

THE CRITERION

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Vatican urges convent's relocation

by John Thavis

VATICAN CITY (CNS)—The Vatican broke its silence on the controversial Carmelite convent at Auschwitz, urging the convent's relocation and offering to help fund construction of the new complex to house the nuns.

A Vatican official said the move was made to "speed up" the healing of a bitter dispute between Catholics and Jews over the presence of the nuns at the former Nazi death camp in Poland.

See "From the Editor" on page 2 for commentary on this subject.

The statement, released Sept. 19 and pressure on the Vatican to take action in the controversy, was drawn up by the Commission for Religious Relations With the Jews and was signed by the commission president, Cardinal Johannes Willebrands. It endorsed a 1987 Catholic-Jewish agreement to establish an interfaith center as the new site for the convent and said the Holy See remains "convinced that such a center will contribute significantly to the development of good relations between Christians and Jews."

"In order to support this important but costly project, the Holy See is willing to offer its own financial participation," it said.

In August, Cardinal Jozef Glemp, the primate of Poland, said the Polish church could not afford to build the center, which he estimated would cost at least \$2 million. Cardinal Glemp said that was one reason the 1987 agreement to move the convent should be re-negotiated.

Delays in the transfer of the nuns had led to Jewish criticism worldwide, and Cardinal Glemp's remarks touched off more controversy.

The Vatican statement appeared to remove any ambiguity about the church's intent to eventually relocate the convent. The statement noted that Pope John Paul II had declared his support for the interfaith center in 1988. It also expressed "satisfaction" that the Polish bishops' Commission for Dialogue With Judaism had recently reiterated the commitment to transfer the convent.



PROPOSED CONVENT—This sign, detailing plans for a new convent and information center at Auschwitz, Poland, stands in a still-empty field near the site of the present Auschwitz convent. (CNS photo from KNA)

Religious receive \$23 million from retirement fund

by Mark Pattison

WASHINGTON (CNS)—Nearly \$23 million in grants has been distributed by the Retirement Fund for Religious to 484 congregations of men and women religious.

Archdiocesan religious receive \$488,506.05

The four religious congregations in the Archdiocese of Indianapolis received a total of \$488,506.05 from the Retirement Fund for Religious, according to the fund's report.

The grants were as follows: Sisters of Providence, St. Mary of the Woods, \$289,522.71; Sisters of St. Francis, Oldenburg, \$143,562.19; Sisters of St. Benedict, Beech Grove, \$27,571.66; and Benedictine Fathers, St. Meinrad, \$27,849.49.

ous. Another \$2 million in supplemental grants will be given in December.

The funds come from the Retirement Fund for Religious campaign conducted last December in parishes across the United States. The campaign collected \$25.4 million. Catholics in the Archdiocese of Indianapolis contributed \$410,893, more than three times more than to any other special collection during the past year.

The collection was the first of a 10-year appeal by the Tri-Conference Retirement Office, a joint effort of the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

Money raised in the collection, which was approved by the U.S. bishops in 1987, assists communities of women and men religious who lack the money to subsidize both the care of their retired members and their ministries.

The \$25.4 million given last December was supplemented by another \$4 million collected by dioceses whose own religious retirement campaigns predated the national effort. These dioceses made their own grants to congregations. The grants were then calculated into the Retirement Fund for Religious formula.

The awards were made through a formula based on the size of the order, its unfunded retirement liability, medical costs, longevity and demographics.

The largest national award was given to the School Sisters of St. Francis, Milwaukee, with a grant of \$532,578.10. The Retirement Fund for Religious allocated \$428,738.53, with diocesan grants from the separate collection giving the remainder.

The largest men's congregation grant was to the Franciscan Fathers, St. Louis, whose \$110,778.25 award was given entirely by the Retirement Fund for Religious.

In all, three congregations received awards between \$400,000 and \$500,000; six congregations received awards between \$300,000 and \$400,000; 11 congregations received awards between \$200,000 and \$300,000; and 53 congregations received awards between \$100,000 and \$200,000. The remaining 411 congregations received awards under \$100,000.

The \$2-million supplemental grants will be distributed among 30 congregations, most of which have a median age over 67 and can fund less than 20 percent of their retirement liability.

AAA pledges continue down compared with previous years

by John F. Fink

Pledges to this year's Archdiocesan Annual Appeal (AAA) continue to be down when compared with previous years, according to Michael C. Prosser, archdiocesan director of development.

Through the close of business Aug. 31, 22,840 pledges were made for a total of \$1,595,920. The goal was \$1,800,000. Each of the 11 deaneries in the archdiocese, and each parish, was assigned a goal at the beginning of the drive. So far only the Tell City Deanery, which had the lowest goal (\$52,200), has exceeded it (\$47,204).

Seventy-three parishes have exceeded their goals. Again the Tell City Deanery has the best percentage where nine of the 13 parishes have exceeded their goals. It is followed closely by the Bloomington Deanery where five of the eight parishes exceeded their goals.

The number of parishes that exceeded their goals in the other deaneries are: Indianapolis North, two of eight; Indianapolis East, three of 12; Indianapolis South, two of 14; Indianapolis West, eight of 14; Batesville, 14 of 24; Connersville, six of 11; New Albany, eight of 19; Seymour, also eight of 19; and Terre Haute, eight of 15.

Generally, the smaller parishes exceeded their goals better than did the larger parishes. Exceptions were St. Luke and St. Pius X in the Indianapolis North Deanery (pledges of \$65,454 and \$62,823 respectively). St. Barnabas in the Indianapolis South Deanery, and St. Patrick, the largest parish in Terre Haute.

Parishes that exceeded their goals by a considerable amount include St. Luke and St. Pius X in Indianapolis North, St. Peter & Paul Cathedral and St. Mary in Indianapolis East, St. Monica in Indianapolis West, St. Anne in New Castle, St. Mary in Lanesville, St. Rose of Lima in Franklin, and St. Paul in Tell City.

Looking Inside

From the Editor: The convent at Auschwitz must be moved. Pg. 2.

Catholic Charities: Independence Hall is open to the elderly. Pg. 3.

"Safe Walks": Catholic and public schools join an traffic safety campaign. Pg. 3.

Commentary: Each person experiences faith differently. Pg. 4.

Prelates & Patriots: Card. Gibbons was advisor to U.S. presidents. Pg. 8.

Today's Faith: Getting more meaning out of the parables. Pg. 9.

Relations with East bloc: Church continues to make headway in relations with Warsaw Pact nations. Pg. 19.

Church in Poland: New challenges have emerged. Pg. 20.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Auschwitz convent should be moved

by John F. Fink

Who would have thought that a cloistered convent in Poland could be the cause of such controversy and division? The Carmelite convent at Auschwitz has caused a serious rupture in Catholic-Jewish relations and it has divided the Catholic Church, both in Poland and here in the United States.

In talking with people about this issue, I've been surprised at the number of people who have almost automatically sided with Warsaw's Cardinal Jozef Glemp and against the position of the Jews. In this case, I believe it's important to reach a conclusion that will satisfy the Jews.

We Catholics don't seem to understand the intense feelings Jews have about the Holocaust and how this convent at the former death camp at Auschwitz offends them. The location of the convent in that particular location is not as important as the damage being inflicted on relations between Catholics and Jews.

HERE'S THE BACKGROUND of this issue: In 1964 Polish Carmelite nuns moved into a building at the Auschwitz death-camp site that was once a storehouse for poisonous gas used in gas chambers. Today there are 14 nuns there who pray for all the victims of the Nazis. In 1985, when the international Jewish community learned that the convent was there, they objected vehemently that the Catholic Church was trying to "Christianize" the Holocaust and Auschwitz.

From July 1986 to February 1987 18 Catholic and Jewish leaders met in Geneva and reached an agreement that the convent would be moved by February 1989 to a new center of information, education and prayer nearby but outside



the death-camp area. Among those who negotiated the agreement were Cardinal Franciszek Macharski of Krakow, in which diocese Auschwitz is located, and three other cardinals—Albert Decourtray of Lyons, France; Jean-Marie Lustiger of Paris; and Godfried Danneels of Malines-Brussels, Belgium. But the new center couldn't be built in two years; in fact, it hasn't even been started.

In July American Jews started demonstrating at the convent. (Jews in Poland, by the way, are almost non-existent since three million Polish Jews were killed by the Nazis and most survivors left the country.) When some of them scaled the walls of the convent they were beat up by Polish workers. This created some anti-Jewish feelings among the local Polish people that ended with Cardinal Macharski suspending the relocation plans. Subsequent statements about Jews by Cardinal Glemp touched off a war of words that has continued.

IN POLAND A SPLIT has now developed between Solidarity and the church, especially with Cardinal Glemp and the Catholics who live near Auschwitz. Solidarity's daily newspaper sharply criticized Cardinal Glemp for suggesting that Jewish objections were an anti-Polish manipulation of the media.

Indianapolis businessman George Maley was in Poland as this controversy was heating up and he met with both Cardinals Glemp and Macharski. He believes that Cardinal Glemp would not have agreed to move the convent, as Cardinal Macharski did. George also found strong sentiment among the Polish people for keeping the convent where it is. Polish Catholics stress that their relatives were the first to be killed at Auschwitz.

Since the Geneva agreement another symbol has appeared at Auschwitz—a 25-foot-tall wooden cross that was moved from a local church. Local Poles said the cross is a full-on spot of Polish martyrdom—where Polish partisans were executed by Nazis. Now, according to Father Stan Musial, an advisor to Cardinal Macharski (with

that name, he should be the Cardinal), even if the nuns are moved, the cross would have to remain. "If the cardinal wants that cross, it's finished—there would be total division in the Polish church," he said.

Despite that, the consensus among Catholic leaders throughout the world is that the agreement should be honored and the convent should be moved. Obviously, that cannot be done at once since ground still hasn't been broken for the center to which the convent would be moved, but the Polish church should get on with it.

American Cardinals John O'Connor of New York, Bernard Law of Boston and Edmund Szoka of Detroit, and Archbishops Remberk Weakland of Milwaukee and Roger Mahony of Los Angeles have all urged a solution to the matter that will include moving the convent. In Poland, the bishops' Commission for Dialogue with Judaism has called for relocating the convent.

It's simply that the convent does not have to be there and keeping it there is not as important as good relations between Catholics and Jews. We must realize the uniqueness of the Holocaust to the Jews. Six million Jews were killed (half in Poland) solely because they were Jews in Hitler's attempt to rid the world of Jews. Ever since then the Jews have been trying to preserve the memory of the Holocaust along with their vow "never again."

ELIE WIESEL, an Auschwitz survivor, said in an interview in the *National Catholic Reporter*, that Auschwitz is not a place for a convent. "Convents should be among the living, not the dead," he said. He also said, "I believe in prayer, but not there. It would cause offense and suffering to too many people. Prayer should not offend others, it should help to console them."

Wiesel continued, "Build the convent outside the area of the camp, as agreed, but not in Auschwitz itself. Nothing should be built there which would further divide people. We have been divided enough."

That argument is convincing to me.

AIDS workshop offered for pastoral ministers

Priests and pastoral ministers from all over the state of Indiana will attend a Respect Life workshop at the Southside Knights of Columbus Hall on Sept. 26. The topic will be "Ministering to the Ministers of Persons with AIDS."

The medical-moral ethics information sessions are sponsored by the Indiana Knights of Columbus and the Indiana State Coordinating Committee, which includes the Pro-Life directors for the dioceses of the state and the Indiana Catholic Conference.

Speakers will be Father Michael Place of Chicago and Sister of Charity Patrice Murphy of New York.

Father Place chairs the medical ethics commission for the Archdiocese of Chicago and co-chairs its task force on ministry to the sick. He contributed to the USCC board statement: "The Many Faces of AIDS" and was recently appointed to the Illinois governor's AIDS advisory council.

Sister Patrice has been actively involved in nursing service and education since 1956. In 1979, she founded the supportive care program of St. Vincent Hospital and Medical Center of New York, where she still serves as coordinator. She is a member of the hospital's AIDS surveillance committee.

The workshop has been offered so that

church ministers can respond effectively to those affected by the AIDS epidemic, including persons with AIDS and their families, health professionals, and parish communities.

Participants will learn to identify and conquer their own fears of the disease. Ways to understand how the sufferers feel and to identify meaningful methods to

minister to them will be included in the workshop.

In the afternoon session, ministers will experience personally working with people who have AIDS.

All pastoral ministers will be given information and resources that define the Catholic perspective on medical and moral issues.

The same workshop is being presented in Knights of Columbus facilities at South Bend (Sept. 25) and Jasper (Sept. 27).

Boys Town director to speak at Gibault new unit dedication

by Judy G. Buchholz

Father Val J. Peter, executive director of Father Flanagan's Boys' Home in Boys Town, Neb., will be the speaker for the Sept. 30 dedication ceremonies for the Mary Fendrich Hulman Cottage, the newest living unit at the Gibault School for Boys.

The cottage has been named in honor of Mary Fendrich Hulman of Terre Haute who has, through the years, provided financial and moral support to the Gibault School.

The ceremonies, which will include the blessing of the Hulman Cottage, will

begin at 1:30 p.m. on the Gibault School campus, three miles south of Terre Haute on U.S. 41. There will be reception at 2:30 p.m. on the cottage patio with Mass in Guardian Angels Chapel at 4 p.m. Tours of the campus will be given throughout the afternoon.

Father Thomas Amsden, dean of the Terre Haute Deanery, will officiate at the dedication, and Franciscan Father Kent Bierns, St. Benedict Church, Terre Haute, will celebrate the Mass.

The \$393,000 Hulman Cottage has been designed with a home-like atmosphere to house Gibault School's younger boys, the 10- to 13-year-olds. The 4,300 square-foot cottage was designed by Susan May Allen of Morgantown.

Members of the Knights of Columbus from across Indiana will attend the dedication. Several councils will charter buses to bring the members of their councils to the campus.

Gibault School for Boys was founded in 1921 by the Indiana Knights of Columbus and continues to receive support from K of C councils and individual members. Indiana K of C members sit on the Gibault board of trustees.

Gibault School is a residential facility for delinquent boys ages 10 to 18. With the addition of the Hulman Cottage, the school's fifth campus living unit, the maximum population of the school will be 130 boys.

Mary Fogarty O'Meara to be 100

Mary Fogarty O'Meara, mother of Archbishop Edward T. O'Meara, will celebrate her 100th birthday on September 26 at St. Augustine Home, Indianapolis.

In 1911, Mrs. O'Meara first came to the U.S. from her birthplace in County Tipperary, Ireland. She returned to her homeland after World War I and married John O'Meara from the neighboring parish.

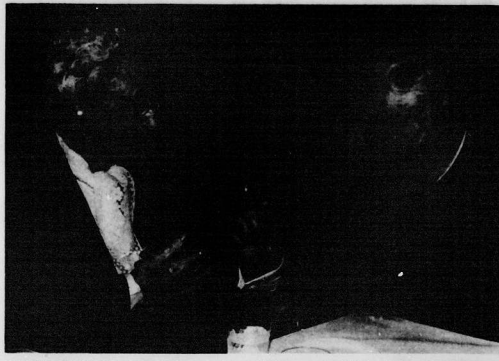
The O'Mearas then settled in St. Louis and had two children, Edward and Margaret (Peggy). Their daughter, who died at age 34, is survived by her husband and six children. Mrs. O'Meara took a major role in raising her grandchildren, who still live in the St. Louis area. The

family will come to Indianapolis for the celebration of her birthday.

Archbishop O'Meara will honor his mother by presiding at a special Mass to be held at the chapel at St. Augustine, which is a ministry of the Little Sisters of the Poor. A reception will follow the liturgy.

Mary O'Meara's son Edward was ordained to the priesthood in December, 1946, became director of the Society for the Propagation of the Faith in 1966, and became a bishop in October, 1972. He was installed as Archbishop of Indianapolis on Jan. 8, 1980.

Mrs. O'Meara attends daily Mass at the St. Augustine Chapel.



100 YEARS YOUNG—Mary O'Meara visits with her son, Archbishop Edward T. O'Meara, at a recent senior citizens' luncheon sponsored by the Catholic Social Services the Archdiocese of Indianapolis. Mrs. O'Meara will celebrate her 100th birthday on Sept. 26. (Photo by Margaret Nelson)

Archbishop O'Meara's Schedule

Week of September 24

SUNDAY, Sept. 24 — 150th Anniversary of the founding of St. Vincent de Paul Parish, Bedford, Eucharistic Liturgy at 3 p.m.

TUESDAY thru THURSDAY, Sept. 26-28 — NCCB/USCC Administrative/Board meetings, Washington, D.C.

THURSDAY & FRIDAY, Sept. 28-29 — Catholic Relief Service Board of Directors meeting, Baltimore, Md.



ARCHDIOCESAN CATHOLIC CHARITIES

Independence Hall is open to the elderly

by Diana Kowalski

Congregate living provides a communal atmosphere to older adults who can manage their own daily activities. It frees them from becoming lonely or the fear of being alone.

Independence Hall, opened earlier this year, is located at 931 E. Woodlawn Ave., Indianapolis, in the St. Patrick's convent building. When filled to capacity it will have 15 residents. Their rooms are on the

second floor. Two rooms with private baths rent for \$425 a month while the other rooms, with a shared bath, rent for \$375 a month. Rent includes room, food, utilities, two shared phones, and a new washer and dryer.

The living quarters on the first floor are spacious and pleasant. Celebration of Mass occurs twice a week in a chapel across from the kitchen. The home is near Fountain Square, where there are many stores and the bus line.

