announcements and a message by St. Patrick pastor Father Larry Moran. The second half hour in August will feature a series of talks by noted Catholic evangelists and conference speakers.

vips...

Father Richard Lawler, pastor of St. Mark the Evangelist Parish in Indianapolis, was recently elected to a three-year term as a new member of the Board of Directors of St. Meinrad Seminary Alumni Association. Four other alumni were also named as new directors of the 6,000-member alumni association.

Cathy Cox-Overby has been named head of the Indiana Interreligious Commission on Human Equality (IICHE). The commission brings together members of Catholic, Protestant, Jewish, Muslim, Baha'i and Unitarian faiths to act upon issues of racial justice and interreligious dialogue. For more information about the organization call Father Thomas J. Murphy, president of the IICHE board and pastor of St. Joan of Arc Parish in Indianapolis, at 317-283-5508.

Edward P. Isakson was recently chosen as the first archdiocesan Human Resources Director, effective Aug. 10. Isakson has been employed in a similar position at Hillenbrand Industries in Batesville, where he is a member of St. Louis Parish.

Joe and Kose Kulick of St. Barnabas Parish in Indianapolis celebrated their 70th Wedding Anniversary on June 21. They were married and lived in Crown Point, Ind. before moving to Greenwood, near their daughter, three years ago. They also have a son who lives in Washington, 10 grandchildren and 22 great-grandchildren.



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An Invitation...

On September 9, 1992, we of the Archdiocese of Indianapolis will celebrate the installation of our new Archbishop Daniel Mark Buechlein.

In observance of this installation, *The Criterion* will publish a Special Souvenir Edition on Friday, September 11.

This Souvenir Issue will contain extensive material concerning Archbishop Buechlein, the history of the Archdiocese and the history of the previous bishops of the Archdiocese.

The cover of this supplement will be a full-color portrait of Archbishop Buechlein.

You, as a subscriber, will receive copies of this issue. In addition, we will extend our press run to make extra copies available to those who request them.

This is your opportunity to offer public congratulations to our new Archbishop. We are now in the process of soliciting patrons for this special Souvenir Issue.

If you wish to participate, please use the form below for your order. Orders must be received by *The Criterion* no later than Noon on Wednesday, August 26, 1992.

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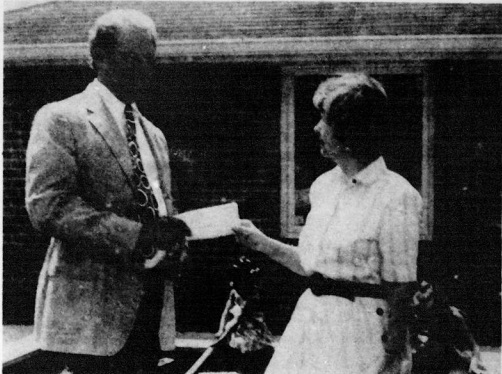
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CHILD CARING—Gary Warbler of F.C. Tucker Company, presents a check to Patricia Welch, director of St. Mary's Child Center. The \$891 check is the result of the company's 500 race promotion along with radio station WIBC, which represents \$1 per mile per hour that the fastest rookie traveled on each of the four qualification days. Welch said that the money will be used for extra items needed in the new classroom. Renovation is planned that will bring the capacity of the facility, for pre-schoolers with development difficulties, from 60 to 80 children. (Photo by Margaret Nelson)

\$15,000 NEEDED FOR HABITAT-BACKED PROJECT

Catholics to remodel disabled mother's home

by Margaret Nelson

The project: Rebuilding a home for a 38-year-old quadriplegic mother of six minor children.

Even though Habitat for Humanity of Greater Indianapolis is offering its expertise, leadership for the current project is up to the Catholic community in Indianapolis.

It's not the typical building of a pre-planned house in a week. And the Catholic people who have worked with Habitat before aren't sure it can be done.

But they are willing to muster the forces of their parish peace and justice committees and their St. Vincent de Paul conferences to provide leadership.

It can't be done without the \$15,000 for materials. And it can't be done without the

labor of hundreds of people for the expected 12-day project.

The group especially needs two people from the Catholic community to coordinate the work: a finance coordinator and a volunteer coordinator.

The need for this housing effort grew from an auto accident almost exactly three years ago when Mary, a St. Thomas Aquinas parishioner, took a quick trip to the store one evening. While waiting for a left turn on her way home, her car was rear-ended.

Mary ended up being "improperly removed" from the crashed vehicle. She spent several months in the hospital, while her six children stayed with friends.

In the meantime, vandals removed everything from her home, which her mother had bequeathed to her. Mary has

no other family. Her husband had left the state, and was not paying child support. And the insurance of the driver who hit her did not begin to meet the hospital bills.

Mary left the hospital with no movement in her legs, hands or arms. John Moore of Catholic Social Services is working with her to help her meet her goals. At a July 27 meeting, he presented her story to leaders from several parishes and Habitat for Humanity officials to see if the project was possible.

Moore explained that people from St. Thomas and Christ the King parishes worked hard to help Mary by building a ramp and making other changes two years ago. But she is now facing a December court date because the board of health found housing violations after a neighbor filed a complaint.

The Habitat-oriented Catholic group has a target date of October 19 for the beginning of the renovation work.

"The simple reality of space upgrading and improving hygienic conditions would make a major impact on this family," said Moore.

He calls it a "pretty neat family." Three of the girls have Catholic Big Sisters who take them to church. One of their 11-year-old brothers has been on a waiting list for a Big Brother.

The Habitat plan would build a second story on the home and make the first floor

bathroom handicapped-accessible. The kitchen counters would be lowered so that Mary will be able to function in the kitchen. The washer and dryer will be moved up from the basement so that she can manage the laundry and be "seen by the children as being in charge."

The changes will include rewiring and replumbing the entire house. A new furnace will be added, using original ductwork.

In early August, the Catholic representatives planned to inform all parishes in the Indianapolis deaneries about the project with bulletin inserts. Benedictine Sister Sharon Bierman said that money collected by the Association of Religious in the Indianapolis Archdiocese (ARIA) peace and justice committee will be used for mailings.

Habitat has helped get a very low price for materials and will give the group a tentative schedule, so that skilled volunteers can be used most effectively. And it would help them to recruit only the number of volunteer they can use.

"Little bits of money can make this project happen," said one parish leader. Moore and Marianne Downey have agreed to take calls in their CSS offices from those interested in leading parish efforts. Their numbers are: 317-236-1520 and 317-236-1516, respectively.

Osgood pro-life group protests

by Barbara Jachimiak

The recent Supreme Court decision on abortion did not diminish the determination of a core group of pro-life demonstrators in Osgood.

The prayers and signs of residents and pastors of Osgood and Ripley County churches attested to their determination to keep Planned Parenthood from selling their products unrestricted.

Mary Jean Wessel, member of St. Louis in Batesville, coordinates the marches that have been held the first Monday of each month for the two-and-a-half years that the Planned Parenthood van has been coming to Osgood.

They will continue their efforts to save as many unborn babies' lives as they can, she said. "The Supreme Court decision has strengthened our resolve to educate our youth about the alternatives to abortion," Wessel said.

She cited the case of a 12-year-old girl who received birth control pills from the operators of the mobile van several months ago. "We are now counseling her, as she

became pregnant a few months after her visit to Planned Parenthood," she said.

She commended those who join the protest, which is held when the Planned Parenthood van is in Osgood, the first Monday of each month from 1 to 5 p.m. "I know many cannot make it every time, but we are thankful for every minute they spend here," Wessel said.

Her sentiments are echoed by Betty Frey, also a member of the Respect Life committee of St. Louis Parish. "We are out here picketing for our beliefs and to promote chastity among our youth. We need to let them know that we care, and that there is another answer besides using the pill, condoms, and abortion," Frey said.

The time of the demonstrations are announced in church and the Knights of Columbus participate regularly.

The Osgood town marshal recently ordered protesters to stay at least 10 feet away from the Planned Parenthood van.

"We do not prevent anyone from entering the van," Wessel said. "When they return to their cars, Betty and I offer pro-life literature. Some accept it and some refuse it."

VIMs reflect on year of service

by Margaret Nelson

"Reflections" was the theme of a July 23 Mass at St. Philip Neri for the Volunteers in Ministry group that has finished one year of service to the center city. Fathers Patrick Doyle, Michael O'Mara and Kenneth Taylor celebrated.

Elizabeth (Beth) Riehle, a graduate of Marian College from Sunman, worked with the youth at Holy Cross; Sara Beatty, Kaukauna, Wis., served as pastoral assistant at Holy Trinity; Sara's husband Greg Beatty was assistant director of youth outreach at St. Joan of Arc; Olga Ruiz, from Phoenix, Ariz., served St. Philip Neri; and Phil Buchanan, from Indianapolis, was assistant director of UPC facilities management.

In his homily, Father O'Mara guessed that the work was "not always quite as glorious as you thought." He said, "You truly left your homes. You truly left your lives to give yourselves to ministry in a very specific way."

Father O'Mara said that the volunteers have changed the lives of those they served. "You too have experienced that through the power of the Spirit of God." He asked them to take a look at how they can affect the church in the future.

Diane Orr, VIM director, presented small gifts before Father Taylor blessed the five.

The first VIM married couple, Greg and Sara Beatty—both pro-life activists—are expecting a baby in October. Olga Ruiz has recommitted to the Indianapolis VIM program and will serve an additional year.



SENDING FORTH—Father Kenneth Taylor blesses Volunteers in Ministry (from left) Olga Ruiz, Sara and Greg Beatty, Paul Buchanan and Elizabeth (Beth) Riehle at a Mass celebrating their ministry in center city Indianapolis. (Photo by Margaret Nelson)

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Rev. James D. Barton, Archdiocesan Director

Artist uses her talent to express her faith

by Mary Ann Wyand

Artist Linda Short of St. Luke Parish in Indianapolis combines her artistic talent with her interest in family and church-based celebrations by creating "Art for Special Places and Sacred Spaces."

That's the title she chose for a recent exhibit of her artwork at the Center for Creative Arts in Broad Ripple Village in Indianapolis.

But her life hasn't been spent in art studios and galleries. Before becoming a mother, she worked as a lawyer and a legal advocate for the poor.

After completing law school in the East, Lloyd and Linda Short moved to northern Indiana in 1975 to provide legal assistance to migrant farmworkers as Volunteers in Service to America (VISTA).

Three years later, the couple left VISTA to work for the Legal Services Organization of Indiana and help the rural poor with legal matters.

After nearly three years with that organization, Linda Short said she felt called to work for the Catholic Church. She accepted a position with the Indiana

Catholic Conference, and worked as a lobbyist and researcher for ICC from 1981 until 1985.

"It's just always been a part of me to be concerned about other people," she told *The Criterion*. "I'm a convert, and I have always been connected with the church and with faith as a volunteer. I guess I felt called to serve the church, at least to see whether that was what I needed to be doing with my life. I enjoyed working in that kind of very direct capacity with the church. From there I went to *Justice*, I stopped working when Rebecca was 2 and Kathleen was 6 months old. Art was a part of my life until then."

Next came Elizabeth, and Michael arrived a few years later. By then she was painting liturgical candles for family and church-based celebrations and suggesting ways to encourage families to bring their faith and their worship into the home.

"I had no formal art training in school," she recalled. "I used to do clay when I was in law school. When we moved to Indianapolis I took classes at the Indianapolis Art League and private instruction with a printer. I like doing printing. I've taken classes in everything from clay to

PRINTMAKER—St. Luke parishioner Linda Short of Indianapolis says she gets her creative ideas for printmaking from the Holy Spirit. The butterfly print reflects her belief that, "The other side of life is life." She hopes to organize a chapter of the Liturgical Artists Guild in Indiana. (Photo by Mary Ann Wyand)

stained glass to sketching and textile art. I only took serigraphy—the art of printing through a screen—last summer. My exhibit at the Center for Creative Arts was my first gallery exhibit. I included eight serious pieces, two weavings, and my fun stuff."

