



The

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Cardinal Bernardin says he has terminal cancer

He says that, as a person of faith, he sees death as a friend, as the transition from earthly life to life eternal

By Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago announced Aug. 30 that the pancreatic cancer for which he underwent surgery in June 1995 has recurred in his liver.

"I have been told that it is terminal and my life expectancy is one year or less," he said at a afternoon press conference at the archdiocesan Pastoral Center.

The cardinal, who turned 68 in April, said he would begin a different form of chemotherapy called Gemzar, or gemcitabine, and "if successful, this therapy may increase my time somewhat but it will not effect a cure."

"I have been assured that I still have some quality time left," he said in his prepared statement. "My prayer is that I will use whatever time is left in a positive way, that is, a way that will be of benefit to the priests and people I have been called to serve, as well as to my own spiritual well-being."

Since his cancer diagnosis last year, the cardinal also has experienced other health problems.

Last winter, he suffered several compression fractures in his spine, which doctors attributed to osteoporosis, possibly exacerbated by radiation therapy following his cancer surgery.

Later, the Chicago Archdiocese an-

nounced Aug. 5 that he tentatively was scheduled to undergo surgery Sept. 16 to relieve severe leg and lower back pain caused by spinal stenosis, a narrowing of the spinal column that can pinch the nerves. At that time, the archdiocesan communique said Cardinal Bernardin "continues to receive weekly maintenance chemotherapy treatments, and he remains cancer-free."

The cardinal said Aug. 30 that the cancer recurrence was found during tests conducted at Loyola Medical Center in preparation for the planned September surgery. "In light of this latest diagnosis," he said "the back surgery for the spinal stenosis has been cancelled."

Bishop Anthony M. Pilla of Cleveland, president of the U.S. bishops' twin conferences, said it was "with great sorrow that I have heard from Cardinal Bernardin about the recurrence of his cancer."

In an Aug. 30 statement issued in Washington, Bishop Pilla called the cardinal "a great human being and a great Christian."

He said Cardinal Bernardin "has endured this suffering with great faith, hope and love; and—true pastor that he is—he has used his time of sickness to reach out and comfort other victims of cancer."

"We have no doubt that he will use the days left to him as he has used all the days of his life so far: for the glory of God and the well-being of God's people," Bishop Pilla said. "He will be constantly in our prayers."

At his press conference, Cardinal Bernardin said though he knows there will be difficult moments ahead, "I can say in all sincerity that I am at peace."

"I consider this as God's special gift to me at this moment in my life," he added.

"As a person of faith, I see death as a friend," he said, "as the transition from earthly life to life eternal."

The cardinal pledged to "keep a full schedule for as long as I can," and to "keep everyone informed of my health."

He asked the priests and people of Chicago to "pray that I may continue to serve you and the broader church with understanding, compassion and fidelity."

He also asked members of the media—with whom he said he enjoyed "a good professional relationship" during his 14 years as archbishop of Chicago—to pray for him. "And, in return," he said, "I will pray for you and your loved ones."



Photo by Margaret Nelson

Janet Golden agrees to guide first-grader Jessica Rooms to class at the request of the principal, Kathleen Tichenor. Aug. 28 was the first day of school at the new site of Central Catholic School, which serves five south side Indianapolis parishes.

Mother Teresa is eager to leave hospital; doctors remain cautious

By Catholic News Service

CALCUTTA, India—Mother Teresa has been pressing doctors to release her from the hospital, but still needs time to regain her strength, her doctors said Sept. 3.

One of the doctors treating Mother Teresa, Dr. Sudipta Sen, said the Nobel laureate's release from the hospital "depends on how long we take to make her a little bit stronger."

Mother Teresa remained in intensive care after a two-week struggle with an irregular heartbeat and malaria, as well as a lung infection caused by a respirator that helped her to breathe during her hospitalization.

Sen said that the lung infection was "nothing to worry about" and was being treated with antibiotics. An X-ray taken Sept. 1 revealed no new lung infections.

Doctors were debating the use of electric shock treatment to stabilize Mother Teresa's heart rhythm. However, Sen said an irregular heartbeat would not prevent her from returning to the Calcutta headquarters of her order, the Missionaries of Charity.

"There are many heart patients who move around with irregular rhythm," he said.

"She is pressing us every day to release her," said Sen, director of Woodlands Nursing Home, where Mother Teresa has been hospitalized since Aug. 20. "It is virtually a tug of war every day, and every day we are telling her that we are going to release her tomorrow."

An altar and small statue of Jesus were provided for Mother Teresa inside the intensive care unit.

"She gets tremendous power from the prayers," Sen said.

Plans to move Mother Teresa out of the intensive care unit were postponed because of cardiac irregularity, her doctors said Aug. 30.

"Her heart is still fragile and cardiac irregularity is still persisting," Dr. Asim Kumar Bardham told Reuters, the British news agency.



Cardinal Bernardin at his press conference

Inside

Archbishop Buechlein	2
Active List	14
Commentary	4
Entertainment	12
Faith Alive!	11
Obituaries	18
Parish Profile	8
Question Corner	18
Sunday & Daily Readings	13
To the Editor	5
Youth and Young Adults	16 & 17

Reminiscences

We begin a new series on "The Catholic World of Yesterday." Older Catholics will remember, and younger Catholics will learn, what the "old" church was like.

Page 13



Little Flower Blooms

St. Therese of the Infant Jesus—Little Flower Parish is growing and planning and thriving under new leadership after tragic loss of pastor last December.

Page 8

Seeking the Face of the Lord

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



Dad died with hope. So can we

Labor Day always occasioned the celebration of our dad's birthday. He would have been 90 years old on Sept. 4th. I have already written about the gift he was and is to all of us. He is on my mind for several reasons, but his last struggle and death came to mind recently as I attended a lengthy bishops' Pro-Life Committee meeting in Chicago. Our committee tries to address the whole range of pro-life issues, but at the moment over-riding the presidential veto of the partial-birth abortion ban and the increased national support for euthanasia are pressing. The latter issue brought to mind my deceased father.

Dad's last days were not uncommon. Pneumonia and congestive heart failure are fraught with complications, especially for an elderly person. As my brother remarked several times, dad may have had a failing heart but it seemed strong to the end. A persistent heart and lungs filling with fluid are not a felicitous combination. As the lungs fill with fluids the struggle to breathe is difficult and frightening. It was no different for dad and the struggle went on for eight long days and nights. Proponents of euthanasia would say a person in such circumstances should be "mercifully" terminated. I have thought a lot about that.

The bedside vigil for eight days and nights was difficult for our family as well as for dad. I am confident that he would not have had it any other way because he was/is a man of faith. I know we family members would not have had it any other way, not just because we believe God is the author of life. Dad's last days were the cross and the gift for all of us as well as for him.

Over the last years dad had pretty well lost his memory. Since Christmas his memory loss was almost complete, except for prayers he knew all his life, e.g., the Our Father. Since Easter he rarely said a word and the last eight days he could not speak. One of the last days while my brother and I were sitting with him he startled us by suddenly stretching out his folded hands. I asked, "Do you want us to pray?" (as we had been doing frequently). We began the Our Father and in a loud impassioned voice he joined us. Those were his last spoken words, something my brother and I are

not likely to forget. Dad's years of prayers for a happy death were answered. I pray that my last spoken words be such an impassioned prayer!

If presence is a most eloquent expression of love, dad saw a lot of love from our family those last eight days. My brother and his wife and I were joined by all the grandchildren, their spouses, and two great grandchildren in a round-the-clock vigil. As dad struggled we were there to hold his hands. My nephews and nieces discovered that if, in the rhythm of his struggles, they prayed the Our Father and the Memorare aloud, invariably it would calm dad (and, yes, us too). Our family said many an Our Father and Memorare, which was itself a gift.

What about all the pain and fright my dad suffered? Besides the comfort of a loving family standing by and besides the comfort of faith-full prayer, we witnessed first hand that there are palliative medicines which reduce pain and stress to a great extent. We also witnessed extraordinary nursing care for dad and for us.

The organized proponents of assisted suicide emphasize the notion of mercy and compassion as they propose taking God's place in determining when we live and when we die. These protagonists win a great deal of support by frightening us, especially the elderly and the terminally ill, about the horrors of a death struggle. They appeal to our natural fear of the unknown, the other side of death. In a subtle way they appeal also to the lonely dynamic of death.

Our family experience of dad's struggle was not pre-planned. Nor do I think we claim to be a family of more than ordinary faith. We did have the gift of good solid parents and I guess that drew us together. While I have never even been tempted to buy into the assisted suicide rationale, having experienced the cross and the gift of dad's last days I can't imagine how anyone could.

Many proponents of euthanasia know better, but it is not our right to take God's place in judging others either. What can we do? We can pray for a peaceful death and we can tell the story of the cross and the gift that is available to us. Dad died with hope. So can we.

Prayer, penance urged for Friday, Sept. 13

Father Vincent Lampert, director of the archdiocesan Office for Pro-Life Activities, has urged Catholics in the archdiocese to participate in a day of prayer, fast, abstinence from meat, and other forms of penance on Friday, Sept. 13.

This day has been called by the U.S. bishops' Committee for Pro-Life Activities for the intention of overcoming "the culture of death, particularly with regard to partial-birth abortion and physician-assisted suicide."

In addition to the day of prayer and penance, the committee has also scheduled a prayer service at the U.S. Capitol in Washington on Sept. 12. The public is invited to participate.

See a more complete article on page 10.

Editorial Commentary/John F. Fink, Editor

Card. Bernardin shows us how to face death

Cardinal Joseph Bernardin's announcement last Friday that doctors have told him that he has only a year or less to live did not come as a complete surprise. After his operation for cancer, doctors said that his chances of living for five years were only 25 percent. However, the announcement was met with great sadness.

The cardinal made this announcement the same way he has made so many others, calmly and firmly. It was also inspirational to the thousands—perhaps millions—who undoubtedly saw it on television. The news networks gave more time to it than they usually devote to religious news.

As he has done so often in the past, Cardinal Bernardin is using his adversity as a teaching moment for us. He did it when he was devastated by being falsely accused of sexual abuse and he did it later by forgiving the man who accused him, after that man admitted he was wrong. Later the cardinal met with his accuser and prayed with him.

That Cardinal Bernardin can call death a friend should not be surprising to Christians. We all know that we all must die some day and we believe that death is indeed the entrance to eternal life with God. It is our goal in this life. But facing death is difficult for us humans.

The cardinal said that the doctors have told him that he still has some "quality time"

and he intends to use it to do the most good he can. Ever since he was diagnosed with cancer he has devoted part of each day to writing to other cancer victims to give them courage. While he was in the hospital he frequently visited other patients to try to encourage them.

He also undoubtedly will use whatever "quality time" he has left to continue his attempt to unite Catholics. The same issue of *The Criterion* that is reporting the announcement of the recurrence of his cancer is also reporting on his response to the critics of his unity efforts (see story on page 10). Even with the excruciating pain we know he is suffering in his back and now with the knowledge that he will probably die relatively soon, he is able to focus on doing what he has always done best—be a mediator.

It does seem sad that his initiative to unite Catholics should be criticized. The Catholic Church sees the value of dialogue with non-Catholics and with non-Christians; the Vatican has pontifical councils for that purpose. Why would we not dialogue with Catholics with whom we disagree? Blessed indeed are the peacemakers.

Just as Archbishop Edward T. O'Meara taught us in this archdiocese how to die, it appears that Cardinal Bernardin is going to teach our country. Please pray for his perseverance.

Spiritual bouquet and collection planned for pope's golden jubilee

By John F. Fink

Catholics throughout the United States are being invited to help Pope John Paul II celebrate the 50th anniversary of his ordination to the priesthood, both spiritually and monetarily. The pope will observe his Golden Jubilee in November.

Between now and Oct. 18 parishes in the Archdiocese will ask parishioners to prepare a "spiritual bouquet" for the pope. They will also conduct a special collection for him. The spiritual bouquets and the collections will be sent to the National Conference of Catholic Bishops (NCCB) which will present them to the pope. The collection will be given directly to the pope to be used as he chooses.

The special collection was approved by the U.S. bishops during their spring meeting in Portland, Ore., and was also approved by the Council of Priests of the Archdiocese of Indianapolis.

In a letter to all bishops, Cleveland Bishop Anthony M. Pilla, president of the NCCB, said that an accounting of both the spiritual bouquets and the proceeds from the collections will be made at the U.S. bishops' annual meeting in November.

A "spiritual bouquet" is the colloquial term used to describe a collection of good works and prayers done with the intentions of a particular person in mind. Examples are the celebration of the Eucharist and reception of Holy Communion; recitation of the Liturgy of the Hours, the rosary or the stations of the cross; or the performance of some of the corporal or spiritual works of mercy.

Parishes have been sent forms on which both adults and children can list their spiritual gifts for the pope. In a letter accompanying the form, Vicar General Father Joseph Schaedel said, "This is a tremendous opportunity for the people of our archdiocese to express their gratitude and esteem for Pope John Paul II."

Fr. Michael Barton, from Indianapolis, imprisoned, then released, in Sudan

Comboni Missionary Father Michael Barton, a native of Indianapolis serving in Sudan, was imprisoned by Sudan People's Liberation Army rebels on Aug. 17.

Providence Sister Marian Kinney, director of the archdiocesan Mission Office, received word last week that Father Barton was released on Aug. 28.

Comboni Missionary Msgr. Caesar Mazzolari, administrator of Rumbek Diocese, reported that the Mapourdit mission, where Father Barton is assistant pastor, was surrounded and sealed off. Then the priest and five other missionaries were imprisoned and the mission looted.

Two Australian religious sisters, Sudanese Father Raphael Fiel, vicar general of the diocese, and Father Barton were charged with "hindering SPLA recruitment, being found in possession of documents proving that they are spies from foreign countries, and working for the spread of Islam under the guise of the cross."

That last charge resulted from a quotation from the Koran found on a bookmark in a Bible belonging to the nuns. "It's unbeliev-

able that the sisters taught Islam," said Msgr. Mazzolari.

Another sister and an Italian religious brother were detained "for security reasons."

Photo clarification

Because the wrong photo was substituted by the printer, the caption for last week's cover photo of St. Simon's groundbreaking should have identified the participants as (from left): Michael Folzenlogel, acolyte; Archbishop Daniel M. Buechlein; his executive assistant, Raymond Nahlen; and transition committee members: James Ittenbach, stewardship and capital campaign; principal Robert Rash, education; Michael Braun and Robert Korson, building committee; and Ciro Ciraci, parish life and worship.

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Don't throw it out; give it to the Archives

Father Porter hopes to enhance the archdiocese's collection for future use

By John F. Fink

"When in doubt, don't throw it out. Call the Archives."

That's the plea of Father Jack Porter, archivist for the Archdiocese of Indianapolis. He is one of six historians who are preparing a history of the archdiocese and he is anxious to receive anything that might be of historical value. He also wants to enhance the archdiocese's archival collection for future use.

It is anticipated that the history will be completed in 1998.

Others who are working on the history are Dr. James J. Divita, historian at Marian College; Dr. Joseph M. White, an independent historian; Dr. Mary T. Haugh, sociology professor at Marian College; Dr. William J. Doherty, a Marian College historian; and Sister of Charity Dr. Patricia Wittberg, a sociologist at Indiana University Purdue University at Indianapolis.

The history will be both chronological and topical, Father Porter said. His contribution will be on the leadership of the archdiocese. He said he is studying the priorities of each bishop, how they were established, and what each bishop did to accomplish the priorities.

He noted that his contribution will probably be more chronological than that of the other contributors. They will write on topics such as ethnic, rural and urban issues, Catholic schools, Catholic Social Services, contributions of the laity, and the church's interaction with society.



Father Jack Porter, Archivist

Father Porter said that, since the announcement of the history appeared in the Feb. 9 issue of *The Criterion*, the Archives have received various contributions from people in the archdiocese. He noted in particular the contribution by Mary Elizabeth Heineman of a collection of materials from 1850 to 1947 done by her father, John Heineman of Connorsville.

When asked what kinds of materials he would like to have, Father Porter answered, "I'm interested in anything from 1970 or before." He rattled off items such as parish annual reports, pew rent books, bulletins, photos, cemetery censuses, published or unpublished parish histories, school records, scrapbooks, Latin Mass books, high school and Latin School yearbooks.