The first resident at Independence Hall,

John, first heard about it from South East Senior Citizens Center. He had lived in a boarding house and finds Independence Hall very similar. He said that the rent is affordable and within his income.

John said that he had come to Independence Hall because he was widowed in 1985 and there were too many reminders of his wife in their home. Congregate living gives John the opportunity and choice to have people around the said, "I don't know a stranger" and next spring he hopes to use his "green thumb"

in the courtyard where he plans to plant flowers and some of his tomatoes.

Home is where your heart is and Catholic Social Services hopes to be able to provide residents a touch of home and let them fully be aware of this independence while making new friends and sharing their lives with others.

An open house at Independence Hall is being planned for November. If you have a loved one who needs a "home" contact Diana Kowalski at Catholic Social Services at 317-236-1550.

Catholic and public schools join in 'Safe Walks' campaign

by Mary Ann Wyand

Very few motorists who pass beneath the red and white banner stretched across Meridian Street at 43rd Street in Indianapolis understand the emotional significance of its "Safe Walks" message.

But other drivers who live in the vicinity of this northside street corner remember the tragic and near-fatal automobile accident last May that sent St. Thomas Aquinas third grader Lyndsey Coe to the hospital with serious head injuries.

Lyndsey was walking to school with her brother on the morning of May 8 when they attempted to cross the busy thoroughfare. He made it across, then watched in horror as a car struck his sister.

"It was so scary," Lyndsey recalled. "Right when I was hit and went up in the air and when I landed, that's when my brother started to cry."

And then she lost consciousness from severe head injuries and stopped breathing. Emergency room physicians and surgeons worked furiously to save her life. Lyndsey doesn't remember much about that terrible experience. She can't remember seeing the vehicle that hit her, and she doesn't have memories of those first few days in the hospital.

Four months later, Lyndsey is miraculously back at school with her friends. She joined other fourth graders in a safety demonstration at the corner of Illinois and 46th streets on Sept. 18 to promote "Safe Walks," a new community awareness project.

"All cars on Meridian and other streets should especially slow down," Lyndsey told *The Criterion*.

Designed to remind motorists to drive carefully within the designated speed limit, "Safe Walks" is a combined safety effort by representatives of three northside parochial schools, four Indianapolis public schools, four neighborhood associations, several area businesses, and the Indianapolis Police Department.

The brightly colored safety banners adorn other busy street corners throughout the area. These same streets are often frequented by IPD traffic patrols due to recurring problems caused by speeding motorists.

"Increased traffic through the Meridian-Kessler and Butler-Tarkington neighborhoods has created the need to establish

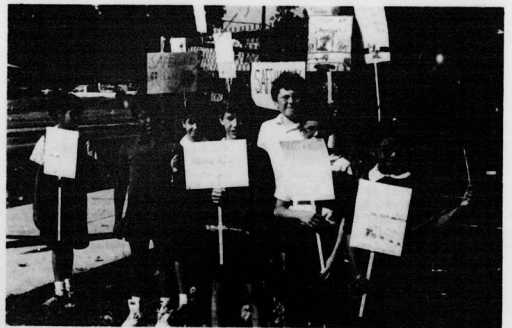
safer means of sidewalk travel for pedestrians," committee member Jeannette Kniesly emphasized.

Noting that "adults must drive as adults," Kniesly said motorists often place the blame on children's negligence when their sisters sustain injuries on city streets. However, observance of the posted speed limits can and does save lives.

St. Joan of Arc and Immaculate Heart of Mary schools, along with St. Thomas Aquinas and public schools 84, 86, 70, and 43, have joined with neighborhood volunteers in this intensive "back to school" safety campaign.

Focusing initially on the child walking to school, "Safe Walks" committee members have established a number of other safety goals for the remainder of the school year. Concerned parents plan to design safe pedestrian routes to the seven schools, distribute letters to residents urging confinement of pets, and increase participation in IPD "Crime Watch" and "Helping Hands" programs.

St. Thomas Aquinas principal Bernadette Paradise said she believes the new



SAFETY SLOGANS—St. Thomas Aquinas fourth grade students (from left) Lyndsey Coe, Danny Fillenwarth, Katie Weber, Courtney Pritchard, Tony Dick, John Paul Wyand, and Aja Collins display safe walking signs near the school playground Sept. 18 as part of a new "Safe Walks" program. (Photo by Mary Ann Wyand)

"Safe Walks" program will result in a coming together of neighborhood residents, school staff members, and city officials for a renewed emphasis on traffic

safety. And for inspiration, committee members need only reflect on how wonderful it is to see Lyndsey Coe smile again.

Parents advised to give children time, not things

by Margaret Nelson

"There is a rumor in Indianapolis that this will be the first generation of black youth that will not exceed their parents in academic achievement," said Dr. Jawanza Kunjufu.

Kunjufu was speaking at Holy Angels Church last Saturday during the first in a series of four workshops for center city parents. About 200 adults attended.

The speaker said that parents today give their children things, but not time. He pointed to statistics that fathers spend an average of only seven minutes per day with their children and mothers spend 34 minutes per day.

And Kunjufu asked what had happened to the family dinner hour. He concluded that it is spent "anywhere but at home," citing a list of fast-food restaurants and activities. Calling it the most important hour of the day, he told the mothers to "make dinner" and watch what they feed their children.

Next, the speaker talked about the



Dr. Jawanza Kunjufu

importance of turning the television off, noting, "When it is on, conversation all but stops." He stressed the necessity of listening to children, adding, "That's why God gave you two ears and only one mouth." He said, "If you don't listen, they will tell all to their peers."

Kunjufu called drugs the number three problem, giving his own prescription for getting rid of them. Since 85 percent of all drugs come through South Florida, he said the government should "catch them at the door." But he said it is important to make children feel good about themselves, make sure there are no stores in the neighborhood that sell drug paraphernalia, and make sure that money from drug arrests goes to the community for education, etc., not to the police.

More men need to become serious about the problem and organize so that they can "stand up and say, 'You will not sell drugs in this neighborhood,'" Kunjufu said.

He said that economics is the number two problem for black families. Citing statistics that in 1910, 90 percent of blacks lived in two-parent families, he said,

"Slavery did not destroy us. In 1960, 80 percent of black families were intact, so 'the Depression did not destroy us.' But, he said, when the computer age came along, women said to men, 'I don't need you; I can get my own job.'"

He cited AIDS and welfare as further threats. If he were president, Kunjufu said, "The first thing I would do is cut all welfare after 30 days. Welfare is destroying our race. It fosters the attitude of 'You owe me.' This country owes you nothing!" he said. The crowd applauded.

He said role models are important to young people. He suggested that parents should not smoke, drink, or use drugs, even casually, because children "act out what they see." And he said, "Our children no longer believe that sex and love go together," adding, "If they don't learn it from their parents or church, where can they learn it?"

He said that parents want children to act like they did in the "good old days." But he said, "Your parents did not watch TV. They sat on the porch; they walked down the block. Not only did your parents spank you, your neighbors spanked you. Today, many of us do not know our neighbors."

Self-esteem was cited as the number one priority for young people. Kunjufu said that crime is not based on need, but on greed. And he said that we need to redefine what it means to be a man spiritually, physically and mentally.

Parents were given a "Participating Parent for Progress" pledge, which promises commitment to work with the school and their children on cooperation, study time and supervision, communication, limitations on television and discipline.

Kunjufu, president of African and American Images publishing and consulting company of Chicago, will present other parent workshops in November, January and March.

The presentations are sponsored by the Urban Parish Cooperative. They are designed to encourage in parents a sense of commitment, involvement and ownership in the education of their children.



ARIA INSTALLATION—Newly-elected officers of the Association of Religious of the Indianapolis Archdiocese are (from left) Franciscan Sister Marge Wissmiller, recording secretary; Franciscan Sister Christine Ernest, treasurer; Benedictine Sister Joann Hunt, communications secretary; Benedictine Sister Sharon Bierman, president; and Holy Names Sister Louise Bond, vice-president. Providence Sister Mary Ann Stewart, special justice chairperson, and Franciscan Sister Maureen Irvin, vocations chairperson, also took part in the ceremony at the chapel of Our Lady of Grace Monastery in Beech Grove on Sunday, Sept. 17. (Photo by Margaret Nelson)

Commentary

THE HUMAN SIDE

Precision needed to confront our problems

by Fr. Eugene Hemrick

"We already know there will be a grave shortage of priests in the near future. Why are you giving us more statistics on it?"

The question was raised by a frustrated priest friend of mine. He had just reviewed statistics projecting the number of priests we will have in the church in the year 2005. The projections are based on statistics that fill a book the size of a telephone directory.



The information covers birth dates, age of ordination, deceased, sick leaves, priests who have transferred into or out of a diocese, those who have left the priesthood, Catholic population growth, growth patterns in the numbers of seminarians and regions of the country that will gain or lose priests.

I must admit the text explaining all these statistics is very technical, which may have been the reason my friend was so frustrated. However, I believe there was a deeper reason for his frustration, a basic question about why researchers would go to such lengths to document the obvious and whether this work makes any difference.

The evening after our discussion, my friend and I were walking past a high

school. A marching band was practicing its routines out on the football field.

As we stopped and watched, I noticed at least four or five coordinators shouting commands and calling for absolute coordination among the band members, much as an Army sergeant would do. The band lined up over and over, trying to perfect its movements and formations.

Precision. That is what the band was trying to achieve. It got me thinking.

There is a real demand for precision in society today. The emphasis is due in great part to the age of computers, industrial robots, well-programmed TV and radio broadcasts and the space age.

Young people as well as the adult population are being conditioned daily to demand better organization and perfection in society's approach to problems and its response to new needs.

And this is what research in the church is about: precision.

When discussing the priest shortage, for example, it isn't enough to say that in the year 2005 there won't be as many priests as there once were in the church in the United States. People want to know precisely where and how the downward trend is occurring. They want to know what shape the problem is assuming.

Precision leads to many excellent results. Precise information helps us to break down and analyze the variables of a problem. As a result we are able to approach the problem in a more ordered way and to gain greater control over it.



Precision, in other words, puts us in a much better position to solve a problem.

We always have needed precision in the church. By and large, the church has done a good job at this. What we need today, in light of a problem such as the priesthood shortage, is to intensify our efforts at precision—to put ourselves in the best position possible to confront the problem by first finding out precisely where things stand.

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THE BOTTOM LINE

Faith, love encourage elderly to choose life

by Antoinette Bosco

A few months ago, Ed, an acquaintance of mine who had recently turned 77, died. His son brought me a statement he had written about his father. It was a glowing piece about what a fine man he was, and it fit what I knew about him.

But I was rather suddenly taken aback when I reached a paragraph explaining that this man had always said he would know when to end his life, and that time had come.

His son smiled and said, yes, his father, suffering from terminal cancer and too long a lonely widower, had found a way to end his life.



On the one hand I could understand how terrible it must have been for him to be suffering and alone, without hope of a cure, and yearning for his deceased wife. But, I felt much more saddened over his death when I found out it was by his own hand.

From all the statistics I have been reading lately, he is not alone in being an old man who chose this way out of pain. The *New York Times* recently carried a front page story on the alarming rise in suicide among the elderly. The rate among those 65 and older is higher than any other age group, with more than 20 per 100,000 older people having committed suicide in 1986. Also, between the ages of 65 and 69, four times as many men die by suicide as women. Somehow, even in this age group, women come out as being more durable.

The *Times* article prompted many letters to the editor. I actually found these

letters more thoughtful than the original article.

Barbara Silverstone, author of *You and Your Aging Parent*, wrote one such letter which raised a most important point. "Equally as important to asking why older people commit suicide is the question of why and how they continue to live."

"Clearly," she went on, "one reason is that presence of close family members including spouses, children, grandchildren and great-grandchildren, which keeps the spark of life alive."

Of the fine and compassionate letters, the one that really touched my heart was by a man from Tucson, Ariz. He spoke of the loneliness of his mother, a widow, who 10 years ago, at the age of 79, was about to give up on life. The family found a young, pregnant Mexican woman to stay with her.

As the baby began to grow into a little

boy and the woman had another child, "a miracle seemed to occur," he said. The children, who gave his mother loving attention, moved her to change from an "introverted, uncommunicative" person to a loving "grandmother." In his letter the man said the combination of children and the elderly is something that "works better than anything I know," and he advocated putting orphanages next to old-age homes.

If all the insights contained in these letters could be put into use, perhaps we could diminish the suicide numbers among the elderly.

I do not have answers for individuals, like my friend Ed. But I do believe that love and faith in God contain the power to keep people of all ages safe from the despair of depression. And I do believe that if old people have someone to love, as the *Times*' letters indicate, they will not choose to die.

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EVERYDAY FAITH

Each person experiences faith in different way

by Lou Jacquet

As I write this, it's a beautiful afternoon in late summer, and I'd give anything to be able to exchange places for an hour with the young man who's mowing the lawn outside the air-conditioned building where I work.

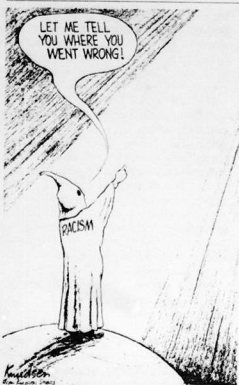
He's probably wishing that he were in here, making considerably more money than what he's probably getting for mowing the lawn—and he probably also wouldn't mind staying cool in the process.

It's not that I'm wild about mowing lawns, although I do find the task relaxing if the humidity isn't too high. When the mowing is finished, there is an immediate sense of accomplishment. Besides, the job lacks the pressure and stress of writing under deadlines for a living.

So we sit, this man mowing the lawn and myself, some 500 feet apart in our separate worlds, wishing we could put in eight hours of physical labor without much thinking, then pay the bills and go home to write for the Catholic press in the evenings. He wants a job with a

better salary, less strenuous working conditions and upped mobility.

There's a marvelous irony in this state of affairs. Having seen the corporate world from the inside in recent years, the Henry David Thoreau side of



me argues that there has to be a better way of making a living than existing for the corporate dogfight. The man doing the mowing dreams of putting away the mower and sitting at a computer terminal to think rather than labor with his hands and back. Our perception of our surroundings, radically shaped by our day to day experiences, makes it difficult for us to understand each other's point of view.

Much the same thing happens, I believe, in the church today. Catholics need to be more aware of how varied our perception of the faith can be—and still be acceptably orthodox. The folks in the pews around us participate in the same Mass we do, for example, but their daily experience (including work) shapes their perception of what it all means as surely as the thoughts of that man doing the mowing have been colored by his dreams of working at a desk like the one I feel chained to this afternoon.

Until we accept how varied and diverse our perception and living out of Catholicism truly is, we will never realize its richness. To the extent that we insist everyone else's understanding of the faith must mirror ours, to that precise extent have we reduced the power of the Gospel to shape the world in a thousand different situations.

The strength of Christianity lies in its

timeless unity of doctrine linked with its rich diversity of expression down through the ages and across cultures. We must achieve the delicate balancing act of preserving those doctrines without insisting that folks who mow lawns and folks who write for a living, to cite one obvious example, experience the one faith in precisely the same way.

Let's listen to one another. It's not too late.

THE CRITERION

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To the Editor

Backsliding from renewal, reform

I can't help but react to the irony of recent Catholic history. Just a few weeks ago we read of Father George Stallings' establishment of Imani Temple as focus for the development of a rite for black Catholics. Faced with disciplinary action by his bishop should he opt for such a public display of disobedience, Father Stallings seized the moment, thus provoking a chorus of respondents pro and contra his action.

The irony comes with *The Criterion's* Sept. 1 page 2 article reporting on the authorization of the Tridentine Latin Mass to be celebrated at Old St. John's on a bimonthly basis beginning Oct. 1. Not to laugh at what at this time appears to be little more than ecclesiastical nose-thumbing in the direction of Father Stallings, is to risk weeping at another example of official backsliding from renewal and reform.

Surely the argument can be made that the two stories are merely a temporal coincidence, that backers of the Tridentine Mass have labored long and hard—and along appropriate channels—to have their jewel polished and displayed once more, that Father Stallings would do well to wait his turn. What seems arduous to this writer is that our decision-makers are happy to approve turning one of our churches into a museum every other month while there is little or no will to allow for a liturgy-aborning that would stand to impact our worshiping communities in a more life-giving way than will a return to Latin spoken over the celebrant's shoulder!

Flectamus genua—and while we're down there, whether laughing or crying, let's pray for the church.

Father Clem Davis
Pastor, St. Monica

Indianapolis

Moved by beauty of Tridentine Mass

I would like to thank *The Criterion* for publishing the schedule for the Tridentine Masses. I was privileged to be able to attend a Tridentine Mass in Louisville in the winter of '87.

LIGHT ONE CANDLE

Mixed feelings about the church

by Fr. John Cator
Director, *The Christophers*

Most Catholics have mixed feelings about the institutional church. Some go so far as to call it a love-hate relationship. While there's much more to love than to hate, I have to admit the church has its problems; mediocrity in high places to name one.

Perhaps I mention this because I detest mediocrity so much in myself. I'd love to be perfect and I'd love the church to be perfect, but how could a church of sinful human beings be free of mediocrity? The miracle is that God asks sinners like ourselves to transmit his life from one generation to the next. He wants us to make a sensible effort to be good, but we do that, don't we?

In reality, I think many people become annoyed with the church not because of mediocrity among our leaders, but because of the authority issue. Who's telling me what to do? Who do they think they are? The ego simply does not like to be told what to do. And yet isn't everyone subject to authority, even the pope and the bishops? Jesus put the heaviest burdens on them.