Short said she decided to pursue printmaking as a vocation because she was so involved with her family, her church, and her community, but she wasn't doing enough for herself.

"I was still trying to decide who I was and what I needed to do and the art just popped into my head," she said. "I started with the hand-printed candles for baptisms, first Communions, retreats, and renewal of vows. I chose the name *Glory to God Creations*. When people buy the candles I also give them a sheet with suggestions for how to celebrate—a baptism, for example—every year. I tell people a sacrament doesn't just happen once. It's important to celebrate that special event and grow in the understanding of it over the years. Our family celebrates baptisms every year by inviting the godparents over and celebrating almost like a birthday. The child is blessed again, and we get out the pictures of the baptism and talk about it."

From candle art, she decided to concentrate on printmaking and set up the equipment in a home studio and in her garage. She also joined the Liturgical Art Guild of Ohio and now plans to organize a similar group in Indiana.

Short said her art reflects ideas and emotions she has carried within herself—sometimes for years—and her recent gallery exhibit on "Art for Special Places and Sacred Spaces" encompasses inspirations from the three major world religions.

"The Dome of the Rock has been in my head for over a year," she recalled. "I came upon it when I was reading a book, and I took a few sketches of it and then just let it sit. But it was something I knew I had to do. The dome is a stylized representation of the dome which stands on the Temple Mount in Jerusalem. It is of major importance to the three major religions—Judaism, Christianity and Islam—and I added windows

which feature the Star of David, the cross and the crescent moon."

A print of a rose was inspired by a Bette Midler song a decade ago, she said, which describes love as a flower and people as the seed.

Another song which talks about "our prayers rise up like incense" inspired her print of flames engulfing the various names for God.

"The one kind of flame or smoke, whatever you want to call it, says 'Yahweh' and another one says 'Allah' and another says 'Lord' and another says 'God,'" she explained. "My idea was that, because I've been involved in ecumenical things, regardless of what we call our creator it's only the one God who hears all of our prayers."

Short said one of her most difficult and time-consuming prints of a butterfly features seven colors and required seven separate "runs" in the screen-printing process. Its message, "The other side of life is life," was done in mirror image script for emphasis.

"I chose to do the butterfly because of its personal and natural symbolism of being transformation and its mirror image," she said. "I was having dessert in a restaurant with my husband last summer and this idea just came into my head. At the time my mother was dying, and the print reflects my belief that there is no death, a strong belief that instead it is a changed life. The butterfly was natural for that."

The artist said one of her favorite prints was inspired by the late John Fitzgerald Kennedy's statement, "One person can make a difference and every person must try."

During the design process, she said, paint dripped down the bottom half of the circular swirl design and the accidental drip became a powerful symbol of personal determination.

"Someone once asked me where I get my ideas," she said, "and my immediate response was the Spirit. There have been a couple of pieces I've done that I was so overwhelmed with because I knew that I was not the creator, that I was being used as an instrument. I knew I couldn't have done them alone."

Gladys' Choice

Hometown: Richmond, Indiana

Age: 82 This Fall

Former Occupation: Medical Technologist

Hobbies: Reading, music, exercise, cooking, baking, arts & crafts, President of the resident's council (which is almost a full-time job).

Favorite Musical: The Sound of Music

Home: A cozy studio—just the right size for a busy gal at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana

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Indy Simeon House to close

by Margaret Nelson

Simeon House, operated by St. Andrew Parish in Indianapolis, will cease operations after Nov. 15. Father Robert Green, St. Andrew's pastor, made the announcement at weekend Masses July 25-26.

The facility until recently provided 11 able senior citizens with shared housing at a low cost. They have private rooms and share meals and activities.

The action was taken after a proposal by the Simeon House board was approved by the St. Andrew Parish Council. A projected 1992-93 loss of \$30,000 was cited.

"To be solvent, Simeon House needs 17 residents," Father Green said. But fire codes limit the number of residents to 15.

He explained that development of other housing options since Simeon House was opened has made it less attractive. Many of those who have inquired were not willing to accept its limitations. (There is no elevator.)

"Our primary concern is and will continue to be with the residents of Simeon House," Father Green said.

Cathy Jensen, director of Simeon House, has been working with the Central Indiana Council on Aging to learn about housing options. "Care plans" were presented to the 10 clients presently living at the Simeon House.

Each resident will have a liaison person to help with the transition. These people are expected to remain in contact with the residents in their future homes.

"The most valuable gift we have given is the gift of ourselves," said Father Green. "We have made a personal commitment that that gift will continue."

On July 30, a parish Town Hall Meeting was held to discuss the matter. Father Green said it was an opportunity for the community to gather in prayer.

On Sept. 13, the parish will hold a closing celebration for the Simeon House. Cathy Jensen said, "Simeon House has offered 12 years of good service."

Modern blacksmith uses time-forged methods

by David W. Delaney

"Under a spreading chestnut tree the village smithy stands; a mighty man is he, with large and sinewy hands and the muscles on his brawny arms are strong as iron bands."

Henry Wadsworth Longfellow

Frank L. Miklozek Jr. of Terre Haute is a modern blacksmith.

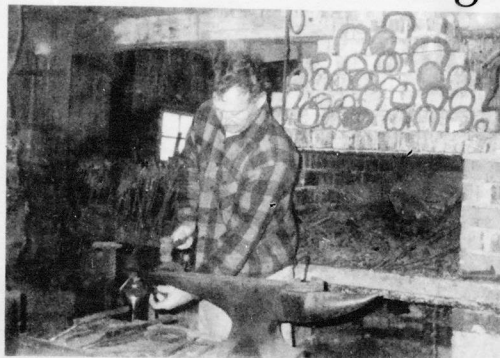
And like Longfellow's smithy, the St. Benedict parishioner makes his living with hammer and anvil. The 45-year-old man shapes horseshoes by hand and pounds them onto the hooves of horses throughout central and western Indiana.

His 19th-century predecessor would probably be proud of his modern-day counterpart. Miklozek's handcrafted his hammer, tongs—even the brick forge—he uses in his trade. That's not all. Miklozek built the barn in which he does business.

The Terre Hautean looks the part of Longfellow's subject, standing 6' 3" and weighing 205 pounds. And 22 years of smithing have indeed produced muscles on his "brawny arms."

Miklozek said that many who think they would like to be blacksmiths change their minds. Many hang up their hammers after just a year or two at the trade.

"It's a real physical job," he said.



Blacksmith Frank L. Miklozek Jr.

"You're usually wrestling three or four 1,200-pound horses a day every day."

For some reason, Miklozek says he's met quite a few former school teachers who ply the blacksmith trade. He said he got

into it himself because he didn't want to be a teacher. Miklozek has a bachelor's degree in geology, geography and earth science from Indiana State University.

He believes that there will be black-

smiths, sometimes called farriers, as long as there are horses.

There isn't a machine yet built to do the work. "It's good, hard, honest work," he said. "I don't see how a computer could replace a blacksmith." A typical work week approaches 80 hours.

Like the old country doctor, Miklozek pikes his portable forge and other equipment in his pickup truck so he can make "house calls."

Miklozek said that most of the old-time blacksmiths have died. Phil Cable—a veteran of 50-plus years on the grand circuit of harness racing—taught him the trade. He is also a graduate of Eastern States Farrier School of Phoenix, N.Y.

Since he is of German extraction, Miklozek belongs to the church that has long been called Terre Haute's German church. Years ago, the services were conducted in German.

The parish has a reputation for being conservative. Miklozek appreciates that. He also likes the sameness and predictability of the Catholic Church.

"Wherever you go the Catholic Church stays constant or universal," he said. "It's conservative to a certain degree and I like that unchanging aspect of it."

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Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener



Q What are the diseases that I can prevent by immunization?

A There are nine diseases that every child should be immunized against:

- polio
- measles
- rubella
- diphtheria
- hepatitis B
- pertussis
- tetanus
- mumps
- haemophilus infections

Q How do these immunizations work?

A Immunization vaccines contain the same germ (infectious organism) that causes the disease except that the germ has been changed. The new form of the germ is weaker, but is strong enough to stimulate the body to produce antibodies that fight that disease. These antibodies remain in the body for months or years ready to go to work to protect your child.

Q When should my baby get these shots.

A Immunizations are not all shots. Polio is given as an oral vaccine. The times when the immunizations should be given are listed in the following chart.

Q Are there any reasons why my child should not get these immunizations?

A Yes, but very few. Your doctor will ask you questions to check on these problems before any immunization is given. You will be asked about seizures, egg allergy, allergy to penicillin (an antibiotic), or problems that might have occurred with previous immunizations. With certain immunizations such as measles, mumps, rubella and polio, your doctor will not give the immunization if your baby has a disease or takes medicine that would make it difficult to fight off an infection, or if anyone who lives with you has never been immunized against polio.

Q What if my baby has a cold on the day of a scheduled appointment?

A Since babies get an average of 6 colds a year and the colds frequently last several weeks, that happens very

BY TAKING YOUR baby for a complete series of immunizations, you can protect your baby from eight diseases that cause pain, disabling conditions or death.

Q Often. If your baby has had the cold for a few days and doesn't have a fever, your doctor will probably go right ahead with the immunization.

Q Can babies have a bad reaction to any of these immunizations?

A Yes, but serious problems are very rare. Your doctor should take the time to talk with you about these before each immunization. Be sure to get your questions answered. If you understand the kind of problems your baby might have if he or she got the disease, then it will make it easier for you to accept the idea that there is a small risk from the vaccine. I have taken care of babies who weren't immunized, and I know how hard it is on a baby to have whooping cough or tetanus. I have seen babies die or have problems for the rest of their lives from diseases that are completely preventable. I have three children of my own, and I would never have considered leaving them unprotected.

Q What if my baby is behind on shots?

A Your doctor will be able to get your baby back on schedule quickly by giving several immunizations at one time.

Q Are our babies in Indianapolis getting immunized when they should?

A No. Only approximately 52% of two year olds are fully immunized. The Indianapolis Campaign for Healthy Babies is working with concerned clinics and private doctors to help solve this problem, and we have plans for a major immunization catch-up program. You will hear more about this next month.

— NOTE TO DADS —

You need to cut out and save the immunization schedule. There are 9 diseases that your baby never has to experience. Let your baby's mother know that you want your child to have the benefit of the medical research that has made immunizations possible. Share the responsibility of giving your baby this important advantage.

Recommended Schedule for Immunization of Healthy Infants and Children

Recommended Age	Immunizations	Comments
Birth	HB	New vaccine — to be discussed next month.
2 mo.	DTP, OPV, HB, HB	DTP and OPV can be started early as 4 wks. after birth.
4 mo.	DTP, OPV, HB	2-mo. interval (minimum of 6 wks.) desired for OPV to avoid interference from previous dose.
6 mo.	DTP, HB, HB	Third dose of OPV is not indicated in the U.S. but is desirable in other geographic areas where polio is endemic.
15 mo.	MMR, HB	Tuberculin testing may be done at the same visit.
15-18 mo.	DTP, OPV	
4-6 yr.	DTP, OPV	At or before school entry.
11-12 yr.	MMR	At entry to middle school or junior high school unless second dose previously given.
14-16 yr.	Td	Repeat every 10 years throughout life.

DTP — Diphtheria, Tetanus, Pertussis (Whooping Cough)
HB — Hepatitis B Vaccine
MMR — Measles, Mumps, Rubella (3-Day Measles)
OPV — Oral Polio Vaccine
Td — Tetanus, Diphtheria

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Foundation.

Parish vitality makes a difference

(Continued from page 1)

relationship here. The programs are structured in such a way as to encourage active membership.

2. The parish is not simply a place of provided services for consumers or as has been said by many people, the parish is not a place that works like a gas station. Rather the parish is a committed faith community actively engaged in a mission whose source is Jesus Christ.