He said that Father Joseph Beecham had given him his old report cards from elementary school to the Archives. "He had all A's, of course," he said.

Father Porter said that he looks on the Archives as a large safe deposit box. "Those who give something to the Archives are not giving up anything," he said. "They are simply housing it in a different location. They will always have access to the materials and they will be stored in a climate-controlled and automated environment. Papers are preserved in acid-free containers to give them longer life, and humidity and temperature controls extend the life of materials."

Besides papers, Father Porter is also interested in receiving old chalices, birettas, liturgical vestments, photo albums or anything else that people normally put in attics or basements. The Archives are beginning to accumulate a collection of old Catholic books, including the writings of some of the doctors of the church, and

they are the nearest thing the archdiocese has to a research library.

A good time to send things to the Archives, he said, is when there is a change of pastors or of parish secretaries. And he encouraged priests to "remember the Archives in your will."

As for his work on the history, Father Porter singled out two Archives that have been "invaluable" to him—those of the University of Notre Dame and of the Archdiocese of Cincinnati. He noted that our diocese was part of the Cincinnati Province from 1850 to 1944.

He called the Archives at Notre Dame "the most important archives for the church in the United States." He said that the Notre Dame Archives got an early start in collecting historical materials, before dioceses started to do so. "They have lots of original letters and documents from our first bishops," he said.

St. Francis and St. Vincent Hospitals form corporation for managed care

St. Francis Hospital and Health Centers and St. Vincent Hospitals and Health Services, both of Indianapolis, have agreed to form a new "limited liability" corporation called Cooperative Managed Care Services, Inc.

This administrative services corporation will be used for managed care purposes. The St. Francis Health Network and St. Vincent Care Management Organization will use the services of the new entity to process claims and track and report data for these physician-hospital organizations.

"The creation of Cooperative Managed Care Services, Inc., is the result of the ongoing talks between St. Vincent and St.

Francis to find cooperative efforts that will provide the most cost-effective and high-quality services possible for both organizations and others who will join us," said Douglas French, St. Vincent president and CEO.

"This organization serves as another important step in linking our Catholic health care ministries in central Indiana," said Kevin Leahy, St. Francis CEO.

This limited liability corporation was approved by the governing boards of both hospitals earlier last month. This effort is seen as one of what may become many cooperative activities in the future for both hospitals.

Report on a prayerful pilgrimage to Family Apostolate conference

By Bob and Phyllis Burkholder

This is our personal report on our trip to Bloomingdale, Ohio for the three-day "Tutus Tuus" conference sponsored by the Apostolate for Family Consecration.

We started early on Aug. 16—a prayerful pilgrimage on a Toby Tours bus. We arrived at our hotel in Wierton, W.V. in time to get over to the conference for the 6:30 p.m. Mass celebrated by Cardinal Francis Arinze, president of the Vatican's Pontifical Council for Inter-Religious Dialogue. What a privilege to hear and see him in person as each Sunday we hear his answers to catechism questions on video at

the "Be Not Afraid" Family Holy Hours at St. Anthony's in Clarksville.

Jerry and Gwen Coniker, founders of the Family Apostolate, spoke of how in 1990, when the grounds were purchased, they had thoughts of one day bringing in families to form them in the truth. Now, just six years later, it is a reality called "Catholic Familyland." There were more than 2,000 people present and 75 percent were people who had just heard about this place and came for the conference.

All weekend we heard from such spiritual leaders as Bishop John Magee, secretary to the last three popes; Father George Kosicki, Divine Mercy Center; Father Roger Charest, a deMontfort missionary; Father Bruce Nieli, director of evangelization for the National Conference of Catholic Bishops; and Father Michael Scanlon, president of Franciscan University of Steubenville. Singers, such as Dana, Marty Rotella, Foxhoven Family (who were just in our area), Sound Castle and others provided vibrant music. The children were all involved in fun programs and, after the closing Mass, were invited on the stage with Dana to sing "We Are One Body."

So, what is happening at Catholic Familyland? First, bringing families back to, or deeper into, a relationship with God through the sacraments of reconciliation and the Holy Eucharist—protecting families by "consecrating them in the truth" in the hearts of Jesus and Mary. Second, sending them back to their homes and parish communities with Vatican-approved catechetical and evangelization systems—that really work!

Many souls can be saved and countless families can be healed through the teachings of Pope John Paul II at Catholic Familyland. Call the Family Apostolate—1-800-FOR-MARY or (614) 765-4301 to make plans to bring your family next summer. Locally call (812) 948-2003.



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From the Editor/John F. Fink

Some characteristics of the Celtic Church



This is the second of three columns on the Celtic Church, which existed in Britain and Ireland from about the end of the fourth century to the end of the seventh century. Last week I tried to place the Celtic Church in history, this week I'll describe the special characteristics of this church, and next week I'll give brief sketches of some of the saints produced by the Celtic Church.

It's interesting that some of the characteristics of the Celtic Church are being reflected in our modern Catholic Church. For example, the Celtic Church was community based, there was a great love of the Bible, women were often leaders of the church, and there was an emphasis on evangelization.

A particular characteristic of the Celtic Church was an abundance of monasteries. Many monks traveled across the English Channel from St. Martin's monastery at Tours, France, and soon Catholic life centered around the monasteries these monks established. In "The Celtic Way," Ian Bradley wrote, "The dominant institution of Celtic Christianity was neither the parish church nor the cathedral, but the monastery, which sometimes began as a solitary hermit's cell and often grew to become a combination of commune, retreat house, mission station, hotel, hospital, school, university, arts center, and powerhouse for the local community—a source not just of spiritual energy but also of hospitality, learning, and cultural enlightenment."

The Celtic monasteries were different from the ones St. Benedict established in Italy in the sixth century. For one thing, many of them were for both men and women and it was not uncommon for women to be abbesses of these mixed monasteries. Two such women were St. Brigid, abbess of a monastery at Kildare, and St. Hilda, abbess of a monastery at Whitby.

Many of those who wrote about the Celtic Church stressed the importance of the Bible. "By far the most influential book in the development of the Celtic Church was the Bible," wrote Leslie Hardinge in "The Celtic Church in Britain." He wrote: "Unlike the theologians of Roman Christianity, who appealed more and more to the teachings of church and councils, Celtic teachers stressed the Bible."

In his book "The Soul of Celtic Spirituality," Michael Mitton showed how much St. Patrick depended on the

Bible. "Biblical quotations are found everywhere in Celtic Christian writings," he wrote. "Patrick, one of the earliest Celtic saints, wrote two short works, 'Confession' and 'Letter to Coroticus' which have survived to this day. One scholar has counted in these works 340 quotations from 46 different books of the Bible!"

We know that the Celts liked to illustrate books of the Bible. The best examples of illuminated manuscripts are "The Book of Kells" (which I've seen at Trinity College in Dublin), "Lindisfarne Gospels," and the "Lichfield Gospel of St. Chad." Although they came from a slightly later period than we're considering here (the late seventh and eighth centuries), they are examples of the meticulous work the Celts did.

Evangelization was an important aspect of the Celtic Church, especially for the Irish. Irish missionaries, such as St. Columban and St. Brendan, had a passionate desire to evangelize and traveled widely to do so. (More about them next week.)

Ian Bradley wrote: "The way that they worked was very different from the approach of later Christian missionaries who joined forces with traders and imperial adventurers and sought to impose their own Western values and secure a cultural as well as a religious conversion of the natives. . . . The approach of the Celtic missionaries was essentially gentle and sensitive. They sought to live alongside the people with whom they wanted to share the good news of Christ, to understand and respect their beliefs and not to dominate or culturally condition them."

And Michael Mitton wrote: "The Celtic Church had no interest in bureaucracies and institutions that existed simply to support the church. It had a wild, childlike, simple, and overwhelming passion to see the men, women, and children of its lands and beyond find faith in Jesus Christ."

Still another characteristic of Celtic Christians was their intense and austere prayer life. It was common to go to remote and desolate places during Lent to fast and pray and, even today, you can find small hermitages in Ireland or on small islands off the coast. This characteristic came from the Desert Fathers of Egypt, who influenced St. Martin of Tours.

Along with a deep prayer life was an intense awareness of the spiritual life, of angels and devils. Visions and dreams were common and the people were aware of hearing messages from heaven.

The Bottom Line/Antoinette Bosco

Single parents have family values too

I want to make clear that this is not a column about politics. Nor am I taking sides in the Republicans vs. Democrats campaign. This column, however, was stimulated by the recent Republican Party convention, where a recurring theme was "family values."



At the convention, the sound bite that got laughs came first from Texas Sen. Kay Bailey Hutchison, who leveled a punch against Hillary Clinton by saying, "It doesn't take a village to raise a child, it takes a family" (referring to Mrs. Clinton's book).

The line was repeated verbatim by Bob Dole in his acceptance speech, and I felt—rightly or wrongly—that he was implying that a family must be exclusively of the two-parent variety.

I fail to see the honesty of such sound bites, which reduce everything to a great oversimplification. Every parent needs the support of community, school, church and country in raising a child.

As someone who raised a big family, I am acutely conscious of the crucial importance of family values. Yet the tone of what I heard seemed to place people like me in a category that is automatically labeled a destroyer of family values.

I am a single parent. I became one in 1967 and remained one permanently.

What always amazed me was the way single parents were categorized as "welfare cheats." Many times I'd become angry trying to convince someone—in one case, even a boss—that I had never received a check that I hadn't earned.

But I was one of the lucky ones. I had an education, good health, strong determination. I could always find a job. Other single mothers weren't so lucky.

One of the main obstacles facing single mothers, I felt, was the lack of community support. When my youngest son Peter wanted to play in Little League, I was told no. A kid had to have a father who volunteered to help. My two older sons, Paul and John, offered to volunteer in place of a father, but they were told no.

In school, Peter's fifth grade teacher concluded that if Peter did poorly on something, it was because "he didn't have a father in the house." If he did well, that was because he was "overcompensating for not having a father in the house."

Just this week I became reacquainted with Sister Thelma Hall, a Cenacle nun I interviewed in 1970 when I was a reporter for the Long Island Catholic newspaper. At that time the Cenacle was trying to reach people whose needs were not being met by the usual parish programs. She asked if I knew of such people. Did I?

I told her there was nothing for divorced and separated and single parents. We were the forgotten people.

She jumped on that back in 1970, and together we began what I believe may have been the first gathering in the country of divorced and separated Catholics. This was a beginning, and the response became a movement eventually supported by bishops coast to coast.

After I wrote a book on single parenting in 1977 (Twenty-Third Publications), I gave talks in many places about the pluses and minuses of our lives.

A poll reported in *Parade* magazine in August pointed out that 75 percent of the teen-agers responding believed "a single parent can raise a family." They're right. I know. I did it.

But we can't do it alone. We need the kinship of others, our villages! Let's not be fooled by simplistic and dishonest sound bites.

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A View from the Center/Dan Conway

Is it possible not to be either liberal or conservative in this society?

Not long ago, I wrote a column about the unique, Catholic wisdom of Thomas A. Russell, editor of *The Catholic Moment*, the weekly newspaper of the Diocese of Lafayette in Indiana. Tom's editorial in the Aug. 4 issue is priceless, and he has kindly given me permission to reprint it for the benefit of readers of *The Criterion* (especially those readers who are inclined to label our archdiocesan newspaper as either "liberal" or "conservative").



Here is Tom's editorial:

A letter exchange in recent editions said that *The Catholic Moment* is a liberal newspaper or, indeed, that we're conservative. I have yet a third fax here before me saying that, contrary to what the second letter writer said about this being a conservative paper, it is, in fact, liberal—plus several hostile invectives. I'll spare you a continuation of this sparring with a few words of my own. Being the editor, I get to have my say, don't I?

I am not particularly pleased to be characterized as either liberal or conservative. Is it possible not to be one or the other in this society? This is "fence-straddling"? God have mercy on me, we do try to be dispassionately representative of the points of view prevailing in the church. This is, after all, the Catholic Church, which means that liberals and conservatives all get to

belong. Sinners and saints. Ne'er-do-wells and jacks-a-napes and goodies two shoes and Messers Big. The resulting articles do not necessarily go for the jugular, hang 'em out to dry, or rake the jokers over the coals. Hopefully a bit of the true, the good, the uplifting does get in.

I have pain that won't go away caused by the hurtful things people I respect have said to me regarding this newspaper. People with whom I share deep and abiding spiritual values have said condescending, mean-spirited things about my work. I thought we had some level of friendship—at least in the Lord. I guess not. I literally have been damned to hell.

By the same token, people have said the sweetest things to me, have blessed me and my family and my fellow employees. I have been prayed for, lifted up, praised, complimented to the place that I've had to grab the sides of my head to keep it from swelling.

So it goes.

One thing I do and one thing I have to depend on absolutely in this enterprise: I give the readers of this newspaper credit for having intelligence and discernment. Readers have the capacity to distinguish the curve ball from the screwball. They don't need me to tell them if someone is off base. If I did I'd get a letter saying he was safe.

We do our best, striving always to do better, failing sometimes to succeed, occasionally actually prompting a liberal or a conservative to consider improving their relationship with God and with their neighbor.

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The Criterion



To the Editor

Catholicism and the political parties

Bob Kingle of Indianapolis wrote to *The Criterion* concerning Congressman Henry Hyde's assertion that "basic Catholic teachings are ideologically, philosophically and morally aligned with the Republican Party" ("Catholicism and the Republican Party," Aug. 16 issue). Part of Mr. Kingle's reasoning is sound but then he precariously delves into policy questions that related to Catholic social teaching.

Mr. Kingle is absolutely correct when he points out the differences between the Republican Party's call for a human life amendment in its platform and its leadership's silence on the issue. If the party truly unites on this issue, the hearts and minds of the American people may be changed and the scourge of legal abortion eliminated. We can only hope that Ronald Reagan has repented of his 1967 law making abortion legal in California, but that kind of law no longer seems to be the stand of the Republican Party.

Mr. Kingle is also correct when he points out that the Republican Party and its members do not appear to oppose divorce. The United States is not a Catholic nation and unless we, as Catholics, can convince the wider population (and, unfortunately, many Catholics) of the evils of divorce and remarriage, no political party will condemn this practice.

Then Mr. Kingle begins to discuss other social issues: the earned income tax credit, family leave legislation, universal health care, cuts in "human services," "punitive" welfare reform, the minimum wage and the death penalty. Except for the last issue, I find nothing in Sacred Scripture or tradition or in any documents of the ecumenical councils or other infallible documents which indicate any church teaching in these specific legislative topics. While individuals and groups of Catholics, even conferences of bishops, may have ideas on how best to fulfill the church's teachings on social justice, the church has never spoken to the specific details of these legislative goals of the Republican Party.

What the church does teach is the concept of subsidiarity, which provides that social issues should be handled at the lowest level possible and that the higher levels should support the lower (i.e., first family, then community, then state, etc.). While the "Catechism of the Catholic Church" does speak of a "just wage" as being the "legitimate fruit of work" and it should be sufficient to provide for a family, I do not believe the church is specifying a national minimum wage which applies almost exclusively to entry level jobs that are mostly held by young people beginning their working lives.

To answer Mr. Kingle's question, a worker is not expected to "provide a dignified livelihood for his family on the mini-

mum wage"; he is supposed to work hard and rise above the minimum as his skills and work habits improve. Even reasonable and moral people can disagree about how we are to apply the basic moral principles of God, and the Republican Party's approach is not, by and large, antithetical to Catholic teaching.

As for H.R. 729, which will restrict appeals of death sentences to the national courts, I am not convinced that this does not fulfill Catholic teaching on the death penalty since I view the best people to determine if it is appropriate and necessary to protect the public order and safety of all people (including other prisoners and guards) are those who hear the case against the criminal.

I adamantly agree with Mr. Kingle that Catholic teachings are not always ideologically, philosophically and morally aligned with the Republican Party, but I also adamantly believe that the Republican Party's stands on social issues are more aligned with Catholic teaching than the Democrat Party's stands on those same issues. But if one wishes to find a political party very much aligned with Catholic social teaching, I suggest he investigate the U.S. Taxpayers Party. Perhaps it is time for Catholics to abandon both the Republican and Democrat parties: neither truly views the family as the basic building block of civilization.