Some churches boast of having no

Since I am in my late 30s, I had not participated in such a Mass since my early teens. I was deeply moved by the beauty and dignity of this Mass. The Gregorian Chant was absolutely beautiful. Although I did not understand the meaning of the words, they communicated to me a lot about the glory and wonder of God. I was especially touched when my children and I went up to receive Holy Communion. It was really a wonderful feeling to be able to receive our Lord on my knees at the Communion rail. It seemed so fitting to show him that reverence. I had forgotten what it was like.

I do not regret that the Mass is now said in English. I am now able to understand much better what happens during Mass. But I think it would be wrong to forget about the beautiful traditions of the Tridentine Mass and Gregorian Chant which have been enjoyed by the generations before ours. Just as other cultures would like to see their traditions respected and preserved in the church, I believe the Tridentine Mass should be available from time to time, because it is a part of our culture and tradition as Catholics, and is very dear to many of our parents and grandparents.

Ann Houchin

Shelbyville

Antique Mass held Catholics together

In response to Mary Wilson's anger about the Tridentine "antique" Mass being celebrated "To the Editor," Sept. 15), her vicious attitude about the Dark Ages (prior to 1962) is uncalled for.

From 1607 to 1829 that "antique" Mass was what held Ireland's Catholics together (body and soul) during the terrible Penal Times. English law forbade the practice of the faith. Churches were used as animal keeps, army barracks, or the strangers' place of worship. Young Irishmen went to France to study and be ordained, and returned to Ireland to administer the sacraments and celebrate the Holy Mass in secrecy. When caught, they were either burned at the stake, beheaded, or put on "priest islands" off the coast to starve.

The "antique" Mass that my parents attended in Ireland was "interrupted" by British military and the Black and Tan

bishops, but they usually have elders who march to the same orders of Jesus, our Lord and Master. Every organization has a top executive. You can't function without rules and regulations and someone to enforce them.

I try to keep in mind the idea that Jesus Christ is the head of the church. He is our only authority. Even the pope acts in his name with fear and trembling and so does everyone else who shares his authority. Make no bones about it, while Jesus forgives the weaknesses of his children, he can be intimidating. Do you remember these words? "I assure you, on the Day of judgment, you will be held accountable for every unguarded word you utter."

Whether you like the style of Pope John Paul II or not you have to admit he has a no-nonsense boss and Jesus Christ: wants him to be a no-nonsense pope.

I love the institutional church because the church is Christ. With all its problems, the church still feeds us in our hunger, and the Lord supplies the food.

I try to purge from my mind the sloppy thinking that leads to division and petty criticism. The institutional church is a gift and a moral miracle. It's the only school for saints I want to attend.

Love the church as you would your own mother. If she has wounds, cover them and love her tenderly.

(For a free copy of the *Christopher News Notes*, "Failure Isn't Fatal," send a stamped, self-addressed envelope to *The Christophers*, 12 East 48 St., New York, N.Y. 10017.)

quasi-military forces, especially in 1919 and 1920. Mary Wilson, do not knock the "antique" Mass that kept my parents and forefathers in having their faith in their God!

Daniel J. Sweeney

Indianapolis

(Editor's note: There were a great many changes in the Tridentine Mass between 1607 and 1829 and between 1919 and 1962, although they were all said in Latin. Irish Catholics would have been held together by today's Mass just as much as they were by the Mass celebrated during their time.)

Visiting Auschwitz or shrines in Israel

Perhaps the situation at Auschwitz, Poland can offer a lesson in sensitivity for the Jewish nation.

Several Jewish people have complained that the Carmelite convent, located next to the Auschwitz prison, is a distraction for them. That may be true, but at least they can visit Auschwitz whenever they wish without fear of being shot to death or blown to bits.

I'm sure most Christians would gladly accept a Jewish building next to any Christian holy place in Israel—if only Christians could visit those holy places whenever they wish without fear of being shot or blown to bits.

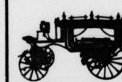
Jeanette F. Heckman

Columbus

(Editor's note: For the sake of accuracy it must be said that no Christian has been shot or blown to bits while visiting a shrine in Israel.)

Anna M. McAndrews

Indianapolis



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CORNUCOPIA

Move over, cockroaches!

by Cynthia Deves

They say cockroaches would be the only survivors of a nuclear holocaust or some other catastrophe of worldwide proportions. Maybe so. But don't count out kids.

Instead of teaching survival methods to adults during times of potential disaster, we should concentrate on emphasizing the strengths of small fry. They are the tough guys in this world.

We've all read or gazed open-mouthed at the physical abuse which small children can take, as illustrated by the tiny victims of adult cruelty that we see in the newspaper and on TV. It's sad, but true, that pre-school 35-pounders can continue to live for years under siege by men and women four times their size.



On a smaller scale, we see tots yanked through department stores by the elbow, or urged to scramble along down the aisles of the grocery in the wake of parents who were born to shop.

Sometimes kids even get slapped around in public because they are presumptuous enough to be tired. (To be sure, the whine factor may be directly related to parents going nuts, but is this an excuse for such overreaction?)

Kids withstand the physical onslaughts of their siblings and peers with such regularity that most of these events are ignored by the authorities in charge.

"Ma, help, he's killing me!" may go unnoticed when a gurgled "Ahhhhh!" will cause mom or dad to leap from in front of the TV set in rescue.

Cracking heads, scraping knees, twisting arms, crashing head-on in wheeled vehicles, tussling until someone wears his/her pants... these are but a few of the hazards which the young face with

equanimity each day. It's a jungle out there.

Then there's the staying power of the mental kind. It's called "stubborn." All of us know a kid who would sit in her room for days rather than eat four more bites of dinner. Or forego a trip to the movies in favor of giving dad a good poke in the ribs when he's fallen asleep behind the newspaper.

There's always a kid who retains her grip on the victim's hair even as her eyes glaze over to mom's cry. "What are you doing?!!? Let go!!!" Or the one who refuses to bathe or change his favorite shorts, long after he's been offended.

Sometimes, kids have determination so fierce as to be downright heroic. Remember the Dutch boy who stuck his finger in the dike and saved the lowlands from flooding? Or the little guy on the 911 line who bravely talked his mother through the delivery of his baby sister?

It's true that babies couldn't survive without adults, and some cultures have used that fact for various reasons of selection. Even older children might not live through a post-catastrophic age.

What the heck, I'm sticking with the kids. Maybe they can't spell "brave," "hater," "uncomplicated," or "tough," but that doesn't matter. They just are.

vips...

Wayne Weible, author of a new book entitled "Medjugorje: The Message," will soon speak in the Indianapolis area at the

following times and locations: St. Elizabeth Seton Church, Carmel, Sept. 29, 7:30 p.m.; St. Charles Borromeo Church, Bloomington, Sept. 30, 9:30 a.m.; Our Lady of the Greenwood Church, Greenwood, Oct. 1, 2 p.m.; Holy Spirit Church, Oct. 1, 7:30 p.m. On Thursday, Sept. 28 Weible will autograph copies of his book from 4:30-6 p.m. at the Village Dove, 722 E. 66th St. in Indianapolis. He will appear at 11 a.m. on "Today in Indiana," WTHR-TV Channel 4 on Friday, Sept. 29, and at 9:30 a.m. on Monday, Oct. 9 on the "Dick Wolfie Show" on WTHR-TV Channel 13. Weible, a Lutheran journalist, has made 10 trips to Medjugorje and is a well-known spokesman on the reported apparitions of the Blessed Virgin in Yugoslavia.

Father Al Lauer of Presentation Ministries, based in Cincinnati, Ohio, will celebrate Mass at 7:30 p.m. on Friday, Sept. 22 in St. Mary Church, 317 N. New Jersey St. Everyone is invited to attend. On Saturday, Sept. 23 Father Lauer will celebrate 7 a.m. Mass in St. Joan of Arc Church, 42nd and Central to mark the beginning of a Christ Renewal His Parish weekend for women. While he is in Indianapolis, Father Lauer also plans to tape a television interview with Sister Sue Jenkins.

check-it-out...

On Saturday, Oct. 7 the Sisters of St. Francis of Oldenburg will sponsor a Day of Prayer from 9 a.m. to 4 p.m. EST in Olivia Hall on the grounds of the motherhouse. The cost of the day is \$5, which includes drinks and snacks. Lunch may be brown bag, or obtained in a local restaurant. For registration or information contact Francisca Sister Maureen Irvin at the Sisters of St. Francis, Oldenburg, Ind. 47036, 812-934-2475 or 812-934-5016.

The St. Gerard Guild, a pro-life fundraising organization, will sponsor a membership luncheon and fashion show at 11:30 a.m. on Tuesday, Sept. 26 at the Lazarus store in Castleton. Fashion and cosmetic demonstrations by Lazarus will be featured. Tickets are \$15 per person. For reservations call Mary Don Van at 317-849-4171.

A Pastoral Ministers Convocation for

lay-religious pastoral associates, parish administrators of religious education, youth ministers, principals and other paid parish pastoral ministers will be held from 9:30 a.m. to 4 p.m. on Tuesday, Oct. 17 in the Assembly Hall of the Catholic Center, 1400 N. Meridian St. Archbishop Edward T. O'Meara will be present, closing the day with a eucharistic celebration in SS. Peter and Paul Cathedral.

Charles Gardner, music director for the archdiocese Office of Worship, will present a Cantor Workshop Series from 9:30 a.m. to 3 p.m. on consecutive Saturdays, Oct. 21 and 28 at the Catholic Center. The cost is \$10, plus \$3.25 for the textbook. Registration deadline is Oct. 9. The Office of Worship will also sponsor a workshop on the new Order of Christian Funerals from 9:30 a.m. to 3 p.m. on Thursday, Oct. 26 at St. Rose of Lima Parish in Franklin. Cost is \$10 plus \$9 for ritual book. Registration deadline is Oct. 19. Call 317-236-1483 for details on all workshops.

Christ the King Court #97, Ladies' Auxiliary, Knights of Peter Claver, will sponsor its annual fashion show titled "An Autumn Ambiance" at 11 a.m. on Saturday, Sept. 23 in the Indianapolis Hyatt Regency Hotel ballroom in downtown Indianapolis. Luncheon, fashions, and jewelry designs by K.O. Designs will be featured. Proceeds from the event will be used for the organization's scholarship and benevolent funds. Tickets are \$25.20 per person. Call Sharon Hidalgo at 317-634-4899 for information.

St. Anthony Parish located at 379 N. Warman Ave. in Indianapolis will celebrate its centennial in 1991. To help earn funds for centennial events, a benefit Social will be held beginning at 4 p.m. on Saturday, Sept. 23 at the Westside K of C, 220 N. Country Club Road. The social will include earlybird games, warm-ups, regular games and six \$25 door prizes.

The Systematic Training for Effective Parenting (STEP) series will be held at St. Lawrence Parish, 4850 N. Shadeland Ave. from 7 to 8:30 p.m. on nine consecutive Mondays, beginning Monday, Oct. 2. The cost is \$10 per person or \$15 per couple; registration deadline is Sept. 26. For details call 317-543-4925.

The October pilgrimages to St. Meinrad Archabbey to Our Lady of Monte Cassino Shrine will be held at 2 p.m. C.D.T. on the Sundays of October, except for Oct. 29 when the service will begin at 2 p.m. E.S.T. A Universal Rosary March will also occur on Oct. 1. Topics include: "Mary, A Shining Ark Among the Clouds of Glory," by Benedictine Father Noel Mueller, Oct. 1; "Mary, Mother of All the Living," by Benedictine Father Aurelius Boberek, Oct. 8; "Mary, Cause of Our Joy," by Benedictine Father Pius Klein, Oct. 15; "Mary, Mirror of Justice, Seat of Wisdom," by Benedictine Father Cassian Folsom, Oct. 22; and "Mary, the Silent Seeker," by Benedictine Father Julian Peters, Oct. 29. During October, Mass will be celebrated at Monte Cassino Shrine at 7 a.m. C.D.T. every Tuesday, Thursday and Saturday from November through April. The Sunday Mass at the shrine will be celebrated at 8 a.m. E.S.T.

Mother and Unborn Baby Care Pregnancy Problem Centers will hold an Information Night at 7 p.m. on Tuesday, Oct. 3 in Suite #819, 445 N. Pennsylvania St. Volunteers are needed to staff the centers and help with fund raising, mailings and public speaking. Call Mary Taylor at 317-894-3921 or 317-632-3720 for more information.

The Adult Learning Committee of St.



QUILTING BEE-BEE Bauer (left) and Verena Haas of St. Michael in Bradford put the finishing stitches on one of the many quilts to be given away at the parish Turkey Shoot on Sunday, Sept. 24. Other events during the day will include a chicken and dumpling dinner served from 11 a.m. to 3 p.m.

The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled last week's puzzle:

Barbara Galmon, St. Mark, Ind.
Paul Stahl, Holy Name, Beech Grove
Zena Froese, Mary Queen of Peace, Danville
Mary Sharp, St. Thomas More, Mooreville
Linda Bauman, St. Jude, Ind.
F. Hansen, Sacred Heart, Ind.
Karen Weiss, St. Agnes, Nashville
Becky McCurdy, St. Matthew, Ind.
Kelly Kozel, St. Anthony, Ind.
Anna Nease, Holy Trinity, Ind.
Monica Struby, St. Jude, Ind.
Cathy Kozney, Holy Name, Ind.
Becky Gove
Florida Burton, Little Flower, Ind.
Ann Kimmer, St. Gabriel, Ind.
Kathleen Tolson, St. Joseph, Ind.
Marti Carr, Sacred Heart, Ind.
Teresa Baly, St. Rose of Lima, Franklin
Brenda Stahl, St. Joseph, Shelbyville
John Dowling, St. Pius X, Ind.
Ruth Riney, St. Thomas More, Mooreville
Kleen Krebs, St. Michael, Ind.
Theresa Sord, St. Lawrence, Lawrence
Elaine Eppinger, O.L. Greenwood, Greenwood
Ruth Hurt, St. Bartholomew, Columbus
Cathy Dorian, St. Simon, Ind.
Pat Riley, St. Paul, Greencastle
Ernest Williams, Nativity, Ind.
Diane Miller, St. Mary, Danville
Thomas Logan, Holy Spirit, Ind.
Cecilia Schuch, Nativity, Ind.
John Carr, St. Barnabas, Ind.
Chris Winkler, St. Vincent, Shelbyville
Helen Gales, St. Joseph, Shelbyville
Helen Hirschauer, St. Joseph, Shelbyville
Pat Hirschauer, St. Joseph, Shelbyville
Ernest Dorian, Sacred Heart, Ind.
Tom Gardner, St. Joseph, Ind.
Linda Gardner, St. Joseph, Ind.
Bernice Myers, O.L. Greenwood, Greenwood
Mary Richeson, Holy Trinity, Ind.
Cathy Porter, St. Jude, Ind.
Michael O'Connor, St. Gabriel, Ind.
Ann Clark, St. Jude, Ind.
Pat Bily, Little Flower, Ind.
Becky Baly, St. Mark, Ind.
Gary Wilman, Nativity, Ind.
Michael Daniels, St. Vincent, Bedford
Helen Baly, St. Thomas More, Mooreville
Brenda Platts, St. Mary, Michell
Paul Dowling, St. Paul, Tel. City
Mary Jarboe, St. Paul, Tel. City
Mary Whitley, St. Isidore, Bristol
Gladys Sprinkle, St. Isidore, Bristol
Lillian Lauer, St. Mary, Tel. City
Steven Gardner, St. Mary, Tel. City
Mike Beyer, St. Paul, Tel. City
Margaret Anderson, St. Mary, New Albany

Danielle Livers, St. John, Elmhurst
Kay Hunt, St. Maechy, Brownsville
Francis Schuch, St. Augustine, Jeffersonville
Martha Sands, O.L. Perpetual Help, New Albany
Monica Roddy, Holy Family, New Albany
Janice Obermyer, St. Louis, Belleville
Mary Sands, O.L. Perpetual Help, New Albany
Pete Hanson, St. Joseph, Clay City
Bevly Hager, St. Joseph, Sellersburg
Claudia Goffert, St. Paul, Tel. City
Sharon Taylor, St. Martin, Boone
Marge VanValkens, St. Meinrad, St. Meinrad
Freddie Prather, St. Martin, Boone
Veronica Tobias, St. Mary, Danville
Sylvia Schorer, Holy Spirit, Ind.
Minnie Diggins, St. Philip New, Ind.
Pauline Nestler, St. Christopher, Speedway
Mary Komack, Holy Trinity, Ind.
Margaret Oeding, St. Benedict, Terre Haute
Margaret Senses, St. Andrew, Richmond
Dore Gudel, St. Mark, Ind.
Vera Timp, Holy Rosary, Ind.
Mary Sosar, St. Matthew, Ind.
Kathy Freeman, St. Michael, Madison
Catherine Wagner, O.L. Greenwood, Greenwood
Maureen Duncan, Little Flower, Ind.
Noreen Shoenberger, St. Joseph, Ind.
Sara Burns, O.L. Lourdes, Ind.
Michelle Lecher, St. John, Elmhurst
Sandra Dadd, St. Michael, Madison
Bernadette Fry, Immaculate Conception, Mifflintown
Robert Jones, Holy Spirit, Ind.
Lucille Dodd, St. Benedict, Terre Haute
Anna Zimmer, O.L. Greenwood, Greenwood
Dorothy Kipper, St. Mary, North Vernon
Jane Belsell, St. Bridget, Ind.
John Helman, St. Mary, Greencastle
Mary Porter, Holy Name, Beech Grove
Luz Senemser, St. Mark, Ind.
Mary Vanderpool, Immaculate Conception, Mifflintown
Patty Reavis, St. Michael, Bedford
Evelyn Smith, St. Vincent, Bedford
Marge Kline, St. Benedict, Terre Haute
Susan Williams, St. Anne, New Castle
Josephine Mew, St. Joseph, Ind.
Meredith Kline, St. Mary, Greencastle
Madeline Bass, St. Anthony, Ind.
Doug Thomas, St. Lawrence, Ind.
Walter Thomas, St. Simon, Ind.
Bernard Kirk, St. Mary, New Albany
Doreen Smith, St. Pius X, Ind.
Shirley Vogel, St. Joseph, North Vernon
Rosella Lawrence, St. Joseph, Shelbyville
Lola Smith, St. St. Paul, Greencastle
Dorothy Beagrie, St. Catherine, Ind.
E.M. Jorda, St. Anthony, Ind.
Hermine Borer, St. Christopher, Speedway

— ANSWERS TO LAST WEEK'S "AD GAME" —

GLISTYLETIGHT
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Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Marie Biever, St. Paul, Tel. City
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the game.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in
Next Week's Criterion!