Key to the concept of faith community is worship and prayer that strengthens the commitment and enables the mission. The prayer leads to commitment. Mission and its struggles invite the community to return to prayer. The evidence of vitality in this case will be quite clear. Either the worship will be focused on the dynamic response to what it is that God asks the community, or it will be individually focused only on the needs and troubles of individuals with everyone praying only in self interest in their private pews. In the case of the first, the parish will be filled with vitality. In the case of the second, the parish's voice will be mostly a whimper.

The quality of the worship will always be the sign of how vital a parish is. Worship where people are scattered throughout a half empty church, where people come very late and leave early, where people seem to care mostly about the length of the

service, where singing is timid and responses weak indicates a parish that has lost its vitality. Worship in a filled church with strong prayer and good singing, where attention and faith are heightened indicates a vital church.

The leader is not overwhelmed by the substantial number of conflicting needs and viewpoints that arise from mission. The leadership is not tired or spread too thin. The expectations and demands are well managed. The leadership is not fragmented. The leadership includes both lay and ordained leadership in some kind of effective and creative combination.

4. The parish considers the positive and negative effects of all the interrelationships of the parish. It is able to affirm, challenge and better those relationships. Nothing saps or enables vitality like the interrelationships. They are many and complex.

Often a parish is like an iceberg: the official part that is above water and the hidden part below water. The official part is all the public policies, procedures, and organizations. This part obviously needs to function efficiently. But the hidden part (perhaps best characterized by phrases like "the meeting after the meeting" or "parking lot conversation") contains many powerful and frequent ghosts such as jealousy, competition, turf protection, newcomers versus oldtimers,

staff relationships, personality conflicts, committee and parish pastoral council relationships, feelings about the current leadership (especially the pastor), passive aggressive behavior, the need to succeed or have power. Because they are hidden and not talked about, these ghosts have a way of taking over and sapping the vitality of the parish.

It is my hunch that in many parishes the ghosts are the most important dynamic in the debilitation of vitality. I believe that, while we spend a lot of time blaming the current realities on leadership, theological differences, lack of vision, lack of resources and so forth, it is the interrelationships and the dysfunctions that are far more responsible for many of our difficulties.

The parish must face its own ghosts, confess its own sins and continually seek reconciliation for vitality to happen. To some extent the vitality of the parish can be measured by the trust level that exists between various groups and factions in the parish. How easily do people let go of cherished assumptions or turf in order to listen and seek common action? How often do parishioners seek reconciliation with each other? How often is solidarity more important than individual agendas?

5. The parish sees itself primarily as a servant of the larger community and, at appropriate times, the whole world. The

parish focuses on its need to serve something beside itself as much as it spends time on its own internal needs. The parish sees itself as Christ, as Eucharist. It celebrates Eucharist in order to become Eucharist for its neighborhood. This vision is translated into daily reality. The poor are a priority for this concrete service.

The controversial and difficult question is, if we use the above five criteria, how vital and alive are our parishes? There is indeed a lot of vitality in many of our parishes. However, there are some parishes that have little vitality. And there is almost no parish in the archdiocese that is free of a need to strengthen its vitality through facing some of the issues raised.

It is my hope that our planning processes on both parish and archdiocesan levels would aim for vitality. Often, it is hard to get beyond status quo. Attitudes of "leave us alone" and "we have always done it this way" seem to have a great momentum at a time when such attitudes risk killing the vitality we do have. The sheer weight of day-to-day conflicts, problems and patterns of getting things done seems to prevent us from changes of substance that would contribute to the strengthening of our vitality.

The tensions are many and we can allow ourselves to be overwhelmed by the crisis. But God gives us this time to take the crisis and turn it into an opportunity for growth. Stronger parishes are possible. It can be done.

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Newman Center

Revs. John Kierulff/David Newton
1-317-288-6180
MASS: Sat. 6:30 p.m.; Sun. 9:30 a.m.,
11:00 a.m., 6:30 p.m.; LaFollette
Hall — 9:30 p.m.

BETHEL COLLEGE

Office of Catholic Campus Ministry
St. Margaret Michael King

1-219-259-5754

MASS: Check local parish schedule.

BUTLER UNIVERSITY

Newman Center

Rev. David Conner

1-317-283-7651

MASS: Sun. 1:30 p.m. Atherton Center
Room #726

CALUMET COLLEGE

Office of Campus Ministry

Rev. Ernest Kravitz

1-219-473-4350

MASS: Mon.-Fri. 8:30 a.m.
Campus Chapel

DEPAUL UNIVERSITY

St. Paul the Apostle Parish

Rev. John B. Schoenklitzke

1-317-653-5678

MASS: Sat. 5:15 p.m.; Sun. 8:30 a.m.,
11:00 a.m., 5:00 p.m.

EARLHAM COLLEGE

St. Andrew Parish

Rev. Robert Mazola

1-317-962-3902

MASS: Sat. 6:00 p.m.; Sun. 10:00 a.m.,
5:00 p.m.

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St. Rose of Lima Parish

Rev. John O'Brien

1-317-783-9259

MASS: Sat. 5:30 p.m.; Sun. 8:00 a.m.,
10:45 a.m.

GOSHEN COLLEGE

St. John the Evangelist Parish

St. Margaret Michael King

1-219-259-5754

MASS: Sat. 5:30 p.m.; Sun. 8:30 a.m.,
11:00 a.m.

HANOVER COLLEGE

Catholic Community Center

Rev. Jeff Charlton/John Meyer

1-812-265-4166

MASS: Sun. 7:00 p.m. Brown Chapel

HUNTINGTON COLLEGE

St. Mary's Parish/SS. Peter &
Paul Parish

St. Marybeth Martin, PHJC

1-219-483-3661

MASS: Sat. 5:15 p.m.; Sun. 7:30 a.m.,
9:00 a.m., 10:30 a.m.; St. Mary's
Sat. 5:00 p.m., Sun. 5:30 a.m.,
8:00 a.m., 10:30 a.m.
SS. Peter & Paul

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St. Jude Parish

St. Marybeth Martin, PHJC

1-219-483-3661

1-219-422-5561 Ext. 288

MASS: Sun. 8:00 p.m.

INDIANA STATE UNIVERSITY/ ROSE HULMAN

St. Joseph's University Parish

Rev. Terrence Rasmussen, OFM Conv

1-812-232-7011

MASS: Sat. 5:00 p.m.; Rose Hulman
7:00 p.m.; Sun. 9:00 a.m.,
11:00 a.m.; 7:00 p.m.

INDIANA UNIVERSITY

St. Paul Catholic Church

Rev. Robert Sims/Kimball Wolf

MASS: Sat. 5:00 p.m.; Sun. 8:00 a.m.,
10:30 a.m., 1:00 p.m., 5:00 p.m.

Sr. Mary Montgomery, S.P.

Pastoral Associate

1-812-339-3561

MASS: Sat. 6:30 p.m.; Sun. 8:00 a.m.,
9:30 a.m., 11:00 a.m., 4:30 p.m.

INDIANA UNIVERSITY/ PURDUE UNIVERSITY AT FORT WAYNE

University Religious Forum

Steve Bromberg

1-219-424-0743

MASS: Sun. 8:00 p.m. St. Jude Parish

INDIANA UNIVERSITY/ PURDUE UNIVERSITY AT INDIANAPOLIS

Newman Center

1-317-632-4378

MASS: Sun. 5:30 p.m.

INDIANA UNIVERSITY/ NORTHWEST

Cardinal Newman Catholic Center

Rev. Charles Niblick

1-219-884-1211

MASS: Call for schedule

INDIANA UNIVERSITY/ AT SOUTH BEND

Office of Catholic Campus Ministry

St. Margaret Michael King

1-219-259-5754

MASS: Check local parish schedule

INDIANA UNIVERSITY/ SOUTHEAST

St. Joseph's Hill Catholic Church

Dan Endris, Newman Center

Ministry Coordinator

1-812-412-0354

MASS: Sat. 5:30 p.m.; Sun. 8:00 a.m.,
11:00 a.m.

MANCHESTER COLLEGE

St. Robert Bellarmine Parish

St. Marybeth Martin, PHJC

1-219-902-5057

MASS: Sat. 6:00 p.m.; Sun. 8:00 a.m.,
10:30 a.m., 1:00 p.m., 5:00 p.m.

MASS: Sat. 6:00 p.m.; Sun. 10:00 a.m., 10:30 a.m.

MARIAN COLLEGE

Office of Campus Ministry

Rev. Fred Link, OFM

1-317-929-0355

MASS: Sun. 11:00 a.m. 9:30 p.m.

OAKLAND CITY COLLEGE

Blessed Sacrament Church

Rev. Patrick Click

1-812-749-4474

MASS: Sat. 6:00 p.m.; Sun. 9:00 a.m.

PURDUE UNIVERSITY

St. Thomas Aquinas

Catholic Church

with each other? How often is solidarity

MASS: Sat. 7:00 p.m.; Sun. 9:00 a.m.,
11:00 a.m., 4:00 p.m., 9:00 p.m.

SAINT FRANCIS COLLEGE

Office of Catholic Campus Ministry

Rev. Richard Jolin, CSC

1-219-434-3260

MASS: Sun. 9:30 a.m.

SAINT JOSEPH'S COLLEGE

Campus Ministry Office

Rev. Thomas Brenberger, CPDS

1-219-956-5302

MASS: Sat. 4:30 p.m.; Sun. 6:30 a.m.,
11:00 a.m., 4:30 p.m.

SAINT MARY'S COLLEGE

Office of Campus Ministry

St. Mary Basilica CSC

1-219-284-3790

MASS: Sat. 10:45 a.m.; Regina Chapel
(1st Semester); 10:45 a.m.,
Church of Our Lady of Loretto
(2nd Semester)

SAINT MARY-OF-THE-WOODS COLLEGE

Office of Catholic Campus Ministry

Rev. Michael Zahorek

1-812-355-5161

MASS: Sat. 11:30 a.m.; Sun. 10:00 a.m.

Church of Immaculate Conception;
Daily 11:30 a.m.

Sun. 8:00 p.m., Student Chapel

TRI-STATE UNIVERSITY

St. Anthony Parish

Teresa Collard

1-219-665-4210

MASS: Sat. 5:30 p.m.; Sun. 8:00 a.m.,
10:00 a.m.

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Newman Center

St. Jody O'Neil, SP

1-812-477-6446

MASS: Sun. 1:00 p.m. New Chapel

Fall & Spring Semesters Only

UNIVERSITY OF INDIANAPOLIS

Office of Campus Ministry

Rev. Donald Quinn

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MASS: Sun. 9:00 p.m. University Chapel

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11:45 a.m. Vigil Mass schedule
varies on Home Football game
weekends

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Office of Campus Ministry

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1-812-464-1810

MASS: Sun. 11:30 a.m. Mid America
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UNIVERSITY OF VINCENNES

Office of Campus Ministry

Ray Brennan

1-812-882-5414

MASS: Check local parish schedule

VALPARAISO UNIVERSITY

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1-219-464-4042

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Sun. 10:30 a.m.

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Rev. Paul Gert

1-317-362-8105

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NINETEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, August 9, 1992

Wisdom 18:6-9 — Hebrews 11:1-2, 8-19 — Luke 12:32-48

by Fr. Owen F. Campion

The Book of Wisdom provides us with the first scriptural reading for this weekend.

At times, this book is called the "Wisdom of Solomon." However, despite that, it is not part of the Jewish Scriptures today. During the latter part of the first century A.D., Jewish scholars and religious leaders began to catalogue the Scriptures, accepting some books as truly revealed by God, and discarding others as merely human in character. One primary test in judging a work to be God's revelation was the language in which it originally was composed. Hebrew was the sacred language, and if a work first was prepared in a language other than Hebrew, its claim to be authentic divine revelation was rejected outright. Another test was the place in which the book was written. Nothing originating from outside the Holy Land could be considered.