Daniel A. Peck
Finly

Catholic teaching does tell us how to vote

The Aug. 23rd issue of *The Criterion* contains editorial comment and letters about politics. The comments indicate an unawareness of true Catholic teaching. Mr. Fink states, "Neither the Catholic Church nor *The Criterion* is going to tell you how to vote." Catholic moral and ethical teaching does tell us how to vote.

It is said that man has a moral obligation to do good and avoid evil. However, to do good we must not merely avoid evil. We must actively oppose it. In an election, when faced with choices none of which represent complete, clear and positive good but include some degrees of evil, we must support the greatest good and oppose the greatest evil insofar as it is possible.

Letters to the editor indicate a concern about gun control, service to the poor, education, universal health care, etc.—in general, liberal social issues—but ignore the most important issue facing all who call themselves Christian. Catholics may disagree on specific aspects of the above and other social issues, but Catholics may not disagree on the taking of innocent human life. This is an intrinsic evil, i.e., evil by its very nature, an abomination that no ameliorating circumstance can justify. There are no voting issues or sum of them which equate with this. No Catholic can justify voting for a political candidate of any party who is so-called pro-choice. If Catholics were united on this, as we should be, there would soon be a disappearance of pro-choice candidates.

In his recent veto of the partial-birth abortion ban, our president responded to the appeals of pope, bishops and Catholics with a one-finger salute. Knowing he cannot be re-elected without Catholic votes, he must believe that bishops and Catholics are not serious in opposition to abortion. There was a time when politicians (and the entertainment industry) would not dare to cross our Catholic bishops who were held in respect and awe. So much for *aggiornamento* and a false ecumenism which have bred nothing but contempt and produced not a single convert.

The primary social concerns of our bishops as expounded by the National Conference of Catholic Bishops have resulted in confusion about authentic Catholic teaching. As a result many Catholics have taken NCCB social pronouncements as an excuse to vote for pro-choice candidates who favor a liber-

al agenda on social issues. This is wrong and bishops who permit this error to continue uncorrected are, in my opinion, negligent. There is no seamless garment regarding abominable evil.

The church teaches, and every Catholic knows, that we have a duty to help the destitute and those who cannot help themselves. Charity, in the proper sense of the word, is a command of God and a cornerstone of Christianity. However, Catholics may disagree as to what degree, or whether or not, charity should be a function of federal or state bureaucracies. Viewing the disastrous results of our welfare state, potent arguments can be made for true charity to be

local, private and personalized as it once was. Skyrocketing illegitimacy and debilitating dependency over several generations are evils that would never result from true charity. Yet we are told we are meant to look for better solutions and, despite a record of failure, that more government bureaucracy, more state control and more tax dollars are the answer.

Whatever your thoughts on state control of charity, health care, education or any other social issue, the command of God on abortion is clear and unequivocal as is your duty to oppose it.

Kenneth de Maille
Bloomington

Light One Candle/Fr. Thomas J. McSweeney

Can your traveling companions recognize the 'Yes!' in your face?

Oliver Wendell Holmes once said that it is not so important where a person stands as the direction in which one is moving.



The Gospel continually impels us to move—and keep moving—on the road from Jerusalem to Jericho, the road of the Good Samaritan. For many of us it is the road less traveled.

To comfort those who need us, to forgive those who have hurt us, to appreciate those we take for granted—these are not stops on our journey. They are its steps. Occasionally, we stumble and fall. After all, none of us is perfect. But the direction in which we are moving is the important thing.

Bishop Fulton Sheen taught homiletics at The Catholic University of America for 25 years before launching his popular television series in the '50s. He instructed seminarians on the art of preaching, telling them, "When you talk about heaven, let your face radiate with joy, let your eyes gleam with anticipation. But when you talk about hell, your everyday face will do."

Although he meant it as a joke, there's still a lot of truth in it. Sometimes our everyday faces do reflect the private hell we are going through. But it is precisely at

those times we need to be reminded of our ultimate destination.

There is a story about Thomas Jefferson in which the president and several friends were riding cross-country on horseback. They came to a swollen river which they had to ford. Standing at the water's edge was a man traveling on foot. After several men in the president's party had crossed the river, the traveler asked Jefferson to help him across. Jefferson helped the man on his horse and carried him to the other side.

One of the president's men questioned the traveler, "Why did you choose the president to ask for this favor?" The traveler replied, "I didn't realize he was the president. I just know that in some faces the answer is obviously, 'No!' and in others the answer is 'Yes!' His was a 'Yes!' face."

When we recognize the unconditional "Yes!" in the face of God, we can accept his invitation to carry us safely through life's journey. And with the Lord's own strength and courage to protect us, temporary setbacks won't bother us.

You and I will know for certain that we are moving in the right direction when our traveling companions can read the 'Yes!' written in our faces.

(For a free copy of the *Christopher News Note* "Make the Most of Your Potential," write to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Light One Candle/Fr. John Catoir

How I am adjusting to my life after The Christophers

When I stepped down from The Christophers, I was tempted to discontinue my column.

However, letters came in from all over, like this one:

"Please don't stop writing your column. Yours is the first thing I turn to when our diocesan paper arrives. I can't tell you how

many times your words have been exactly what I needed that day to keep going. I don't think you realize how much you have helped people. Please continue writing."

Needless to say, I was bolstered and encouraged to keep on keeping on. My column reached people all over the world, and the feedback was generally very positive, though at times I ruffled a few feathers. When I did, they let me know about it.

I thoroughly enjoy writing, and with this column I begin a new series which will be syndicated by Catholic News Service.

However, after nearly 30 years of pounding out a 500-word essay every week, I felt the need to slow down a bit. I will not write every week.

Someone asked me if I had met my successor yet. Of course I have, and I think he's terrific. Father Tom McSweeney will make a wonderful director of The Christophers. He has intelligence, wit and

compassion, three gifts that will serve him well in the years ahead. I wish him the best of success.

The next question I'm most frequently asked is, "How have you adjusted to this big change in your life?" As you might well imagine, I had mixed emotions at first: "Parting is such sweet sorrow." I miss my co-workers at The Christophers, they are the best, but if the truth be known, I feel enormously relieved and free for the first time in nearly 20 years.

The job was fun, but I do not miss the incessant deadlines connected with television, radio and the printed word. As for the New York City traffic, I leave that to your own imagination.

Presently I am the director of evangelization and communications in the Diocese of Paterson, N.J., and I am enjoying my life fully. In addition I am helping as a judge in the marriage tribunal. I also began a radio ministry (with no deadlines) in which I reach out to the weak and wounded of the world. You can read more about my St. Jude Media Ministry in the September issue of *Catholic Digest* magazine, p. 112.

St. Paul once wrote, "Rejoice and give thanks to God in all circumstances, for this is the will of God for you in Christ Jesus." I try to live by that bit of advice as best I can. It has helped me to live joyfully because of the knowledge of God's love.

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Cornucopia / Cynthia Dewes

We'll be in good hands ahead

We know this 9-year-old expert on ancient Egypt. She can rattle off dynasties and pharaohs and minor gods faster than you can say, "Mentu-hotep." (Of course no one can say that glibly, but you get my drift). She doesn't bat an eye at canopic jars, which were used to hold the innards of ancient Egyptians so their bodies could be mummified. Nor does she have



any problem translating hieroglyphics on sarcophagi, cartouches or prehistoric road signs. She's cool about antiquity. We also know two other 9-year-olds who are expert in different areas, one being a natural philosopher, comedian and raconteur. We were once in a terrible auto accident together, which left her with a scar and totaled the car. When we were driving around again a month later she remarked, "I sure hope we don't have that accident again." The other "niner" plays a mean piano, can stand on her toes, and knows more

about hair styling than Vidal Sassoon. She is also adept at sensing how others feel and making them feel better. Including siblings.

There's a 13-year-old who decided to demonstrate the concept of good versus evil for his class by dressing up both as Mahatma Ghandi and as Adolf Hitler. On one side of his body he wore round glasses, a white draped garment and a sandal. On the other he had a toothbrush moustache, a "Nazi" uniform and a jackboot. He was a theological conundrum in the flesh.

Another 13-year-old also understands abstractions but prefers to find them dramatized in "The X-Files" or hidden in historical novels, rather than displayed by politics. Sometimes, reality is more easily understood through romantic dreams.

Then there's the 8-year-old who plays chess so well that he constantly surprises kindly adults who take him on for a game or two by beating them bloody. And the 10-year-old who marshals her cousins through elaborate tea parties and the building of sapling teepees with equal skill and savoir-faire. Life presents a series of chal-

lenges to be met. And conquered.

There are at least two 6-year-olds of our acquaintance who can achieve the highest score levels of computer games within an hour's play. They are also cheerfully available to lend their troubleshooting efforts to adults who bog down somewhere in the wilds of DOS or Windows.

There's a 15-year-old who can braid friendship bracelets and other artifacts so intricately beautiful that they should appear in museums. She also arranges flowers with great style. And there's a 12-year-old whom we definitely want with us if we're ever cast adrift on a desert isle. She can clean her room, bake brownies and walk the dog before her sisters are even up in the morning.

Then we have the 5-year-old who always speaks the truth. It is she who asks, "Are you going to tell Daddy?" when someone wrecks the mailbox backing out of the driveway. And she whose mouth is covered in church when she reports, "That fat lady is sitting in front of me again."

Finally, there is the 3-year-old who doesn't suffer fools. Her solemn face gazes from every family photo with the stubborn independence which is the delight of everyone but her mom.

We're often told how uneducated, irresponsible and uncaring kids are today. What kids are those? Certainly none that we know.



Col. Jack E. Noel, Post Commander, Indiana National Guard, Camp Atterbury, presents Father John N. Scliarra a plaque in recognition of his faithful participation in the annual reunion picnic at the camp's Italian POW Chapel, Our Lady's "Chapel in the Meadow." The event, which was held in early August, was sponsored by the Italian Heritage Society of Indiana.

VIPs . . .



James and Selma Yohler of Connersville will celebrate their 60th anniversary Sept. 8 with a Mass at St. Gabriel Church. A luncheon for the immediate family, relatives, and friends will follow. The couple was married Sept. 8, 1936 at St. Gabriel Church. They had two children: George Edward Yohler and the late Alice Marie Nobbe. They also have five grandchildren.



Bernard and Mary Evelyn Kijovsky of Indianapolis celebrated their 50th anniversary Aug. 31 with Mass at St. Jude Church. A surprise reception followed at Valle Vista Country Club. The couple was married Aug. 31, 1946 at St. Catherine Church. They have seven children: David, Steve, Bill, Jim Kijovsky, Kathy Dildine, Karen Kuntz, and Sharon Winalski. They also have 11 grandchildren.

Check It Out . . .

"Harvesting Justice," a guided retreat, will be offered Sept. 15-20 at the Beech Grove Benedictine Center, 1402 Southern Ave., in Beech Grove. Presenters are Dominican Sister Patricia Benson and Benedictine Sister Antoinette Purcell. The program begins at 6:30 Sept. 15 and concludes at 1 p.m. Sept. 20. The cost is \$225 for resident and \$140 for commuter. For more information call 317-788-7581.

The workshop, "The Creative Parish," will be offered by Saint Meinrad School of Theology Sept. 16 through Sept. 20. Father William J. Bausch will present the workshop, designed to provide new leaders with practical skills in collaborative ministry. Father Bausch is the author of 18 books, including "The Total Parish Manual." The cost is \$465 per person. The registration deadline is Sept. 9. For more information contact Benedictine Sister Barbara C. Schmitz at 812-357-6599.

St. Paul Parish in Tell City will host a professional New York City-based actress, at 5:30 p.m. Sept. 8 in the church. Margaret Andersen will perform a one-act play called "Mary's Boy." For more

information call Benedictine Sister Mary Emma Jochum at 812-547-7102.

"Damien," a dramatic portrayal of the life of the 19th Century Belgian priest Blessed Damien de Veuster will be presented at 9:30 a.m. Sept. 8 at St. Augustine Parish in Jeffersonville. For more information call Charles Baker at 800-578-0825.

The "Focus Love" Outreach Committee of Sacred Heart Church is hosting its third annual "Summer Music Fest" at 4 p.m. Sept. 8 in the church parking lot at Sacred Heart Parish in Indianapolis. The band "Mystic Wheel" will perform along with a solo performance. For more information call 317-638-5551.

Dr. Brian Woodbridge Clowes, of Apostles for Life Leadership Academy, Home Life International, Front Royal, Va., will lead an all-day workshop "The Culture of Death—Its History and Dimensions," 9 a.m. to 5 p.m. Sept. 14 at the Catholic Center, 1400 N. Meridian St., in Indianapolis. Call St. Joseph Sister Patricia O'Bryan at 317-251-3485 to reserve a seat.

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Father John Shea shares inspirational stories

By Mary Ann Wyand

Father John Shea of Chicago collects stories wherever he goes.

If a story strikes a spiritual chord with him, the nationally-known author and retreat director asks permission to share it with others through his multimedia communications ministry.

"I'm always looking for stories that have the power to evoke the spirit," Father Shea said, "that somehow help us focus on the very elusive dimension of the spirit in our lives, whether those be Bible stories, personal stories, stories from other religions, or folk stories. I like stories that adjust our awareness and consciousness, and give us eyes to see and ears to hear."

His diverse collection of real and imaginary stories from the past and present have inspired books, recordings, videotapes, and retreat presentations.

During an Aug. 23-25 guided retreat at Fatima Retreat House in Indianapolis, Father Shea asked retreatants to consider "Work and Love as Spiritual Energies."

"People spend most of their time and energies on their relationships and in their work world," he said. "What they want to do in their relational world and their work world can also become a spiritual path. They can realize their spiritual natures while engaging in their relationships and their work."

During the retreat, he said, the group shared personal stories in order to focus on the possibilities of developing spiritually in the midst of relationships and work.

"There's a community aspect to storytelling," Father Shea said. "When people tell stories, that reinforces their spiritual growth. On the one hand, they are strengthening their own perception of the world of the spirit. They also are helping the people who hear their stories. Some-

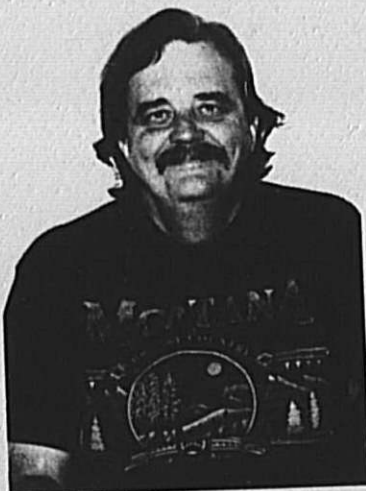


Photo by Mary Ann Wyand

Father John Shea

times the listener will hear the very thing in a story that he or she needs to hear at that moment. It can be very serendipitous."

Storytelling is a powerful form of communication throughout life, he said. "Stories involve people and hold their attention because they deal not only with the mind, but also with the emotions. It's a very dynamic process. People become aware of and use stories to exemplify and awaken spiritual moments."

Because people are children of God, Father Shea said, that spiritual relationship nourishes and affects all life events.

"We come upon this baptismal truth over and over again in the dynamics of relationships and work," he said. "People are in communion with one another, and also connect with their spirit. The spiritual dimensions of our lives are just as impor-

tant for our well-being as the physical dimensions. And when people realize that, they begin to put their relationships, retreats, vacations, and leisure time in a much more prized place in their lives and to make sure they engage that and value that part of themselves."

Sharing personal stories helps people grow closer to God and others as well as achieve greater balance in life, he said. "In telling others religiously significant stories, people remember and reinforce their spiritual identity. Those stories can awaken the spirit and stir the soul."

Program at St. Ann in Terre Haute offers breakfast to poor kids

Kids' Cafe is in the basement of St. Ann School in Terre Haute. It is a "soup" kitchen for poor and homeless children.

There, the smiling youngsters can eat a nutritious Sunday breakfast. They can also play, work on crafts and learn about nutrition, food and kitchen safety.