Lawrence Parish, 4850 N. Shadeland Ave. will present "The Ascending View: New Light" program of Bible study presented by Jim Welter from 7:30 to 9:30 p.m. on Sundays, Oct. 5, 12 and 19 in the church. A free will offering will be taken. Call 317-543-4925 for information.

A National Satellite Celebration of Catholic Evangelization will be held on Saturday, Oct. 21 and shown on television at the Cooling Auditorium at St. Vincent Hospital and Health Care Center, 2001 W. 86th St. in Indianapolis. The event begins at 9:30 a.m. with a Spanish version at 10 a.m. and an English version shown from 11 a.m. to 3:30 p.m. E.S.T. The cost is \$20; registrations must be mailed before Sept. 25. Bring brown bag lunch; hot and cold drinks provided. Call 317-236-1489 for more information.

The 10th Annual Greater Indianapolis Crop Walk for the Hungry will be held on Sunday, Oct. 1 beginning at North Street between Meridian and Pennsylvania Streets. Registration will be held from 1:45-2:45 p.m. Proceeds from the local walk benefit Cleaners Food Bank, St. Vincent de Paul Society, Indiana Christian Leadership Conference and the Church Federation of Greater Indianapolis.

The Men's Club of St. Ann Parish will sponsor weekly Euchre Games for four weeks, beginning Saturday, Sept. 23 at 3 p.m. and Sunday, Sept. 24 at 2 p.m. in the community building, 2800 S. Holt Rd. The games will be continued if they prove to be popular. For more information call Ernie Reuter at 317-241-4378 or the parish office at 317-244-3750.

In anticipation of the 1990 bicentennial celebration of the Discalced Carmelites' arrival in the U.S.A., the Carmelite nuns of Indianapolis will sponsor "Keys to the Castle," a dramatic reflection on "The Interior Castle," at 7:30 p.m. on Friday, Oct. 13 in St. Thomas Aquinas Church, 46th and Illinois Sts. The mystical prayer book on which the free presentation is based was written by the foundress of the Carmelites, St. Teresa of Avila. Actress Roberta Nobleman will present the dramatic program, which will feature music, mime and puppets.

The Indiana Interreligious Commission on Human Equality will sponsor the second Annual Assembly on "Human Equality in the Market Place" from 3:30 to 9 p.m. on Wednesday, Sept. 27 at North United Methodist Church, 3808 N. Meridian St. Washington Post columnist William Raspberry will be featured speaker. For more information call 317-924-4226.

The Indiana Arts Commission will hold a free Grant Application Workshop at 7 p.m. on Thursday, Oct. 5 in the Hispano American Multi-Service Center located at 617 E. North St. Not-for-profit groups sponsoring arts projects or artist residencies may apply for the grants. Call Elba Gonzalez at 317-636-6551 for more details.

Cardinal Ritter High School will celebrate its 25th anniversary during the coming year, beginning with a Rededication Liturgy celebrated in the school gym by Archbishop Edward T. O'Meara at 10 a.m. on Wednesday, Oct. 4. Other events include Homecoming celebrations on Friday and Saturday, Oct. 6-7; a Silver Memories Recognition Dinner on Saturday, Nov. 4; and a dinner dance and alumni basketball game and social in 1990.

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— 14 DAYS —

ALPINE EUROPE

HOSTED BY: *The Criterion*

June 5-18, 1990

\$2,750⁰⁰

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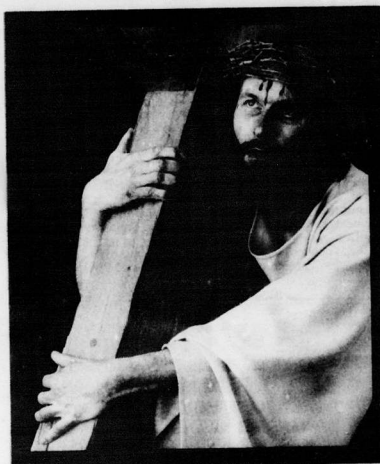
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THE PASSION PLAY OF OBERAMMERGAU

FRIDAY, JUNE 15, 1990

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Don't be disappointed! Reserve your place today at the Passion Play of Oberammergau.

Lawrence Parish, 4850 N. Shadeland Ave. will present "The Ascending View: New Light" program of Bible study presented by Jim Welter from 7:30 to 9:00 p.m. on Sundays, Oct. 5, 12 and 19 in the parish hall. A free will offering will be taken. Call 317-543-4925 for information.

National Satellite Celebration of Catholic Evangelization will be held on Saturday, Oct. 21 and shown on television at the Cooling Auditorium at St. Vincent Hospital and Health Care Center, 2001 W. 86th St., Indianapolis. The event begins at 9:30 a.m., with a Spanish version at 10 a.m. and an English version shown from 11 a.m. to 3:30 p.m. E.S.T. The cost is \$20; registrations must be mailed before Sept. 25. Bring brown bag lunch, hot and cold drinks provided. Call 317-236-1489 for more information.

The 10th Annual Greater Indianapolis Crop Walk for the Hungry will be held on Sunday, Oct. 1 beginning at North Street between Meridian and Pennsylvania Streets. Registration will be held from 1:45-2:45 p.m. Proceeds from the local walk benefit Gleaners Food Bank, St. Vincent de Paul Society, Indiana Christian Leadership Conference and the Church Federation of Greater Indianapolis.

The Men's Club of St. Ann Parish will sponsor weekly **Tache Games** for four weeks, beginning Saturday, Sept. 23 at 3 p.m. and Sunday, Sept. 24 at 2 p.m. in the community building, 2800 S. Holt Rd. The games will be continued if they prove to be popular. For more information call Ernie Reuter at 317-241-4378 or the parish office at 317-244-3750.

In anticipation of the 1990 bicentennial celebration of the Discovered Carmelites' arrival in the U.S.A., the Carmelite nuns of Indianapolis will sponsor "Keys to the Castle," a dramatic reflection on "The Interior Castle," at 7:30 p.m. on Friday, Oct. 13 in St. Thomas Aquinas Church, 46th and Illinois Sts. The mystical prayer book on which the free presentation is based was written by the foundress of the Carmelites, St. Teresa of Avila. Actress Roberta Nobleman will present the dramatic program, which will feature music, mime and puppets.

The Indiana Interreligious Commission on Human Equality will sponsor the second Annual Assembly on "Human Equality in the Market Place" from 3:30 to 9 p.m. on Wednesday, Sept. 27 at North United Methodist Church, 3808 N. Meridian St. *Washington Post* columnist William Raspberry will be featured speaker. For more information call 317-924-4226.

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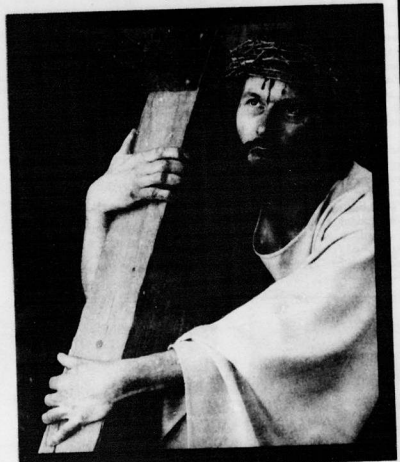
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PRELATES AND PATRIOTS

Cardinal Gibbons was advisor to U.S. presidents

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

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)



One of the most impressive ceremonies in honor of any U.S. citizen was the celebration of Cardinal James Gibbons' 25th anniversary as a cardinal and his 50th anniversary as a priest on June 6, 1911. This public demonstration by the nation's leaders was a purely civic and nonsectarian affair in honor of James Gibbons as a private citizen.

President William Howard Taft gave the first of 10 speeches. The president said: "What we are especially delighted to see confirmed in him and his life is the entire consistency which he has demonstrated between earnest and single-minded patriotism and love of country on the one hand and sincere devotion to his church on the other. Notwithstanding the often delicate and complicated nature of the questions proposed to him, he rarely if ever made a mistake."

Following President Taft was former President Theodore Roosevelt who stated that "no church in the United States will ever have to defend itself as long as those standing highest in that church serve the people, defending their lives to the service of men and women around them, as you, Cardinal Gibbons, have devoted your life to the service of your fellow countrymen."

Others honoring Cardinal Gibbons included the chief justice of the U.S., the speaker of the House of Representatives, and many other officials—so many, in fact, that *The Washington Post* reported: "The business of the United States government, superficially at least, was at a standstill yesterday, owing to the exodus of public men to attend the anniversary ceremonies. Such a

demonstration was never before seen on this hemisphere."

It takes quite a man to earn praise such as this. Cardinal James Gibbons was quite a man. The fourth child and first son of Thomas and Bridget Walsh Gibbons, he was born on July 23, 1834 in Baltimore. Three years later, Thomas fell ill and, under doctors' advice, took his family to Ireland for a visit because it was felt that the climate there would be better for his health. The visit turned out to be for 16 years, six years after Thomas's death. Finally, in 1853, Bridget Gibbons brought her family back to the U.S. and settled in New Orleans.

Two years later James began studies for the priesthood at St. Charles College, outside Baltimore. He later advanced to St. Mary's Seminary in Baltimore and was ordained June 30, 1861. By this time the Civil War had begun and Father Gibbons had a difficult decision. Although his heart was on the side of the south (his family still lived in New Orleans and his brother was an officer in the Confederate Army), his convictions were with the Union. He became chaplain to soldiers at Fort Marshall and Fort McHenry.

In 1866, Baltimore Archbishop Martin J. Spalding called a plenary council of bishops and asked Father Gibbons to plan and run the council. One problem discussed was the need for more bishops. The council drew up a *terna* (a list of three candidates) for each area in need of a bishop and Father Gibbons found himself in first place on the lists for Erie, Pa. and for the state of North Carolina. Two years later, he was appointed bishop of Richmond, at 34 the youngest bishop in the world.

A year after being consecrated bishop, Gibbons joined the other prelates in Rome for the First Vatican Council, at which the doctrine of papal infallibility was proclaimed. He said later that he did not miss a single session "and I was a most attentive listener at all the debates."

In 1877, Baltimore Archbishop James Roosevelt Bayley asked Rome to appoint Bishop Gibbons as his coadjutor with the right of succession. Rome did so, but Archbishop Bayley died before Gibbons could even move to Baltimore. Thus he became Archbishop of Baltimore at the age of 43—the youngest archbishop in the world. He was to serve as Archbishop of

Baltimore for 43 years—exactly half of his life. He was named a cardinal 10 years later.

Cardinal Gibbons was a friend of half a dozen U.S. presidents, and he probably had more influence in national affairs than any other U.S. prelate in our history. In addition to Presidents Taft and Roosevelt who, as we have seen, honored him at his anniversary as a priest and cardinal, he worked with Grover Cleveland, Benjamin Harrison, William McKinley, and Woodrow Wilson.

Relations with Cleveland were especially close—too close so far as the anti-Catholic American Protective Association was concerned. The APA declared that when Cleveland became president he "had installed in the White House a wire to the cardinal's palace."

Cleveland replied: "I know Cardinal Gibbons and know him to be a good citizen and first-rate American and that his kindness of heart and tolerance are in striking contrast to the fierce intolerance and vicious malignity which disgrace some who claim to be Protestants."

It was true that Gibbons and Cleveland were friendly and that the president sometimes asked the cardinal's advice. Cleveland and his wife also entertained Gibbons at a reception at the White House and the president attended the cornerstone laying ceremony when Gibbons dedicated the Catholic University of America.

Cardinal Gibbons was also on pleasant terms with Harrison. When the issue of Cahanism (a movement to establish a separate German Catholic Church in the U.S.) was dividing Catholics, both President Harrison and Cardinal Gibbons happened to vacation at Cape May, New Jersey at the same time. Meeting accidentally on the boardwalk, President Harrison invited the cardinal to his cottage where they discussed Cahanism.

Cardinal Gibbons had recently spoken on the subject in an attempt to defeat this movement among German nationals, and Harrison told him, "I had thought several times of writing to you and offering my congratulations on the remarks you made, but I refrained from doing so lest I should be interfering in church matters." Gibbons relayed the president's feelings on this subject on to Vatican officials, and this had a great deal

to do with the final judgment on this matter.

President McKinley, like Cleveland, had confidence in Cardinal Gibbons' judgment. Following the Spanish-American War, which Gibbons had vainly tried to avert, McKinley found himself in a dilemma about the status of the Philippine Islands won from Spain. Should the U.S. retain the islands as its possession or grant them independence? McKinley summoned Gibbons to the White House and asked if the U.S. should keep the islands.

"Mr. President," the cardinal said, "it would be a good thing for the Catholic Church but, I fear, a bad one for the United States." He felt this way because he was convinced that the church would prosper best under the American flag, but he thought that the U.S. should not become a colonial power.

Theodore Roosevelt and Gibbons worked together over the settlement of the "Friars' Land" in the Philippines—400,000 acres of rich farm land that had been occupied by Spanish monks resident there. Roosevelt felt such an admiration for the quiet resourceful cardinal that he once enthusiastically exclaimed, "There is only one man in this country who has the nerve to get up and speak the truth. That man is Cardinal Gibbons."

The huge William Howard Taft, who towered over the cardinal, often sought Gibbons' help and enjoyed his company. Gibbons was invited to dine with President and Mrs. Taft on their silver wedding anniversary as part of the family.

Although not on the same intimate terms with Woodrow Wilson as with his five predecessors, Gibbons did call on the new president shortly after his first inauguration and, later, when the U.S. entered the First World War, followed up Wilson's war message by appealing to all citizens for "an absolute and unreserved obedience to his country's call."

After World War I was over the cardinal was quick to urge support for Wilson's proposal for a League of Nations. And when Wilson was preparing to go to Paris for the peace conference in 1918, Cardinal Gibbons urged him to visit the pope while in Europe. He did so—the first American president to visit a pope.

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Wayne will autograph copies of his book
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Biblical parables are just as appealing as ever

by Fr. Paul J. Schmidt

This past summer saw the release of a host of blockbuster films. Moviegoers flocked to see Indiana Jones search for the Holy Grail and the Starship Enterprise journey to the center of the galaxy to find God.

Ghostly baseball players taught a lesson of faith in an Iowa cornfield. Batman and the Joker carried on the age-old struggle between good and evil in a phantasmagorical Gotham City. Box-office receipts soared.

Are movies better than ever? Or are parables just as appealing as they always have been?

Every one of those movies is a kind of parable. The 13th chapter of Matthew's Gospel has similar parables, and many other kinds as well.

The revised New American Bible explains that the word "parable" translates a Hebrew word that includes "a wide variety of literary forms such as axioms, proverbs, similitudes, and allegories. In the New Testament . . . it primarily designates stories that are illustrative comparisons between Christian truths and events of everyday life."

In other words, parables teach us and entertain us and sometimes puzzle us at the same time.

All human beings ask certain important questions:

- What is the goal of life?
- Is there anything worth believing in?
- Does God exist?
- What is God like?
- What is the meaning of evil?

In Matthew 13, Jesus answers some of those questions. Jesus presumes that God exists. The answer to the longings of the human heart can be found in something called the kingdom of heaven. We readily think of this as life after death. But it is something that begins here on earth as well.

The parables of Matthew 13 tell us that the kingdom has different effects on different people. It comes in a world where it must coexist with evil. It comes gradually. It is worth more than any other treasure on earth.

Jesus did not just assert these things. He told stories to illustrate them. He used concrete language filled with objects and experiences from everyday life.

Because he often taught outdoors, he probably pointed to some of the examples he was using. His audience remembered far better than if he had given them a philosophical discourse.

But his hearers also had difficulties with some parables. Even the disciples scratched their heads. Later they would ask for an explanation. For those of us today who no longer live in an outdoor, agricultural world, some of his examples may require background study too.

Jesus expected that his teaching would be clear to some and unclear to others. Some would look but not see, hear but not understand. Others would be bewildered at first, but after some thought would be able to get the message.

Though Jesus used simple language and accessible illustrations, his point often was difficult to grasp.

In the parable of the weeds and the wheat, for example, Jesus tells us that we have to put up with an ambiguous world. What tremendous wisdom there is in the householder's admonition to his servants: "If you

pull up the weeds you might uproot the wheat along with them. Let them grow together until the harvest" (Matthew 13:29-30).

But what exactly does that mean? It certainly makes you think. Does it mean we have to tolerate some evil? Does it mean that a person might be saintly and sinful at the same time? These are difficult questions.

Jesus was a question man. His parables raise questions about ourselves, our world, our church. But the answers are there too, if we have eyes to see and ears to hear.