The Book of Wisdom, or of the Wisdom of Solomon, failed both these tests. The book was written in Greek, and it was written in Alexandria, in Egypt, which was a pagan city. The fact that its author was obviously a devout, believing Jew had no effect. It was excluded from the list of the revealed books according to Jewish authorities.

Christians, however, applied no such tests. Instead, the Christian Church looked to the facts that the Book of Wisdom did not deny Christian teachings, and, moreover, had been venerated as genuinely God's holy word. So the Book of Wisdom came to be included in Christian Bibles on the authority of the church.

After the Reformation, English Protestant scholars looked not to the church but to the ancient Jewish leadership for a list of revealed works, so Wisdom does not appear today in the older Protestant versions in English of the Bible.

The reading this weekend looks back to the night when God rescued his people from their plight as slaves in Egypt. Trusting in him, they had prayed and offered sacrifices.

This weekend's second reading is from the Epistle to the Hebrews. Ancient church tradition was divided as far as the authorship of Hebrews was concerned. Some said Paul was the author, others Barnabas, still others Luke or Clement.

In any event, it is clear that the book was written by someone familiar with Judaism of the time and interested in converts from Judaism.

The reading calls for a strong faith, presenting as an example the faith of those who never lost heart despite an unfolding of events quite unlike what they had expected or for what they had hoped.

St. Luke's Gospel provides this week's liturgy with its Gospel reading. As



always, this passage from St. Luke's Gospel is forceful and direct in its statements. Circumstances and happenings in human experience always are open to change and surprise. Sudden, unexpected moments may arise. No one truly can predict the future.

Despite all this, the Gospel admonishes its readers to be strong in faith, and in that strength of faith to be prepared to meet the Lord.

These readings rise from an expectation of the ancient church that the Lord soon would return to earth. They also underscore the fact that each of us personally may meet the Lord. All of us will one day. Some of us will meet him at a time we cannot at all anticipate.

Reflection

For weeks, the church has called us to consider very well what we are saying when we announce our devotion to the Lord. Commitment to Jesus is no casual, indifferent statement, nor can it apply to some instances and interests in life and not pertain to others. It is absolute, complete, and forever. Such is true Christian commitment.

The commitment to Christ is so profound, and it represents such a departure from the preferences of the world, that easily a person might ask if it is not enough to postpone any genuine conversion to God.

This weekend, the church realizes that, even if that question is not un-erected, people live from day to day, at ease with the world and ignoring the fact that everything in the world is most impermanent.

As a wise teacher, these readings, given us in the church's name, call us to face the fact that life does change. Most of all, they remind us that for each human being earthly life will have an end. Only the eternal, the spiritual, will endure.

The church in its earliest years was preoccupied with the thought that the Lord soon would come again to earth, overcoming evil and sin and establishing the reign of God's love and justice once and for all. The second and third readings surely were composed precisely in the atmosphere of that expectation.

In these readings, the church reminds us that the coming of Jesus is not open to us to schedule on our calendars. Indeed, the world finally will be subdued by the Lord who triumphed over death and treachery.

However, while we cannot predict when this momentous second coming will be, we can say with definitive conviction that at some point, at some moment on the calendar, each of us will personally meet the Lord as we will die.

The lesson for us, bluntly but lovingly taught this weekend by the church, is that we should be true to God each day, all days. Then, as the intelligent worker in the field, we will be prepared to meet the Lord when that day comes. And, surely, it will come.

Goldtrab told the men and women to "accept yourself, and then you can do something about problems."

As Christians, she said, we need to reflect on "who we are to others and to God, and then we can come to terms with ourselves."

Stop and think about it, she urged the gathering. "We are one-of-a-kind, magnificently created, human 'becomings.' God created one-of-a-kind priceless items. And what do we do sometimes? We pay a high price for antiques and lower the value of people."

Peggy Goldtrab had a bunch of great jokes to share that day, but I can't remember any! However, I'm glad I took notes on the serious stuff.

—by Mary Ann Wyand

(Wyand is an assistant editor of The Criterion.)

Daily Readings

Monday, August 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalms 112:1-2, 5-9
John 12:24-26

Tuesday, August 11
Clare, virgin
Ezekiel 2:8-34
Psalms 119:14, 24, 72,
103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, August 12
Seasonal weekday
Ezekiel 9:1-7, 10:18-22
Psalms 113:1-6
Matthew 18:15-20

Thursday, August 13
Pontian, pope and martyr
Hippolytus, priest and martyr

Ezekiel 12:1-12
Psalms 78:36-39, 61-62
Matthew 18:21-19:1

Friday, August 14
Maximilian Mary Kolbe,
priest and martyr
Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Psalms) Isaiah 12:2-6
Matthew 19:3-12
Vigil Mass of the Assumption
1 Chronicles 15:3-4, 15, 16; 16:1
Psalms 132:6-7, 9-10, 13-14
1 Corinthians 15:54-57
Luke 11:27-28

Saturday, August 15
Assumption
Revelation 11:19; 12:1-6, 10
Psalms 45:10-12, 16
1 Corinthians 15:20-26
Luke 1:39-56

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MY JOURNEY TO GOD

All things to All People

A couple years ago I attended a Fellowship of Merry Christians program at the former Alverno Retreat Center in Indianapolis. All the speakers were very funny, of course, but one woman's voice still lingers in my mind.

"Some women try to be all things to all people," Peggy Goldtrab, a comedienne from Tennessee, told the gathering, "but they are nothing to themselves."

Struggles with self-esteem keep us from laughing, she said, and from loving ourselves as unique human beings created by God.

"People get all bent out of shape about the shape that they're in," Goldtrab explained. "Laughter is going to lessen our stress, lift our spirits, and—listen to this, girls—it burns up calories!"

Entertainment

VIEWING WITH ARNOLD

'League of Their Own' recalls a nostalgic time

by James W. Arnold

Women in amateur sports are no longer a surprise, from grade school to and beyond college, from soccer and volleyball to basketball and the ultimate glory of the summer and winter Olympics. But women in professional sports have never quite exploded, with the single and brilliant exception of tennis.

Thus the experiment 50 years ago, in much more hazy times, with the All American Girls Professional Baseball League, was truly radical. The contest, of course, was World War II, and the opening created by the impact of the "real" draft on the minor leagues in the Midwest. Some of the weirdness and joy of those years is fondly recalled in "A League of Their Own."

It's a baseball movie for moms as well as dads, and for daughters as well as sons. And it does stir up a little bit of that "lack of Arnold" feeling without any gender preference.

Actually, it's easier to whip up nostalgia for the AAGPBL and describe what it was like, than to concoct a riveting movie story using the league as background. The bumpy script is by Lowell Ganz and Babaloo Mandel, whose wacky wit and



sentimental affection for baseball and bonding was obvious in last summer's "City Slickers." They are lucky to have as director Penny Marshall ("Big," "Awakenings") with her gruff but warm comic sense and willingness to go for the heart in the throat. "I'm crying but I'm laughing," sort of climax.

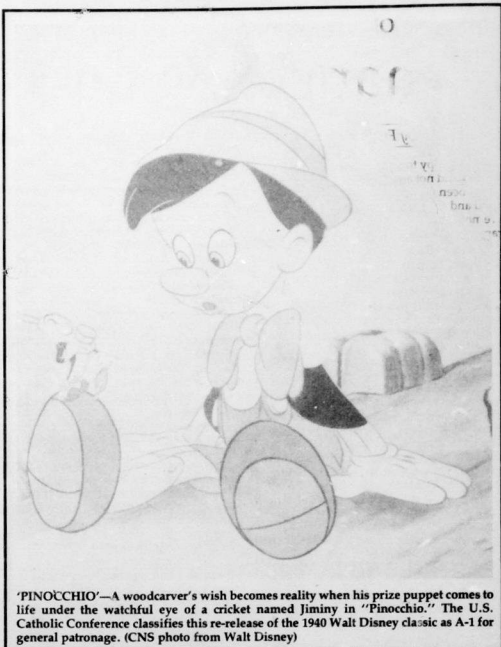
The story is built around a sibling rivalry between sisters, Dottie (Geena Davis) and Kit (Lori Petty), who are recruited literally from the barn of an Oregon farm. Dottie is the older, the star and achiever, and Kit is stuck in her shadow.

Brought back to Chicago to try out for the new league, they both have success. But Kit's jealousy drives them apart and they (as opposing batter and pitcher, then runner and fielder) will eventually face each other at the climax of the league's first World Series. Finally they'll reconcile at a reunion at the Hall of Fame in Cooperstown. If the stress and strain of a tale that contrived doesn't bother you, you'll love this movie.

Most of the fun is in watching Geena and Lori and the large cast of women who survived the troups for the film put everything into their game. Among them are Madonna, playing a typically brash and outrageous centerfielder and "leadoff man," comedienne Rosie O'Donnell as a tough, wisecracking third baseman, and Freddie Simpson, the best athlete of the bunch, as a blonde beauty queen who plays shortstop.

Their efforts are never used for laughs, although that was the sexist reaction of the first fans who came to see them play. Nearly all the humor is directed at the now-unbelievable attitudes of the period. (E.g., the emphasis on assuring the public of the players' femininity with skirted uniforms, cosmetic makeovers, lessons on etiquette and table manners, etc.)

But the social points are gently made. Typical is a moment when a young black woman at the edge of the field picks up an errant ball, and throws it back, hard. It's just enough to remind us that only white women were allowed to play.



'PINOCCHIO'—A woodcarver's wish becomes reality when his prize puppet comes to life under the watchful eye of a cricket named Jiminy in "Pinocchio." The U.S. Catholic Conference classifies this re-release of the 1940 Walt Disney classic as A-1 for general patronage. (CNS photo from Walt Disney)

Madonna uses her dancer's skill to run down flies, and avoids wincing as she slams a few times into her base on her tummy. Lori and Rosie have a typical ballplayer's brawl rolling in the grass and mud. To the expert eye, none may be as natural and smooth as the real players, now in their 60s, whom we see cavorting with impressive grace during the final credits. But all movies are illusions, and the game action here is as convincing as it has to be.

The male counterpart is provided with gusto by Tom Hanks, delightfully overweight and seedy as a boozed-out former major league slugger dragged into serving as manager.

This spitting, muttering, ranting character is a few sizes bigger than life, but close to the best Hanks has done. (Marvelously, he doesn't say bad words, although a few may be decidedly graphic.) He has a terrific frustrated

moment when a player he's chewed out breaks down and cries. Outraged, he screams: "There's no crying in baseball!"

Hanks is also great when he comes into church to roust out some of his praying players. He looks at the altar, signs himself, then smiles and points an index finger, as if God were an old pal.

The point of the story is that Hanks is changed and humanized by his experience with these women. The ladies also mature and learn self-respect, that it's okay for them to be athletes and to play hard. My daughters, thanks to pioneers like them, already know that, but "League" gives them a chance to celebrate.

(Warm and funny entertainment with a gentle social point; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Death Becomes Her A-II
Man Trouble A-II
Raising Cain A-II

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.

Documentary looks at 'Great Lakes, Bitter Legacy'

by Gerri Pare and Henry Herx
Catholic News Service

Veteran actor James Earl Jones reports on the good news/bad news situation regarding pollution in "Great Lakes, Bitter Legacy," a World of Audubon special rebroadcast on Tuesday, Aug. 11, from 8 p.m. to 9 p.m. on cable superstation TBS.

On the surface it's an environmental success story, telling that the heavily polluted Great Lakes have been cleaned up since the late 1960s, when they were recognized as an ecological disaster.

However, there's little cause for celebration. Buried in the mud are lingering toxic chemicals, such as dioxins and PCBs, and deadly pesticides like DDT.

This sometimes grim documentary follows this trail of poison as it makes its way up the food chain. The pollutants' insidious presence causes deformities in the area's fish and birds, and is increasing in intensity. The damage extends across generations, now causing early developmental problems among children whose mothers ate Great Lakes fish while growing up.