The national program of child-centered meal sites offers the youth a safe haven from the poverty, crime, drugs and violence of the streets.

The Kids' Cafe project was introduced by the U.S. Department of Agriculture and Second Harvest Food Bank network.

James M. Woods and Kellie Louise

McGiverin are the two AmeriCorps workers who work for Terre Haute Catholic Charities Food Bank to identify sites, train volunteers, and find local sponsors for the food service.

AmeriCorps is the national service program for college students, who participate in a variety of projects, ranging from clearing trails to educating people about child abuse.

Terre Haute Catholic Charities provides many services for the area: the Bethany House, Household Exchange, Simeon Houses I and II, Ryves Hall Youth Center, and the Christmas House. The food bank provides food for more than 100 agencies in the seven-county area.

Students learn about stewardship

Students at Little Flower School have learned the value of a penny as they've learned about stewardship the last two years.

And they found the importance of sharing time, talent and treasure with their faith community.

The contributions went from sending cards and letters to shut-ins, to being greeters at Sunday Mass, to collecting thousands of pennies from their schoolmates to help other children in need.

In 1994-95, the students collected \$1,000 in pennies for the Glenmary sisters' "Feed-a-Kid" program.

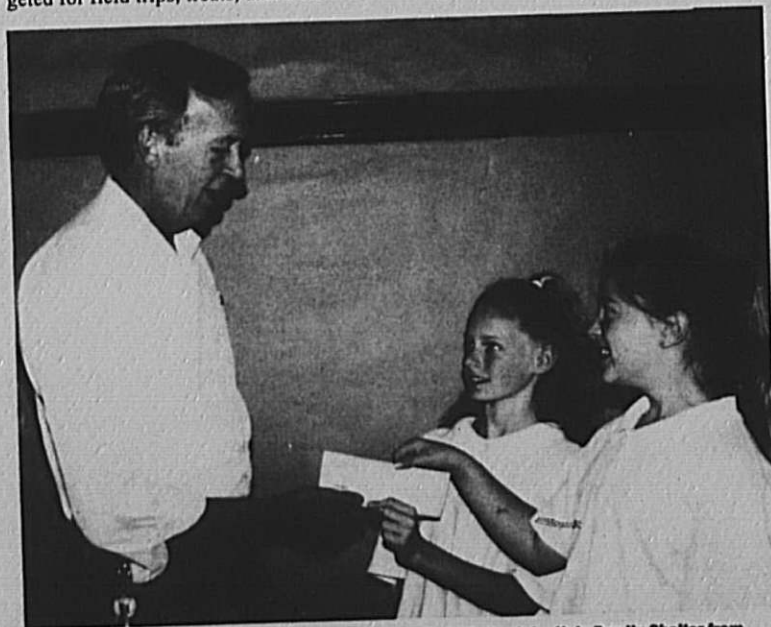
This past year, they collected \$1,445 to give to the Holy Family Shelter in Indianapolis. The money has been targeted for field trips, treats, and a chil-

dren's library for the children at the homeless shelter.

Young people in Little Flower's middle school have organized a Service Club. It aids the community, parish and school with service projects, such as cleaning the nearby Linwood Square Shopping Center, cleaning the church, visiting shut-ins, and assisting at a Mass for the anointing of the sick.

On Youth Day of Caring, sponsored by the United Way, the students cleaned the Salvation Army's women's shelter.

The Service Club also applied for and received a grant from United Way to finance the painting and beautifying they will be doing at Community Little League.



Dick Kramer of Catholic Social Services receives a \$1,445 check for Holy Family Shelter from Ashley Gray and Krissi Nixon of Little Flower School. It represents pennies collected by the middle school students.



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Parish Profile

Indianapolis East Deanery

Little Flower makes plans 'whole parish can buy into'

By Margaret Nelson

"We hope to empower more parishioners to be part of the ministry life of the parish," said David J. Burkhard of St. Therese of the Infant Jesus—Little Flower Church.

Burkhard can speak from his own experience of active ministry in the parish. He is Little Flower's newly-named pastoral associate, who has been serving as parish administrator of religious education, cares for the sick and shut-ins, takes care of stewardship and serves as school counselor.

"Our overall goal of parish governance is to help all of the people in the parish to be on the same page," Burkhard said.

"Ultimately we hope to develop a strategic plan that the whole parish can buy into and be part of—all in the backdrop of Father (Robert F.) Borchertmeyer's death."

The late pastor was killed in an auto accident on Dec. 14, 1995, after helping at an Advent penance service for a Fortville parish.

"In some ways this is a parish that's still grieving," said Burkhard, "but it is also still growing."

Teresa Eckrich, parish and school

music director said. "It is definitely still grieving. But we are definitely standing up to the ideas he (Father Borchertmeyer) tried to instill—like hospitality and ownership. The work of the parish is being owned and done by the people."

Little Flower's new pastor, Benedictine Father Kilian Kerwin, was installed by Archbishop Daniel M. Buechlein on Aug. 24.

Burkhard said, "Some of us lobbied for Father Kilian to be our new pastor. He seemed to be what the parish needed."

"It would have been hard to do Christmas without him," said Janet Hearne, principal of Little Flower School.

Father Kilian said, "From my perspective, the parish is very affirming, very supportive. I feel guilty not getting involved in everything."

"The liturgy is excellent," said the pastor. "My goal is to make more of a community to help each other with the ups and downs. We can deal with whatever we need to deal with into the next century."

"The east side is changing," said Hearne. "We see maintaining the school as being very important. We are a center for the community."

"We need to keep ourselves financially stable," said Eckrich. Hearne said, "We still have a lot of young families."

Father Kilian said, "When the church was built after World War I, all the people in the

area were Catholic. As a neighborhood church, we need to decide how we will be of service to the neighborhood."

Burkhard said, "It is a stable parish. Some families have three generations living here. There is no big turnover—no huge changes."

"Even families who move a short distance away come back here to worship," said Hearne.

"The emphasis is on people serving other people," said Burkhard. "With the reduction in staff, that is even more important."

Hearne is excited about the way parishioners have helped renovate the school building.

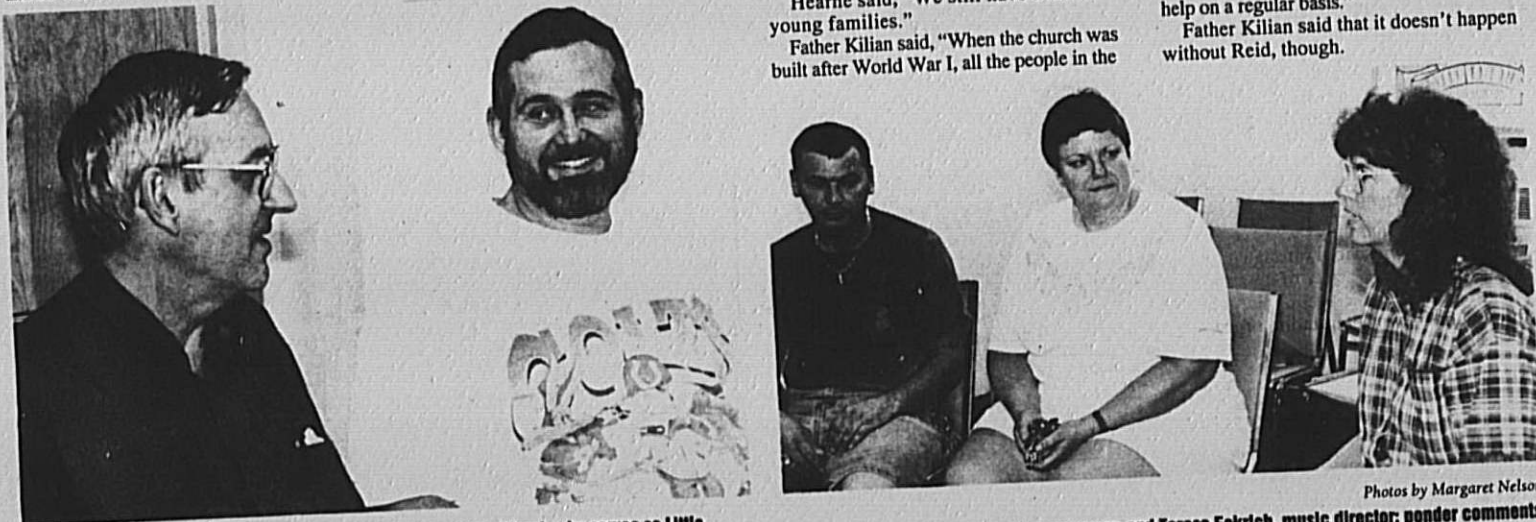
The Sunday after contractors replaced some ceilings, carpeted and painted some of the rooms, the parish had a clean-up celebration. "One hundred parishioners came," Hearne said proudly.

"We're ready for school to start on Monday (Aug. 26)," she said.

Hearne explained that the school repairs and new boiler were part of Phase I of the capital campaign. "More will happen—a new roof, windows, and stair towers."

Joe Reid, director of maintenance said that all of the buildings are constantly in use. "I do get a lot of great support on building and grounds. If I need help, they're there. And it's not just a one-time thing. These people help on a regular basis."

Father Kilian said that it doesn't happen without Reid, though.



Photos by Margaret Nelson

Benedictine Father Kilian Kerwin, the pastor, chats with David Burkhard, who serves as Little Flower's pastoral associate, administrator of religious education and stewardship coordinator, among his many other ministries.

Joe Reid (from left), maintenance manager; and Teresa Eckrich, music director; ponder comments by Janet Hearne, principal at Little Flower School, as they prepare for the 1996-97 school year.

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Hearne said that Burkhard "has different hats." The religious education program is family-based. Because the school is central to the parish, the children's religious education program is very small.

But 20 or more adult catechumens or candidates "come in" to the Catholic Church at Little Flower every year. According to Burkhard, last year's was one of the largest groups. A long-standing RCIA team of nine people coordinates the program.

The parish had a mission the first week of Lent. At this year's Bible school there were 86 children and adults.

In October, the post-Renew small groups will begin to meet. There are three or four ladies' groups, a group for married couples, and the parish is now starting a young couples' group. Twenty-nine couples work with the religious education program.

Confirmation will be held at Little Flower on April 30, and the program is starting for that. The parish has high school students on its team. "We are trying to do more peer ministry," said Burkhard.

Music is important to the parish and school. There are four choirs—"from little kids to adults"—and they are sometimes combined, according to Eckrich.

They are getting ready to audition songs for a presentation by the local chapter of the National Pastoral Musicians' presentation. They will do a musical offering about the Gospel of Mark at Little Flower on Nov. 21-22. The event will include people from all over the archdiocese, "but a lot of them are Little Flower people," she said.

"In talking to fellow musicians, I have decided we have the best, most dedicated, most generous volunteers of any place. I don't know of anybody else who asks what I ask my people for and gets what we're able to accomplish."

Hearne said that the school serves children from preschool through eighth grade with a wide variety of opportunities. She said that the school has gone through the new accreditation process

which is valid for five years.

Burkhard helps with sacramental preparation—First Communion and confirmation. "It's a combined effort," he said.

Some of the parish activities include a big festival the second weekend of June. There is an annual music fest, to be held tomorrow (Sept. 7) this year, when local musicians perform.

"It is a community-building event," said Burkhard. "We will have more high school kids this year."

Burkhard said the parish is now offering services to encourage good family life. And counseling services will be available this fall.

Hearne said that the school mission statement stresses spiritual, academic and athletics. "It refers to the whole child—not just one aspect." She said that there are many opportunities for kids at Little Flower, including sports.

There are many athletic programs. Because of the size of the gymnasium, Little Flower is a gathering place for area Catholic youth. Eckrich said, "A lot of people think athletics are very important."

Area campers and travelers know Little Flower for having one of the latest Sunday Masses in the area—St. Monica and St. Gabriel in northeast Indianapolis sharing the time—at 6 p.m.

Of the four weekend Masses (also the Saturday anticipation, 5; Sunday, 8:30 and 10:30 a.m.), the Sunday evening Mass is the most heavily-attended, according to Father Kilian.

Little Flower has a chapel of perpetual adoration in the church.

The parish governance process, started two years ago at Little Flower, is being facilitated by Sue Weber for the archdiocese. "We're trying to get a better idea of where Little Flower is headed," said Hearne.

"The school is a big expense. But it is important within the parish," she said. "The local business community relies on the success of Little Flower School."

The staff noted that real estate ads for

homes in the area designate when they are in Little Flower Parish, because of the influence of the parish and school.

One of the overall goals of the parish strategic plan will be to coordinate with Archbishop Buechlein's "Journey of Hope 2001" and its three goal areas:

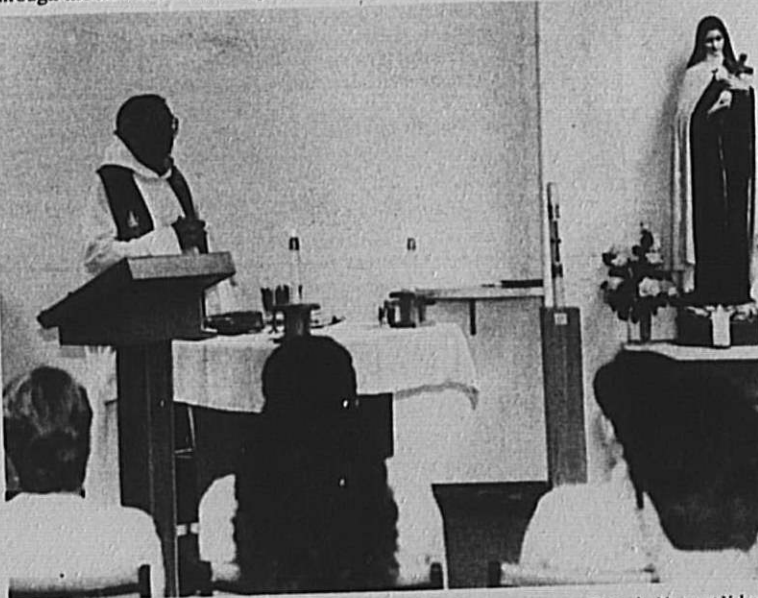
spiritual renewal, stewardship, and evangelization.

Burkhard called Little Flower "the parish that never sleeps. Something is always going on." He remembered one comment: "If you're going to Little Flower, you'd better get your track shoes on."



Photo by Ernie Stigall

Processing for the Aug. 24 Installation of the pastor of St. Thereso, Little Flower Church, are (from left) Benedictine Fathers Noah Casey and Kilian Korwin—being installed; archbishop's executive assistant Raymond Nahlen, and Archbishop Daniel M. Buechlein.



Photos by Margaret Nelson

Father Kilian talks with the Little Flower School staff during a special pre-school Mass. He offered to work with them to do what is best for the children.



Many young people attend Little Flower's Sunday Mass at 6 p.m., the most heavily attended of the four weekend liturgies.

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Cardinal Bernardin answers critics of dialogue plan

'The church is built up, not brought down, by genuine dialogue anchored in our fundamental teachings,' he says

By Catholic News Service

CHICAGO—Answering his critics, Cardinal Joseph L. Bernardin of Chicago said Aug. 29 that his call for dialogue in the church was not an invitation to dissent or compromise with the truth.

In a 10-page written statement on the wide reactions to his Catholic Common Ground Project and its framework statement, "Called to Be Catholic," the cardinal said that when he unveiled the project Aug. 12 he expected criticisms "from some groups on the right or left" who judge everything in terms of their own agenda.

"More troubling," he said, "is the criticism that mixes arguable points with what I believe are grave misunderstandings."

He expressed concern that "even a carefully framed appeal for dialogue coming from an archbishop and seconded by a broad range of distinguished advisers was met with immediate suspicion."

To some extent the criticisms themselves "confirm the need for this initiative," he said.

He singled out "three major criticisms" that he regarded as seriously misinterpreting "Called to Be Catholic":

- "First, that it does not adequately acknowledge Scripture and tradition as the actual common ground of the Catholic Church and reduces the magisterium to just one more voice in a chorus of debate."

- "Second, that it places dissent on the same level as truth and seems ready to accept compromise of the truth."

- "Third, that it insufficiently acknowledges the centrality of Jesus."