In the parables Jesus announces what has lain hidden from the foundation of the world. He does it all with simple little stories. What would he have done with Technicolor, Panavision, and Dolby sound?



PUZZLING PARABLES—Some of this summer's blockbuster films can be considered parables with their thought-provoking plots. Parables teach us and entertain us and sometimes puzzle us at the same time. Pictured above are scenes from three popular summertime movies featuring "Star Trek" aliens, Indiana Jones and friends, and

Batman with his archenemy The Joker. Box office receipts soared during the summer months as Americans flocked to theaters to view these creative new releases. Are movies better than ever? Or are parables just as appealing as they always have been? (CNS photographs and illustration)

The good news is there's more than one way to read parables

by David Gibson

You might find it surprising that Jesus took the time to give his followers directions on what seats to take at wedding banquets. But there you have it, in the parable in Chapter 14, Verses 7-11 of Luke's Gospel.

Almost anyone should be able to identify with this parable. You remember it. Jesus advises people not to rush in and take the seats at the head of the banquet table. "A more distinguished guest than you may have been invited" and if so, the host may ask you to move further down the table.

Instead, Jesus says, go in "and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Even if you don't go to many fancy wedding banquets, you are likely to find comforting words in this parable. Its promise of being moved up is heartening if you've ever felt less than exalted. (Does that leave anyone out?) Or have you ever felt that your views were slighted, for example, or that no one knew about the important contribution you made to a successful project?

This parable, like many Gospel parables, is familiar to most Christians. You've heard it many times, just as you've heard the parable of the mustard seed, the lost coin, the wedding feast, the good Samaritan, the sower, the barren fig tree, or the prodigal son.

Actually, the parables are so familiar that people run the risk of thinking there isn't any real reason to hear them or read them again. Though scholars insist that the parables are storehouses of inexhaustible meaning, they can get sold short.

What can you do about this? Turn the parables inside out and upside down. Attempt to see them from a whole new perspective. Peel them open layer by layer.

Take the parable of the prodigal son, for example. Do you always focus on the wayward son himself when you hear it? Then try, for a change of pace, to focus on the role played by the wayward son's father or by his brother. What is to be learned from them?

Now, back to Jesus' instructions on where to sit at wedding banquets. I find that some parables can be pretty unsettling, making strong demands. This one is no exception.

If you're like most people, what you hear in this parable is a reminder not to be smug and arrogant, not to exalt yourself over others. What is this, then, about viewing the parable as a source of comfort?

Well, it is not an attempt to water the parable down to make it more palatable. I wouldn't recommend doing that with any of the parables.

It is, however, an attempt to turn the parable inside out. If the parable is always approached in the same habitual way, its comforting aspect might get overlooked.

The fact is that there is more than one way to read a parable.

This Week in Focus

To a Scripture scholar, the Gospel parables are storehouses of virtually inexhaustible meaning. But are the parables ordinarily viewed this way? Or are they sold short and read one-sidedly? How refreshing it would be if people could hear a parable for the first time, as Jesus' disciples did. One way to take a fresh look at parables heard many times is to read the parables aloud. And looking at a familiar parable from a new perspective can result in greater insight. Moviegoers may recognize thought-provoking modern parables incorporated in the plots of some recent films that inspire reflection and raise difficult questions.

Rediscover familiar parables in order to gain greater insight

by Fr. Eugene LaVerdiere

Ask people what a parable is and they are likely to say something like "A parable? (Pause) It's like the prodigal son or the good Samaritan."

The answer is correct. There is nothing like an example to help someone grasp what a parable is. The only problem with an example is that it points us toward only one kind of parable, whereas there are several kinds.

The New Testament uses the word "parable" broadly, to refer to just about any kind of comparison or figure of speech.

But perhaps this descriptive definition will prove helpful: A parable is a metaphor, a saying, or a little story meant to throw light on some aspect of life or on an important religious reality, such as the kingdom of God. The parable also challenges the imagination, calling for further reflection or for the adoption of a new mode of behavior.

In general, parables are meant to disturb our usual patterns of thinking and acting.

Unfortunately, we may have heard the parables so often that we do not pay attention to them anymore. But imagine if we were to hear one of Jesus' parables for the first time.

Here is a parable I made up from a very old Chinese story.

Once in a place far away, there lived a woman to whom nothing extraordinary ever happened.

One night, as she lay tossing and turning in her sleep, she had a dream. In it a serpent moved across the room silently and slowly slipped out the door on the other side.

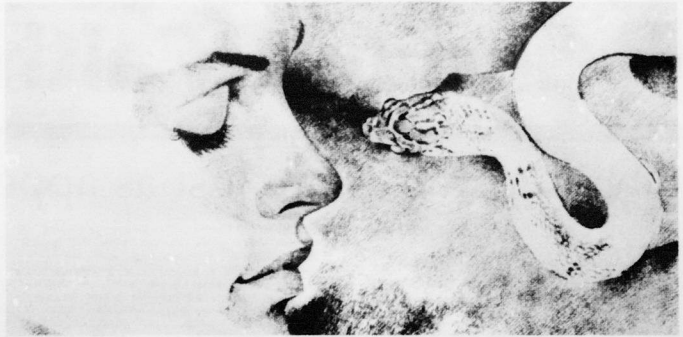
With that she awoke and sat up, perspiring. What did the dream mean? After a while, she fell asleep again.

The next morning she went to see her friend and told her about the dream.

Her friend said, "Oh," her eyes wide open. "Perhaps..." She thought and thought, but she could not find the meaning of the dream.

That day nothing special happened to the woman and that night she went to bed and slept soundly.

The next day she consulted a wise and holy man.



IMAGINATIVE—Parables are meant to disturb our usual patterns of thinking and acting. They also challenge our

imagination, as does one parable about a woman and a snake. (CNS illustration by Mark Williams)

"Oh," he said, and thought for a while. "I wonder..." But he could not find the meaning of the dream.

That day nothing special happened to the woman and again that night she went to bed and slept soundly.

Nothing extraordinary happened to her the next day either, or the next. In fact, nothing extraordinary ever did happen to her.

I call this story "The Parable of the Woman With the Serpent Dream."

Notice how everything in it is very clear, especially the images. We can understand it readily, and yet we do not. It gets us thinking about what is ordinary in life and what is not. The parable puts us in touch with the mystery within us and surrounding us.

Whatever we understand in the parable shows us that there is a lot more we do not understand yet.

It would be difficult to exhaust a parable's meaning. There is no exhausting the parables of Jesus.

How, then, can we rediscover their freshness? Wouldn't it be wonderful to hear one of Jesus' parables as if for the first time, the way you just read my parable?

There may be a way, especially if the parable is read aloud to others. This is the best way to read a parable. They were meant to be spoken, not silently read.

►Start by focusing on the images. They usually are

simple. For example, "What father among you would hand his son a snake when he asks for a fish?" (Matthew 7:10)

This little parable is a metaphor. It draws you into the parable, asking you to consider how a parent acts.

Focus on the snake and on the fish. Get a vivid picture of these in your imagination.

►Focus on the parable's people, the father and the son. Place yourself in the position of each. Would a parent do this? Would you?

►Focus on the action expressed by the verbs, "handing to someone" and "asking for."

Now you should be ready to read the little parable, and the others that follow in this commentary on the Our Father. You should be able to see every element as you tell it to someone.

Reading any parable this way guarantees freshness. The images are clear. The parable is understood easily and yet, because it disturbs us a little, it leaves us wondering.

I suspect that when a parable is read aloud this way, people will find themselves thinking about it over and over again.

Once a parable has made its way into our imagination, it tends to settle there.

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VIEWING WITH ARNOLD

'Casualties of War' is grim mix of good, evil

by James W. Arnold

War is still hell in "Casualties of War," the latest Vietnam drama, which resembles "Platoon" in describing the conflict between good and evil among American soldiers during an atrocity against Vietnamese civilians.

The issues this time are simpler and clearer, but are equally grim for anyone who still has delusions about the moral level of the war.

The events are based on a true 1966 incident. A small patrol, stretched about recent casualties, denial of leave, and what they perceive as treachery in a nearby village, kidnap a young woman at random. They take her along on their mission as "portable R&R to keep up morale."

This ugly episode takes up the movie's first half. The girl is starved, beaten, raped (background action), finally killed (operationally, amid a terrifying firefight) to cover up the deed. Some of the men are eager for this, others go along, one opposes.



The film asks not whether this is right, or even defensible as something done in a kind of temporary madness due to war. Instead the focus is on "the good guy" Eriksson (played by Michael J. Fox), the only man whose "civilian" conscience is still functioning.

Is he obliged to oppose the others? To what limits? And when it's over, does he pursue the case with military authorities? Does he bring his comrades to justice, or does he accept that this is what happens in war, and try to bury it along with the other memories of combat?

More broadly, these questions extend beyond the context of war. This is the classic ethical dilemma of the whistle-blower, the person who must decide whether conscience obliges him to betray his friends.

There is no question "Casualties" takes a stand, and on the side we'd all like to be on. But it has some of the same problems as "Platoon." Written by playwright David Rabe ("Streamers"), from the New Yorker article and book by Daniel Lang, the concept seems too neat, too literary. Everything else in this production by "Untouchables" director Brian DePalma strives for gritty, bloody realism.

For instance, it seems improbable that a

character like Eriksson would be in this patrol. Actor Fox, of course, is the embodiment of sensitive, wholesome, clean-cut. He's described as a farmer with a wife and baby back home. He's compassionate in the extreme to Viet kids, a peasant plowing his field with oxen, the mother and sister of the abducted woman. He finally puts his life at risk for her.

The movie Eriksson is a man of heroic virtue, especially in the dirty context of war and his fellow GIs, who range from crazed or depraved to stupid or cowardly.

But we're given no explanation for his admirable scruples. He's just supposed to be accepted as the symbol of ordinary middle American decency. He also has almost theological insight: "We're acting like it don't matter what we do (since we may be dead any minute). Maybe it matters more... more than we'll ever know."

Sean Penn, as tobacco-chewing, macho Sgt. Meserve, the group leader who plans the abduction, has gone over the edge from too much horror. Penn, always intense, adds a note of belittling ignorance in his style and syntax. Yet at a crucial moment, Rabe has him make an improbable connection: "Yea, though I walk through the valley of death, I shall fear no death—because I'm the meanest — in the valley."

Among the others, Don Harvey's Clark is a psychopath, John C. Reilly's Hatcher is a level below intelligent. The fifth man, Diaz (John Leguizamo), is the most interesting, since he tells Eriksson he can also refuse to participate in the rape. But in the crunch he backs down, apparently from fear of being out-group. (There were similar male characters at the rape scene in "The Accused.")

The characters opposing Eriksson are wounded psychologically, incapable of being true moral antagonists. None of them resembles us, and so we share none of their guilt. It's Fox we identify with. He could be less cautious, but he does the right thing. A mushy ending suggests the whole ex-

perience was a bad dream he can put behind him.

The other men's chief weapons are strength of numbers and the sergeant's military authority. That's enough, of course, to keep things interesting, if not profound. Later, when officers advise the hero to "relax and forget it" because "the way things are," we're in more cynical territory. The situation is saved by a kind chaplain (Methodist) who is shocked by the story. He begins the legal process that brings about a modicum of justice and audience catharsis.

Dramatically, DePalma makes some mistakes. He offers a prologue-epilogue frame involving Eriksson and an oriental woman on a San Francisco subway that seems strained. He makes a big deal of the revenge threats by the convicted GIs, then completely forgets about it.

Fox's gutsy truth-teller is a welcome hero for amoral times. It's disappointing that he's so clearly contrived for theater lobby posters, another movie underdog designed to make us feel good and perhaps even easily absolved for the sins committed by others who fought in our name.

Slutty Viet atrocities poses moral dilemmas; heavy language, combat and sexual violence; with reservations, satisfactory for adults.)

USCC classification: A-IV, adults, with reservations.

Recent USCC Film Classifications

The Big Picture	A-III
Coolidge	A-III
Kickboxer	O
Relentless	O
Spies	A-III

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

'Hitler: The Man and Myth' broadens knowledge

by Henry Herz and Judith Trojan

Fifty years ago this September, the German blitzkrieg of Poland ignited the Second World War. Marking that anniversary is "Adolf Hitler: The Man and the Myth," airing in national syndication during September on more than 120 television stations.

Hosted by British actor Edward Woodward, familiar to U.S. TV viewers as the star of "The Equalizer" series, the documentary is the first in an ambitious series titled "Remembering World War II." The series will offer one-hour quarterly specials over the next two years, after which it will become a weekly half-hour series—if there is sufficient viewer interest.

The premiere uses a tabloid format, with Woodward in a replica of an Allied military headquarters complete with strategic maps and busy staff officers. This is history popularized by gimmicky graphics and exaggerated prose.

The narration is not written by a historian but by a writer trying to grab a restless audience's attention. It simplifies

and streamlines events, but the intention is not to distort history but to make it more interesting for viewers.

Woodward's narration is only the hook—the real history is in the show's newsreel footage and the testimony of those who took part in the events.

Popular history takes many forms, including that of docudrama which many find of dubious worth. However, if the tabloid format reaches an audience that would avoid a more scholarly account, "Remembering World War II" will have served to broaden the knowledge of those born after a major turning point in our century.

For those knowing little about Hitler, the program offers several provocative angles for assessing man and myth. The program is a level of pop psychology delving into his mother fixation, his relations with women, and his pretensions as a military strategist.

Of more substantial value are the recollections of those who worked with him and those who were his enemies. The program ends by asking whether it is possible to create another Hitler. The answer says that if one does not know the past, it is.

All the more reason for a popularized history of Hitler's war on humanity. Whatever the size of the audience, it is obvious that the series has the potential to tap sources underutilized in the past.

Among them are the official archives of the Soviet Union which in the spirit of "glasnost" are being made available for the series. The Russian side of the war will be told not only through period footage but in the words of those who were there.

Two of those are Elena Rjevskaya, a military interpreter who was among the first to enter Hitler's bunker and identify his charred remains, and retreating Soviet ace Yakovlevich Petrenko, who helped liberate the Auschwitz death camp.

In New York to publicize the series, both stressed that the series was as important for the Soviet Union as for the United States because it dealt with matters little known to the public of both countries.

Petrenko mentioned the way the Soviet press played down the opening of the Second Front. Normandy was "one of the world's greatest military campaigns," he said, but he had learned of its dimension only many years later.

Conversely, Americans know little of the enormous sacrifices of the Russian people during the war. In particular, Rjevskaya referred to "the many examples of religious believers who were great patriots," singling out an Orthodox priest shot by the Germans for asking his parishioners "to pray for God to help the Red Army." His grave in a Moscow suburb is today a national shrine.

The pair raised many topics that would be fascinating to develop in future segments of "Remembering World War II." As Ms. Rjevskaya put it, "We must not only remember that we were allies 50 years ago, but learn more about what each side went through. There is not enough recognition of other people's humanity in the world today."



SISTER KATE—Sister Kate (Stephanie Beacham) portrays a hard-edged but soft-hearted nun who supervises a group of orphans in a new NBC-TV television series. (CNS photo from NBC)

Programs of Note

Sunday, Sept. 24, 9-10 p.m. (PBS) "David Copperfield." The third episode of the "Masterpiece Theater" adaptation of the Dickens novel follows David through school at Canterbury and then to London for apprenticeship.

Sunday, Sept. 24, 9-11 p.m. (ABC) "The Preppie Murder." Season premiere made-for-TV movie dramatizing the sensational "murder" of a wealthy, affluent young person. The story apparently documents the highly publicized murder of beautiful, college-bound Jennifer Levin (Lara Flynn Boyle) by handsome, irresponsible Robert Chambers (Billy Baldwin), who claimed Miss Levin died accidentally during rough sex in Central Park. Adult fare.

Sunday, Sept. 24, 10-11 p.m. (PBS) "Teach Your Children." The third program in a rebound of the five-part "Learning in America" series looks at skills American students need to survive in the 21st century, technology in the classroom, and textbook reform.

Monday, Sept. 25, 9-10:30 p.m. (PBS) "W. Eugene Smith: Photography Made Difficult." In a biographical "American Masters" dramatization, actor Peter Riegert plays the photographer whose work inspired social change as it made people aware of the conditions of their day, from Depression-era America to post-war Japan.

Monday, Sept. 25, 9-11 p.m. (NBC) "My Boyfriend's Back." Three television series stars—Sandy Duncan, Jill Eikenberry and Judith Light—are featured in this TV movie as members of a former 1960s teen singing group who, 25 years after their first and only hit single, "The Day After Tomorrow," reunite to perform in a TV special. Looks like entertaining nostalgia for baby boomers, especially since it also features performances by such real-life stars of the period as Gary Lewis, Peggy March, and Gary Puckett.

Tuesday, Sept. 26, 9-10 p.m. (PBS) "Mauna Kea: On the Verge of Other Worlds." Visiting the summit of Hawaii's highest mountain, viewers are shown one of the world's finest astronomical observatories and learn why unique atmospheric conditions make it the best site for star gazing.

Tuesday, Sept. 26, 10-11 p.m. (PBS) "Lost Angeles." Taking a close look at the lives and struggles of homeless people inhabiting an "urban campground" in Los Angeles.

Wednesday, Sept. 27, 8-9 p.m. (PBS) "The AIDS Quarterly." ABC newsmen Peter Jennings anchors the third edition of the quarterly news program devoted to research, legislation, and other news about this incurable disease.

Wednesday, Sept. 27, 9-11 p.m. (PBS) "China in Revolution, 1911-1949." The turbulent history of China from the fall of the Manchu empire, through civil wars and the establishment of the People's Republic of China, is explored from the perspective of Chinese citizens.