The program's bewildering array of statistics hits home when scientists show a bird in the wild whose beak is so deformed it will curl backward and penetrate the bird's eye. Shockingly, such occurrences are commonplace. No wonder, when 90 percent of the Great Calumet River's flow at Lake Michigan is from sewage treatment plants and factories, making it a lethal source of pollution.

Jones reports on efforts at the local level to stem the wave of these chemical killers. By canoe he follows one group along the Grand Calumet. He also studies remedial measures at the Buffalo River.

Scientists, too, have played a part, restocking the Great Lakes with trout and carefully monitoring conditions in hopes of preventing further loss of wildlife diversity.

It's somber viewing that—while highly informational—occasionally gets bogged down in too many facts and figures.

The visuals of deformed and dying baby animals may be upsetting for younger children.

The point is graphically made: the Great Lakes LOOK cleaner, but just below the surface, toxic chemicals continue to climb up the food chain, harming both animals and the humans who unknowingly consume them.

TV Programs of Note

Sunday, Aug. 9, 9-10 p.m. (PBS) "Summers' Lease: Villa to Let" is a rebroadcast of Part 1 of a four-part Masterpiece Theatre production about an English family who rents a house in Tuscany and how the mother discovers the unexpected about the absentee landlord.

Sunday, Aug. 9, 10-11 p.m. (PBS) "Black American Conservatism: An Exploration of Ideas" explores the question of whether black Americans should look to outside help to improve their conditions or instead develop their own resources and self-help strategies.

Tuesday, Aug. 11, 8-9 p.m. (A&E Cable) "Franco: Behind the Myth" traces the life and career of the dictator from his victory in the Spanish Civil War until his death in 1975.

Wednesday, Aug. 12, 10-11 p.m. (PBS) "1492 Re-visited" features Native Americans who give an indigenous perspective on the quincentenary of Columbus' arrival in the New World through their poetry and art works.

Thursday, Aug. 13, 10-11 p.m. (PBS) "Watanna" and "Ojichidag" from Alivis TV celebrate the pre-Columbian world with animated stories about the native people in what is now Venezuela.

Friday, Aug. 14, 8-9 p.m. (A&E Cable) "Legends of the American West" which airs as part of the "Time Machine with Jack Perkins" series recalls some of the Old West's more colorful characters, including Jesse James and Billy the Kid—cowboys who were hardly heroes, but myths about

them abound. In the first part, host and veteran Western actor Harry Carey Jr. tries to deromanticize the life of average cowboys during their 1860-1890 heyday. Their jobs were poorly paid, physically demanding, usually in inclement weather, and made for a lonely existence. However, Americans' image of the cowboy elevates the lifestyle to that of a premier folk hero and a symbol of bravery, thanks in no small part to decades of rip-roaring Western movies. The legend of the dauntless cowboy was magnified by silent film stars William S. Hart, Harry Carey and Tom Mix, and later followed by heartthrobs Roy Rogers, Gary Cooper and John Wayne. Museums such as Gene Autry's in Los Angeles and the Cowboy Hall of Fame in Oklahoma City draw year-round crowds interested in stories about these rugged individuals of the post-Civil War era.

TV Film Fare

Friday, Aug. 14, 9-11 p.m. (PBS) "Babette's Feast." Released in 1988, this screen version of a story by Isak Dinesen is set in a rugged Danish fishing village in 1871 and shows the impact of a French housekeeper (Stephanie Audran) on two pious sisters who carry on their late father's work as pastor of a dwindling flock. The conclusion follows the preparation and consumption of an exquisite French meal, with focus on its sensual and religious implications and its healing effect on the austere, sect and the Frenchwoman who prepares it. Danish director Gabriel Axel's low-key and understated work is rich with detail and fine, controlled performances. The film uses subtitles and offers cerebral treatment of Dinesen's tale. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents.

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

QUESTION CORNER

Penance includes Scripture, prayer

by Fr. John Dietzen

Q I was happy to see your recent column on confession, but it did not answer my problem.

I have been going to confession once a month ever since I started and am now 82 years old. In the last 15 or 20 years I have not found any two confessors who administer this sacrament the same way. Each one seems to do his own thing.

I get a lot of satisfaction out of face-to-face confession, but I still wonder about the formula to use.

Reading of Scripture and praying together with the penitent have vanished long ago. I miss that a good deal. (Wisconsin)



A Some use of Scripture and prayer with the penitent should be included in every celebration of the sacrament of penance. The introduction to the Rite of Penance makes that clear.

Apart from that, it is true that the new rite provides the confessor with many options—different prayers, Scripture readings, ways of welcoming the penitent and so on. So differences among priests is understandable.

Before going further, it's worth remembering that even in the "old church," confessors came in wide varieties. Some were matter-of-fact and as brief as possible; some took time to advise and help.

Some—whether the sin was missing morning prayers or murder—always gave the same "two Our Fathers and two Hail Marys." Others tried to tailor the penance to specific needs of the penitent.

I have two considerations that might help. The next time you go, tell the priest exactly what you told me. Whatever his options, a good confessor will be sensitive

to the individual experiences, needs and confusions of the penitent.

Most priests really try to do this, especially if someone is as serious and concerned about it as you seem to be.

Second, maybe your problem is just too many priests. Pick one you feel is helping you, and stick with him. You will be more at ease, and it will give the priest an opportunity to lead you more effectively in receiving the spiritual gifts this sacrament is able to give.

Q Why is incense used in our Catholic churches at funerals and other special Masses? (Texas)

A As I have explained more fully in the past, the use of burning incense in religious ceremonies as a symbol of prayer goes back to ancient times.

Pagan religious rites included it. Scripture refers to it

often in connection with Jewish ceremonies. (See, for example, Exodus 30:34-38.)

Christians at first refused to use incense because of its relation with pagan Roman worship, but eventually incense became quite common, especially at Mass.

It is both a symbol of prayer to God and of honor to holy things. This is why the altar, the people, the body of the deceased at funeral Masses, the Easter candle and other sacred objects are often incensed during our liturgies.

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

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

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FAMILY TALK

Teen stretches rules on late-night curfew

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our son is 16 and says he is old enough and responsible enough to set his own hours for coming home at night. His idea of a reasonable curfew is between midnight and 2 a.m. What do you think? (Indiana)

Answer: You are wise to set a time for your son to be home. The later the hour, the more serious troubles are available. Alcohol, drugs, speeding in a car, and sex increase in likelihood as the night progresses.

Midnight to 2 a.m. for a 16-year-old is too late. That's asking for trouble. A typical curfew for 16-year-olds in our community is 9-10 p.m. on school nights and 10-12 p.m. on Friday or Saturday nights.

Many parents today are concerned that their children are running free or at least want to. Some children are more difficult to control than others. Other children are downright defiant.

Knowing when teens should be home is one thing. Getting them to comply is another. Stating an order or giving a command, no matter how sternly or forcefully presented, does not guarantee compliance. Here is a curfew plan that has had success with many teens.

►Meet with your son and agree upon a base time for curfew. Prepare for your meeting by finding out from other parents what the usual times are in your community. I have already told you what I think.

►Focus on the positive. Set up a plan where you respond with more time and attention when he is home on time than when he is late. For starters, give him one point whenever he is home before his curfew.

►Let him earn "late time." Obviously he wants to stay out later. Let him earn that privilege by coming home within curfew most of the time. Each point might be worth 15 minutes of "late time."

►No exceptions. Let the earned points be the only way he can stay out later. This is a good way to avoid long and unpleasant arguments about whether his planned activity merits a later curfew on a particular evening (or part thereof) that he is out past curfew requires one-half hour of housework before he can go out again. In other words, he is "grounded" until he works off the penalty. You might have a "penalty jar" prepared with slips of paper, each one containing a job taking about one-half hour (e.g., wash the kitchen woodwork, do dishes, clean the bathroom, etc.). The more that you can agree upon ahead of time, the less likely you are to have an unpleasant confrontation when he's late.

Good luck! You are right to be concerned about curfew. Getting teens home on time is an important facet of discipline.

(Address questions on family living and child care to be answered in print to The Kennys, 219 West Harrison St., Rensselaer, Ind. 47978.)

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This test is the shortest distance between A and Zzzzzzzzzzz.



Test your loved one.*

DOES HE/SHE:

- A Snore?
- B Stop breathing when asleep, but doesn't remember this when he wakes up?
- C Feel sleepy during the day even though he slept through the night?
- D Have high blood pressure?
- E Toss and turn a lot at night?
- F Sweat excessively during the night?
- G Often awaken with headaches?
- H Gain weight or is he overweight?
- I Seem to be losing his sex drive?

If you answered yes to any three or more of the questions in this section, then your spouse is showing some of the symptoms associated with Sleep Apnea, a sleep disorder that causes the sufferer to stop breathing as much as several hundred times a night.

DOES HE/SHE:

- J Experience muscle tension in his legs even when otherwise relaxed?
- K Jerk parts of his body?
- L Kick at night?
- M Experience aching or a "crawling" sensation in his legs?
- N Experience leg pain during the night?
- O Keep moving his legs at night because he just can't seem to keep them still?
- P Feel sleepy during the day even though he slept through the night?

Answering yes to three or more questions in this section could be a sign that your spouse has Nocturnal Myoclonus, or Restless Leg Syndrome. Characterized by an unpleasant crawling sensation, pain or repeated jerks of the legs at night, this sleep disorder can give both you and your spouse many sleepless nights.

DOES HE/SHE:

- Q Say he had trouble concentrating when he was in school?
- R Feel like he's going limp when he's angry, surprised or laughing?
- S Fall asleep while driving?
- T Feel like he's going around in a daze?
- U Experience vivid dream-like scenes upon falling asleep or awakening?
- V Fall asleep while laughing or crying?
- W Have trouble at work or school because of sleepiness?
- X Fall asleep, no matter how hard he tries to stay awake?
- Y Feel unable to move sometimes when he is waking up or falling asleep?

Should three or more of the symptoms listed here seem familiar, then your spouse may have Narcolepsy, a life-long sleep disorder that is most commonly characterized by uncontrollable attacks of sleepiness at different times during the day.

—Z If your spouse's sleeping is keeping you awake, then calling the Methodist Sleep Disorders Center is the quickest way to get some Zzzzzzzzzzz.

As worrisome as many sleep disorders can be, they are treatable and, in most cases, curable. The important thing is to recognize the symptoms and get help. So if you or someone you love is suffering from any of the symptoms we've mentioned, it's important for you to contact the Methodist Hospital Sleep Disorders Center, Call 929-2800, 8:00 AM to Midnight, Monday through Friday, because a sleep disorder is something no one should have to lose sleep over.

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*This test is intended as a general source of educational information and should not be used for diagnosis or treatment.

The Active List

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

August 7

Catholic Alumni Club (CAC) will attend First Friday at the IMA. Meet at fountain at 6 p.m. Call Mary 317-255-3841 for details.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate Charismatic Mass at 7:30 p.m. in St. Michael Church, Greenfield. Call 317-927-6871 for information.

☆☆

Providence High School, 707 W. Hwy. 131, Clarksville will hold its Summerfest (formerly Julyfest) at 7 p.m. Admission \$5. Broken String, Ringo Rogers Entertainment. Food available.

☆☆

St. Mary Academy Class of 1967 will hold its 25th Reunion at Twin Oaks Clubhouse. Call Linda Konechnik Dalton 317-291-0406 or Linda Fon Rusie 317-873-6454.

☆☆

Fatima Retreat House continues its annual Gigantic Rummage Sale from 9 a.m.-1 p.m. at Our Lady of Lourdes gym. 5333 E. Washington St.

August 7-9

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5333 E. 5th St. Call 317-545-7681 for information.

August 8

Catholic Alumni Club (CAC) will play volleyball at 7:30 p.m. at St. Lawrence Parish gym, 46th and Shadeland.