He did not name the sources of those criticisms. Among those who had raised questions about the initiative were Cardinals James A. Hickey of Washington and Bernard F. Law of Boston.

"My response to the first criticism is that Scripture

and tradition are the foundational sources of church teaching and, therefore, the basis for the 'common ground,'" Cardinal Bernardin said. "The primacy of Scripture and tradition is fully recognized in the statement. The statement also clearly calls for accountability to the Catholic tradition and rejects any approach that would ignore the 'living magisterium of the church exercised by the bishops and the chair of Peter.'"

With regard to dissent, he said, "the statement's call to dialogue within the church no more legitimates dissent than does dialogue with other faith traditions. In fact, the question of dissent in the church and whether it is ever justified is a complicated and theologically technical one, and our statement did not pursue it."

He said that "many serious disagreements among Catholics . . . do not necessarily involve dissent in the sense of a clear departure from authentic teaching. But the statement also shows full awareness that such departures do exist. The statement recognizes the legitimacy, even the value, of disagreements, but it also insists that dialogue about them must be accountable to Catholic tradition and the church's teaching authority."

He also cited the statement's insistence on "boundaries" and "defining limits" for any dialogue. "In a few paragraphs," he said, "the statement tries to capture both the demands and the dynamism of orthodoxy. It is willing to consider the new but insists that it be accountable to tradition and the magisterium. This clearly is not establishing truth by compromise or accommodation."

Concerning the claim that the centrality of Jesus is not given its due he said, "the statement begins by asserting that the very first condition for addressing our differences constructively must be 'a common ground centered on faith in Jesus.'"

"I am convinced," Cardinal Bernardin wrote, "that a careful reading of the text ought to reassure those who expressed these concerns."

He said that of the many responses to his initiative from church officials and members, "with rare exceptions, they thanked us for spelling out fears and hopes about the church that they have long entertained."

"I was particularly gratified by the support of Bishop Anthony Pilla (of Cleveland), president of the National

Conference of Catholic Bishops," he said.

In his statement Cardinal Bernardin acknowledged "legitimate fears" about dialogue. "The idea of dialogue has sometimes been cheapened by turning it into a tool of single-minded advocacy. It is also true that dialogue is not in every case or at every moment the universal solution to all conflicts," he said.

"Nevertheless . . . dialogue is a critical need. The church is built up, not brought down, by genuine dialogue anchored in our fundamental teachings," he said.

"It should be clear that our focus is pastoral, not doctrinal," he added. "We are not trying to change the church's teachings by some method of consensus or polling. . . . It is absolutely essential to understand that no one is equating the Catholic Common Ground Project with the church itself, nor are we equating the 'revitalized common ground' we seek with the faith."

He said that in the conferences convened by the project itself, "as a realist, I expect that some participants will come . . . holding positions at variance with ecclesial teaching or discipline regarding ordination, capital punishment or any number of issues. But the role of authentic Catholic teaching will always be clear and be upheld."

(Contributing to this story were Bill Britt in Chicago and Jerry Filteau in Washington.)

Pro-Life Committee to lead vigil at Capitol

By Catholic News Service

WASHINGTON—The U.S. bishops' Committee for Pro-Life Activities will lead an ecumenical prayer vigil at the U.S. Capitol Sept. 12 as part of a relentless "struggle for life," according to the head of the committee. It is open to everyone.

On behalf of the committee, Boston Cardinal Bernard F. Law, chairman of the pro-life committee, also urged that dioceses mark Sept. 13 "as a day of prayer, fast, abstinence and other penance" for the intention of overcoming "the culture of death, particularly with regard to partial-birth abortion and physician-assisted suicide."

In an Aug. 23 letter to bishops nationwide, Cardinal Law said, "It is imperative that we do all within our power to ensure a congressional override of the presidential veto of the Partial-Birth Abortion Ban Act." He invited them to join the committee for the service beginning at 2 p.m.

President Clinton vetoed the bill April 10. Override votes in the House and Senate are expected to occur after Sept. 15.

The committee enclosed with the letter recent comments by former Surgeon General C. Everett Koop "that partial-birth abortions are not medically necessary," along with the results of two polls indicating that support is growing among Americans for a ban on the procedure.

"The struggle for life, in which we are engaged, is relentless," Cardinal Law said. The committee will report more fully to the bishops at their November meeting, he added, but for now, "we beg your wholehearted cooperation as we seek to bring focus to our pro-life efforts."

Because the vigil is scheduled between the conclusion of the bishops' Administrative Committee meeting in Washington and a 5 p.m. Mass to mark the 50th anniversary of ordination of Cardinal James A. Hickey of Washington, many bishops are expected to join in the vigil.

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Faith Alive!

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Forgiveness means accepting the past and moving on

By Br. Cyprian L. Rowe, FMS

The phone rang, and someone asked for his mother. He sat there listening to her just saying "yes" a number of times.

When she hung up, she said to him, "Your father died." He looked back and answered, "Oh, I see," and after a pause, "It really doesn't make much difference. We never had a relationship anyway."

But later, rage streaked up his spine. "He had no right to die without saying something to me," he cried inside. "He had no right! No one has any right to bring anyone into this world and then pretend that person doesn't exist! He had no right to die without recognizing me ever!"

Sleep was gone. The years of waiting for some word, the disappointment of broken dates, the shards of broken hopes were rolling in a heart offended and enraged.

And rage for days became the pattern of his existence. It took a long time for him to understand that it makes no sense to die twice—that, as he said, "If you give your life to mourning and to rage, your life is truly gone."

What can a person do who experiences this kind of anger over being offended by someone else?

First, I would try to understand why I feel so violated. Is it based on something real or imagined?

Next, I can approach the person who offended me and say very simply, "Here's what happened. I don't believe it should have happened in this way, and I want you to know this so that if at all possible we can work through to a more fitting solution for you and for me."

But sometimes my response to a situation that offends me cannot be immediate. There are occasions when I need time to reflect; otherwise my reaction might undercut any possibility of reconciliation.

What is forgiveness not? It is not only a matter of dealing with something that has already occurred: the past.

Forgiveness also is a matter of going on with life, having learned from our capacity to hurt others something of the human need for love and affirmation as well.

And forgiveness is not a smug sense of righteousness leading the offended person to believe that by forgiving, he or she

becomes better than the offender. We caricature forgiveness when we don't bear in mind that we are all sinners and that "there but for the grace of God go I."

Forgiveness ought to bring transformation to both the offender and the offended. So it is not enough simply to go away and say nothing. Forgiveness, when it can, must include reaching out to the offender.

So forgiveness has social content. It asks not only (and perhaps not principally) "Where do I go from here?" but rather "Where do we go from here?"

That makes forgiveness creative. So forgiveness imitates the action of God the Creator. Forgiveness works toward healing what is broken or damaged between people, or between God and us.

It is risky not to forgive. The life of the mind and spirit dies a bit every time there is no forgiveness. We expend our energies obsessively replaying past offenses.

But to forgive is to seize the moment of grace—or, better, to be seized by grace. By allowing the dead to bury their dead, the world again knows redemption.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore. He will conduct a retreat for African Americans on Sept. 13-15 at Fatima Retreat House in Indianapolis. For information and to register, call 317-545-7681.)



CNS photo by Gene Plaisted of The Crossiers

There is a process for forgiving. First, a person needs to try to understand why he or she feels so violated. By considering whether the hurt is based on something real or imagined, the person is taking the first difficult step toward forgiving others.

Forgiveness is an activity of the heart

By David Gibson

There's an old saying that, "To err is human, to forgive divine."

It speaks of how difficult forgiveness can be sometimes.

However, taking forgiveness out of the "formula" for Christianity would produce a mutant religion.

Forgiveness is basic. But that doesn't mean forgiving is always easy.

To forgive, I may first need to recognize what led to the problem I've had with someone else.

I may need to "own up to" what caused our conflict.

And how many of us really enjoy handling conflict?

It doesn't guarantee, either, that we'll be able to forget we were hurt, slighted or exploited.

But here is where the mystery of forgiveness comes into view.

As "The Catechism of the Catholic Church" explains, "It is not in our power not to feel or to forget an offense; but the heart that offers itself to the Holy Spirit turns injury into compassion" (No. 2843).

To forgive, people often have to "let

go" of something—whether it be past resentments, perhaps, or the determination to win out—in order to conquer another's point of view. That may be a challenge.

Remember that at least in part, forgiveness is an activity of the heart: a heart not "closed" or hardened (No. 2840).

I don't think in forgiving someone we agree to be exploited or hurt again and again.

Still, I do think forgiveness is fundamental for Christians: It "bears witness that, in our world, love is stronger than sin" (No. 2844).

(David Gibson is the editor of "Faith Alive!")

Discussion Point

Forgiveness enables new beginnings

This Week's Question

Was there a time in your life when forgiveness made a big difference for you or someone you know?

"When a young girl in a family got pregnant out of wedlock. It was a close, Catholic family. The first reaction was one of anger and disbelief. However, through forgiveness, they were able not only to accept her mistake, but to have more empathy toward other families in similar situations." (Sister of Charity Barbara Boss, Pittsburgh, Pa.)

"Forgiving my ex-husband for physical and mental abuse, and for leaving us when my son was only 18 months old. I achieved a bachelor's degree and have dedicated the rest of my life to helping single and battered women. But most of all, I was freed from bitterness, and my son has been able to see that through forgiveness you can achieve positive things instead of hanging on to hurt and anger." (Anonymous, Nevada)

"When my parents got divorced after 41 years of marriage, I decided not to take sides. It was an upsetting time for the family, however I felt that it was important to stay on good terms with both parents." (Bernie Price, Indianapolis, Ind.)

"When you find out that God forgives you and loves you, and when you go to confession to confess something that's bothering you, you have a sense of peace. Forgiveness allows you to let go of what's bothering you and go on." (Nancy Sampson, Colorado Springs, Colo.)

Lend Us Your Voice

An upcoming edition asks: How has your understanding of the term "religious vocation" grown over time?

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

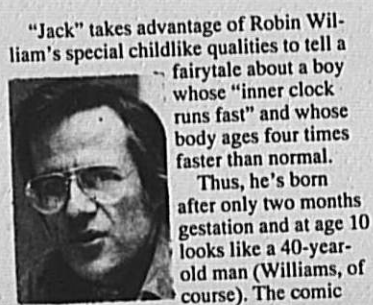


CNS photo by Carl Pfeifer

Entertainment

Viewing with Arnold/James W. Arnold

'Jack' combines comedy with built-in poignance



"Jack" takes advantage of Robin Williams's special childlike qualities to tell a fairytale about a boy whose "inner clock runs fast" and whose body ages four times faster than normal. Thus, he's born after only two months gestation and at age 10 looks like a 40-year-old man (Williams, of course). The comic possibilities are the same as in Tom Hanks's "Big," except that Hanks was a child in a man's body in the incomprehensible world of adults, while Williams has to function in the incongruous world of children.

It's not hard to figure out that this is a comedy with a lot of built-in poignance, since it follows that the young hero, Jack Powell, will die well before his time. The story by James DeMonaco and Gary Nadeau tries to make bearable the unfortunately familiar fate of a diseased and/or doomed child. That's OK, because that's one of the things art is for.

The film is also the first in four years for one of the all-time great directors, Francis Ford Coppola ("The Godfather," etc.), who can personally relate to the plot's mixed emotions. He lost his son Gio at age 22 in a boat accident. He also was paralyzed with polio at age 9, was tutored at home for a year and a half, and personally experienced "being different."

The child-man idea is not as fantasized as in "Big," which depended heavily on magic and whimsy. For "Jack," the cause

is simply medical, a made-up "freak" development that, nonetheless, resembles some real forms of childhood disease. This is the second "fantasy" this summer that has sought the effects of fairytale while rooting the causes somewhat disappointingly in "science." (The other was "Phenomenon.")

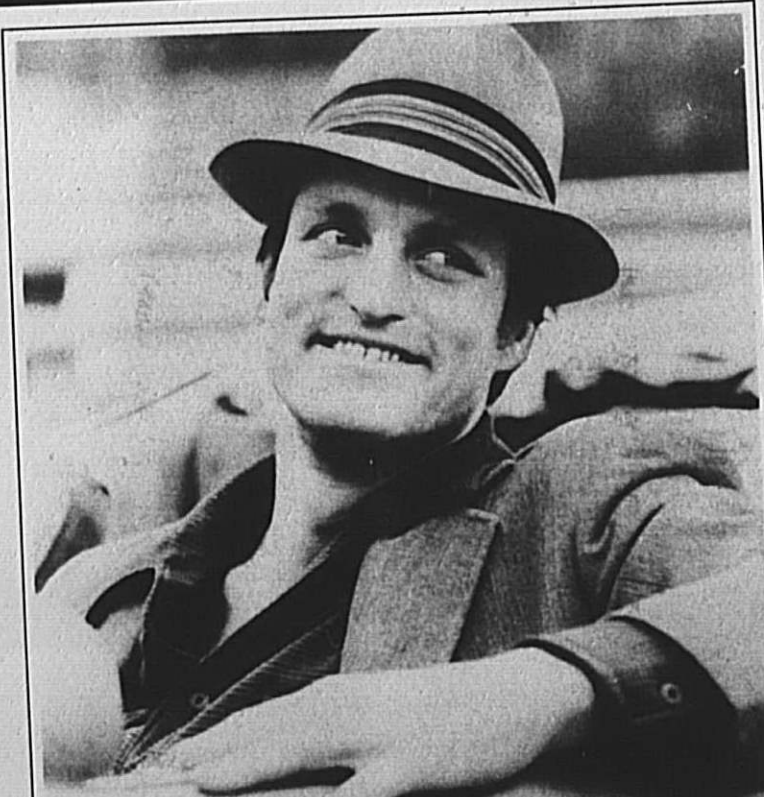
In any case, charming as it is in its best moments, "Jack" lacks inventiveness and seems locked into too much every-day reality to ever really soar. For one thing, Jack's 10-year-old world is fairly limited. It's schoolyard (basketball taunting) and treehouse stuff (reading "Penthouse," force-feeding new club members creepily food), and all the other lovably disgusting 10-year-old male things. For another, Jack can never "escape" or "go back" because his enchantment is permanent.

There is one episode where he's trapped in Adultland. One of the kids who befriends Jack has him pretend to be an assistant principal as part of a scheme to con his mother about his grades. The mom (nicely played by Fran Drescher) is a spicy divorcee who takes a fancy to him, and when Jack later sees her in a rowdy nightclub, he comically does all the wrong things, starts a brawl, and ends up in jail.

The scene is for adults and won't mean any more to the kids in the audience than it does to Jack. But it's dark, strained and pointless, and much less humorously inspired than the episode in "Big" where Hanks naively invites his business associate (Elizabeth Perkins) to "sleep over" at his pre-teen apartment.

Jack also falls for his fifth-grade teacher, Miss Marquez (beautiful Jennifer Lopez), but that's pretty normal for age 10. (For me, it was peerless Sister Gertrude Patrice.) Miss Marquez is very nice, but won't go to the dance with him. "It just wouldn't be right."

The natural exuberance demonstrated by Williams brings all the kid stuff off, but he's especially affecting because of his "Everyman" qualities. Thanks to his own courage (and that of his likeable parents, played like role models by Diane Lane and Brian Kerwin), Jack essentially



CNS photo from Rysher Entertainment

Actor Woody Harrelson stars as Roy Munson, a one-time bowling champion who finds himself in the gutter, in the summer release "Kingpin." The U.S. Catholic Conference classifies the film A-III for adults.

gets the joy of experiencing life from age 10 to 17, when we see him (aged to about 68) speaking at his high school graduation. (There are no dry eyes in the house.)

The kids, after the usual cruel moments, readily accept him and love him as a contemporary. It's a prime example of Hollywood optimism, in which the "monster" comes to be loved for his gentle goodness and sincerity. This is a feel-good movie, and has no villains.

There is something childlike in all really good comics, from Chaplin and Buster Keaton to Crosby, who has a brief but key role here as Jack's tutor. (He also gets initiated in the treehouse.) But Williams has it in more depth, despite all the raunchy standup routines he has done, innocence and vulnerability seem part of his essence.