Thursday, Sept. 28, 4-5 p.m. (ABC) "Date Rape." Repeat broadcast of the "ABC AfterSchool Special" covering the issue of date rape as seen through the eyes of both the boy and girl. The boy must confront the reality of his crime when the girl charges him with rape. Good for adolescents.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Is intercommunion okay?

by Fr. John Dietzen

Recently an Anglican woman died who was well known to the Catholics in our parish. Her funeral was in the neighboring Anglican church. A large number of Catholics attended.

The Anglican celebrant invited all who would feel comfortable to receive Communion. A considerable number of Catholics went forward and received Communion. This caused great confusion in the Catholic community. Would you offer some thoughts on this, or are there guidelines that you may suggest? (Alberta, Canada)



I must begin by admitting that this is one of the most painful questions to which I must respond in this column. During the past 25 years practically all of our Christian churches, some of them to a significant degree, have come to recognize the tragedy of the centuries-old divisions which separate our churches and to acknowledge the profound common grounds of faith we share.

These basic Christian beliefs are awesome:

A belief in God the Creator and his unconditional love for our human family in Jesus the incarnate Son of God, who by his death, resurrection, and glorification with the Father has united us with himself and each other; that we are reborn into eternal life with him through baptism; that we celebrate and keep alive this redemptive act of Jesus by offering and eating the Eucharist as he commanded at the Last Supper; that in this Eucharist it is truly himself, his body and blood, that is his sacrifice and our food; that we are destined through faith, hope, and love to be together with Christ in eternal life—these are fundamental.

The fact is that all Protestants hold most of these truths as sacredly as we do. Many other Christians believe all of them as sincerely as we do. The differences which separate us so often seem to focus around the table of the Eucharist, which, incidentally, Jesus intended to be the sign and instrument of the unity of his people.

As Pope John Paul remarked in an encyclical address in the Netherlands four years ago, in close ecumenical contact "an ability to come together at the table of the Lord is felt with particular keenness. This is precisely because we all ascribe a central place in the life of the church and of the individual Christian to this sacrament of Christ's paschal mystery. In this sacrament we celebrate the mystery of faith, for the Lord calls us to one faith, to believe in him whom God has sent" (John 6:29).

"That well-known and well-loved sixth chapter of John's Gospel calls us to have faith in the words of Jesus as the bread of life in order that we may come to faith in the sacrament of his body and blood."

One realizes the impact of the pope's words when we

note that the "we" he speaks of are not only Roman Catholics but also other Christians.

Yet, for us, significant differences in our understanding of the Eucharist remain.

Pointing out that the subject of intercommunion always returns in ecumenical discussions, the leader of the Roman Catholic Church's ecumenical activities said a few years ago, "Slowly Protestants begin to understand that the refusal of intercommunion is a demand of faith, not of human hospitality. The causal link between the one body (the church) and the one bread is understood very differently by Protestants and by Catholics" (Cardinal Johannes Willebrands, president of the Pontifical Council for Promoting Christian Unity, to the American bishops in March 1989).

This is all prologue to the answer to your question. Catholic ecumenical documents and canon law prohibit receiving Communion in any non-Catholic church, under any circumstances, except from a minister who has been validly ordained, and in which church the sacraments are "valid" (Directory Concerning Ecumenical Matters of the Secretariat for Promoting Christian Unity, May 14, 1967, No. 55, and Canon 844, 2).

That phrase "valid orders" may become significant in

the near future. When Pope Leo XIII judged Anglican orders to be null and void in 1896, it was because the Anglican liturgical books excluded all reference to the sacrificial character of the Eucharist in its ordination rituals with the result that ordinations with this rite would be invalid.

Whatever the Anglican ritual may have intended when it was written in 1550, official dialogues between Anglican and Roman Catholics now seem to conclude that the faith of both churches on the Eucharist and priesthood are the same.

The day after Pope John Paul addressed an ecumenical audience in South Carolina two years ago (Sept. 12, 1987), Cardinal Willebrands spoke to the same group. Referring to this agreement, he points out that "if we are now moving toward a situation in which Catholics and Anglicans share the same faith on Eucharist and ministry... then the context for discussion of the question of the validity of Anglican orders will have changed significantly."

"Basically the crucial grounds on which they were judged invalid in 1896 would no longer apply."

Our Holy Father says if we carefully explain our reasons regulating intercommunion, then we and others "can more easily understand that there is an indissoluble link between the mystery of the church and the mystery of the Eucharist, between ecclesial and eucharistic communion" (Address to American Bishops, Oct. 7, 1988).

These hopeful signs should move us to pray more fervently with Jesus that all may be one.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Son needs consistency

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 15-year-old adopted son is causing us much pain and sorrow. I have tried to discipline him when he has gotten in trouble, but my husband often disagrees and lets Billy have his way. The problems would be solved if my husband would follow through on his threats and let Billy suffer the consequences. Instead, Dad gets angry with me. What can I do? (Ohio)

Answer: You have answered part of your own question. A critical part of discipline is for parents to agree. Another critical part of discipline is for parents to follow through on what they say. This, too, takes parental cooperation.

Billy, like most youngsters, will take advantage of your disagreement. As long as you and Dad are busy battling each other, he is likely to do as he pleases. Inconsistency between parents leads to instability in a child's developing personality.

Agreeing on discipline involves two main areas, the outcome and the method. I suspect you may be able to reach some agreement on the outcome—what it is you want (or don't want) from Billy. Start there.

You already have identified some important areas where there are problems. Perhaps you and Dad can discuss rules and reach an agreement. Then, write the house rules down, give them to Billy, and post them someplace.

To reach an agreement on the method of discipline is more difficult. Nothing will work unless you and Dad can work together. Billy will get you fighting with each other while he runs free. Possibly a family meeting might help in spelling out the house rules and the method for applying them. If you cannot agree on this, I urge you to meet with a psychologist or social worker who might act as mediator in helping you work out a joint plan before Billy gets in more serious trouble. Better before than after.

Good luck in reaching some agreement with your husband. Controlling teens is difficult enough, even with both parents working together.

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No letters, please. Notices must be in our office 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.

September 22

A Jonah Fish Fry will be held from 4-7:30 p.m. in the Gregorian Room at St. Joseph Parish, Terre Haute. Adults \$4.25, kids under 12 \$2.75.

☆☆

Father Al Lauer of Presentation Ministries will celebrate 7:30 p.m. Mass at St. Mary Church, 317 N. New Jersey St. All welcome.

☆☆

The Booster Club of St. Patrick Parish, Terre Haute will sponsor its 4th Annual Fish Fry from 5-8 p.m. \$5/person; \$15/family.

September 22-23

St. Catherine and St. James Parishes will hold a Combined Fall Festival from 5 p.m.-

midnight each day. Food served 5-8 p.m. Adults \$4, grade schoolers \$1.75, pre-schoolers 50 cents. Games, drawings, crafts.

September 22-24

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

☆☆

St. Mary Parish, 211 Fourth St., Aurora will hold its Festival from 5:30-11 p.m. Fri., from 3-11 p.m. Sat. and from 12 noon-8 p.m. Sun. Pig roast Fri., German-supper Sat., chicken dinner Sun.

☆☆

A Women's Serenity Retreat will be held at Fatima Retreat House, 3353 E. 56th St. Call 317-255-8135 for details.

☆☆

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

☆☆

A Beginning Experience Weekend for those suffering loss of a spouse through divorce, separation or death will be held. Call 317-236-1596 for details.

September 23

A training session for Healthy Baby Ministry (transportation and telephone) volunteers will be held from 9-11 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

A Workshop for Adult Catechetical Teams and others interested in parish adult religious education on "Building an Adult Centered Church" will be held from 9 a.m.-3 p.m. at Marian College. For details call 317-236-1431.

☆☆

Catholic Adults Reaching Out (CARO) and Catholic Alumni

Club (CAC) will hold a Cookout at 12 noon in Shelter D, Eagle Creek Park. Bring \$3, drinks and outdoor games. Call Dan 317-842-0855 evenings for information.

☆☆

The Catholic Widowed Organization (CWO) will hold a Round Dance and Pitch-in Dinner. Bring \$3 and covered dish.

☆☆

The religious education department of Little Flower Parish, 4720 E. 13th St. will sponsor a Fall Equinox Dance for adults from 8 p.m.-12 midnight. Tickets \$3.50 at the door, beer, snacks, set-ups included.

☆☆

The Oldenburg Franciscan Sisters will hold a Family Picnic: Day at 11 a.m. Mass 4 p.m. Square dancing, make and take, tours.

☆☆

Father Al Lauer of Presentation Ministries will celebrate 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central.

☆☆

A Benefit Social to support the centennial celebration of St. Anthony Parish, 379 N. Warman Ave. will be held at 4 p.m. at Westside K of C, 220 N. Country Club Rd. Many games, door prizes.

☆☆

Christ the King Court #97, Ladies Auxiliary, Knights of Peter Claver will hold "An Autumn Ambience" luncheon fashion show. Tickets \$22.50. Call 317-634-4899.

☆☆

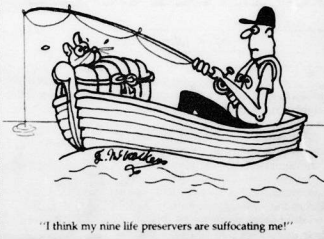
St. Joseph K of C, 4332 N. German Church Rd. will hold a Las Vegas Night from 8 p.m.-2 a.m. Admission \$1; adults only.

☆☆

The Men's Club of St. Ann Parish will sponsor Euchre Games at 3 p.m. in the community building, 2800 S. Hold Rd. Call 317-241-4378 or 317-244-3750 for details.

☆☆

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September 24

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

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

The Catholic Alumni Club (CAC) will go to Brown Co. for biking and picnic. Meet at Southern Plaza Pizza Hut at 11 a.m. to carpool. Call Dan 317-842-0855 evenings.

☆☆

St. Mark Parish, Tell City will sponsor a Fall Festival shooting match for beef, pork, turkey and ham at 11 a.m. Community store, food, quilts.

☆☆

St. Michael Parish, Bradford will hold its Annual Turkey Shoot and Chicken and Dumpling Dinner from 11 a.m.-5:30 p.m. Quilts, games.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will sponsor a Card Party at 2 p.m. in Little Flower School cafeteria, 14th and Bosart. Tickets \$2.

☆☆

Our Lady of Hope Hospital Guild will hold its Annual Card Party at 2 p.m. in St. Bridget Parish Hall, 817 Dr. Martin Luther King Jr. St. For tickets call Mrs. McClure 317-283-6960 or 317-925-9141.

☆☆

The Men's Club of St. Ann Parish will sponsor Euchre Games at 2 p.m. in the community building, 2800 S. Hold Rd. Call 317-241-4378 or 317-244-3750 for details.

☆☆

September 25

Our Lady Queen of Peace meditation prayer group will gather (Continued on next page)

Alverna

8140 SPRING MILL RD. • INDPLS., IN 46260
(317) 257-7338

October-December SCHEDULE

- Oct. 8-8 WEEKEND OF QUIET**
You are invited to share time with God in a peaceful and prayerful setting. To take time for appreciating your life and renewing your energies under the guidance of Fr. Clarence Korgie, OFM, Director of Alverna Retreat Center.
Director: Fr. Clarence Korgie, OFM Cost: \$35/person (meals not included)
- Oct. 14 WHO WE ARE & HOW WE PRAY — ENNEAGRAM WORKSHOP**
This three-hour series (6-9 p.m.) is for persons who are familiar with the Enneagram process and who would like to develop a deeper understanding of its expression in their prayer lives.
Presenter: Grace Lang Cost: \$10/person
- Oct. 15 NEWLY MARRIED DAY**
This one-day program allows couples to become aware of the pressures operating in their lives, of the adjustments they have successfully made and the challenges which still exist to their relationship.
Presenters: Alverna Marriage Team Cost: \$25/couple
- Oct. 17 CHRISTIAN LIFE SUPPORT GROUP**
Director: Sheila Gilbert
- Oct. 19 CHRISTIAN LIFE SUPPORT GROUP**
Director: Meg Spitznogle
- Oct. 20-22 WONDERFUL LIFE OF PRAYER**
Explore the wonder, power and life transforming beauty of the Lord's Prayer — a model for stress management in our everyday lives.
Presenter: Craig Overmyer, D. Min. Cost: \$95+\$15 for Stress Map Book
- Oct. 21-22 AUTUMN PASSAGES FOR SINGLE PARENTS**
This 24-hour retreat is a time to relax, reflect and gain new perspectives on the challenges of single parenting.
Presenters: Peter Seibert, M.Div. & Tahira Abubakar Cost: \$50/person
- Oct. 25 CHRISTIAN LIFE SUPPORT GROUP**
Directors: Joe and Jan Beck
- Nov. 3-5 A TASTE OF TAIZE — MEDITATION, BIBLE STUDY & PRAYERS**
This retreat will be modeled after the ecumenical religious community in Taize, France. Prayer and Bible study will be the focus.
Presenter: Rev. Canon Robin Myers Cost: \$60/person
- Nov. 10-12 THE MAN JESUS — A CHALLENGE, A CHAMPION — A RETREAT FOR MEN**
This scripture-based retreat is for men who are committed to following Christ in their worlds of work and family.
Presenter: Fr. Silas Olekanski, OFM Cost: \$75/person
- Nov. 17-19 SINGLES RETREAT / DISCOVERING THE GIFT OF BEING SINGLE**
A weekend retreat for singles who are concerned with the wholeness of their lives.
Present: Fr. John Doctor, OFM Cost: \$70/person
- Dec. 1-3 BLEN J FAMILIES**
This weekend retreat is designed as a support for remarried couples facing the challenge of creating and maintaining a happy blended family.
Presenters: Alverna Marriage Team Cost: \$130/couple
- Dec. 8-10 CHARISMATIC RETREAT**
Come together to hear, to speak, and to celebrate the word of God, the life of Jesus and the joy of the Spirit.
Presenter: Fr. John Judie Cost: \$70/person

Take a Fall Drive and Visit Historic Oldenburg, Indiana

HOLY FAMILY CHURCH FESTIVAL

SUNDAY, OCTOBER 1st

CHICKEN or BEEF DINNERS

10:00 AM to 2:00 PM (Slow Time)

TURTLE SOUP

MORE DELICIOUS FOOD

BOOTHES, DRAWINGS

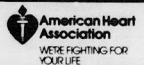
Supper in Cafeteria beginning at 4:00 PM

Take I-74 to Batesville/Oldenburg exit,

then left 3 miles

to Oldenburg on 229.

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Saturday, September 23, 1989
8 PM to 2 AM

✓ Games ✓ Food ✓ Refreshments
✓ Free Draft Beer (8-11 PM)

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Door Prizes • Adults Only • Admission \$1.00

Scientists to try to prove Shroud is no sham

PARIS (CNS)—Scientists at a Paris symposium said Sept. 7 they would try to prove that the controversial Turin shroud is not a medieval fake.

The conference was the first since Cardinal Anastasio Ballestrero of Turin, Italy, announced last Oct. 13 that carbon-dating tests showed the image on the 14-foot strip of linen was a forgery from the 13th or 14th century. The findings seemed to rule out the possibility that the shroud was used to wrap Christ's body after his crucifixion.

But scientists, who for years have been baffled by the yellowing cloth under lock and key in Turin's cathedral since 1587, are considering the matter should not stop there.

"If the scientific world had accepted the shroud as a medieval fake this symposium wouldn't be happening," said Antoine Legrand, a French historian who has studied the cloth for more than 30 years. "The results of the carbon-dating process will be strongly contested during the symposium," he added.

Dr. Marie-Claire Van Oosterwyck-Gastuche, a Belgian expert on carbon-dating, criticized the way the so-called carbon-14 tests were carried out. "It's the certainty with which they announced their conclusions that we find shocking," she said. "Few people here think their research is as reliable as they've made out."

But Dr. Michael Tite of the British Museum, who

coordinated the research in the United States, England and Switzerland and was the only carbon-14 testing representative in Paris, dismissed the doubters. "The laboratories are not that interested in the shroud. They carry out hundreds of carbon-dating tests every year. I have no doubt in the accuracy of the tests. But there's no scientific argument against peoples' faith," he added.

The shroud was subjected to testing at three laboratories in the summer of 1987 which reported that with 95 percent accuracy they could place the manufacture of the cloth between 1260 and 1390.

Symposium organizer Andre Van Cauwenbergh said: "All scientific theories until now date the cloth to the first century. Only the carbon-14 diverges from this. We've called the symposium to try and see if we can find out where the mistakes have been made."

Some doctors who have examined the cloth say they are convinced that it once held a corpse that died from crucifixion. They have even been able to establish that the shroud man was 5 foot 10 inches tall, weighed 175 pounds and was aged between 30 and 35.

But no one knows how a medieval forger could have simulated complex details such as gravity's effects on blood flows from wounds in the hands, feet and sides—techniques thought to have been discovered only recently.

EUROPEAN PILGRIMAGE

14 DAYS

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Return: June 28, 1990

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- Turin • Florence • Rome



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The Active List

(Continued from previous page)
for an hour of meditative prayer and Medjugorje spirituality at 6 p.m. at St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆ ☆ ☆
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 hold a Pitch-In Dinner at 7 p.m. in the Catholic Center, 1400 N. Meridian St. Bring covered dish or dessert.

September 26
Mature Living Seminars continue with "A Killing Rain: Acid Rain and Its Effects" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

Bible Study continues from 7:30-9 p.m. in St. Christopher Parish Annex meeting room. Speedway. Call 317-241-6314 for information.