☆☆

Catholic Alumni Club (CAC) will also attend Symphony on the Prairie. Meet at Marsh shore flagpole, 86th and Allisonville Rd. at 5:30 p.m. Bring picnic. Call 317-255-3841.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

The 25-Year All City, All Catholic High School Reunion will begin with 5:30 p.m. Mass celebrated by Evansville Bishop Gerald Gettelinger at the Murat Shrine Temple. Dinner follows, \$30 per person. Call Mike Egan 317-842-5277 for details.

☆☆

Chatard High School 10-Year Reunion will be held at Woodland Country Club. Call 317-845-9272.

☆☆

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

Andy's Gift and Thrift store of St.

Andrew Parish, 3922 E. 38th St. will hold a SideWalk Sale from 9 a.m.-4 p.m. in front of the store.

August 9

St. Paul Parish, New Alsace will hold a Picnic serving chicken dinners from 1-4 p.m. last time.

☆☆

A Revised Latin Liturgy will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆

St. Mary Parish, Laneyville will hold a Festival Picnic dinner, homemade quills.

☆☆

Northside In-Betweeners 30th Catholic singles will play duck pin bowling at 4 p.m. at Action Bowl next to Jana's, 325 S. College. Dinner at Milano Inn later. For details call Jenny 317-849-2869.

☆☆

A Pre-Canva Conference for engaged couples will be held from 12-4:55 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

The Social Committee of Mary, Queen of Peace Parish, Danville will hold an All-U-Can Eat Breakfast Buffet from 9 a.m.-12 noon. Adults \$4.50; kids 6-12 \$2.50; under 5 free.

August 10

The First Annual Oldenburg Academy Pro-Am Golf Tournament will be held at Hillcrest Golf and Country Club. Call 812-994-4440 for more information.

☆☆

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.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Stages of Trust."

August 11

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.

☆☆

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

August 12

A Special Decease Mass of the Holy Spirit will be celebrated at 7 p.m. in St. Margaret Mary Church, Terre Haute, followed by

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by refreshments. Sacrament of Reconciliation available from 6:30 p.m. Babysitting provided.

☆☆

The Medjugorje Network of Indianapolis will present seminar Ed Fetta, teacher Ivanka Vasilj and Kathy Denney speaking on their recent experiences in Yugoslavia, at 7 p.m. in St. Roch Church, 3600 S. Pennsylvania St.

August 13

Exposition of the Blessed Sacrament will be held from 7 a.m.-5:30 p.m. Mass for vocations in St. Lawrence Church, 46th and Shadeland.

☆☆

Jesuit Father John Powell will present a free program on "Happiness is an Inside Job" from 7-9:30 p.m. EST at Holy

Family Church, Richmond. Call 317-962-5902 for details.

☆☆

The monthly Eucharistic Holy Hour will be held at 7 p.m. at St. Roch Parish, 3600 S. Pennsylvania St. Benediction 9 p.m.

August 14

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, 46th and Shadeland.

☆☆

Catholic Alumni Club (CAC) will attend the Indiana/Oklahoma game. Meet at 6:45 p.m. at ticket office. Call Mary 317-255-3841.

☆☆

(Continued on page 15)

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Cardinal berates Jackson's comments on Mary

by Tracy Early

NEW YORK (CNS)—Cardinal John J. O'Connor of New York said the Rev.

Jesse Jackson's comments about Mary at the Democratic convention have "deeply wounded millions of Catholics and others throughout the land, if calls to my office can be used as a criterion."

The Active List

(Continued from page 14)

A Hospice Sundae Spectacular ice cream social for the benefit of St. Francis Hospice will be held from 2-6 p.m. at St. Francis Hospital.

August 14-15

A Fish Fry Festival will be held at 4 p.m. at Assumption Parish, 1117 S. Blaine St. Fish or chicken dinners, booths, trash and treasures. Early Bird drawing Fri. for All Saints Alumni Association prize.

☆☆

A Youth Ministers Retreat on "Taking God Seriously" will be held at Beech Grove B-nedictine Center, Call 317-788-7581 for more information.

August 14-16

A Tobit Weekend for engaged couples will be held at Atkinson House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A "Lamentation Retreat, Crying Out to God" focusing on the

prayer of lamentation as found in Psalms and other Scripture will be held at Beech Grove Benedictine Center. Call 317-788-7581 for details.

August 15

Catholic Social Services will sponsor a Garage Sale from 8 a.m.-4 p.m. in the Catholic Center parking lot, 14th and Meridian. Bring sale items to Center before Aug. 8.

☆☆

Catholic Widowed Organization (CWO) will dine at 6 p.m. at Illusions Magical Dining Restaurant, 969 Keystone Way, Carmel. Call Mary Roy 317-271-2407 today for reservations.

☆☆

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

Chatard High School Class of 1987 will hold a 5-Year Reunion

from 7-11 p.m. in the school gym. \$5/person; \$7/couple.

☆☆

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

☆☆

The Young Widowed Group will dine at the Capt Restaurant at 7 p.m. Call 317-251-4297 for info.

August 16

Catholic Alumni Club (CAC) will visit Eagle Creek Park. Meet at 1 p.m. at Watlie House, 56th and Georgetown. Bring picnic.

☆☆

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville will hold its Summer Festival serving chicken dinners from 11 a.m.-5 p.m. Adults \$5; seniors \$4; kids \$3. Hourly drawings, booths open at 12 noon.

☆☆

A Revival on "Jesus, Alive in our Neighborhood," continuing through Aug. 18 will begin at 6:30 p.m. at Holy Trinity Parish, 2618 W. St. Clair St. Nightly meetings.

"As for myself," the cardinal wrote in his July 30 column in the archdiocesan weekly, *Catholic New York*, "some wounds are too deep for anger. They would be trivialized by anger. Sadness is more appropriate, sadness and tears of sorrow. And prayers to the Virgin Mary, perhaps, that such foolish things don't happen again."

In a speech July 14 to the Democratic National Convention in New York, Jackson used references to Jesus, Mary and Joseph in addressing the "family values" issue raised by Vice President Dan Quayle.

Jackson said Jesus was "born to a homeless couple" and "a child of a single mother."

"If Mary had aborted the baby, she would have been called immoral," Jackson declared. "If she had the baby, she would have been called unfit, without family values. But Mary had family values. It was Herod, the Quayle of his day, who put no value on the family."

Cardinal O'Connor said he did not think Jackson was "committed to contempt for Mary."

"I suspect that he got carried away by the appeal of the clever," the cardinal said.

"It happens to preachers. In the flash of a word you find yourself in very deep trouble, indeed."

Joseph was Mary's "lawful husband," he said, and they "parented" Jesus together.

Cardinal O'Connor went on to recall that he had worked with Jackson on some issues and disagreed with him on others.

The cardinal noted that he disagreed with Jackson "firmly and unconditionally" on abortion.

The remarks were also criticized in a statement by Kathleen S. McCreary, an official of the Greater New York chapter of the Catholic League for Religious and Civil Rights.

Jackson's oratorical skills, she said, were "unfortunately not matched by an equal grasp of historical biblical fact."

Mary and Joseph were not "homeless" when Jesus was born, she said, but away from home and unable to find lodging for the night.

She also said Mary was not a single mother, but "fully married under Jewish law," although she and Joseph had not yet established a joint household at the time Jesus was conceived through God.

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Youth News/Views

Olympic gold medalist promotes Jesuit school

by Carol MacLeod
Catholic News Service

WASHINGTON—Before Pablo Morales swam for the Olympic gold, he paid tribute to his Catholic high school.

He didn't talk about it in an interview or a special segment. He simply let the television cameras do the work. They picked up the name of his alma mater written on the T-shirt he wore at the Bernat Picornell pool in Barcelona, Spain.

Since then, the phone has been ringing non-stop at Bellarmine College Preparatory School in San Jose, Calif.

Larry Rodgers, the swim coach at the Jesuit-run boys' school, said he was not surprised at the tribute because Morales also wore the T-shirt in the 1984 Olympics. He said the '83 graduate has returned to the school on several occasions to talk to the students.

Rodgers, who coached Morales during his junior and senior years, said he would describe the swimmer "like everyone else has." But he added his own acclamations by calling Morales the "most mature, loving, outgoing, giving person" he ever met.

During his senior year, Morales set the

national high school record in the 100-meter butterfly. The next day, he went to school to work on his senior project.

That's the type of person he is, Rodgers said. "He does things and keeps going. He might have studied until 2 a.m., but he'd still make a 5 a.m. practice."

Morales left behind not only a swimming legacy at the school. During his senior year, he received the Cardinal Bellarmine Award, the most prestigious school award, given for displaying Christian character and devoting time to community service.

According to Rodgers, Morales was given a standing ovation for 10 minutes before and after he received the award, which has never happened before or since at the school.

"Pablo made such an impression here," the Bellarmine swim coach said.

As part of his senior project, Morales befriended Mary Galban, an elderly woman who lives at a nursing home. This friendship has continued. She sat at the head table during a Bellarmine party for Morales in 1985. There are also unconfirmed reports that Morales called her immediately after his Olympic victory.

But the first person he called was his father, Pablo Sr., who was in the stands for the race and the television studio at the pool to take the telephone call.

"Dad, I love you," the swimmer said, before bursting into tears. "I'll see you soon."

The Olympic victory which Morales won in the 100-meter butterfly had been a long time coming.

The 27-year-old was the oldest swimmer on the American team. He won the silver medal in the 1984 Olympics but failed to qualify for the 1988 Olympics. He took a three-year hiatus and started law school at Cornell University.

Morales came back to Olympic training because the world record which he set in 1986 had not been broken. He said he yearned for the competition.

"I've had other preoccupations, but I always knew this was in me," he said in an interview.

His former high school coach, who got up early to watch Morales in the swimming trials, had that same feeling. He said he never doubted Morales would win, and added that, "It was so deserving of him."



VICTORIOUS—Pablo Morales celebrates his Olympic gold medal win in the 100-meter butterfly. (CNS photo by Reuters)



OLYMPIC GOLD MEDALISTS—Swimmer Anita Nall (left), a Catholic high school student from Towson, Md., helped win the women's 4x100-meter individual medley relay. St. Xavier High School senior Joe Hudepohl (right, top) of Cincinnati celebrates with teammates after their men's 4x100-meter freestyle victory. (CNS photos from Reuters)

CLI teaches leadership

by Sarah Graf

Seventy-six teen-agers from Indiana and Illinois attended the Christian Leadership Institute (CLI) July 20-24 sponsored by the Catholic Youth Organization at the CYO Youth Center in Indianapolis.

According to Ann Papeash, a "diverse group of kids" from Indiana and Illinois attended CLI. They represented the dioceses of Indianapolis, Fort Wayne-South Bend, Gary and Lafayette in Indiana, and Champaign, Ill.

The importance of CLI is to "provide a forum where teen-agers can learn new leadership skills or redefine old skills," Papeash said.

The week provided opportunities for the teen-agers to develop leadership, communication and planning skills through small and large group meetings, workshops, and journaling. Support group meetings informed the teen-agers about moral decision-making, community and ministry in the church.

In the last small-group session of the week, the participants learned about affirmation and, either verbally or through written messages, affirmed the other members in their group.

Bob Schultz, youth ministry coordinator at St. Luke Parish in Indianapolis and one of three CLI co-directors, said he hopes the

teen-agers left with "a charged battery" so they can go back to their parishes and apply the skills they learned.

Janet Roth, youth ministry coordinator at Sacred Heart of Jesus, St. Ann and St. Benedict parishes in Terre Haute, and Dede Stornoff, youth ministry coordinator at St. Monica Parish in Indianapolis, were also co-directors of the week.

At the closing commissioning ceremony, each participant received a blessing of oil on their hands.

Papeash challenged the teens to "stand up for yourself and be true to yourself. Don't listen to adults who say you can't, because you can."

She told the teens that "you are the hands of Jesus" and challenged them to take what they learned back to their parishes.

About the week, Morgan Gray from the Diocese of Gary said, "I learned a lot of skills to teach the kids who couldn't come."

She also said she made a lot of new friendships and developed new ideas to take back to her parish.