(Women are different, and this plot

would not likely work for them. Coppola already did his feminine fantasy story—"Peggy Sue Got Married." But in terms of innocence of spirit, of course, many female comics could do it. Lily Tomlin is an obvious choice, and it would've been great for Lucille Ball, who was always a kid at heart.)

The moral of the story, of course, is that a brief life, like a shooting star, can be beautiful and special. We know that, but it helps all mortals to hear it again. As in "Big," we're reminded that being like a child—approaching life with wonder and a sense that everything is happening for the first time—is a virtue. Of such, it was said, is the kingdom of heaven.

(Comedy-fantasy has joy but seems a bit earthbound; OK for kids, but parents should be there to help explain.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Carpool A-III
She's the One A-III
Solo A-III
The Trigger Effect A-III

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

Discovery profiles 'Shipwreck on the Skeleton Coast'

By Gerri Pare, Catholic News Service

A little-known World War II survival story is chronicled in "Shipwreck on the Skeleton Coast," airing Wednesday, Sept. 11, from 10 p.m. until 11 p.m. on cable's Discovery Channel. (Check local cable listings to verify the program date and time.)

Director Christopher Rowley mixes vintage footage and interviews with surviving participants with a partial restaging of events to tell what happened one fateful night off the shores of southwest Africa, ominously known as the Skeleton Coast.

It was wartime, November 1942, and the British had commandeered a cargo ship, The Dunedin Star, to set out from Liverpool and go down and around the African coast to deliver military supplies to the Allied soldiers stationed in the Middle East.

The ship was in constant danger from German mines and submarines, but rocks along this hazardous shoreline ended its journey.

The Dunedin Star crashed up against jagged rocks on the night of Nov. 29, 1942. The ship sustained a 200-foot gash along its side, and was crippled 10 miles offshore and hundreds of miles from any populated area.

Sixty-three people made it on a lifeboat to the desert shore, including 21 civilian passengers, while 43 crew members remained on The Dunedin Star.

A massive air, land and sea rescue was begun. On the third day a ship was able to take on the stranded crew of 43, but treacherous surf prevented it from reaching those stuck on shore with only the sun-bleached bones of previous victims

of shipwrecks to keep them company.

Rafts loaded with canned food and water were lost in the pounding surf, so a convoy of trucks began a perilous attempt to drive through 300 uncharted miles of sheer sand to reach the men, women and children.

By day five their numbers increased by four when an air crew which dropped supplies attempted to land and was grounded in the sand.

On day 12, with the survivors' morale nosediving, a strong teen-ager swam out to the abandoned Dunedin Star and returned with champagne and supplies, which cheered one and all as the beleaguered truck convoy dragged along the desert at just 1 mph.

Finally a combination of air and land rescue delivered the survivors from their nearly three-week ordeal, reuniting everyone at a New Year's Eve celebration.

Most interesting are the contemporary survivors' vivid recollections of sandstorms and the extremes of temperatures endured between day and night.

A sadly ironic footnote is that the crew was then assigned to a sister ship which went down at the hands of a German submarine during a wartime battle.

The program places an emphasis on the factual and the strictly chronological, which robs viewers of some emotional involvement, but at least it does not overly sensationalize the story.

It is an absorbing story of grit and determination, especially for those unfamiliar with the terrors of the Skeleton Coast, described as "the most savage wrecker of ships on the entire planet."

The program airs as the final hour in a three-part series titled "Great Adventures of the 20th Century." The first pro-

gram featured "The Titanic" and the second show documented the exploits of "Lawrence of Arabia."

TV Programs of Note

Sunday, Sept. 8, 8-9 p.m. (PBS) "Land of the Kiwi." In this rebroadcast, a "Nature" program travels to the islands of the Pacific that make up New Zealand.

Sunday, Sept. 8, 8-11 p.m. (ABC) "Annual Primetime Emmy Awards." Honoring TV's leading shows and entertainers, the special is hosted by Paul Reiser and features appearances by Michael J. Fox and Oprah Winfrey.

Thursday, Sept. 12, 4-5 p.m. (ABC) "Too Soon for Jeff." An "ABC Afterschool Special" tells the story of an ambitious high school senior (Freddie Prinze Jr.) who must confront unwanted decisions and responsibilities when his girlfriend (Jessica Alba) becomes pregnant.

Friday, Sept. 13, 9-11 p.m. (PBS) "Children in America's Schools, with Bill Moyers." This special examines the vast differences among the inner-city, rural and suburban schools in this country.

Saturday, Sept. 14, 8-9:55 p.m. (HBO) "Crime of the Century." This drama profiles the conviction of Bruno Richard Hauptmann, the man executed for the kidnapping and murder of American aviation hero Charles Lindbergh's infant son.

Saturday, Sept. 14, 10-11 p.m. (A&E) "Job." From the "Mysteries of the Bible" series, this program features the Old Testament story of the ancient king and his tribulations, which gave rise to the phrase "the patience of Job."

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

Twenty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 8, 1996

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

The prophet Ezekiel supplies this weekend's Liturgy of the Word with its first reading. In this reading, God speaks in the first person to Ezekiel. He tells the prophet to be a watchman for Israel, and to repeat to the people all that God has spoken. Later in this reading, God instructs the prophet to turn the evil person

away from sinfulness.

To warn the people was a primary function of prophets. They were called to divert the people from evil, and from the consequences of evil, and to lead them instead to God.

These warnings did not represent God's anger and rejection. On the contrary, they represented God's love.

Just as a parent's love causes the parent to warn children not to play with matches, so divine love used the human instruments of the prophets to call God's children away from the burns caused by standing too near the flames of sin.

As has been the case often in these past weeks of summer, the church presents as the second liturgical reading for this weekend St. Paul's Epistle to the Romans.

The reading is brief but straightforward and profound. Paul asks the Christian Romans to love others.

It is always a difficult ambition. Often others annoy us. At times they hurt us. In the case of the Romans, the others were those who insulted Christianity, and who lay in wait for Christians.

Early Christians had cause for fearing others, which meant the majority of the population in a time and place of danger for all those connected with Jesus or the Christian Gospel.

Nevertheless, Paul called the Romans to love others.

St. Matthew's Gospel offers us the Gospel reading for this liturgy. It is a familiar and also an interesting story.

The Pauline epistles and the Acts of the Apostles reveal the fact that considerable

disagreement existed in early Christianity. The Gospels show that many refused the Lord. Possibly followers of Christ disputed some of what the Savior taught them. We know for certain that the disciples on occasion quarreled among themselves.

Matthew magnificently offers us a technique to resolve such differences of opinion, and he does this by quoting the Lord.

First, Jesus called for private confrontation and discussion. Hopefully this will lead to "gaining" the offending party. ("Gaining" was a rabbinical term used for "conversion.") Should this fail, then the matter should be laid before the church, in this case the local community. Should this step sadly fail, then the unyielding offender should be excommunicated.

Jesus then continues to endow the apostles with the authority to bind or to loose, in the knowledge that their decisions will apply in heaven. He then endorses the church. Where two or three gather in the Lord's name, the Son of God meets with them.

Reflection

The first and second readings this weekend can be quite harsh unless the second lesson is considered.

In the second lesson, Paul reminded his audience in Rome, as he reminds us, that the commandments do not arbitrarily bind people to assert divine authority or to make their lives grim.

Rather, God offers the commandments to us in great love. Obedience to the commandments brings us peace, and it orders our lives in God's perfection, justice, and love.

Each of us has a prophet's vocation. By word or action, we must speak of God. We are called to evangelize others. In this, we summon people to perfection. This is not to overwhelm them or to coerce them, but to guide them in a loving way to peace and truth.

The Gospel is very clear in its admonitions. It notes that we are to call our wayward brothers and sisters to God. It also establishes the church as the final authority. The church speaks for the Lord, for God.

Those who would dismiss the church, saying instead that individual ideas alone should guide human actions, in fact repudiate a Christian tradition as old as the Gospel itself.

Daily Readings

Monday, Sept. 9
Peter Claver, presbyter, religious and missionary
1 Corinthians 5:1-8
Psalm 5:5-6, 7, 12
Luke 6:6-11

Tuesday, Sept. 10
1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, Sept. 11
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, Sept. 12
1 Corinthians 8:1b-7, 11-13
Psalm 139:1-3, 13-14, 23-24
Luke 6:27-38

Friday, Sept. 13
John Chrysostom, bishop and doctor of the Church
1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 8, 12
Luke 6:39-42

Saturday, Sept. 14
The Holy Cross
Numbers 21:4b-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

The Catholic World of Yesterday

Vatican Council II began the 'great transformation'

By Winifred Pushor
First in a series

Cultures come and go, and culture in the United States has undergone a great transformation in the past 30 years. This includes the culture and way of life of the Catholic Church, transformed by Vatican Council II to fit the modern world.

I can't help, however, but have some feelings of nostalgia for the "old" church, which would no longer would fit in today's world. It did fit into the world of my childhood and youth, which was a simpler time when people were not so much in tune with the outside world as they were with the smaller world of community, church and family.

The Catholic faith, at the time I was growing up, was not merely a religion; it comprised a culture, a way of life. It lent identity to our existence, shaped our everyday world. We lived our lives according to the church calendar; every phase of our lives connected in some way to the church, its dictates, customs and ceremonies.

It was Holy Mother Church who functioned as a stern but loving mother. The Catholics of that time had some of the traits of today's Amish. Like the Amish, the Catholics of that era were different because their way of life was ordered and ruled, not only in religious belief, but by ways that set them apart from the rest of the world.

The Catholic who refused to eat meat on Friday, who wouldn't miss Mass on Sunday even during vacation, who confessed his or her sins to another human being, whose children were taught by nuns, whose women would not enter church with uncovered heads, who sought the help and protection of saints, and who carried beads and medals on his or her person earned a grudging respect and secret admiration, as do the Amish people today.

As I look back on the "old" Church of my childhood, I find that it was the sense of drama, of spectacle, of pageantry and mystery and even awe that the old liturgy conveyed in a world that offered only a drab, spartan existence in those depression years. Then, the most glorious, romantic place in town was the Catholic Church. So must it also have been for the peasants and workers of an earlier age.

The farmers and residents of my small town who came from impoverished surroundings stepped into churches with ornate altars, ceilings frescoed with works

of art, and niches filled with sculptural life-sized statues. Costly linens covered the altars, and wine and bread were offered up in golden chalices and ciboriums.

Today's Catholics, living in an entertainment saturated environment, cannot realize how the church filled a void over and above religious values, and that those were cultural.

For people who had no radio, stereo, television or access to great music, the Catholic Church was the place where they could hear classical music and thrill to the majestic tones of a great organ or the measured, melodious cadences of the Gregorian chant. The silence of the countryside was broken by the peal of the huge bells that tolled the *Angelus* or summoned them to worship and, in a sense, to entertainment.

The priest was the great actor clad in ceremonial clothing, wearing vestments festooned with lavish embroidery, rich in artistry, color and design, befitting a representative of the Most High. The mystery of the priesthood was heightened by the fact that he spoke in a foreign tongue. The drama of *"Dominus vobiscum"* uttered in deep, drawn-out tones, with arms outstretched, was far more dramatic than "The Lord be with you."

The Church, with its elaborate vestments, incense saturated atmosphere, and mysterious rituals and rites, was a taste of heaven to a culture starved Depression child.

Just entering a Catholic church could be a spiritual experience. The church was a sanctuary, a holy place, the House of God in the literal sense. The silence, the flickering candles, the smell of incense, the sanctuary light signaling the Divine Presence in the tabernacle, induced a feeling of reverence and awe that would be impossible to repeat in the Catholic churches of today. The faith that inspired such awe has taken a different form.

Readers may submit prose or poetry for consideration

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

Readers should submit seasonal material related to holy days or holidays at least two weeks in advance. Please include name, address, parish, and telephone number. Send original material for consideration to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

My Journey to God

Grammy

She spans a century, the 20th, like a bridge welcoming the itinerant traveler—the passage of time.

Her presence mirrors the past, present, and future, all in one personage.

Though slight of frame as a timid toddler, the childlike shell when cracked exudes a wisdom and grace as noble as the mighty oak.

Her hair, once black and curly, is now muted to gray.

Her face, like a well-worn map, glows with expectation.

Her shoulders, slightly stooped from life's baggage, retain a stately pose.

Her steps are as cautious as a well-measured tune.

Despite these visible weathered erosions of the storms—the hurts, the sorrows, losses, and disappointments—she is undaunted and poised for the entreaties of living.

Through all endeavors, she pre-



serves the wonder and imagination of a child.

She embraces each new day with a dance of optimism and joy.

As a seed with promise, she inhabits this earthly niche with the dignity and reliability of a new day dawning.

Her giftedness to all is rooted in the heritage of mother-earth, and is liberating by her assurance of immortality.

We are indebted by her servitude.

By Judi Sullivan

(Judi Sullivan is a member of Cathedral Parish in Indianapolis. She wrote this essay for her mother, Alberta Griggs, who joined the Catholic Church on Pentecost Sunday of this year. She is 87.)

The Active List

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

September 6

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

Ss. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania will hold a natural family planning class taught by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

Sacred Heart Church, Indianapolis, will hold exposition of the Blessed Sacrament starting after the 8 a.m. Mass until after Benediction at 5:30 p.m. All are welcome.

St. Pius X Parish, Indianapolis, will hold a one-man performance of "The Last Canticle of St. Francis" presented by Charles D. Baker at 7:30 p.m. For more information, call Patricia Connor 317-252-8563.

St. Philip Neri Parish, Indianapolis, will hold a card party from 7-10 p.m. in the Community Rooms. All are welcome.

Benedictine Oblates and friends of Our Lady of Grace Monastery will gather at 2 p.m. for their bi-monthly meeting. The monastery is located at 1402 Southern Ave., Beech Grove. Newcomers are welcome. For more information, call 317-787-3287.

September 6-7

The Annual Family Fun Fest of St. Ann Church, 2862 S. Holt Rd., Indianapolis will be held from 5-11 p.m. Dinners, bakery shoppe, crafts, country store, casino, and raffles will be featured.

September 6-8

St. Mary Church, North Vernon, will hold its annual Pork Festival starting on Friday from 4-10 p.m., Saturday from 8 a.m.-10 p.m., and on Sunday from 10 a.m.-5 p.m. For more information, call Sharlot Ertel at 812-346-4608.

September 7

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Peoni at 317-784-9757.

September 8

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

St. Patrick Parish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Pius Church, Troy, will hold its fall festival starting at 11 a.m. Featured will be Antique/Classic cars, yard sale, kiddie tractor pull, music, dinners, and games.

Sacred Heart Parish, Indianapolis, will hold its annual music fest at 4 p.m. Refreshments will be served. For more information, call 317-638-5551.

St. Mary Church, Rushville, will hold its fall festival from 9 a.m.-4 p.m. Grand prize raffle, dinners, and games will be featured.

September 10

St. Christopher Parish, Indianapolis, Singles and Friends will hold their September birthday dinner at Union Jack's starting at 7 p.m. For more information and to RSVP by 9/9, please call Linda at 317-297-2257 or Luise at 317-297-8008.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The "Be Not Afraid Holy Hour" will be held at the Waizes' home in Jeffersonville at 7 p.m.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Refreshments will be served followed by a business meeting.

Marian College, Indianapolis, will hold the fall session of the Mature Living Seminars from 10 a.m.-12 noon in room 251 of Marian Hall. The first session is titled, "Biblical Personalities" presented by Franciscan Sister Norma Rocklage.

September 10-12

Benedict Inn and Conference



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September 11

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m.

—See ACTIVE LIST, page 15



St. Ann Church

2862 S. Holt Rd, Indpls.

Friday, Saturday

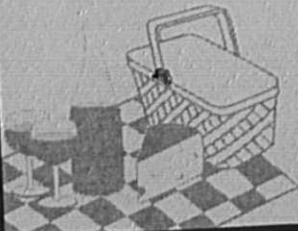
September 6, 7

5 p.m. - 11 p.m.

Food - Raffles - Casino - Prizes

ST. JOAN OF ARC French Market

Saturday, Sept. 14, 1996
12:00 noon to 9:00 p.m.
St. Joan of Arc Church
4217 Central Ave.