☆ ☆ ☆
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 for information.

☆ ☆ ☆

The Catholic Alumni Club (CAC) will hold a Gourmet Night at Piper's, 9000 S. Meridian and County Line Rd. Call Anna Marie 317-784-3313 by Sept. 24.

☆ ☆ ☆
The St. Gerard Guild will sponsor a membership luncheon/ashion show at 11:30 a.m. in Lazarus, Castleton. Tickets \$15. Call 317-849-4171.

☆ ☆ ☆
A workshop on "Ministering to the Ministers of Persons with AIDS" will be held from 10 a.m.-4 p.m. at Msgr. Downey Council K of C.

☆ ☆ ☆
Deadline for registration for STEP program at St. Lawrence Parish, 4850 N. Shadeland Ave. Call 317-543-4925.

September 27
A workshop on "Ministering to the Ministers of Persons with AIDS" will be presented from 10 a.m.-4 p.m. at the K of C Council in Jasper.

September 29
St. Nicholas Parish, Sunman will hold a Turtle Soup Supper and Fish Fry at 5:30 p.m. EST. Games, \$1,000 drawing.

September 29-30
St. Thomas More Parish, Mooresville will hold its 6th Annual Apple Fest and Pig Roast

featuring chili and teen dance Fri.; pig roast, entertainment Sat.

Sept. 29-Oct. 1
A New Albany Deaneery Peer Leadership Workshop will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

☆ ☆ ☆
A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call Ada Stewart 317-255-8135 for information.

☆ ☆ ☆
A Marriage Encounter Weekend will be held at the Boston Connection in Terre Haute. For information call Monty and Kathy Shields 812-494-2696.

September 30
The Liturgical Ministry Formation Program Phase I Session I: The Church at Worship will be held from 10 a.m.-3 p.m. at the Franciscan motherhouse, Oldenburg. Call 317-226-1483 for information.

☆ ☆ ☆
The Liturgical Ministry Formation Program Phase II Session I: Liturgical Leadership will be held from 10 a.m.-3 p.m. at Marian College. Call 317-236-1483 for information.

☆ ☆ ☆
The Catholic Alumni Club (CAC) will hold a Fall Rummage Sale from 8-12 p.m. at Autumn Woods Clubhouse, 91st and Allison Blvd. Cost \$3.50. Call Dan 317-842-0855 for information.

☆ ☆ ☆
The Ladies Guild of Sacred Heart Parish, 1530 Union St. will sponsor a Fall Rummage Sale from 9 a.m.-2 p.m. in the parish hall.

☆ ☆ ☆
The Home-School Association of St. Gabriel Parish, 6000 W. 34th St. will sponsor a Huge Garage Sale from 8 a.m.-4 p.m. Proceeds bring arts groups to school.

October 1
Marian Devotions are held each Sat. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆ ☆ ☆
Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆ ☆ ☆
The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

☆ ☆ ☆
Benedictine Father Noel Mueller will begin the October pilgrimages from St. Thomas, Archabbey to Our Lady of Monte Cassino Shrine with "Mary, A Shining Ark Among the Clouds of Glory" at 2 p.m. GDT. Universal Rosary March today.

☆ ☆ ☆
A Family Mass for Separated, Divorced and Remarried Catholics will be celebrated at 4 p.m. at Holy Name Church, Beech Grove. Reception follows. For more information call 317-236-1596.

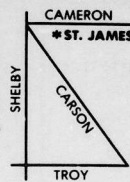
☆ ☆ ☆
Holy Family Parish, Oldenburg will present its Church Festival featuring chicken or beef dinners from 10 a.m.-2 p.m. slow time. Turtle soup, booths, drawings, supper 4 p.m.

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Pius X Council 3:45, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsville, 6:30 p.m.; Greenville K of C Council 6:38, 6:55 Pushville Rd., 7 p.m., food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic school, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

ST. JAMES AND ST. CATHERINE CAMERON ST. AT SHELBY

Combined Fall FESTIVAL



Friday
September 22
5 p.m.-12 Midnight

Saturday
September 23
5 p.m.-12 Midnight

All Meals Served 5 to 8 p.m.
(PLENTY OF FREE PARKING)

SPECIAL ATTRACTIONS

- MONTE CARLO AT 7:00
- OLD FASHIONED "SOCIAL"
- KIDS GAMES
- HAND CRAFTS
- BEER GARDEN
- FOOD: Sandwiches & Dinners
- RIDES BY FIESTA
- HOURLY DRAWING (must be present to win)
- DRAWINGS WITH GRAND AWARD: \$5,000
- FIVE BIG ACTION TENTS
- AIR CONDITIONED DINING ROOM

SEPTEMBER 22 — FISH DINNER
SEPTEMBER 23 — CHICKEN & NOODLES

ALL MEALS: Adults — \$4.00

DRINK AND DESSERT INCLUDED

Grade School — \$1.75

Pre-School — 50¢

★ SATURDAY MASS — 4:00 PM ★

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APPLE FEST & PIG ROAST

Friday, Sept. 29 & Saturday, Sept. 30

FUN FOR EVERYONE

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Treat Yourself & Your Family

Turtle Soup Supper and Fish Fry

Genuine Turtle Soup
Serving begins at 5:30 PM (EST)

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Friday, Sept. 29, 1989


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★ \$1,000 Drawing

★ Games

★ Amusements

Everyone Come and Enjoy the Evening



Youth News/Views

Teen says leadership institute was good time

by Steve Shockley

When I was dropped off in front of the Catholic Youth Organization Youth Center on July 21 for participation in the Christian Leadership Institute, I was excited!

However, I wasn't excited about the things that CLI was about, like meeting new people, learning new things, and developing my leadership skills. I just wanted five days away from the ordinary schedule all by myself!

I figured I could sit through the boring lectures and go along with what was asked of me, as long as these things didn't include going out of my way for other people or doing stupid activities that had no point to them.

As a result of my decision, the first three or four hours of CLI programming went extremely slow. I was definitely not getting my vacation, nor was I contributing much to the institute. I knew then that I had to change my attitude, or the days to come would be very long and dull.

After that, the week began to change for the better. I was meeting lots of new people. I learned new things to sharpen my leadership skills from the colorful lectures. It was as if something magical had occurred.

The time flew by, and then suddenly I realized it was Friday. And the next thing I knew, the day finally came to an end and we were all grudgingly willing to go home.

While witnessing the final hugs and tears, I realized that I would miss these people who, at first, I didn't even want to meet!

I enjoyed developing my leadership abilities, but the best thing about the Christian Leadership Institute was the powerful love, which I can still feel the effects of today.

Now I intend to encourage others to share my CLI experiences. Why not participate in the Christian Leadership Institute next summer?

(A member of St. Mark Parish in Indianapolis, Steve is a sophomore at Roncalli High School.)



CLI CREW—Youth ministers from the Archdiocese of Indianapolis and Diocese of Gary gather for a photograph outside the CYO Youth Center in Indianapolis during the Christian Leadership Institute in July. Institute staff members were: (seated, from left) Frank Zolivinski, Tom Parlin, Father Chuck Fisher, who served as spiritual director, and Beth Nord; (standing, second row) Ann Papeash, Kathy Davis-Shanks, Dianne Lecher, Janet Roth, Dede Stomoff, Dick Gallamore, and Dianna Shipman; and (top row) Paula Keeton, Julie Till, Bob Schultz, John Boucher, and Eva Corsaro.

Cardinal Ritter celebrates school's 25th anniversary

Cardinal Ritter High School faculty, students, and alumni will mark the school's 25th anniversary with a variety of special celebrations beginning in October and continuing again in November, February, and June.

Commemoration of the school's quarter-century of existence begins with a rededication liturgy Oct. 4 celebrated by Archbishop Edward T. O'Meara and archdiocesan priests at 10 a.m. in the Ritter gymnasium.

Homecoming activities that weekend include a gridiron contest between the Ritter Raiders and Bishop Chatard High School at 7:30 p.m. Oct. 6 on Northwest Field followed by the dance Oct. 7 from 8 p.m. until 11 p.m. at the school. Student Council members invite Ritter alumni to join students for the 25th anniversary Homecoming dance.

Tours of Roncalli High School's new outdoor classroom were among the highlights of the southside school's fourth

annual "Back to School Night" on Sept. 13. Parents also participated in an abbreviated version of their child's daily schedule.

Also at Roncalli, Academic Booster Club members sponsored a program on applying for financial aid and scholarships for college on Sept. 17 at the school library. Mary Hall, Roncalli's guidance director, offered financial aid tips for parents and students.

☆☆

Neighborhood Youth Outreach, located at St. Joan of Arc Parish in Indianapolis, is in desperate need of tutors and life counselors who would be willing to help high school students with homework and encourage them to complete their high school education. Contact NYO director Tom Tolbert at 317-283-5508 or 317-283-6710 for information.

☆☆

Sixteen students from interparochial and private Catholic high schools throughout the archdiocese have been named semifinalists in the **National Merit Scholarship Corporation** competition for 1990.

Semifinalist winners include Roncalli High School students Ruth Nugent and Bryan Sharpe, Cathedral High School seniors Brian Bigelow, John Bradshaw, Mark Engel, and Matthew Lamberti, all of Indianapolis, and Academy of the Immaculate Conception students Becky Summermyer and Stephanie Wirth, enrolled at the Oldenburg girls' school.

Bruef Preparatory School in Indianapolis received notice that eight seniors are semifinalists in the national merit scholarship competition. They are Jason Anderson, Peter Brown, Brian Diggs, Stephany Elliott, Mark Hauser, Nathan Herring, Wendy Kirschner, and Bertrand Tzeng.

☆☆

Freshman cheerleaders for Roncalli High School are Courtney Chaer, Julie Parsons, Danielle Peoni, Jodie Widner, Keri Miller, and Rachael Litz. Cheerleading moderator Patti Cunningham will assist the girls with their performances at Rebels games this year.

☆☆

Shaw Memorial Junior/Senior High School officials report a six percent increase in overall enrollment this year that has inspired a renewed spirit of optimism about the future of the Madison junior and senior level high school.

☆☆

New Albany Deanery youth ministry coordinators are challenging area teen-agers to attend three consecutive monthly **Youth Masses** as a fun and satisfying way of getting to know God better while spending time with friends.

The next three deanery youth Masses are Sept. 24 at Our Lady of Perpetual Help Church in New Albany, Oct. 29 at St. Michael's Church in Charlestown, and Nov. 26 with arrangements pending on all locations.

☆☆

Students who participated in the **Project DARE Leadership Conference** at Roncalli High School last June have elected Kristi Dwenger and Joan Kim as co-chairpersons, Pic Russell as secretary, and Jenny Ford, Christina Lewis, and Angie Wilson as executive committee members.

☆☆

Renovations are complete in the new youth center at Our Lady of Perpetual Help Parish in New Albany.

A large-screen television with video cassette player and recorder, ping-pong table, a mini-pool table, other games, small refrigerator, mini oven, and furniture are among the improvements to the youth center, which is located in the basement of the rectory.

"Over the spring and summer, several of the walls have been painted by some of us to add our own touch to the center," parish youth ministry coordinator Mike Betting noted. "We have reserved one wall as a special changes in dating relationships we need to restrict the graffiti to our own names. We will no longer permit declarations of love that endear us, temporarily, to our current center of attention."

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1989 Midwestern Majestic Pageant



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Sun., Oct. 15, 1989 — Holiday Inn, Vincennes, Ind.

AGE DIVISIONS: Females — 3 mo. to 50 yrs.
Males — 3 mo. to 10 yrs.

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Archdiocesan youth serve poor in Appalachia

by Mary Ann Wyand

It's harvest time year-round at Nazareth Farm, because the youths who volunteer to serve at this rural Appalachian site in the mountains of West Virginia reap multiple rewards from the fruits of their labors.

Teen-age and adult volunteers stay at the farm near Center Point in a rugged part of the mountains of West Virginia to perform community service work for the poor in Appalachia.

While there for a few weeks at a time, they work to build a sense of community in a Christian environment as they assist with a variety of construction projects, offer agricultural assistance, babysit for area children, and visit residents of this poverty-stricken area.

Youth groups from Sacred Heart, St. Benedict, St. Ann, St. Margaret Mary, and St. Patrick parishes in Terre Haute accompanied by adult supervisors Paula Keeton and Sylvia Conway of St. Patrick Parish in Terre Haute accompanied Brent Kapellusch, David Cordell, Kim Dominick, Dena Burpo, Joe Schmitt, and Jeff Conway to Nazareth Farm June 19-25.

And Janet Roth took a large group of teen-agers from Sacred Heart, St. Benedict, and St. Ann parishes to work and live at the farm July 1-7.

Terre Haute teen-agers who participated in the living and learning experience recently discussed special memories from their time at Nazareth Farm.

"I felt as though I was uprooted from my home soil and transplanted into a soil that was in dire need of nourishment," Lori Schaffer explained.

"At the farm I was able to use my strength and skills that I have learned all my life to help others in need," Thad Nation added.

"I made a doll house for a little girl out of scraps of wood from a deck we built for the family," Kris Haney remembered. "My thanks from the little girl was 'I love you, Krissey!' and a piece of gum. I felt a great deal of satisfaction."

Chris Brooks recalled the community service opportunity as a spiritual experience. "I felt close to God through the sacrifices of a simple lifestyle," Chris said. "I found we can live without all the luxuries and junk food!"

And Jenny Goodwin remembered their time at Nazareth Farm as very positive. "I felt that our presence in the community was important," she said. "We are positive role models and we encourage the poor to be the best they can be."

Both Amy Myers and Chris Maierle said they discovered a new understanding and concern for the plight of poor people in America.

"My attitude toward the poor is different because of the families we worked with," Amy noted. "They loved us because we took the time to visit and work with them."

Chris stressed that, "The families were so open and accepting of us. I learned that the need for companionship is so important."

Neil Waelbrook recalled the friendly and caring atmosphere at Nazareth Farm.

"We were welcomed at Nazareth Farm with open arms," he said. "I will never be quite the same after this experience. I love that place."

the poor by Father Dave Pichette of the Syracuse Diocese in New York, Nazareth Farm has grown into a vital helping and healing youth ministry experience for high school and college students.

Spirituality is emphasized as much as community service, Roth said, and time for prayer is considered an important part of each work day.

"Unless we nourish ourselves spiritually," she emphasized, "we don't have anything to give to others."

Catholic Community of Columbus participants Dan Klinger, Amy Harpenau, Beth Pigg, Tony Martin, and Julie Audreth stayed at the farm August 12-18.

Adult supervisors Paula Keeton and Sylvia Conway of St. Patrick Parish in Terre Haute accompanied Brent Kapellusch, David Cordell, Kim Dominick, Dena Burpo, Joe Schmitt, and Jeff Conway to Nazareth Farm June 19-25.

And Janet Roth took a large group of teen-agers from Sacred Heart, St. Benedict, and St. Ann parishes to work and live at the farm July 1-7.

Terre Haute teen-agers who participated in the living and learning experience recently discussed special memories from their time at Nazareth Farm.

"I felt as though I was uprooted from my home soil and transplanted into a soil that was in dire need of nourishment," Lori Schaffer explained.

"At the farm I was able to use my strength and skills that I have learned all my life to help others in need," Thad Nation added.

"I made a doll house for a little girl out of scraps of wood from a deck we built for the family," Kris Haney remembered. "My thanks from the little girl was 'I love you, Krissey!' and a piece of gum. I felt a great deal of satisfaction."

Chris Brooks recalled the community



OFF TO APPALACHIA—Terre Haute volunteers prepare to leave for their community service experience at Nazareth Farm in the mountains of West Virginia. Participants were (from left) Chris Maierle and Tony Brentlinger of St. Benedict Parish; Thad Nation, Sacred Heart Parish; Lori Schaffer, St. Benedict Parish; Jenny Goodwin, St. Ann Parish; Chris Brooks and Kris Haney, Sacred Heart Parish; Neil Waelbrook, St. Ann Parish; youth ministry coordinator Janet Roth; Larry Lenne, adult volunteer from Sacred Heart Parish; and Amy Myers, also of Sacred Heart Parish. They were among archdiocesan youth groups from eight parishes who journeyed to Appalachia to serve the poor last summer.

service opportunity as a spiritual experience. "I felt close to God through the sacrifices of a simple lifestyle," Chris said. "I found we can live without all the luxuries and junk food!"

And Jenny Goodwin remembered their time at Nazareth Farm as very positive. "I felt that our presence in the community was important," she said. "We are positive role models and we encourage the poor to be the best they can be."

Both Amy Myers and Chris Maierle said they discovered a new understanding and concern for the plight of poor people in America.

Youth commission at Terre Haute sets priorities for the coming year

"Sing Your Praise to the Lord" was the theme of a recent overnight youth commission meeting for teen-agers and youth ministers from three Terre Haute parishes.

Youth and adults from St. Ann, St. Benedict, and Sacred Heart parishes gathered at Brentlinger's Cabin to evaluate and plan future youth ministry activities in the Terre Haute area.

Sessions focused on Scripture that helped the teens get in touch with their relationships with God.

Discussion also centered on the importance of being prayerful people and how youth are called as Christian leaders to become more serious about their faith lives.

Franciscan Father Kent Biergens, pastor

of St. Benedict Church, was the celebrant for a special retreat liturgy.

Social activities, youth liturgies, retreats, other faith experiences, and service opportunities were among the agenda items for the 1989-90 year. Youth commission members also discussed individual roles and responsibilities.