Beth Korhage of St. Mary of the Knobs Parish said "the week was incredible. The presence of Christ was overwhelming."

She said that she felt a sense of unity during the week and that CLI was a great learning experience.

World Youth Day organizers launch talent search

Catholic News Service reports that the organizing committee of World Youth Day '93 is launching a talent search for musicians, actors, dancers and other artists for the international celebration slated for Aug. 11-15 of next year in Denver.

Organizers are also seeking persons skilled in facilitating group discussions to volunteer at the event. Liturgical celebrations and community service opportunities will play a key part in World Youth Day.

Thousands of persons are expected to attend the event and Pope John Paul II is scheduled to participate.

World Youth Day '93 is geared for persons ages 13 through the 30s. It marks the fifth Vatican-sponsored international youth assembly. The previous international celebrations of young people with the pope took place at Rome in 1985, Buenos Aires in 1987, Santiago de Compostela, Spain, in 1989, and Czestochowa, Poland, in 1991.

Individuals and groups who wish to perform at World Youth Day should send a brief resume, program description, name and address of a contact person and, when appropriate, a cassette of a performance to World Youth Day '93, National Office, 3211 Fourth St., N.E., Washington, D.C. 20017. For further

information, contact the World Youth Day office at 202-541-3001.

☆☆☆

Julie Szolek, archdiocesan director of Youth and Young Adult Ministries, has been named the archdiocesan coordinator for World Youth Day '93.

Direct inquiries about World Youth Day participation to Szolek at the archdiocesan Office of Catholic Education at 317-236-1430.

☆☆☆

St. Mary parishioner Bill Ehlers of New Albany participated in the "Imagine" Youth Conference June 18-21 at Shakamak State Park near Linton.

The conference theme was "Your Only Limitation is Your Own Imagination." Goals included building confidence in teen-age participants to affirm their leadership abilities and help them realize and increase their potential.

☆☆☆

St. Mary of the Knobs parishioner Michelle Fritz was one of the New Albany Deaneary representatives at the ninth annual Indiana Teen Institute held July 19-24 at DePaul University in Greencastle.

Michelle was nominated by the Community Youth Leadership Collaborative because of her involvement in CYCLE, a

one-year leadership training experience which prepares young people for community service and leadership opportunities.

Indiana Teen Institute director Brian Lucas said the six-day training conference "was established to channel young leaders who want to become actively involved in the education and prevention of drug use and abuse."

During workshops, lectures, skits and small-group interaction activities, the teen-agers learned about the use of tobacco, alcohol and other drugs, and their relationship to that environment.

Lucas said Indiana Teen Institute graduates were trained in ways to "exert positive peer pressure for healthier, drug-free lifestyles."

They will become part of a statewide network of young people who are committed to making a contribution to others.

☆☆☆

St. Benedict Parish in Terre Haute will sponsor a junior high pitch-in on Aug. 15 from 11 a.m. until 3 p.m. at Deming Park to welcome seventh- and eighth-grade students to a new youth ministry program.

For reservation information, telephone Kevin or Judine Hooker at 812-238-2313 by Aug. 13.

☆☆☆

Reservations are still being accepted for

the Catholic Youth Organization's annual Youth Ministry Retreat Aug. 14-15 at the Beech Grove Benedictine Center.

Father Keith Hoesy, director of Pope John XIII Center in Hartford City, will discuss "Taking God Seriously" in his keynote address.

Parents, youth ministry coordinators, youth ministry volunteers, teachers, and catechists are encouraged to attend the two-day retreat, according to Benedictine Sister Joan Marie Massura, teen services coordinator for CYO.

Registration costs \$40 a person. Contact the CYO Youth Center at 317-632-9311 for registration information.

☆☆☆

The Connersville Deaneary High School Youth Council and the Connersville Deaneary Youth Ministry Commission sponsored a junior high night Aug. 2 in Cambridge City.

Forty-seven teen-agers attended the event, which featured volleyball, basketball, other games, and swimming.

The junior high night was open to Connersville Deaneary students in the seventh, eighth and ninth grades. A brief presentation for freshmen encouraged them to become involved in deaneary activities for high school students.

1/2 Page

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A Special Souvenir Supplement
Archbishop Daniel M. Buechlein

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Special Souvenir Supplement
honoring

The Most Reverend Daniel M. Buechlein.

† May They Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving 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.)

† **ADERS, Ollie C.**, 89, St. Meinrad, St. Meinrad, July 23. Father of Bernard, Kenneth, John J., Gerald, Maurice, Eleanor Lasher, Ruth Werne Joyce Murphy, Sister J. J. and Ida Mol. grandfather of 48; great-grandfather of 63.

† **ALLEN, Clara M.**, 94, St. Philip Neri, Indianapolis, July 12.

† **AMMAN, Holy Cross Brother Armand (Theodore)**, 79, Maple Grove, Mich., July 25. Father Gihalt Home for Boys, Terre Haute 1957-53, 1957-61.

† **ARMENTROUT, Natalie Marie**, 2 days, Our Lady of the Greenwood, Greenwood, July 10. Daughter of John J. and Kathleen M. (Beard); granddaughter of John, Mary, and Ralph and Barbara Beard.

† **ARMENTROUT, Nathan Wayne**, 1 day, Our Lady of the Greenwood, Greenwood, July 9. Son of John J. and Kathleen M. (Beard); grandson of John, Mary, and Ralph and Barbara Beard.

(Beard); grandson of John, Mary, and Ralph and Barbara Beard.

† **BISCHOFF, Edith I. (Wever)**, 94, Holy Name of Jesus, Beech Grove, July 22. Mother of Francis E., Richard R., Curtis L., Paul H. and Sharkey; and Helen Wever; grandmother of 21; great-grandmother of 30; great-great-grandmother of one.

† **BOTT, Robert J.**, 63, Holy Spirit, Indianapolis, July 7. Husband of Helen (Miruck); father of Susan Bohart, Karen Jedanzik, Karl d'Amrosio and Ken; brother of Phyllis Doyon, Madelon Foster and Mary Rita Larose; grandfather of eight.

† **BRAWNER, Douglas A.**, 74, St. Anthony, China, July 22. Husband of Catherine; father of Mary Ward, Herman, Charles, Bill and Jim; brother of Carrie Barker and Corine Horine; grandfather of eight; great-grandfather of six.

† **BREWER, Florence J.**, 86, St. Ambrose, Seymour, July 20. Mother of Dolores Joray, Mervell, Mary Evanoff and Steve; sister of Albert Vogel; grandmother of 21; great-grandmother of 20.

† **BURCHAM, Anna M.**, 61, St. Simon, Indianapolis, July 14. Mother of Randy R., sister of Betty and Virginia Miller and Regina Frelund.

† **CAIN, Charles T.**, 30, St. St. X, Indianapolis, July 21. Son of

John and Peggy (Forestal); brother of Jack, Dick, Marcus A., and Kathleen St. John.

† **CARR, Hugh**, 84, Our Lady of Lourdes, Indianapolis, July 22. Husband of Ann (Mahoney); father of Daniel and Nancy Clayton; grandfather of 10; great-grandfather of five.

† **CORD, Ralph Thomas**, 70, St. Joseph, Shelbyville, July 26. Husband of June, daughter of Tom, John, Susan Birmingham, Jane Crady and Lisa Brach; son of Emma; grandfather of Edward, Omer, Nick, Alfred, and Mary Alice Andrews; grandfather of 11; great-grandfather of one.

† **DRAZAN, Helene B. (Moran)**, 64, St. Christopher, Indianapolis, July 19. Mother of Darlene Farlaly; grandmother of five.

† **DUGGAN, Mary Allena**, 65, Our Lady of the Greenwood, Greenwood, July 24.

† **ELLIOTT, James C.**, 80, St. Joseph, Indianapolis, July 28. Husband of Margaret; father of Charles, John, James, Mary, and Joann Strong; grandfather of 16.

† **EVANS, Leona**, 72, St. Michael, Brookville, July 24. Mother of Mary Ruth Mason; sister of Catherine Baker; grandmother of five; great-grandmother of five.

† **GRISMORE, Helen**, 91, St. Michael, Brookville, July 25. Sister of Helen Smith, Lenora

Fancher, Betty Richmond and Wilma Stenger.

† **HAHN, Wilbert H.**, 78, St. Mary, Rushville, July 23. Husband of Mary Nettie (Major); father of Arlene Dushinger, Thomas M., John A. and William J.; and brother of Lester V., Martin B., and Louise Childers; grandfather of six; great-grandfather of two.

† **HARROP, Laura J.**, 85, St. Michael, Brookville, July 26. Sister of Ann Bohac, Cora Stenger, Denis and Alma Bishara.

† **HAYNES, Samuel Heinlein**, 8 days, St. Pius X, Indianapolis, July 26. Son of Robert and Susan (Heinlein); brother of Kathryn Elizabeth; grandson of John and Helen, and Carl and Patsy Heinlein; great-grandson of Elizabeth Heinlein, Elwood Cheatham and Eleanor Smith.

† **ISAACS, Maureen E. (Sul-Bran)**, 31, St. Gabriel, Connersville, July 16. Mother of Stephanie and Matthew; daughter of Madeline; sister of Anne, Margaret, Kathleen, Patrick, Frank, Joseph, Dennis and John; aunt of 22.

† **KEHRER, Carl J.**, 94, Holy Name of Jesus, Beech Grove, July 9. Stepfather of Bill Schuchab, John and Paul Hirt and Mary F. Allapp; brother of Lona; grandfather of 17; great-grandfather of 20; great-grandmother of three.

† **KINDER, A. Mildred**, 79, St. Mary, New Albany, July 19. Mother of Joseph L., Charles A. and Barbara Ann Greenwell, Rita Otto Rapp and Bonnie Francis; sister of Philip Greenwell, Louise Stansbury, Jean Nix

Dorothy Osborne and Catherine Parrott; grandmother of eight; great-grandmother of one.

† **KINSER, Tilford P.**, 76, St. Bartholomew, Columbus, July 17. Husband of Ruth Jean.

† **KRAUS, Georgia C.**, 81, St. Philip Neri, Indianapolis, July 10. Sister of Louis J.

† **KRAUS, William J. Sr.**, 79, St. Anthony of Padua, Clarksville, July 18. Husband of Beatrice; father of William J. Jr. and Phyllis M. James; grandfather of three.

† **KUEHN, Catherine J.**, 101, St. Michael, Brookville, July 10. Mother of Viola Schimpf, and Edward; sister of Charles Riberger and Margaret Hertel.

† **KUNTZ, Paul E.**, 69, St. Jude, Indianapolis, July 22. Husband of Florence (Kitty); father of Margaret Hendricks, Linda Lane and Marsha; brother of Leo, Joe, Margaret Martin and Rose Sandler; grandfather of four.

† **LANIGAN, Clara C.**, 85, Holy Trinity, Indianapolis, July 29. Sister of Father Hugh Schuck and Henrietta Ehrlich.

† **LINNE, Anna L.**, 94, St. Pius, Troy, July 15. Mother of Rosella Williams, Betty Sweeney, Dorothy Hall, Walter P., and Henry; sister of Andrew, Q. Leo and Roman Beckman, Sally Beard and Lorena Fritz; grandfather of 39; great-grandmother of 63; great-great-grandmother of three.

† **MEYER, Hilda**, 86, St. John the Baptist, Osposod, July 19. Mother of Betty, William and James; sister of Lawrence, Edward and John Hodapp; grandfather of Kevin, Kelli, James and Victor.

† **MONTANI, Rafaela A.**, 92, Christ the King, Indianapolis, July 20. Sister of Dominic P.

† **MORRIS, Anne C.**, 86, St. Joan of Arc, Indianapolis, July 23. Mother of Nancy to Clapp; grandmother of four; great-grandmother of four.

† **NULSEN, Belinda (Kirkowsky)**, 92, Our Lady of Lourdes, Indianapolis, July 17. Mother of Leif E.; grandmother of two.