SEVENTH ANNUAL
St. Joan of Arc
French Market Festival
FREE ADMISSION!

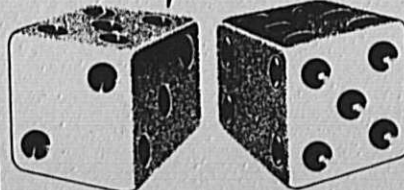
Activities for the
Entire Family!

- French Menu!
- Beer & Wine!
- Live Entertainment!
- Children's Games!
- Artisans!
- Fantastic Raffle!
- Super Silent Auction!
- Games of Chance!

Raffle tickets may be
purchased at:
St. Joan of Arc Rectory, 283-5508
Hamaker Pharmacy,
49th & Pennsylvania Streets

St. Joseph Knights of Columbus

presents



Las Vegas Night

Saturday, September 14, 1996

7:30 PM to 1:30 AM

✓ Games ✓ Food ✓ Refreshments

4332 N. German Church Road, Indpls.

Door Prizes • Adults Only • Admission \$1.00

ST. MARY'S, 5th & PERKINS, RUSHVILLE ANNUAL FALL FESTIVAL

SUNDAY, SEPTEMBER 8th

(9:00 AM until 4:00 PM)

CHICKEN OR HAM DINNERS

Serving - 11:00 AM to 2:00 PM (EST)

ADULTS

CHILDREN

\$6.00 (in advance) \$6.50 (at the door) (under 12) - \$3.00

Carry-outs Available
Lunch Counter

DRAWING

\$2,000.00 1st Award
and Many Other Awards

✓ Country Store ✓ Social
✓ Prize Wheel ✓ Quilt Raffle
✓ Breads & Rolls ✓ Flea Market

GAMES FOR ALL AGES

St. Mary Church Festival License #96FE71336108-01

The Active List, continued from page 14

The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The "Be Not Afraid Family Holy Hour" will be held at 7 p.m. at Holy Family Church, New Albany. All are welcome.

September 12

A Charismatic Mass and healing service will be held at St. Louis de Montfort Parish, 11441 Hague Rd., Fishers, at 7 p.m. For more information, call Vaughn Vernier at 317-842-5869.

The Benedict Inn and Conference Center, 1402 Southern Ave., Beech Grove, will begin a fall program series "Being a Catholic Today: Creed" starting with the first of four sessions titled "Church" from 7-9 p.m. For registration information, call 317-788-7581.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

September 13

St. Christopher Parish, Indianapolis, Singles and Friends will carpool to the October Fest at German Park. For more information, call Sandy at 317-383-9701.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania will hold a natural family planning class taught by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

St. Anne Parish, Hamburg, will hold its annual turkey supper from 4:30-7:30 p.m. in the church hall. Raffle, bakery items, country store, door prize, and face painting will be featured.

The Catholic Charismatic Renewal of Central Indiana will hold a bilingual Mass and healing service at 7 p.m. at St. Mary Church, 317 N. New Jersey St., Indianapolis. Fr. Noel Mueller will be the celebrant. For more information, call 317-927-6900.

The Divine Mercy Chapel will celebrate its seventh anniversary of eucharistic adoration with an anticipation liturgy of the Triumph of the Cross at 7:30 p.m. in the chapel at Marian College, 3200 Cold Spring Rd., Indianapolis. Refreshments will follow. For more information, call Mary Ann Schuman at 317-926-1963.

September 14

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis, will hold its seventh annual "French Market" from noon to 9 p.m. A French menu, entertainment, games, artisans, silent auction, and raffle will be featured.

September 15

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid

Family Holy Hour" each Sunday at 6 p.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis, will hold an open house from 1-5 p.m. For more information, call Ann at 317-574-9989.

Mt. St. Francis Friary and Retreat Center will hold a centennial celebration and open house from 2-5 p.m. with guided tours of the facility and a centennial exhibit. Refreshments will be served. For more information, call 812-923-8817.

St. Patrick Parish, Indianapolis, Women's Club will hold its monthly card party at 2 p.m. in the parish hall. Admission is \$1. Door prizes and refreshments.

September 15-20

The Benedict Inn and Conference Center, Beech Grove, will hold a guided retreat "Harvesting Justice" starting at 6:30 p.m. on Sunday through 1:00 p.m. on Friday. For fee information and registration, call 317-788-7581.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co.,

6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council

3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C

Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.



LIC #96FE7303902-01

ST. MARY'S CHURCH IRELAND, INDIANA

PICNIC

Sunday, September 8th

Hwy. 56 - 4 miles west of Jasper, Indiana

FAMILY-STYLE CHICKEN & BEEF DINNERS

served 10:30 AM - 4:00 PM (EST)

OUTDOOR CHICKEN DINNERS

serving starts 11:00 AM (EST)

• Soup • Games • Country Store •

• Spacious Parking • Ideal Picnic Grounds

85 QUILTS

• Novelties • Bingo •

GRAND PRIZE

8 days in Hawaii for 4 people (airfare, accommodations, and transportation included)
Or Cash Prize \$3,000

Plus \$3,000 cash prizes and many more prizes to be given away on raffle

ST. BARTHOLOMEW SCHOOL 16th Annual FALL FESTIVAL

27th & Home Avenue - Columbus, Indiana

September 13th } 5:00 p.m. - 10:00 p.m. Both Days
September 14th }

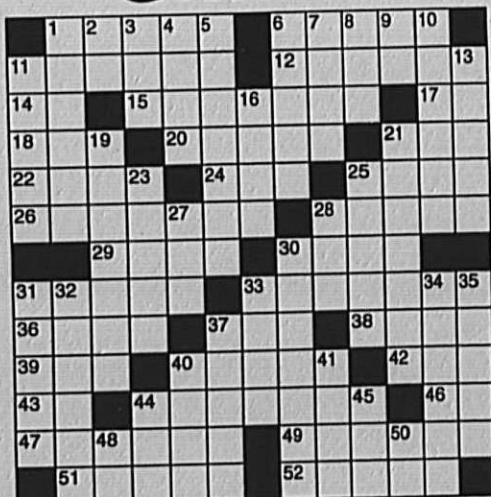
• Irish Sweepstakes • Raffles • Games • White Elephant Sale
• Hot Dogs • Brats • Ice Cream • Bingo



FRIDAY
FISH FRY
5:00 - 8:00 p.m.

SATURDAY
BARBECUE CHICKEN
5:00 - 8:00 p.m.

Catholic® Crossword



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ACROSS

- 1 Sired, biblically
- 6 Ferber and Millay
- 11 David wore this (1Sam 17:38)
- 12 "For so it — good in thy sight" (Mat 11:28)
- 14 Barker or Kettle
- 15 "Wisdom and knowledge is — unto thee" (2Ch 1:12)
- 17 Compass pt.
- 18 "There was no room for them in the —" (Luke 2:7)
- 20 This fell upon Adam (Gen 2:21)
- 21 Boxing punch
- 22 Wound covering
- 24 "I — no peasant bread" (Dan 10:3)
- 25 Ballerina's wear
- 26 Jewish villages
- 28 Correct a clock
- 29 Paul stayed here for a season (Acts 19:22)
- 30 "In the — of the day" (Gen 18:1)
- 31 Shoe bottoms
- 33 "Faith cometh by —" (Rom 10:17)
- 36 Give up

- 37 Ms. Zadora
- 38 Skin mark
- 39 Native American
- 40 Member of the violin family
- 42 Greek vowel
- 43 Exists
- 44 Crash together
- 46 Friendly greetings
- 47 " — of false prophets" (Mat 7:15)
- 49 Mr. Schwarzkopf
- 51 Common belief
- 52 Olive tree's color (Jer 11:16)

DOWN

- 1 Tree shoot
- 2 Print measure
- 3 A prince of Meshech (Eze 39:1)
- 4 "The water is —" (Gen 26:20)
- 5 Singing syllables
- 6 Cosmetics brand
- 7 "A — sleep fell upon Abram" (Gen 15:12)
- 8 Beatty or Florem
- 9 " — I my brother's keeper?" (Gen 4:9)
- 10 Legislative council
- 11 "We have sinned, we have done —" (2Ch 6:37)
- 13 Appear for the first time
- 16 What the fishermen were washing (Luke 5:2)
- 19 Wood or Cole
- 21 David executed this (2Sam 8:15)
- 23 Surround on all sides
- 25 Paul shed many (2Co 2:4)
- 27 " — the season..."
- 28 Rural Elect. Admin.
- 30 A gift (1Co 12:30)
- 31 Short news story
- 32 Beginning
- 33 Garab, for one (Jer 31:39)
- 34 A son of David (2Sam 5:14)
- 35 Farmers harvest this
- 37 One of David's chiefs (1Ch 12:3)
- 40 Heart, center
- 41 Aroma
- 44 Is able
- 45 Before, to a point
- 48 " — will serve the Lord" (Jos 24:15)
- 50 Partner for myself and I

Answers on page 18.



Father Bill says . . .

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Youth News/Views

Good Shepherd youth discover God in nature

By Joe Konz

Maybe it was God's grace that kept us from accidentally plummeting over the steep 450-foot cliffs of Chaco Canyon in New Mexico last month.

Maybe it was God's grace that kept some of us from being bitten by rattlesnakes.

And maybe it was God's grace that all 22 of the adults and high school students from the Good Shepherd Parish youth group in Indianapolis were able to live and learn together in a land foreign to many outsiders with people rich in culture and tradition so different from our own.

I felt like God's grace surrounded us wherever we went during our Aug. 4-10 camping trip in the Southwest.

During the day, we enjoyed the picturesque scenes of endless blue skies, scattered lightly with puffy white clouds and gently showered by the golden rays of the bright sun.

High plateaus emerged from the flat grounds, dotted with numerous green trees. And off in the distance loomed miniature mountain landscapes.

At night, the beauty of nature was so different. We could see hundreds, maybe even thousands, of twinkling stars in the clear night skies. A shooting star streaked across the heavens every few minutes, and the cloudy streak across the middle of the sky, known as the Milky Way, was clearly visible every night.

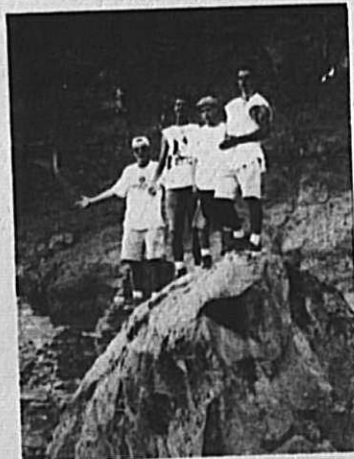
The sights and sounds we experienced on our educational and spiritual trip can never be matched. It was clearly all a gift from God.

Our spiritual and cultural experiences there can never be matched either.

We visited a "toucher," a physical and spiritual cleansing method of both the ancient and modern Indians. Much like a primitive sauna, the Indians believe the heat opens up the sores on one's body and releases all the negativism one might hold.



Good Shepherd youth group members Kevin Kunard (back left, left photo) and Rachel Baldwin of Indianapolis brush dirt from pieces of pottery they found near Chaco Canyon in New Mexico. The fragments date back 800 to 1,000 years. They had to leave their find at the excavation site. Josh Hamilton (right photo), Kevin Kunard, Eric Aldrich and Joe Konz enjoy rock climbing in the canyon.



After trying it, I believe it worked.

The campers who decided to take part in the "toucher" were actually singing song after song while sitting in the steam-filled underground hut, even taking requests from the campers outside. After this experience, our spirits were definitely lifted for the rest of the night.

During the nightly "lantern fires," we all gathered to sing songs together. And before we went to bed each night, we would pray for all the good things God brought to us each day.

One night, as we camped near Chaco Canyon, we were saddened to learn that a good friend had slipped into a coma the previous week after being injured in a car accident. A special intention was offered for him during the prayer session at the "lantern fire," and several more teens prayed for him later in the evening.

The spiritual bond that formed between us at the "lantern fire" seemed to grow stronger each night.

We also enjoyed watching the Indian dances at the Red Rock Rodeo grounds. Along with one of the adult campers, I was lucky enough to take part in a couple of Indian dances.

The pride and joy the Indians displayed in their colorful dresses and the energy that seemed to flow from within as they danced showed how much they put their heart and soul into the past and the rich culture their ancestors passed along to them.

We saw an elder Indian, who was 104 years old and had taken part in the ceremonial dances since he was a teen-ager.

That experience made me realize how important it is for us to keep the Catholic traditions alive, and how important it is to ensure that the youth of the Christian community pass on the Catholic tradition with as much enthusiasm as the Indians do their own beliefs, and to teach our children to do the same.

It was God's grace that gave us the opportunity to make this educational and spiritual camping trip to the Southwest. I am glad that I was lucky enough to be one of the 22 Good Shepherd youth group members who were able to experience the beauty of New Mexico this summer.

(Good Shepherd youth group member Joe Konz of Indianapolis is a senior at Roncalli High School.)

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Archbishop to celebrate Mass with 8,000 teens

More than 8,000 students enrolled in the seventh through 12th grades from throughout the 39-county archdiocese will join Archbishop Daniel M. Buechlein for a special youth Mass at 11 a.m. on Thursday, Sept. 12 at the Indiana Convention Center in downtown Indianapolis.

The archbishop will preside at the youth Mass, which is sponsored by the archdiocesan Office of Catholic Education.

Joseph Kappel, associate executive director of religious education for the archdiocese, said the Mass will be an opportunity for junior high and high school students from Catholic and public schools to celebrate their Catholic faith and get to know each other.

All 151 parishes and missions in the archdiocese are expected to send representatives to the youth liturgy.

"This Mass is an opportunity for our youth to gather, get to know one another, and increase their understanding of the broader archdiocesan church in central and southern Indiana," Kappel said. "It will be a motivational and spiritual event, as well as a time for our youth to unite with others from around our archdiocese."

Benedictine Sister Joan Marie Massura is assisting the Office of Catholic Education and the archdiocesan Office of Worship with arrangements for the Mass. She is the vocations director for the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

She said the liturgy will include a social justice theme based on the Beatitudes.

Archbishop Buechlein also celebrated a youth Mass of this size at the Indiana Convention Center in 1992 after Pope John Paul II appointed him as the spiritual leader of the archdiocese's 200,000 Roman Catholics.

Each year, Archbishop Buechlein also celebrates a eucharistic liturgy with teen-agers from central and southern Indiana during the annual Archdiocesan Youth Conference sponsored by the Office for Youth, Young Adult and Campus Ministries.

The archbishop also travels around the archdiocese to confirm new Catholics each year.

Cardinal Ritter High School's varsity football game with Speedway High School has been awarded a contract as WNDY Game of the Week on Friday, Sept. 13.

Kick-off will be at 8 p.m. on WNDY Channel 23 to accommodate the live television broadcast. WNDY Channel 23 sports director Vince Welch of Indianapolis, a 1982 graduate of Cardinal Ritter High School, will report the game.

Tickets for YouthFest '96 will be sold at the gate all day on Saturday, Sept. 7, at the Bloomington Speedway.

Admission is \$18 a person for the day of Christian concerts and games. The ecumenical youth event promotes chastity.

Young Adult Scene

Grads detour as missionaries on road to careers

By Patricia Zapor, Catholic News Service

WASHINGTON—When they graduated from college this spring, Ben Gaffney, Nick Lopes and Paul Caulfield all promptly made plans to get off the career track before they seriously stepped onto it.

The three left Washington last month for Guayaquil, Ecuador, where they will live and work for a year as lay missionaries in an urban barrio near the most populous city of the country in northern South America.

Lopes, of Silver Spring, Md., and Caulfield, of Kensington, Md., both graduates of Fairfield University in Connecticut, and Gaffney, a University of Notre Dame graduate from Seattle, will join two other volunteers at a mission called Rostro de Cristo, or Face of Christ. They'll spend a year teaching, assisting with medical care and providing other services for the poor.

The day before they left, the three were commissioned as missionaries by Seattle Archbishop Thomas J. Murphy at the U.S. Catholic Conference building in Washington. They met with various USCC employees along with Eileen Connor, 24, of Closter, N.J., a Fordham University graduate who returned from her yearlong mission at Guayaquil six months ago.