"The two days together served as a wonderful way to build community through swimming and other social activities," Janet Roth, youth ministry coordinator for Sacred Heart, St. Benedict, and St. Ann parishes, emphasized. "We were grateful for the two days to praise the Lord through prayer and the sharing of ideas and dreams. The beauty of nature provided an atmosphere to truly 'Sing Praise to the Lord.'"



YOUTH COMMISSION—Youth commission members from Sacred Heart, St. Ann, and St. Benedict parishes in Terre Haute take a break from swimming during their recent retreat at Brentlinger's Cabin. They are: (seated, front row) Angel Gropp, Loretta Ormsby, and adult volunteer Rita Hay; (seated, second row) Thad Nation, Leslie Schaffer, Lori Ormsby, Emilee Manwaring, Lori Schaffer, and Kris Haney; and (standing) youth minister Janet Roth, Eric Swander, Teresa Dwyer, Erin Brentlinger, Clint Pies, Amy Myers, and Andy Hellmann.

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BOOK REVIEW

Sulpician tradition, development

TRADITION AND TRANSFORMATION IN CATHOLIC CULTURE, by Christopher J. Kauffman. Macmillan (New York, 1989). 366 pp., no price given.

Reviewed by Msgr. Charles J. Dollen

It would be difficult to find another society of priests who exercised such a prominent place in the organization of the English-speaking Catholic Church in the United States as the Sulpicians. They did not have the fiat of the Jesuits or the appeal of the Benedictines, but they were there in the background all the time, hard at work at the preparation of the clergy.

In "Tradition and Transformation in Catholic Culture," well-known historian Christopher J. Kauffman tells the fascinating story of this elite group which began its work in

this country in 1791. He precedes that with the history of their founder, Father Jean-Jacques Olier, and the development of the congregation from 1642 to 1790. The only thing he neglects is to identify St. Sulpicius II, the bishop of Bourges who died about 647, who was the patron of the parish church where Father Olier started his work in earnest.

The book begins its formal thesis with the opening of St. Mary's Seminary in Baltimore by the group of French Sulpicians and students who had just arrived. The Paris-Baltimore axis was to secure French spirituality and organization firmly in the U.S. hierarchy and clergy for many generations. Almost a dozen Sulpicians became bishops, and many of the priests they trained entered the hierarchy.

The other major influence on organized church affairs

was the Irish connection, since so many of the English-speaking priests either came from Ireland or from Irish-American families. Kauffman does not investigate this source of tension since his is not a history of the American church but of a particular congregation.

Well-researched and well-written, Kauffman's study of the Sulpicians will be welcomed by church historians and scholarly readers everywhere. An excellent chronology and index will make it a valuable reference tool. It should have an honored place in all libraries which feature this material.

(Msgr. Dollen is book review editor of *The Priest* magazine and a pastor in California.)

† Rest in peace

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

Diane Stevenson; grandmother of three.

† KESSANS, Lena M., 81, St. Paul, Tell City, Sept. 5. Mother of Bernard, Dennis, Doris March and Georgianna Scott; grandmother of six; great-grandmother of three.

† KNEPPER, Violet, 79, St. Roch, Indianapolis, Sept. 8. Mother of William J., grandmother of seven; great-grandmother of two.

† NICHOLSON, Delbert P., 85, St. Elizabeth, Cambridge City, Aug. 28. Husband of Hildruth; father of Othella Smith, Joan Gentry, Mary Ann Rader, Jerome and Joseph; brother of Clarence, and Lucretia Bowman.

† SPEER, Beverly Catherine, 5, St. Mary, North Vernon, Sept. 10. Daughter of Leonard and Paula (Weber); sister of Benjamin; granddaughter of Stanley and Janet Weber, Melvin and Janet; great-granddaughter of Gertrude, Louise Weber and Paula White.

† SPRINKLE, Roslyn D., 77, St. Paul, Tell City, Sept. 3. Mother of Jerry; sister of Walter, Otto and Edwin Linette.

† VEACH, Timothy E., 34, Sacred Heart, Jeffersonville, Sept. 7. Husband of Joan (Nolan); father of T. Gabriel and Megan E., Gregory T., Christopher T. and James S. Cato and Heather Lester; son of Evelyn, brother of Michael, Mark, Gregory, Patty, and Theresa Basham; grandfather of four.

† WHITE, Charles Thomas Jr., 31, St. Lawrence, Indianapolis, Sept. 9. Father of Heidi N.; son of Charles and Roberta; brother of Kimberly Zirrilo; grandson of Mr. and Mrs. Paul Largent and Mrs. C. Grimes.

† WHITNEY, Mary M., 59, St. James the Greater, Indianapolis, Sept. 4. Mother of George, Michael, Chris, Charlotte Swanes and Virginia Chaney; daughter of Carlene O'Connor; sister of Bud O'Connor and Peggy Napier; grandmother of nine; great-grandmother of two.

† WILLIAMS, William A., 58, St. Catherine of Siena, Indianapolis, Aug. 25. Husband of Pauline; father of Michael, brother of John, and Patricia Doyle.

Prov. Sr. Mary Emeline, 96, dies at Woods

ST. MARY OF THE WOODS—Providence. Sister Mary Emeline Doody died here in Karcher Hall on Sept. 14. The Mass of Christian Burial was celebrated for her on Sept. 16 in the Church of the Immaculate Conception.

The former Ann Cecilia Doody, an Indianapolis native, was 96 at the time of her death. She entered the Congregation of the Sisters of Providence in 1917, professed first vows in 1920, and final vows in 1924.

Sister Mary Emeline taught in Chicago, Ill. and Indiana schools. In the Archdiocese of Indianapolis her assignments included St. John St. Catherine, St. Jo of Arc and St. Philip Neri Schools in Indianapolis, and St. Mary School in Richmond.

One nephew, William, of Fort Clinton, Ohio, and a niece, Mrs. Thomas Forhan of Rocky River, Ohio, survive Sister Mary Emeline.

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Catholicism makes headway in politically turbulent East bloc

by Bill Pritchard

WASHINGTON (CNS)—The Vatican apparently made another gain in its diplomatic campaign in the politically turbulent East bloc as Hungary said in mid-September it is ready to establish formal relations.

Hungary would be the second Warsaw Pact nation, after Poland, to exchange ambassadors with the Vatican city-state. The Vatican and Poland, which elected its first non-communist government in more than 40 years, announced on Aug. 26 that they had exchanged ambassadors for the first time since 1945.

Meanwhile, Soviet President Mikhail Gorbachev said he wants to meet with Pope John Paul II when he visits Rome this November, according to the Soviet ambassador to Italy.

In other Catholic news from Eastern Europe, celebrations were held in Poland on the installation of a Ukrainian Catholic bishop assigned to the pastoral care of his co-religionists in that country. Across the border in the Soviet Union, Ukrainian Catholics continued a campaign to legalize their Eastern Catholic church.

In East Berlin, newly ordained Bishop Georg Sterzinsky wondered out loud about the motives of thousands of East Germans who took advantage of a Hungarian policy to emigrate to the West.

Hungary's diplomatic move toward the Vatican was the subject of commentary by officials of the two states. The commentary appeared to signal that an exchange of ambassadors might take place in the near future.

A Hungarian government spokesman said Sept. 14 in Budapest that Prime Minister Miklos Nemeth had written Vatican Secretary of State Cardinal Agostino Casaroli, asking for diplomatic relations. The two states have been in formal dialogue for 25 years.

The same day, the Vatican newspaper, *L'Osservatore Romano*, said in an editorial marking the quarter-century of talks that the Vatican is prepared to begin discussions leading to official links. It supported Hungary's "new initiatives in political, cultural and social life inspired by the demands of fundamental human rights." It also praised the country for showing "special sensitivity in defense of the principle of religious freedom."

A Vatican official, who asked for anonymity, said of the Hungarians, "If they ask, we would like to have diplomatic relations."

"The Holy See has declared that it is ready to begin the necessary negotiations," *L'Osservatore Romano* said. Although there is no hint yet of the Vatican and the Soviet Union establishing formal relations, Gorbachev has expressed an interest in talking with Pope John Paul about nuclear war and other issues. The Soviet leader had written the pope in August about face-to-face discussions during his visit to Italy, the Associated Press said, quoting a Vatican official.

Soviet ambassador to Italy Nikolai Lunok, asked about Gorbachev's interest in seeing the pope, said it is necessary "to interest oneself in the actions favoring peace and detente undertaken by the more than 800 million Catholics." Lunok confirmed the Soviet leader's wish to confer with the pope in an Italian radio interview Sept. 10.

There was no immediate Vatican comment on Lunok's remarks or the AP story, but last January, Cardinal Casaroli said Pope John Paul is "always available" to meet when

Gorbachev comes to Rome. The cardinal also predicted that prospects for furthering Soviet-Vatican relations are good.

Lunok said in commenting on the Gorbachev visit that it would be premature to predict diplomatic relations would be established very soon. "In everything, we must be realistic," the ambassador said.

If the meeting between the two leaders takes place, it will come at a time of increasing pressure on the Soviet government from Ukrainian Catholics for legalization of their church. That church marked a milestone Sept. 16, with the installation of the first Ukrainian Catholic bishop to publicly take office in the East bloc in 43 years.

Bishop Ivan Martyniak was installed as pastoral head of the estimated 500,000 Ukrainian Catholics in Poland. The ceremony was held at the Cathedral of the Blessed Virgin Mary of Czestochowa, in Czestochowa, Poland. Czestochowa is the site of Poland's most revered Catholic shrine. Bishop Martyniak will be attached to the Archdiocese of Warsaw and Gniezno as an auxiliary.

The Ukraine was controlled by Poland between 1919 and 1938. It was annexed after World War II by the Soviet Union. In 1946, the Soviet government orchestrated a spurious Ukrainian Catholic synod which broke with Rome and supposedly united the church with the Russian Orthodox Church. Although outlawed, the Ukrainian Catholic Church has continued to function underground with a following estimated by church authorities to be in the millions.

Cardinal Myroslav Lubachivsky, Rome-based head of the Ukrainian church, said of Bishop Martyniak's installation that "we are encouraged by the recent

developments for the Catholic Church in Eastern Europe and hope that soon this new openness will become reality for Catholics in Ukraine."

Police estimated more than 150,000 people marched through the streets of Lvov Sept. 17 to demand legalization of the Ukrainian Catholic Church. The demonstration coincided with the 50th anniversary of the Soviet invasion of western Ukraine, which it seized from Poland.

Carrying religious banners and the banned blue and yellow Ukrainian flag, the demonstrators marched from Lvov's Communist Party headquarters to the Cathedral of St. George, once a Ukrainian Catholic church, now used by the Russian Orthodox.

"The Soviet authorities have long insisted that there are not very many Ukrainian Catholics. This shows that there are a lot of us. It's a complete moral victory," said Ivan Hel, head of the Committee for the Defense of the Ukrainian Catholic Church.

Earlier in the day, thousands of Catholics gathered in a public park for a two-hour Mass, concelebrated by at least two dozen priests.

Authorities in Lvov initially said they would not allow the demonstrations, but police kept a low profile during the ceremonies.

Emigration to the West became a reality for thousands of East Germans in September as Hungary defied its Eastern-bloc neighbors to allow the emigres to cross into West Germany through its frontier. Many of the East Germans had traveled to Hungary as tourists to take advantage of Budapest's policy.

But Bishop Sterzinsky, installed that day as head of the Berlin Diocese, expressed concern Sept. 10 about the exodus. The bishop, who lives in communist East Berlin, asked whether "these people (are) seeking the way by which the Lord wants to lead them, or are they looking only for the most comfortable way?"

Bishop Sterzinsky was speaking in a homily during his first Mass in West Berlin, which is part of his diocese. He is allowed by East German authorities to visit the West German sector of the city 10 days of each month.

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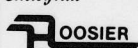
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New challenges emerge for church in Poland

by John Thavis

WARSAW, Poland (CNS)—In Poland's newly pluralized society, the Catholic Church is poised to assume a strikingly higher profile, taking advantage of new pastoral opportunities in health, education, charity work and the mass media.

But along with new freedom of action, hard questions are being raised within the church about its place in Poland's transformed political and social landscape. Many prominent Catholics say the church must now relinquish the role it played under four decades of communism—that of sponsoring and protecting a sort of "alternative" society.

At the same time, lay Catholics and some priests are urging that the winds of political change and renewal also find expression inside Poland's institutional church.

In interviews, Polish observers agreed that the church was at a crossroads of both opportunity and challenge.

"The space for work is very great, and this can give new vigor to the church. But it depends now on the activity of bishops, priests and lay people," said Father Alojzy Orszulik, a spokesman for the Polish bishops' conference.

The opportunities were capitalized in a long-awaited law passed last spring, which gave the church in Poland an array of important rights.

The law allowed the church to run its own schools, hospitals, pharmacies and charity centers, as well as its own press agency, television shows and broadcasting stations. It recognized the legal existence of parishes, seminaries, theological faculties and Catholic lay associations, and granted social security to clergy. It officially removed the atheistic content of public school programs.

Soon after the law was passed by Parliament, the

Vatican and Poland announced they were establishing diplomatic relations for the first time since World War II, further bolstering the church's status. For the church, it is a pleasant irony that the first Polish government to send an ambassador to the Vatican is led by Solidarity, the labor and social movement the church defended for so many years.

Poland's swift political turnaround, in fact, offered tremendous additional advantages for the church. The country's new Prime Minister, Tadeusz Mazowiecki, is a Catholic, a friend of Pope John Paul II, and a man who made a point of consulting with Warsaw's Cardinal Jozef Glemp when he put together a government.

But in this encouraging panorama, there are traps and obstacles.

The first, Father Orszulik said, is money—or, more precisely, the lack of it. Despite generous past aid from the West, the Polish church has no funds to build schools, hospitals or broadcasting stations, he said. In fact, it has begun to cut back on its extensive church-building program because of Poland's severe economic crisis.

Even the Catholic print media is suffering. The church won the right to import paper for magazines and newspapers, but at present cannot afford to do so.

The church's new legal opportunities are being questioned in more philosophical terms, too. Catholic lay intellectuals, who have been the driving force behind Poland's political renewal, argue that concessions won by the church under communism make less sense in a democratic society led by lay Catholics—which is what Poland appears headed for. There may be no need, they said, for many of the parallel institutions the church has envisioned.

"For a long time, the church was expressing the voice of the nation. But now, Solidarity is the true voice of secular society. Suddenly, Polish society received its normal voice. Now, the fate of this country does not depend only on agreements between the church and the communist regime," said Marek Swarnicki, an editor at the Catholic journal *Tygodnik Powszechny* in Krakow.

His view was echoed by Stefan Frankiewicz, an editor at *Wizja* (Link), a Catholic magazine founded by Prime Minister Mazowiecki. "A turning point was when [Solidarity leader] Lech Walesa went to Cardinal Glemp recently, to thank him for all the church's support during the 1980s. Walesa was saying, in effect, 'Thank you—from now on, we'll take over.' I think this gesture marked the end of an era," Frankiewicz said.

He added that it may be "psychologically difficult" for church leadership to give up this traditional role. The church has been a virtual "alternative Parliament" for nearly 50 years, he said, and "has grown used to governing," in a certain sense.

Differences over the church's role emerge most clearly on the question of whether Poland needs a Catholic political party. Cardinal Glemp has noted that the country is still without groups "capable of putting together a political program based on the social doctrine of the church." Father Orszulik suggested that a specifically Catholic party would be a "natural thing" for Poland, where more than 90 percent of the people profess Catholicism.

But for others, the idea is viewed as a potential disaster, one that would set the church back several decades.

"There are many Polish priests who think we need a political party with a Catholic program. But I do not know what a Catholic program is. I read the pope's encyclical, 'Sollicitudo Rei Socialis' ('On Social Concerns') and I didn't see the term Catholic program," said Father Bronislaw Dembowski, a Warsaw priest and a church-appointed observer to political round-table talks in Poland last spring.

Krzysztof Sliwinski, a leading church activist in Warsaw and an editor of Solidarity's daily newspaper, said some bishops have the idea that a church-backed political party would be like "a group of knights" in Polish society. "They want to reduce Catholic issues to very simple and divisive ones, like abortion. This is a danger," he said.

Sliwinski noted that the few Catholic conservative candidates in last June's parliamentary elections lost heavily to Solidarity members. In one unusual Warsaw face-off, Jack Kuron, a top Solidarity adviser who is non-Catholic, soundly defeated Wladyslaw Sila-Nowicki, founder of an embryonic Christian Democrat-style party.

The Polish church did not officially back candidates in the election, but at the diocese and parish level Solidarity candidates were almost unanimously supported, sources in Poland said. Typically, priests would introduce Solidarity candidates during Mass and host a public meeting with them afterward.

Since the election, the church-Solidarity connection has been less visible. Solidarity's newspaper, *Gazeta Wyborcza*, has taken an unusually independent stand in a country where, until last May, opposition papers operated only under church protection. Its busy offices in a former nursery school are devoid of Catholic symbols.

"It's the first paper which is neither Catholic nor of the (Communist) Party," Sliwinski said. "We want to be serious about religious issues in a new way, reflecting the new situation in society—but not Catholic in the technical sense." For example, he said, the newspaper will cover "both sides" of the abortion issue, a sensitive topic in Poland.

Throughout Poland's recent changes, those interviewed said, the church has kept its attraction as a center of spiritual and sacramental life. Churches are still full on Sundays, most young people attend catechism classes and, especially in rural areas, the parish remains the center of community life.

But many believe the time is ripe for the church to have a greater influence on everyday moral and ethical problems of Polish Catholics—particularly now, in a period of severe economic hardship.

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