† **PLUCKEBAUM, Frank William**, 63, St. Philip Neri, Indianapolis, July 17. Father of Judy Myers, Mary Rucker, Katie Hughes, Noreen, Jean, Joe, Ed, Richard and David.

† **ROUCK, Agnes (Walker)**, 76, St. Mary, New Albany, July 18. Wife of Edgar; mother of Tom Miller, Marty, Mitzi O'Leary and Diane Witt; sister of Fred Walker, Evelyn Evans, Lucille Patrick and Hazel Stevens; grandmother of 14; great-grandmother of seven.

† **SALISTROS, John Jr.**, 91, Holy Spirit, Indianapolis, July 7. Husband of Leona (McKilloh); father of Mary Elizabeth McKilloh; grandfather of two.

† **SCHUTTER, Rita M.**, 69, St. Michael, Brookville, July 22. Sister of Frances Bowman and Dorothy Leffler.

† **SEAL, Thelma C.**, 90, St. Columba, Columbus, July 25.

Grandmother of Vicki Marsh, Gail O'Brien, and Bryan.

† **SEDLER, William**, 85, St. Lawrence, Lawrenceburg, July 23. Brother of Ann Brown.

† **SIEGMAN, David B.**, 33, St. Barnabas, Indianapolis (buried from Holy Name of Jesus, Beech Grove), July 9. Husband of Jennifer (Darnell); father of Remond and Brian; son of Betty R. (Sweeney) and Karl; brother of Cheryl Pridge; grandson of Elizabeth Sweeney.

† **STEINGRUBER, Helen Marie (Taylor)**, 72, St. Mary, Carmel, Ind. (wife of Arvel C.; mother of Margaret M. Buell; grandmother of four; great-grandmother of 10).

† **STONE, Harold B.**, 71, Holy Trinity, Indianapolis, July 23. Husband of Nancy J.; father of John, Harold, Carol Ann Jacobs and Denise; grandfather of four.

† **SWANSON, Thomas G.**, 57, St. Mary, Richmond, July 9. Son of Mary and Patricia Ann Perry and T. J.

† **WEST, Rosemary**, 71, St. Lawrence, Lawrenceburg, July 17. Mother of Robert, Danny, Candy Woulling, Bonnie Witterde and Donna Kinnitt; sister of Norbert and Sister Carmel Knue and Marilyn Joeger; grandmother of nine; great-grandmother of seven.

† **WIRMELE, Charles J.**, 83, St. Mary of the Rock, Batesville, Ind. July 14. Father of Charles (Tim), Dennis and Drew; grandfather of six.

† **WITTE, Mark Edward**, infant, St. Andrew, Richmond, Ind. July 10. Son of Gerald and Karue; brother of Kevin and Christopher; grandson of Richard, Rita, and Towako and Kiyoshi Chida.

Providence Sister Irene Celeste Currans, 80, dies

ST. MARY OF THE WOODS—On July 24, the Mass of Christian Burial was celebrated for Providence Sister Irene Celeste Currans in the Church of the Immaculate Conception. She died here July 21 at the age of 80.

The former Mary Josephine Currans was a native of Linton. In 1927 she entered the Sisters of Providence congregation, and in 1934 professed her final vows.

Sister Irene Celeste taught in the Archdiocese of Indianapolis at St. Catherine and St. John schools in Indianapolis; St. Benedict School in Terre Haute; and at Holy Trinity School in New Albany. She also taught in Maryland, Illinois, Washington, D.C., California and Texas.

Three sisters survive Sister Irene Celeste. They are: Regina Bledsoe of Corpus Christi, Tex., Isabelle Secina of San Antonio, Tex., and Providence Sister Catherine Elizabeth Currans of St. Mary of the Woods.

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Vatican and Israel build first diplomatic bridge

(Continued from page 1)

"This is the first official step toward a clear objective: the establishment of diplomatic relations," Vatican spokesman Joaquin Navarro-Valls said in announcing the commission initiative July 29.

The commission, which met in an inaugural session at the Vatican the same day, will limit its work to "bilateral" issues dealing with the situation of the church and its institutions; Navarro-Valls said.

He said the commission was the result of recent Vatican-Israeli meetings in Jerusalem, which occurred in a "favorable" climate created by ongoing Arab-Israeli peace talks.

The Vatican spokesman refused to make public the commission's agenda. But it appeared that it would not discuss such questions as the rights of Palestinians and the status of Jerusalem—an issue that involves the Christian, Jewish and Muslim faiths. The Vatican has said those issues must be resolved before diplomatic relations can be established.

Navarro-Valls said the Vatican still had "concerns and reservations" about these larger issues, but that it wanted to begin with specific, bilateral questions regarding the activities of the Catholic Church in Israel and in the territories Israel has occupied since the 1967 war. There has been disagreement and confusion about the legal right of church institutions to operate, about protection of their property and, in particular, about their tax-exempt status.

The Latin-rite patriarchate of Jerusalem, headed by Patriarch Michel Sabbah, said in a statement that it welcomed the formation of the commission. It said that in opening an official dialogue with Israel, the Vatican was remaining "true to its principles" and its past positions.

Patriarch Sabbah told Vatican Radio July 31 that the reaction so far among Palestinians had been "very calm, very quiet."

"We have not noted any negative reaction. I think people realize that the status of the Holy See has always followed the same line, and nothing has changed," he said.

Rome Rabbi Elio Toaff, who once welcomed Pope John Paul II to the Rome synagogue, said the Vatican move was important from a political—not theological—point of view.

"The fact that the peace process received a push from [Israeli Prime Minister Yitzhak] Rabin, and that the Arab states said they were therefore more open, placed the church in a difficult position: it risked remaining outside a mechanism that will decide the entire order of the Middle East," he told the Rome newspaper *L'Espresso*.

Pazner said the status of Jerusalem would definitely not be on the commission's agenda and said he could foresee no other place where the issue of Jerusalem would be discussed with the Vatican.

"There is no other body or another forum for holding talks between the Vatican and Israel. This is the only one," he said.

A top Vatican diplomat, however, said the Vatican still views the status of Jerusalem as one of several problems in need of solution.

Archbishop Jean-Louis Tauran, assistant to the Vatican secretary of state, said the Vatican had not changed its basic position on these other issues.

"There is a need to resolve the Palestinian problem and to install an enduring peace in the region. Then there is the famous problem of... the Holy City of Jerusalem," he said in an interview with Vatican Radio.

The joint commission will try to "help find the beginning of a solution to at least a part of these problems," he said.

Archbishop Tauran said the formation of the commission represented a "qualitative leap" in Vatican-Israeli relations.

"We have now opened an official channel that will allow the two sides to talk to each other to resolve problems of common interest," he said.

U.S. Ambassador to the Vatican Thomas Melady said July 30 that the commission's formation was "a significant development and we are all pleased with it."

Baltimore Archbishop William H. Keeler, the U.S. bishops' representative for Catholic-Jewish relations, said the move "will be viewed very favorably by Jewish partners in dialogue which we have in this country."

The American Jewish Committee said it was pleased with the Vatican announcement, noting that "the Vatican's formal acknowledgement of Israel's membership in the international family of nations would represent a major contribution to positive Catholic-Jewish relations throughout the world."

The English language *Jerusalem Post* ran the announce-

ment as its lead story, in an editorial, it welcomed the move but warned against moving too quickly.

"Formal recognition by the Vatican will undoubtedly remove one of the last vestiges of resistance to the fact of Israel's existence," the editorial said. "But Israelis cannot forget that, in the relations with the Vatican, the Jewish people have been grievously sinist against."

"It would therefore be an unpardonable mistake for the Israeli government, particularly in light of recent revelations, to rush into an exchange of ambassadors with the Holy See. Prime Rabin must commit itself to full cooperation in investigating the collaboration of the church and some of its emissaries with the Nazis during the war and its post-war role in helping Nazi war criminals escape justice."

The "permanent bilateral working commission" is made up of Vatican and Israeli delegations, headed respectively by Msgr. Claudio Celli, a top official of the Secretariat of State, and Josef Hadass, director general of the Israeli Foreign Ministry.

George Irani, a professor at Franklin College and author of the book "The Papacy and the Middle East," said that the development "is an interesting step ahead, but it doesn't mean diplomatic relations are imminent. There are all kinds of rigid positions on both sides." Irani spoke July 29 in a telephone interview from Nazareth in Israel.

Irani said it appeared the commission would focus on technical "nitty-gritty" issues relating to Catholic property and its institutions. The Vatican is particularly apprehensive about an erosion of legal rights for the church in Israel and the occupied territories.

Irani said one good sign was that the Israeli members of the commission were all considered "moderates" and "people the Vatican can deal with."

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Abducted saint statue travels across country

by Patti Mantia
Catholic News Service

EUGENE, Ore.—A statue of St. Francis of Assisi owned by Eugene resident Judy Major got the ride of its life when thieves took it on a cross-country trip, sending the baffled owner photos along the way.

The snapshots show the saint in front of a roller coaster at a California amusement park, beside historic monuments in Philadelphia, and on a visit to Dolly Parton's Dollywood.

Thieves snatched the two-and-a-half-foot tall concrete figure from Major's yard in April. Then strange letters began arriving at her mailbox, addressed to "The Good People" at her Elanco Street house.

First, a ransom-style note, printed with magazine cut-out letters arrived, saying, "A note to say St. Francis is well. You will see him again. Promise."

The note was signed, "Chet and Winkie." Another received May 6 notified the owner that St. Francis—"We call him Frank"—would be taking a trip. A photograph showed a man with a mop in front of his face scrubbing the statue.

"Here he is getting a bath for his adventurous vacation which will be exciting and filled with good times," the letter said. "The car is gassed; we have our road maps, and tomorrow we hit the road. We'll keep you posted about Frank's adventures. You will see him again. Promise."

A letter to Major postmarked from Phoenix noted, "As you can see by the picture, Frank has been having quite a time. It's a journey filled with sightseeing (Mount Shasta), spiritual insight (Rosie the palm reader), adventure (roller

coaster) and exploration of a different flora (cactus). The palm reader in Southern California has confirmed that yes, a bird in the hand is definitely worth two in the bush. This was good for Frank to hear, since he will forever hold his little concrete dove in his hand. Frank doesn't believe in palm readers, he says they are of the occult. We agree."



TRAVELING STATUE—Judy Major of Eugene, Ore., holds photos sent to her by pranksters who snatched her backyard statue of St. Francis and took it across the country before returning it intact a month later. The thieves were still at large and "Frank" is not talking about the adventure. (CNS photo by Paul Neeve, Catholic Sentinel)

Police confiscated the letters, envelopes and pictures for evidence, but they had no identities of the abductors or the whereabouts of the statue.

Major received letters from Michigan, Indiana, Texas, New Mexico, Florida and Pennsylvania.

After a supposed trip to Europe with the statue, the thieves wrote to Major, "We want to come home. He is tired. Traveling takes a lot out of you. Frank yelled at this. This hurts. We might come home early, especially if this abuse continues."

In late May, Major opened her front door to see her St. Francis, bird in hand and map on shoulder. The map traced the saint's route across the country and into Europe, although the police do not think the thieves ever made it across the ocean.

A letter addressed to "Friends of Frank" said, "Thank you. He will be loved and missed. . . . We will miss Frank greatly. It is hard to let him go. Please treat him well. We love him." The note was signed by Chet and Winkie.

The thieves were still at large. Sgt. Bob Wilson of the theft division said he had no clue about the identity of Chet and Winkie, but said he'd "like to meet them someday."

(Editor's note: The police might search for an alumnus of the University of Notre Dame, class of 1953. That year a statue of Father Edward Sorin, founder of Notre Dame, was taken from Sorin Hall and the rector there received letters and photos from the statue from around the world. When his planned arrival back on campus was announced near the end of the school year, most of the student body and many of the university's administrators were at the designated place. The statue arrived on schedule—alone in a taxi.)

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