The three 22-year-old men have slightly different motivations for postponing career moves or advanced degrees to do mission work. Gaffney wants to learn about himself and another culture. Lopes is anxious to learn Spanish and experience life beyond the Maryland and Connecticut suburbs where he grew up, attended college and expects to work. Caulfield wants to reciprocate for some of the advantages he's been given.

"I grew up in a family that was able to provide everything for me," Caulfield said. "I want for this next year to not think of myself for a change and to give something back to society."

Lopes particularly wants to get away from the sort of life he sees his peers adopting, he said, like "driving around in a Jeep someone gave me for graduation, going out at night, spending \$40 or \$50 at the bars in Georgetown."

But they concur in hoping the experience broadens their perspectives and leaves them better prepared for whatever they do later in life.

Gaffney, an anthropology major, will be returning to a country he lived in for four months as a child, when his father took a sabbatical in Quito. He sees his yearlong mission not as postponing career moves, but as benefitting them.

"I felt a missionary experience would be more beneficial to me," he said. "I was more persuaded to wait before going into a job than to take one immediately."

Like Caulfield, who majored in politics and English, Gaffney expects to spend much of his time in Guayaquil teaching.

As a nursing graduate, Lopes expects to spend three days a week or more at Damien House. It is a hospital for people with infectious diseases, most notably Hansen's disease, which is leprosy.

It's a far cry from the modern Baltimore hospital he thought he'd be working in this summer, and Lopes admitted he's a bit nervous about the kind of work he'll be doing.

Marian College, Ivy Tech State College sign transfer agreement

Marian College and Ivy Tech State College-Central Indiana have entered into an agreement that will allow Ivy Tech students to transfer credits toward baccalaureate degrees in nursing, accounting and business administration at Marian College in Indianapolis.

"During an era when the sharing of limited, precious resources has become an economic requirement, this agreement represents another significant breakthrough in Indiana higher education," Dr. Daniel Felicetti, president of Marian College, said in announcing the agreement.

"By expanding public-private coordinates of the academic offerings of each sector, the real winners are Ivy Tech and Marian College students, as well as Indiana taxpayers, he added.

In the Indianapolis area, Ivy Tech has established transfer agreements with the University of Indianapolis, IUPUI, and Martin University.

Dr. Thomas C. Cooke, the academic dean at Ivy Tech, has seen an increased interest in students continuing their education. "Our students who have transferred to these other four colleges have done well," he said.

The transfer agreement covers courses taken after Aug. 1, 1995.

Ben Gaffney (left) and Nick Lopes along with Paul Caulfield are living in Ecuador for a year for missionary work. The recent college graduates are teaching and assisting with medical care and other services in a barrio community of Guayaquil.



CNS Photo by Nancy Wiechec

If Connor's experience is any measure, all the missionaries may well find themselves loving jobs they never imagined for themselves.

"When I arrived they had just finished a new building that was meant to house a day-care center," she said. Though her college majors had been American studies and Spanish, she soon found herself establishing and running a day care center, now a thriving program that relies heavily on local residents to operate.

After spending the last six months as a foster parent to six children in Houston, Connor will be attending Columbia University's graduate school in public health this fall.

The three new missionaries heard about Rostro de

Cristo through programs at their universities that match up students with various volunteer organizations. Lopes and Caulfield each spent 10 days at the Ecuador mission earlier this year, as part of a program that brings in about 15 college students at a time for short visits to introduce them to the work.

Rostro de Cristo is one of several U.S.-based programs giving young lay missionaries a one- or two-year experience doing church work in Latin America, according to Father Jim Ronan, former director of Rostro de Cristo and now head of the Secretariat for Latin America of the National Conference of Catholic Bishops. Others are sponsored by various religious orders, such as the Maryknoll Fathers and the Jesuits.

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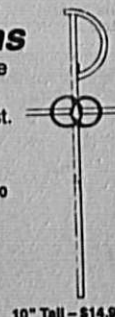
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Question Corner/Fr. John Dietzen

Give the dying benefit of the doubt



Q My dad had a heart attack recently. In the emergency room they thought he had died, but were able to bring him back. The outlook was dim, so they suggested we call a priest for the last rites. This we did, but my dad had no recollection of what happened.

Two days later a eucharistic minister came to give him Communion. I told her my father was not a practicing Catholic and had not received Communion in years. I'm thinking now I did him a terrible disservice. Once a person has received the last rites, aren't their sins forgiven, and they can begin receiving Communion? (Illinois)

A The most appropriate course for you would have been to talk to your dad about it and ask him if he wished to receive Communion.

It is true that one need not be conscious to receive the sacrament of the anointing of the sick (not the "last rites"). Sins which may be repented for are forgiven, but should be confessed if the opportunity arises later.

From the information you give, it is hard to know what your dad's reaction and choice would have been, but he obviously was conscious enough to make the decision for himself.

The church's general policy, and the best avenue to follow, is that when death looks imminent, we always give every benefit of the doubt when it comes to assisting anyone on the final journey into eternity.

I hope you have talked with your dad by now and are helping him to take advantage of his opportunities to participate in the sacraments.

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

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

CAIN, Heather Jo, 11, St. Maurice, Napoleon, Aug. 25. Daughter of Nelson T. Cain; sister of Nicole D. Cain; granddaughter of Ralph and Sue Kuntz, Charles and Mary Jane Cain; great-granddaughter of Elizabeth Cain.

CAIN, Karen Sue (Kuntz), 36, St. Maurice, Aug. 25. Wife of Nelson T. Cain; mother of Nicole Dawn Cain; daughter of Ralph and Sue Kuntz; sister of Kurt Kuntz, Kimberly Brancamp, Kay Wessel.

CLERKIN, Hannah, 79, St. Mary, North Vernon, Aug. 27. Wife of John W. Clerk; mother of Dennis, Jerry, Maureen Clerk; sister of Kathy Truhler, Tessie Boughy; grandmother of one.

COLBURN, Edna, 82, St. Mary, Rushville, Aug. 25. Mother of Pam Jimmy, Leslie Stephen; sister of Hazel Johnson; grandmother of five.

EMERY, Dollie Ellen

(Reddy), 50, Holy Spirit, Indianapolis, Aug. 21. Wife of Gerald Wayne Emery; mother of Carrie Sue, Gerald W. Emery Jr., Tommy Jo Osborn; sister of James William, Raymond, Thomas, Delores Reddy, Bernice Storm, Shirley Edwards.

FAULKENBERG, Irvin "Lafe," 69, St. Paul, Tell City, Aug. 27. Husband of Mary Faulkenberg; father of Melinda Nugent; brother of Henry, Leonard Faulkenberg, Rose Waninger; grandfather of one.

FELDHAKKE, Martha Anne, 66, St. Barnabas, Indianapolis, Aug. 21. Mother of Katrina, Kristopher Feldhake, Susan Bullock, Gretchen Cave, Jennifer Herron; sister of Mary Jo Murphy, Ellen Igney, Sue Martin, Nancy Alerding, Catherine Early; grandmother of 11.

KING, Jessie, 88, St. Peter and

Paul, Indianapolis. Mother of Beverly H. Coleman; grandmother of six; great-grandmother of 10.

KLEIN, Arthur, 83, St. Elizabeth, Cambridge, Aug. 16. Father of Jim, Bob, Barbara Klein, Joan Oliver, Karen Koolker, Judy Atkins; brother of Eugene, Joseph Klein, Josephine Daniel, Lorraine Dungan, Alma Lesh; grandfather of 15; great-grandfather of three.

LAUTNER, Robert William, Sr., 78, St. Paul, Tell City, Aug. 21. Husband of Mary Lautner; father of Robert (Bill), Larry, Marty Lautner, Sharon Shaefer, Betty Jo Bahler, Peggy Ball, Mary Jo Carter, Jane Horney; brother of Walter, Albert, Eugene Lautner, Millicent Leistner, Nelda Dome, Edith Geisler; grandfather of several grandchildren.

MAXWELL, Thomas Francis, 65, St. Roch, Indianapolis, Aug. 20. Husband of Therese Maxwell; father of Thomas, Matthew, Grace Maxwell, Terri LaMar, Rita Hicks, Kristi Haverkos; brother of John, Peter, Michael, Mary Jane,

Therese Maxwell, Paula Koch; grandfather of seven.

McINTIRE, Eleanor, 70, St. Joseph, Indianapolis, Aug. 21. Wife of Leland McIntire; mother of Gary, Tim, David, Linda McIntire, Terrie Phillips; grandmother of seven.

MERKEL, Anne M. (Krieger), 71, St. Louis, Batesville, Aug. 31. Wife of Edward Merkel; mother of Joan Cossell, Jane Miller; sister of Sylvia Tebbe, Dolores Voegelé, Rita Amberger; grandmother of four.

PATTERSON, Barbara E., 59, St. Bernadette, Aug. 27. Sister of Charles A. Patterson, Jane K. Bryson, Alice M. Packard.

RINGER, Mary Jane, 80, St. Mary, North Vernon, Aug. 11. Mother of Bob Ringer, Ann McLeod; sister of Joe, John, Robert Walser, Ruth Savage, Elizabeth Bernens; grandmother of six; great-grandmother of one.

ROHL, Elsie, 92, St. Joseph, Indianapolis, Aug. 22. Mother of Jack, Urdie, Jim Rohl, Wanda Lawson, Pam Handlon; grandmother of 22; great-grandmother of 55; great-great-grandmother of seven.

SCHNIEDERS, Oliver "Ollie" J., 81, St. Luke, Indianapolis, Aug. 28. Husband of Patricia Schnieders; father of Sue Peebles, Stephen Schnieders, Helen A. Hughes, Kitty Kent, Bobbi J. Jasper; brother of George, Dick Schnieders; grandfather of 14; great-grandfather of three.

SCHWACKE, Charles F., 88, St. Mary, North Vernon, Aug. 16. Husband of Marie (Haley) Schwacke; father of Carole Marshall, Anne Koontz, Jane Hillerson, Frances Framme; grandfather of ten; great-grandfather of two.

SHIRCLIFF, Joyce G., 67, St. Mary, Lanesville, Aug. 25. Wife of Edward Shircliff; mother of Gregg, Steven Shircliff, Connie Neely; sister of Ruth

Meyers; grandmother of 11; great-grandmother of five.

STRIEGEL, Lenora E. "Billie," 89, Our Lady of Perpetual Help, New Albany, Aug. 18. Wife of Andrew A. Striegel; mother of Wilfred A., Randall L. Striegel, Rosalie Campbell, Jeanne M. Campbell, Donna J. Broadus; grandmother of 11; great-grandmother of 14.

UHL, John "Jack" F., 61, St. Michael, Bradford, Aug. 10. Husband of Susan (Archer) Uhl; father of John F. II, Karen, Jennifer Uhl; son of Joseph N. Uhl; brother of Ruth Ann Kaiser, Harold, Paul, Darrell Uhl; grandfather of two.

WEILHAMMER, Albena "Julie," 76, St. Mark, Indianapolis, Aug. 22. Wife of Thomas Weilhammer; mother of Mark Weilhammer, Karen Duncan, Kathy Clements; grandmother of four.

WISSEL, Leo J., 86, St. Andrew, Richmond, Aug. 19. Husband of Loretta (Weiss) Wissel; father of Judith Parks, Diane Colaizzi, Larry Wissel; brother of Joe Wissel, Hilda Ripberger, Agnes Miers; grandfather of 10; great-grandfather of two.

Corrections

The obituary for Mary Jeanette Thompson in last week's issue stated that the deceased was a brother of Bernard Baranski. It should have stated that she had a brother Bernie. The information was supplied by Bernard Baranski. We regret the error.

"Benedictine Brother" Rene Bouillon dies at St. Meinrad

Benedictine Brother Rene Bouillon died on Aug. 28 at the monastery infirmary at St. Meinrad Archabbey after a long illness. He was 67.

A funeral liturgy was celebrated on Aug. 31 at St. Meinrad Parish Church, with burial at the archabbey cemetery.

Brother Rene entered the novitiate in 1953 and made his solemn profession in 1957.

He worked in the abbey art studio and the abbey kitchen there. In 1958, he went to Riverside, Cal., to assist in the foundation of St. Charles Priory (later Prince of Peace Abbey). He was involved in construction of the buildings when the community moved to Oceanside.

Brother Rene returned to St. Meinrad to serve as house prefect in the monastery and the seminary. Later, he managed laundry services for the monastery and schools; periodicals manager for the library and assisted in the art studio.

He assisted at liturgies and gave religious instruction at nearby parishes, including St. Boniface in Fulda. He was diagnosed with cancer in 1990.

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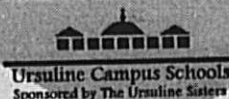
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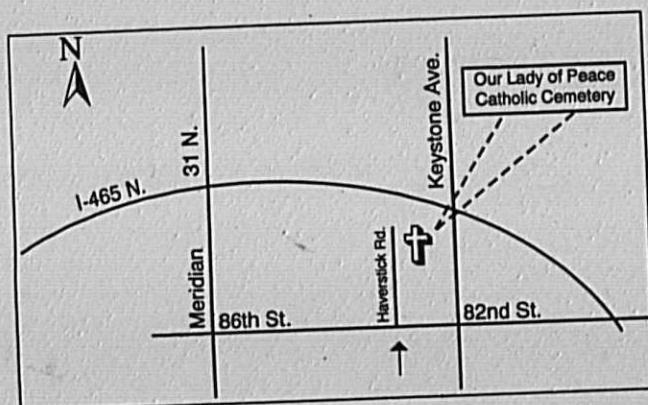
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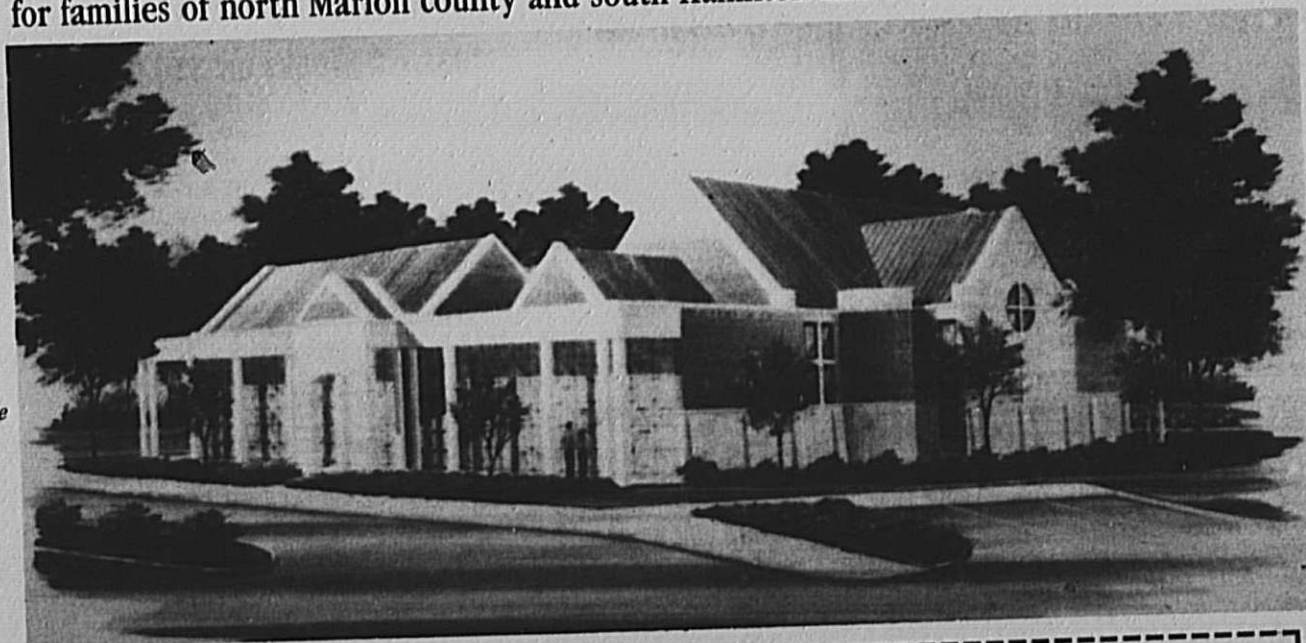
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